

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). The Abnaki forms are transliterated in italics: *ø*, *ê*, and *ë* reproduce Rale's ou-ligature and its marked variants, while *ñ* 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'* = 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*, *ɣig̃am*, etc.; imperative: *negáti*; *nedáʔk̃tsenañik*, I take half of it, or a part, to carry away, leaving the rest, etc.; (inanimate) *nedak̃tsénemenar skam̃nar*; or *nenegatenañ*, *neñsenañik penak namesak*, etc., having carried my load I leave the rest, to come back and fetch it; (inanimate) *neñssenemenar skam̃nar*.
- 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, *nenegatenañ names*, *sipsis*, etc.
- I abandon him to himself, I let him do as he pleases (act on his own head), etc., *netsighiʔtasañ*; (inanimate) *nenegatsihad̃n*.
- I abandon him, I leave him, *nenegárañ* or *nenegatsiharañ*; (inanimate) *nenegátemen*; imperative: *negáti*.
- I abandon my body to death, *nemétanaskérdamen* or *nemétérdamen 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, *nekisérmañ* *nenémañ*; or *néméteremañ*.
- I abandon it so as never to take it back again, *nebaghítamen*.
- I had abandoned it, but I take it back because it is fine; I accept it, etc., *nedabañtsi* or *tsin*, *iɣ*, (animate) *nedabañtsinasañ*, 3. *ɣdab*; or: the others had abandoned it, *mit̃ɣangan* or *kikkañ*. I wish him what is fine, good, etc., *nedabañtsin*, 3. *ɣdabañtsinar*; *nedabañtsinéna*, *ked*., *kedabañtsinañ*, *ɣdabañtsinañ*; *ɣdabañtsinañ ɣderémañ nikk̃sañbi pemañsits ɣsañmi ɣrig̃*; *pis̃iɣi kedabañtsinañ nhaghé*, *ɣrahamitsi spemkik ñrighi*.
- I abandon — a man, or a woman, with whom (him or her), etc. (Lat.), *nebaghítarañ*.
- I abandon him, throwing him away, *neksañsakkañ*.
- I abandon my prayer, *nebaghitamen éri pañbáʔtamañneban*.
- I abandon him, e.g. being wounded in battle, so as not to..., etc., *nenegadazáʔrañ*, 3. *sn*.
- I abandon my field, e.g. *nedéʔk̃sikinamen nedakkikañ*.

[ABATTRE. — TO FELL, KNOCK DOWN.]

- I fell a tree, with an axe (Lat.), *nekashámen*; (animate) *nekashañ*, e.g. *añigmak̃*, 3. *ak*, or *nekastéhemen*.
- I let myself be cast down by slander, e.g. *nenanésañsitéha*, 3. *nané*-.

[ABJET. — ABJECT.]

- That is abject, contemptible, *keneskérmeg̃at*.
- I am abject, contemptible, *nekeneskérmeg̃si*.

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

- I am abstemious in eating, *netagas̃ʔppi*, 3. *tag*.
- in drinking, *netágastesemi*.
- I abstain from eating — we: *ned̃dasahasébena*.
- from meat, *ned̃dasahasé*.
- from eating anything whatsoever (Lat.), *nedéʔk̃siʔtamen*, (animate) *nedéʔk̃šipan*, etc.

[ABRI. — SHELTER.] [MS 2, 3]

In the shelter, *ařibagasisi*.

I am sheltered from the sun, *ařibagasek* or *ařigasek nedapin*; from a tree, *ařigasekók nedapin*.

— from the wind, *ařibagaramsek 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.)

Ařibagasisi, make [?] . . . that it be put in the shelter from the wind; *ařibagasařiki*, make [?] that it be put in the shelter of a hillside; a little knife: *ařibagasekpan*, there was a little knife which [?] was put in the shelter, e.g. *ařibagasekhařisits*, . . . that it be put in the shelter from the sun.

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

I put it in the shelter, *nedaribagasek*, (animate) *hařař*.

— from the sun, putting a covering, bark, so that, etc., *nedaribagasekhařemen*, 3. *ad*, (animate) *-hařař*.

I put myself there (in the shelter), *nedaribagasekhařema*, (animate) *nedaribagasekhařemařař*, I put him in the shelter as he sleeps, e.g. a sick man; a parasol, *ařibagasekhařigan*; his: *hařař*.

[ABSOUDE. — TO ABSOLVE.]

I absolve, I unbind, *nedaribekasek*.

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

[ACHETER. — TO BUY.]

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

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

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

I buy, I trade, *netatařisek*, 3. *at*; that (thing), *netatařisek*; *ketařitařimer*, I buy from you; *seghik*, *etařisekseghik*; *netatansebařik*, *nemařterak*, I trade my beavers.

— from him, *netatařimař*, 3. *adat*; for him, *nemařseghikasekař*.

— for him, *netatařisekse* or *nenařitařiseksekař*.

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

— that from you, *kemařseghik* or *nedaribekasekařmařighen*; a purchase, trading, *atařiseksekařigan*; *nemařseghikmařighen*; with that, *nemařseghikasekař*, or *netatařiseksekař*, *is etařiseksekař*; that is what one buys it with, that, *ni mařseghikasekařmek* or *etařiseksekařmek*; one buys it with that, *mařseghikasekař*, or *atařiseksekař*; *nedaribekasekařmařighen*; *piřařiseksekař* or *tagassařiseksekař*; *mařařiseksekař*, *seghikasekař*; *kedagassařseghik*, (animate) *nseghik*; *tařini arařiseksekař*? *ni etařiseksekař*; *tařine se serařikadin*, a shirt, or *ni erařiseksekař* *pezeksekeni etařiseksekař* . . . (?) that they (?) may have the same price; (inanimate) *pezeksekeni etařiseksekař*.

— e.g. a slave, *nemařseghik*, *asakan*; from him, *-seghikasekař*; I buy that from you, *kemařseghik*.

— with that, *nemařseghikasekař*, (animate) *nemařseghikasekař*; you have bought it too dear, *kseghikasekařseghik*, (animate) *hařař*; it sells for less, *tatařiseksekař*; how much did that sell for, *tařini edsekařiseksekař*? one beaver; 2 beavers, *negdsekskařiseksekař*, *nisekskařiseksekař*; it sells (is bought), *nemařseghik*; and for much, *mesařiseksekař*.

I buy for myself, *nenařitařiseksekař*.

I buy myself something, *nemařseghik* n. *nekisekskař*; I trade, *netatařiseksekař* . . . or *nemařseghikasekař*.

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

I give birth, *nseghikasekař*, 3. *seghikasekař* or *-seghik*.

— to a boy, or etc., *nənitzaṛini ʁskinəssis* or etc.; I have borne only boys, *nəskinəssəotsəwə sibi* or *nəskinəssit ʁighi* *hə sibi*; I have borne only girls, *naṛiḱskəʁəssitəwə* or *ʁighi* *hə*; I have borne 2 children, *netakəʁəssitəwə*, 3. *takəʁəssitəwə*; the twins, *takəʁəssisok*.

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

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, *nenighihaṛi*; I have just done so, *nemetsiskəsi*, *nedaṛibimetsiskəsi*; I am going to, *nenaiṛtsimetsiskəsi*.

[ACCOMMODER. — TO FIT OUT, ADORN.]

I fit him out, it, with that, *nəriḱseʔtən*, *nəriḱsi*; I adorn myself with that, *nəriḱsiʔtən*.

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

I fit/arrange it (this), *nəriʔtsn*; (animate) *nərihaṛi*.

— in a bundle, *nsisasaṛitsi* or *negagsəsasaṛitsi*; a mat, sack, etc., *nəisainemen*; likewise, a folded letter, *nəisainemen asiṛigan*; having arranged it, I put it somewhere, *nəisasaʔtsn*.

[ACCOMPAGNER. — TO ACCOMPANY.]

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

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

— *neṛitsésaṛi*; 3rd person: *asit*.

[ACORDER. — TO GRANT.]

I grant it to him, *nərésdamasari*, etc., or *nesigaṛidamasari*.

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

[ACCOUPLER. — TO COUPLE, PAIR.]

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

[ACCOUDER. — TO LEAN ON ONE'S ELBOW.]

I lean on my elbow, *netésksessin*; 3rd person: *tésksessin*.

— on it, *netésksessin arenaṛibek*, or *abasik*, on a tree.

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

I hang it up, I hang it, *nenaiṛbittetsn*; 3rd person: *sn*, *nenaiṛbittraṛi 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, *nemitsʔkapi*; 3rd person: *ts*, *nepaṛigsikapi*, or *nepapaṛigsikapi*.

[ACCUSER. — TO ACCUSE.]

I accuse him, *nepitigaraṛi*; *nepitigarsé*.

I accuse myself, *nepitigaresi*.

I accuse him, expose him, *nemʷskenañ*; do not expose me, *mssak mʷskeniʷkan*.

[ACHETER. — TO BUY.]

I buy. See above.

[ACHEVER. — TO FINISH.]

I finish something, (animate) *nekisihaiñ*, *nekisiʷtsn*; 3rd person: *akis*, or *nemétanaskiʷtsn*, (animate) *nemétanaskihaiñ*, e.g. *pʷkʷaʷibi*.

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

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

[ACRE. — ACRID, SHARP-TASTING.]

Acrid, bitter, sour, *ʷssaghipégsat*; (animate) *pʷgʷssʷ*.

[ADMIRER. — TO ADMIRE. See below.]

[ADONNÉ. — ADDICTED.]

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

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

I soften him, appease him, with words, *nedasighimaiñ*; 3rd person: *sdasi*.

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

I soften him, appease him, on his behalf, *nedasighiʷtasaiñ*, *nedasighitasésaiñ*; (inanimate) *nedasighisátsn*.

I appease him on his behalf, or *nedasigsésaiñ*; 3rd person: *sdas*.

[ADMIRER. — TO ADMIRE.]

I admire, *añsagherdaminañgsat*, (animate) *gess*; *nedañsakérdam*; 3rd person: *sdaiñ*.

— it, *nedañsakghérdámen*.

— seeing it, *nedañsakinamen*, or *nedañsaghi*, etc.

— him, *nedañsakérmaiñ*; seeing him, *nedañsaghinasaiñ*.

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

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

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

I am admired, *nedañsaghérmegssi*.

I am admired and listened to, *nedañsaghittaiñʷgssi*; 3rd person: *añs*.

That is admirable, *añsakérmegʷsat*; he/it, *gʷssʷ*; *mañrehinañgʷsat is*, or *mañrehíghen* — one has nothing at all comparable, it is so beautiful.

— to look at, *añsaghinañgʷsat*, he/it, *gʷssʷ*; *nedañsaghinámen*, I see it with admiration; (animate) *nedañsaghinasaiñ*.

I make it, render it, admirable, *nedañsaghiʷtsn*; (animate) *nedañsaghihaiñ*.

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[AJOUTER. — TO ADD.]

I add it, I mix it, etc., *neksʷradénemen*; (animate) *démañ*; 3rd person: *aks*; counting gold, etc., *neksradéghimaiñ*, e.g. *ssriañik*.

[MS 10, 11] [ADOPTER. — TO ADOPT.]

I adopt him as my son, *nsnémaĩnxaĩn*, or *nsnitzaĩnxaĩn*, for a son or a daughter, understood: *nia sénémaĩkaĩia*; for my daughter, *nsdʷskaĩn*; I have her as an adopted daughter, *nsdʷskésaĩ*.

I adopt you, *nsnémaĩnin khaghe*; for a parent, *nederaiḡsmxaĩn*, understood: *nia éraiḡsmxaĩia*; 2nd person: *ian*; 3rd person: *aĩt*.

[ADROIT. — SKILLFUL.]

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

[AFFAIRE. — BUSINESS, MATTER.]

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

— with that, I profit from it, *nsdaĩbédamen*; him, *nsdaĩbémaĩ*; 3rd person: *sd*.

That is my main business, *nemeseghikʷérdámen*, or *nemesérdámen*; 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, *nákarak sdamaĩk*; that is [sagged], *naʷkaʷré*.

[AFFERMIR. — TO MAKE FIRM.]

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

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

[AFFILER. — TO SHARPEN.]

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

[AFFLIGER. — TO AFFLICT, GRIEVE.]

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

I afflict him, or *nʷssikérdamihaĩ*; 3rd person: *nʷssikérdamitéhaĩsi*, I have distressing thoughts; that afflicts me, *nʷssikérdameskaĩgoun*; my heart is afflicted, *ssikté nerésaĩgan*; *nʷssighérdamihssi*, I afflict myself.

[AFFREUX. — DREADFUL.]

That is dreadful to see, *tsibaghinaĩḡbat*; he/it, *ḡʷʷ*; it seems dreadful to me, *netsibaghinaĩmen*; (animate) *nasai*, *netsibaghimatsenasakesi*, *tsibaghitaĩḡbat*, 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, *nedasksʷpema sipsak nʷrkak*, etc.; I am going there, *nenaiʷtsisksʷpema*, or better, *nenaiʷskpema*.

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

[MS 15] [AGE.]

How old are you? *kekéssigadémenasa*; 2 years, 3 years, *nenissigademé*, *nenessigadamé*; 4 years, 9 years, *neiéssigademé*, *nenaiḡigademé*; 6 years, *nekstansnekéssigademé*, etc.; 11 years, *neksdaĩtkao nekéssigademé*; 20 years, *nisiniské nekéssigademé*; she is of age, e.g. to be married, etc., *kisḡs*; I am the same age as he, *netaiérghirébena*, *ketaĩ*, etc., *aĩérghirsk*; that one is older, *sa mesaiḡigademé*; I am in the flower of my age (said of a man) (Lat.), *nenéraĩsiĩbaĩ*; 3rd person: *nér*; I am there (said of a woman) (Lat.), *nenéraĩʷskʷbaĩ*.

[AGRÉER. — TO APPROVE, TO LIKE.]

I approve of it in thought, *nʷrérdámen*; (animate) *nʷréрмаĩ*; 3rd person: *ʷr*.

— by sight, *nsighinamen*, *-nasai̯*, *nərinamen*.

—, he lives well, etc., *nəritebi̯nasai̯*.

[AIDER. — TO HELP.]

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

—, *nedarenemassi*.

— to do something, *nedarenemási̯*; "O God, come to my assistance" (Lat.), *ikanssmisi*, *-araibami*.

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

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

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

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[AIGLE. — EAGLE. See ANIMALS.]

[AIGRE. — SOUR.]

That is sour, *əssaghipégsat*; (animate) *psgəssə*.

[AIGU. — SHARP, POINTED.]

That is sharp, *kesighir̯s*; plural, (inanimate) *kesighir̯sar*; plural, (animate) *-rsak*.

[AIGUISER. — TO SHARPEN.]

I sharpen it, *nekittad̯sn*; 3rd person: *ak*; — for him, *nekittadása̯i̯*; sharpening stone, *kittatai̯gan*.

[AILE. — WING.]

The wing of a bird, *ərgəanigs̯n*; he has wings, *ərgəanso*; they [have wings], *gsnak*.

[MS 16, 17] [AIMER. — TO LOVE.]

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

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

I love him with affection, *neməssa̯i̯t̯zitéharimai̯*; (inanimate) *teharidamen*.

I love him with all my heart, *nenekətsiras̯assai̯t̯zin*; 3rd person: *sn*; I am as if filled with love for him, (inanimate) *nebégəasérdāmen*.

I love him attachedly [with devotion], *nekesai̯t̯zin*; (inanimate) *nekessai̯teka̯i̯damen*, *kikka̯i̯n*, or *nekakésai̯tkandam*; 3rd person: *kakésai̯tkandam*, *nekesai̯teka̯i̯damen*; *ki*, I love you attachedly; *isnasá é̯to kederá̯sa̯i̯tsina̯i̯k kenitza̯i̯nsa̯i̯k*, is it thus, then, that you [pl.] love your children? If you were not so lovable, etc., *saédasanreg̯siané mdahaba kederghiksasa̯i̯rers̯n*, etc.

I do not love him at all, I do not find him at all to my liking, *nebégəasérema̯i̯*, or *nepirsérema̯i̯*; "I love him to distraction" (Lat.), *nedatssérma̯i̯*; (inanimate) *dāmen*; likewise, he does good or ill to me, and I do more of the same to him, etc., *nedera̯ibirasáma̯i̯*, *séha̯i̯*.

[AIR. — AIR (ATMOSPHERE).]

Air (Lat. *aer*), *sékis̯ks̯*; in the air, *pi̯skis̯ksé̯*; beyond the air, in the sky, *asassekis̯ksé̯*; I catch it in the air as it passes, *nenits̯pets̯n*; 3rd person: *sn*; (animate) *nenits̯pha̯i̯*, *sips̯is̯*, e.g.; the tune of a song, *arara̯i̯nms̯ta̯i̯s̯ə*, *ni era̯i̯nms̯tamek*; a beautiful tune, *əra̯ra̯i̯nms̯ta̯i̯s̯ə*; it is different [a different tune], *pirsara̯i̯nms̯ta̯i̯s̯ə*.

[AIRAIN. — BRASS, RED COPPER.]

Red copper, *ëisa̯i̯sa̯ra̯ks̯*.

[AIS. — PLANK, BOARD.]

A plank, *psikask*.

[AJUSTER. — TO FIT, ADJUST.]

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

[ALLER. — TO GO.]

Let us go to his tomb, etc., *nema̯i̯ kederai̯ba̯isibena*, or *aranba̯isida éresik*; *ni eribst kesérmegssitsik*, *pa^ctrai̯ksékké téha̯irasi metsinésa*.

I do not want to go there, *mda nema̯i̯ nekadasi aia̯i̯*. See "I go."

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

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

Two cannot go [together] — the path is too narrow, e.g. only one can go, *mda kisini̯ssésn*, *neksit̯ssa̯i̯n*, *neksit̯sséks*, etc.; *ni ara̯iba̯isiks*, go one after another, □ □; e.g. *teka̯ha̯ibansin*, one goes one after the other, □ □ □ □; *neksna̯itsi é^cto*, is it a long time since I went away? *ké^cseta p̯tsaka̯isik*, *ne ké^cseta ara̯iba̯isin*, 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, *neksna̯ibéghenemen*; 3rd person: *ak*; *nesasaga̯ibéghenemen*, *nesiptaghenemen*; *ksna̯ibéghéna̯is*, etc.

[ALLUMETTE. — MATCH, KINDLING.]

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

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

[ALLUMER. — TO LIGHT, KINDLE.]

I light a candle, *uetza^ckesemen sassénema̯igan*; 3rd person: *stz*.

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

[AMANDE. — ALMOND.]

Almonds, *paga̯i̯n*, *nar*.

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[AMASSER. — TO GATHER, AMASS.]

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

I gather up provisions, e.g. *nema̯äds*, or *dsn*, made, etc., *ma̯ädsks*; it would be good to make some, *sri̯ghenba ma̯ädsmeghé*.

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

I gather many things, *nemes^ca̯iri^ctsn kég̯i̯*.

[AMENER. — TO BRING.]

I bring him from there to here, *na^cxs^cra̯i̯*, *na^cksdssara̯i̯*, or *nená^csra̯i̯*; (without a personal marker) (Lat.). —, *nepéd̯ssadsn*; 3rd person: *aped*; (animate) *nepéd̯ssara̯i̯*; 3rd person: *apé*.

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

— by water, that, *nepéèdsn*; (animate) *nepéèsra̯i̯*.

— by sail, *nepédékessi*; 3rd person: *péd*; (animate) *nepédékessemañi*.

—, *nepétsiphañi*.

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

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

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

I go on an embassy, *nenañidañgsdam*.

[AMER. — BITTER.]

That is bitter, *əssaghipégsat*.

I find it bitter — of ..., *nəssaghiˈtamen*, of gold [?].

[AMEÇON — see HAMEÇON (FISHHOOK).]

Fishhook, *maghiˈkañin*, or *tasapəñigañin*; I fish with a hook, *nedañimé*; 3rd person: *añimé*; *dedañibañimé*, I come; I put bait on it, *nedaşañghé*; the bait, *asañgan*; what bait do you use? etc., *kégsi éşañghétasan?* with a little meat, *sioşsis nedasañghéˈtts*.

[AMORCE. — BAIT. See AMEÇON.]

[ANCIEN. — ANCIENT, OLD.]

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

[ÂNE. — DONKEY. See ANIMALS.]

[ANÉANTIR. — TO ANNIHILATE, UTTERLY DESTROY.]

That is annihilated, *analië*.

I annihilate his sin within him, *nedañintasari éri saaghiarasékañisısa*.

I annihilate that, *nedanetsn*.

[ANGUILLE. — EEL.]

Eel, *nahaiıms*, *msak*.

— salted, *nahaiıms-saırañseiéigan*.

— dried, *agsaıñ*, *nak*; the gills (crevilles?), *sraghesiar*; the gall, *sisi*; a hook for catching eels, *néssaıgaıñ*, *nar*; I cook it in the ashes, *nedabigañidéşé*.

[ANIMAL. — ANIMAL. See ANIMALS below.]

[ANIMER. — TO ANIMATE, ENCOURAGE.]

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

— with words, *nemerkımañi*.

— exhorting him, *nekakéşsmañi*.

[MS 22, 23] [ANIMAUX. — ANIMALS.]

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

Donkey, *españinihahassis*, or *mémagañiraghesessıs*.

Ox, *káşs*, *ssk*; male, *nañib*, etc.

Horse, *ahaşsks*, *ssak*; male: *nañibéssem*, etc.; the young, *nəşşédşks*, *nəşşédşksak*.

Roe deer, *norké, ak*; the male, *aiañibe*; female: *hé'rar*.

Stag, *mañrəs, sək*; male: *aiañibé*, etc.

Lynx, *mañrsem, msk*, or *msak*; the male, *nañibéssem, msk*; the female, *sksésssem, msk*; *asé'harinedo, dsak*, a fierce beast, whatever it may be (Lat.).

Seal (sea-wolf), *akiks, ksak*; the male, *nañbaákiks*; the female, *skðaákiks*.

Fox, *kəñikəs, sak*; *kəñiksset*, fox.

A kind of lion (cougar/mountain lion), *pi'tañrs, rsak*; male: *nañibéssem*; female: *sksésssem*.

Hare, *matteggssəs, ssak*; the male, *nañibéssem*, etc., *pezs*

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

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

Moose, *məs, məsək*; the male, *aiañibe*; female: *hé'rar*.

Bear, *ašéssəs, səsak*; the male, *nañäaskə*; the female, *atséskə*.

Porcupine, *mañdašessə*; the male, *nañbaañkə*; the female, *atsañañkə*.

Beaver, *tema'kðé*; male, *atsimeskə*; female: *nəsémeskkə*; a beaver that has young in her belly, *nəsémeskə nəsaidé*; the male, *nañbémeks*; female: *skémeskə*.

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

Marten, *hépana'kessə*.

Muskrat, *məskəšsə*; the muskrat, *məsešsə*, is like the beaver; † like a muskrat, *məsbéssə*.

Anikšess — chipmunk.

Nañisen, skəsen.

Mi'kðé — squirrel.

Sagšéssə — a kind of ermine, or *əñibígə*.

Prénikə, mesáñikə — these two have beautiful fur.

Ségañikə — a stinking animal.‡

Məsbéssə — another stinking animal.

Pékané.

Turtle, *tərebé*; its shell, *amikenakə*; turtle, *nañbékinaçə, skðékenaçə*.

Aketsebañrassə — snail.

Aréskané — large, like a dog.

Monkey, *tsé'kanébes*.

Tsañghé, çak — crayfish.

Tsegəares, -sak — frog, etc.

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

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

Maringsin, tsé'sšé, ətséšé, çak — fly.

Biting gnats (brûleaux), *peçsisak*; singular: *peçsit añmšsé taçan*.

Pes̥, érigs̥, 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, *mémərañs̥kanaš̥s̥*.

Mouse, *sañbig̥s̥s̥*.

Spider, *mémessrabikké*.

Maskeké — toad.

P̥k̥k̥é, k̥âk — worms that are found in meat, on provisions.

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

step — the head.

man̥é — the cheek.

m̥si^cttan — the muzzle.

spíghé, gak — flat side/flank; *m̥ssis̥píghé* — of a moose; *n̥rkaspíghé* — of a roe deer.

ss̥k̥s̥és̥es, sak — the meat of the shoulder.

šder — the shoulder.

šik̥é — the thigh; *šik̥š̥aš̥ak̥* — the meat of the thigh.

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

st̥r̥šak, m̥st̥r̥šak — where the fat is.

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

šss̥k̥nn, nar, or šss̥k̥nšag̥r — the hard part that somewhat resembles the pluck.

[OISEAUX. — BIRDS.]

Birds, *sipsak*.

saš̥añgan — eagle.

tarégañ, plural ñik — crane.

šig̥š̥érre — swan.

mkasés — raven.

šaiñptégs̥é, ak — wild geese (outardes).

nahame, plural mak — turkey.

matsiress̥ — partridge.

metéh̥i^cré — loon.

pipig̥s̥ — bird of prey.

aš̥é^cérak — geese [?].

k̥k̥ass̥ — the cuckoo.

séraiñié — the owl.

tatañg̥s̥ — which is entirely white; it is almost [text unclear: "prêtre des mores"] [?].

préss, préssak — passenger pigeons.

k̥š̥ik̥š̥imes̥ — duck.

arenteg̥siress̥ — a duck, a kind of duck.

karaˈkaraˈmesʷʷ — crow.

ahañsésʷʷ

ʷagʷanes

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

sañsattasassʷʷ, *tssgheresks*, *tssgheresksak* — starling.

ksaissé

sañsathasassʷʷ

mekʷimins, *sak* — a bird entirely red with black wings.

sésibañregsané

sésésʷʷ

añdsairé

kasks

pitampsksé

amskameness — a bird that looks at the sun.

kaáks, or *kaiaks*

arentigsiresʷʷ

ʷssidakss

kakesoksésʷʷ

kakesiketsiˈre

sisissʷʷ

meretsésés

meskigañdaghiˈre

esksadadésʷʷ

tsirirésʷʷ

tarégak

añbitsiraksak

sanbighiraksak

tsitsess

tseskeségʷésʷʷ

nénétassʷʷ

[MS 24, 25] *Anahsgak*, *asahassak* — there are none, etc.

Nenˈitassm — my domestic animal, be it a dog, a bird, etc.

Mˈtassak — one tames them, they are domestic animals.

[ANNONCER. — TO ANNOUNCE.]

I announce publicly, *nsdksémi*; 3rd person: *sdsˈkséms*; understood: *nia sétkʷémia*; 3rd person: *sdsksémidé*.

I announce publicly, I raise the cry, *nebañbañghen*, *nebañbañghimañk*, *nebañbañk*, or *banbank*; imperfect: *nebañbangshsban*, *ni édʷtsi*, *bañbañga*, *bañbañgañneban*; *ni éri bañga ni édʷtsiˈbañga*, that is how much I can cry out, etc.

[ANCRE. — ANCHOR.]

Ship's anchor, *tásapenáipskšāigan*; I drop [moor] it, *netsaäpénarimpskšé*.

[ENCRE. — INK.]

Ink to write with, *asixiganié*, or *ésighighétsmek*.

[ANGE. — ANGEL.]

Angel, my angel, *angéri*, ak; nedañgérin, nedañgérini.

[ANNÉE. — YEAR.]

Year: 1, *nekštsigaden*; 2, *nissigaden*; 3, *tsigaden*; 4, *iésigaden*; 5, *nañinigaden*; 6, *negsdans késsigaden*; 11, *negsdañtkao késsigaden*, etc.; 20, *nissiniské késsigaden*, etc. How many years are there? etc., *késsigaden*, etc.; how many [years] is it since you have been here? *kekéssigadenépin*? It is two years, *nnissigadenépin*.

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

[APPAISER. — TO APPEASE, CALM.]

I appease, *nedasighihsé*, *nedasighighémi*.

I appease with that, *nedasighi^cta*; 3rd person: *asighi^ctañ*, *ni éri asighitañia*.

I appease him with words, *nedasighimañ*.

I appease him by action, *nedasighihañ*.

I appease him on his behalf, *nedasighisésañ*, *nedasighitasésañ*; I cannot appease him on his behalf.

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

I calm myself, *nedé^cksimšskérdam*, or *nedé^cksinskarra*.

Nedasighi^ctasañ — 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, *nenamihgssi*.

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

That is how I appear; that is how he appears, *ni sderinañgssin*.

That is how the devil appears, *ni érinañgssit matsiniséks*.

That appears, *namihgšat*.

[Corrupted from the French "ange." — Editor.]

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[APPARTENIR. — TO BELONG.]

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

[APPÂT. — BAIT.]

Bait for the fish-hook, *asañgan*; there is some, *asañgañsø*; what bait are you using? *kégši*, *ésaighé^ctan*?

Answer: *siošsis nedasaighé^cts*.

[APOSTUME. — ABSCESS, APOSTEME.]

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

[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, *näikðigðarímañi*.

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

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

I call him N., I name him (Lat.), *nederisi˘rañi*, or *nenesedohañi*; 3. *sd*.

I call you, etc., *kenesedohsren*.

That is called N., *io arisi˘tañss*; let no one call me N. any longer, *mssak asenni arisirikits* N.

He was called — said of a dead man (Lat.) — *érisisitbána* or *arissibána*; *kégsi éhérisisusanigak*, etc., *éhérisissbanigak*.

[APPÉTIT. — APPETITE.]

I have an appetite, *nekads˘ppi*, 3. *kads˘pps*; for that, *nekado˘tamen*, (animate) *nekado˘pari*, *kekado˘psr*, etc., *kekado˘pi*, for me.

[APPÉTISSE. — TO MAKE SMALLER.]

I make that smaller, *nepisi˘tsn*.

[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˘hémen*.

— the earth, *nørkéhíghé*, or *nskké˘hémen*.

[APLATIR. — TO FLATTEN.]

I flatten something in order to enlarge it, e.g. a bullet, etc., *nesibikðaketé˘hémen*.

[APPLIQUER. — TO APPLY.]

I apply the greasy earth (clay), *neda˘sshañi mazarsnnes*.

[APPORTER. — TO BRING.]

I bring that, *nepétsn*, 3. *ap*.

— from that place, *nsdsn*.

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

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

I bring him, (animate) *nepéssañi*.

[MONTRER. — TO SHOW.]

I show him, etc., *nesésittrañi*, or *nenamittrañi*.

[APPRIVOISER. — TO TAME.]

I tame, e.g. a bear, *nenegatsihañi*, *aðesss*, or *nørritassmin*, etc.; *nitassak*, one [tames] them, etc.

[APPROCHER. — TO APPROACH.]

Come near, *péssððssé*; 1st: *nepéssððssé*.

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

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

[APPUYER. — TO LEAN, PROP.]

I lean on something while walking, *nedařbadéhssi*.

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

Lean that against something, *ařbadétts*; 1st: *nedařbadéttsn*.

I prop up a child, *nedařbadéřař asařsis*; *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, *némessrabíkké*.

— makes its web, *tararabíkké*; it has made it, *arabikéssa*; its web, or (Lat.) its nets, *sdarabiřkařgan*; *sdařrabar*, *sdarabessak*; simply (Lat.) *řřab*.

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[ARBRE. — TREE.] [MS 30, 31]

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

A dry tree, *messaks abási*; a green one, that cannot burn, *aresksaks*.

White wood (basswood), *sighebimisi*.

Birch, *masksemssi*.

Cedar, *manrařdaks*; plural, *sedíak*, *mařradagsk* or *mařrařdaksarřdagsk*.

Red cedar, *křassághess*.

Oak, which bears acorns, *anaskamesi*.

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

Maple, *ssenais*.

Red spruce, *kessihřsk*.

Spruce, *menshřks*.

Ash, *ařřmakřs*, *agassr*.

Beech, *satsřsimisi*.

Of the elm, *anibi*.

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

Wild cherry, *sigřéřsk*, or *messarřn*.

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

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

Stinking wood used to make one vomit, *sasařřsbémaks*; *satsirémesi*, for making one vomit; *mařřksarřn*, good to eat.

Red maple (plaine), *aksirémissi*.

Fir, *přpřkařřřks*, *ikřak*, plural *sedíak*.

A tree, on the ground, in which there is a crack that makes it appear hollow, *siřnéřskat*, or *abikřégřen*; a tree hollow inside, but which does not show it, *assigřégřen* or (animate) *apikřégřs*.

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

Přsketsanaks, a stump.

A rotten tree, *adřřsagřřio*, or *adřřssaks*.

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

Maʿriʿksk, a place where there is nothing but hardwood, that is (Lat.), where there is no fir growth.
Arañmakisks or *abasiʿks* or *kekakʷiʿks* or *sikʷakʷikek*, *kéghe*, a place where there are trees, that is (Lat.), a forest.

Néteks, a place of hardwood; there is some, *nétegsiʿké*, *nétigsiʿksk* is *sighída*.

The road is full of trees, *nekʷskitsaghi*.

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

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

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

The trees are turning green again, *sañghibágat*.

— are blossoming, *ni aneghi kédasi sañghibágak*.

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

I fell a tree in order to use it, or to warm myself, *nekashamen* or *nekastéhémen*; it must be felled, *kasahañsʷ*.

Pskaaʷiteksnʷ, the branches, whether large or small, of a tree; *pskahakʷat*, or *pskaaʷiteksn*, it is branchy; *mesāiri*, *pskaaʷiteksnsio*, it is very branchy.

[ARC. — BOW.]

Bow, *tañibi*, *ak*; mine, *nedatañibi*; its string, *nañpetañin*; a headless arrow, *arʷs*, *sar*; with a head, *paʿksé*, *kʷar*; *kañiskarsʷ*, an arrow with feathers on it, etc.; I bend (string) the bow, *nsikʷañikañi*, 3. *asi*, *-ñir*; I let fly, *nepʷnté*; against something, *nepemsdāmen*, (animate) *nepemañi*.

[ARC-EN-CIEL. — RAINBOW.]

Rainbow, *managʷañin*, *nar*.

[ARGENT. — SILVER, MONEY.]

Silver (money), *mañini*, *ak*; *mañnié*, *mañniañr*, which is of silver.

[ARMÉE. — ARMY.]

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

[ARME, ARMER. — WEAPON, TO ARM.]

I give him weapons, something to fight with, *nenesañiksʷtañi*, 3. *sn*.

I arm myself, *nesañikssi*, or *nesañiksbresi*.

His weapons, *snasañikssanar*; mine, *nenesañiksʷsanar*.

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

I pull a tree out of the ground, or etc., *nekétképtsn*, (animate) *niʿkétkásan*; (animate) *nekétkénañi*, *nekétkénemen*, or *nekétkesadsnar*, also in the plural (Lat.).

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

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

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

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

I tear out something, wood, or etc., *nepskʷatsiʷptsn* or *nekétkāmen*, *kétkañisits*, (animate) *nepskʷatsiphañi*, e.g. *pekʷahañi*.

I tear off her breasts, *neteminssañiganéphañi*.

I tear out his tongue, *netemiraséphañi*; *kétenaïss*, one tears it out, or *kétkaïss*; 1st: *nekétenemen*, *nekétkamen*.
 I tear out his hair, [body] hair — likewise of an animal (Lat.) — *nepskasaharañi*.
 I pluck out the hairs of his beard, *nepskaitsaharañi*.

[ARRÊTER. — TO STOP.]

I stop, while traveling, in some place, *netzanssés*.
 I do not stop there, I go farther, *nekeskamössé*.
 I stop, having been walking before, *netsanigañbasi* or *peranesakké*.
 I stop when about to go away, etc., *nederabi*, 3. *arabs*.
 I stop him as he goes to war, e.g. when he wants to make a journey, *nekakérhañi*.
 Drink stops me, *nekesaïtssessi*, 3. *kes*.
 I am stopped by the cold, *neksitañsregs*, 3. *kstañsregs*; *nekesaïteögs*, I am stopped by the wind.
 Fish bone, *namesipigahigan*, *nar*, or *namesipighé*; I am choked by one, *nedarshi*, 3. *arshs*.

[ARRIÈRE. — BACK, BACKWARD.]

I draw back, *nedasañigañbasiasi*, 3. *asañi*.

[ARRIVER. — TO ARRIVE.]

I arrive by land, *neba*, 3. *baïé*; by water, *nemesaga'rra*; I do not arrive, *nensda'ra*; I arrive, etc., *nesémi'ra*; I come from afar by canoe, *nepétsipié*, 3. *pét*.
 We shall not arrive today, we shall stay on this side, etc., *kensdarañibena*; they will arrive here today, *isgatsinikksmibi érmekizégak*, *amessagaharedñañi*; how many canoes have arrived? *késsskamsk méssagarañitsik*? how many canoes have you arrived with? *kekéssskameba* or *kekésssréba*? one, *nensgotsreben*; 2, *neniössrében*; in the place where I usually live; I arrive by land carrying nothing, *nepétsi'ra*; I arrive by land or by water carrying the baggage, etc., *nepédsdé*; I arrive where I wished, *nemesk mighenem*; hardly do I arrive where I wished, *asakañtsi nemes*, etc.
 How many are you who arrive by land? *kekéssssébanasa*? 2, *neniösssében*; 3, *neneösssében*; 4, *niésssében*; 5, *nenañsssében*; 6, *neksdans nekesösssében*; 11, *neksdañtkao nekessösssében*; 16, *neksdañnsañinkao nekes*, etc.; 17, *tañbasañnsañinkao nek*, etc.; 18, *tzañseksañinkao nek*; 19, *nñrisitzañinkao nek*; 20, *nisineské nek*; 60, *negsdañtineské nek*; 70, *tañbasañtineské nek*, etc.; we shall arrive tomorrow where we intend, *nsémirañibena*; I arrive there, *nsémi'ra*; we shall sleep 2 nights, *kenissgnsdébenatsi*, 1st: *nenissgnsdé*; that happens — this happens (Lat.) — *arâi*, *drâighesa*, *arâigheban*; that has not yet happened, *éssema io arâisi*; sub. *arâighé*; mg. *mañda* [not] *arâinskksé*. [MS 34, 35]

[ARRONDIR. — TO ROUND.]

I round it — a skin, or cloth, or blanket — *nesañisañiéghissem*, *nsañistéghissem*, 3. *asañi*; *nerañisañiaksssem*, a plank, etc.

[ARROSER. — TO SPRINKLE, WATER.]

I sprinkle it, pouring, *nessgnebañsadsn*, 3. *ss*, or *nessgnebañdâmen*, (animate) *nessgnebañrañi*; into the whole corn, or *nebi nederissgahadsn*; (animate) *ṣrañbṣass*, *ṣrañbṣaté kesañb*, etc.; that seasons the sagamité (corn porridge) well, or makes good soup.

[ASSAISONNEMENT. — SEASONING.]

Seasoning, *pebihigañ*, or *segsahigañ*.

[ASSAISONNER. — TO SEASON.]

I season, *nedapebihé* or *nedapebihéghé*; with it, (animate) *nedapebihaĩ*, *nedapebihéghaĩ*, 3. *sdap*, or *nedapebihéghéghaĩ*, (inanimate) *nedapebihéghétsn*; *pebihéghé* is, seasoned with that.

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I cook it hot without seasoning, *nepaĩghsbihé*, 3. *pãĩ*.

[ASSEZ. — ENOUGH.]

It is enough, *tébat*; it is good enough for doing that, *sdereghikksi kesanĩsin*.

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

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

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

[ASSEMBLER. — TO ASSEMBLE.]

They assemble, *maiéssãin*.

I assemble the men, *nemãghimãik arenãibak*.

I assemble them, *nemãiséssadsnar*; they are [assembled], *kisi mãisérak*; we [assemble], *nemãisétãibena*, *nesitsimaérra*.

[ASSEOIR. — TO SIT.] [MS 36, 37]

I am seated, *nedápi*, 3. *aps*.

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, *nedapittasãĩ*; beside that, *nedapittamen*, or *neksanepitasaĩ*, 3. *sd*.

I am seated at my ease, *n̄reképi n̄rkéssin*, I am lying at my ease; we are all seated on one side, *nedisiganapibena*, 3. *isiganap̄sak*.

I am seated on a bench, or up high, *n̄skidapi*, 3. *skidaps*.

I am seated low, *netabesabi*.

I am seated high, *nedáspabi* or *nemsspabi*; too high, *ssãimi msspabi*.

Now they sit down, *ni ap̄sredin*; *sip̄kiskãin*, 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., *nesitsiˆrãin*, or *ra pãibabiˆmeghi*, 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, *nsskēssi*; at some assembly, combat, mass,; they are assembled, *māssak*.

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

I club him down, *nedarimasitéhãĩ*, 3. *adãĩ*.

[ATTACHER. — TO TIE, ATTACH.]

I attach myself to something, *nekirãibátsi*.

— to him, I am of his party, *nekirãibatsiˆtasaĩ* or *nekirãibátsi sbaghek*.

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

I tie it well, *nedassamaberemen*, (animate) *-mabiˆran*.

I tie up the slave (captive), *nebabédagsabi˘raïi*.

— to the post, *nedassidabi˘raïi abasik*.

I am attached to him with affection, *nemé˘taïdérmaïi*.

I fasten, e.g., a deerskin to the door to keep out the wind, *ssé nekébégabiraiï*, (inanimate) *nekebégaberemen*.

Nedaïkékabisi; that, *nedaïkékaberemen*.

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, *nekesaïdérdámen*, (animate) *déremaïi*.

I have an attachment to this land, e.g., *nekakésaïtekaïdamen iskki*; to him, *nekakésantekaiï*.

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

asakaïtsi kerami˘ré or *kerams step*, his head barely holds on, etc.

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

[ATTAQUER. — TO ATTACK.]

I attack him, *nsneïhan*, or *negaghihixian*.

A fort attacked, *ntaïss* or *ntaïssé*.

We attack it, *nenitsnénasé*.

[ATTEINDRE. — TO REACH.]

I reach it with my hand, *nenaskaïnemen*, (animate) *nenaskaiï*, without taking it, e.g. its being in a hole, *naïi*, 8. *snas*.

I cannot get it, *nenaskaïneman*, 3. *snas* or

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

[ATTENDRE. — TO WAIT.]

I wait, *nedaskasaïbi*.

I wait for it, *nedaskasi˘ttsn*, (animate) *nedaskasihaïi*, e.g. *ketsragsr*; likewise, *païibatamsaïgan*, 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, *nesiusskasihaïi*; absolute form, *nesiusskasaïbi*, I am tired, etc.

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

[ATTENTIF. — ATTENTIVE.] [MS 38, 39]

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

[ATTIRER. — TO ATTRACT, DRAW.]

Greasy earth, e.g., attracts (soaks up) oil, or bark — it draws it in, *sripekðani˘ré*.

[ATTRISTER. — TO SADDEN.]

I grow sad, *næssighérdamité˘haïsi*, 3. *gag*, or *næssikérdam*; that saddens me, *negaghisaiïdérdamskaiïgsn*, 3. *aga*; *métsinéda amatséssøn namitasaiïné*.

I sadden him, *næssikérdamihaiï*, 3. *ss*.

[ATTRAIT. — ATTRACTION, CHARM.]

I find charms in that, *nemé^ctañdérdámen*; I stay with him with attachment, *nemétañdérmañ*.

[ATTRAPER. — TO CATCH.]

I catch up with him while walking, I join him, *nedatemi^ckasañ*, 3. *sdat*.

I catch him as he flees, whether I kill him or bring him back, *nedatmi^ckasañ*; Gabriel, e.g., has very soon caught (reached) heaven, *snaptékkamen spemki*; 1st: *nenapté^ckamen*, I have soon caught that, arrived, etc.

A trap, *kerahígan*, *nekerha*, I catch there [with] a running snare (slip-noose), *piañ*; I make some, *nederitsnar*, etc.; they, *nak*; I make some, *nedapianiké*, or *nederihañ piañ*; let us make traps for the deer, *nepšnañbena*, 1st: *nepšna*, imperative: *pšna*; they, *pšnamsks*.

I take some [in it], *nebiθa*; I am caught in it myself, *nepiθsgs*, 3. *peθsgša*; I take it in it, *nepiθámen*; a trap for bears, *kerahígan*; for beavers, like iron clasps (jaws), *arenaragsikerahígan*.

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

I have soon caught (reached) this place, I soon arrived there, *nenabté^ckamen*.

I catch him fleeing, e.g. *nedatemi^ckasañ*; I take a marten, e.g., in the trap, *nekérhañ*; being taken, *kerahsté*; it is taken, *kerahsks*; they, *kerahsgsk*; *mañda* [not] *kerahsgsiak*, not taken; I take with the trap, *nekerha*; bait for the trap — see Appât [Bait]. I am caught in the trap, *nekerhsgs*.

[AVALER. — TO SWALLOW.]

I swallow, *nemesihada*, or *ds*, or *nekssvihada*, or *ds*; (animate) *nekssi^charañ*.

I swallow it, *nekssihadsn*, or *ds*.

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

I cannot swallow it, I am too sick, *nedañirasikssihada*, *ssañimi nssagahapagsn*.

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

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

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

I put my mouth forward, to receive something, *nenitstamen*; the host, e.g., *neni^cts^cpañ*, *hostisin*.

Move over to that side, seat yourselves farther along, *mañtépiks nemañari* or *nspépiks*.

Draw back this way, *sdasamépiks*.

[AVARE. — MISER. — See below.]

[AVANTAGEUX. — ADVANTAGEOUS.]

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

[AVENTURE. — ADVENTURE, LUCK.]

I have a good adventure (good luck), *nširit*, 3. *širit*; *nširitebena*; you (pl.), *kširiteba*.

[From the French. — Edit.]

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I have a good adventure (good luck); from unlucky as I was, I have become lucky, *nedaskámesi*, 3. *skámesš*; I procure it for him, etc., *nšripegšatasañ*; that procures me a lucky adventure, *nšripegšatañgsn*; I have good luck, *nširiten*, or *nširit*, imperative: *širiti*; they, *širitks*.

[AVARE. — MISER.]

I am miserly, with regard to clothes, goods, *nesa^hksatsesssé*, 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^hkðmañ*.

[AVEUGLE. — BLIND.]

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

I am blind, *nenørmessäi*, 3. *nørmessäio*; blindly, *nørmisi*; I walk blindly, *nenørmsüsé*; 3. *nør*; I walk in a dark place, or *nepsegössé*, 3. *sseg*.

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

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, *nessasañinérdamen*, *kenessa*.

I debase my person, *nessasañinéрмаñ nhaghé*.

[AUJOURD'HUI. — TODAY.] [MS 42, 43]

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

[AVIRON. — PADDLE, OAR.]

Paddle — mine, yours, his, *s^htahagan*, *ns^htahaiñgan*, *ks*, *st*; *nsθamen*, I paddle to turn the canoe, etc.; I make one, *ns^hthaiñganikké*, 3. *st*; for him, *nsthaiñganikkésañ*; I use that, as etc., *nsθaiñaiñganighé^htsn*.

[AUMÔNE. — ALMS.]

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

[AVOIR. — TO HAVE.]

To have; I have that, *nøtsaïñemen*, (animate) *nøtsaïñañ*.

I have tobacco, e.g. *sðamañmmi*, *ks*; *aäðmanmðio*.

I have provisions, *nsmitssañgáñi*, 3. *amit*, *nðio*.

There is water, wine, or some liquor, *taðbé* or *taðté*.

I have a dog, *nstémisi*, 3. *stémis*.

Are there many moose? *mesairoknasa sðaiñañ mðssək*? there are none at all, *mañða sðaisnañ*.

Isba argñi^hkðghé, if I had some, e.g. as much as that, as large, as big as that.

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

[AVOUEUR. — TO CONFESS, ADMIT.]

I confess, *nenanañböé*; that, *nenanañböañ*, 3. *nanañböé*.

I admit what he tells me, *nena^hnañbímañ*.

I admit, I say "hé" (yes), *neneskshsm*, or *neneskshsmasi*, 3. *neneskshsm*, *nenesksmebena*, *keneskshmsr*, *keneskshsmasi*, *neskshañis*, or *srañimsedañis*, or *kitañis*.

[AUTANT. — AS MUCH.]

Give me as much tobacco as that, *ni aksnissin sdámañ kemiri*.

I give you as much meat as that, *ni arghikksn sios kemirer*.

I give you as many bullets as you will give me marked sous [coins], *nañnekstañisadäarskaronsksr*, *ssmarkinak*, *nekstañisado*, etc.

[AUTOMNE. — AUTUMN.]

The autumn we are now in, *tagsâñgs*, or *tagsañgsio*, it is autumn; the next one, *tagsâñghíghé*; the past one, *tagsâñgsé*; every autumn, *ésitégâñghíghi*; at the end of autumn, *méta^ckkäi*, that is, there are no more leaves; a year ago this autumn, *ni éri tagsañghíghé*, *ni*.

[AUTOUR. — AROUND.]

Around, round about something, *sésiñisi* or *sa^ckaiñisi*; I am always surrounded by them — a father, e.g.,
[From the French *sou marqué*. — Edit.]

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

[AUTRE. — OTHER.] [MS 44, 45]

Other, *ketak*; the others, *ketaghik*, (inanimate) *kedaghir*; it is another thing, *pirsié*, (animate) *pirsiés*; that appears quite different, *pirsinañgsat*, (animate) *gss*; I take him for another, *nebi^oöé*; e.g. thinking to kill a moose, I kill a man.

I kill you, do [?] something [mistaking you] for another, *kebi^tthsr*, *irsé*; you [kill] me, *kebi^tthi*, or *kebittéhi*.

I take one cabin for another, *nebítsighé*; you take me for another, *kepitsi^tphi*, *kepitsinnasi* or *kepitérmi*; I take him for another, *nepitsinenasañ* or *nepitsi^tphañ*, *nepitéremañ*; I [take] you, *kepitsi^tpher*; you take me for another, *kebégasimi*, etc.; I take him for another, *nebégassimañ*; *keb^oösr ersé*, I nearly killed you — namely (Lat.), he fired without seeing any person, and after firing he sees someone at the spot where he fired; *nepitetéhañ*, 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, *nenenebañsañik*, 3. (animate); 3. sub. *nenebañsañikeghé*.

I yawn so much I am sleepy, *nenebañsañiké*, *épeg^osoti érg^hikksi kadoxía*; 1st: *nénebañsañika*, 3. *nenebañsank*, *nenebañsañikegheban nia nenebañsañikañineban*; *maghi nenebasañiga*, *kadsxiañiné*, I always yawn when I am sleepy.

[BABILLARD. — CHATTERBOX.]

I am a chatterbox, 3. *nap*.

[BABICHE. — RAWHIDE STRAP.]

Babiche, a strap, *sr^oghes*, *sar*; the babiche that fastens the blanket in front and at the shoulders, *aneskamañin*.

[BADINER. — TO JOKE, PLAY.]

I play, *nepa^cpi*, *saïsan*, *nsnemihaii*.

I play with him, I make him my plaything, *nepapi^cxaii* or *nepa^cpihaii*; the cat, e.g., plays with the mouse, makes it its plaything, *apapi^cxaii*, (inanimate) *nepapi^ctsn*; they play continually, they act the fool, *kañhégahiañik ni érahaiáhadit*; *kégs sétsi tarahiañégs*, why are you playing the fool there, etc.

[BAGAGE. — BAGGAGE.]

Baggage, *matséssəm*, *matséssar*, or *kégsiañssr*; my baggage, *nematséssəmar*; I have some, *nsmatséssəmi*, 3. *am*, *-ssms*, or *nskégəi añssmi*, 3. *ak*, *-ssms*.

[BAGUE. — RING.]

Ring, *sakirtséhsn*, *nar*; I have one, I put it on my finger, *nesakirtséhsi*; I take it off, *neghédenemen*; I cannot get it on, *nssi^cré*, or *nssté neretsi*.

[BAIGNER. — TO BATHE.]

I bathe, *nedakássemi*; 3. *tek*.

[BAILLER. — See above.]

[BAISER. — KISS.]

Kiss, *satzémedsañgan* or *satzédsañgan*; it shows, e.g., where I have kissed, *namihigsat nətséməésañgaii*; I kiss it, *nətsédamen*, 3. *st*; *nətsémañ*; kiss your hand, *satséda keretsi*.

[BALAYER. — TO SWEEP.]

I sweep the cabin, *netsikekéhémen sigəam*; (animate) *tebañsié^cxaii*; I sweep with that, is *netsikéhighé^ctsn*.

[BALAI. — BROOM.]

Broom, *tsikkéhígan*.

[BALANCE. — SCALES.]

Scales, *tebañbé^cxigan*, *tebañbé^cxaiñss*, *netebañbé^cxameñi*, (animate) *bé^cxaii*, (inanimate).

[BALLE. — BULLET, BALL.]

Musket ball, *skaronsks*, *ksr*; large ball, *ketsisasaii*, *nar*; small ball (shot), *tsəanesié*, plural *siañi*.

[BALEINE. — WHALE.]

Whale, a great fish, *pədébé*, *bak*.

[BALUSTRE. — ALTAR RAIL.]

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

[BANC. — BENCH.] [MS 50, 51]

Bench, *tasapsdi*, *ar*.

[BANDER. — TO BIND, COVER.]

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

[Written by the English, wigwam. — Edit.]

[† From the French. — Edit.]

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

I bandage them for him — the face, the visage, *nedagšaraŋsəbiˈraŋi*, *nedagšaraŋsəbiˈraŋi*; 3rd person: *sda*.

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

[BARBE. — BEARD.]

Beard, *miˈtsar*; I grow it myself, *nebesksitséhssi*, or *netsikitséhssi*; on him, *nebesksétséhaŋi*; I pluck it out, *nebesksitséharesi*; he has none, *mda* [*maŋda*] *asitsisi*; I have a beard, *nsitsi*; 3rd person, negative: *mda* [*maŋda*] *asitsikkə́*; *ni aneghi saŋghitsaŋit mitsar*, his beard is beginning to grow; *nesaŋghitséhssi*, I procure some for myself; the beard-like growth on the branches of certain trees, *aˈsáˈkəkak*.

[BARRIQUE. — CASK.]

Cask, *maŋrikkiré*, *ak*.

BARQUE. — BOAT.

Boat, *saŋspésrags*.

BARRIÈRE. — FENCE, DAM.

Fence, *kebakstéhigan*, *kebenariš*; it is barred, there is a beaver dam; a beaver dam, *ssekitásé*.

— of a field, or of a fort, *sakaŋrissenahigan*; 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, *saŋisessak*.

BAS. — DOWN, ON THE GROUND.

On the ground, *mtsisi*.

[BATTRE. — TO STRIKE, TO BEAT.]

I fight, *nemigaˈké*; I want to beat him, *nekadasipenaraŋi*; I want to fight, *nekadasipenasi*.

I beat him, *nebaŋktéhaŋi*; 3rd person: *abaŋik*; or *nekistéhaŋi*, or *nematsiraŋisaŋi*; 3rd person: *amat*; often, *nekaŋghéktéhaŋi*; 3rd person: *akaŋi*.

I beat him harshly, break his arm or leg, etc., *nesaŋghitéhaŋi*; lightly, *nssaŋimtéhaŋi*.

I beat him, I stone him, *pnapesks nedagamaŋi*.

We fight [with sticks], *nedasdibena*; they fight, *asdsak*.

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

I beat [him] to make [him] cry, *nesésenakké*; *sa gakke éˈts nsaŋdamitéhaŋi*, 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.), *netsiriaŋi*; I habitually fight (said of a girl) (Lat.), *netsirsksaŋi*; defend yourself, fight — e.g. against the demon: a man has to fight as long as he lives, *kia atsi kessada kemerkassani ksséni pemaŋissit arenaŋibé*, *ni aksnipenasin*; do not let yourself be conquered by the demon, *mssak sinihigskkan matsks*.

Kedarhitéhi, you let yourself be beaten by me, *mda* [maïda] *kedarsdsrs*, you do not avenge yourself *mda* [maïda] *kedarsdasi*; *kedarhitéhsr*, I let myself be beaten by you; *nedarhitéhsks*, I let him be beaten by him, etc., *nedarhitéhañ*, he [beats] me, etc., *nedarhitéhsghé*.

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

I beat him so as to kill him with the blows I give him, *neksaskstéhañ*, or *nesésesañitéhañ*, or *nemétsimetéhañ*, or *nedaskamitéhañ*.

I look for some pretext to fight — I pick a quarrel out of nothing; (said of a man) (Lat.), *netsiriañ*; (said of a woman) (Lat.), *netsirsk8aï*.

I fight with him, *nedaisdsañmañ*.

How many of you are there beating me, *kemesâiro^okasiba*, *késs8kasiégs*?

One fights vigorously, *pi^ota sañgripenaredin*.

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

BAS. — STOCKING.

Stocking, *kenéssn*, or *neghikenéssn*, *nar*; I put them on, *nekikenéssnhsderesi*, or *n8rikenéssnhsderesin*, or *n8rtsn nekenéssnar*; I take them off, *nekétsikenéssnénesi*; I make some of that, *nekikenéssnxañ*; I make some of that, *n8tsikenéssnxañ is*.

BÂTARD. — BASTARD.

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

[BATTE-FEU. — FIRE-STRIKER.]

Fire-striker, *sagahañ*; my fire-striker, *nesa^oxañ*; 3rd person: *ssa^oxañ*; the flint stone, *sagahañapesks*.

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

[Corrupted from the French word. — Editor.]

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(continuation from previous page) *peséhémasi*; 1st: *nepeséhémasañ*; he makes fire; it is [est] good, *pesâi^oré* or *kesipesaíré*.

[BAPTISER. — TO BAPTIZE.]

I baptize, *nes8gnebañrsé*.

I am baptized, *nekisis8gnebañsi*.

I baptize him, *nes8gnebañrañ*; I supply the ceremonies (of baptism), etc., *nepañba^otamasésañ arenañibé kisis8gnebañs8ssa*, *māda* [maïda, not] *pañba^otamasésañsissa s8gnebañredé*; the ceremonies will be supplied for you, etc., *kepanba^otamasés8ghé éri s8gnebañsiasa 8tsi*.

[BÂTON. — STICK, STAFF.]

Stick, *añdabéhsn*, (pl.) *nar*; a short one, *taada^ok8at*; a long one, *ksna^ok8at*; mine, *nedañbadéhsn*; *nedañbadéhssi*, I go with a stick.

[BATTRE. — TO BEAT. See above.]

[BAVER. — TO DROOL, SLOBBER.]

You drool, *nekebégat ked8n* or *kemesâirisesegsé*.

[BEAU. — HANDSOME, BEAUTIFUL.]

I am handsome, *n8righi*, 3. *8rig8*; beauty, *8righisañgan*.

I make him handsome, *n̄ritt̄sn* (inanimate), (animate) *n̄rihañi*.

I find that beautiful to look at, *n̄rinamen*, (animate) *n̄rinasañi*; everything I have is beautiful, *n̄saṣratsés̄sé*, 3. *saṣ*; that is beautiful to see, *ṣrigaṣṣat*, (animate) *gṣṣ*; that is beautiful, good, *ṣrighen*, *ṣrighen̄ṣr*, etc.

[BEAUCOUP. — MUCH, MANY.] [MS 54, 55]

Much, *pesaṣṣi*.

Many things [plusieurs choses], *mesâired̄ṣr*; many men [plusieurs hommes], e.g. *mesâirok*.

Is there much [beaucoup] meat? *mesâiret é̄to sis̄s*?

Much [beaucoup] corn, *mesâired̄ṣr skam̄nar*.

I have much of it, *nemessīt̄snar*, 3. *am*; *nemisit̄sn messisiké̄ḡsi*.

[BÉGAYER. — TO STAMMER.]

I stammer, *neghegheritañīd̄é̄*.

[BELLEMENT. — GENTLY, SOFTLY.]

menni, *néssaṣima*.

[BERCEAU. — CRADLE.]

Of wood (a cradleboard), *tekinarīgan*.

[BERCER. — TO ROCK (A CHILD).]

I rock him, while he is bound (on the cradleboard), *nederarībéghip̄ṣrañi*; 3. *sd̄*; I rock him without his being bound, *nenénémenarī*; rock him, *arañibéghip̄ṣré*.

[BESOIN. — NEED.]

I need that, I profit by it, *n̄tañibédamen*, 3. *ṣdañi*; (animate) *n̄tañibémañi*.

I need what [que] I have given, *éskasana mégañineban*.

I have forgotten the knife for making something [quelque chose], *n̄nitéhañidamen nenetséksaks*, *n̄nitéhañidamené nenetséksaksé* or *n̄nitéhañisi*; I have only one of them, *nenek̄tsisiámen*; I need it, *nenetseksaks*; that from which one has profited, etc., *ṣtañibédam̄sañigan*; of 2 knives, e.g., one given away, the one that remains to me breaks — that is why I regret the one given, *éskasana méga* or *sékaṣṣia*, *éskasanamégan*, etc., 3. *méghek*, I need what [que] I give or what [que] I have forgotten.

[BÊTE. — BEAST, ANIMAL.]

Beast, *aṣahas̄*, (pl.) *sak*; a fierce beast, whatever it may be (Lat.) [quæcunque], *asé̄hañinedo*, (pl.) *dsak*.

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

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

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

I go to fetch the beast that has been killed, *nedañimbekshshghé pirisande*, *nañrakamigsiak*.

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

The various parts of the beast. See ANIMAL.

I give him the killed beast or a part of it, *nedañibeksharī*; someone (gives) me, *nedañibekshshghé sa añibekshst*.

[BEURE (BEURRE). — BUTTER.]

Butter, *merenak̄ssp̄emi*; milk, *merenáḡṣ*.

[BIAIS. — SLANT, BIAS.]

Aslant, obliquely, *añis̄ighen*, (animate) *añis̄igh̄ḡ*, adverb *añis̄isi*.

[BIEN. — GOOD, WELL.]

I work well, *n̄s̄rarokké*, or *nenitāsarokké*, [MS 56, 57] 3. *tāsarroké*, 3. *s̄r*, or *n̄sa^cs̄rarokké*, 3. *sa^cs̄r*.

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

I do him good in his necessity, *nenabatsihāi*, 3. *sn̄*; or 3. *sd̄ar*; absolute form [absent?] *nenabatsihīé*, I do some, or *nenabatsi^cts̄n*.

I do you good, *kemess̄ren*; to him, *nemes̄s̄rāi*.

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

[BIENTÔT. — SOON.]

tébné, *tébnétsi*.

[BIGARRER. — TO VARIEGATE, MOTTLE.]

I variegate, put on various colors, *nederatsegs̄āir̄ghé*, 3. *ara*, *ara^ctegs̄āir̄igān̄* or *mesaira^ctegs̄āir̄igān̄*.

[BIGLE. — SQUINT-EYED.]

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

[BLANC. — WHITE.]

That is white, *s̄āibighen io*, *s̄āibighens̄r*, (animate) *s̄āibígs̄*.

I make it white, *n̄sāibítt̄sn̄*, 3. *asāi*, (animate) *n̄sāibih̄āi*.

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

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

[BLÂMER. — TO BLAME.]

I blame, I disapprove, *nedāinéstam*, 3. *āines*, (inanimate) *-nestamen*, (animate) *tás̄āi*, while hearing him.

I blame that, *nedāin̄ainamen*; (blaming it) in him when absent, *nedāin̄ainamas̄āi* or *nematsenamas̄āi*.

I blame him in thought, *nedāinéрма̄i*, 3. *sd̄*;

— in words, *nedāinimāi*, 3. *sd̄*;

— while listening to him, *nedāinéstas̄āi*, 3. *sd̄*.

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

Indian corn, *skam̄sn̄*, (pl.) *nar̄*; whole corn that is not pounded, *mesikstar*.

— white, *s̄āibighens̄r skam̄sn̄ar*, or *s̄āibemenar*.

— red, *mesks̄béss̄iminar*, *mesks̄béss̄ar*.

— black, *tseghiminar*.

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

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

Ear of corn, *mesask̄s̄*, *k̄s̄r*; *mesask̄s̄ k̄s̄r*, an ear of corn that is wrapped in its leaves.

Corn that comes on quickly, *nenabiminar*.

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

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

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

Small corn, *abaïin nar*.

Large corn, *skigsémenar* or *peksíganar*.

Leached corn (hulled with lye), *kétarahaghésiganar*, *peksanaskesiganar*; I leach some, *peksanaskesíganar néderi'ts*; make me some, *aritasi peksa*, etc.

Leaf of corn, *sareskx*, *kx*.

They are braided, *araïbégnarissar*; I put it in a braid, *nederaribégníghé*, *abaïinskx*; one braid, *negsdaïbéghenaïssar*, or *negsdaïbégbi'rar*, etc.; 2 (braids), *nissaribéghenaïssar*, etc.

Sack of corn, *negtskenar*; 2 (sacks), *nisskenar*; 3, *tsxkenar*, etc.

I dig the earth in order to sow, *nsaïrké*; a hoe, *arakéhígan*; a pit (hole), *mnaïgan*, (pl.) -*nar*.

I sow it, *neda'kikké*; it sprouts, appears, *saïkeki'rar*.

It is tall, *spi'rré*.

I hill it up (bank earth around it), *nenikakssihíghé*; *nexaksíhígaïin*, the hilling-up; *nexaksíghé meghé*, *nexaksariss*.

The stalk, also [item] spindle, *sipskanaïgan*; I suck it, *nedasipskané*.

It is tender, *merigsé'ké*, *merigséðrmenar* or *meraskx*.

It is [est] firm, *basasédé*; I remove the weeds from it, *nemaséskeníghé*.

It begins to be good, soon ripe, *baïbaïsigset*, *nxrmapeksxéré*, it is [est] ripe.

It is [est] fit to eat, *nitsigset*.

I gather it, *kasaksnixedin*, *nekasaksníghé*; I pull out the weeds, *nemaséskeníghé*.

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

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[BLÉ — CORN, continued.]

It dries at leisure, *kesspasarïtssar*.

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

The heat has spoiled it, *naïde*, pl. *naïdar*; the cold has spoiled them, *kasadé*, pl. *kasadenx*; the rain

I put it in a heap, or carry it to the canoe, *nedésadaské*.

A sucking-stalk of Indian corn ["suck of Indian corn"], *sipskanaïgan*; I suck it, *nedassipskané*.

I carry it to the cabin [cabane], *nemaïtsésaré*, *nemaïtsésadassi*; I bring it, whether by canoe or etc., *nenaridésadassi*, 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.

nesibigxaghipsdæn, I spread out the bark; absolute form [?] *nesibigxaghipsdíghé*.

nesibéaraïkeníghé, I spread out the corn with the hand.

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

nepesedamsnké, I make *pesedamsn* (pounded parched corn); for him, *nepesedamsnkésan*.

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

séma'ksaïssar kikkannar, they have not yet been hilled up.

sisiktséiganar or *sisikíganar*, 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.
nedakad̥ssimíne, I dry it in the cabin [cabane], putting it on a small loft (granary).
ps̥k̥siminkar̥iss, an ear that is not well filled out.
si̥sḁit̥éminar, that which is dried [seigne?] at the fire, etc.
nedabar̥inké, I boil ears of corn to make "small corn."
sig̥skkénigari̥n, where there is a field, *miri kesig̥skkénígan*.
tsikskenigari̥n, one pulls up the corn stalks (spindles); *tsikskenigari̥n*.
netsikskenig, *tsiken̥xedin*, *sai̥rkar̥in*, *kikhedin*, one sows; *arakkéni̥xedin*, several [pl's?] making a new field.
dass̥redin ps̥p̥stkahádasin, one puts the corn into the pits.
nepepstkabádassi
neké̥éssshads, that is how much [combien] I put in.
meraks̥kahádasin, one puts the earth back on top of the corn, one covers it over again.
nemeraks̥akahadassi, I cover it again [re. = recouvre].
merakskahadass̥rediks, *d̥ass̥redin*
maséskenigari̥n, one removes the weeds, *maseskenixedin*.
nskikéhigari̥n, *nskkéhi̥xedin*, one scratches the earth, one digs all over.
nenskkéhighé
tkak̥sigari̥n, *tkak̥ixedin*, one hills up (banks the earth).
nenikak̥sighé, etc.
kisi sḁikké̥ré, it sprouts, one sees it, *msspi̥ré*, a little big, *spiré*.
agsidedar̥issar, one puts the seed corn to soak in water to make it germinate [MS 60, 61] or first [?] to germinate.
kisi agsiden̥sr sk̥ámminar or *kisi ag̥itseskaniminari̥n*, they soak, etc.; 1st: *nedag̥itseskaniminé*.
ssḁi̥ks̥kḁri̥nak̥ s̥damari̥k, 1st: *nesḁi̥ks̥kḁri̥nak̥*, *s̥damari̥k*, *ssḁi̥ks̥kḁri̥nar̥ éskitaméghir*, also [item] *sḁsasar* — 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), *nepsksigséhíghé*, *k̥sig̥éhemsk̥s*, shelled, etc.
niéd̥tsi apask̥vasit, I roast an ear; *nedapsk̥vḁsi̥*; for him, *nedapsk̥vḁrḁi̥*; parched [groulé], pounded corn, *pes̥édamsn*; parched, pounded corn into which pounded blueberries are mixed, *sḁtétéigan*.
I parch some [j'en groule], *nedabimíné*, or *nedabímisi*.
I winnow it once parched, *nessiadimíné*.
I sort the grains, once parched, *nemeghenási*.

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[BLÉ — CORN, continued.]

Parched corn, *abiminari̥nar*; it has flowered (tasselled), *péskes̥s*, *ssak*; it does not flower, *m̥da* [*mḁida*, not] *péskes̥sisi*.

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

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

Corn pounded like groats, *maméstéigan* or *mamésssetsé^ctéigan*.

Do you have much [beaucoup] corn? *kemesairstsits é^cto*?

Is your corn fine? *srighenær é^cto kedaskamsmar*?

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

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

[BLESSER. — TO WOUND.]

I wound him; *nekisstéa^risi*, I am wounded by a sword.

I am wounded by a bullet or an arrow, *nemessda^risi*, 3. *messda^risæ*, or *mesa^ri*.

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

I wound him, *næssaghitéha^ri*, 3. *aæss*, or *næssaghi^ckasai^ri*.

He is wounded, *mesæ*; being wounded, *méssdé*; the wounded, *messætsik*.

A wounded man who must soon die of his wound, *ma^rimaai^ri*, 1st: *nemáimaai*.

I am wounded in that way, *nema^rimaai*.

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

I wound myself in falling [tombant] *nöéktéssin*, 3. *sék*.

Where did you wound him? *ta^riñi értéhat*? Answer: *stepek nedertéha^ri*.

[BLUETS. — BLUEBERRIES.]

Fresh, *sa^ctar*, in the singular *sa^cté*; when they are dry, *sikisa^ctar*.

[BOIS. — WOOD.]

Wood that is not dry, *ska^cksr*.

Wood, small cedar boards, for making etc., *ka^ri^rkskak*.

Rotten wood, *adæssaks*, or *adæssagöio*; old, dead wood, *nega^rinsaks*; forked wood, *skahañigan*.

Bad twisted wood, *nikdasa^cksat*.

Wood, a log for burning, *asassn*, (pl.) *nar*; it is said [dicitur] also (Lat.) of a tree that is standing but dry; *srigöak asasnak*, 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, *pés^ckedé*, *pé^ckedé*, (animate) *péskess*.

Forest wood, *abasikke* or *kekaksi^cksk*, also (Lat.) [MS 62, 63] brushwood, *si^ckäkäikek*.

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

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

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

Keda^ribanessé éto? — have you just been cutting wood?

Nemannessé, 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 *nenai^ritsimannessé*.

Mámanessésiégvêba ési ménsaégvi sa^csakésísar pétasiégvê, atsegaba mesairedsr nedasassnar. (No French gloss given in the original.)

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

Arokkêhéédits sééna^ribak, when [que] the men [hommes] fell wood, etc.; 1st: *nederekêéhi*.

Ésatseséhédits ghâinemsk, when [que] the women go to fetch it, namely [scil.] (Lat.) *asonar* (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"], *néteks*; where there is some, *nétegviké*; *néteksiksk* is *sighída*, little cabins, etc.

Pañgissenañsiks, there is nothing but [que] maple.

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[BOIRE. — TO DRINK.]

I want to drink, *nekadaßsemi*.

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

I drink, *negadßsemi*.

— with a *ßragañ* (dish) or a cup, a spoon, *negañpessemði*.

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

— with the hand or a dish, etc., *negañpessemi^{tsn} neretsi*; if with both hands, *neretsiar*.

I use something [quelque chose] for drinking, *nekadßsemi^{tsn}*.

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

I drink a long time, *nesipkësemi*, 3. *sip*.; I drink it all, *nesikahadsn*, 3. *ssi*.; I leave some of it, *nedaktsíhadsn*, 3. *sd*.; I have had enough of it, *némësemi*, 3. *sé*.

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

I go to fetch (something) to drink, etc., *nedassihibé*, 3. *as*.; with that, *neda^ssihibé^{tsn}*.

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

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

[BOISSON. — DRINK.]

Strong drink, *a^sksbi*.

[BOÎTE. — BOX.]

sañsiañtsinígan.

[BOITEUX. — LAME.]

I am lame, *negagasigañda*.

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[BON. — GOOD.] [MS 65]

That is good to the taste, *ßripßgat*, (animate) *psgßß*.

I find it good to eat, *nëigátamen* or *nëritámen*; (animate) *nëigaphañ*.

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

That is good for me, does me good, *nërirasé^skañgsn*, 3. *ßr*.

I am good, well-behaved (wise), *nekesaañsi* or *nërenasakesi*, or *nëritéhan*.

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

I find it pleasant, to my liking, *nëighinamen*, (animate) *nëighinasañ*.

[BONACE. — CALM (AT SEA). See below.]

[BONTÉ. — GOODNESS, KINDNESS.]

I give him marks of my kindness, *nekesaañssihai* or *nekepañstasai*.

I treat him with kindness, *nekesaañstasai*.

[BONACE. — CALM.]

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

[BONNET. — CAP.]

añgskæssn, (pl.) *nar*; mine, *nedañgskæ*, etc.; I make one, *nedañgskæssnké*, 3. *añg*.

— I take it off, *neghétkæsi*, 3. *ghet*; for him, *neghétkæstasai*.

— I put it on, *nedañgskæsi*.

[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, *senñstisi*; along the bank, *ksarñrebégsé*.

On the other side, obliquely, not directly opposite, *añssága*, 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, *senñstisi araksdaññ*.

[BORGNE. — ONE-EYED.]

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

[BOSSE. — BUMP, BURL.] See below.

[BOSSU. — HUNCHBACKED.]

I am hunchbacked, *negagasipeskæana*; the hump, *pesskæaññ*.

[BOSSE. — BURL.]

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

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

I smoke (meat), *nedañmirké*, 3. *añm*.

I smoke it, *nepássemen*, 3. *apas*.; (animate) *nepassai*; smoked meat, *kespássé*, (animate) *kespassæ*; smoked [boucané] fish, *kespassæk agæañnak*; beaver, *sighemesks*; eels, *kespassæk*, *nahañmæk*; dried meat, *kañkéñsags*.

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[BOUCHE. — MOUTH.]

A small mouth, *pskedsné*; a big [grande] mouth, *kessekaññarakakdsné*; you have (one), etc., *kekeskaññarakakdsna*.

My mouth, yours, his, *nedsn*, *ke. sd*.; in the mouth, *sdsnek*; I open it, *nemiñkdsnési*, 3. *mikdsnés*; open it, *mikdsnési*; I close it, *nekepedsnési*, 3. *kep*.

I take something [quelque chose] with my mouth, *nenimadámen*, (animate) *nenimamai*; I spit out what is in it, *nepñnadámen*, 3. *aps*., or *nessñkarátamen*; that is [id est] *nedañksikeradámen*, (animate) *nessñkarañpai*; *nekssvitaññaniñké*, I keep my mouth (untouched) in order to take communion

[communier], e.g., by not eating, not drinking, not smoking; *messisi sdsnek tsi^ctama^cté*, 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.*, *kebahariss*.

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

My throat is stopped up, *nepessari*, 3. *pessars*.

My ears are stopped up, *negaghé^cpessa*, 3. *gaghépessé*.

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., *kepeskagáñgan*; of a chest [caisse], etc., *assokvéigan*.

[BOUCLIER. — SHIELD.]

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

[BOUE. — MUD.]

asesks; there is some, *aseskvio*; on my robe, *asesksio nedassé*.

[BOUEUX. — MUDDY.]

psazeské.

[Page 68 of the MS. blank.]

[BOUILLON. — BROTH.] [MS 69]

Broth of meat, *kesaribs* or *siossaribs*.

— of fish, *naméssaribs*; hot, *kesebétté*; cold, *tekebi*.

— of bird (fowl), *sipsaribs*, etc.; (animate) *nekesebéssari*; I reheat it, *nekesebéssemen*, 3. *ake*, or *nškebétsn*.

I give him broth, *neda^csiañbsharai*; I drink, sip some, *nekesaribvé*, 3. *kes*; *nekesaribvé^ctsn*, with that I drink broth.

[BOUILLIR. — TO BOIL.]

I make it boil, *nšsemen*, 3. *šs.*, (animate) *nssari*, 3. *ssari*.

It boils, *sdái*, (animate) *šš*.

[BOULANGER. — BAKER.]

He who makes bread, *nsdabarinkét* or

[BOULE. — BALL.]

That which is [est] round, of wood or of iron, *petegšighen*, (animate) *petegšigs*; of stone, *petegšapseké*.

[BOURBEUX. — MIRY.]

There is mud, *psazeské*.

[BOURGEONS. — BUDS.]

sremesks, *ksr*; the trees are budding, *sdatsni^crar abasiar*.

[BOUT. — END.]

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

The end, at the end, *sanaskʷisi*, *sanaskʷiremasksk*.

— of the tree, *sanaskʷensksk*; of the canoe, *ʷsskʷaĩr*.

— of the finger, *sanaskʷiretsi*; of the nose, *sanaskʷittan*.

— of the tail, *sanaskʷaĩrs*; of the ear of corn, *sanaskʷímin*.

I am at the end of the road, *neméʷtanaskámen aĩʷdi*.

I get to the end of that (accomplish it), *nekisiʷtsn*, 3. *sn*.

I cannot manage it, *nedaiĩrasittsn*, 3. *sdaĩ*.

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

I cannot manage to carry my bundle, *nedaiĩrasaré*, 3. *aĩ*.

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

[Page 70 of the MS. blank.]

[BOUTEILLE. — BOTTLE.] [MS 71]

potaiĩé. — [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, *nedáʷksikie*; I put them on, *nekikinskebisi*.

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

BRAIET. — BRAYING (of a donkey).

Braying, *meréghé*, or *ékʷtsik*; your braying, *ahéksrat*; his braying, *ahéksrsk*, *éʷksraiĩsir*, or *ksakʷsksidabit*, or *-ritsir*.

— I have one, *nʷréghéhem*, at least you have your braying, *kinaĩgʷsi sréghéhi*.

BRANCHE. — BRANCH.

Branch, *peskahaksn*, *peskahaĩtksnʷr*.

— of fir, *sedi*, *sedíak* — said also of branches in general (Lat.); I go to fetch, to look for, *nenʷtsihaĩnik sedíak*, or *nemaĩnaĩdágʷsé*; *nedaraʷkasinak 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, *nenesaĩtksnénemen*.

[BRANLER. — TO SHAKE, SWAY.]

I shake it — a tree, *nenaiĩnaĩghén skipsdsn*; (animate) *psraĩ*.

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

I shake my legs, *nenénémesitéási*.

The earth shakes, *nenémképsdé ki*.

That sways (of something that is standing), *éhégaĩnbáo*; it does not sway, *mda* [*maĩda*] *éhégaĩnbasisi*.

BRAS. — ARM.

Arm, *pedin*; right, *arenakaisi*; left, *paĩtsisi*; my arm, *nepedin*; right, *nedarenakaisi*; left, *nedapaĩtsi*; I have my right arm broken, *pʷsketéhaĩss nepedin*, my right arm, *nedarenakaĩsan*; I have my left arm broken, *nedapaĩtsisan*; I stretch it out, *nesasaghipedinési*; 3rd person: *sasa*, *-nés*; I bend it, *nepikasipedinési*; 3rd

person: *pik*.; I shake it, *nemamañitsineskáhasi*; 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, *nañinañigané*; 6, *negsdañis késsañigáné*; how many fathoms is your canoe? *késsabsnskañitnasa ketsr*, or *késsañiganét ketsr*? It is one fathom, *negstañiganéss*; of two, *nissabsnskañit*; of three, *tsabsnskañit*, or *tsañiganét*, etc.

[BRAVE. — BRAVE.]

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

He is brave [enough] to beat people, but not the enemy, *arenañiba sibisi kinañibañtasé*, *asennñtsa sa'ra mda* [*mañda*] *akinañibaitasañisia*; 1st person: *nekinañibaitasa*.

BRETEL. — CARRYING-STRAP.

For carrying, etc., *narápekñañin*; 1st person: *nenarapa'ksañin*.

[BRISER. — TO BREAK, SHATTER.]

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

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

[BRILLANT. — SHINING, BRILLIANT.]

Nañinañimkizekipsdé — like a brilliant sky, etc.

BROCHE. — SPIT (for roasting).

A French-style spit for turning the roast, *abi'rrésañigan*; a spit used by the Indians, that is, a stick at the end of which they put [the meat], etc., *psakñabésañina'tteks*, *nepessagñabañin*; I roast it in front of the fire with an Indian-style spit.

I turn the spit, *nekñakñérebenemen*; 3rd person: *akñ*.

[BRONCHER. — TO STUMBLE.]

I stumble, I very nearly fall, *érsé nséktéssin*.

BROUILLARD. — FOG.

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

— on the river, *asanebégat*.

[BRUIT. — NOISE.]

Something that makes noise, that resounds, e.g. boards, *kedsitsán*, or *kedsésetssañ*; the wind makes [noise], *kedsrañimpsen*; one hears a noise like walking, or scratching, *mañskñéss*; a plank, bark, etc.; dogs, e.g., or animals hearing something, make a murmuring noise, etc., *nikimsredsak*.

[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*.

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

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

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

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

I burn a wilderness, *nepeskésighé*, or *netsákesari*; 3rd person: *pesakkésighé*; the fields are burned, *tsekedar kikkañinar*, or *tsekesariñsar*, one [burns them], etc., *tsekesariñsédin*, *tsekasiphedin*.

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

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

Nsskssitsi, fire falls on my feet, burning me; the feet, *nssaghésitékazési*; 3rd person: *ss*; the legs, *nssaghagañidési*; 3rd person: *ss*; a little burnt from holding them in front of the fire; the arms, *nssaghapedinési*; the shoulder, *nssaghideremañikanékazési*; the face, *nssaghigékazési*.

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

One cannot see at all where I was burnt, the fire does nothing to me, *netsirkazési*, or *nepegsakazési*, or *nepegsakazési*, or *mda* [mañda] *tsirighensinhaghé*.

Tsirighen, *srétsi* — when he had been burnt.

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

This wood does not burn for very long, it lasts a long time on the fire, *sipkakédé*; plural: *dar*; (animate) *sipkakéss*; quickly, *nabakédé*, *dar*; (animate) *nabakéss*; *srakédé*, *dar*; (animate) *srakéss*; *abémeghé kañidak*, so that what one is roasting burns well, *sipkedé*; (animate) *sipkess*, it has not been cooking long; *nabadé*; (animate) *nabess*, it is soon cooked; *mssak*, *métkazéziégats*, *nemesksé*, 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 kazéremañ maskesé*, *sésisnikedets pekətsəma* 'kañrszené neba sétsi mda [mañda] *tsekedənsks pañbesigəñim nañkakkétsi pétsikédé sésisnisi messisi*, *nénasérdañsits skstāi*.

Arakazéssé peks pnapesks — the stone, the hot ember, burns; *nederekazézin peks*, *pnapesks*, I burned myself with it; or *nedabapskesi pnapesks*, I burned myself with a hot stone.

[BÛCHETTE. — TALLY-STICK.]

Sticks for counting, etc., *abasiar*.

I carry them for the feast, *nekissədsnar abasiar*, *skamsnar*.

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

C.

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

House, *sigəam*, mar; my cabin, *nəsigəam*, etc.

— large, *ketsisigəam*; small, *sigəamsis*; round, *petegsigañin†* [figure].

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

[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], *negətsigak*, or *nekətsisighégak*; two, *nisigak*; four, *iəsigak*, etc.

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

How many households are you [how many families]? *késsígaknasa*; four, *iésigak*.

I make the cabin, *ni'kké*; 3rd person: *sik*; for him, *nsikkésaŋi*. The forked poles, *skahaŋganak*; the pieces of wood put on the bark [covering] to hold it in place, etc., *spahíganar*.

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[CABANE, continued. — CABIN, WIGWAM.]

I am going to fetch poles for the cabin, *nemaŋhahakšé*, or *nemaŋhabasié*; the poles, *abasiaksr*.

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

It is enough, it is as big as need be, *tébsghiksn sigšam*; it is quite high, *spigaŋs*.

I put on the barks (bark sheets), *nšrigšaghenighé*, or *nederigšaghenighé*.

I fit it up, put it in order, *nšrigšaghenemen sigšam*; the projecting porch, that is, a kind of wind-screen at the side of the door, *keréskaŋi*, or, *eréskaŋi*.

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

I take off the barks, *nepaskighéšdé*, 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, *tkāigamigat*.

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

Abandoned cabin, *štsígaŋi*, *nar*.

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

Come, let us camp, *tsé sighida*.

We shall camp here, *ištsi msighinéna*.

I am going to camp where the moose is, or the deer, *nenaŋtkadšssa*, 3. *naŋi*.

We are camped together, *nsitsisighibena*.

Where had you camped, slept, *taŋinenasa éšškskšaršmédšdiégssa*.

N. camped there, etc., *éšškskšahadissa* N.

Camping-place, that is, an abandoned cabin, *štsígaŋi*, 1st: *nedé'kšigaŋiné*, that is, *nekšsi*.

When shall we leave this camping-place, *tsighéšsenasa kedéššigoŋinéna*.

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

It is 2 days since he was camped there, *nissšgnagat 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, *tāi'sa'kšabsnar*.

I make some, *netāi'sa'ksabsnhamen*; make some (imperative), *tāi'só'kšabsnhamšks*.

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

I make a cabin *nšikkási*, or *nšikke*; likewise, an old woman who

A cabin that is low, in which one cannot stand upright, *tsatsíghen*, or *tabassigaŋs*; there is how much [i.e. that is how low], *ni tépsigaŋinik*; it is high, *spigaŋs*; there is how much [i.e. that is how high], *ni éšpigaŋinik*.

They are camped in a single cabin, *spigaŋinissga*, *nekštsighégak*.

Kebikkaŋš, one makes the gable of the cabin. *Nekebikkaŋi*, I make it.

šikkaŋš, it is covered, or *apa'kšaršš*.

Kesi^ckéharisaik sghik, you will use the large barks for covering.

Agšitsimégšé, if you soak them in the water, etc., 1st: *nedagšitsimañ*.

Témesa^ctar sigšarimar, the fort is full of cabins; all the cabins that can be in it are there.

There is only one cabin, *nekštsighégak*; 2, *nissighégak*; 3, *tsighégak*; 4, *iésighégak*, etc.

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

A cabin, little shed for the firewood, *ts^csañ*, 1st: *nedats^csañ*, 3. *sdats^csañ*.

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

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

A kind of cupboard in a tree, or the like, for putting something in, *tasanakšigan*, or *sabksañgan*,
nedasaba^cksañ

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, *nedags*, 3. *ags*.

A cache in the earth, *ágsné*; I hide something, *nedagsnar*, etc. See *nakpo*

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

I am going to take it up, I take it up, *nemanágs*; I have just taken it up, *nedañbanags*.

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

A cache in a tree, *tasanak^csígan*.

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

I have just taken it up, *nedañbanasabaksé*.

I make a cache, or put (it) somewhere, *metsisi*, *nedassabákkšé*.

I put something in it in order to, etc., eat it when, etc., *nedasaba^cksañ*, 3. *sd*.

I set a mark so as to make it known to me again, *nekikins^crásin*.

I take one cache for another, *nepitsipekahags*.

My cache has been visited, something has been taken from it, *stenañšusa*; 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^csaba^cksañ*,
neda^csaba^cksañnébanir, etc. *asaba^ckšésaanik* *arenañbak tirsaxíganar*, etc.

[CACHER. — TO HIDE.]

I hide myself from him, *nekšañsims^ctasañ*; *kaksšañsims^ctasi*, you hide yourself from me.

I hide myself, *nekañresi*, 3. *kañ*; one hides, *kañdañsadin*.

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

I hide it from him, I do not want him to see it, *nekañdasañ*, 3. *akañ*.

I hide it from him, put it somewhere where he cannot find it, *nekañ stasañ*.

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

I hide that, *nekañdsn*, 3. *ak*, (animate) *nekañrañ*.

I hide from him, take away something that displeases me, or *nšssighirasémañ*; *nemaanihañ*, 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, *nemanihsks*.

[CACHETTE. — HIDING; SECRETLY.]

In secret, by stealth, *kimisi*.

[CADET. — YOUNGER BROTHER, YOUNGEST.]

My younger brother (cadet), *ne^oˈkkanis*, 3. *sdokkanar*.

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

[CADRAN. — DIAL, CLOCK.]

CADRAN, *tebaikizssařigan*, or *kisšssi tebasksdígan*.

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

[CAISSE. — BOX, CHEST.] [MS 82, 83]

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

I bring it, *nepéssaři*.

[CAJEUX. — RAFT.]

Raft, *sanřr*; I make one, *nedasanřrké*.

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

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

[CALME. — CALM.]

It is calm on the river, *asiben*.

[CALOMNIER. — TO SLANDER.]

I slander, *nepissařikskighémi*; him, *nepissařikskimari*.

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

I let myself be slandered, I do not say no to him [?], *nedarhimeks*, or, *mařida* [mařida, no] *neneskstemari* or *néksmařisi*, *nedarhimari*, or, *mařida* [mařida, no] *nesksmigři*.

[CALUMET. — CALUMET, PIPE.]

CALUMET, *sdamařigan*; mine is beautiful, *řrigs nsdamařigan*; it holds a lot (is capable), etc. *peskařiss*; it holds little, *manéss*; its stem (stick), or *sdamařiganakřem*; I load it, I put tobacco in it, *nepitsetené*; for him, *nebitsenésari*; load it for me, *bitsenési*; I empty it, draw out what is in it, *neghětsiketséhari*; I smoke all [tout] that is [est] in it, *nesikabarari*; I smoke, *nebeskřrépa*, that is, make the smoke come out; I make the smoke come out through the nose, also (Lat.), I swallow it, *neda˘sâhara*.

Fill my calumet for me, *negsdesenéhi*, *sasan*, *sat˘ssemasi*.

I fill it for you, *kenegsdasenéhsr*; I light the calumet, *netsakesari*; for him, *netsakesařimasařinar*; for you, *ketsakesemsren*; I smoke (take tobacco), *nřdama*, 3. *sdamé*.

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

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[CALUMET, continued. — CALUMET, PIPE.]

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

The calumet is full, *pesařinsařighé*, or *mitsebs*.

One pipeful, that is, one filling of the calumet, *nekřtsenagat*; 2, *nisřssenágat*; 3, *tssřssenágat*; 4, *iéřssenágat*; 5, *nařinřssenágat*; 6, *negřdařis ké˘sřssenágat*, etc.; I take only one puff of the calumet, *nepeskřdáma* or *nepesksřépa*, or *péžeksda nepeskřdáma*; I hold it with my teeth, *nekeramari*; *nedasétařirátamen*, I make my

breath go into the calumet, or the pipe-stem (chalumeau), etc.

[CAILLOU. — PEBBLE, FLINT.]

CAILLOU (pebble), *nimañgan*, *nar*.

[CAMARADE. — COMRADE.]

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

[CANOT. — CANOE.]

Canoe, *agšiden*, *nər*; my canoe, *nedagšiden*, or *netər*.

Wooden canoe (dugout), *amassr*, *amassarar*.

Roots for the canoe (sewing-roots), *sadabak*; bark, *masšsígšé*, *gšar*.

Wood, little planks of cedar for making etc., *kšnikskak(?)*.

I make one, *nedattšri*.

I make one better than you, *nia šrahami neni^ctañš^cšri*.

The wood that is at the end inside, which stands upright, *snighéssš*; *šsskšaiñra^ckšem*, the wood [?] that one sews on the reverse way, [?] etc.

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

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

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

The end, *šksañr*; the lengthwise seam, *pepahadañgan*.

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

I have one, *nšdšri*, 3. *šdšri*; there is a canoe, *negštsragat*; 2, *nissšragátsr*; 5, *naññšragatsr*, etc. [MS 84, 85]

It is overloaded, *kedahan*.

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

We load too much on the front, *kedatsitaškšékañmañibena*; too much on the back, *kegheratsiékañmañibena*.

The 1st and last place in the canoe, *apšdi*.

The 2nd, next, on each side, *nañšragšé*.

The one who is in a place in front of me, *ašassraghi*.

The mallet with which the ribs are driven in, *tagšašrañgan*.

I drive it in, *nedakšri*.

I am in front, *nenikañinké*; be there (in front), *nikañinké*.

I steer at the stern, *nštsitsiké*; steer, *štsitsiké*.

It leaks (makes water), *ssebâi*; I throw the water out of it, *neda^cχíghé*, or *nedakhíghé*; throw it out, *kahíghé*.

Nessinebé^cχámen, 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), *nekipšssadsn*, or *nekipenigahadsn* or *nighépesn*, or *neksañisenigahadsn*.

Canoe carried away, *mani^ctan*, plural *manitanšr*; by the wind, *manerampsené*; by the ice, *maneregšé*.

I drag the canoe in the rapid, *nederaišsgads*.

I turn in a canoe, *negšskañsé*.

I hide it, *nekundsn agšiden*.

I unload it, *nekipésadási*.

Take something out, it is [est] overloaded, *štsigabañnemšks kéğšssar*, 1st: *nštsigabañnemen*.

I drag it in the river, *nederañssgads*, or *dsn*.
 I carry it by myself alone or with another, *nsníghé* or *neghipenigahadsn*.
 I take it by the end, *nesaghesksaïrénemen*.
 I set it down on the ground, *nep̃nheníghé*.
 The canoe is aground, *kerikassen ag̃iden*.
 I set it on the ground on its bottom, that is, mouth upward, *nedénatsi^ˈntsn*; mouth downward, *ag̃iden nedapemé^ˈtsn*. [MS 86, 87]
 I put gum (pitch) on it, *nepekské*; on the inside, *nedaraïmik̃akíghé*.
 The canoe is broken, *temi^ˈrré ag̃iden*.

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[CANOT, continued. — CANOE.]

I draw it out of the water without carrying it on my shoulders, *nenaïdagahaïdañisi^ˈtsn*.
 I unload the canoe, *negapañnemen*, 3. *ag. tsep̃sé*, he goes by canoe, he uses one canoe, does not embark in another, etc.
 I catch up with him by canoe, *nenssh̃si*.
 I meet him by canoe, *nsnasksh̃si*.
 I go to fetch (him) by canoe, also (Lat.) by land, *neksira^ˈsh̃sé*, 3. *k̃i*.
 Steer out into open water, *m̃sk ariraïda*, or *ms̃kkik*.
 Pull to that side, steer the canoe so as to go to that side, *sdékka arsk̃aïrahads*.
 Which way are you pulling? etc. *taïdékka érs̃k̃aïrahádasan*? 1st: *nedersksaïrahadsn*; *pisand̃étsik* they say (Lat.), *sdékka arokk̃éhi*.
 I carry it to the beach, *nedébésada^ˈsi*; from the beach I put it into the canoe, *nemataïbésada^ˈsi ñrsraguta^ˈsi*.
 I put it into the canoe, *neteptsn*.
 Carry that to the beach, *mataïbésada^ˈio*, 1st: *nemataïhésadsn*, plural *-d̃sk̃*.
Nedakst̃hem, I go along by the pole, or *neda^ˈksté*.
 I send a canoe as deputy, or I depute my (men), etc. *nedaïssahsr^ˈsé*; to him, *-h̃ran*.
 Let us go ashore, *naïdagaraïda*; 1st: *nenaïdaga^ˈra*.
 I go by canoe with the wind ahead, *nedapetsig̃éhem*; wind from the side, *pemetsinerampsen*; wind astern, *ñsréri*; 3, *sr̃ér̃*; with the ebbing tide, *ñriareg̃*; against the tide, *nedapetsitssáné* or *nenikaïnké*.
 I pole in a canoe, *nedaksté*; pole, *aksté kibaïmk̃ésn*.
 The pole that one uses, *kibaïmk̃ésn*.
 How many [combien sont] are they in the canoe? *késs̃kamsk*?
 How much [combien] room is there in your canoe? *késsĩtsibissnasa ketsr*?
 There are 5 (places), *naïnnsak pemitsemenak*.
 The canoe is broken, *taraktéssen*.
 The sail of the canoe, *tsibéghihígan*.
 I go under sail, *nesibéghihíma*.
 I hoist it (the sail), *nenimék^ˈhighé*; hoist it, *nimé^ˈkihíghé*, or *nimékhamarida*.
 I lower it, *neneséghihadi^ˈghé*; imperative: *neséghihadarida*.
 I put it (the sail) on, *nesibéghihíghé*; I take it off, *neneséghihadsn*.

The mast, *tsibégihibanaksem*; the halyard, *sikêéghiadigan*.

[CAP. — CAPE, HEADLAND.] [MS 88, 89]

Cape of land, *kssaïsaïaïkké*.

Cape in a lake, *kêésaïsaïaïgamék*.

Cape in a river, *kêésaïsaïaïmék*; *ssaïsaïaïmék*, the river that turns aside from the cape.

[CAPITAINE. — CAPTAIN, CHIEF.]

CAPITAINE, *saïgmaï, ñik*; my, *nesaïgman*; our [notre], *nesaïgmaïmmena*.

— I am one, *nesaïgmaïi*.

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

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

War captain — I am one, *nemaarîsé*, or one says [dicitur] *saïgmaïsiχes*; he makes himself one, better (Lat.), *saïgmaïsérness*.

[CAPOT. — HOODED COAT, CAPOTE.]

CAPOT, *pskêanasse*; I have one, *nedapstkêanessé*.

[SALUER. — TO GREET, SALUTE.]

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

[CARPE. — CARP.]

CARPE, *ki'kaïmkêé, ksâr*.

[CARQUOIS. — QUIVER.]

CARQUOIS, *pi'daraïin, 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, *nep̣sksnemen*; (animate) *nep̣skssaï, nep̣skstêhemen* or *nep̣skskamen*, *kasai*, I break it, shatter it, walking on it.

— wood, etc., with the feet, likewise (Lat.) with the hand, *nep̣skskamen*, (animate) *nep̣skskasai*. *pekskaïss*.

— with the teeth, *nep̣ssgâdâmen*, (animate) *nep̣skkâmaïi*.

— with an instrument, *nep̣skssemen*.

I broke my arm in falling [tombant], *nep̣sksipetiné'tessin*, 3. *p̣ss*.

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[CASSER, continued. — TO BREAK.]

I break it for him (his —), *nep̣sksipetinéttêhai*.

I break his fingers, *nep̣skkîritsênaïi*;

— his jaw, *nep̣sksaïbikaïinéttêhai*.

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

I teach the catechism to the children, *nekakékimaïik asaïsi'sak*; why [pourquoi] did you not come? *kégs stsi maïda* [maïda, not] *sitsiraïssassa kékékimeghé*?

[CASTOR. — BEAVER.]

Living beaver, *temaʼkêé*, *ksak*; small one, *temaʼkêésis*, or *snitzařinesis*.

— small one, *piaséssis*.

Bundle (pack) of beaver, *negstkébisak*.

Winter beaver, *pepənemesks*; summer beaver, *nipenemesks*.

Beaver without the head, *temīgêé*.

Beaver tooth, *sipit*; *temaʼksařiařipitar*.

Tail, *ssegsné*; he slaps with his tail, *mététebskhit temaʼkêé*, or *édarebéktéssit ssegsne*.

*Məsk*s, he lifts his head out of the water — the same of other (animals) (Lat.); *kamegs*, he draws it back, hides, etc.

His lodge, *sasessé*; the hole of his lodge [cabane], *sdaʼkařin*, where he dwells [demeure].

I break it (the lodge) open, *nensktéhemen*, or *nesegyskitéhemen*, or *nesegyskitéhemen*.

The dam that the beaver makes to hold back [pour retenir] the water, *ssseghítasé*; *aképhighétsn*, he stops the water, 1st: *nekephighétsn*.

I hunt beavers that I find by chance, *nensdemeskêé*.

Beaver trap, *kerahigan temaʼkséigan*.

I take some in the traps, *nekerha*; the same of (other) animals [animalibus] (Lat.).

Beaver skin, *mataʼrré*, *rak*.

*Kemésk*s, a large beaver, that is, the skin; *kemeskêésé baremesks*, of the 2nd rank in size [grandeur]; *baremeskêésé piase*, of the 3rd; *snitzařinesis* of the 4th; beaver kidneys (castoreum glands), *asisenařik*.

Beaver dog (dog for beaver hunting), *temaʼkêékks*.

I am going to look for beaver, etc. *nemasadiéri*, or *nenadiéri*.

I am coming back from it, *nedařibadiéri*, 3. *abaři*.

[CAVE. — CELLAR.]

— I dig, I make one, *nšařirké*.

[CAVERNE. — CAVERN.]

CAVERNE, a hollow in rock, *arařimařesks*; cavern in the earth, *pekəaʼkamiks*.

[CAUSE. — CAUSE.] [MS 92, 93]

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

Nemessraři, 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.), *nemesəřaři*; of evil (Lat.), *nemesihaři*, or *nedasihaři*.

I cause that to you, *kemesihsren*.

I cause it to myself, *nemesihssi*.

I am the cause of that, *nepegəatsn*.

I cause that to him, *nepegəatasari*.

I do him good on account of another, *nemessitéhařidamasari*.

I do good out of the respect that I have for [pour] your father, *kemessitéhařidaməren kemiʼtařigə*s.

You are the cause, it is because of you that I come, *kia ətsi pétsirařia*.

On account of what do you believe (it)? *kəgs sétsi ərařimpsedaman*?

[CENDRE. — ASHES.]

CENDRE, *pekks*.

The day of ashes (Ash Wednesday), *paṛiba˘tami pekkōdin*.

Niksani epeksahsdimek messisi peksraghinangsnet.

I receive some (ashes), *nepaṛiba˘tamipekōshghé, ni sétsi paṛiba˘tami pekshsraghinaṅs*.

I cook in the ashes, *nedatsitegōadabaṛin* or *nedabaṛin*.

The things cooked in the ashes, *éssémeghik*, or *ébipenémeghik*, or *abipenaṛinak*.

[CEINDRE. — TO GIRD.]

I gird myself, *nepetegōabísi*; him, *-biraṛi*; I take it off, *nedarīpkōíaresi*.

[CEINTURE. — BELT, GIRDLE.]

CEINTURE, *pedegōabissn*; of porcupine (quills), *kaṛisiaṛibi-pedegōabissn*; have you no belt? *maṛidanasa* [maṛidanasa] *kspetegōabisōni*? I put between my belt and my robe a hatchet, tobacco pouch, etc., *nedé dabaṛihakssin*.

[CEMETIÈRE. — CEMETERY.]

CEMETIÈRE, *dari pōskenedimek*.

[Page 94 of the MS. is blank.]

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[MS 95] CERCLE. — CIRCLE, HOOP.

Round, *saṛisiaṛighen*; a wooden [hoop] for a cover, etc., *saṛisiaṛiṅskaṛisō*; of a whirlwind, *sraṛiganakksem*.

CERISE. — CHERRY.

Cherry, *cérisar*.

CERVELLE. — BRAIN.

Brain, *asirṛteban*.

[CESSER. — TO STOP, CEASE.]

I stop, e.g. eating, *nedé˘ksippi*; doing something, *nedé˘ksittsn*; being sick, *nedé˘ksamarsi*.

[CHAGRIN. — GRIEF, SORROW.]

I am grieved, *nsōsikerdam*.

[CHAGRINER. — TO GRIEVE, VEX.]

I grieve him, *nōssikérdamihaṛi*.

[CHAÎNE. — CHAIN.]

Iron chain, *arenaraksāṛibi, ar*.

CHAIR. — FLESH, MEAT.

Flesh, *sios*; fresh, raw, *skésaks* (that which is raw, *skié*) *skiaṛi*; plural: *skiaṛir*.

Cooked meat, *kissedé*; smoked meat, *kesgaté*.

Fatty meat, *si˘kásio*; lean meat that is worthless, *matésagōs*; lean meat that is good, *kakésagōs*; boneless meat, *paṛigōésagōs* — said [dicitur] of anything (Lat.), likewise of fish flesh (Lat.); my flesh, *nsiossem*; I take pieces, shreds of flesh off him, *nepepekōésaṛi*; it comes away easily from the bones when well cooked,

e.g. *kékétsiganariidé*; (animate) *kékétsiganariis̱*.

CHALOUPE. — SLOOP.

Sloop, *saraspésrags*.†

[MS 96, 97] **CHAMP. — FIELD. See below.**

[CHANCELER. — TO STAGGER, TOTTER.]

I stagger, from sickness, from hunger, from fear, *nenañhiganapssi*.

He, being drunk, or sick, [or] hungry, *kisikibiʼre*; 1st person: *nekikibiʼka*.

I make him waver in the resolve he had, in everything I say, to die for Jesus, e.g. *nenanekširasémañ*.

CHANDELLE. — CANDLE.

Candle, a bark torch, etc., *sassénemañgan*, *nar*.

[CHANGER. — TO CHANGE.]

I change my mind, *nepirsitéhañsi*, or *pirsié nederitéhañsi*.

I change my mind, I think again, I turn back, *nəssésérmesi*.

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 [?], *nepirsitéhémañ*.

I change that, *nepirsittsn*.

They are moved, that is put in the place of the other, *éssaʼtté*.

Let us exchange, let us trade, *éssnemañsadída*, or *éssadañtida*, or *éssimirédida*, *srir*.

I change, I trade with him, *nedéssəñmasañ ketéssnmsr*, *ketéssnmasi*.

I change that, *nedéssəñmen*; 3rd person: *sdéssəñmen*.

CHAMP. — FIELD.

Field, *kiʼkañin*; my field, *nedáʼkikañin*.

Fallow field, *sigskkénigan*.

I clear [land], *nebiʼreké*; 3rd person: *bir*; I level it, *nederekéhighé*; 3rd person: *ar*.

I break the stumps, etc., *nepaskéʼhadsn*, or *nepasakétéhemen*.

If you all were willing, etc., *pasakéhadaségəəba*.

They must be broken, *pasakéhadañs̱*, or *pasakétéhañs̱*; from which, *nepaségghihadsn*, or *nebasihadsn*, I shake off the dust, e.g. of a garment, etc.; shake it, *basihads*.

It must be [shaken], etc., *páségghihadañs̱*, or *basihadañs̱*.

I take a field, or a portion, where I have not worked, *nemaneke*, or *negherké*.

I say that I have worked there, etc.

I take it from him, etc., *nemanekemañ*, or *negherkémañ*.

This field, this land is exhausted, it can no longer bear [crops], *sasighen*.

Being exhausted, one burns it for that, etc., *sagsíkeghé ni tsekesañs̱*.

One sees a field that has been sown, *namihigəat érkikkémighesa*.

I burn a wilderness [to make] a field, *nepeskésighé*; 3rd person: *pes*.

I dig it, *nedererkeʼhemen*; 3rd person: *sd*.

I enlarge my field, *netsitakénighé*, or *nedañtkaskénighé*.

I clear it, I pull up [weeds], *nemasésskenighé* [continues]

[Quaere, if from the English word "iron"? — Editor.]

[† Formed from the French word "chaloupe." — Editor.]

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Netsiksenighé, I pull it up, or the stalks of grain that remained after the harvest, in order to sow [?].

Along the field, *ksaʹrkikaṛiné*, *éssenstkikkaṛiné*.

I fell the trees to make one [a field], *nemasakḥighé*, or *nekasahaksé*.

That is the length of my field, *ni kḥéntek*, or *ni kḥénaṛibaṛisit nedakkikan*.

That is the width, *ni kḥéskté*, or *ni kḥékaṛibaṛisit*.

From here to that tree, *ns ṣtsi iéari abasi sékke*.

Do you have your field here? *isnasa kededarakiʹkaṛin*.

Make fields so that you may have grain for a year, *tssérdamsks ketsikikkaṛinar naṛineḡtsigáteghé méʹtsiʹraṛighir*, or *naṛineḡtsigaden néʹraṛighir*.

My field has been eaten, *ketaṛissé nedakkikkan*, *neketamen*, I spoil it, etc., by eating [it].

[MS 98, 99] There are weeds, etc., *sanakḥé*, *sanakḥégar kikkaṛinnegar*; they must be pulled up, etc., *séneskḥéghir kikkaṛinar sritshsdits*.

What I do to my field will make it beautiful, *nṛekámen*.

After sowing, some time afterward one removes the weeds, one clears it completely, etc., *nsʹkekéaṛiss*.

Nensʹkekéighé, I remove the weeds, etc., with a hoe, etc.; I clear it, etc., *nensʹkekéʹhémen nedakkikkaṛin*, I clear it, etc.

Kiskikkéaṛiss, it has been sown, *kikkaṛidaṛiss*, *nedakkikkaṛidamen*.

Nekasaksnemen kiʹkkaṛin, I gather the grain, etc.

Kasaksnaṛiss, it must be done, etc.

Kasaksnemsk nedakkikkaṛin, *égsami phainemsk niṛskamshsdits*, *peḥsdshsdits*, *is ari saʹkaṛisren skamsnar nemaṛi ara isdari kederaresksnemenaiṛ kḥaksnigaégs*.

Nederareksnemen, I pull off the leaves that are around it.

Kaʹkḥigaṛin, the hilling-up [raised mound], *kaʹksaṛiss*, it must be done, etc.

Maséskenigaṛin, the weeds are removed; *maséskenaṛiss*, they are removed; *nemaséskenighé*, I remove them.

CHANSON. — SONG.

Song, *kisadsaṛigan*; of prayer, *paṛibaʹtamintoaṛigan*, *nar*, or *paṛibaʹtamikisadoaṛigan*.

Death song, I sing it, *nemétsitsints*.

[CHANTER. — TO SING.]

I sing fast, *nenabaraṛimʹtamen*; slowly, *neménnaṛaṛimʹtamen ménnaraṛimʹtamsks dakki*.

Do not sing this tune fast, *mssak nabaraṛimʹtamsʹkéks*.

I sing, *nekisahads*; 3rd person: *kisahads*; to make [people] dance, *nenasadsé*; 3rd person: *nas*, *kenasadséhsr*, *nenasadsʹhaṛi*.

I sing well, *nṛinto*; badly, *nematsints*, or *nematsaṛidsé*.

— too high, *nṛssaṛimaṛidsé*; too low, *nssṣaṛimipisaṛidsé*.

That is where one begins to sing, *ni édṣtsi arintsmek*, or *manenintsmek* — "the beginning of the song" (Lat.).

I sing first, *nenitamints*, or *nenikaṛinints*.

I sing the treble, *nepisaṛidsé*; the bass, *nemessaṛidsé*.

That is how it is sung, that is the tune, *ni éraraĩms^ctamek*, *pézeksn éraraĩms^ctamek*.
 I take up the tune, I sing the melody, *nederaraĩms^ctamen*, *sraraĩms^ctãisʷ*, *mda* [mãnda] *sraraĩms^ctãisisi*.
 I do not know how to sing, *nedasãinérdãmen*.
 I sing to put the child to sleep, to soothe it, *nedattsmãisi*, *neda^ctsmãi*, [singing] to him.
 I sing while sleeping, *nenipãinto*.
 Let us sing together, *mãisintsda*, or *éhéssintsda*, taking turns.
 Sing loudly, *pessãig̃šintsks*.
 They sing indecent songs, *nipskintsak*; 1st person: *nenipskints*.
 I sing in Iroquois, *nemég̃šaints*; in Algonkin, *nssãighenaints*.
 I sing in response to the song — that is, we answer each other, *netésskénetsbena*, or *nedéhéssintsbena*.

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I sing, I chant, I say "hé hé", *nedatsinham*.
 Chant, say "hé hé", etc., *tsinhamsk*; for me while I sing, *tsinhamasiks neskãisahé*.
 Sing so that one chants, *skãisahé*; 1st person: *neneskãisahé*.
 [MS 100, 101] **CHAPELET. — ROSARY.**
 Rosary, *pãiba^ctami sãibãibiar*; commonly, *aiãmihéãiganar*.
 I put it at my belt, *nedékhsdsnar nepetgesabitssnak pãiba^ctamisaĩbãibiar*.

CHAPELLE. — CHAPEL.

Chapel, *pãiba^ctamisig̃sãim*; where will it be? *tãini é^cto kadasi é^ctek?*
 Where will it be lengthwise? *tãini é^cto kadasi értek pãiba^ctami sig̃šam?*
 Where will the place be to say Mass? *tãini kadasi érag̃satek édari éraméssikémek*.
 The altar must be toward the east, *sétsi néhirãit arakstets*, *édari éraméssikémek*; and toward the west, the door, *ari kerãiganétâits éri neki^crant*.

CHARBON. — CHARCOAL, EMBER.

Extinguished, *mkasé*, *sar*; glowing, *mkaséskstai*, *dar*.

[CHARGE. — LOAD, BURDEN.]

I carry a load, *nsihi*, or *ninsihin*.
Nemi^ctsamãi, I carry the child on my back without a tumpline.
 I load someone — that is, I carry, e.g., the child, *nsihsmãi*, or *nenanhsmãi*; carry it, *sihsmé*.
Nsihsderãi, I put it on his shoulders with the tumpline at his head.
Nsihsderesi, I carry the child on my shoulders with the tumpline at my head.
 I carry that, *nenasdamen*; on the back; 3rd person: *snasdamen*.
 I can carry it, it is not beyond my strength, *nepeg̃sãimptsn*, or *nepeg̃šaĩsadámen*.
 I go to fetch [it] on my back, on my neck. See "Quérir."
Nemãitsénighé, I go off with my load on my neck.
šisderi, help me load myself, to lift my burden.
Nesisderãi, I help him, etc.
 I unload him, *nep̃snhsmãi*.
 A load, *mamãists*.

Nemamanstsn, I gather it together, etc.

Go fetch a load, *mañisagsats*, *nañtssaré*; 1st person: *nenañtssáté*, or *mañisagʷattsk̥s*.

That is one [person's] load, *ni kéʷssaré* *pézek̥s*.

I come with my load, *nepétssaré*; 3rd person: *pét*.

I go to fetch it, *nenañtssaré*; 3rd person: *nañ*.

I go off with my load, *nemañtsésaré*.

I put it down, I leave it, *nep̥nhi*, or *ninep̥nhin*; 3rd person: *p̥n*.

I cannot manage it, *nedañirasaré*; 3rd person: *añ*.

Help me load myself, *nañisasi*, *nenañisasañ*.

You load too much, *kssañimsaré*.

I load a lot, *nemérkääré*.

Do not load so much anymore, *mssak mina tekigäärékk̥an*.

I carry a big load, I go along well loaded on my back, *netekigäära*, or *nedakkigääré*.

CHARIOT. — CART, WAGON.

e.g. a sledge that rolls, *sdañbanahask̥s k̥ʰak̥sr̥bipsdék̥ ʷrighenba aritsmeghé sdañbanahask̥sr̥ k̥saʰk̥sr̥ bipsdég̥h̥ir*.

[CHARPIE. — LINT (for wounds).]

I make lint, *nisétaghiádsn*; 3rd person: *nisétaghiads*.

[CHARMER. — TO BEWITCH.]

I bewitch him, cast a spell on him, *nebasénaráñ*, or *nederipenaráñ*.

CHASSE. [CHASSER — TO HUNT; CHASSEUR — HUNTER.]

Hunt, *pipemañgan*.

I go hunting — for bear, porcupine, moose, *nedabam̥ssé*; 3rd person: *abañ*; I come back from it, *nedañbabam̥ssé*.

— for a long time, for beaver, *nnatiéri*; 3rd person: *nat*.

I go beaver hunting in some nearby river, *nesibskké*.

I go to the bear hunt for some time, quite nearby, *aʷess̥s̥ nek̥sirasahañ*; for moose, nearby, *nek̥sirssnékk̥asa*.

[Formed from the French word "messe." — Editor.]

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[CHASSER (continued from previous page). — TO HUNT.]

— the porcupine, *nenadasañʷgé*.

He is a good hunter, *netañisiʷnradebs*; 1st: *nenetañisinʷradebi*.

They go together to catch and surround the deer, etc., *tsik̥skaäk̥* or *tsik̥skasédäak̥* or *tsik̥skamsgak̥*.

Netsik̥skasañibena, k. *ketsik̥skasañiba*, etc.

Nenasadskké, 3. *nasatekse*, I go hunting with the dogs.

[MS 102, 103] I go hunting, either to get provisions, or to get the wherewithal to buy clothing, *nekadsnadsn kégsi*, etc.

N̥rañʷk̥ša, I go beaver-hunting for a short time, and it is by canoe.

Nensdemesk̥ké, 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., *nenitañsrami^cghé*.

I see the moose, I approach it, I have found it, etc., *n^uskasimé^ussé*, 3. *usk*.

I go moose-hunting for a long time, and far away, during the winter, *nemss^uskké*.

I leave the beast alone; it is fierce, it comes at [against] me, etc., *neksitañ^uregs*, 3. *kstañsreks*.

I go hunting, I go to seek, etc., birds, beavers, embarking (in a canoe), *n^urañ^ck^uša*, 3. *srañksé*.

I go to seek either beasts or birds, *nebipema*.

I go to seek food, whether beaver or so forth, *nenatebi^cka*.

I chase him away shamefully [in disgrace], etc., *nemisagatsihañ*.

I chase him from some place, or I have him chased away, driven out, or *nemimisiarañ*.

Nemimisia^ctsn man^ussañgan, e.g. etc., I chase away, banish [?], etc.

I chase him out, I make him go out, *nensd^ussarañ*, 3. *nsdes*.

Chase out the dog, put him outside, *nsd^utéhé sa arems*; *nensd^utéhañ*, 1st: *nensd^utéhañ*, bears envy [?]

[CHASSIEUX. — BLEARY-EYED.]

I am bleary-eyed, *nesasini^cg^uša*.

I have something, some dirt, like an abscess [quelque chose, quelque saleté, comme apostume], at the corner of my eye, *nemameri^cg^uša*.

[CHASTETÉ. — CHASTITY.]

Married people who keep [garde → gardent] chastity, *nénasér^ud^uak*.

— purity, *nénasér^udssa^unik*.

[CHAT. — CAT.]

Cat, *p^ussis*, \ sak; screech-owl (*chat-huant*), *kökökass*.

Wildcat (chat sauvage, i.e. the raccoon), *éssebanes*, *sak*.

The skin, *éssebanésé*, *sak*.

A robe of wildcat [sauv. → sauvage] skins, *mañsak*; my robe, etc., *nemañsak*.

[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, *asñgan*, *nar*.

[CHAUD. — HOT.] [MS 104, 105]

It is hot (weather), *srañidé*; when it is hot, *srañidéghé*.

It is very hot, *sésésañmerañidé*; it is so hot, *arghiksrañidé*.

That is hot, *kesabedé* or *kesidé*; (animate) *kesábes^u*, subjunctive *kesábesit*.

The cat skin, e.g., is warm, keeps one warm, *kis^uégs*; *mañda* [not] *kis^uéghisi* [it is not warm].

I am hot, *nedañbsési*; in my hands, *nedañbséretsési*.

I am extremely hot, *nesañkstési*, 3. *sañ*.

I am pierced through with heat, *nebas^ckazési*, 3. *bas^ckazéss*.

It is quite hot, *keseraïdé*.

Téba'tâi kizs̄s̄tsi or *kizsi stébasemen*, it is quite hot there, etc., the sun is reflected there, e.g. in a valley, etc.

I am extremely [extrêmem't → extrêment] hot, *nesaïkstâikazési*.

[\ 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.]

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[CHAUD (continued). — HOT.]

I drink it hot, *nekisirasés̄si*.

That is too hot, *s̄saïmbetté*.

Eating it too hot, I turn the food about in my mouth, *netskaraksk̄ési*.

I wrap myself up warmly [chaudem't → chaudement], etc., *nekis̄sabisi*.

That keeps one warm, *kis̄séghen is*, or *kis̄sé*; (animate) *kis̄ségs*.

You will see how [c'bien → combien] warm that keeps one, *kepiba éri kis̄séghék*.

The cabin is warm, it is warm inside, *kis̄vigamigat*, or *kis̄satâi*.

I am warmly [dressed], *nekis̄ss̄s*, 3. *kis̄ss̄sin*.

I have a robe that keeps me warm, I am warmly clothed, *nekis̄sasésé*.

Make use, e.g., of hot ashes, *kesaïmkedé peks*.

Hot iron, likewise an oven, e.g., etc., *kesaraghedé*, *kesaraghes̄s sa k̄sk̄s*.

A hot stone, *kesapskedé*.

Hot wood, *kesa'sksdé*.

[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. *asás̄s*.

I warm myself enough, *n̄émasási*, 3. *sé*.

I warm myself too much, I burn myself, *n̄saïmkazési*, 3. *s̄s*; the feet, *nedapisitési*, 3. *apes*.; the hands, *nedabiretsési*, 3. *abi*.

I warm my back while lying down, *netsikkási*.

I warm it in my bosom and between my hands, *nekis̄snaï*.

I heat, e.g., water, *nekesebesēmen*.

See ÉCHAUFFER in its own place, under the letter E (Lat.).

I warm my body, *nekesabēsēmen nhaghé*.

CHAUDIÈRE. — KETTLE.

Kettle, *k̄sk̄s*, \ pl. *k̄sk̄sak*; a red [copper] one, *pk̄saïk̄s*; one with feet, *kaïtek̄sk̄s*; a white [tin] one, *s̄aïbaïk̄s*; the stirring-stick for stirring it, *arbékhi'gan*; it leaks, *ssebâi*; it is without water, *sikbés̄ss nekebés̄ss*; it boils, *s̄dâi*.

I make the kettle [do the cooking], *nebagastaïsi*; of that, *nébagātsn*.

I make a kettle of venison, e.g., *nebagassema nørké*, etc.; I hang it [pens → pends], *nedékhrañi*; I raise it, *nedaˈspékhrañi*; I lower it, *nedapsékhrañi*, 3. *sd. -hsrañr*. [MS 106, 107]

I put something [q'q' ch. → quelque chose] into it, *nep̄tsihadsn*; (animate) *nep̄tsíharañi*; some water, *neteghesstañkksé*, 3. *teg*; put water into the kettle, *teghessem kəkə*, or *teghessemé*, 1st: *neteghessemañi*; I make it boil, it must boil, *nssemen*, 3. *ss*. 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, *nesskhamasñi*.

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, *nensdaˈrra*, 3. *nsdaˈrré*.

I give the dishes to all, *nedaknasé*.

Nensdaˈrrañi, I do not have enough [of it?].

Who is it that is making the war-kettle [chaud. → chaudière], *asēñni sékkarañt*?

I make the war-kettle, *nesáˈkara*, 3. *skáˈré*.

I empty it by drinking all the broth, *nesiˈkkahañbəsé*, 3. *sik*.

I use it up, set it on the ground, *nekasanañkksé*.

Neseserdamen aharañksemek, *tanni edaranksemek*, *ni édarañksemek*; the kettle is cooked [done] — or rather (Lat.), I have cooked it as much as is needed in order to eat it, *ni nekisañkksañi* or *kəsé* or *nekisesemen*.

I take the kettle down [j'abbas → j'abaisse] in order to serve, *nekasanañkksé* or *kəñi*.

I put a little flour into the kettle to make it boil quickly, *nederihadásañi* or *nedañgəhadásañi*; into the water to make it boil, *nederthadsn*.

She is accustomed to making the kettle [doing the cooking]; she is the cook, *sa néˈtasañkset*, 1st: *nenitasañkksé*.

[\ Probably corrupted from the English word cook; as has happened in other Indian languages. EDIT.]

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[CHAUDIÈRE (continued). — KETTLE.]

Mishañkksaṣṣ, *mishañkksémeghébas*a, a patch must be put on this kettle.

Nemishañkksé, I put one [a patch] on the kettle, *nemishañkksañi*.

[CHAUSSER. — TO PUT ON SHOES.]

I put on my shoes, *nedasémi*; I shoe [ch. → chausse] him, *nsdasémañi*.

[CHAUSSE. — SOCK.] — See above, [MS] p. 102, 103.

[CHAUVE. — BALD.]

I am bald, *nebabarasañˈdeba*, 3. *abarasañdebé*.

CHAUVE-SOURIS. — BAT.

Bat, *pépagamatéssṣ*, *ssak*.

[CHEZ. — AT (SOMEONE'S) HOME.]

At my father's, e.g., *nemiˈtañgssghé*; at our [n're → notre] father's, *kemiˈtañgssnkké*.

CHEMIN. — ROAD, PATH.

Road, *añṣdi*; a fine one, *əñghen*, or *ərañtsesen*; a bad one, *matsighen añṣdi* or *matsañtsesenna*; a road that goes uphill, *teksañkañtsesen*; that goes downhill, *penañkañtsesen*; that crosses, *pekagañtsesen*; a

winding road, *paibébetgañstesen*; *paibébetghisi*, winding along; *sasaghisi*, quite straight; I cut across a road that winds, *netsasagəssé*; *spemki aharasiχanss ssanksk pémadenek edari saagandasésémek*, *edari ahañdañbatsimek*, *edari sisiksañbatsimek nansikansisiksé ariteksankessen*, *satsésandasémek*, *meriksanikandanss spemki*; in the middle of the road, *nañsisi*; at the edge, *agañmañsdié*; a long road, *ksnañstsen*; a road [ch. → chemin] in the snow which no longer shows because the snow has melted, *sani˘té*.

The road is closed, barred, *kepessaghi˘rré*.

I make the road, *nedañsdičké*, 3. *añ*; for him, *ned.-kkésañ*.

I follow the road, *nenañbamé añsdič*.

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, *nespebahañsskəssen*.

[MS 108, 109] I know the road, *nesesérdamen añsdi*, or *nesésidsn*.

I am at the end of the road, *neméttanákekámen añsdi*.

I lose it, *nepeské˘ra*, 3. *peské˘ré*, or *nepeskéssé*.

I look for it, *neksirasattsn añsdi*, 3. *ak*.

I cut it, cross it, *nedañsskamen*, 3. *sd*.; the same is [id. ē → idem est] (Lat.), or *añsisi nededsəssé*.

Añsdié séghé, there was a road there.

Is there a road [ch. → chemin]? *añsdisionasa*?

No, etc., *mañda* [no] *añsdisi*.

The wind has covered the road with snow, *sanañbañtsen*.

Where does this road lead? — pointing to it — *tañni érakəañstsesek añsdi*?

I lose the road, I turn aside from it, *nekisañsi*, 3. *kis*.

I turn him aside from it, etc., *nekisañsímaj*, *nekisañssarañ*.

I pray while going along the road, *nenasatsipañba˘tam*.

Make the road, and after you [q' vo' → que vous] have made it we [no' → nous] will change our camping-place, *añsdičkés* v. *añsdi aritsks*, *kis˘añsdikaéğsé kekssibena*.

A road — or rather (Lat.), level, even ground — *tétebakamíghé*; in it, *ghek*.

Where there is a rise and a descent, *pa˘pañmadeníké*; a bad one, *matsakamíghé*.

He is on the way, he is coming, *stsekəssé*; 1st: *nəstsekəssé*.

I enter the road, etc., *nederinañbamé*.

I keep to the road, I do not leave it, etc., *nenañbamé*.

I meet up with him on the road, *nedatemí˘kasañ*.

I guide him along the road, *nenañbamésárañ*.

I pass along the road, I walk on it, the ground making a little noise, *neti˘késé*.

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 *nenitspenarañ nenits˘kasañ*; 3. *sri*.

CHEMINÉE. — CHIMNEY.

Chimney, *ketsímeri*, \ ar.

I clean it, remove the soot, *nekassibadəkaha*- [word continues on the next page].

[CHEMINÉE (continued). — CHIMNEY.]

-men [end of *nekassibadékahamen*, begun on the previous page]; one cleans it, *kassibsdékahaiss*; the soot, *piratâi*; there is some [soot], *piratâio*.

CHEMISE. — SHIRT.

Shirt, *añtsréhañsé*, *sak*.

I have one — or rather (Lat.), my shirt — *nedañtsréhañsé*; mine (pl.), *sak*; I whiten [bleach] it, *nekesestaghenañ*, 3. *ake*.

[CHÊNE. — OAK.] — See below, [MS] p. 111.

[CHER. — DEAR, COSTLY.] — See below, [MS] p. 111.

[CHERCHER. — TO SEEK, LOOK FOR.]

I seek, *nekširasañibi*, *nekisadasañibi*, everywhere.

I seek it, *nekširasaʹtsn*; (animate) *nekširasahañ*, 3. *ak*; in thought, *nekširasérdam*, 3. *kši*; that (thing), *nek.-damen*; by sight, *nekširasañibámahñ*, 3. *kši*; that (thing), *nek.-badámen*; with eyes closed, groping, by hand (Lat.), *nšrmisi nekširsñemen*, *nekširsñemen*; (animate) *nekširsñahñ*; with the foot, *nekširskámen*.

I seek it in the water, *nekširsbéghenemen*; *nahñ*, (animate).

Netzatzérkasi, I go into another cabin, e.g. because there is no [q'a ñ. ē. → quia non est] room in mine (Lat.).

I seek it without finding it, *neséssemadsnahañ*; (inanimate) *neséssemadsnatsn*.

I was seeking you without finding you, *keséssemadsnahrsšban*.

I seek something to drink, *nenatšhsbé*, or *nekširšhsbé*.

I seek [consider] what I shall do, *nekširasitéhañidamen*, *éritasa*.

I seek it in a bag, a chest, *nemiʹkskámen*.

I seek it there, *nederadsnatsn* or *nederikširasatsn*; (animate) *nederadsnahañ*.

I seek it everywhere, *nekisadsnahañ*.

I seek it absolutely [absolum't → absolument] — that is, so that I find it absolutely — *nedatsadsnahañ*.

I seek everywhere, *messisi nederikassin*.

I seek without finding, *neséssemadsnassi*; him, *neséssemadsnahañ*; that, *neséssemadснаʹtsn*.

I seek it in the earth, digging, *nekširskkéʹhémen*; imperative: *siršškkéhémks*.

One seeks it, *siršškkébañšš*.

[CHEVAL. — HORSE.] — See below, [MS] p. 111.

[Page 110 of the MS. is blank.]

CHEVREUIL. — DEER. [MS 111]

Deer, *nšrké*, *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, *pañgšékhahñsé*, it is said (Lat.) of the deer[-skin].

I have killed a deer, or a moose, *nemessighé*.

He has killed 2 of them, *nissšskrasé*; 3, *tsšsskrasé*; the same is said (Lat.) likewise of the moose.

I bring a deer, *nepésssañ nørké*.

Deer in the flesh [a carcass], *mesahañ, hañik*.

[CHER. — DEAR, COSTLY.]

That is too dear, *ssañmañsado*.

That is not too dear, *mañda* [not] *ssañmañsadi*.

CHEVAL. — HORSE.

Horse, *ahasss*; \ *I mount it*, *nedé'sikdaï*; *I dismount from it*, *nenesikdaï ahaßssktsi*; *I go on horseback*, *nenahsmeghé* or *nenahsmks ahaßs*.

[CHÊNE. — OAK.]

Oak that bears acorns, *anaskamesi*; acorn, *anaskemen*, *nar*.

CHEVET. — PILLOW, BOLSTER.

Pillow, *ps'késímsn*.

Nedaps'késinen 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], *pirsañretsks*.

Scalp of enemies, *maßksañ*, *maßkksañnegak*.

I have had my scalp taken off, which is lifted, *nemass'kâñsi*, 3. *maßkksâñs*.

I lift the scalp, *nemasseké*, 3. *mass'ké*; subjunctive *psinksn* or *nepesinké*.

I bring 4 scalps, *iésnør nepets nñhagvé'ksar*.

I take off his scalp [chev. → chevelure], I flay his head, *nepsksanaskañtébétéhañ*, 3. *ap*.

A scalp that has been taken off, *mhaghéks*.

[CHEVEU. — HAIR.]

My hair, *nepiéßsmar*, 3. *apiés*; I have it long, *nekesañreksa*; 3. *kesañreksé*; [entry continues on the next page]

[\ Quære, if from the English horse? EDIT.]

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[CHEVEUX. — HAIR, continued]

— short, *nematsañreksa*, — curly, *nsé'tatsesañdeba*, 3. *sé't*.

I tie them with wampum, bone [?], etc., to him; *nedasskksébirañ*.

[MS 112, 113] I take him by the hair, *nesakskategsépañssak*.

My hair grows, *mañtséghenør* or *nesañ'kasa*; I cut it off, *nemsxi*; — his, *nemssañ*; I braid it, *nedereskanasañ nepiéßsm*.

[CHIEN. — DOG.]

Dog, *atié*, *atíak*; *aremss*, *sak*; my dog, *netémis*, 3. *stémisar*; it barks, *sghikké*; against someone [against some one], *sghirañ nsghireks*, against me.

— I have one, *nstémisi*, 3. *st*; term for hunting it, *kesse*.

She-dog, *skéssem*; it steals, takes something, *manadam*, *ménadak*, *dághé*.

[CHIQUENAUDE. — FILLIP (FLICK OF A FINGER).]

I give him one, *nepaṅgamaṇi*, 3. *sp.*

I give one, *nepaṅgaṇsi*.

[CHOISIR. — TO CHOOSE.]

I approve it, take it willingly, *nsighinamen*; (animate) *nsighinamaṇi*; choose whichever you like, *taṇi sighinaman siʿksn*.

I choose it by sight, *nedéhérasaṇbadāmen*, 3. *sd.*

I choose the best pieces, *nedéhérasippi*, 3. *éher.*; cabbages, *kabits*, tsak.

I choose it above the others, *nedéhérasinaṇi*.

[CHRÉTIEN. — CHRISTIAN.]

Jesṣsi-kiʿtamsinns.

[CIGNE. — SWAN.]

Swan, the bird, *sigṣérré*, rak.

[CIERGE. — WAX CANDLE, TAPER.]

Candle, torch of bark, *sassénemaṇigan*; I light it, *netzakesemen*, 3. *st.*; light the candles (imperative, pl.), *tsekesé sassen*, etc.; I put it out, *nenikaséhémen*; put it out (imperative), *nekaséhé*.

[CIEL. — SKY, HEAVEN.]

The sky, *kizsks*; also the air; in the sky, or in the air, that which is beyond, etc., *asassekisskṣé*; thou who art in the sky, etc., *easassekisskṣéian*, etc.

The sky is clear, *ṣaséʿksat* or *mésksat*.

Kakaséʿkṣat, there is not a single cloud, or *babaraséʿkṣat*.

— overcast, *assʿkṣat*; when it becomes overcast all at once and threatens rain, likewise when it rains, *pepkenekṣiʿre*.

It is clear at night, starry, *kakasékṣitebiʿkat*.

[From the English word "cabbage." — Editor.]

[CISEAUX. — SCISSORS.]

Temespanéhsnar.

[CITROUILLE. — PUMPKIN, SQUASH.]

Sáʿsasé, sak; I remove the weeds that are among the pumpkins, *nemaséskenemenar sáʿsasar*. [MS 114, 115]

The rind of the pumpkin, *amikenaks*, 1. *amikenaksio*, it has [rind], etc.; I lift it off, take it off, *nepeksanipénésighé*; pumpkin seeds, *sasasésksr ṣsaṇkskaṇinar saʿsasésksr*, likewise *éskitaméghir*; they are put in the ground to make them sprout, 1st [person] *nesaṇkskaṇinar*.

Peskṣasasar, *saʿsasar*, soon the pumpkins will be in flower; *ni édṣtsi peskṣasasek*, here is the season when they are [in flower], etc.; *peskṣasaséghé*, or *kégaṇi meséghíksghé*, etc.

I cook them in the ashes, *nedabassasésé*; it is cooked there, *abassasésaṇi*.

[CLAIR. — CLEAR, TRANSPARENT.]

ṣasséghen or *pességhen pessénaṅṅat*, it is clear/see-through across these trees, so there must be a river, lake, prairie, etc. there.

[CLEF. — KEY.]

Pekssagahígan.

[CLIGNER. — TO BLINK, WINK.]

I blink my eyes, *nepeskigʷahasi*.

[CLOCHE. — BELL.]

Sasaŋkʷéhigan; I ring it, *nedaˀsasaŋkʷéhíghé*, 3. *as*; or *nederipʷdsn asaŋkʷéhígan*, I shake the bell; the rope is broken, *pesighirésaané*.

[CLOCHER. — TO LIMP.]

I limp (Lat.), *nedihisagʷéˀra*, 3. *ihisagʷérré*.

I hop on one foot, *nenaparegañidéˀksmi*, 3. *nap*.

[CLOUER. — TO NAIL.]

I nail it, or drive it in by striking, etc., *netsiˀtatéhémen* or *netsiˀtañibéˀhemen*.

Sitsaktéhañissar ʷretsiaŋ psikasksr, etc., his hands are nailed.

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[CLOUER. — TO NAIL, continued]

Sitsaktéhañissak peksahañik, the large sheets of bark are nailed on.

[CLOU. — NAIL.]

Tsirsaígan; I nail it, *nedassidakstéhémen*, 3. *sd*.

[CLOUER. — TO NAIL.]

It must be nailed, pegged, etc., *keresaghitéhañisʷ*.

I nail it, peg it, *nekeresaghitéhémen*.

[CLOUER. See above.]

[COCHON. — PIG.]

Pikess, piksak.

[CŒUR. — HEART.]

My heart, *nerésaiŋan*, 3. *ʷr*; 1st [person] *nenemeskēnemen*, I take out what is inside, etc.; I disclose my heart to thee, *nerésaiŋan kenemeskenemsren*; I speak of the heart, *nerésaiŋanek*, *nsdsaiñi*; I turn his heart, I move him by everything I say to him, *nepegasñiraséman*; that is how my heart is made, *ni éri ʷrésaiŋana*; that is how thy heart is made, *ni éri ʷrésaiŋanan*.

[MS 116, 117] I have a good heart, *ʷrighen*, *nerésaiŋan*.

I have a bad heart, *matsíghen*.

My heart beats, *mamañtsiˀré nerésaiŋan*.

Mary kept in her heart the words of her son, *Marie snémañinar aketsaiŋan nénasirasañdamenéban*.

I keep it in my heart, *nenénasirasañdamen*.

Reluctantly, against my will, *tsigañisisi*, or *tsigañisi*.

My heart is sad, *ssiktâi nerésaiŋan*.

I have heartache, *nssagapáhagsn nerésaiŋan*.

I have a contented heart, *nsiaghirasétéhañisi*.

My heart beats, stirs, a sign that something [is about to happen], *maˀmañtsiˀré nerésaiŋan*; *nekaˀkérhamañis nerésaiŋan*, it restrains me, as if it were telling me: do not do that, you will die, or something will

happen to you, etc., 3. *kakérhamaiiks*.

I have a steadfast heart, *nesaigritéhañsi*.

I penetrate his heart, *nedâisañbamañ*, 3. *sd*.

I penetrate, I see through something [quelque chose] — e.g. a bottle of glass, *nedâisañbadamen*, 3. *sd*;
âisañbamañ adamañgariñ, one sees through the calumet [pipe].

I ask his heart's thoughts, *nsiiksérmañ*.

My heart is opposed to it, *mñida* [*mañida*] *nsigañsadérdams*, etc.

Let my heart know what thou desirest of me, *mi^hksrasémi éri tssañdamásian*.

My heart is weak, *nenanésañsitéha*, or *nep^s*, etc.

I have a weak heart, easy to overcome, *nep^sskeritéha*.

My heart/courage returns, etc., *sési^hré nerésañgan*, or *sésañdami^hré*.

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.), *nepirsitéhénaiñ*.

I warn him, exhort him, strengthen him in heart, *nekakéssmsitéhékasaiñ*.

[COFFRE. — CHEST, TRUNK.]

Arsagahígan.

[COLÈRE. — ANGER.]

I am angry, vexed, *nem^sksksérdam*, 3. *m^s*.; very much so, *nesésésañmírasé^hra*, 3. *sé*.; I am angry with him,
nem^sksksérmañ, 3. *am*.

I make him angry, *nem^sksksiraséhañ*.

I make him angry by speaking to him, *nem^sksksiraséman*.

I make him angry by beating him, *nem^sksksirasétéhañ*.

I took it away from him in anger,

I speak to him in anger, *neneskañghersraiñ*.

[COLLE. — GLUE.]

Ag^sañg^sei^sgan. [MS 118, 119]

[COLLER. — TO GLUE, STICK.]

It is glued, *ag^sañg^séa^sis^s*.

I glue it, *nepesag^sag^sañg^séhémen*, 3. *ap*.

[COLLETER. — TO GRAPPLE, WRESTLE.]

I grapple with him, *neméménasdíbena*.

They grapple with each other, *méménasd^sak*.

I grapple with him, overcome him, *nesinihañ*, *nemañmeri.kitasaiñ*.

[From the English "pigs." — Editor.]

[COLLET. — COLLAR.]

What one puts around the neck [neck], *keskêébi*; I put one on, *nekikeskêébi*, 3. *kike*, etc.; whence, the priests' [collars], *sañbskêésiañtsik*.

[COLLIER.]

Wampum collar/necklace, *skêañs*; a collar/necklace one puts around the neck, *pessikæssanar*; I have one, *nepeskæssi*, *nepessikæssanar*.

A collar for carrying a load [by means of a strap], *sskêañbi*, *biar*, *piröand*, *pʷkêañbi*, *ak*.

[COMBAT, COMBATTRE. — FIGHT, TO FIGHT.]

Combat, war, *maʷtañbékʷ aiödin*.

I fight, *nemiʷkaʷké*, 3. *miʷk*.; against him, *nedaisdibena*, 3. *am*.

They fight, *aiöðak*.

I fight against the devil, against his works, *nedaððsañdamen añsʷañgan matskʷ*.

I fight against him, *nedaððsañmañ*.

[COMBIEN. — HOW MANY, HOW MUCH.]

Oh, how many men! *paghé arenañbes tañini!*

Oh, how many fish! *paghé namessis tañini!*

How many [combien] of these things are there? *késsenʷnaʷa*? or *késsenʷar késsenʷgar*.

How many [combien] are there of them? *késsʷaknaʷa*, or *tañini késsihidit*.

Behold how many there are, *ni késsihidit*.

How many [combien] are we? *kekéssüibena*, or *tañini késsüiagʷ*?

How many villages are there [combien de villages sont ils]? *késsitsebðdénahaknaʷa*, or *késsðdénahaknaʷa*?

How many [combien êtes vous] cabins do you have? *késsigaknaʷa*?

How many potatoes, e.g., *kéʷsihidit penak*.

Behold, that is all, behold all the potatoes, behold what is left [?], *ni akéʷsinañ*.

[COMBLE. — FULL TO OVERFLOWING, HEAPED.]

I fill it to overflowing, heap it up, fill it to the brim, *nepébañsitamkaʷtʷn*, (animate) *nepébañsitamkaʷrañ*; let it be heaped, overflowing, *pébañsitamkatéts*; it is so, *pébañsitamkaʷté*.

Kʷkêamkaʷtar skamʷnar, the grain is heaped up, it is filled overabundantly with grain.

Kʷkêamkaʷtak éssak, it is so with shells.

[Page 120 of the manuscript is blank.]

[COMMANDER. See below.]

[COMME. See below.]

[COMMENCEMENT. — BEGINNING.]

At the beginning, *ʷétsitavi*. [MS 121]

[COMMENCER. — TO BEGIN.]

I begin with that, *nʷtsimaneniʷtʷn*, or *iʷ ʷétsi maneniʷtaʷa*; I do that finally [finally], I finish with it, *nemétanaskiʷtʷn*.

I begin, e.g., to eat, *ni aneghi mitsessia*.

I begin, e.g., to eat, *sibíʷi mitsëssia*.

[COMMENT. See below.]

[COMMANDER. — TO COMMAND.]

I command, govern, *nedaro^ckemi*.

I command, give an order, I hire, *nedarokk^emi*.

I give him a commission, etc., *nedarokkaⁱraⁱ*, 3. *arok*.

[COMMISSION.]

Commission, *arokk^em^äai^gan*.

[COMME. — AS, LIKE.]

I will do to thee as thou dost to me, *ni arihian^e netse*, *naⁱibi kederih^sren*.

I show him how he shall do it, *nekikimaⁱ éⁱrittaⁱg^s*, 3. *akikiman éⁱrit^s*.

[COMMENT. — HOW.]

How should I lie? *ké^gstba é^etsi pis^aits^emia?*

How do you know what God has said? *ké^gs pegsa é^etsi é^sé^rdaman*, *taⁱini idághesa ketsini^sés^ks*.

[COMMUNIQUE. — TO COMMUNICATE.]

I communicate it to him in secret, whatever it may be [quelque chose que], I relate it to him, *nekimaⁱidokke^saiⁱ*, 3. *kim*.

I communicate to him the cause of the harm, *nemesihan*.

The harm is communicated/spreads, *mesih^sdin*; it does not [spread], etc., *m^äda [maⁱda] mesih^sdisn*.

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[COMMUNIQUE. — TO COMMUNICATE, continued]

As if Mary, by communicating with us, had drawn upon us Adam's hatred, etc.! *sa pegsaba é^cto Marie asitkamighessaⁱghémin!*

[COMMUNIER. — TO RECEIVE COMMUNION.]

I take communion; the usage is now obsolete, *necommuni^esi*.

I have taken communion; well, Jesus visited me, *n^ötsih^gs Jes^ss*.

[Page 122 of the manuscript is blank.]

[123] [COMPAGNON. — COMPANION.]

My companion, *nets^ses*, or *nit^ss*; 3. *sts^sés^ar*; my companions, *nets^sés^ak*, etc.; where is your companion? *taⁱinenasa kets^sés^a?* my companions (imperative), *nets^sés^eds^ks*; I am in company with them, *neké^ss^ssaⁱnéna*.

COMPAGNE. — FEMALE COMPANION.

Same [word].

[COMPARER. — TO COMPARE.]

I think about at what time it happened, etc., *netétebeskasitéhaⁱridámen*.

I compare that, I esteem it as, *netétebésdámen*.

COMPAS. — COMPASS.

Tebaksnígan.

[COMPASSION.]

I am worthy of compassion, *neketemaighérmegssi*.

I have compassion on him, *neketemaighérmañ*, or *nssëremañ*, 3. *aket*.

No one has compassion on me, *mñda* [*mañda*] *asennir neketemaighérmegs*.

I make him worthy of compassion, *nssikkarañ*, or *neketemaighihañ*.

I speak in a pitiable manner, *neketemaighésssi*.

I regard that with compassion, in pity, *neketemaigharibadamen*, him, *-bamañ*.

I have compassion for him because of it, *neketemaighérdamasésañ*.

I am hard-hearted, not compassionate, *nekikanérdam*, 3. *kan*, or *neketemaighihisé*.

[Formed from the French verb. — Editor.]

[COMPRENDRE. — TO UNDERSTAND.]

[CONCEVOIR. — TO CONCEIVE.]

I understand myself, *nevéstañsi*.

I conceive, I understand this, *nséstamen*.

Do you understand what I am telling you? *kvéstasinasa?*

I understand you, I understand what you say, *kvéstsr*.

I understand it, *nvéstañsañ*; he understands me, *mvéstañgs*.

I am conceived, I begin to be, *nenitsirassi*.

[CONCLURE. — TO CONCLUDE.]

I conclude, I finish that, *nemé'térdamen*, or, *mñda* [*mañda*] *mina nemi'kôitêhañdamssn*.

[CONDUIRE. — TO LEAD, GUIDE.]

I lead, I show, *nekikinssarvé*, 3. *kinss*. [MS 124, 125]

I lead him well, I take care of him on the way, so that nothing is lacking to him, *nsañrøssarañ*.

I lead him, show him, e.g. the road, *nekikinssarañ*.

Lead me to where he is, *kinssari tañini épit*.

I lead him, I take him, *nederøssarañ*, (inanimate) *nederøssadsn*; against his will, *netsigañsarañ*.

I lead him by water, *nederhñrañ*, 3. *sder*, 3. *ar*.

I lead him by the hand, *nekivisakinskénrañ*, 3. *kis*.

I tell him to put it on the other side, straightening it, *neté'kamøssaran*, (inanimate) *nete'kamssøa'dsn*.

I lead him or it by hand, or by a staff, or by a cord, e.g. a blind man, etc., *nemañtsaañbéghenañ*.

I bring him, I arrive where I was leading him thus, *nepétañibéghenañ*.

[CONFESSER. — TO CONFESS.]

I confess myself (usage obsolete), *neconfessési*.

[CONFIANCE. — TRUST.]

I have confidence in him that he will help me in my needs, *nsiasétsessañmañ*.

I have confidence [trust] that he will help me

[From the French verb. — Editor.]

(continuation from previous page) ...in the need that I have of food, *nenikésaïmaï*.

[CONFUS. — CONFUSED, CONFOUNDED.]

I confound him by my answers; he cannot answer a word, he has not a word to say, *nesékʷahámasaï*, 3. *asé*.

[CONNOISSANCE. — KNOWLEDGE, ACQUAINTANCE.]

[CONNOÎTRE. — TO KNOW.]

I know that by thought, *nšésérdámen*; him, *mšéšérmaï*, 3. *sé*.

I know it distinctly by thought, *msésitéhaḯdamen*, 3. *asé*.

I know you, seu [seul, alone?]; I see that you want to take from me what I have, *keséšri*; him, *nesésraï*.

I know it by sight, being present, *nešésinamen*, 3. *asé*; him, by sight, *nesésinasari*.

I know that perfectly, *nepébétérdámen*.

I know it only obscurely, *nensremérdámen*, *nensreméremaï*.

I do not know it, I do not penetrate it, I fail to recognize it, *nedasaïnéremaï* or *nensrmémaï*; (inanimate) *nedasaïnérdámen*.

Make known to my heart what you desire of me, *miksrasémi éri tssaïdamasian*.

I am knowable (recognizable), *nesésinaïgssi*.

I have not the least knowledge of a man, so pure am I, a virgin, *nedasaïnéremaï*.

I make it known, declare it, *nesési haraï*, *nesésaïdokkaïraï*.

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, *ksésikʷénaïgssikki* or *kʷésinaïgssikki* or *kʷéʷaïbamegssikki*.

I know him to be wise, generous, brave, etc., or: I say that he is wise, etc. (the term is favorable), *nemaïmetsimaï*.

I know him to be wicked; I say that he is so, etc. (the term is unfavorable), *nedaʷkʷéremaï* or *nedahakʷéremaï*.

Piräinass, one says of a boy who does not know men (Lat.), 1st *nepiräinassi* or *nedarišaghinassi*.

I am known for having done that, *nesésiʷra*, 3. *sésiʷré*, or *nesésisi*.

[CONSEIL. — COUNSEL, COUNCIL.]

We hold council, *nekersredíbena*, *netepšébena*.

You (pl.) hold c. [council]; they hold c. [council], *keghersredíba*, *ghersredšak*.

I give him counsel, *nekakékímaï*.

[CONSETEMENT. — CONSENT.]

I give him my consent, *neneskshmasaï*.

[CONSENTIR. — TO CONSENT.]

I consent to that, *neneskshsmen*.

[Page 126 of the MS. is blank.]

[CONSÉQUENCE. — CONSEQUENCE, IMPORTANCE.] [MS 127]

That is of consequence, *saagat*, or *peskásat*.

I am of consequence, *nsdsérsi*.

[CONSERVER. — TO PRESERVE, KEEP.]

I preserve it, *nenénasérdámen*, 3. *snén*; (animate) *nenénasérman*; by sight (keeping it in view), *nenasañbadámen*, 3. *snéna*.

[CONSIDÉRER. — TO CONSIDER.]

I consider it, I search out all its circumstances, *netebínamen*, 3. *steb*.

I consider him, I have regard (complaisance) for him, *nšréрмаñ*.

I make him considerable [important], *nesaigmañisihañ*.

I am considerable, *nekesermēgssi*.

I am one for whom people have great considerations, great regard, *nesaaghérmēgssi*.

That is considerable [important], *kesérmegsat*; that you [pl.] are also great, O God, *kededsdérmmēgssi*.

[CONSOLER. — TO CONSOLE.]

I console, *nedasighisé*.

I console him, in effect (by deeds), *nedasighihañ*, 3. *sda*.

I console him in word (Lat.), or *nedasighimañ*.

[CONSTIPER. — TO CONSTIPATE.]

He is constipated, *kebesš*, 1st *nekebesi*.

[CONSUMER. — TO CONSUME.]

I win from him all that he has, *nené'kañtemahañ*, 3. *né'k*; I consume it — said only of food (Lat.) — *neketamen*; absolute form [absolutum], *neketami*; (animate) *neketamañ*; I (continued on next page)

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(continuation from previous page) ...I give him all that I have to live on, *nemétsar*, 3. *mét*; in treating (feasting), *nemé'tatañisé*; 3. *mét*.

CONTE — tale, fable. See Fable.

[CONTER. — TO COUNT / TO TELL.] [MS 128, 129]

I count, *nedaghísi*, 3. *aghíšš*, *ni sibisi éghisit*.

I make a mistake in counting, *nskašaghísi*.

One cannot count how many men they are, so great is the number [combien ils sont d'hommes, tant le nombre est grand], *akikesisn arenañibé*.

I count, *nedaghisi*.

I count it, *nedaghidamen*; (animate) *nedoghúmañ*.

Count us together [ensemble], mix us [nous] with (the others), etc., *ks'radéneminé*.

I count it in thought, *nedaghenetéhañidamen*, 3. *sda*.

[CONTENTEMENT, CONTENTER. — CONTENTMENT, TO CONTENT.]

I give him contentment [contentement], *nšrérdamihañ*, 3. *šr*.

I am content on his behalf with what is given him, e.g., *nšrérdamásañ*.

That contents me, is useful to me — this robe suits me well, e.g. — *nšrekañgšn*, 3. *šr*.

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, *asakaĩtsin nekiktaĩgs*.

I constrain him to obey me, *neksitaĩmaĩ*, or (Lat. seu) *tssimsghé nekiktaĩgs*.

[CONTRAIRE. — CONTRARY.]

On the contrary, *šarisaʿra* or *saʿra*.

[CONTRARIER. — TO CONTRADICT, OPPOSE.]

He opposes me, doing otherwise than I say, etc., *nebaĩmskémaĩ*, or *nesaĩsasémaĩ*.

You oppose me, *kebaĩmskémer*; I (oppose) you, *kebaĩmskémi*.

[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, *nemaĩmaʿskərʾtanšaĩ*, 3. *maĩ*.

I mimic him in speech, or *nenaĩberstasaĩ*, *nepébéterstasaĩ*.

I mimic him in his ways, *nekakékerasaĩ*.

[CONVAINCRE. — TO CONVINCE, CONVICT.]

I convict him — however much he defends himself, I convict him — *nšéksâhámasaĩ*.

[COPIER. — TO COPY.]

I copy the writing, *nekikinasaribádamen*.

COQ — cock; hen, *éhéms*, *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, *manésarĩ*.

CORBEAU — raven, *mkazes*.

[CORDE. — CORD, ROPE.]

French cord, *rabaĩbi*, *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, *piʿkann*.

CORNE — horn, *asisir*.

Horn of moose, of roe-deer, of stag, and of ox, *sdasisiʿra*.

He has some (horns), *asisiršio*; he has none, *maĩda* (no) *asisirisi*.

They grow, *nitsisiʿré*; they fall [tombent], *pekšskasé*.

Powder horn, *ahaiĩren*;† my horn, *nedahaiĩrenem*; 3. *sdahaiĩrenemar*. [† Quaere, if from the English word horn? — EDIT.]

CORNEILLE — crow, *karaʿkaraʿmess*.

[CORPS. — BODY.]

My, your, his body, *nhaghé*, *khaghé*, *shaghé*; ours [notres], *nhagéna*; yours [votres], *khaghésarĩ*, 3. *shaghésarĩ*; our, our and your, your [notre, notre et votre, votre], their body, *nhaghéna*, *khaghéna*, *khaghésarĩ*,

shaghésari; I have a big one, *nemesa^ckssi*, (continued on next page)

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(continuation from previous page) ...3. *mes*.; I have a slender one, *nepisakssessi*, 3. *bis*; I have a body, *nshagai*.

I make him a body, *nshagai^ckésari*; a body is made for me, *nshagai^ckésks*; one is made for him, *shagai^ckésari*; I have one and the same [même] body with him, *nñi^oagaêmañ*.

Dead body, *kétañss*.

[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. *step*.

Manañsksañtep, the top of the head.

Meskátegsé, forehead; *neskátegsé*, my f. [my forehead]; 3. *ssk*.

Nesissegsk, my face; *ss*.

Tsíseks, eye; *tsisegsr*, the eyes; *nets*., etc., my [mon].

Mañmañnak, *nemañmañnak*, the eyebrows; in the singular, *mañmañ*, *nemañmañ*; *mañtsi^cre*, it goes, it moves — a sign of salutation [salutation], etc.

Ki^ctan, nose; *neki^ctan*, my n. [my nose].

Manñé, cheek; *nanñé*, my ch. [my cheek]; 3. *sansé*.

Nedsn, my mouth, my lips, 3. *sdsn*.

Nipit, my tooth; *sipit*.

Mirars, the tongue; *nirars*, my t. [my tongue], *sirars*.

Nksi, my chin; 3. *sksi*.

Mtasaks, ear; *netasaks*, my e. [my ear], 3. *stasaks*.

Agañgañghem, front of the neck; *negañgañghem*, my [mon d.]; *nedabsks^cké*, my neck behind [mon cou derrière], 3. *sdabsks^cksar*; *mekstañgan*, gullet, *neksdañgan*, 3. *aksdangan*; *metabsks^cké*, the back and the two sides of the neck.

Pesksan, the middle of the shoulders, the back.

Nederemañgan, my shoulder; *sd*.

Nañhigan, my backbone (spine); *sañhigan*.

Nsdsreké, my chest; *sd*.

Nemighigan, my stomach.

Nañiigan, belly.

srésañgan, heart.

siri, navel; the gut that is attached to it at birth, *annikitañgan*.

Mhadé, big belly (it sounds ill (Lat.)); *nhadé*, *khadé*, *sadé*; *mhaghés tañni*, what a big belly! (that word sounds altogether [omnino] indecent (Lat.)), *nhaghés*, *khaghés*, *shaghés*.

Nepigaigan, my rib, my side; *sp*.

Neregsi, my armpit; *sr*.; I put (something) there, *nedétsiregsan*.

Pedin, arm; *nepedin*, my arm.

Nesksân, my elbow; *ssksanar*.

Neretsi, my hand; *ɣretsjar*. See the fingers, in their own place (Lat.).

Nekañit, *kek.*, etc., said generically [dicitur genericé] (Lat.) of (the leg) from the foot inclusive up to above the hip.

Niʔkɛ́, the upper part (the thigh); *nebskɛskan*, the lower part; *neraʔin*, the calf (the fleshy part); 3. *sraʔinar*; *nesɛskɛʔigan*, *nesɛskɛʔigan*, the front, the bone; *neghetsk*, the bone that is at the joint.

Nesepskirégan, that which holds the top of the thigh attached.

Nekedeks, my knee.

Nesit, my foot; 3. *ssitar*; heel, *magsan*; my [mon], *nagsan*.

Sigɣat, a bone.

Meghitkɛ́sit, the big toe [orteil]; my [mon], *neghitkɛ́sit*.

Pskésidaʔinar, the other toes [orteils], or (Lat. seu) the forks, etc.

The male parts (Lat.), *siraghé* or *sétzaʔinek*, or *sdaséhaʔigan*; semen (Lat.), *stikɛa*; the testicles (Lat.), *sresša* or *apenakesksma*; the female parts (Lat.), *ɣtseski* or *sétzaʔinek* or *sdaséhaʔigan*; I relieve my bowels (Lat.), *nemeskedi* or *nensdɛ́sé*; the matter (excrement) (Lat.), *mitseگان*; the fundament (anus) (Lat.), *snesekediar* or *savtsi péskaghír*, or *nsdɛ́ssétsir*; the buttocks, *manə́teti*, *manə́*; I urinate (Lat.), *neseghi*, or *nessgnebé* or *nensdɛ́sé* — the noun (Lat. substantivum), *segsdi*, 3. *ssegsdi*; I break wind (Lat.), *nebigheti*; they now say (Lat.), *nepeskam*, 3. *peskaghé*, etc. — the noun (Lat. substantivum), *abighetsaʔigan*, *nar*; *nenssinbena*, *nissɛ́nsda*, *nissɛ́nsk*, we two lie together, [MS 134, 135] (continued on next page)

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(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, *nedaʔpaʔitsisi*, 3. *sd*.

Aʔsaʔisi, on one side — see Particles; *aʔsaʔisi kstiɣssaʔn̄tsé*, *one scrapes it on one side; you scrape it on both sides*, *ketitasaiɣssaʔin*. [At the end of this Dictionary. — EDIT.]

On the one and the other side, on both sides, *itasisi*.

On which side? *taʔidékka aragsisi*? on that side, *aragsisi*.

Which way did he go? *taʔini éragɣset*?

That way (on that side), *sdékka arsgvsi*.

From one [side] and then from [the other], *éhéskké*, crosswise.

That is off to the side; it is not even with the other, *aʔisáatté*; let it be so (that it be there), *aʔisáatetsis*.

We are seated on one side, *nedisikanapibena*; 3. *isiganapšak*.

I am shorn on one side, *nedisiganeskáma*, 3. *isiganeskamé*.

On which side? *taʔidékka*?

He looks the way he ought not; or (Lat. seu), which way is he looking? *taʔineda sa éraʔibit*?

On the other side of the mountain, *agaʔimádené*;

— of the river, *agaʔimek*.

COTTON — cotton, *cattenté*;† ball of cotton, *petegsitašdígan*. [† From the English word. — EDIT.]

I put it into a ball, I make one of it, etc., *nepeteksitašdígaʔin*.

[COU. — NECK.]

My neck, *nedabsksksé*, 3. *sdabsksksar*, etc.

I hang something [quelque chose] on it (on my neck), *nepeskssin*, *io*.

I hang, e.g., a stone on his neck so that he bows his head forward, *nenasaskʷébírañ*, or *nedatsiʷtaskkʷébírañ*.

[COUCHER. — TO LIE DOWN, PUT TO BED.]

I lay him down, make him lie down, *nederesimsʷχañ*.

Being lying down, seated, (adverb) *téssenisi*, *skañisahé téssenisi*.

I lie down without sleeping, *nederesin*; 3. *aresin*; in order to sleep, *nedaʷtéssin*, 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, *nekéspekʷsi*.

I lie at my ease, *nəressin*, 3. *ər*.; uncomfortably, *nematsekéssin*, 3. *mat*.

I am going to sleep outdoors, I am going to pass the night there, *nededszeksâm*.

I bring these people to sleep in your cabin [cabane], *adʷsksařimshsdits* or *pedasighéhédits kəigəařimek*; if of only one it is said [tantum dicitur] (Lat.), *adʷsksařits* or *pedasighets*.

I sleep in another cabin [cabane], *nenañseksam*, *nařisksařimsařigan*; *mařida* (not) *srighansi*.

Netsʷskssm, I lie on my back. [MS 136, 137]

Nərmikéʷsin, I lie on my belly.

Nedapeméʷsin, on the right or left side.

Netsikkási, the back to the fire.

Skstaik nedereskadéʷsin, the belly toward the fire.

Nemémásaghesin, I lie naked.

I sleep here, *is nededsʷksařim*, *édʷksařima*, 3. *édʷksařik*; imperfect 3. — where did he sleep? *tařini édʷksařighesá?*; imperative: *adʷsseksa*, plural *adʷksařimskʷ*; *mařida* [mařida, not] *nededsʷsseksařimsi*, *mařida* [mařida, not] *sdedsʷsseksařimssn*.

I am going to sleep with him, *nenañskʷásañ*.

I come to sleep with you, *kenañsksr*.

I sleep near the fire, *netsikkasi*.

I am too much covered as I lie, *nekishssin*.

We slept on the ground without a cabin, etc., *nemitebařiəbəna*.

I lay him down from sitting, or standing as he is, *neghípenañ*.

[COUDE, ACCOUDER. — ELBOW, TO LEAN ON THE ELBOW.]

My elbow, *neskʷan*, 3. *ʷskʷařinar*.

I lean on my elbow, *netsinʷskʷanəbi*, 3. *tsi*.

I strike him with my elbow, *nekʷagʷʷksʷanařimař*, 3. *agsa*.

[COUDRE. — TO SEW.]

I sew a shirt, *nedáskʷasař*.

I sew with that, *nedaskʷařiséʷtsn*.

It must be sewn, *skʷasař*.

Tagʷakstařisits, let that be sewn between two (continued on next page)

(continuation from previous page) ...*Baraghes̃s̃s̃*, or (Lat. seu) *baraghĩssi aress̃s̃*, he has cut himself a little.

[COURAGE. — COURAGE.] — See below.

[COUTEAU. — KNIFE.]

My knife cuts well, *kesighĩrs netsé̃ksaks*; — badly, *matsighĩrs*.

COURAGE — courage: take courage, *zoktãig̃sadets*, or *zoghíri*.

Take courage (pl.), *zoktãig̃sadets* or *zoghíriks*.

Take courage — one also says [dicitur etiam] (Lat.) — *zoktãig̃sadskéks*.

Let us take courage, *zoktãig̃sadskéda*.

I lose courage, *nedask̃sitéha*, 3. *sk̃sitéhé*.

A courageous man, *kinãribé*, *kinãribas*; I am one, *nekinarĩbai*; I encourage him, strengthen his heart, *nemerkitéhékasaĩ*.

[COURBER. — TO BEND, BOW.]

I am bowed deeply [profondément], saying e.g. the Confiteor, *nenas̃sig̃arĩbasi*.

I bend forward, *nenas̃ighi*, 3. *nas̃*;

— backward, *nesamaghig̃arĩbasi*, 3. *sama*;

— the head, *nenasask̃ébi*, 3. *nã*, or *nenasask̃égãribasi*; I bow it (my head) while walking, *nenasask̃éssi* or *nedatsitãkk̃sé*, or *nedatsitãkk̃éssi*.

I go along bent over, *nepikãig̃ssé*, 3. *pik*.

[Page 140 of the MS. is blank.]

[MS 141] I bend it, with the hand (Lat. manu), *nepikãighénemen*, 3. *ap*.

I bend a plank, wood, *nepikãighéskámen*, 3. *ap*.

That is bent, crooked, *sãighighen*, or *sãighetséghen sãiketsaak̃sat sãigak̃sat*.

How [combien] variously [différemment] crooked this wood is, *ntedãinãig̃s arak̃sat*.

COURONNE — crown, *tsĩtok̃ébi*; I have one, *netsĩtok̃ébisi*, 3. *tsĩ*; I put it on, *netsĩtok̃ébins̃retsn*, 3. *st̃*; I put it on him, *netsĩtok̃ébĩrãĩ*, 3. *tsĩ*.

A priest's crown (tonsure); I have one, *nedasarĩdebém̃ssi*.

[COURROIE. — STRAP, THONG.]

Indian straps, babiches (rawhide thongs), *s̃r̃ghes*, *sar*;

— of shoes, *tatésag̃sanãibi*.

[COURIR. — TO RUN.]

I run, I go fast, *nemãitsér̃ra*; 3. *mãit̃*. or *nekesirra* or *nekeskarrã* or *nekes̃ssé*.

Let us see which of us [nous] two will run better — e.g., as far as that pine; I shall run better than you — *nénegãisadida k̃é sékkét arikenegarerba*.

Of the two of us who were running, I run the best, *nenegar̃é*.

Let us race, each to outdo the other, *nénegãisadida*, *nenénegãisadibena*.

I run this way, I come back, *nepé̃tsĩra*, 3. *bet̃*; that way (beyond), *nederemĩra*, 3. *arẽ*; this way and that, *nebabãimĩra*; 3. *bab*.

I run after, etc., *neñss̃penárãĩ*, 3. *nss̃*; absolute form [absolutum], *nens̃s̃penãsĩ*.

[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) *taádéss* or *taakséss*; (inanimate) *taada^cksât* or *tasa^cksât*; long, *ksné*; see how [combien] long, etc., *nikvének*, etc. See Long; I am tall, *neksna^ckssi*, 3. *ksn*.

I sew. — See above, "Je couds" (I sew).

[COUSSIN. — CUSHION, PILLOW.]

Head cushion (pillow), *ps^ckvésimsn*, *nar*. [MS 142, 143]

Nedaps^ckvésinen, *is*, I have that for a pillow; 3. *sdapskvésinen*; imperative: *ps^ckvésin is*, have that for a pillow.

COUTEAU — knife, *ntsé^cksaks*, *gsr*; my knife, *nenetsé^cksâks*, 3. *snetsi^cksaks*.

The sheath for hanging it at the neck, *pitaraksâïgan*.

Two-edged knife, *idasaraks ütasisi ntsikkvakïio*.

I have a knife, *nsntsékvaksi*; it cuts well, *kesighi^crs*, or *arara^cghi^cré*; badly, *matsighi^crs*.

Crooked knife, *pekaraknígan*, *arakamighé*; it cuts well, *arara^cghi^cré*, *érakamíghék*.

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[COUTUME. — CUSTOM, HABIT.]

It is the custom, *arenasagat*; as a noun (sub.), *érnasagvak*.

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 érkamigsiegs*.

It is an old custom, *negaiñié*.

I am accustomed, *nederekamigsin*, 3. *sd*.

I do not have that custom, *maïda* [maïda, not] *nederenasákesisn*.

I have the same [mêmes] customs as he, *nëitkamigsäaïmaï*, or *nëitkamighessmaï*.

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, *nedérighésérdam*, 3. *éri*.

[COUVERCLE. — LID, COVER.]

Lid of a chest, etc., *asskvéïgan*. [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, *nemeragsáhamen*, 3. *am*, or *nedasshsmen*, *nedasshaï*.

I cover the child's face, e.g., *nedagsaraïgshéhaï*.

The wind has covered the path with snow, *sanaïbařitsen*.

I cover myself, lying down, *næresshsi*, or *nærséhæderesi*, 3. *sres*.

I am too much covered, lying down, *nekishssin*.

I am not yet covered enough, *éssema netépsésé*.

I cover myself with my robe, *nedágsin nedassé*.

Let us cover ourselves [nous] with my robe, *tagsisi agvida nedassé*.

I cover a man who [homme qui] is lying down, *nəʁasshañ*.
 I cover him so well that nothing can be done to him, neither beating, nor etc., *nedañksté^ckasañ*.
 With what do you cover your cabin? *kégxi épksañsian?* 1st *nedépkəñisi?* [MS 144, 145]
 With what does one cover? *kégxié pkəémek*, or *épksañsímek?*
Arigəghenañsə, one covers with bark.
Nederigəghenemen maské, I cover with bark.
Nederigəghenañ peksahañ, I cover with large pieces of bark.
Kégxinasa érigəghenasitsmek, 1st *nederigəghenasi*, with what does one cover?
Arapəñsits nəigsañm, let it be covered with, *peksasañik*.
Meskikəigaññits, let it be covered with straw (rushes).
Nederetsnar psikasksr or *meskikəar*, I arrange them, place them, lay them.
Abəksañinar meskikəar or *əbkəañmeghir*, one covers with straw (rushes).
 I cover that, I put a lid on it, *neda^csəkséhémen*.
Éri sañghenañsik arañmisi, *psikasksr sibisi kisi sañghenighétañsə*, for the vault (arched roof) planks are needed.
Asəéktəñsə, the images must be covered, the curtains drawn, etc.
Paskéghenañsə, they must be uncovered, etc.
COUVERTE — blanket, *maskesé*, *maskesar*; my b. [couverte], *nemasksé*.
 — of cloth or stuff (fabric), *arenéghen*.
 A large [grande] blanket, *mesa^ctaks*.
 I cover myself with it, putting it over my head in such a way that only a little of the face is seen, *nedagəarañgəssin* or *nedagəarañgəhssi*.
 Woolen blanket, *mesaññié*, plural *iar*, or *mesaññiésar*.
 I give him a part or the whole of my blanket, robe; I cover him, *nedasshañ*.
[COUVERCLE. — LID, COVER.]
 Lid of a pot, of a kettle, *assəkséhigan*.
CRACHAT — spittle, *səsseks*; I spit, *nesəssegəi*, 3. *səssegə*.

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[CRACHER. — TO SPIT.]

I spit at him, a little in mockery, or without mockery, *nesessegəmañ*.

[CRAINDE. — TO FEAR.] — See below.

[CRAINTIF. — FEARFUL, TIMID.]

I am fearful, *nesañségheci*, 3. *sañ*.

[CRAINDE. — TO FEAR.]

I fear, *neségheci*, 3. *ségheci*, or *nenanekapañihi*.

I tremble with fear, *nenanekapañi*, 3. *nanekapañi*.

I reassure him in his fear, *nekérhamasañ*.

I am to be feared, *nekəi^ctaérmegssi*, 3. *ks^cta*.

I fear death, *nekʷitadsaṅgané*, 3. *kstadsaṅgané*.

I fear it, *nekʷiˀtamen*, or *neksiˀtaérdamen*, 3. *ak*.

I fear him, *neksiˀtaérmaṅ* or *neksaṅksiˀtaérmaṅ*.

I fear the punishment, I flee from it, etc., *nesakʷitéha*, 3. *skʷitéhé*; a man [homo] also says (Lat.), *masimaṅdi snétsinerídé nesakʷitéha*, I weep, etc.

I cease to fear, *nedéˀkʷipaṅi*.

It is a thing to fear, *éˀkʷipaṅi*.

I scatter them by impressing fear upon them, *netzétzépāṅšraṅ*.

That is to be feared, *ksˀtaérmegʷat*.

[CRAPAUD. — TOAD.]

Toad, *maskeké*.

[CRAQUER. — TO CRACK, CREAK.]

That cracks — a tree, or *matéˀrré*; my fingers, *matéskérar neretsíar*; better (Lat. melius), *paṅkskéˀrar*.

[CRASSEUX. — FILTHY, DIRTY.]

I am dirty in the face, *nemiˀkassésigʷa*, 3. *mkas*; in body, *nemiˀkasséshagha*, 3. *mkazéshaghé*; on my garment, *asesksio nedassé*, etc.

[Page 146 of the MS. is blank.]

[CRÉDIT. — CREDIT.] [MS 147]

I give to him on credit, *nstzaṅnemaṅs*.

I give to you on credit, *kstzaṅnemsr*; give me (on credit), *nstzannemasi*.

I have not yet given credit to anyone [personne], *éssema asṅnni nstzaṅnemangs*.

CRÉMAILLIÈRE — pot-hook (chimney crane), *kessperaṅkʷaṅgan*.

[CREUSER. — TO HOLLOW OUT, DIG.] — See below.

[CREUX. — HOLLOW.]

That is hollow inside — a tree, or a nut, or etc. — *apikségheṅ*; (animate) *apikségs*.

That is not hollow — e.g. a flat dish of bark; likewise a bag — *manét*; (animate) *manéss*; it is hollow, deep, *peskaṅi*; (animate) *peskaṅs*.

[CREVER. — TO BURST.]

I burst, *netaraghiˀra*, 3. *tara*; unable to breathe, *nekeparaṅdam*, 3. *kep*.

I burst from eating, *netaraketséˀra*, 3. *taraketséˀré*; more commonly (Lat. usitatus), *taraghiˀré*.

I burst it with my hand, *netaraghenemen*, 3. *sd*; with the foot, *nedaraghíkamen*, 3. *sd*.

That is burst, *taraghirré*; by fire, *tarakazédé*, *tarebéˀrré*, *dégste*.

I put out his eyes, *nebépesskaṅraghigʷétéhaṅ*, 3. *abé*.

[CREUSER. — TO HOLLOW OUT, DIG.]

With what will you dig? *kégs, inasa saṅirkéˀtasan*, *insasaṅirkéttsn*.

I dig with an instrument, *nšaṅirkéhememen*, 3. *as*; to the length of the arm, *ní éri sémineskémek*; in the snow, *nsaṅiraṅrihakkámen*, 3. *asaṅir*.

[CREUX. — HOLLOW.] — See above.

[CRI, CRIER. — CRY, TO CRY OUT.]

I give a cry, *nebañbañghími*.

I do it to call him, *nebañbañghimañi*, *kebañbañghimeren*, I call him with a cry, etc.

I cry out, *negañgañrěé*; to him, *negañgañrěmañi*.

Public cry (proclamation), *sabétañgssavañgan*.

I make it, *nepemäañisi*, 3. *pem*.

I make the cry to give warning, etc., *nebañbañik*; one, *bañbank*; several, *bañbañigsk*.

Make the cry, *bañbañghé*; make it (pl.), *bañbañiksk*.

I make the cry, *nebañbañighen*, 3. *bañbañighen*, *bañbañighéts asami*.

I cry out, *nekañgañrěé*, 3. *kañi*, or *negagañrěé*; in surprise, *neksaʿrěé*.

The child cries, *ni sdedarapañisin*, 1st *ni nededarapañisin*.

I make the death cry, *nekěémi*, 3. *kěéms*, *kěémäak*.

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I cry out saying something [quelque chose], *nstksémi*.

I cry out after him to tell him something [quelque chose], *nstksémítasañi*.

[CROCHET, ACCROCHER. — HOOK, TO HOOK UP.] [MS 148, 149]

I hook it up, I hang it, *nenañbitetsn*, or *nedéʿhsdsn*.

Hook, *aněškamañin*, *nar*.

That is hooked (crooked) — e.g. a knife, or etc. — *pegañghighen* or *sr sañtséghen*.

That is not so; it is straight, *sasaghíghen* or *sraʿksat*.

CROIX — cross, *skahésaʿtks*, *ksr*.

I make the sign of the cross on myself, *nedaskahésaʿtkskhañimesi*; commonly (Lat. vulgo), *netsibahateksské*; on something [quelque chose], *nedaskahésaʿtkskhañidamen*, 3. *sdat*; on someone [quelqu'un], *nedaskahésaʿtkskhañimañi*.

Come, make the sign of the cross on yourself, *tsénasa skahésaʿtkskhañimesi*; put your hand and touch 1st your forehead, *keskategšékareni keretsi*; *tsénasa ketsrekék*, the breast (stomach); then your shoulder, *tsénasa ni nemañ agañimi teremañgané*, or *pañtsisi aragvisi*.

[CROIRE. — TO BELIEVE.] — See below.

[CROISER. — TO CROSS.]

I cross my feet, my legs, *nedansäiganassin*, 3. *añis*.

[CROIRE. — TO BELIEVE.]

I believe, *nekiktam*; him, *nekiktasañi*.

I believe it, *nšramtamen*, *nšramsedamen*, 3. *sra*.

I believe it on hearing it told, etc., *nšrañtasañi*; I now believe that to be [esse] true — before, scarcely, etc. (Lat.), *nšrañimérdamen*; (animate) *nšrañiméрмаñi*.

I believe myself; him, *neketzasiʿttam*; *neketzasiʿttasañi*, 3. *ket*.

I do not believe, I disavow, *neketzasérghé*; that, *neketzasérdámen*; *ketsasiʿré pegsa 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 — *keghenskiktsr*.

I do not believe myself, I do not believe what I say, *neketzaätaäsi*, 3. *ketzaätaäss*.
However much I tell him, I am not believed, I cannot persuade him, *nedatsérineba*.

[CROÎTRE, DÉCROÎTRE. — TO GROW, TO DECREASE.]

I grow (Lat. *cresco*), *nemaätséghi*, 3. *maätségs*, [MS 150, 151] or *nedaäptséghi*, 3. *äptségs*.
sé^hkénaägs téhaärsi, nearly; *érghikksi nabighian*, like [comme] a tourte (passenger pigeon? pie?).

I grow with that, etc., *nenespíghin*, etc.

I grow up with folly, e.g. — that is (Lat. *seu*), the character of my growth is my folly — *nenespigsaädamen nedazsgsaägan*.

He ceases to grow, *ni sdé^hksimaätséghin* or *ni stzaäiníghin* or *tzanigs*.

He decreases (shrinks), *ni ässaäin*, 1st *nsä^hé*, 3. *sasä^hé*.

[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., *iaätsä iaätsäsar*.

A kind of bark jug, round on top, for going to fetch water, *potäätsä*, *pothaätsä* or *pekenaätsä*.

Another kind, longer than it is wide, etc., *pekenaätsä*.

CRUD — raw, *skié*; I eat (it) raw, *nedaski^hppi*, 3. *ski^hpps*.

Rawly — one eats it raw, *skisi*; raw, (animate) *skihäi*, plural *skihäik*.

[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, *nedaksminé*, 3. *aks*.; it is also said [dicitur etiam] (Lat.) verso [?], etc.

I gather corn (wheat), *nekasaksníghé*.

I gather something [quelque chose] inanimate [ignoble], *nenätsi^htsn*; (animate) *nensthihäi*.

People gather shellfish, *manésäin* or *nsthihäik essak*.

One gathers none, *maäda* [maäda, not] *manésésn*.

[CUIRE. — TO COOK.]

Nedabipesi, I cook in the ashes.

I cook, e.g. some meat, *nebagas^htsn*.

Cooking some of that, *bagastsmeghé*.

Let it be well cooked and very tender, *päskeredéts*.

Is that cooked? *kisedé é^hto*? it is [est] hard to (continued on next page)

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[CUIRE. — TO COOK.] (continued from previous page)

— [long in] cooking, *sipkedé* or *sipkess*; quickly, cooked right away, *nabedi*, (animate) *nabess*.

Let it be well cooked, *pessaäigäi kisedets*.

I cook earth-pears [Jerusalem artichokes], *nebagassemaäik penak*, etc.

Cook some, *tsipené penak* or *bagassemé*.

Cook me some, *tsi^hperi* or *bagastasi penak*; *bagastasi* is said of everything (Lat.); *kenesiperer nenesiperaäi*.

I cook them in the ashes, *nedabipesi penak*, 3. *abipess*.

Cook me some, *abi'peri*.

I cook on the coals, *nedabamégðé*; on the spit, *nepesakðabamégðé*. See Rôtir [To Roast]; — in the cinders, *nedabañ*, etc.; it is said of fish, and also of bird (Lat.), *nedabañ*.

Nssagamadámen or *nssagapáhagsn*, *añsañdsétsik nedakðamadámen*, that stings me sharply, hurts me badly; *añrasi nedakðamadámen 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, *nebsøsgsn*, absolute form. [MS 152a]

[CUIVRE. — COPPER.]

COPPER, *ñisañsa'ragöié*.

[CUILLER. — SPOON.]

Spoon, *emkəññ*, plural *nak*; for serving up (a ladle), *kabañgan*.

[CUILLERÉE. — SPOONFUL.]

I swallow a spoonful of it, *negsdemkəññe*, 3. *neg*.

[CURE-DENT. — TOOTHPICK.]

TOOTHPICK, *asigðaññi'téhsn*; I pick them (my teeth), *nedasigðaññi'téhssi*, 3. *asi*.

[CURE-OREILLE. — EAR-PICK.]

EAR-PICK, *asigðaññaksésaññ*; I pick them (my ears), *nedasigðaññagheséhssi*, 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 messagarañidé negherərañ*.

[DAME. — LADY.]

Lady, a woman of consequence, *saññmañiské*, plural *kəak*; I am one, *nesaññmañiskəññ*.

[DANGER. — DANGER.]

I escape, save myself, *nepeskami*, 3. *pes*.; "I save myself" is said only of a slave (Lat.) [?]

I run the same danger, *nsipenédamen*, 3. *asi*.; with him, *nsipenémañ*, 3. *asi*.

I am in danger of death, *nedañminé*, 3. *aññ*.

[DANS. — IN.]

In the house, e.g. *sigðaññmek*; *taññi is érasékaññisa*? Answer: *sigðaññmeghédari*.

I am in the tree, *nedapin araññisi araññimensineskəask*.

In how many days will you leave? *késsəgnakétsi kemaññisi*? in 2 days, *nissəgnaké*, etc.

Tépté, it is inside — the bag, e.g., etc.; *téptets*, let it be inside, etc.

[DANSER. — TO DANCE.]

I dance, *nepemega*, 3. *pemegaññ*, or 3. *pemega*; dancing in (entering), *nepitighéga*, 3. *pitighégaññ*.

I dance and sing at the same time, *neskaññahé*, 3. *skaññ*.

I make him dance, I play with him, etc., *nepemega^cχaï*.

I dance the dead man (the death-dance), *nepemegámaï*; it is danced, *pemegaïñ*.

We dance each trying to outdo the other, *nepemeghadîbena*.

Näikkega, I take pleasure in dancing.

Nərega, I dance well.

Nenetaïsga, I am accustomed to dance; I know how, etc., 3. *ntaïsgaï*; several [dance], *gaïk*.

[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) *nedéstéhaï*.

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[DAVANTAGE. — MORE.]

MORE, *mina*, *amp^ctsi*.

There is one more of them, *baëmi^cré pézeksn*.

I give him some besides — tobacco, e.g., *kiradaïsi nemi^craï sdamarîr negsdaïiganéssar*.

[DÉBARQUER. — TO DISEMBARK.]

Disembark quickly, *kabáhasi nenaïdagáhasi*.

I disembark without haste, *negabaïsé, nenaïdagarîsé*.

[DÉBAUCHER. — TO CORRUPT, LEAD ASTRAY.]

I have no sense (wit), etc., *nsnaïdam*, 3. *san*.

I make him wicked, etc., *nsnaïdamihaï, snaï*.

[DÉBONNAIRE. — GOOD-NATURED, MEEK.]

I am good-natured, *nekesaaïsi*, 3. *kes*.

[DÉBOUCHER. — TO UNSTOP, OPEN.]

I unstop, I open a barrel, e.g., *nepsksdénarî*, (inanimate) *nepsksdénemen*; it runs out, *ssgaïtssarîñ*.

It is unstopped — hidden (caché) [?], e.g. *païnenarîs*; I unstop it, hide (cache) it, e.g. *nepaïnenemen*, 3. *ap*; a barrel, *nepsksaghenarî*; a pot, *nepsksks^caghenarî*.

[DEBOUT. — STANDING, UPRIGHT.]

I am standing, *nesakké*, 3. *ské*; standing near that, *nesekkékadamen*.

I am tired of standing, *nesasigarîbasi*, 3. *sas*.

I rise to my feet, *nsnaïghi*; I raise him up.

[DEÇÀ. — ON THIS SIDE.] [MS 158, 159]

ON THIS SIDE, on this side of, *nsdaïisi*.

A little on this side, *sdassamek*; from this shore, *is aragsagsarîmsaïsi*.

Withdraw to this side, *sdasamépiks*.

[DÉCENT. — DECENT, BECOMING.]

That is becoming, *ʁrinaŋgʁat*, *ʁrinaŋgʁss*; that suits me well, *nʁrinaŋgʁssi*, 3. *ʁr*.

[DÉCHARGER. — TO UNLOAD.]

I unburden myself of a load, *nepʁnhi*, 3. *pʁnhs*.

I unload the canoe, *negabaŋˈnemen*, 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, *nederaŋbéssemen*, *nederaŋbéssaŋ*.

I slash myself to pieces, *nederaŋbéshssi*.

One slashes him, over the body, *pepkʰéhaŋsʁ*; I do it (slash him), etc., *nepepkʰésaŋ*.

[DÉCHIRER. — TO TEAR.]

I tear my garment, *nebighinahadsn nedaˈsé*, or *nedaraghiptsn*, or *nedaraghinéptsn*, or *nedaraghinahadsn*; tear it, imperative: *taraghi nahads*.

I tear it, *nedaraghinéptsn*, 3. *sd*.

I tear him, *nedaraghinéphaŋ*, 3. *tarag*; I pinch him, *nepessaghikasaŋinaŋ*.

I scratch his face, *nepessaghigénari*.

My clothes are torn, *nebaskiˈra*, 3. *bask*.

That is torn, *taraghiˈrré*.

I tear it with my nails, *nepessaghikazaŋinaŋ*.

I tear his mouth, his jaws, *nenesadaŋpikanénari*.

[DÉCLARER. — TO DECLARE.]

I declare it to him entirely, *nesaŋbinaŋ*.

I declare the calumny, e.g. that I have committed, *nemanaŋdokkaŋidámen nepissaŋkskighémsaŋigan*, 3. *amanaŋ*, etc.

I shall declare the fault that I have committed when I confess, *nemanaŋdokkaŋidámen confessésiaŋine*, etc.

[DÉCOCHER. — TO SHOOT, LET FLY.]

I let fly (an arrow), *nepʁnté*, 3. *pʁnte*; against him, *nekenpemaŋ*.

[DÉCOUDRE. — TO UNSTITCH.]

I unstitch it, *nskaŋsemen*; unstitch it, *skaŋsi skaŋsihiis skaŋsets*.

[DÉCOUVRIR. — TO UNCOVER, DISCOVER.]

I discover, I see, *nenamiˈttsn*, (animate) *nenamihaŋ*, 3. *sn*.

I disclose it to him, show it to him, *nenamiˈttraŋ*, 3. *nam*.

I uncover his face, *nepaskaŋgénari*, 3. *pas*.

Uncover the middle of his shoulders, e.g. in order to anoint him, etc., *pasghenemas pesksâŋis paskipesksânéné nepaskipesksanénari*. [MS 160, 161]

[From the French verb confesser. — Edit.]

I uncover the cabin, *nepaskighédé*, 3. *pas*.

Uncovered, in the open, *metsinaïsi* or *petsinaïsi*; I see it etc., *nemitsinaaïbadámen*; him, *nemetsinaïnamihai*.

I uncover (discover) his fault, *nemúskenaï érasé^ckaïsideban*.

[DÉCOUVERTE. — RECONNOITRING, SCOUTING.]

I go to reconnoitre, *nenadasaha*.

[DÉCOUVREURS. — SCOUTS.]

The scouts, *nadasahak*; I search for where they have passed, *neksirasai^{per}sé neksirasai^{per}ai*, several: *aïk*.

[DÉCRASSER. — TO CLEAN, WASH OFF DIRT.]

Wash the dirt off your face, *kassig^éhssi*, 1st person *nekassig^éhssi*.

[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., *nedighésamai*. [See below, p. 175.]

[DÉFAILLANCE, DÉFAILLIR. — FAINTNESS, TO FAINT.]

I fall into a faint, so great is my sadness, *nesaïkstéssiké^{rdam}*, 3. *sai*.; from heat, *nesaïkstési*; from walking, *nesaïkstéssé*, 3. *sai*.; from dragging (hauling), *nesaïksténasi*; from eating, *nepa^cs^{ssé}*, 3. *pas*.; from running, out of breath, *nekeparaïdami^cra*, 3. *kep*.; unable to breathe, *nedé^cksaraïmi*, 3. *é^ck*.; from drinking, *nesaïksté^cssemi*; from dancing, *nesaïkstéga*.

My arms fail me, *nesasi^cpediné^crra*, 3. *sas*.; my legs, *nesassé*, 3. *sas*.; my whole body, *ns^{ss}^camadamén nhaghé*, 3. *ss*., *shaghé*.

I fall in a faint, *nsseka^crré*. See Pâmer [To Swoon, p. 374, 375]; I come out of it (revive), *nedai^{bar}araïmiraï*, or *ra*.

I throw water on him when he has fainted (fallen) etc., *nedskakssímai*.

[DÉFAIRE. — TO UNDO, TAKE APART.]

I undo, e.g. a cabin, a decorated altar, *nensghenemen*, *nsghené*; undo it, *nsghenemsks*, plural.

I seek to rid myself of him, *negagai^{ss}kaïgs*.

He seeks to rid himself of me, *negagai^{ss}kasai*, etc., irregular [verb].

I take down the cabin, *nens^cχamen*.

It is taken down, *ns^cχaïss*, or *nsghenaïss*; *ke^ctaïss*, in order to transport it.

[DÉFAUT. — FAULT, DEFECT.]

You are full of faults, *kedaïⁿâinaï^cgssi*; 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^ckasai*.

I defend him against someone, *neti^ckaïraï*.

I defend him by word, *nedikaïssmai*.

You who defend me against the demon, e.g., *ikañrian*, etc.
 I defend myself, *nedikañssmesi*; defend yourself, *ikañssmesi*.
 I defend myself against him, *nedarsdasai*.
 I give back like for like, I avenge myself, *nedarsda*, 3. *arsdai*.
 I protect him, I prevent anything being done to him, *nekerhamasai*, *sa*.
 I protect, I pull back — e.g. out of the wolf's jaws, *nepskarshsmasi*.
 I defend his person, pull it back from the wolf's jaws, *nepskarshmasin shaghé*.
 I defend him, prevent harm being done to him, *nepskarshai*.
 I defend him for the sake of another whom I love, e.g., *nepskarshsmañnar ðrir*.
 They defend themselves in a fort under attack, *nskañbasak* or *pi[˘]ta kesi arsdarik*.
 We were defending ourselves, etc., *nañbiki kessada neskañbenshsban*.

[DÉFIER. — TO DISTRUST.]

I distrust myself, my own strength — e.g. in the face of torments, *nenanésañsitéhañmesi*.
 I distrust him, *nenesahai*.
 Beware (distrust) the Englishman, *-ntsahsks asennøts*.

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[DÉFRICHER. — TO CLEAR LAND.]

I clear a wild tract, *nibi[˘]reké*. See Champ [Field].

[DÉGELER. — TO THAW.]

I make it thaw, *nskepéssemen*, (animate) *sai*, 3. *as*.
 I put it there to make it thaw, (animate) *nskesai*, 3. *as*.
 I thaw myself out, *nssskesi*, 3. *as*.
 I am frozen, *nedagvatsi*.
 That is thawed, *sskítsé*, (animate) *sskíss*, imperative: *sskesé*, subjunctive *sskesøk*; the river is thawed, the ice is good for nothing, *méttebéhen sips*, that is the same as (Lat.), *sanabs peksann*.
Skañn, it thaws.
 That is thawed, *sski[˘]ré*, (animate) *sskíss*.

[DÉGOÛTER. — TO DISGUST.]

I am disgusted — with meat, *nessasääsé*, or *ñeghenskahsgsn*.
 — with that, *nessihádsn* or *nekeneskadámen*, 3. *ak*., or *nesshsdsn*.
 — with him, *nekeneskámai*.
 — with fish, *nessamégvé*; with earth-pears [Jerusalem artichokes], *nessípené*.
 — with eating meat, *neghenskahsgsn*.
 — with drinking, *nsémesse[˘]mi*, 3. *sem*.
 — with eating, *nsémi[˘]ppi*, 3. *sé*.
 The water drips (dégoutte), *tarebé[˘]ré*.
 That disgusts me, *nekeneskigañsgsn*, 3. *agh*.
 I am weary (disgusted) of being on this earth, *nesiskañdam isdarikik*.

[DÉGRAISSER. — TO REMOVE THE GREASE.]

I take the grease off it, *nekassipemékámen*, (animate) *nekassipeme^cχaï*. [See below, Graisser (To Grease).]

[DEGRÉ. — STEP, STAIR, TIER.]

STEP (stairs), *arañda⁸añgan*, plural *nar*.

I go up them, *nedaks⁸sag⁸é*, or *nederandasé*.

I go down them, *nebenság⁸é*, or *nepenandasé*; *añtsesagahañs⁸*, it is set in tiers; *nedañtsesagahamen*, I set it in tiers; *añañtsesagahañs⁸*, these boards, e.g., or pieces of wood are laid in tiers; *sésépesaghi*, laid stepwise.

[DEHORS. — OUTSIDE.] [MS 164, 165]

Outside, out of the house, *pek⁸atsemek*; outside the fort, *pek⁸atsemakañssenek*; I go, I go out, outside, *nensdessé*; over there, on that side, *sdékka* or *ara^ckañsi*; I go over there, *nederem⁸ssé*, 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, *nederitéhañsi* or *nederérdam*, 3. *ar*.

— about that, *nederérdamen*.

[DÉLIER. — TO UNTIE.]

I untie myself, *nedañpksiaresi*.

I untie the slave, e.g., *nedañbeksiharaiñ*; something, *nedañbeksihad⁸n*; him, *nedambk⁸siharaiñ*.

I untie, e.g., a belt, etc., *nedambk⁸siási*, 3. *am*.

That is untied, *añmksi^cré*.

[DÉLIVRER. — TO SET FREE, DELIVER.]

I free the slave, e.g. — or rather (Lat.), I adopt him, *nenarenañbaikañ*.

I deliver — I am the cause that a dog they mean to kill is let go, *nepsk⁸arshsmasin*.

I deliver from death a dog that they meant to kill for having stolen, *nepsk⁸arshaiñ*.

[DÉLUGE. — FLOOD.]

FLOOD; the earth is inundated, *ki nekebé^crré*, or *ketasé*, 3. subjunctive *kéda^crañghé*.

[DEMAIN. — TOMORROW.]

TOMORROW, *séba*; the day after tomorrow, *nissgnakie*.

[DEMANDER. — TO ASK.]

I ask, *nsikstema*.

I ask for that, *nsi^ckstemén*.

— of him, *nsi^cks^ctemasañ*; I ask you, *ksikstemsr*.

He asks me for something, he questions me, *neksaksétsimsreks*.

I ask him, question him, *neksaksétsimsraiñ*.

I ask him urgently, absolutely, *nedats⁸stemasaiñ*.

I ask for it, I desire it, *nsik⁸imaiñ*.

He asks for what he sees, out of covetousness, *taisisikstemañ*, 1st person *nenitañsi-sikstema* — or rather (Lat.), *kégsi namittañgšé asikstemañ*.

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[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. *sd.*, said of an animal (Lat.) — deer, moose;
netemesitésan, I dismember it, said of a bird (Lat.).

— for him, *netemeskéhadasañinar*, 3. *stem*.

[DÉMÊLER. — TO DISENTANGLE.]

I disentangle, e.g. thread, *nedañpekšihadsn*, 3. *sd.*

That is disentangled, *añpekšit^cré*.

[DEMEURER. — TO DWELL.]

I dwell, I inhabit (Lat.), *nsighi*, 3. *sigs*, or *nsitighémsé*.

There is where I dwell, there is my cabin, *ni sighia*.

Where does N. dwell? *tañini sighit N.*? (but more usually in the plural (Lat.)) *tañini sighihidit N.*?

I make him dwell, *nsighi^cχañ* or *nsitighémañ*, 3. *sig*.

I shall stay 3 days at Quebec, *tssgništsi nedápin Kébek*.

I dwell with him, I lodge him, *nsidasémañ* or *nsitighémañ*, 3. *sid*.

I dwell there, *nedarakañ^cdamen* or *nededarakañ^cdamen*.

I take him in, e.g. into my [house]; my host, with whom I lodge, *nsitighémsks*, or *meks*.

How many are you who dwell together? *kekéssinéna*?

There are those — or rather (Lat.), that is how many we are, *ni késsinsieg*.

I dwell there during the winter, *nepepšnámi*, 3. *pep*.

— with him during the winter, *nesitsipepšnamsmañ*.

I dwell near him, *nederapi^ctasañ*.

I dwell in that, *nedapi^ctamen*; in him, *nedapi^ctasañ*.

I invite him to dwell with me, I desire it, etc., *nedatssihañ*.

[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 shaghé*.

I dwell here with pleasure, with attachment, *nekesañtšzn*.

I entice him to dwell in me (Lat.), *nekesañtšsrañ*.

I dwell with him with attachment, with delight, *nemétañdermañ*.

I dwell willingly, e.g. in this place, etc., *nemétañtké*; a beautiful land that has attractions, *métañtkañgansio*.

The rain makes me stay, *nekesañiderañinami*, 3. *kes.*; the wind —, 3. *kes.*, *nekesañiderañimpenami*; the snow —, *nekesuñitañgäarañinami*, 3. *kes.*; the cold —, *neksiñtáдеми ssañimi tkái*; the tide —, *nñriharegs*, 3. *sr*, several: *nñriharegsbena*.

I stop there a little in passing, *nenañmskébi* or *nekepetabi*.

I stay here, I do not go with the others, *nekakésañteké*.

[DEMI. — HALF.]

HALF, in breadth, *psñkksié*; half a loaf, *psñkksié abañ*, or *temi abañ*.

I use it by halves, *nedañiptahsbéñhadsn*, 3. *sd.*, (animate) *harañ*.

Half full, *nérañsbé*; a bag half full, *nérañstté*.

[DENT. — TOOTH.]

My tooth, *nipit*; 3. *sipit*; upper teeth, *nedaspemañbídar*; lower, *nenasksañbídar*; back teeth (derrière), *nekiñtañbídar*.

I eat only with my front teeth, *nsnasksañbiññáma*, 3. *sa*.

I have a toothache, because of the worms that gnaw them, *nedañbídarñgs*.

I am missing a tooth, *nsañsarañbída*, 3. *sañ*.

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[DENT. — TOOTH.] (continued from previous page)

I am toothless; I make him lack one — or rather (Lat.), I tie it and pull it out, *nsañsarañbídeñbírañ*.

I am toothless — said only of an old man (Lat.), etc., *neméñlarsa*.

The tooth comes back (grows again), *sdañbídarñs*.

My teeth are coming in, *nesañgañbída*, 3. *sañ*.

I have one tooth, *nenekstañbíta*, 3. *nekstañbíté*. [MS 170, 171]

I have two of them, *nenisañbíta*, 3. *nisañbíté*.

I have sharp teeth, *nekesañbíta*.

Pekñatsiñré sipité, a tooth has fallen out.

They (my teeth) are falling out, *nekédañbídeñrsa*, 3. *ghed*.

My teeth are set on edge, *nebapessañbída*, 3. *bap*.

That sets them on edge, *nebapessañbíteñkañgsnar*.

I have very large teeth, *nemamesañbída*.

They are well sharpened, *kesighirsar mipitar*.

Nekakesañbída, I have sharpened them.

I grind them (my teeth), *netsitamañbídeñsi*, 3. *tsi*.

I pick them (my teeth), *nedañsiksañbídeñhssi*, 3. *asi*; better (Lat.), *nedañsiksañbísi*; toothpick, *asiksañbíteñhsn*.

I pull them out for him, *nekédañbídeñphañ*.

It is broken off down to the gum, *sikkñi siosseisik adñtsi temíñré*.

I cut it with my teeth, *nepñsksañbídañdámen*, 3. *pñs*.

I take it with my teeth, *nekeradámen*.

I hold it with my teeth, *nesagadâmen*, 3. *ss*.

[DÉPÉCER. — TO CUT UP. — See below.]

[DÉPÊCHER. — TO HURRY.]

I hurry to do that, *nenâ'nabarskké* or *nekérbarskké*.

[DÉPENDRE. — TO TAKE DOWN; TO DEPEND.]

I take it down (unhang it), 3. *snes*. *nenesēnemen*, (animate) *nenesenai*.

— by pulling, *nenessîptsn*, 3. *sn*.

I depend on him, *netebéremeks*, etc.

[DÉPÉCER. — TO CUT UP.]

I cut up, e.g. a bird, *nesekskesai*; *seguskesé pi'ta*, it is in pieces.

[DÉPITER. — TO VEX.]

I grow vexed, *nematsiteha*, 3. *mat*.

— against him, *nematsitéhaïmaï*.

[DÉPLAIRE. — TO DISPLEASE.]

That displeases me, *nematsérdâmen*, *nematsitéhaïdâmen*.

[Page 172 of the MS. is blank.]

[DÉPLIER. — TO UNFOLD.]

I unfold, e.g. a [robe?] or moose hide, *nesibégheñemen*, 3. *ssi*; (animate) *nesibégheñai*, *ssé*, e.g. [MS 173]

I unfold a blanket, etc., *nesibéregheñemen*.

[DÉPLORE. — TO LAMENT.]

I lament him, I miss (regret) him, *nekširmsai*; I am gripped by longing for him (Lat.).

[DÉPOUILLER. — TO STRIP.]

I take it (strip it off), *nekéñemen*, (animate) *nekéñai*, 3. *ghé*.

[DEPUIS. — SINCE, FROM.]

Since when have you arrived by water? *taïne sipísi kemesagaraïnésa?*

From Quebec to Tadoussac, *Kébekštsi Tadšssagsghéari*; I took three days, *nenessgnibié*, 3. *tssg*, 1st person
nenekštsgnibié, *nenissgnibié*, *nitsgnibié*, *nenaišngnibié*, etc.

[DÉPUTER. — TO DEPUTE, SEND AS ENVOY.]

I depute him, *nepetsitaïmaï* or *nepetsíta'raï*.

[DÉRACINER. — TO UPROOT.]

I uproot it — a medicine (medicinal root), *nemsnemen*, 3. *am*, (animate) *nemsnai*; sewing-roots — I pull them up, I uproot them, *nemanadábé*, 3. *ma*.

[DÉRANGER. — TO DISPLACE, PULL AWAY.]

I pull it away, *nesekskiptsn*, *ness'ksiptsn*, 3. *ss*.

That has fallen, *ss'kksi'rré*.

[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, *nekems^cθebé*; a canoe, *nekems^cθsri*.

— provisions, *nekemstenaii mitssaigan*, 3. *ak*.

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[DERRIERE. — BEHIND.]

BEHIND, further back, *asassisi*.

Behind my back, *nepeskānek*.

Behind the cabin, *asassigamigōé*; the island, *asassenaghísi*.

— the mountain, *asassadene*; the tree, *asassághi*.

— the canoe, *asassraghi*.

He is behind, he comes among the last, *sksāriik pemssé*.

I leave him behind, *nenegatsiharaii*.

[DÉSALER. — TO REMOVE THE SALT.]

I desalt it, put it to soak the salt out, *nedagōidedsn*, (animate) *nedagōitsímai*, 3. *sd*.

The eels have been desalted, *kisi agōitsinsk naharimsak*.

[DESCENDRE. — TO GO DOWN.]

I come down from the mountain, *nessaii^cki*, 3. *nes*. or *nepenassé*.

I go up it, *neda^cksaii*.

I lower it, setting it down, e.g. from the mountain into the valley, *nepenaiksšsadsn*, 3. *pen*.;
nepensagsšsadsn, I lower it from the loft.

— from a tree, *nepenaīdasé*.

I climb up there, *nederaiīdasé*.

The descent of the mountain, *penaikaīstsesessen*.

I lower it, e.g. from the loft, *nepensšsadsn*, *nepensšsé*, *pensadaīšs* or *penadasadaīšs*.

I lower it with a rope, *nepenaībéghenemen*, 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.,
nepenaībé^cχaii, 3. *apen*.

I raise him with a rope tied on, e.g. a dead man, etc., *nesiksāībé^cχaii*; he is raised, etc., *siksāībé^cχaii*.

[DÉSCENDANT. — DESCENDANT.]

My descendants, *nssšessok*, 3. *ssessa*., or *nsdaiinkasinsdiak*, or *nsmak*.

[DÉDIRE. — TO RETRACT. — See above, MS p. 160–161.]

I retract, *nepirssé*, 3. *pir*. [MS 176, 177]

[DÉSESPÉRER. — TO DESPAIR.]

I despair of the sick man, *nenepséremañ*; it is also said (Lat.) of a man who goes to war, etc.

Do not despair — e.g. of the mercy of God, *mssak érañbérđamskkan*, 1st person *nedérañbérđam*, or *mssak séksnésérđamskkan*.

I despair of being able to persuade him of what I intended; I give it up (sheathe my sword again), etc., *nedéhérañbésé*, 3. *ahérañbésé*, or *nenaskatañgssi*, 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.)), *nedéhérañbihañ*; *nedéhérañbimañ*, likewise (Lat.), by doing more to him than he does to me.

I despair of that, *nederañbérđamen*.

I make him despair, *nederañbérđamihañ*.

[DÉSIRER. — TO DESIRE.]

I desire, e.g., to go to, to be at, Quebec, *nederipañskké*.

I desire that in thought, *nesigkérđamen*, 3. *asi*, *nepañsérđamen* — e.g. heaven, *spemki nedatssañ^cdamen*.

— by sight — that is (Lat.), on seeing it, *nsighinamen*, 3. *asi*.

I desire him (I am gripped by longing for him (Lat.)), *neksirsmañ*, or *nepañsadsnañ nerañsadsnemen*; I am gripped by the utmost longing for him (Lat.), *nesañkstéksirsmañ*.

I desire him, I wish he would come, *nsisaskasihañ*, 3. *asi*.

I desire that impatiently, *nesisizakkamen*, (animate) *nesisizakkasañ*.

I desire a thing that I see, *nsighinasi*, 3. *sig.*; *nepañskké*, e.g. behind the island (?), *asassenaghé*, or heaven, *spemki*, I desire it, etc.

I desire something that I do not have, that I have lost in whatever way, etc., *nekðirstem*; that, *nekðirstemen*; him, *nekðirsmañ*.

[DESSEIN. — DESIGN, INTENTION.]

Without design (unintentionally), *areni* or *narasisi*.

He does it without design, *areni stessin*.

[DESSOUS. — UNDERNEATH.]

UNDERNEATH, *arañmek*; under the tree, *arañma^kkémek*.

[DESSUS. — ON TOP, ABOVE.]

ON TOP, above, *ssskitsisi*; above the water, (*continued on next page*)

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[DESSUS. — ON, UPON, ABOVE, continued]

... foot [of the mountain?], *ssskidebé*; of the mountain, *spemañ^ksk*; of the head, *ssskitañ^ctebi*.

I put them one on top of the other, *nenañⁿssketⁿnar*.

I am sitting on top, *nⁿskídapi*, 3. *ss*.

Thereupon it arrives, *ni abañ*, *ni kebañ*, *ni nebañ*.

I put something on top of it, e.g. a horse, *messisi kégsi nⁿskittrañ*.

I give you food, etc., *kesskhamsr*.

[DESTINER. See below.]

[DÉTACHER. — TO DETACH, UNFASTEN.]

I detach something that is fastened, *nepekäatenemen*, (animate) *nepekäatenäi*.

I detach it with my tongue, e.g. the host, which is stuck in my mouth, *nepskadarappaï*, 3. *aps*.

[DESTINER. — TO DESTINE, INTEND FOR.]

[MS 178, 179] I destine the best for myself and give him the worst, I take the best, *nenessasaghérmaï*.

[DÉTERMINER. — TO DETERMINE, FIX.]

I determine the day, the time when I shall return, *netephama*, 3. *tebahamaï*.

Determine it (imperative), *tebahama*; for me, *tebahamasi*.

Has he determined it? *tebahamaïsanasa*? No, *mïda* [*maïda*] *tebahaimaïsi*.

This is the day that was determined, *ni édtsi*, or *ni éri tebahamaïsa*.

[DÉTERRER. — TO DIG UP, UNEARTH.]

I dig it up, take it out of the ground, etc., *nepikahai*; let it be dug up, *pekahsnéts*.

[DÉTOURNER. — TO DIVERT, TURN AWAY.]

I divert him from doing something [quelque chose], hindering him, *nekerahamasai*, 3. *ker*.

You have very few potatoes; I have many, in mockery, *nedaïinimaï*, 3. *sd*; 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, *nsdamimaï*, 3. *sd*.

I turn aside the ice with a tool, *nedasígðasai pkðami*; with my hand, *nededasergønai*, 3. *sded*.

I turn him from his purpose, I tell him that it is difficult, etc., *nedéhétsímaï*.

I turn him from his purpose by deceiving him, by trickery, *nekéspskáharai*, 3. *akés*.

[DÉTREMPER. — TO SOAK, DILUTE, MIX WITH WATER.]

I mix something — e.g. color/paint, earth, etc. — with water, *nemsebégaiinkenemen*.

Nemsaïmkenai, I mix it with grease.

[DETTE. — DEBT.]

My debts, well, I owe, *nstzaïnemassin*, or *nstzaïnemasi*.

I owe a great deal, I owe much, *nemesâir-atzaïnemasi*.

I pay them, *nedaïibenkaïin*, 3. *sd*, 1st [person] *nedaïibenké*.

— for that, *nedaïibenké'ttsn*, 3. *anb.-kasai*.

[DEVANT. — BEFORE, IN FRONT.]

I am ahead of my time [before my day], *nedaïibagaðkasai*.

Thou art ahead of my day, *kedaiibagaðkasi*.

I do that beforehand, in advance, *maása is nederittsn*.

I think that he goes ahead and that I will follow him, etc., *nenikaïinémaï*; ahead of him, *nenikkaïinssésai*; *nikkaïiaisi*, in front, in advance.

I go in front, walk first by land, *nenikkanssse*; by water, *neni'kkaïini'rra*.

I am seated in front, *nstskcsapi*, 3. *sts*.

— in front of him, face to face, *nstska'sa'pi't-tasai*, 3. *st*.

Kesésdo'këébïbena, we look at each other, we are face to face.

Nɛtskasapi, 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^ckasañ*, 3. *akep*.
 I go before him out of respect, *nedaptsikasañ*, or *nedapitkasañ*; 3. *sd*.
 — to discharge him [of a burden], *nenañtssarésañ*.

[DEVENIR. — TO BECOME.]

What has become of that? *tañini ésisik?*

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(Left column begins mid-entry, continuing [DEVENIR — TO BECOME] from the previous page.)

(cont.) (animate) *ésit?* *kégvi asssé*, e.g. what has the deerskin become?

Isga é^cto assio, that is what it has become.

[DÉVIDER. — TO WIND YARN. — see below.]

[DEVINER. — TO GUESS, DIVINE.]

I divine what he has in his heart, *nsésitéhañmañ*, 3. *sé*.

[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., *nedassəsi*, 3. *as*.; I wear it with my hair hanging loose (it is said also of one wearing the bonnet etc. (Lat.)), *nenitañghi*, 3. *netañg̃*, *netang̃io*, (inanimate); I wear it having cut my hair, *temesañs̃ nepiéss̃m*; we wear it for Jesus dead, *nenitañghibena Jës̃s̃ ɛtsi n^credé*; *nekassig̃énari*, I take off his mourning bonnet, with which I wipe away his tears, *ni ed̃tsi netang̃hisik panbatamisigamig̃s̃ añbagaségaberans̃s̃ar asiḡiganar tai messisi sésrikeghir, sésinang̃at sibisi miksitéhans̃i netsinet Jës̃s̃*.

[DEUX. — TWO.]

Walk two by two, *niss̃ss̃éks̃s̃*; there were two of them, of inanimate things (Lat.), *nissensbanir*; we are two, *neniss̃ibena*, *keniss̃iiba*, *niss̃iak*; I tie them two by two, *neniss̃aibikké*; 3. *nis*.; *neniss̃aibikañnak*, I tie them two by two.

I put two things one joining the other, in two, *neniss̃^cttsn*; 3. *sn*.

I take two of them, *neniss̃nemenar*; (animate) *neniss̃nañk*.

I put two together, I join them, *nenis̃tsnar*; 3. *sn*.

— in two, *idasisi*, e.g. *idasisi temi^cré ag̃iden*, a canoe broken in two.

[DÈS. — AS SOON AS.]

As soon as the tide rises, let us embark, *aneghetsi tamagaghé keps̃s̃ibena*.

[DEVOIR. — DUTY / TO OWE. — see below.]

[DIABLE. — DEVIL.] *matsiniséks̃s̃, ksak*.

The devil possesses him, *matsiniséks̃s̃ ɛdapitañg̃s̃*, 1st *nedapi^ctañg̃s̃*.

[DIEU. — GOD.] the great genie, i.e. spirit, *ketsiniséks̃s̃*.

Neniséks̃s̃éremañ, I know him for God.

[DIFFÉRENT. — DIFFERENT.] different (Lat.), *pirsié*; it is so, *pirsinaigbat, gss.*

Different in speech, *kikkáidin, kikkaïðak*; as if our sentiments were not different, *pézeksnsio pegsa éritéhaïsieg*; that is different, *maïsksi ghen* or *pirsi ghen*.

[DIFFICILE. — DIFFICULT.]

It is difficult, *saagat, saaghinaigbat, gss.* [MS 182, 183]

— difficult to say, or rather (Lat.), I say with difficulty, *nesaagaïðsé, 3. saag., 1. saagandsaïn.*

— difficult to do, *nesaagarokké, 3. saag., 1. saagarokkaïn.*

I have trouble, *nesaaghérdam, 3. saag., 1. saagherdam.*

The difficult things or words, compounds etc., *saaghisittameghi* or *saaghisiregsadsr* or *gsakir.*

I say them, *nesaaghisitteamn.*

The things or words that are not so, *nekemisittameghi*, or *nekemisiregsadsr.*

I say them etc., *nekemisittamen.*

[DIMINUER. — TO DIMINISH.]

I cook (boil) for him, *stsibaghésmasñ, 3. stsi.*

I lessen — whether singing, weeping, or speaking, *nepisaïðdési kðaskðaisi.*

The fire dies down, *pisikedé*, or *sikkakazédé.*

The water diminishes, *si'kekat*; in the kettle, *sikkebétté.*

[DIRE. — TO SAY.]

I am accustomed to say to him, *nedaïran, neda'raï, keda'rer, keda'ri.*

I am accustomed to say, I say often, several times, *nesai, 3. ahidam, nesaïbena*, or *nesibena, kesaïba, ahidamsk.*

I say, *nesi, kesi, idam*; I say that, *nesitamen, 3. si't*; to him, *-nsi'tamasai.*

I say otherwise than I ought, *nebarisi'tamen.*

I do not think about what I am saying, *maïda* [no] *nederitéhaïsi istsi idama.*

I speak without design, *areni nesin, 3. ss.*

I say it along with the others, *nöidðarisi*; he, *nöidðarissmaï.*

You say too much of it, *kðssaïmibaßmaï'tsemi.*

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(Both columns continue [DIRE — TO SAY] from the previous page.)

What does that mean, how is it called? *kegsi arisitaïss?*

I say to myself, *nedi'resi, 3. reßs.*

They say together, *sitsak* or *sitßarissak.*

What is said, what news? *kégßs arittaïgsat?*

I hear it said, *nederetáma, 3. aritamé.*

It is the way we say it, which is right, *nisna érenaïðsaég.*

I say what he says, I interpret him, *negherssi'tamasésai.*

I forget what I meant to say, *nsnitéhaïdamen kédasi idamaïneban.*

I prepare what I have to say, *neksirasitéhaïdamen kédasi idama.*

I have not said all, *nensdaïsi'ttamen.*

I say all, *netégsagsisi^cttamen*, 3. *st*.

One says, or, it is said, *añinga*; it was said, *inéssa*; one says, *imek*.

That is not said, *mañida is isn*.

I say to him, *nedi^crañi*, 3. *sd*.; disagreeable things, *nesaghúmañi*.

I cease saying to him, *nedé^cksimañi*; stop saying that to me, *é^ckøimi*.

I was saying, *nedidamshsban*.

What I say is wrong — speaking, e.g., of the prayer, as I speak of it — *nepa^ctañisé*, or rather (Lat.), *saagat idama*.

That is why I say it, *nsé^ctsa* or *ni sé^ctsa*, 2. *sétsan*, 3. *sé^ctsét*.

I unsay it, retract, *nedanbantsikerssi*, 3. *sdan*.

I say that I do not have that, or that I have not seen it etc., *neséssemsé*.

I say it to him, etc., *neséssemimañi*, or *neséssemersmañi*.

I am said (spoken of), *nedi^crsé*, 3. *'rsé*, *'rséppan*, etc.

I say to it, to an inanimate thing (Lat.), *nedi^credámen*.

I tell him something that pleases him, *nedaramimañi*.

I say that in another way, *nemañisksisitamén*; that is different, *mañisksighén*, or *pirsighén*.

I say it with etc., *nes^ctamassi*.

I say that it is good, e.g. *nørershsmén*.

I tell him that it is good, *nørershsmasañi*.

I speak well of him, *nørershsmasin sa*.

I tell him that he is a captain (chief), *nesañigmañiørshañi*.

I tell him that I despise him, *nekeneskershañi*.

I tell him that he is God, *neketsinisésksrshañi*.

I tell him that he is contemptible, *nekeneskershsmasi*.

I tell him that that one is contemptible, *nekeneskershsmasañin*.

I say that that is worthless etc., *nenekemershsmén*; I say to him etc., *-rshsmasañi*.

I say to him things that are hard or difficult for him, *nesaagakrañi*.

I say it all together [all at once], *nemañisisi^cttamen*, 3. *am*. [MS 184, 185]

I say it and say it again, *nsañisi^cttamen*, 3. *asañi*.

I say it and will always say it, *nesañihintsi*, 1. *nesañiintsi*.

I tell him of it, I recount it to him, *nsañisi^cttamasañi*, 3. *as*.

I tell him his own story, his own doings, *nesésimañi*.

What do you say, what do you mean? *kégsi kesi?*

I say it from the edge of my lips, *ketzasai nesin*.

[DISCIPLINE. — DISCIPLINE (PENITENTIAL SCOURGE).] *sasémihíganar*.

[DISPOSER. — TO DISPOSE.]

I dispose of that, *is nederitebi^ctsn*; give what I had made, victuals (mangeailles), or *matsessø*.

[DISSIMULER. — TO DISSEMBLE.]

I dissemble, *mañida* [not] *nesañibøe* or *mañida* [not] *nesañibikerssi*; it is the same as (Lat.) *nedaksina nesisn*.

I do not hide it from him, *nesaibikersraïi*.

[DISTRAIT. — DISTRACTED.]

I am distracted, *barísi nederitéhaïsi*, 3. *ar*.

[DISTRIBUER. — TO DISTRIBUTE.]

I serve out the kettle; I distribute meat, grain etc., *nedagnasé*, 3. *ag*.

— to them, *nedagnasésaïk*.

I distribute, *nedagnasaïnar*, 3. *sd*.

I distribute that with justice, equally, *nɔritebiméghen*, (animate) *nɔritebimiraii* or *nɔritebeskasimiraii*; *nézaïsi nedi'raïbipassisi nedi'raïi*.

I put in 2, 3, 4, etc. of them, *nenisstsn*, *nesttsn*, *neniésttsn*, *nenaiñsttsn*, etc.

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(Left column begins mid-entry, continuing from the previous page.)

(cont.) I have several of them, I can etc., *nemesairetɔnar*, 3. *am*.

[DOIGT. — FINGER.]

My finger, *neretsi*, *ar*, 3. *sr*.

The little one, *nedasksaïmiretsi*, 3. *sd*.; the ring finger (Lat.), *nepskéretsar*, *nar*, common to all [i.e. one word for all the fingers] (Lat.).

The middle finger (Lat.), *nenaiisiretsi*, 3. *sn*.; the index finger, *nedaróhiretsi*, 3. *sd*.

The thumb (Lat.), *neghitkôérets*, 3. *ag*.

I point with the finger, *nederohíghé*, 3. *aro*.

I point at it with the finger, *nederohigaïdamen*, 3. *ɔder*.; at him, *nederohigaïraïi*.

I beckon with the finger, make a sign, *nsatsipetasaii neretsi*, or *nsatnemasaïi*, absolute form, *nematsenemassi*.

I make hooked fingers at him — that is (Lat.), the horns; it is mockery — *nematsenemasaïi* or *nematsenighé'ɔn neretsi*.

He makes them at me, *nematsenemaïkɔ*.

The fingers crack, *païgheské'ré*.

I make them crack, *nepaïgheskénemenar neretsiar*.

My fingers crack, *païgheské'rar neretsiar*.

[DEVOIR. — TO OWE.] [MS 186, 187]

I owe, e.g. beaver, grain, *nɔtzaïnemassi mata'rre rak. skamɔnar*.

I am owed (one owes me), *nɔtzaïnemaïghé*.

He owes me, *nɔtzaïnemässɔ*.

I owe him, *nɔtzaïnemsaii*.

[DOLER. — TO PLANE, SHAVE WOOD.]

I plane, *nederikamaïsi*; that [thing], *nederikemaïdamen*, *arikmaïdaïssɔ*.

[DONNER. — TO GIVE.]

I give myself that, *nemiresin* is.

I give that, *neméghen*, 3. *am*.; to him, *nemíraïi*, 3. *am*.; gratuitously, *nepisɔimiraii*.

— [I give him] something to eat, *neda˘samañi*, 3. *sd.*; something to smoke, *neméksenamañi*, 3. *mek.*

— something to drink, *negadossemihani*.

I do him almost no harm lest he do the contrary; I appease him, *nedéhérasihani*, e.g. *nenitzani*.

I give him the slain animal, *nedañibekshani*; it is given to me, *nedañibkshghé*; *nesisséméghe*n, I give to some and to others separately, *nesissénemen*, *netzatzibiméghe*n, *sissaiši neméghe*n.

[DORMIR. — TO SLEEP.]

I sleep, *nekasi*, 3. *kas.*; willingly, *näikekðassi*, 3. *vik.*

I sleep too much, *nəssarimekðassi*, 3. *əs.*

I have slept enough, *nəemkðassi*, 3. *ëm.*

Nekesañitegðassi, 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, *nesañisañibesin*.

I talk in my sleep, *nebañibaððsnké*.

I am awake, *nebégði˘ra*.

I pretend to sleep, *nekasi˘kañisi*, 3. *ka.*

I sleep all night without waking, that is (Lat.), *näikkəassin*, or *si*.

I do not sleep all night; I wake, again and again (Lat.), *mañida* [not] *nesañikaðkəsi*.

I put him to sleep, *nekasikani*; by singing, or etc., *neda˘ttəmañi*.

I sleep with my face uncovered, *nepaskañigðéssin*; with the face covered etc., *nedagðarañigðéssin*.

[DOS. — BACK.]

My back, *nepeskəân*, 3. *pes.*; behind my back, *nepeskəanek*.

I turn my back, *nedaremigani*; on him, *nedaremigani*basitasani.

[DOUBLER. — TO DOUBLE.]

I double it — there was e.g. only one strand, and having doubled it there are 2, etc. — *nedakstaghenemen*; I lengthen a strap [by doubling], *nenisstaghanani* *həañisstagšk*; I double them, (inanimate) *ghenemonar pikanar*.

I double it, make a loop, *nepikasañibéghe*nemen, □ e.g. with this mark (Lat.); it must be doubled, *pekaðbégnañis*.

[DOUX. — SWEET, MILD.]

Sweet to the taste, *sripsgəat*.

[DOULEUR. — PAIN, GRIEF.]

I have an extreme regret, *ids pitansdér*damen.

I am in regret, in grief, *ne-* [entry continues on the next page].

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[DOULEUR. — PAIN, continued]

*darimbdér*damen, *nedsdér*damen, *nssikka˘rañi*, that is [id.], it is thus that I am afflicted (Lat.), *nia* *ətsi matsa˘rokké*.

— because of him, *nəssikér*mañi.

I cause you an extreme [pain], *kssikkarer*.

I feel an extreme pain from that,

[MS 188, 189] It causes me great pain, *nəssikérdamihks*.

[DOUTE. — DOUBT.]

I am in doubt about what I must do, e.g., *nenénisitéhañ^cmesi*.

I am in doubt about what I must do, etc., *nenénisitéhañmesi tañni ksina éragšitéhañmesia*.

[DOUZE. — TWELVE.]

We are 12, *nisañinkáo nekéssəibena*.

[DÉRIVE. — DRIFT.]

That goes adrift, the water carries it away, *ani^ctañ*.

The pines that are on the water's edge will go adrift, *maniaregsktsi sghik kəak érañgšétsik sitemeghé, péssdé ssaiñksk*.

[DRESSER. — TO SET UP, PREPARE.]

I set up, I distribute the kettle, *ness^ckassi*.

When one sets up [the kettle], *ss^ckassímeghé*.

I set it up for him, *ness^ckamasañ*.

[DROIT. — STRAIGHT, RIGHT.]

Sassaghisi; it is so, *sassaghíghen*; crooked, *pegañghíghen*, or *sañtséghen*.

A straight path, *sassagañtsessen*; straight wood, *sassagakksat*, or *ərakəat*.

I straighten it, *nesassaga^cksnemen*, 3. *ss*.

I set up a fork/pole, I plant it upright, *nesakáharañ skahañgan*.

I think straight, about that, *nesassakérdámen*, 3. *ss*.

That goes straight, *sassaghi^cré*, it is not straight, *mñida* [*mañida*] *ara^cksadsi*.

It is straight, horizontal, *títebighen*.

This piece of wood, this rule, e.g., is straight, *tétebighen*, *tétebighéts*.

Make it straight, *ketétebikemañdamen*, or *tétebikemañdañsits*.

[DUR, DURCI. — HARD, HARDENED.]

That is hard, *sañgheré*.

It hardens too much over the fire, *sañghcráskedé*.

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, *mñida* [*mañida*] *tégne deri nederitéhañsi nekikkañmeghé*; slowly [*barisi*], or quickly, I get rid of it, *bagsasisi nedererdam*, quickly [*kanisi*] I get rid of it; someone else [*istsi ketak*] takes it up [*nedrirsñ*], someone else [*kanisi ketak*] takes it up in turn, *nederarokké*; he does not [get rid of it], etc., *mñida* [*mañida*] *nederirdames istsi ketak nederitsñ*.

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, *sassébégat*, or *šrebégat*; foul-smelling, *maskebégat*.

— muddy, *pipeghebégat*; salty, *ssbéks*; cold, *tekebi*.

— hot, *kesebétté*; deep, *messítemé*.

Water that swirls/eddies, *šdañksibesks*, or *šdañkšibesksk*.

Maple water [sap], *ma^ʔkšařĩ*; I make it flow/tap it, *nedatsbahadsn*.

Brandy [eau de vie], *á^ʔksbi*.

Cold, cool water, *tekebi*; it is [cold], *tekebégat*.

Water that is hot, e.g. in a river during summer (Lat.), *l'été in fluvio*, *kissbégat*.

Holy water [eau bénite], *pařĩba^ʔtami nepi*; I dip my finger in it, *netsašpĩnské*, or *kařĩ*, 3. *tsasapĩnské*.

In the water, *nebi*; the deer threw itself in, *tsasa^ʔps*, said of anything, likewise of a person (Lat.), *dicitur de omni, item de homine*; (animate) fish, *mšskagšahsk*, plural *mšskagšahsgsk*.

Above the water, *šsskídebé*.

It rises above the water, *mšskagšahařĩ*.

The water has flooded, *psařĩgaséssen*.

Srařĩgaséssen, that is [id est], *šrissrařĩgaséssen*, I get my feet wet crossing brooks, e.g., etc.

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[EAU. — WATER, continued]

I enter the water, *nederařĩsėghé*, 3. *ar*.

I am there up to that point [up to there], *ni é^ʔkšamía*, 3. *ni é^ʔksamit*.

I see the bottom, *nekeda^ʔrra*, 3. *ked*.

I jump into it, *netzas^ʔpĩ*, 3. *tza*.; I come out of it, *nstágša*, 3. *stágsäřĩ*, *nedagšařĩsé*.

I appear above the water coming from the bottom, *nemšski^ʔrra*, 3. *mšs*, (animate) *mšsks*; *arařĩbéksk*, at the bottom of the water.

I go to the water's edge, *nemattařĩbé*, 3. *mat*., (animate) *sárařĩ*.

I carry it there, *nemattařĩbéssádsn*, 3. *am*.

I go against the current [against the thread of the water], *nedagsté^ʔhem*, 3. *dag*.

Sikarahassio, there is no standing/still water anywhere.

I fall into the water, *netzas^ʔpĩ^ʔrra*, 3. *tzasapi^ʔrré*.

I make it fall in, *netza^ʔpařařĩ*, 3. *stzas*.

I put it in the water, wet it, *nepašbařĩsadsn*, 3. *pas*., (animate) *nebašbátasařĩ*.

That is carried off by the water, (animate) also, e.g., *manittařĩ*, *maniáre^ʔks*.

The water drips, *tarebé^ʔrré*.

I make it drip, *nededarébahadsn*, 3. *sded*.

Nebikagařĩařĩsėghé, I cross, ford the river.

Nstagsařĩsėghé, I come out of the water, whether by canoe, or also after bathing, etc.

Nebagařĩsé, I get out of the canoe to go ashore.

Sikarahass ksks, the water — well, the boiling/bubbling — is no more.

[MS 194, 195] I go to fetch water, *nedasihi^ʔbé*, 3. *asi*.

I draw it, *nedasiem nebi*, 3. *as*.

Are you coming from fetching [water]? *kedaĩbasihĩbé écto?*

Nedasihimasaiĩ, 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, *neteghesseman*, 3. *sd*.

Put water in the kettle, *teghéssemé ksks*.

There is water, wine, or some [quelque] liquor, *tašbé*, or *tasté*.

I throw water on him as he falls in a fainting fit, *nedakakssĩmaiĩ*.

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, *nedagsitsimaiĩ nebi*.

I take it back out, *nenaiĩdagaiĩnaiĩ*.

I stop the water with a dam, e.g. of wood, earth, etc. (Lat.), *vel*, *nekepheghétsn*.

Nekepenemen, I make a dam to catch beaver.

Nekebakstéhighe, I make one.

ssseghitasé tema^ckšé, the beaver makes one.

[ÉBAUCHER. — TO ROUGH OUT, SKETCH.]

I rough it out, *nemasihadsn*, 3. *am*.

I rough it out, I make it roughly, *nemaĩmaĩgšittsn*.

[ÉBLOUIR. — TO DAZZLE.]

I am dazzled by the sun or fire, *nedagadassi*, 3. *agad.*, or *nedagadašssgsn skstâi*, etc.

— by the snow, *nšisaĩsaĩri-agaĩbadam*, 3. *si*.

[ÉBRANLER. — TO SHAKE.]

I shake it, pulling by hand a tree or wood that is lying down, *ĩemamaĩdaksnemen*, 3. *am*.

I shake it while standing, *nenénémaĩghiptsn*.

— with an instrument, *nemamaĩté^chemen*, 3. *am*.

[ÉBRÉCHER. — TO CHIP, NICK.]

Nepskšérs^ctamen, I chip a knife with my teeth.

I chip it, a knife, on a piece of wood, *nepskkšérsnemen*, 3. *aps*.

— with the teeth (Lat.), *dentibus*, on wood, *nepskkšé^cttamen*; with an instrument, *nepskkšété^chemen*; a knife, *poskkšérs^crré*, or *pokšérstéssen*.

[ÉCAILLE, ÉCAILLER. — SCALE, TO SCALE.]

Fish scale, *sarahághé*, *ghak*.

I scale it, *netsikaghéhaĩ*, 3. *štsikaghéhaĩr*.

I make meat, fish, sizzle/broil, *nedaĩmirké*, or *kaĩn aĩmirkémeghé*. [MS 196, 197]

[ÉCHANGE. — EXCHANGE.]

In exchange, *aĩsitâĩsi*, or *éssĩsi*. See *éssĩsi*.

Give me that in exchange, *aĩsitaĩsi io miri*.

I give it to you in exchange, *kedaĩsitaimirer*.

[ÉCHANGE. — EXCHANGE, continued]

I give it to him in exchange, *nedařisitéméghen*, 3. *sd*.

I give it back to him in exchange, *nedéssadařimař*, 3. *sd*.

In exchange I do such to him, etc., *nedařisitéhař*, 3. *sd*.

Ařisiténařis nedařisiténemen, 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*, *nepeškámi*, 3. *pes*.

That escapes from my hands, I let fall what I was holding, *nepaššégsnemen*, 3. *apas*.

I slip from the hands that hold me, *nepšksatsiretséphěři*.

[ÉCHARPE. — SASH.]

I wear it as a sash, e.g. a shoulder-belt, sword at the belt, *nedařissita'kámen*, 3. *sd*.

[ÉCHAUFFER. — TO WARM, HEAT.]

I warm him with my breath, *nekišarařimař*.

I warm my child, holding him in my blanket, etc., *nšipémař nenémařin*, or *nedassarař*.

He is [est] warmed by his mother (said [dicitur] also of the bird [ave] mother, etc.), *sipémegsr sigasssar*; *sipédiks*, 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.), *nšipémař*, *sollicito ad peccatum*.

I warm myself, am warmed, *nekesabessi*, 3. *kes*.

I warm him, *nekisšasshemen*, (animate) *nekisšasshař*, 3. *aki*; pressing him [to warm him], *nekisskkamen*, 3. *akiss*, etc., (animate) *nekisškasari*.

I warm it in my bosom (Lat.), *in sinu meo*, or by hand (Lat.), *manibus*, *nekissnař*.

I warm him being, e.g., near him, *nedařibšékasari*.

That warms me, *nekiškasarišn*, or *nedařibšékasarišn*.

The cabin is warmed, *kesigamikdé*.

[See Chauffer.]

ÉCHELLE. — LADDER.

Arařidasarišan; I climb it, *nederariřasé*, imperative *arařidase*; I come down from it, *nepenařidasé*.

[ÉCHOUER. — TO RUN AGROUND.]

I am run aground, *nekérkassin*, 3. *kér*.

The canoe is aground, *kerikassen agüiden*.

[ÉCLAIRER. — TO LIGHT, ILLUMINATE.]

I light it, *nesassénema*, 3. *sassénemařin*, imperative *sassen*. [MS 198, 199]

I light with that, *is nesassénemé'tsn*.

I light it, *nešassénédamen*, 3. *asa*.

I light it, *nšassenedasari*, or *nebagadassemař*, or *nesassénemasari*.

What is it that gives light? *kegsi é'to bagadassék?*

It — [it] gives light itself, *sasaksré*.

Light for me, *sassénemasi*.

It is lightning [makes lightnings], *sa^csaibigsâk*. See Thunder.

[ÉCLAIRCIE. — CLEARING, CLEAR SPOT.]

A clearing on the river amid the ice, *tašbéghe*.

A clearing on the land where there is no wood, *baba^crekamíghé*.

I make one, I fell the trees, *nemassa^cksighé*, 3. *mas*.

ÉCO. — ECHO.

Pagadañksésé^crré; I make it resound, *nepagadañkséséháregs*, 3. *pag*.

[ÉCORCE. — BARK.]

Birch bark for building a cabin, *maskšé*, *ksâr*; likewise, for making handiwork.

Large sheets of bark for building a cabin, *pkšahañ*, *hañk*.

I go to fetch some, *neps^ckša*, 3. *pekšahé*, or *nekadsnarañk pekšahañk*.

Large sheets of bark for burning, *saraghésks*, *ksk*.

Bark for a canoe, *masšísghé*, *ar*.

I go to fetch birch bark, *nenštsitn nenañnhigšae*, *nedatssi^ctsn*, or *nekadsnadsn maskšar*; large sheets for building, *neté satsipkšahañisé*, or *neps^ckanena* [?].

I go to get bark, likewise, for a canoe, *nenañntšhads*, 3. *nan*.

I lift it up, *nepskhigšae*.

I lift it, *nepskhámen maskšé*.

I go to lift it, *nenañtsigšae*, 3. *nan*.

I make notches in the tree to lift the bark, *netemikehéhighé*.

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[ÉCORCE. — BARK, continued]

I roll it, *nedatbigšaghénemen maskšé*; said [dicitur] also of other things (Lat.), *etiam de aliis*.

Bark that is chewed and shaped into figures, *arigšakadígan*, *nar*.

I chew it, *nederigškadíghé*.

I lift a layer of the bark, *nepitohadsn*, or *nepitogšagéhamen*.

Flat bark rolls up, curls, etc., from the heat, *atebaraskedé*, (animate) *sikšáskesš*.

[ÉCORCHER. — TO SKIN, FLAY.]

[MS 200, 201] I skin it, *nepessihadassi*, 3. *pessihadasšs*.

I skin it entirely, *nepessiharañ*, 3. *pes*.

I skin myself, on wood, on a stone, *nepsgšanasketéssin*, 3. *peg*.

The snowshoe cord has skinned my foot, *nepekssitébisi*, 3. *p*.

I have a skinned foot, *nekikitsesída*, 3. *kik*.

[ÉCOUTER. — TO LISTEN.]

I listen, *nekiktam*, 3. *kik*; that, *nekiktamen*; him, *nekiktasañ*.

Nšksstasan, I hear it from outside the cave/cellar, someone speaking inside the cabin, or vice versa (Lat.), *vicissim*.

I listen to it with pleasure, *nsikedasañ*.

Barisi aragss tañgbat ézsghitsik, 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, aragsstañgbat ézsghitsik, they turn it to a bad sense.

Listen to me as much as is needed, well, grant my prayer, *tépsdasi*.

I do not listen to him, *nebaresetasai*, that is [id est], *barisi nedaragsstasai*.

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], *neksittañimai*; the answer of the verb [respondet verbo] *nekiktañgs*; it is an irregular verb (Lat.), *verbum anomalum*.

You listen to me, you obey me, *keksittañimer*.

I listen to you, I obey you, *keksittañimi*.

I listen to him with admiration, *nedañisaghestásai*.

I listen to him and what he says grieves me, *nesaghestásai*, 3. *ssag*.

ÉCRAM [screen] , likewise a branch that one places ...

(continues on next page)

[ÉCRASER. — TO CRUSH.]

I crush it, *neseguskikamen*, (animate) *neseguskikasai*.

It was crushed by a tree, *kasañgs*; 1st [person] *nekabrs*, I was [crushed] by it, a tree fell on me.

I crush, e.g. a louse, a bedbug, *neseguskiphai*, (inanimate) *neseguskiptsn*.

I crush his nose for him, *nesagskitanétéhai*.

[Page 202 of the manuscript is blank.]

[ÉCRIRE, ÉCRITURE. — TO WRITE, WRITING.]

I write, I paint, *nedasiñíghé*, 3. *asi*.; with it [is], *nedasiñíghétsn*. [MS 203]

I write, I paint that, *nedasi˘xamen*; him, *nedasiñai*, 3. *sd*.; substantive: *ési˘xak*, one who writes.

I write to him, e.g. at Quebec, *nedasiñamasai*.

He writes to me, *nedasiñamaiks*.

I answer him, *nedañitésiñamasai*.

Write that (imperative), *asasiñia*; that is written, *arasi˘xañis*.

It is not [written] yet, *éssema arasi˘xañisisi*.

An instrument for writing, *asiñigaiñié*.

I write for the blind, *nenipeskasiñíghé*.

I describe, copy, the writing, *nekikinasañbadámen*.

Writing, letter, picture, *asiñígan*.

Ni éranbañdéssa, behold how [comme] it is written, behold how [comme] it is marked, *ñrañbañidé*; this piece of wood, etc., marks well, writes well, (animate) *ñrañbañis* *ñrgñanignsn*; *ñrañbañidsn*; I mark well while writing, making strokes/lines, *éranbañidek*.

ÉCUME. — FOAM, SCUM.

Of the kettle, of the river, of the mouth, *pi˘tté*, or *pitté*; it has it, *pittasio*; it foams, *pi˘ttétté*.

Pi˘ttétté sdsn, it foams at the mouth.

I remove it, *nemanipitté'sé*, 3. *ma.*, or *nenətsi'tsn pitté*.

[ÉCUMER. — TO FOAM.]

I foam at the mouth, so angry am I, *nepi'ttégamedsné'si*.

ÉCUREUX [squirrel] . — SQUIRREL.

mi'šké, *ak*.

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[EFFACER. — TO ERASE.]

Noḡasshámen, *nekashamen*, I erase, etc.

I erase, e.g. the writing, *nekassasi'xighé*.

I erase that, the writing, *nekassasi'xamen*, 3. *kas*.

That is erased, no longer appears, *kasi'rré*, or *ara'té*.

I erase him, he does not appear so much, e.g. I surpass him in beauty, *msaṛisani'kkasaṛi*, or *nsnkásaṛi*.

Mary erases/undoes what Eve had brought upon us, etc., *M. sdénasi'ttsné*, *sdénasittsn*, 1st [person] *nenénasittsn*.

I erase, I absolve, *nedaṛibksnëé*; him, *nedaṛidbksnan*.

I efface, I nullify sins after he repents, he confesses [it dit], *nedannhikkamen*, *nedannhikkamasari*, the same [idem].

[EFFORCER. — TO STRIVE, EXERT ONESELF.]

[MS 204, 205] I strive, but I cannot carry it, *nedaṛirasnemen*.

[EFFROYABLE. — DREADFUL, FRIGHTFUL.]

That is dreadful, *tsibaghinaṛiḡsat*.

It frightens me, *netsibaghinaṛiḡs*, *netsibaghinasari*.

I frighten him, *nesegpákasari*, or *neségpaṛihsari*, 3. *ss*.

I have thoughts of fright, *nesariḡstâtéhaṛisi*.

[ÉGALEMENT, ÉGALER. — EQUALLY, TO EQUAL.]

Equally, *tétebisi*; we are equally tall [we are equally great], *netétebeghirébena*, 3. *tétebeghirsk*.

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.*; *ṣra'kéhaṛiss*, or *ṣrakéhémen*.

I equal the strong one, the ground, *netétebakkéhémen*.

Men are equal in nobility [rank], etc., *tétebesṣak arenaṛibak*.

[ÉGARER. — TO LOSE ONE'S WAY, MISLAY.]

I lose my way, I turn off the path, *nekisaṛisi*, 3. *kisaṛis*.

I make him lose his way, causing him to turn off the path, *nekisaṛisihai*, 3. *ki.*, absolute form [abs'tum], *nsnihadaṛisi*.

(continues on next page)

[ÉGARD. — REGARD, CONSIDERATION.]

I lose regard for, I lose something [quelque chose], *nsnihadsn*, 3. *sn*.

Without any regard, *naṛinsasi*, in composition [tantùm].

Without any regard, difficulty, familiarly, *narasi*.

[ÉGOUSSER, ÉCOSSER. — TO SHELL, HUSK.]

I shell peas, beans, corn, *nebskəaresksnemen*.

[ÉGRENER. — TO SHELL (GRAIN).]

I shell the corn, *nepskəikəéhíghé*, 3. *psg*.

I shell the corn with my nails, *nepessaghikasañpetsn*, 3. *pes*.

[ÉGRATIGNER. — TO SCRATCH.]

I scratch him, *nepessaghikasañnañ*.

[ÉGUILLE, for AIGUILLE. — NEEDLE.]

A needle for making mats, or snowshoes, *tsamaks*.

A French needle, *tsañkkañdi*, or *sksañ˚ssdi*.

[ÉGUISE, for AIGUISE. — TO SHARPEN.]

I sharpen, *nekittadassi*; that, *nekittadsn*; for him, *nekittadasañ*.

Pəskeripədé, tender/soft for sharpening; *sañgripədé*, hard.

[ÉLANCER. — TO DART, LUNGE.]

I dart/lunge against him to strike him, but I do not throw myself down [do not lower myself],
neméməspahañ.

[ÉLARGIR. — TO WIDEN, SPREAD.]

I widen it, I scatter the coals, *nedapskañséíghé*.

Cloth, skin, widens when wetted, e.g., *siptaghíré*, (animate) *siptags*; it shrinks, *ətsa˚ta˚ghí˚re*, (animate)
ətséghí˚re, in the fire or the sun, *ətsi˚té*, inanimate *ətséss*.

[ÉLEVER. — TO RAISE, BRING UP.]

[MS 206, 207] I raise a child, I take care of it, etc., *nekañikisighenañ*.

I rise up on high, e.g. Jesus ascending to heaven, *nedaspigəssé*.

I raise a child with much [beaucoup] trouble, *nesaagakeraks*.

I have trouble raising my children, *nesaagakeregsk*.

[ÉLOIGNER. — TO DISTANCE, REMOVE.]

I remove/distance him, I beat him [?], *netsikkéhighé*.

Nekəakəañmañisé, likewise, *kəakəañmañisi*, ...

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(Left column begins mid-entry, continuing ÉLOIGNER — TO PUT FAR AWAY, REMOVE — from the previous page.)

rəssé, I move a little way off; far off, *nañsadəghé*, or *nañsat*.

How far [combien] is the other village from here? or, is it far from here? *nanədadəghénəssa kelak sdéné tāt?*

It appears far away, *nañsinañgəat*.

Move apart [you (pl.)] from one another, *nənañsapitañsadiks*, 1st: *nénənañsapitañsadibena*.

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, *nesaaghéssaïmaïi*.

I move away from him, I leave his party, *nekṣagṣaïmaïsaïmaïi*.

Remove from me the things that are [choses qui sont] unworthy of my love, *menennemasi* or *aiemaïnemasi*,
1st: *nemaïnemasaïi* or *nedaiéinaïnaïnemasaïi*; (inanimate) *nedaiémaïnemeïi*.

[EMBARRASSER. — TO EMBARRASS, TO PERPLEX.]

I embarrass him by the questions [demandes] that I put to him, etc., I take him by surprise, etc.,
nekṣakṣétsinebʼkadasaïi.

[EMBARQUER. — TO EMBARK.]

I embark, *nepṣi*, 3. *pṣṣ*; in this canoe, *nepṣiʼtamen agṣiden*.

I embark it, *nepṣiʼttṣn*; (animate) *nepṣihaïi*, 3. *ap*.

People embark, *pṣṣredin*; let us embark, *pṣṣredida*.

There are too many rocks, one cannot embark, *païʼkskat*.

Nemataïibé, I am going to the shore to embark.

[EMBELLIR. — TO BEAUTIFY, TO MAKE BEAUTIFUL.]

I make it beautiful, *nṣriʼttṣn*; (animate) *nṣrihaïi*, 3. *ṣr*.

I make him beautiful (animate), *neséséssṭhaïi*.

[EMBOUCHURE. — MOUTH (OF A RIVER).]

Mouth, outlet of the river, or the source, the beginning from upstream, *sankedéʼttegṣé*, *saïgṣk*, *pititégṣé*.

[ÉMBRASER. — TO SET ABLAZE.]

The fire sets everything ablaze, or the house, e.g., catches fire, *tsekaʼtâi* or *tsekedé*.

[EMBRASSER. — TO EMBRACE.]

I embrace him, taking him by the neck, *nekikeskṣénaïi*, 3. *kik*.

They embrace each other, taking each other by the neck, *keskṣendṣak*.

I embrace, e.g., a tree, *nedaiṣkesenemen*.

I embrace, e.g., a child, *nedaiṣkesemaïi*. (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) *nebattekabaïi*.

Nedaskshaïiraïi, I wait for him here in order to beat him, or in order to speak to him.

Kedeskshaïirr, 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., *nedaskshîbi*, 3. *skshîbṣ*, *skshibṣak sakaiṣrsre nek aksirasaïisamaïsaïr asennṣtsar*, 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], *nekessimaïi*, 3. *ake*.

[EMISSAIRE. — EMISSARY.]

Emissary: I make use of him for my messages, he speaks in my name, *nedaiṣkasaïṣkaïdamaiṣgṣ*.

[EMMAILOTTER, DÉMAILLOTTER. — TO SWADDLE, TO UNSWADDLE.]

I swaddle the child, *nedaʼkînaïi*.

I unswaddle him, *nedaiṣbekṣṭhaïi*.

[EMMENER. — TO LEAD AWAY. — See below, Enmener.]

[EMOUSSER. — TO DULL, TO BLUNT.]

My knife is dulled, *kesebi^{rré} nen^{tsé}k^{ak}*; of wood one says *kesebá*. (Lat.)

[EMPÊCHER. — TO HINDER, TO PREVENT.]

I am hindered — from being spoken to, *nsdamihighé*.

I am hindered by work, *nsdamarokké*, 3. *sd*.

— by the rain, *nsdameraiⁿami*, 3. *sd*.

— by sickness, *nsdamíne*.

— by the smoke, *nsdamarssi*, 3. *sd*.

I prevent him from entering, e.g., the cabin [cabane], *nekaképetéhémasai*, or *nekepetéhémasai*.

I could not help myself, *maída* [no] *nekeskiísi* or *maída* [no] *nekeskitosn*.

I hinder (I am troublesome (Lat.)), *nsdamisé*; *sdamiséio* — he [hinders] (Lat.); that hinders.

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[EMPÊCHER. — TO PREVENT, HINDER, continued]

I hinder him, *nsdamihaí*, 3. *sd*., or *nsdamiⁿkasai*.

Nsdamitéhaímaí, the thought I have of him is a hindrance for me to act, e.g., in what I was intending.

That hinders me, *nsdamihígsn*, 3. *sd*.

I, *nsdamikaígsn*, 3. *sd*., that which is near [in the way].

Fallen trees hinder, obstruct, *sdaiⁿkáss^{ar} abásiar*.

They obstruct/hinder one another, *sdamihsd^{ar}*.

I hinder him by this that I say to him, *nsdamímaí*.

I hinder, *nsdamighémi*.

I hinder him, *nsdamiⁿkasai*.

We are hindered by fear, *nsdamapai^sreghé^{bena}*, or *nsdamapaiⁿbena*.

Nedaínbagasasitasai, 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., *nederai^seghé*.

[Page 210 of the manuscript is blank.]

[EMPLOYER. — TO USE, EMPLOY.]

[MS 211] I use, I hire, *nedarokk^{émi}*; him, *nedarokkaíraí*, 3. *ar*.

N^{tsins}sittsn, 3. *tsin*, I take, gather, corn, e.g., in the fields.

I have used it all up, *kisi nemétsihadsn*, 3. *met*.

Kisi nemétsihadsnégar 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], *nenaspamsresi*. See Poison.

I poison him, *nenespam^{sr}ai*, 3. *sn*.

[EMPORTER. — TO CARRY OFF.]

I carry it off, *nemaĩtsadsn*, (animate) *nemaĩtsaraĩ*, 3. *maĩ*.

That is carried off by the wind, *maneranspsen*.

— by the water, *manf^ctan*, *manitané*.

I carry it off, having taken it, loaded on my neck, *nemaĩtséphaĩ*, or *nemaĩtséšamaĩ*.

I continue carrying it off, *nederimiphaĩ*, or *nedaĩptšamaĩ*.

[EMPRUNTER. — TO BORROW.]

I borrow, *nenemkasi*, or *nenemkasin*, or *nemakasihsé*, or *nemakasihi*, 3. *snemkasin*, 3. *makas*, imperative *nemakasi*; the Abnaki [les saĩsanakets] say, *nematemihsé*.

— from him, *nenemkasihaĩ*, 3. *sn.*, or *nematemihaĩ*.

I borrow from you, *kenemkasihsr*; you from me, *kenemkasihi*.

I borrow a person for [to have someone] make something [quelque chose] for him, *nematmĩmaĩ*.

[ENCEINTE. — PREGNANT.]

I am pregnant, *nedarenskké*, or *nebimsri*, 3. *bimsrs*; *abimsrinar Joannar*, e.g., etc.; the child is carried here, *bimsrin*.

— of him/it, I carry it in my womb, *nedarenskkaĩmaĩ*, 3. *sd*.

I cease having my months [menses], I am pregnant, *nedá^cksgñi*, *nedé^cksitsebíghé*.

Neneskšitáhada, I am pregnant although I have a child that still nurses, and [maĩda]; it is said [dicitur] of a young child; *tséksitaĩ*, it nurses and there is another one too, etc.

ENCORE. — STILL, AGAIN.

Mina, *amptsi*.

[ENDROIT. — PLACE, SPOT.]

How many [combien] forts? *késsdénahak*?

In 2 different places, *nissdénahak*.

In which place? *taĩni*, *taĩdékka*?

[Page 212 of the manuscript is blank.]

[ENDURER. — TO ENDURE.]

I endure some [quelque] pain, *nesaagakké*, [MS 213] 3. *saag*.

[ENFANT. — CHILD.]

Child, *asaĩsis*, *sisak*; stillborn child, *nsdémš*; a child barely formed in its mother's womb, *pa^ctoo*; 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^cksis*, diminutive *ssé^cksimis*. See Kinship, *nedasaĩsem*.

I have not had any [quelque] child, *nenekštsetsasaĩn*.

I am a child, *nedasaĩsissi*, 3. *asaĩsissio*.

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[ENFANT. — CHILD, continued]

I have a child, *nsnizaraĩni*, 3. *snizaraĩns*; *nsnizaraĩnin*, 3. *snizaraĩnar*.

I regard him as [comme] my child, *nsnizaraĩnšéremaĩ*.

He is the eldest, the first [premier] that she bore, *nenitametsasaĩ*, 3. *snitametsasaĩnar*.

He is the youngest, the last [dernier] that she bore, *nemeté^cssaĩ*, 3. *ametéssaĩnar*.

His mother being sick, another nurses him, gives him to eat, *tsebatzaĩnaĩasais̃is*.

Métsiminigs, one who dies being born.

A woman who [q.] miscarries, who makes herself miscarry, who [q.] kills her child in her womb, *rasaĩsés̃ss*.

I have a child, *n̄iaas̃aĩ*.

I have a child all alone (unassisted), *neneksi^ctsĩsas̃aĩ*.

You regard your children as [comme] if they belonged to another, you take no care of them, *ketsebéremaĩk kenitzaĩnak*, that is, *ketzébiarérmaĩk*.

I have adopted him as [p'r] my child, *nsnizaĩxaĩn*; as my son, *nsnémaĩxaĩn*; as my daughter, *nsdssxaĩn*.

[ENFANTER. — TO GIVE BIRTH.]

I give birth, *nenighĩhé*, *nenitsé*, 3. *nig*; to him, *nenighihaĩmaĩ*; the midwife, *n̄tsihset*, 1st [person] *nen̄tsihsé*; I go to see [attend], etc., *nekikinatsi*, *nekikihas̃aĩ nitset*.

I carry the child, I bear him, *n̄ihsmaĩ*, or *nenah̄maĩ*, or *nekísamaĩ*, or *nekisadaĩsi*; carry him (imperative), *sihsmé*, etc.

I put him on my back, *n̄ihsderaĩ*, 3. *sih*.

I take him off my back, unload him, *nep̄snhsman*.

I make to him, "tse, tse," to soothe him, *netsitses̄man*.

You talk baby-talk [you speak as a child], *kedasaĩsishiker̄si*.

[Page 214 of the manuscript is blank.]

[MS 215] Am I then a child? *nedasaĩsissi peḡsa?*

You act the child, *kepapi^ctsmkaĩsi*.

I do what children do, *nepapi^ctsmkés̃aĩ*.

Nis̄iaĩiné, or *nisetzas̃aĩné*, or *niseda pémisnizaĩniaĩiné*, 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) *hamasaĩ*.

— in a sack, *nekepsberemen*, 3. *akep*, (animate) *nekebsb̄raĩ*. [See below, Ferme (firm), p. 247.]

[ENFILER. — TO STRING.]

I string wampum beads, *nedask̄saĩs̄skké*.

I string it into a collar/necklace, *nenaĩpetsn*, 3. *naĩ*.

I string it, *nenaĩpeaĩbíé*, 3. *naĩpeaĩbíé*.

[ENFLURE. — SWELLING.]

Swelling, *maḡgin*.

[ENFLÉ. — SWOLLEN.]

Bread that is puffed rises, thin as it was, etc., *pétses̄ abaĩn*.

I am swollen, *nemaḡsísi*, 3. *mag*.

— with water, *nepassebé*, 3. *pas*.

My hands are swollen, *nemaḡsiretsa*, 3. *mag*; the arms, *nemaḡsipedína*; the legs, *nemaḡsikaĩda*; the feet, *nemaḡsída*; the face, *maḡgin nesisseks*, etc.; the eyes, *nemaḡsaĩraḡhiḡsa*; the cheeks, *nemaḡs̄ansa*.

The corn, the peas, etc., swell after having been in the water, *passagssen n̄r*.

I put it so that it swells, *nedag̃idedsn*.

[ENFONCER. — TO SINK, DRIVE IN.]

I sink, e.g. into ice, or snow, or earth, *nepstebaham*, 3. *p̄s*, or *nepstbe˘ra*, or *nededasi˘xámen*.

I go to the bottom of the water, *nekeda˘rra*, 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, *nedagsitsin*; likewise, *agsitsinn̄rké*, he throws himself into the water; (likewise, of a person [homo]), *øderag̃itsinan*, he throws himself into the water to cross to the other bank.

One sinks into the snow, up to there [jusque-là], etc., *pek̄ahañisi*, etc.

[ENFOUIR. — TO BURY.]

I bury it in the snow, *nenék̄añiriaghenemen*, 3. *sn*.

It is [buried], *ak̄ānañiriaghi˘rré*.

[Page 216 of the manuscript is blank.]

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[ENFUIR. — TO FLEE, RUN AWAY.]

[217.] I flee, run away, *neksañisi*, *neksañiz̄øtsé*, 3. *ksañ̄s̄s*, the same, *neksañisi˘rra*.

— from that, *neksañissdámen*; from him, *neksañissrañi*.

I make him flee, hide him, *neksānsi˘ktsn* (animate) *neksānsi˘xañi*.

[ENGENDRER. — TO BEGET.]

I beget him, *nsnizañini*, or *nin*.

They beget together, *nighiañred̄ak*, or *snizañinkésd̄ak*.

[ENGOURDIR. — TO BENUMB.]

I am benumbed with cold, *nepapésegátsi*, 3. *papésgáts̄s*.

I am benumbed in the legs, in the feet, *nekeskími*, 3. *keskims*.

— in the hands, *nekeskimiretsa*, 3. *kes*.

[ENGRAISSER. — TO FATTEN.]

I fatten, I grow fat, *nepirsigañimi*, 3. *pir̄*; I am fat, *nsi˘kañi*, 3. *si˘kað*.

I fatten him, I make him eat continually, whether by giving to him or by telling him "Eat," *nepirsigamshañi*.

N. has made me pregnant, made me big-bellied, *nsnizañin̄xésk̄s sa*.

[ENLEVER. — TO CARRY OFF.]

I carry her off, lead her far away — e.g. a girl, a woman — *neksañisiphañi*.

[ENMENER, for EMMENER. — TO LEAD/TAKE AWAY.]

I take him away, *nemañitsadsn* (animate) *nemañitsarañi*, 3. *mañi*.

I take him away against his will, *neksañisehsrañi*, in a canoe; it differs from that (Lat.) [i.e., the form below is different]: I flee him, *neksañissrañi*.

[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^cttasañi*, 3. *aghen*.
 — from seeing it, with contempt, *neghenskinasañi*, 3. *ag*.
 I do this with weariness, with regret, *neghenski^cttsn*, 3. *ag*.
 I bore him, I am the cause of his boredom, *negaghisérdamihañi*, 3. *agag*.
 — by speaking to him, *negaghisi^mañi*, 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, *nsəsegsíné*, 3. *əss*.

[ENSANGLANTER. — TO COVER WITH BLOOD.]

I bloody him, *nebakkani^cttsn* (animate) *nebakkanihan*, 3. *ab*.
 I am bloodied, *nebakkani^s*, 3. *bakkansio*.
 — on the head, *nebakkanañ^cdeba*, 3. *bak*.
 — on the hands, *nebakkani^retsa*; on the feet, *nebakkanesída*.
Mesikkəaghess, 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, *nekikimañi*, or *nekakékiman*, 3. *ak*.
 I show him the road, *neki^ckinəssarañi*.
 A master, one who teaches, *kakékighémsinns*, 3. *kik.*, or *kikémsinns*.
 At last someone teaches us, *nesibisi kékékameraghinags*, *nesibisiksina kékinsmshsraghinags*.

[ENSEMBLE. — TOGETHER.]

together, *mañisisi*; I put them there, together, *nemañisénañik*, 3. *mañi*.
 I put them together, *nemañisenemenar*, or 1st [person] *nemañisenemen*.
 I bind them together, *nemañisañibi^ckké*, 3. *mañi*.
 They dwell together, *mañisigak*; they go together, *mañissak*.

[ENSEVELIR. — TO BURY, SHROUD.]

I bury him, *nərékabírañi*, or *nəsisaségabírañi*, 3. *si*, or *nəsiségheñañi*, 3. *asi*.

[ENTASSER. — TO PILE UP.]

I pile one upon another, *netsi^cttakasi*, 3. *tsi*.
 I pile them up, put them together, *nemañiséhadnsnar*.

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[ENTENDRE. — TO HEAR, UNDERSTAND.]

I hear, *audio* (Lat.), *nensdam*, *nederesedam*, *nederetama*, or *nederesedamen* or *dama*; him, *dasai*; that, *nensdamen*; him, *nensdai*, 3. *ns*.

— distinctly, *nesés^cttamen*, 3. *sés*.

I try to hear, *neksirsstam*; that, *neksirsstamen*; him, *néksirsstasai*.

I hear him say it, *nedertámai*, or *nederesedasai*.

[MS 220, 221] I take pleasure in hearing it, *nsizedasai*, or *nøresedasai*, (inanimate) *nsiredámen*.

I take no pleasure in hearing it — on the contrary I hear it with displeasure — *nematsedam* (animate) *dasai*, 3. *matsestam*.

Someone hears me, *nensdaiḡssi*.

I do not take pleasure, etc., *nematsedasai*.

I hear him, I understand what he says, *neséstásai*.

I hear you, I understand [you], *kesétsr*.

I do not hear him, I do not understand him, *nedasaiṇetasai*.

I hear it with pleasure, *nemétaṛtsedasai*, or *nedasaiṇesedasai*.

That makes itself heard, *nsdaiḡḡat*.

I hear that with pleasure, I approve it, etc., *nsiredámen*.

I do not want those people to understand me (i.e. I speak a different language for that purpose), *nederérmaiḡ sghik é^cksisés^ctasiks*.

I do not want him to understand me, etc., *nederérmaiṇ é^cksisés^ctasi*.

Someone speaks to me of prayer and I do not pretend to understand, *nekeneskese^ctam*, or *nekeneskese^cdami* *paṛba^ctamiketoaṛḡan*.

[ENTERREMENT, ENTERRER. — BURIAL, TO BURY.]

They are going to hold the burial; attend it! *pəskeniḡan*, *sitsiraṇiks*.

I bury him, *nepəskeniṇai*.

I put the bark on, and then the earth, over the cache, etc., *nedagəsanakénemen* (animate) *nedagəsanakéṇai*.

— in the sand, *nedagəsanamkáhamen*, 3. *sd*.

— in the snow, *nedagəsaṇaṇiakkámen*.

That is buried in the sand, *agəsanamki^crré*.

I am buried, *nepəskeniṇisi*.

I bury myself, *nepəskenesi*.

[ENTIER. — WHOLE.]

That is whole, is not broken, *sdaghé* (animate) *sdaghirs*, e.g. snowshoe frames.

[ENTORTILLER. — TO TWIST, TANGLE.]

I twist it, *neda^ctebakəénemen*, 3. *dat*, (animate) *nedatba^ckəṇai*.

Atebissar, or *atepsrdəsar* (animate) *atebíss*, *atepsrdəak* — tangled up with something, etc.

Atebissar skamsniksk ateba^cksâar — the beans are tangled up with the grain.

FUNNEL, *sakésskəṇaṛḡan*; I pour some liquor through the funnel, *nepi^cθebé*.

I pour oil through, *nepitsípemé*, 3. *pit*, or *nessḡnípemé*.

[ENTORSE. — SPRAIN.]

I have sprained myself, *nekeregəi^cra*.

[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, *nepedasíghé^crra*.

I make him enter, *nepitigadsn* (animate) *nepitigaraĩ*, or *nepetasigaraĩ*.

I enter the cabin, I go out of it, *nedéssipitíghé*; that is [id est], *éssisi aréssé egma nsdéssé, nia nepi^ctíghé*.

I enter into his body (i.e. a spirit possesses him), *nepitighékadásaï sa gakké^cto asennir apitighékadaïgs* — it must be that something has entered into his body, so wicked is he.

I prevent him from entering, e.g. into the cabin, *nekaghépetéhémasaï*.

I enter backwards, *nedassétaipitíghé*; [MS 222, 223] something has gotten into my eye, *nepessri*.

Let us enter the river, *pi^cθiraïda*; enter (imperative), *pi^cθiraïks ni*, or *ariraïda is érmitegék*.

[EN VAIN. — IN VAIN.]

areni, pissisi.

Arihiré, that is [id est], *maïda staïbémegsatsi*, in vain.

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That is in vain (it comes to nothing) (Lat.), *anahäio, ánahsé séghé*.

That is in vain that you [that] I, [entry incomplete as printed]

[ENVELOPPER. — TO WRAP UP.]

I wrap it up, *näiséktsn* (animate) *näéghenomen*; *näiséghenaï*, I wrap up, shroud, a dead person, *näisékkaï*; imperative: *sisékri*, or *närassaĩ*, *srassi*, or *nérékraï*, *srékri*; wrap me up, *srassi srékri*.

Näisékkamenébaï, to banish, or *näiséghenemenéban*, I was wrapping up.

[ENVIE. — ENVY.]

Envy (as a noun), *éskasésaïgan*; there is envy everywhere, *messisi pematâiéskasésaïgan*.

I envy him, *neteskasaĩmaï*, 3. *sts.*, or *nedeskasaĩmaï*.

I envy him, *nedeskasihsks*; he [envies] me, *nedeskasiaï*; I [envy] you, *nedeskasi*; you [envy] me, *kedekasisr*.

Neteskásié, I envy; toward him, *tâika^ctai neteskasaĩmaï*.

They envy one another, *skaäaïmedäak*.

We envy one another, *nedaskasaĩmedibena*.

I envy that in my thoughts, *nedatss^cérdamen*, 3. *sd*.

— seeing it, *näighinámen* (animate) *näighinasaĩ*, 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, *kedaskasaĩmeren*.

[ENVOLER. — TO FLY AWAY.]

He flies away, *täi^crré*; 1st [person] *netsi^cra agsa*; I make him do it, I let him fly away, *netäiharaï*.

[ENVOYER. — TO SEND.]

I send something somewhere, *nepétsida^ckké*.

I send him something, *nepétsidakkésan*, 3. *apet.*; I send it to you, *kepetsidakkésr*.

I send him, e.g. to France, I intend, I want him to go to France, *nederaghimañ agařimenskkik sa*.

I send this, seu [or], I give this to someone else to give, to carry, to another, *nepetsida^okkarinis*, 3. *apet.*, or *nepetsidakkésař*, I give it to him.

Kepetsita^rer, *nepetsitařimař*, I send you to carry my word.

[ESCLAVE. — SLAVE.]

(to be placed further below; this is not its place here) (Lat.) [MS 224, 225], *asakařin*, *asakařinak*.

He has escaped, *peskams*; 1st [person] *nekadasipeskami*.

sa sdaskařinemar, his slave.

sdasakařinimin nhâghé, I am his slave.

sdasakařinihémiané nihaghé, if you had me as a slave.

sdasakanihemi, have me as a slave!

I am one, *netasakařinsi*; I have one, *nedařkařinem*, 3. *sdaske*.

I make him a slave, *nedařkařinekařin sa*.

I take him, make him a slave, *kedaksner*.

I buy, e.g. a slave, *nemanshař asakařin*.

He treats me, regards me as a slave, *asakařineghé nederihôghé*.

The slave is condemned to death, *tebersmař kadási n^rař*.

I bring a slave, *nekihésarař*, or *nepésso asakařin*; I take him, *netaksnař*.

I bring him back, having fled, *nssôéssárař*, 3. *sass*.

[ESPACE. — SPACE.]

From space to space, *kôaskôař*.

That is within this space, *is arspisi*, or *is arghiksis*.

[ÉPAIS. — THICK.]

The sagamité is thick, *pařkssabařiss*, or *pař^oksdâi*; clear, like water, *nebisaribařiss*.

Thick and round, *mesa^oksat* (animate) *mesa^okss*.

A board, thick wood, flat, *kepâghé*; *érghikksi kepaghek*, how thick it is, (animate) *kepaghégs*.

That is how thick it should be, *is éspagôak*.

[ÉPARGNER. — TO SPARE.]

I spare him, I do not treat him like the others, *netsařiséřmař*.

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I spare the grain, e.g. the provisions, etc., *nekspaérdamenar skamsnar*; to him, *nekspaérdamasař*.

I spare him, I do not kill him, I do nothing to him, *nedakstsitéhař*.

[ÉPANOUIR. — TO BLOSSOM, OPEN.]

The flower opens, *psskôasasé*.

[ÉPARPILLER. — TO SCATTER.]

Scattered, *sisse^rrré*; I scatter it, *nesissaařikênemen*, 3. *ss*.

[ÉPAULE. — SHOULDER.]

My shoulder, *nederemaigan*, 3. *sd*.

I carry it there [on the shoulder] — a canoe, wood, etc. — *nsnighé*; something, *nsnighéhadsn*.

[ÉPÉE. — SWORD.]

I strike with the sword, *nemasaké*; him, *nemasakámañ*.

French sword, *ssemaigan*; native [sword], *éskəisan* — see below.

I carry it at my side, *nsdařissitákkamen*, 3. *sd*.

I draw it from the sheath, *nekétaraghi'ptsn*.

I put it back, *nepida'ragšándamen*.

Native sword, sword with a handle, *éskəisan*, *nar*.

I have one, *nedeskəísani*, 3. *sd*.

[ÉPIER. — TO SPY ON.]

[MS 226, 227] I spy, *nedasksibi*, 3. *sk*.; I spy on him, *nedaskshařidamen*, 3. *sd*.; on him, *nedaskshařirañ*.

[ÉPI. — EAR (of grain).]

Ear of grain, *mesasks*, *ksr*.

[ÉPINE, ÉPINEUX. — THORN, THORNY.]

Thorn, *kařisis*, *kařisiak*; that is thorny, rough, sharp, *kařiséio*, *kařisišs*; my spine (backbone), *nařihigan*, *kařihigan*, 3. *sarihigan*.

[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, *nesékpařisrañ*; by word, *nesékpařimañ*.

[From the English word "pins." — Editor.]

[ÉPROUVER. — TO TEST, PROVE.]

I test him, *nekətsiharañ*; test me! *kətsihari*.

I test myself to see whether I could do it, etc., *negəəgətsksháresi*.

Someone is tested, *kətsiadassš*; *édari kətsiharedimek*, one tests oneself, as a novice, e.g.

[ÉQUARRIR. — TO SQUARE (timber).]

Someone squares it, *tsiktéhařisš*; that one squares, *tsiktéhařisits*.

I square a piece of wood, a tree, etc., *netsikté'hémen*.

Iařisaři tsiktéhařissar, or *isiganisi* — squared on one side, only lengthwise.

[ÉQUILIBRE. — BALANCE.]

I put that in balance, *netcbaribékhámen*.

[ÉQUIVALENT. — EQUIVALENT.]

I give him the equivalent of the loss that my dog has caused him, e.g., *nenaiñbenañ*.

I give him for another, I pay for him, *nenai̯benemasan*.

[ÉRABLE. — MAPLE.]

ssenai̯s; its sap [maple water], *ma'ksai̯n*; I make it flow, *nedatsbahadsn*.

[ESCLAVE. — SLAVE.] See p. 224.

[ESPACE. — SPACE.] See above, p. 225.

Amai̯nté, *namihsk pa'tria̯sak ksnai̯ba̯isihidit is ɛtsi sa'ka̯irsnek 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"), *nemerkitéha̯isi*, 3. *mer.*, or *nemerkérdam*, *-dámen*, I

I hope one day for the joy, *nekéttetéha̯idamen*, *sighérdamsa̯igan*.

I hope in him, *nsiasétsessa̯imai̯*.

My hope, *nsiasétsessdi*.

[ESPRIT. — WIT, MIND.]

I have no wit, *nsnai̯dam*, 3. *sana̯idam*, or *nedazsghi*.

I have wit, *nsésai̯dam*, 3. *sé.*; I give it to him, I cause him to have it, *nsésai̯damiha̯i*; — by speaking to him, *nsésai̯damímai̯*.

I do not have much wit, I do not know how to do anything (of a man) (Lat.), *nenana̯i̯ba*- [continued on next page]

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[continuing from previous page: "I do not have much wit, I do not know how to do anything"] (of a man) (Lat.) *nenana̯i̯basai̯ba̯i*; (of a woman) (Lat.) *nenana̯i̯baseksai̯*.

See below, s.v. "Man."

[MS 228, 229] I regard you as a person who has no wit, *kekassghéremér*; he has none, he is mad, *aségs*; 1st [person] *nedasséghi*; I think that he has some, *msésai̯damérema̯i*, 3. *asé*; I restore his wits to him, *msésai̯damímai̯*; I raise my mind [wit] to God, I think of him, *nekeritéha̯imai̯ kesks*.

[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, *nekətsihadsn* (animate) *-harai̯*, or (inanimate) *neksdasé-ka̯in*; I try to do something, *nekətsitsn*; I try on a robe to see whether it fits, *neksdagəin*; try, e.g., to do what I tell you, *kətsisi̯ga*, in the plural, as one commonly says [vulgò dicitur], *aritsksga*; try to say that, *kətsisi̯'ta*, or *kətsisi̯'tta*, you [plural], *kətsisi̯'ttamsks*; I do something to see whether I will do it well, I try, etc., *negəagətsi̯'ttsn* (animate) *-tsihai̯*.

[ESSUYER. — TO WIPE.]

I wipe it, dry it, *nekassehamen*, 3. *ag.*, (animate) *nekassa'amasai̯*, *nekassamasai̯néban*; someone wipes it, etc., *kassehats*; wipe that, dry that, *kassehais*; I wipe my face, *nekassigəéhssi*, 3. *gas.*; his, *nekassigəéhai̯*, 3. *ak.*; *nekassibigəanéhssi*, 3. *gas*.

my tears with a handkerchief, *kekassibigəanéhsren*, your tears; with the hand, or *kegsis*, *nekassibigəanénesi*; I wipe the blood that is on his face, *neka'ssigəagahamasai̯*; his tears, *nekassibigəanéhai̯*, 3. *agas*, or *nekassigəagahai̯*; *ni ɛskassahamasai̯ sauranr saghé angeri*, an angel wipes it for him, etc.; I wipe it, e.g. a feather, etc., *nekasshai̯*; I wipe his feet, *nekassesitéhai̯*; his hands, *nekassiritséhai̯*; his body, *nekassaghéhai̯*.

[ESTIMER. — TO ESTEEM.] I esteem him. See the following page [231].

[ESTOMAC. — STOMACH.]

My stomach, *nemighigan*, *nar*.; I touch it, strike it, *nederetéhssi*; imperative: *aritéhssi*, 3. *aritéhsso*; it is also said [dicitur] of one who has cut himself, *nederetéhssi temaigan*, or *ntse^hksaks*, or *nederetéhsghe*n.

[ÉTANCHER. — TO STANCH (BLOOD).]

I stanch his blood, by putting something on it to stop it, *nekepik^hébi^hrañ*, *nekepik^héberemen*, *is*.

[ÉTANG. — POND.] lake, *peksasebem*, plural *-bémar*.

[ÉTANÇON. — PROP, STRUT.] forked pole, *skahaigan*, *nak*.

[ÉTENDARD. — STANDARD, BANNER.] *metéséghe*n.

[ÉTÉ. — SUMMER.]

Last summer, *nípené*; this summer, *nípen*; in [MS 230, 231] the summer, *érminípek*; a little before summer, *añgsaïne nípeghé*; next summer, *nípeghé*; every summer, *ési nañinípeghi*; it has been 3 summers that I have been sick, *tsinipenaisi aneghi nassagamaresi*; all summer long, *erigninípek*, or *k^héninípek*; during the summer, *nipenisi*.

[ÉTEINDRE. — TO EXTINGUISH.]

Extinguish, e.g., the candles! *nekasénighéks*.

I extinguish it, e.g. a candle, etc., *nenikazéhémen*.

Put out the candle, *nekazéhé sassénemangan*, plural *nekasséhémks*.

I put out the fire, *nenikass^hé*. See the word "Fire."

Put your hand in front of the candle lest the wind put it out, *añbagásni*; 1st [person] *nedañbagañnemen*. See below, s.v. "Extinguished."

[ESTIMER. — TO ESTEEM (continued).]

I esteem him, *nekesérdámen* (animate) *nekesérmañ*, or *n^hérmañ*; greatly, *nesañgmañisérdámen*, 3. *ss*., (animate) *nesañgmañiséрмаñ*, or *nemesérmañ*; that is [greatly esteemed] — a captain, *sañgmañisérmeg^hat*; I am such [greatly esteemed], very estimable, *nesañgmañisérmeg^hssi*, 3. *sañg*.; I am one whom people esteem greatly, for whom they always show great regard, *nesaaghérmeg^hssi*; one esteems what is rare, and despises what is common, *tagaséseghé kégsi kesérmeg^hat*, *mesâireké kégsi keneskérmeg^hat*; see how much I am esteemed! *nedsdérmeg^hssi*; he takes no account of his own person, he has no self-esteem, [continued on next page]

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(continuation of the preceding entry [ESTIMER — TO ESTEEM] from the previous page)

...*negmérmess*; I esteem it less, *nesédéremañ*, (inanimate) *damen*; I esteem it as much, *netétebérdámen*, 3. *st*., (animate) *netétebéremañ*; I esteem it more, *nébašmérdámen*, 3. *abaš*., (animate) *nebašméremañ*; *nsiéd^hérdámen*, (animate) *mañ*., I esteem that below; *nebašmérdámen*, (animate) *mañ*., I esteem that beneath; I esteem it small, only a little, etc., *nepisérdámen*; that is so, *bašmérmeg^hat*, (animate) *-g^hss*.

[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., *neps^hk^hisañdété^hkkasañ*, 3. *ap*.

[ÉTEINDRE. — TO EXTINGUISH. See above, p. 231.]

[ÉTENDRE. — TO STRETCH OUT, EXTEND.]

I stretch out my arm to take something, *nesa^csaghipedinísi*.

I stretch out my arm, or in yawning, or from weariness, or on waking, *nesiptaghi*, *nesiptaghin pera* [?]

I stretch myself out lying down, *nesaĩsadssin*. or *nesa^cságghesin*.

I stretch out my hand, 3. *énat*; the feet, *nesaĩsáti*, 3. *saĩsáts*.

[Page 232 of the MS. is blank.]

[ÉTERNUER. — TO SNEEZE.] [MS 233]

I sneeze, *neketski^cttana*, 3. *ghe.*, or *nenékksaĩms nenénékksaĩmi*.

[ÉTEINT. — EXTINGUISHED.]

When you see the candle or etc. gone out, you shall light it again, *nemitasané sassénemaĩgan kasséghé ketsakesemen*. [See above, under Éteindre (To extinguish).]

[ÉTINCELLE. — SPARK.]

sisésskstasé^crré; the fire sparks, *pépéskesátté is*.

[ÉTOILE. — STAR.]

sa^cta^cséssə, (pl.) *sak*; it appears, *ni édaĩt*; several: *ni édahadit*.

[ÉTONNANT, ÉTONNER. — ASTONISHING, TO ASTONISH.]

I am astonished, *nedaĩsakérdam*; at that, *nedaĩsakérdámen*, 3. *aĩs*.

An astonishing thing, *aĩsaghérdamings*; that is so, *aĩsaghérdaminaĩgat*.

[ÉTOURNEAU. — STARLING (BLACKBIRD).]

tssgheres, *tssghereskəak*.

[ÉTOFFE. — CLOTH, STUFF.]

Cloth, woolen cloth, only, that is not a thick blanket, *arenéghen*, *sértaĩkské*.

[ÉTOUFFER. — TO SMOTHER, SUFFOCATE.]

I smother him with my hand, *nekeparaĩmsnaĩ*, 3. *ak*.; with violence, *nekeparaĩms^ckkasaĩ*.

[ÉTOUPE. — TOW, OAKUM.]

Hemp, *sé^cttags*, *gək*.

[ÉTOURDIR. — TO STUN, MAKE DIZZY.]

I am dizzy, *nekisanaskéési*, 3. *kisan*.

— from smoke, *nsdamipeghesi*, 3. *dami*.

— from talking, *nekisanaskéémes*, 3. *kis*.

— from drinking, *nsnēssemi*, 3. *san*.

I stun him while doing something, *nsnaĩdamihai*, 3. *snaĩ*.

— speaking to him, *neksaskstéhai*, 3. *akis*.

— striking him, *nekisanaskéétéhai*, 3. *ak*.

You talk like a scatterbrain, *kedasəghikerəsi*.

[ÉTOURNEAU. — STARLING. See above.]

[ÉTRANGER. — STRANGER, FOREIGNER.]

A strange man, *pirsiarenaibé*; a strange woman [foreigner], *pirsiphainem*; I speak a foreign language, *nepirsaidsé*; I act as a stranger, *nepirsakamighési*, 3. *pir.*; I believe him a stranger, *nepirséremān*, 3. *apir*.
[MS 234, 235]

[ÉTRANGLER. — TO STRANGLE, CHOKE.]

A bone or etc. in my throat chokes me, *nedarshi*, 3. *arshs*.

I strangle him, *nekeskedsnébīrañ*, 3. *agh.*; with the hand, *negheskedsnénañ*, 3. *agh*.

[ÊTRE. — TO BE.]

tanni ait, *kseni 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, *mañda* [no] *tési* or *añdatañmañ*.

[ÉTROIT. — NARROW.]

E.g. a tree or all [tout] etc., *tsitsigésés*, *sar*; a road, *tsitsigəñtsessen*; that is narrow, *tsitsigé is*; a narrow blanket, *tsitsigéghen maskesé*; a narrow shirt, *tsi^ctsigé^cghes*; it goes narrowing, *əskəighen*, (animate) *əskəāgs*.

[ÉTUI. — CASE, SHEATH.]

pita^craksāñgan.

[ÉTURGEON. — STURGEON.]

kabassé.

[ÉVANOUIR. — TO FAINT, VANISH.]

əni^cré, he has fainted, is lost, no one knows what has become of him.

əni^cts, act so that what you have eaten, which is bitter, may vanish.

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[EVANTAIL. — FAN.] *añbassésñ*; my [fan], *nedañbassésñ*. See below.

[ÉVEILLER. — TO WAKE UP.]

I wake up, *nebégāi^cra*, 3. *pé.*, or *netski^cra*; so as not to sleep any longer, *nsémegāsī*.

I wake him, by speaking, *nebégāñmañ*, 3. *abé.*, or *netskimañ*, or *neto^ckimañ*.

— by the noise I make while walking, *nets^ckasāñ*.

— with the hand, pushing him, I wake him, *nebégśnañ*, 3. *abeg.*, or *netski^charāñ*, *nebégśharan*; I strike him, and that is what makes him wake, *netsktéharāñ*.

[ÉVENTER. — TO FAN.]

I fan myself, cool myself, *nebañbaséhssi*, *nedañbeséhssi*; likewise, I drive away the mosquito, etc.

[ÉVENTAIL. — FAN.]

Fan, *bañbeséhésañ*; I have one, that is, mine, *nebañbeséhésañ*. 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., *nebskētsīrañ*; I split it open, *nedaraghesañ*.

[ÉVITER. — TO AVOID.]

I do not know where he has gone, he avoids me, flees me, *nepesatzsreks*.

I dodge the blow, *nedaʿbási*, 3. *daʿbásx*; I flee him, *neksâïssraï*, 3. *ksâï*, 3. *ks*.

I avoid, I flee that, *nekâïssdâmen*.

I avoid him, I do not go where he is, *nekeskamiʿkasâï*.

Nekeskamâssé — I avoid him, I do not go where he is even though he is near.

[EXCRESCENCE. — GROWTH (of flesh).] *tségsar*, *ak*.

[EXHORTER. — TO EXHORT.]

I exhort him to that, I urge him toward it, *nedatssímaï*, or *nedatsséremaï*.

I exhort him, press him, *nekaʿkéssmaï*, 3. *ak*.

I exhort myself, I exhort my own person, *nekaʿkéssmaïñ nhaghé*, or *nekaʿkéssmesi*.

I exhort [in general], *nekaʿkéssghémi*, 3. *kak*.

[EXAMPLE. — EXAMPLE.]

I give good example, people take me as an example, *nekikinasaribámeghe*; I follow his example, I do as I see him do good, *nekikinasaribamaï*; you do wrong when [?] you see me do it, *kematsikinasaribami*; do not do wrong when [?] you see me do it, *mssak nematsenasakessaïgan kinasaribadamskkan*.

[EXPLIQUER. — TO EXPLAIN.]

I explain his thought, which he himself does not know how to explain well, *nedaïñâïtasâï*.

[EXPOSER. — TO EXPOSE.]

I expose my own person to death, going, e.g., to war, etc., *nemétanaskerdâmen nhaghé*; I expose him to the beasts to be devoured by them, *arenaïbar nedassamaïñar asenhâïndsak*, *piʿtaïrsk*, etc.

[EXPRÈS. — ON PURPOSE.]

He does not do it on purpose, *skitsiâssi stesin*.

[EXCITER. — TO ROUSE, STIR UP.]

I rouse myself, *nekihîrshssi*, or *nekakéssmesi*. [MS 238]

I rouse him, *nekihîrshaï*, etc.

[Page 239 of the MS. is blank.]

F.

[FABLE. — FABLE.]

[MS 240, 241] *antrskan*, *nak*; I tell one, *nedaïtrskké*, 3. *aï*; I tell it to him, *nedaïtrskkésaï*.

Nedaïtrokaïmaï 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, *nsnemihâï*.

I am troublesome, annoying, to him, I hinder him, e.g., from working, *nsdamihañ*, or *nsdami^ckasan*, *nsdamitéhañdamen*, (animate) *téhañmañ*.

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[FACILE. — EASY.]

It is easy, *nekemat*, *nekemes^s*; it is easy to, etc., *nekemessak éssak*, *penak*.

I think it easy, *nekémézdamen*, or *nekemitéhañ^cdamen*, *hañmañ*.

I am easy-going, *nenekeminañgssi*, 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.]

man^ssañgan, or *asp^sn*; I am hungry, *neman^sssé*, 3. *man*, or *nedasp^snami*, 3. *asp^snam^s*.

I am very hungry, *n^sssagarañimi*, or *neman^sssé sésemísi*.

I am always eating, *nem^sssattam*.

I can bear the hunger no longer, *nedamadarañimi*, 3. *amad*.

I get hungry while walking, *nepeskarañdam^sssé*, 3. *pes*.

I am hungry for that, I long to eat some, *nekads^ctamen*.

I weep from hunger, *neséssarañimi*, 3. *ses*.

I have a ravenous [canine] hunger, *mañda* [not/no] *nekisisémipi*.

One is hungry, *man^ssañgans*.

We are hungry, one and all together, *neman^sssédibena*.

I am hungry, having no meat nor fish, although I have much grain, e.g., *nessodsn*; *nedasp^snem*, 3.

sdasp^snemar — I wipe away the marks on my face that show I have been hungry; *nenanabarañimi*, I am hungry again even though I have only just eaten.

[MS 242, 243] I cause him hunger, I starve him, *neman^ssséχañ*.

I am always eating, *nem^sssattam*, 3. *m^sssattam*.

[FAIRE. — TO DO, MAKE.]

I do something, *nederi^cttsn*, 3. *sd*; to him, for him, *nederi^ctasañ*; entirely, completely, *nekisi^cttsn*, 3. *aki*.

I do something to him, *nederihañ*; what have you done to him? *kégsi kederihañsa*? nothing, *mañda* [not/no], *kégsi nederihañsi*.

I do some things, I work, etc., *nedañsi*, 3. *añs^s*.

Mssak añsi^cka — do not permit, Jesus, that I do that.

I make it beautiful, well, *n^sri^cttsn* (animate) *n^srihañ*.

I do it badly, spoil it, *nematsi^cttsn*, 3. *amat*.

I do, I act, *nedañsi*, 3. *añs^s*.

I only do it halfway, *neps^cksi^cttsn*, 3. *ap*.

I cannot do what I have in mind, I cannot conceive how beautiful it is, e.g., *nenaskañiérdamen*; crudely, *nemamég^si^cttsn*, 3. *am*; quickly, *nenabi^cttsn*, 3. *sn*; slowly, *nebenetsañsi^cttsn*, 3. *ab*.

I cannot do it, whether because of sickness or because I do not want to, or *nen^srhssi*, 3. *n^sr*.

I am not able to do it, *nedaīrasiʿttsn*, 3. *sd.*

Do you know how that must be done? *kséserdamennasa tāini éritsmek*? I do not see [how], *nenikāibi*.

I do something to see whether I will do it well, *nek̄ak̄étsiʿttsn* (animate) *neḡaḡétsihāi*, or *nek̄tsitsn*, that is, *k̄atsisi nedritsn*.

What are you doing? *kégsi ériʿttasan*?

That is what I am doing, *ni ériʿttasa*; as he does, *ni ériʿttāigs*.

I let him do as he pleases, *netsikiʿtasaī*.

I will do to you as you do to me, *ni arihiáné*, *netse nāibi kederih̄sren*.

Do that in your turn, *ne nāibi kederiʿttsn*.

I undo, e.g., a cabin, or a decorated altar, *nensghenemen*; undo it! *nsghené*, *nsghenemsks* (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, *kiʿtasadé ni kekisánahsgsn*.

It is your own doing if you listen to the demon, *matsk̄ kiʿtasadé ni kekisanahsgsn*.

Nenaʿnabiʿtsn — I am accustomed to doing that very quickly, etc.

Nedéniʿtsn — I redo it in such a way that it [continued on next page]

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[continuing from previous page] it does not appear that it has been broken, or spoiled, etc., *māida* [not/no] *tsirināigsatsi*.

Nedénasiʿtsn, that is, *énasisi nederiʿtsn*, or *netétebiʿtsn* — 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, *nedéhérasihaī éhérasitasarīné neba stsi srighék*.

Nedéhérasihaī, that is [id est], *éhérasihaī nederiʿtsn* — I do it better and better.

I do him all sorts of ill-treatment, *nemanínasaī*.

Nepeḡatéhah̄i, (inanimate) *-téhémen* — I can do something to him.

What do people want to do with that, why is it being done? *kégsi éʿto asin*?

They want to do that with it, that is why, *isga ésimek*.

Kesahagakki — I am ill-treated, etc.

Ékksné pegsa 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, *māida* [not/no] *sésineskési*.

I know how to do everything, *nesésarīdamineské*.

I do him some harm, making him fall, cutting him, etc., *neséghihaī*.

[FAMILIÈREMENT. — FAMILIARLY.]

Narasisi — familiarly, frankly.

Nenarasighersaī — I speak to him familiarly, etc.; *nenarasihaī*, I act familiarly with him.

[FAMILLE. — FAMILY.] that is, all the relatives, etc., *negsdāigsd̄äak*.

[FANTASQUE. — WHIMSICAL.] See below, p. 245.

[FAON. — FAWN.]

The fawn of a doe, of a roe-deer, of a moose, *maʿk̄sesis*; a year old, *kadenadsris*. See below, p. 245.

[FARINE. — FLOUR.]

Of Indian corn, *skamsninskhamen*; flour [in general], *nskhámen*; of French wheat, *asennutssimininskhamen*; of small grain, *abañtéégan*; of cracked/ground grain, *pesedamsn*, *nar*.

[FÂCHER. — TO ANGER.] See page 241 [s.v. "Troublesome"]. [MS 244, 245]

I am angry, I become angry, *nemøksérdam*; about that, *nemøkssérdamen*, 3. *məs*; *neneskaʼra*, or *nekeskaʼra*; against him, *neneskaraiṣaṛi*.

I appear angry, *neneskaṛinañgssi*; — because of what is said to me, *negagaṛisimeghé*, 3. *gag*; 3. *darh*, that is [id est], *aribisi nekikkaṛimeghé maṛida* [not/no] *neskstemaṛi*.

I anger him by doing something, *negagaṛisihaiṛi*, 3. *agag*, or *nemøksérdamihaiṛi*.

— by word, *negagaṛisúmaṛi*, 3. *agag*.

I always speak [in anger], *nekesedsñiké*, 3. *kes*.

I speak to him, being angry, *neneskaṛimaṛi*.

I get very angry, *nedereghikkðasérdam*.

I get angry, *nekeskaʼra*; I have gotten angry, *nekisiraséʼra*.

I am about to get angry, *nedañiptsiraseʼra*.

I want to get angry, *nekadariraséʼra*.

Nedarhimaṛi — 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, *nøssédsks*, *kðak*.

[FAUTE. — FAULT.]

That is a fault, a sin, that is not good, *aññinañgðat*.

These snowshoes are beautiful, but those are not, *ørigøak sghik añghemak*, *sghikki aññinañgðssak*.

[FANTASQUE. — WHIMSICAL (continued).]

I am whimsical, I want now one thing, now another, *nenitaṛisimatsenamási*.

[FÉLICITER. — TO CONGRATULATE.]

I congratulate myself, *nedaramísi*.

I congratulate him, *nedaramisshañdamasaṛi*.

[FEMME. — WOMAN.]

phâinem, *msk*, or *manañdagðéssø*, *ssak*; midwife, one who receives the child, etc., *nøtsihset*, 1st [person] *nenøtsihsé*; you are wiser, e.g., than all the other women, *ni akésin phainem*; a woman being married, if [continued on next page]

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[continuing from previous page] her husband takes another [wife]; the first one beats the second, (it is said [dicitur] of the first) *kðañʼksné*, (she is spoken ill of among them) (Lat.).

[FENÊTRE. — WINDOW.] *tassañgan*, *nar*.

[FENDRE. — TO SPLIT.]

I split, *nepsikassi*.

I split it with an instrument (Lat.), *nepesiktéhemen*, 3. *ap.*, (animate) *nepsi^cχaï*.

I split his head, *nepesigaïdcbéttéhaï*, 3. *ap.*, or *nepetiktéhémen* *step.*; that is split, *pesighi^crré*.

I split the animal down the middle (namely, lengthwise from the head to the feet), *nepesiktéhaï*; I split, I open, the animal, the fish, *nederesaï*.

This wood, e.g., splits badly, *matsiné^cré*, *sriné^cré*.

[FER. — IRON.]

[MS 246, 247] *arenarags*; that is made of it, *arenaragðié*; the blacksmith who works iron, *nsdaragskket*; I heat the iron, *nekesara^cghesemen*; iron chains, *arenaragðâñbi*, *ar*; iron that is put in the fire so that it becomes good, fit, like a firesteel, axes, *sskanaragskkan*; the iron, having been put in the fire, becomes as if rusted, etc., *agðañgðaraghi^cre*.

[FERMER. — TO CLOSE.]

I close, e.g., the book, or something — whatever it is I close, as I close a book, *nsisasarînnaghenemen*.

I open it just as [I would] a book, *nebaïnaïnnaghenemen*.

I plug it, a hole, *nekephámen*, 3. *ak*.

I close — the hand, to give, e.g., a blow of the fist, etc., *nepetegðiretsési*, 3. *pet.*; the mouth, *nekepedsnési*, 3. *kepedsnés*; the eyes, *nepesseghigðési*, 3. *pes.*; the door, *nedenté^chadsn*, 3. *sden*, imperative: *entéhads*; the knife, *nebi^ckasnamen*, 3. *ab.*; the bag, tying it, *nekebsberemen*, 3. *ak.*; that — a cabin, e.g. — is closed with a stone, *kebapska^cté pnapesks*; something, by turning, e.g. screws, *nepima^crragahamen*, 3. *api*; I close a case, an inkstand-box, [continued on next page]

[Query: is this from the English word "iron"? — Editor.]

etc., *nekepeskagáhamen*; the cabin is well shut, *tsittamatté*; the wound is closed, *nitsekaïñ*; my wound is closed, *nenitsekísi*.

[FERME, FERMEMENT. — FIRM, FIRMLY.]

That which stands upright is firm, it does not sway, *saïgréganbáo maïda* [not/no] *éhégnabasisi*.

I am firm, strong, of a strong constitution, *nesaïgherísi*, 3. *saïg*.

I act firmly, *nesasaïbaï*, 3. *sas.*; I lock him up, put him in prison, *nekepesakhaï*, 3. *ake*, or *nekepesagahaï*.

The men do not want to abandon the fort, the village; they hold firm, *sangraghenéhémaïk*.

That one holds firm, *sangraghenéhémaï*.

I hold firm, *nesangraghenéhem*.

[FESTIN. — FEAST.]

maneskaïsadin; I hold one, *nemaneskassi*, 3. *ma.*; of that, *nemaneskassin*, *am.*; for him, *nemaneskasari*.

I hold a feast of dog meat, e.g., etc., *nemaneskassi aremss*.

I make him the host of the feast, *nemaneskassëihaï*, 3. *am.*; someone makes you host of it, *kemaneskassëïhsghé*; I hold his place there, *nederæssésari*; someone holds a feast for me, *nemaneskaïghé*; have they invited you to the feast? *käitsimanéskaïghébasanasa*?

I was not invited to it, *maïda* [not/no] *näitsimanéskaïghéheban*.

I hold an eat-all feast, *näïmaïsin*.

[FÊTES. — FEAST DAYS.] [MS 248, 249]

Today is a feast day, *saïñ^cté nikksaïbi*.

Tomorrow is a feast day, *sébatsi saïñ^cté*.

They keep the feast of St. N., *kssihaï saïgmaïsi N*.

That is the day of his feast, *ni éd̥tsi kssihst*.

Every seventh day is the feast of Sunday, *ési tañbasoñiskéssghenakkisighi sañint*.

The Circumcision, *ni éd̥tsi siresa*, or *arisisa Jesus*.

The [Feast of the] Kings [Epiphany], *ni éd̥tsisi nañdaramíʼakasahadís nʼrsak sañgmañik*.

[From the French word "saint." — Editor.]

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Candlemas (Purification), *ni éd̥tsi gherenemek sassénemañiganar gherenemeghé*, etc.

The Annunciation, *ni éd̥tsi nañdarañdökkéssa Marie Gabriélar*.

Palm [Sunday], *gherenañin sediak*.

Good Friday, *ni éd̥tsi skahésaʼteksk darinésa Jesus*.

Easter, *ni éd̥tsi kighéhssisa J.* [Jesus].

The Ascension, *ni éd̥tsi spemkik arirarisa J.* [Jesus].

Pentecost, *ni éd̥tsi sritiséskwit pétsirañisa, pétsirañidé*.

Holy Thursday, *ni éd̥tsi samañisa shaghé sdokkana*, *ni éd̥tsi J.* [Jesus] *sdokkana paʼtriañissirisa*.

Corpus Christi, *abañmæssé aiamihariʼmeghé*.

St. John's [Day], *éd̥tsi péskamek skstâi, péskámeghé skstâi*.

The Assumption, *ni éd̥tsi sang-Mari spemkik aræssaresa*.

The Visitation, *ni éd̥tsi nañtsi aramiʼkasañisa Elizabétar*.

The Conception, *ni éd̥tsi bimsrimégghesa sañg Marie*.

The Presentation of the Virgin, *ni éd̥tsi aræssaresa nessigadenédé sañg Marie pañibaʼtamigsk miredé kʼks*.

Christmas, *nibañiaiamihariʼmeghé*.

That is the anniversary of the day the feast was first held, *tebeskaskizekat*.

[FEU. — FIRE.]

skstâi, skstar; there is some, *skstasio*.

I spread out, scatter the embers, *nedapskañiséghé*.

There is too big a fire, *ssañimkédé*.

I make one, putting on the wood, *nemadsasé*, 3. *ma*.; I light it, make it blaze, *nepeskærénemen*, 3. *ap*.; I blow on it to light it, *nepsdase*; I arrange the wood beforehand so as to light it afterward, *kéttañsi nørtsn, asasrat*; the fire is good, *saʼkkédé*, ardent, *kesaʼkkédé*; I put wood on it, *nematstasétasañ, nepñnesé*; for him, *nepñsaʼrañ*; the fire crackles, *péskesaʼté*; I go out of the cabin to fetch [wood] to put on the fire, *nepintsé, nepitsé*; for him, *nepitsésañ*; I stir it up, *nørésénemen*, 3. *sr.*, or *nemañksânsenighé*, or *nebikssehig*.

Stir the fire! 1st [person] *nedañksañsétsn, añksañsétss skstâi*; instrument for stirring it, *biksséhigan, mañintéhigan*; 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, *pessañin*; I throw it in the fire, *neketsététsn*, 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, *téptañsitsskstâi, téptañis*; the fire catches, e.g., in the cabin, etc., *tsekedé, tsekess*; *nenitasé*, I carry fire with me going out in the evening, e.g.; *éhésapskedâi*, he is wholly consumed by fire, [i.e.] damned (Lat.); *sdsnek stsi sasañkañmkerâi skstâi*, it comes out through the mouth, 1st [person] *nsdaañmkerâi*; I put it out, *nenikassasé*, 3. *nek*.; by blowing, *nenikassepsdasañdamen*, 3. *sn*.; by tamping, *neniʼkazéʼkkámen*, 3. *sn*.; with snow, *nenikazéʼhemen*; I pull it out of the fire, *nenañdagañnemen*, (animate) *-dagañnañ*; they have no fire, *nekassasañik*; 1st [person] *nenikassasañbena*, you [plural], *ba*. [?]; I light a fire so that it makes a lot of smoke, *nepipesañhadsn*; one must dig, make a

path, in order to cut a firebreak, *psakéhaik*, 1st [person] *nepcskéhémen*.

[FÈVE. — BEAN.] kidney bean, *a^cteba^kksé*, *k̄sar*; *pitsné^cré*.

[FEUILLE, FEUILLER. — LEAF, TO SHED LEAVES / FLAKE.]

Slate, e.g., lifts and flakes off, likewise cedar and other wood.

Leaf, *mibi*, *mibiar*; they fall, *pensbagat*; falling, *pensbaga^kkké*.

I shall go when they fall, *pensbagakkétsi nemaⁱtsi*.

Leaves fall, *pensbagat*, or *pensbagak*, or *pensbagakké*.

The little leaves of the *sédiak* [tree] fall, *ss^kkaⁱñdaghirak*.

[FIANTE. — DUNG (?).] *mitseگان*.

[FICHER. — TO STICK, PLANT (in the ground).]

I stick it in, *nesa^kkkéhad^sn*, 3. ss.; doing it, [continued: MS 250, 251]

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[continuing from previous page] to hold upright, or *nederigaⁱñbasⁱhad^sn*, or *nebadai^kahád^sn*, the same as before (Lat.).

[FIEL. — GALL, BILE.] *sísi*, *ar*.

[FIÈVRE. — FEVER.]

I have a fever, *nekesísi*, 3. *kesíss*, or *kesidé*, *kesassédé nhagké*, etc.; he has tertian fever, double tertian, or quartan, *ritétebeskaskiské^s ssagama^sres*; quartan fever, or tertian, that comes always at the same hour, *nsn^stsessai^gan*; I have it that way [?], *nensn^stsesi*, 3. *nsn^stses^s*.

[FIGURE. — FIGURE, SHAPE, IMAGE.]

image, *asi^gigan*; it takes on every sort of shape, *ntsedaiⁱñai^gs sderinaⁱñgssin inessisi kegⁱ*; I give another shape to my body, *nederigshaⁱsi*, that is, *érighia nepirsitsn*; I put myself into something in such a way that I represent its figure by it — e.g., the devil in a statue of a man, giving his oracles through it — *nesaksssin*; *ssaksssinar*, *mesk⁸ar*, he is clothed in the skin of a bear, in such a way that he resembles it.

[FIL. — THREAD.]

sinew, *kik⁸aiⁱdi*, *ar*; thread made of wood, or of grass, *pi^kkaⁱñ*.

French thread, *sk⁸ai^ssntags*, *gsk*; I make some, I twist it, *nederetaknighé*.

[FILLE. — GIRL, DAUGHTER.]

My daughter, *ned^s*, 3. *sd^sssar*; bereft of father or mother (Lat.), *ssé^kkkⁱs*; I am so bereft, etc. (Lat.), *nedssé^kkkⁱssi*; I have her as a daughter, *nsd^sskaⁱñar*; I give her [in marriage] to him, *nsd^sskésaiⁱ*, 3. *sdskésaiⁱr*; my little daughter, *n^ssses*, 3. *ssessar*; girl, virgin, *naⁱk⁸ksé*, *naⁱk⁸ksessis* (diminutive); she adorns herself to please, *baⁱñresk⁸aiⁱ*; 1st [person] *nebaⁱñresk⁸aiⁱ*; I am a girl, *nenaⁱk⁸ksésissi*, 3. *naⁱk⁸ssio*; a French girl, *asenn^stsisk⁸éssis*; a Huron girl, *abémadenäisk⁸essis*, etc.

[FILS. — SON.]

My son, *nnemaⁱñ*, 3. *snémaⁱñar*.

I have him as a son, *nsnémaⁱñin*, 3. *snémaⁱñinar*; I give him [to another], *nsnémaⁱñinkésaiⁱ*, 3. *sn-késaiⁱr*; my little one, *n^ssses*; I have a son, *nsnitaⁱñi*, 3. *snitaⁱñis*; I have him as a son, *nsnémaⁱñin*, *shaghé*.

[FINIR. — TO FINISH.]

Something that is finished, *manéʼré*, [MS 252, 253] 1st [person] *nemanéʼra*.

I believe that his tobacco, e.g., is finished, *nemanéséremañi*.

There is little grain, e.g., in my field, *manét nedakkikkañi*.

I finish with that, I make that the final act, *nemétanaskiʼtən*.

I finish my prayer, *nemétanaskipaʼibaʼtam*.

[FLAIRER. — TO SMELL, SNIFF.]

I smell it, *nekətsimerañisañi*, (inanimate) *damen*; 3. *akst*.

I smell it, *nemerañidamen*, 3. *am*, (animate) *nemerañisañi*.

Smell it, to see whether it is good, *kətsə merañida éri mañigsak*.

The dog smells the bear, the animals [?], etc., *sdahighé*.

[FLAME. — FLAME.] that is, it blazes, *peskəré*, or *sasakəré*.

[FLASQUER. — TO MAKE SLACK, LIMP.]

I slacken, e.g., linen, I smooth it, etc., I make it slippery, *nsasséχámen*.

It has been made smooth, slack, etc., *sasséχañisə*.

[FLATTER. — TO FLATTER.]

I soothe him, *nedasighihañi*.

I say things to him that flatter him, *nedasighiraséman*, or *nəʼrímañi*.

I do things for him that flatter him, *nedasighiraséhañi*.

[FLÈCHE. — ARROW.]

Pointed arrow, *arəs*, *sar*; — with a [barbed] head, *paʼkəé*, *-kəar*. See "Bow."

I pierce him with arrows, *nepemañi arəs*, or *paʼkəé*.

[FLEUR. — FLOWER.]

pəpskəsasək, *ghir*; the trees flower, *sañghibat*, or *sañghibagadsr abasiar*; I will go when the trees flower, *sañghibagakkétsi nemañitsi*; a dried flower, *messipté*; it *messiptétsi*; that tree in flower, *peskəsasək* 'is *abasi*, *ni édətsi peskəsasək*, *peskəsaséghé*.

[FLEUVE. — RIVER.] *síps*.

[FLOT. — WAVE.] *tegs*, *tegsʼak*; a big wave, *kesañitegs*, *ak*.

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[FLOTTER. — TO FLOAT.] That floats on the water, *məskagəhahañi*.

[FLUX. — FLUX (bleeding).]

He has a flux, whether of blood or other, *naʼariné*; 1st [person] *nenaʼariné*; "I have the menstrual flux," says the woman (Lat.), *netsepəghé*.

[FLUTTE. — FLUTE.] *piksañigan*; I play it, *nedereksəétsi*, 3. *arsk*.

[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 *naĩnekʷtsisi*, or *aĩksaĩbékʷkki*; little by little, one at a time, *ési sackʷéssimis*; another time, *aĩsidadamĩsi*; at least once, *tégné pézeksda*; each one time, *pipézeksda*; for the last time, *metsēsara*; for the first [time], *ni aneghi ni sipisi*; a hundred times, *negsdattegsé*, *késseta*; etc.; all at once, *atsisi*. See *atsisi* [in the Particles].

[FOLIE. — MADNESS.] See below.

[FOU. — MAD.]

He is mad enough to do that, e.g., *sdereghikkʷi -asəghin*; I am mad, I have no wit, *nedassghi*, 3. *as.*; I am mad, *nsnaĩdaminé*, or *nsnaĩdam*, 3. *san.*; I speak like a madman, *nsnaĩdsé*, 3. *san.*; I have foolish thoughts, *nsnaĩdamitéhaĩsi*.

[FOLIE. — MADNESS (noun).] *azsgsaĩgan*; that smacks of madness, *azsktaĩgs*.

[FOND. — BOTTOM.]

At the bottom of the water, *araĩmbégsk*; that goes there, *ketaʷré*; of the earth, *araĩmkik*; of the sack, *araĩmnsték*; *atsiʷtasisi*, upside down, head first; *atsiʷtasiʷré*, he falls backward, head first, 1st [person] *nedatsiʷtasiʷra*.

[FONDRE. — TO MELT.]

I melt, e.g., lead, *nessʷksbéssemen*, or *nenskbétsn*; (animate) *-béssaĩ nskbéssemaĩk ssriaĩk*; — fat, *nskbéstaĩss*.

I melt fat, *nesarsípemé*, or *nepemiké*.

I skim it off, once it has melted, *nepemiké*; skim the fat off this fatty meat, *ʷiké*.

Nskekʷamédé pemi — the fat melts.

Nskekʷamésʷ — the ice, or snow, melts in the water, e.g.

I melt it in the fire, *nsnksbéssemen*, 3. *sn.*; in the mouth, *nsnksbéttamen*, 3. *sn.*; the ice melts in the water,; the fire melts, e.g., the candle, *ssksbéʷté skstaikʷtsi*, likewise in the sun, *kizss ʷtsi*.

[FONTAINE. — SPRING.] cold water, *tekepíghe*.

[FORCE. — STRENGTH.]

I use force, I employ force, *nemerkasani*; [MS 256, 257] toward that, because of that, *nemerpkikadámen*.

I make him feel my strength, *nesaĩgrassaniʷtasaĩ*, or *nemerkasaniʷtasaĩ*.

I procure that for myself, on my own (Lat. absolutely), *nedatssítsn*, 3. *sd*.

With all my strength, *érghikkʷisania*.

By force, in spite of oneself, *tsigaĩsisi*.

I hold it firmly, tightly, *nemerkenai*, (inanimate) *-nemen*, *nesaĩgherenai*, (inanimate) *-nemen*, or *nedassanenai*, (inanimate) *nemen*, *ssanen sa*, truly [?] (Lat.).

I am strong, *nesaĩgherisi*, 3. *saĩg.*, or *nesaĩgraĩbaĩ*.

Nesaĩgritéhékaiĩgsn — the name of Jesus, e.g., gives me strength, etc.; 1st [person] *nesaĩgritéhéxai*, I give it to him, etc.

It has a strong odor, *akkʷimaĩgʷat*.

[FOREST. — FOREST.] a place where there are trees, *araĩmakiʷks*, or *abasiʷks*, or *kekaʷkʷiks*.

[FORT. — FORT, FORTRESS.]

fortress, *saʷkaĩrszen*, *nar*; the fort is attacked, *ntaĩsʷ*, or *ntaĩssé*; we attack it, *nenitsnénasé*.

I surround it with a palisade of stakes, *nesa^ʕkaĩrszenáhamen*.

The stakes, the palisade, *sa^ʕkaĩrszenak^ʷémar*; *sa^ʕkaĩrszenahaĩs^ʷ*, it is surrounded with stakes.

I take a fort, *neni^ʕttsn sa^ʕkaĩrszen*.

I was at this [passage incomplete]

I pass over the stakes of the fort, *nebaĩsitaĩdasaiĩ sakarszen*, or *nebaĩsitakaĩrszenahaĩdasé*, *nebaĩsidarikké*
— I pass over a small palisade.

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[FORGERON. — BLACKSMITH.]

One who works with iron, *nsdaragskkét*.

[FOSSE. — PIT, DITCH.]

p^ʷskeni^ʕgan; I make one, *nep^ʷskeni^ʕghé*; I make one, *nsaĩrké*, 3. *saĩ*; it has not yet been made, *éssema saĩrkésn*; when it has been made, etc., *kisi saĩrkémeghé*.

[FOU. — MAD, CRAZY.]

I am mad, I have no sense, *nsnaiĩdam*, 3. *san*, or *nsnandaminé*, the habitual state.

I talk madly, *nedazsgsé*. [see above, MS 255.]

[FOUDRE. — LIGHTNING, THUNDERBOLT.]

Lightning, thunder, *pédaĩghiaks*; — it strikes, falls, *arikté^ʕkasak*, *pédaĩghiaks*.

[FOUET. — WHIP.]

sasémhi^ʕgan; I whip him, *nesasémhaĩ* or *nesasasemhaĩ*, 3. *ʷs*, absolute form *nenasemhsé*; I give him a stroke of the whip, *nenegsda^ʕkamaĩ*; — two (strokes), *nenissá kamaĩ*; three, *nenessákamaĩ*; ten, *metara nekéssakamaĩ*; how many, etc.? *kekéssakameghénasa*?

[Page 258 of the MS. is blank.]

[FOUILLER. — TO SEARCH, RUMMAGE.] [MS 259]

I search, I look for, *nekširasa^ʕtassi*, 3. *ksi*; I search him in the bosom to see if he has stolen, *nekširskámasaĩ kémstenét*.

I search it, by hand, *nekširsnemen*; (animate) *nekširsnenaĩ*, 3. *ak*.

[FOULER. — TO TRAMPLE.]

I trample it underfoot in contempt, *nedakeskámen*.

I trample it, *nesekkikkamen*, 3. *ʷs*, *sekikkariiss*.

[FOUR. — OVEN.]

Where bread is put to bake, *abaĩĩn^ʕaiĩgan*.

[FOURCHETTE. — FORK.]

It is forked, *niketasakšat*.

[FOURMI. — ANT.]

érig^ʷs, *erigssak*.

[FOURRER. — TO STUFF, PUT IN.]

I have stuck a piece of wood into my foot or hand, etc., *nséghitsin*; I pull it out, *nepskšatenemen ééghitsína*; I stuff it in, put it inside, *nepidsn*, 3. (inanimate) *ab*, (animate) *nepi^ʕrraĩ*; into the bosom, *nepimsrin*, 3. *ap*;

put it there, *pimsri*.

[Query: is this from the English word "oven"? — Editor.]

[FRAISES. — STRAWBERRIES.]

meskik̄šiminsak; I go to gather them, *nemas̄né*.

[FRANBOISES. — RASPBERRIES.]

pekeskiminak.

[FRANCE.]

In France, *agañimens^hkik*; a Frenchman, *asenn̄ts*, *tsak*.

[FRANÇOIS. — FRENCH.]

I am French, *nedasenn̄ts̄s̄i*, 3. *as*.

I speak French, *nedasenn̄tsāñd̄éé*.

[FRANÇOIS.]

The village of St. Francis de Sales, *néssasakamíghé*; the people there, *snessasakamighésiāk*. [MS 260, 261]

[FRANGE. — FRINGE.]

Something shredded, *asañgan*; there is some on this robe, e.g., *asañgañs̄*.

[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^htsn*.

I strike a board that makes a noise, etc., likewise at the door, e.g., *nedabakssaghitéhémen*, *kerañgan*.

One strikes there, one must strike there, *abakssakstéhañs̄*.

I strike against the wood, rhythmically, against something — bark of the cabin, *nedabaḡitéhémen*.

One strikes there, etc. — canoe, bark, etc., *abakstéhañs̄*.

I strike against a stone as if to make noise, *nemadahapeskitéhémen* or *netsak̄ahapeskitéhémen*.

I strike with the sword, *nemasaké*.

I strike him, meaning to cut off his head, e.g., *nemasákamañ*.

I strike him, *nedagámañ*.

I strike myself, e.g., the chest, *nederetéhssi*, or *sin*.

I strike wood, iron, etc., *nederetéhémen*.

I strike wood, I chop it, *nedagámen abasi*.

[FOÏNE. — BEECHNUT.]

Fruit of the beech tree, *sats̄ëiminar*.

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[FRÉMIR. — TO SHIVER, TREMBLE.]

I shiver, tremble with fear, *nemañtsipssi*.

[FRÈRE. — BROTHER.] — see Parentée [Kinship].

[FRICASSER. — TO FRY.]

I fry it, (animate) *nedapañ^hkðésan*, (inanimate) *nedapañikðéscmen*; it is fried, *apañ^hkðéss*.

I fry it in the pan, *nesararañpsekðahadighé*, or *nedapankðésighé*.

[FROID. — COLD.]

Pekðaméghen, cold as ice.

I am cold, *nedañbedatsi*, 3. *añb*.

— in the hands, *nedañbedaskiretsétsi*.

— in the feet, *nedañbedaskikátsi*.

— all over the body, *nekesinhaghétsi*.

I am cold when I am lightly dressed, *nekesinérdam*.

The sagamite (corn broth) is cold, *tagðaden* or *tkâi*; the sick person is cold, *kisaskatss*; the cabin is cold, it is cold in it, *tekigamígat*; this robe is cold (thin), it does not keep one warm, *tekéghen*, (animate) *tekégss*; the ground is cold, *tekíghen*.

I pay no heed to the cold, etc., *mañda tégné nemsussgssn añbédatssañgan*.

To be lightly dressed, e.g. to be, etc., *tekéghisi*.

I am sensitive to cold, *nepsskeratsi*.

Psatssak aretañbak, they are cold, they are troubled by it, *nemesatsibena*, etc.; *kemesatsiba kemesatsibañsa é^hto!* [how cold you (pl.) are!]

Tkañbañin, it is cold in the morning, *tkañbansppan tkañbansssa*; subst. *té^hkaiñbak*, *tkañbághé*, *té^hkaiñbakeban*; *tekerañgss*, *tekerañgðí^hré*, it is cold in the evening; subst. *tékerañgðik*, *tekerañgðighé*, *tékerañgðikeban*.

Tekiteba^hkat, it is cold at night, etc.

ðdaganitebi^hkat, *sskanitebi^hkat*, it is not cold at night.

Tekekizekat, a cold day.

Kesitañtebi^hkat, it is warm at night.

[FROMAGE. — CHEESE.]

atsis, *sak*.

[FRONT. — FOREHEAD.]

meskátegðé; my forehead, *neskátegðé*; I wrinkle it, *nedahañtekeskátegðá*; it is wrinkled, *ahañtekeskátegðés*; I have a lump/swelling there, *netsegðarem* or *nedañtekeskátegðéra*; a lump, *tsegðar*.

[From the English word "cheese." — Editor.]

[FRONDE. — SLING.]

For throwing stones, *kekerasnépsdañgan*.

[FROTTER. — TO RUB.]

I rub it with sand to clean it, *nekesañmkipssdn*, (animate) *kipsrañ*.

I rub my robe where there is mud, after having let it dry, *ness^hkðipsdn asesks*.

I rub it with something, *nepesagðatsn*, (animate) *tasañ* or *sañin*.

It must be rubbed, etc., *kesibaripsdañss*, or *sspsdañss*, 1st person *nekesibaripsdn*, or *neda^hsspsdn*, (animate) *rañ*.

Næssañmipsdn, I rub it too much.

Nederipsdn, I rub it.

Psskeripðdé, it is soft/tender enough to sharpen, e.g.; *sañgripðdé*, hard.

ṣasassipsdaṁṣṣ, or *kasibaripsiaṁṣṣ*, or *kesibaripsdaṁṣṣ*, it must be rubbed until it is slippery.

I rub my eyes, e.g., *nenaṁṣenemen*.

One rubs it with, e.g. one puts vermilion on it, *assaṁṣṣ ṣṛaman* or *assnaṁṣṣ*.

[FUIR. — TO FLEE.]

I want to run away, *nekadasaza^cra*.

I flee, I run away, *neksaṁṣi*, or *nekṣaṁṣṣṛsé*, or *neksaṁṣṣṣé*.

I make myself flee (I flee in haste), *neksaṁṣṣṛaṁṣi*; I make him flee, *reks*; I make you flee, *ssri*; you make me flee, *ssrer*.

I catch up with him, I join him, on the way, *nedatm^tkasāṁṣi*.

I flee in such a way that no one will find me, *nepesetssṛsé*.

I flee sin, *nekṣaṁṣṣdamen*, *matsenasakessāṁṣgan*.

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, *nekarabeskasāṁṣi*, or *nekarabaṁṣibamaṁṣi*; 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, *nekṣaṁṣiktsn*.

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[FUIR — continued.]

I flee from him, avoid him, without his knowing where I am going, *nepesetssṛaṁṣi*.

[FRUIT.] [MS 262] The fruits of the trees: —

Atebimin, *nar*, big like large peas, red.

Atokṣimin, *nar*, good, small, black.

Meskikṣiminse, *sak*, strawberries.

Ibimin, *nar*, red, poor (low quality).

Kepeskimin, *nak*, raspberries.

Négaṣaṁṣmkṣimin, *nar*, like large peas, black, mulberries (*meurons*).

Ketsirsmen, *nar*, black, good, big as the thumb.

Pemsāimin, *nak*, black.

Pesésimen, *nar*, good and big like plums.

Pessrimin, *nak*, black.

Masimin, *nar*, red, small.

Paṁṣbeséganimin, *nar*, good.

Pṣṣkṣé, *kṣar*, red, tart, bitter.

Taraṁṣimin, *nar*, small, black, poor.

Sa^cté, *tar*, fresh, not yet dry; when they are dry, *sikisa^ctar*.

Éspaksse, *sar*, or *mesemenes*, *sar*, they resemble the *sa^ctar*.

ṣṣaghirsmenesak, grapes.

Tsighen, *nak*, apples.

Kaṁṣakṣimin, *nak*, plums.

ṣaṁṣibimin, *nar*, chestnuts.

stssimin, nar, beechnuts.

Asebaïmskâéminar, gooseberries.

The fruits of the ground: —

Pen, nak, groundnuts (earth-pears); the tool (iron) for digging them, *tasán, ma neda^ctasán; sisaïssaïss, ksk,* or *sisaïsi bagastaïss, kérepip⁸nesékadaïss*, 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*.

Adsäds, sdäak, long, like a stick in the middle, sweet.

Mekssit, tar, big like filberts, or ground beans.

Kaïts⁸, tssak, small roots, on which there are things like knots.

Nsrépen, nak, big and long, almost as they should be.

Matsipenes, sar, big and small ones, they are good.

Pesâipen, pesâipenak, garlic, etc.

Pesâiss, pesâipsgss⁸, it smells of garlic, with a strong, acrid odor, etc.

They are ripe, good to eat, *atsi^ctar*, (animate) *a^ctss*; or, not yet ripe, *édðtsi atsi^ctek*.

They are still hard, not yet good, etc., *skaretsisar*.

When they will be good, e.g. the blueberries, *sa^ctar étsitéghé*.

I go to gather, to pick them, *nemasiné*, or *nemasisi*.

It bears fruit, *saïg⁸*; good fruits, *srisaïg⁸*.

[FUMÉE. — SMOKE.]

[FUMER. — TO SMOKE.]

It smokes, *pekedäë*; there is a great deal of smoke, *pemipekedédék*; quickly, urgently, *si sisaïsi bagastaïss*.
[MS 263]

I am bothered in the eyes by the smoke, *nepekesi*.

The smoke makes me cry, *nem⁸skisebikðanérsi*.

The linen gets smoked, *sisaïssatétsi is*; it will get smoked while drying in the cabin, *sisaï^cssaïss, kérepi penesé kadaïss*.

It is blackened by the smoke, *sisaïsig⁸*, it is yellow (from smoke).

[FUMIER. — MANURE.]

One puts manure on the fields for, etc., *pakkikkaïñ*; I put some, *nedapkikkaïñ*.

[FUSIL. — GUN.]

peksðañdi, ar; I load it, *nepitkazéhsé*, 3. *pit*, or *nekakazésé^ctsn*, 3. *kakazésé^ctsn*; I fire it, *nepeskam*; at him, the same. See "Tirer" [To shoot]. I test it to see whether it shoots straight, *neksâkðétsiadassé*, 3. *kâa*; is your gun loaded, is there something in it? *kekakazését^cénasa*? yes, there is something, it is loaded, *kakazésé^cté*; if it should break, *p⁸skðiasighé, p⁸skðias⁸*, or *taraghiáss*, or *temiáss*, it breaks, etc.; *aïrasaraghessen*, ...

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[FUSIL — continued.]

... it did not catch fire; *aïrasaïkeré^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]

asbařimskšéminar; red ones, *messiminar*.

[GAGE. — PLEDGE, STAKE.]

I give this as a pledge, *negheretsn*; to him, *negheretásari*, or *sařin*; I take them back, *nsiksnemen*.

[GAGER. — TO BET, WAGER.]

I bet against you, let us bet, *ařimadřda*, or *tařisadřda*.

[GAGNER. — TO WIN, EARN.]

I have won, *netemhšé*, or *negahšé*, (animate) *negahšari*, (animate) *netemhari*.

They are all good, there is not one that is not, etc., I bring back good ones, etc., *ňřihara*, *nemessdam*, *pězeksda nederakkann*; two, *nenisřram*; three, *nenesřram*, *niésram*.

Nedénési, there is only [one?] black or white one, all the others are, etc.

Nemessdam, there are two of them, etc.

Nenisram, I bring back two of the same at a time, etc.; three at a time, *nenessram*, *niésram*, etc.

[GALETTE. — FLATCAKE.]

abařin, *nak*.

[GALE. — SCABIES, MANGE.]

meghi; I have the mange, *nemeghisi*, or *nemanegakiřa*.

Psakédar, a kind of leprosy; *psakédénereks*, he has it, etc.

[GANT. — GLOVE.]

Mittens, *meretsés*, *sar*. See "Mitaines" [Mittens].

[GARDER. — TO KEEP, GUARD.]

I keep this, *nenénaséřdamen*, (animate) *nenénaséřmaři*; for him, *damasaři*; by watching it, *nenénasařibadamen*, (animate) *-bamaři*; in mind, *nekeritéhařidamen*, (animate) *-hařimaři*.

I keep food for him, *nedakřtsenemasari*.

I keep this with difficulty, I take pains to keep it, *nesaaghéssi*; *nesaaghéssinéban*, I have suffered [in doing so], whether from cold, etc., etc.

I guard the cabin, *nekesenasighé*, *nekesenasigan*, *sasan*, *nstřghé*, or *nekesenasasé*, or *nekesenasitařisi*; one says, concerning the child (Lat. *de puero*), e.g., *nekesenasihari*; take care what you are doing, *sařktéstokkan*; it is given to me free of charge, *nemégatséssámeghé*.

[GARÇON. — BOY.]

šskinšs, diminutive *šskinšssis*; I am a boy, *ňšskinšssisěi*; orphaned of father or of mother (Lat.), *kiabes*, diminutive *kiabřmis*; unmarried, *kikařibé*.

[GARGARISER. — TO GARGLE.]

I gargle, *nekesesedřna*. [MS 268, 269]

[GÂTER. — TO SPOIL.]

I spoil my robe, e.g., etc., *métassesəkê'é'rée* or *tetaraghi'rré nedassé*; that is spoiled, rotten, e.g. meat, etc.; it stinks, *arikkañin*, subst. *érkañghi*; *arikañik arikañgak añmpteggak*, the wild geese are spoiled, etc.

That is spoiled, *anahsé*, or *ééghitañssé*; let no one spoil it any more, nothing that spoils it, e.g. the canoe, *meesak séghits'kits charspé-srags*; *pesâisen*, that is spoiled, this meat is rotten; *nepesaimerañdamen*, I sense that it is spoiled; *nsékarokké*, 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'pañtsi*, 3. *pañts*; with my right hand, *nedarenakäisi*; sit down on my left, *pañtsisi aragñisi 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, *nebabésgátsi*; the nose, *nedagšatsitanitsi*, *nedañbedasskitanétsi*; the face, *nedañbedasskigšétsi*; the ears, *nedañbedaskitasagšétsi*; that is frozen, stiffened, *tagšaden*, (animate) *tagšats*; the ...

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[GELER — continued.]

The river is (open/flowing), *kebaden*, *kisaden*; it is not, *mañda kebadenñi*; it is entirely frozen, *tsitsamáden*; *kasaden*, *kasadenšr*, *kasadenšgak*, the grain is frozen; of that kind (Lat. *de nobili*), *kasats*, plural *tsšak*, *tsšgak*.

[GÉMIR. — TO GROAN, MOAN.]

I groan, *nekesäapañisi*; — after her, e.g. a child after its mother, "I am held by longing for her, I groan for her" (Lat.), *nekesäapañis'taxañi*.

[GENDRE. — SON-IN-LAW.] — see "Parens" [Kinship].

My son-in-law, *nedaršsseks*; I am his son-in-law, *nesšr*; I come to be his son-in-law, *nenañtsesšremañi*.

[GENOU. — KNEE.]

I am on my knees, *nedatsitgšakégan'bañi*; I get down on them, *nedatsitgšakébi*.

[GÎTE. — LAIR, DEN.] [MS 270, 271]

The lair of the moose, etc., *mšs akañdi*.

[GLACE. — ICE.]

pekšâm; on the ice, *pkšamik*; there is some, *pkšañmishio*, or *mšo*; the river is covered with it, *pessaniaršks* *pkšam sipšk*; the ice breaks, *pesigheregñi'rré pkšâm*; the ice melts in the kettle, *pekšañm*, *nškebéss*, *métbéss*, it is melted; *šskisaden*, it freezes — that is, the first ice that forms, which is not yet strong; I pierce the ice, *nedañhebé*; I make a hole in it to kill the beaver, *nepekšamaha*; I walk on the river ice, *nebemkñi'rra*, or *nebemkñi*; *nesenstkñi'ra*, I go, etc.; along the edge of the ice, *senstkñi'ra*; the ice is strong enough to bear weight, *sañigráden*; the ices melt, they go off down the river, *pemeregñitañin*; at the melting of the ices, etc., *pemeregñitághé*; it goes off, *pemeregñi'tañin*; the riverbank is iced over, *assebaskšaten*; the men are stopped by the ice, *kesañdereksgskarenañibak*; *nekesañderkšgš*, 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 nedakñitsin*; I slip while walking on the ice, or *nšzassañm*; the ice is extremely slippery, *šasassé*; 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, *nepskðanskéhighé*, or *nesiñ kañinar ʝrir*; one sorts them, etc., *kðañikðéañisʝar*.

[GLISSER. — TO SLIP, SLIDE.]

I fall while slipping, my foot failed me, *nʝsasitékkam*; I make him slip and fall, *nʝsasitékkasari*; I slip on the ice, *nedaskéhipʝsi*, 3. *skéhipʝsʝ*; that is slippery, well polished, *ʝasassé*; *ʝasassépsdañisʝ*, one rubs it to make it slippery, well polished; the road is slippery, on the ice, *ʝasasserègðé añédi*, or *ʝasassé*; this sack, bundle, etc. has slid off from on top of the other, etc., *atebiʝré*.

[GLOIRE, GLORIEUX. — GLORY, GLORIOUS.]

I am glorious (I glory in myself), *nebañiredʝn*, or *nebarañibai*.

I have thoughts of glory, etc., *nebañirañibaitéhañimesi*; I glory in that, *nebañirañibaiʝtʝn*.

[GLUANT. — STICKY.]

pesagðé, (animate) *pesagðisʝ*.

[GOUFFRE. — CHASM, PIT.]

Naturally made, etc., *tasakamikʝ*; I fall into it, *nepeniʝra*; *pekʝakamikʝ*, the pit — a hole that men make.

[GOUME (Gomme). — GUM, RESIN.]

pekʝ; there is some, *pekʝio*; I take it off the tree, *nemanikðé*.

[GOURMAND. — GLUTTON.]

I am a glutton, *nñighiñripi*, *nedaʝsiʝpi*, or *nemétañitsiðriʝpi*; I look for the good pieces, *ʝiʝké*, e.g., etc.

[GOÛT. — TASTE.]

That tastes good, *ʝripʝgðat*; tastes bad, *matsipʝgðat*; that tastes of bread, *abañinimañgðat*; I take it in by tasting, *nenitétamen*; I taste it to see if it is good, *nekʝtadámen* or *nekʝtsiʝtamen*, or *nekʝtsiʝtʝn*, (animate) *nekʝtsiʝpañi*; I find good taste in it, I take pleasure in it, etc., *nñigatamen akʝbi*, e.g. or *nñighessemi*; I find in that the taste of sugar, *nesʝgariʝtamen*. [MS 272, 273]

[Query: is this not from the English word "sugar"? — Editor.]

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[GOÛT — continued.]

I find it has a different taste, 3. *sder.*, or *nepirsiʝtamen*, 3. *pir*.

I find it tastes of bear, *aséssiañiké nederítamen*.

Nederiʝtamen, I find it has that taste.

I taste, sample the food, *nedakʝtsiʝtamen*, (animate) *nedakʝtsiʝpañi*.

Nedakʝtsiʝtamasañi, I give him the rest, etc.

Mañda nesésiʝtamssn éripʝgðak, I do not know what taste that has, I am congested (with a cold), e.g. I taste nothing.

Nesésiʝtamen or *nensʝtamen*, *éripʝgðak*, I know what the taste is, etc.

[GOUVERNER. — TO GOVERN.]

I govern, *netebérghé* or *netebérdam*; that, *netebérdamen*; him, *netebérmañi*, etc.

Mařida netebéřdamařighésn, 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, *nemétsikasařinař* or *nemétsikasařibehař*; *nemétsipasařibehsgs*, he scratches me, etc.

I scratch his face, *nepesagigôénari*.

[GRAI. — WHETSTONE.]

A stone for sharpening, *ki˚tadařigan*.

[GRAND. — BIG, TALL.]

I am big, *nemeseghir*, 3. *meseghir*, 3rd person plural *meseghirsk*, *rsbanik*, subst. *méseghirek*, *reghé*, *mémeseghirsh sdit*, *meseghirshsdidé*, etc.

I am also as big as that, *netétebákssin is*.

Tsařsekkéssařinkao késseta erghikksk, *ki, ni éreghirek kizôs*, the sun is ... as big as the earth. [see below, MS p. 275, "Grand."]

[GRAIN. — SEED.]

Seeds, *skaniminar*.

[GRENIER. — GRANARY, ATTIC.]

spemsagsk.

[GRAISSE. — FAT, GREASE.]

pemi; marrow fat, *sin*; bear fat, *aséssæssipemi*; moose fat, *mssipemi*; seal fat, *akikôřipemi*; fatty meat, that is, it is nothing but fat, *si˚ké*; the animal is fat, *si˚kasio*; — lean, *pařigôésags* or *kakésags*; I cut it into pieces to render it, *nesegssemen*, (animate) *nesekssař*; 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, *nepemisittsn*, (animate) *nemsihař*; on the body (Lat. *in corpore*), *nemsinař*; on the head (Lat. *in capite*), by hand, *nemsisi*; I grease it for him, by hand, *nemsinař*; I grease, e.g., shoes, etc., *nemsèghihémen*; grease them! *mëéghihé*.

[GRAISSER — continued. — TO GREASE.]

I grease myself, I spoil my clothes, e.g., with grease, *nepemihssi*.

I grease my body, e.g., *nemsihssi*.

[Page 274 of the MS. is blank.]

I grease my hands, *nemsirctséssi*. [MS 275]

My hands are greased, *nepemiřetsa*, 3. *pemiřetsé*.

One greases, or, it must be greased, e.g. the shoes, *mségghiařissar*; I degrease it, *nekassipemékámen*. [see above, "Dégraisser" (To degrease).]

One fattens the land with manure, etc., *pakkikařin*; I fatten it, *nedapkiké*.

[GRAS. — FAT (adj.).]

The moose, etc., is fat, *si˚kaë*; lean, *ařiraëss*.

I am fat, *nsi˚kař*, 3. *si˚kaë*; I am lean, *nedařrahssi*.

I am so misshapen from being fat, *nepirsigaïmi*, 3. *pir*.

[GRAND — continued. — BIG.]

I am big, *neksnáʔkssi*; that is (big), *messeghiʔksn*.

That man is big, *messeghir arenaïbé*.

I make it bigger, *nemeseghiksiʔtsn*.

[See above, MS p. 272, "Grand."]

[Graton (Cracklings). — see below.]

[GRATTER. — TO SCRATCH.]

I scratch myself, on the body, *netsitsighēnesi*; the head, *netsitsigaïdebénesi*.

I scratch, *netsitsighi*.

I scratch myself where it itches, *neketseka-* ...

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[GRATTER — continued.]

Madam scratches her fingernails (?) all over her body, *tsitsigsarīn*.

I scratch myself there, *neketsekikasarīnesi*.

[GRATON. — CRACKLINGS.]

sikāébétté, *-ttéghir*.

[GRATTE. — SCRAPER.]

An instrument for scraping hides, *kakhigan*.

[GRATUITEMENT. — FREE OF CHARGE.]

I give it to him for nothing, *nepissimiʔraï*.

[GRAVER. — TO ENGRAVE.]

I engrave on wood, *nederaʔkssighé*; on bark, that is, I engrave a figure, *nederikāhighé*.

[GRÊLER. — see below.]

[GRÈVE. — RIVERBANK, SHORE.]

The bank on this side of the river, *sitemek*; I come from there, *sitemeghé*, *nsm*, or *nsdssué*. [see below, MS p. 277, "Grève."]

[GRÊLER. — TO HAIL.]

It hails, *siʔksrâi*; if it hails, I stay put, *siʔksraiʔghé nedâpi*.

The grain is hailed on (damaged by hail), *ʷkskibaghitékamenégar siʔksrâi skamsnégar*.

Hailstones, *pegsan*, plural *pekāamak*.

[GRÊLOT. — SLEIGH-BELL, RATTLE.] [MS 276, 277]

Indian rattle, or French one, *éssabaïsanépsdék*, plural *-psdéghir*.

[GRENOUILLE. — FROG.]

tsegāares sak.

[GRÈVE — continued.]

sitemek sitemeghé, I go there, *nema^ctañibé*.

[GRIL. — GRIDIRON, DRYING RACK.]

abeméksañgan.

A wooden rack on which oysters and fish are dried, *kesásañin*, plural *nak*.

[GRILLER. — TO GRILL, ROAST.]

I grill, e.g. an eel, meat, *nepesa^ckgšabañin*.

I grill meat without a spit, *nedabésañin*.

I singe off the animal's hair, *netsákesañi*.

I grill a fresh fish, *nedabamési*, or *nedabañin* or *nedapssi*; a dried one, *nedabagšañinási*.

I roast Indian corn, *nedabimisi*; meat (flesh), *nedabésasi*.

[GRIMACES. — GRIMACES.]

I make faces, *nemañmaskigšétassi*.

[GRIMPER. — TO CLIMB.]

I climb a tree, *nederañidasé*; quickly, *nederañidasé^crra*; the bear climbs it, *arañidasé asésses*.

[GRINCER. — TO GRIND (the teeth).]

I grind my teeth, *netsi^ctamañibidési*.

[GRONDER. — TO SCOLD, GROWL.]

I scold, I am angry, *nemšksérdam*; I scold him, *nemšksérmañi*.

[GROS. — BIG, THICK.]

That is thick, e.g. wood, *mesakšat*, subst. *mésakšak mésakšké*; *sdamañi mesakšš*, the tobacco is thick (strong); a large cave in the rock, *arañimapesks*.

How thick they are, e.g. the *penak* (ground-nuts), *tañinenasa sdereghirenañi*; singular (animate), *tañinenasa sdereghiren*; singular (inanimate), *tañinenasa arighen*.

It is as big as a wild pigeon (*tourte*), *présghé érghirsk*.

Isba arghíksghé, if one gave me, e.g., one as big as that.

Big, *mesakšat*, (animate) *mesákšš*, or *mesegs*; small, *pisegs*; this woman is big (pregnant), ready to give birth, *messigañis*, 1st person *nemeskañis*; I am pregnant, thus, *nespikkañigša*; *nedarenskke*, "I have a man (child) in my belly" (Lat.); "I have the menstrual flow" (Lat.), *netsepíghé*.

[GROSSIÈREMENT. — COARSELY, ROUGHLY.]

I do that roughly, *mañimañigšisi nederi^ctsn* or *nemañimañigšic^ctsn*; to him, *nemañimañigšihañi*; speaking to him roughly, *nemañimañigšimañi*.

[GRUE. — CRANE.]

tarégan, *tarégañik*.

[GUÉRIR. — TO HEAL, CURE.]

I am healed, *nedé^ckšamaresi*; *nšrañibé^ctterañi*, I relieve him, he benefits from the medicine or the prayer.

I heal him, *nšrañibési^cχañi*.

[Pages 278 and 279 of the MS. are blank.]

[GUÉ. — FORD.]

I cross the river at the ford, *nébi^ckagaissghé*, [MS 280, 281] *kisipukagaissghédé*.

[GUERRE. — WAR.]

War, *mattanbeks*; I go to war to gain land, a village, wealth, etc., *nenspéssékadamen*; I go to war, *nenspéssé*; I come back from it, *nedañbinspéssé*; against him, *nenañskasañ*, or *nekadsnarañ*, 3. *snañs*; ...

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[GUERRE — continued.]

I make the war-kettle boil, *nesa^ckkara*, 3. *skáre*; who is it that makes the war-kettle boil? *asenni é^cto sé^ckarañt*?

I want to undo him, to capture the enemy, etc., *nekadsnarañ* or *nenañskasañ*; the warriors, *mattañbégñi-arenañbak*; I am one, *nemattañbégñi-arenañbañ*; I understand well how to make war, *nenitasatañbékské*.

Nenañtemassibena, we go to help them, etc.; they, *nañtmassëak*.

The war devours us, undoes us, *nemshsgéna mattañbëks*.

[GUEUX. — BEGGAR, WRETCH.]

I am a beggar, wretched, *neketemañghesessi*.

H.

[HABILLER, DESHABILLER. — TO DRESS, UNDRESS.] [MS 282, 283]

I get dressed, *nəressshi* or *nərékresin*, 3. *srékresin*.

Nedaneskamakkañ, 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, *neḡéssébags^csin*, or *nedañbiasi*.

I am dressed in black, *nemikazéssésé*, 3. *mkaz*; in white, *nsañbégnañham*; in red, *nemskëégnaham*; in yellow, *nsisañsignaham*.

I make a garment, a robe,, *nedapskðanasé^cké*. See "Robe."

I am lightly dressed, it is because of that that I am cold, *nekesinátsti*.

They go about dressed like the dead, *nemañ sdañnañ mamétsinétsik araséséhedit érsésétsik*.

I am dressed, but I am not girded (belted), *neséssébágssin*.

Nekesinerdam, I am not glad because of the bad weather, that is, this bad day makes me sad, etc.

[HABLER. — TO BOAST.]

I boast, *nepissañ^ctsemi*, 3. *pis*.

[HACHE. — AXE.]

temahígan; my *axe*, *netemahígan*, 3. *st*.

I have none, *mañda nstemahiganisi*.

[In the Delaware language, *tamahican*; in Mohegan, *tamahican*; and hence in English, "tomahawk." — Editor.]

I break it, chip it, *nséktétsn*; who broke this axe? *asenni Séktañ^cgssəa séghétemahigané*? Has it broken? It is broken, *sé^ctéssen*; through the middle, *pəsketéssen*.

I put a handle on it, *nenassákðadsn* or *nsəsidaksikkañ* or *pekagañisi*.

I take the handle off it, *neketsésitakðéhadñ* or *neketsesida kðétsn*.

[HACHER. — TO CHOP, MINCE.]

I chop it, cut it into pieces, *nesesegsketéhémén*; the flesh, *nesegskésa^hktéhémén* or *nskkésaghitéhémén*; *nesegssemen*, 3. *sseg*., I chop meat, etc., (animate) *neségssañ*, 3. *ss*.

[HAINE. — HATRED.]

I give him, inspire in him, hatred of his (former) custom, *netesérdamasañ érkamighesit*.

I inspire it in him for his idol, e.g., *netesérdamasañnar*, etc.

I give, inspire, hatred, *netesérdamasi*.

[HAÏR. — TO HATE.]

I hate him, *netsibaghitéhaïdamen*; him, *netsibagitéhaïmañ*, *netesérdamen* or *nematsérdamen*; him, *netesérmañ*.

[HALEINE. — BREATH.] — sharp/piercing breath, *tsaigañ* or *megss*.

[HALENER. — TO BREATHE ON.]

I breathe on him, while striking him, e.g., *nertésémstasañ*.

[HAMEÇON. — FISHHOOK.]

mkíkan, or *tasapenígan*.

[HARANGUER. — TO MAKE A SPEECH.]

I make a speech in council, at the feast, [MS 284, 285] I am heard from afar, *nspétañgssi*, 3. *sapétañgssø*.

Give a speech! (imperative), *sapétañgssi*.

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[HARANGUER — continued.]

I do not know how to make a speech, *mañda neni^htañsisapétañgssi*.

I make a speech while walking through the village, *nepemetañgssi*.

Tsibaghitéhési nangs eritéhansit herode sankasi métsinéhedits messisi asansisak nisigaden øtsi erenanbaisik nikanbi ari neba setsi kiradén^hret, etc., *mssak tegné pezeks kætsetéhakéks temitéhsks tzatsébesøks pesi^hktóhsks nega tanne kirsansa erihegs, sa tami nrsks nenémañ*. [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^hχsdsn*, (animate) *nedé^hχsrañ*.

I raise it, put it higher, *nedaspigsnemen*, (animate) *nedaspigsnañ*.

"Pull yourself up," said to one who is lying down, *spigssi* or *sin*, or *spesin*, 1st person *nedespesin*, 1st person *nedaspigssi*.

The fish, e.g., leaps up out of the water to take the air, *ékedas*.

This stone, e.g., that one throws, goes too high, *ssañmi-spi^hré*.

The cabin is tall, *spigañs*; how tall it is, *ni éspigañnik*; low, *tassigañs*; how low it is, *spigañnitsga, ni tépsigañnik, ni tabassigañnits*; it is low, *tsatsighen*.

It must be tall, e.g. this wood that one wants to make into a bow, high up, e.g. □, *msspaighenañiss, spaighenañss*; low, *tabassaighenañss*.

[HAUTEUR. — HEIGHT.]

How high should it be? *tañni spaighenañss? ni spaighenañsik*, that is how high it is.

[HÉLAS. — ALAS.]

sé^ˈkénaŋs or *agaié*, *aghé*, *aghia*, etc.; it is used in various ways (Lat.).

Nesé^ˈkaérdam, I say "alas"; one says it, *sé^ˈkaérdaŋs*.

Nesé^ˈkaérmai, I say "alas" over him, concerning his person.

Alas, *aghè*, *agaie*, *aghia*, etc., terms of complaint, of suffering.

Nedaghihaŋimi, I say *aghé*.

Nesisaérmi, I cry out, I fear some misfortune, disaster, accident, etc.; *sisaérms*, one says likewise of a sick person (Lat.).

Éksisisaérnn 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^ˈksar; the place where there is some, *meski^ˈks* or *meskiksi^ˈks*.

I pull it up from the field, *nemaséskenighé*.

I cut it, *nemanéskiköé*.

I set fire to it, *netsakesaŋsé*, *netsakesemen*.

The grass grows, *saŋkskat*.

It is halfway to what it should be, *néranskat*.

It is at its full height, *sénmskat*.

There is grass, e.g. in my field, *sanasköé*.

There is some in the fields, *sanasköégar kikkaŋinar sénésköéghir kikkaŋinar sritshsdits*.

[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, *nemiraŋinégar nematsessémegar*.

[HEUREUX. — HAPPY.]

I am happy, I live well, nothing is lacking to me, *nəriarenai^ˈbai*.

[HEURTER. — TO STRIKE, BUMP INTO.]

I bump into a stone, *nssasapskaham*; against the door, *neda^ˈsabessaghité^ˈhémen*; it is also said of other things (Lat.).

[HIDEUX. — HIDEOUS.]

That is hideous, *tsibaghinángsat*, *gəgə*. [MS 286, 287]

I am so, *netsibaghinaŋ^ˈgssi*.

[HIDROPIQUE. — DROPSICAL.]

I am dropsical, *nepessaŋnbé*, *nedepessanebaŋin eto ssegōinaŋgan*.

[HIER. — YESTERDAY.]

sraŋsé. See "Tems" [Time].

[HIPOCRITE. — HYPOCRITE.]

I am a hypocrite, *ketzasai nepaŋiba^ˈtam*, or *nəskitsipaŋiba^ˈtam*.

[HISTOIRE. — STORY, HISTORY.]

nañnegañinañtsemsaigan.

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[HIVER. — WINTER.]

The winter we are in, *pebsn*; the past one, *pebsné*; the coming one, *pebsghé*; the middle of it, once one is in it, *nañsipən*; it is very harsh, *akñi'pən*, or *tñi'pən*; it is mild, not harsh, *sdagani'pən*.

[HIVERNER. — TO WINTER, SPEND THE WINTER.]

I winter with him, *nepebsnapinéna*.

I will stay in the village through the winter, *nepebsnabin sdénék*.

Minasipən, it is as if it were another winter, seeing it snow, e.g., etc., or *stsitasipən*.

Baiémipən, the winter lasts a long time, is very prolonged.

[HOMME. — MAN.] (Lat. *homo*)

arenañbé, plural *ak*; (Lat. *vir*) *séenañbé*, plural *ak*.

I am a man without any fault, *nepékkaiñbäi*.

I have no wit, I know how to do or work at nothing — said by a man, *nenanañbasaiñbäi*; said by a woman, *nenanañbaseskñbäi*. [see above, "Esprit" (Wit/Spirit).]

You are not a man, you are a beast, *areni aséñni kia*.

A young unmarried man, *kigañbé*; a married one, *ketsdé*.

A man who is carefree, who worries about nothing, *pañgñi-arenañbé*.

A married man, *ssirdam*. See "Marié" [Married].

A man who has two wives, or a woman who has two husbands, *niss'kasé*, 1st person *nenisñ'kasa*.

[In the Delaware language, *lenápe?* — Editor.]

[HONNEUR. — HONOR.]

[HONORER. — TO HONOR.]

I honor him, *neksñssitsn*, (animate) *neksñssihaiñ*.

I am worthy of honor, *neksñssihíggssí*.

I am, together with him, worthy of honor, *neksñssihigñssmañ*.

I fear him, *nenañneksitérmañ*.

[Page 288 of the MS. is blank.]

[HONTEUX. — ASHAMED.] [MS 289]

I am ashamed, *nedagatsi*, 3. *ag*.

— of having nothing to repay him with, *nedagatsi*, *mañda kéggñi nañibi méggssa*.

I shame him, I put him to shame by my example, *nedagatsihaiñ*; you shame me, *kekagatsíhi*, etc.; I shame you, *kedagatsihsr*, etc.

I shame him by words (Lat. *verbis*), *nedagatsimañ*, 3. *sdag*.

I am ashamed of that, *nedagatsiketsn*, or *nedagatssañdamen*.

I feel no shame at all, I do not trouble myself in the least about the shame someone might try to put on me, *mañda tégné nemsñsgssn agatssaigan*; nor about the cold, *añbedatssaigan*.

[HOQUET. — HICCUP.]

I have the hiccups, *neghetépsri*.

When one has it only once, one says (Lat. *dicitur*), *neps^ckšhada*.

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, *neps^ckšahadasésaṇi*.

[HORREUR. — HORROR.]

I am horrified by that, *netsibaghitéhaṇi^cdamen*; of him, *-haṇimaṇi*.

[HORS. — see "Dehors" (Outside).]

[HOUE. — HOE.]

Spade, hoe, *arakéhigan*.

srighenba pétaséghe, kederekéigansaṇi, etc., you (pl.) would do well to bring your hoes, etc.

[HUILE. — OIL.]

Grease, *pemi*; I oil it, *nemsèghihighé*.

[HUITRES. — OYSTERS.]

Shellfish, *éssak*.

[HUMIDE. — DAMP.]

That is damp, *kakaṇmké*; it is not, *maṇda mssbékaṇmkési*, (animate) *nekeséghisaiṇi*.

That is cold, *tekéghen*; I dry it, *nekesabéghisemen*.

[HUMILIER. — TO HUMBLE.]

I humble myself, *nensdäéresi*, 3. *nsd*.

[HURLER. — TO HOWL.]

The wolf, or the dog, howls, *tarokšéss, sghiké, sghiraṇi asennir*.

[Pages 290, 291, and 292 of the MS. are blank.]

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I, J.

[JALOUSIE. — JEALOUSY.] [MS 293]

I have thoughts of jealousy, *nedaskasétéhaṇi*.

[JAMAIS. — NEVER.]

maṇdahatsi.

[JAMBE. — LEG.]

My leg, *ṇekaṇit*, 3. *skaṇit*. See "the parts of the Body" [p. 133]; I have broken it, *gaṇidétéssin*; I have swollen it, *nemagsigaṇida*.

[JAPPER. — TO YAP, BARK.]

The dog yaps, *tarokšéss*, or also *zaskadéms*.

[JARDIN. — GARDEN.]

ki^ckaṇin, sda^cki^ckaṇin or *nebizsnki^ckaṇin*.

Garter, *kikanaibi*, plural *ar*; of porcupine (quills), *kañisiañibikikanaibi*; I tie it, *nekikiganaibisi*; I untie it, *nedaampksiadsnar nekikiganaibiar*.

[ĪEUX. — EYES.]

tsisegsr, singular *tsisegs*; my eyes, *netsisegsr*.

I have good eyes, *nāṣṣarañraghigṣa*.

I have bad ones, *nemamatsañraghigṣa*, or *nesasinigṣa*.

I have red ones, *megsiketséʿrar netsisegsr*.

I have a soreness there, they smart, *nepṣṣkigséné*.

Something has gotten into it, *nebesri*, 3. *besrirs*.

I have some dirt in the corner (of my eye), *nemamerígṣa*; one who has small eyes, *babisañraghiks*; they (pl.), *bébisañraghiksaiṣik*, 1st person *nebabisañraghikṣa*; I have big ones, *nemañimesañraghigṣa*.

[MS 294, 295] I blink my eyes, *nepeseghigṣeasi*.

I open them, *nepeskṣadasaibi*, 3. *bes*; I close them, *nebeskigṣési*.

I gouge them out on him, *nepṣkañraghiksénai*, or *neghédañrakigṣéhai*.

I keep my eyes on him, I do not lose sight of him, *nenénasañbamai*.

I pour some liquid on him, e.g. into the eyes, to cure them, *nessgnigṣesai*; on you, *kessgnigṣésr*.

I try on shoes, stockings, I put them on to see if they fit well, *nekstkámen*; likewise a coat (*justaucorps*), robe, or shirt, *nekstagṣin* or *nekṣtsiagṣin*; a shirt, *nekstagṣin* or *nekstkasañ*, *nekṣtsiagṣin*.

[JETER. — TO THROW.]

I throw water, I sprinkle, on that, *nederebéghiadsn*; on him, *nederebéghiadasai*.

To sprinkle him, e.g., *arebéghiadiṣan*.

I throw it, said of both animate and inanimate, *nederakkañ*.

— from the top downward, *nepenakañ* or *nenesakkañ*; from the bottom upward, *nedasbigṣakañ*.

I throw it into the water, *netsaṣpakkañ* or *netsaʿpakkañ*.

I throw myself down from above, *nepenikedañ*, 3. *penikedas*.

I throw water on him, falling in a faint (weakness), *nedakakssímai*.

I throw myself, rush upon him, *nekṣirdasañ*; he upon me, *nekṣirdaṣṣin*.

I throw something at him, *nederáʿkésaiñ*.

I throw it into the fire, *neketesénemen*.

Throw that to me! *nañisdakési*.

I throw the water out of the canoe, *nessinebékkamen*, or *nedaʿḡigañ*, the water that is in the canoe.

I spit it out of my mouth, *nessgarátamen*.

I throw that out by pouring, e.g. the water from a kettle, etc., *neṣkahadsn*, (animate) *neṣkaharañ*.

He throws himself into the water, *ni ṣtsapitéssinen*.

I throw it against him, *nederakkésaiñ*.

I throw it on the ground (inanimate and animate), *nekibaʿkañ*, plural *nekibaʿkañnak*.

I throw it against something, "I dash it (against)" (Lat.), *nekṣakstéʿsímai*.

I throw it into the fire, *neketsénaiñ*, (inanimate) *neketsénemen*.

I throw it into the water, *netsaʿpakkañ*, (animate) *netsaʿpakkañrañ*.

I throw myself down from above, I let myself fall, *nepenikdañ* or *nnesikdañ*.

[JETER — continued.]

Kṣaṇṣakkaṇ is, *kṣaṇṣakkaṇa*, 1st person *nekṣaṇṣakkaṇ*, one throws it onto the dump, abandons it, etc.

[JEUNE. — YOUNG.]

My young people, *nṣskinṣsemak*.

[JEÛNER. — TO FAST.]

I fast, *nemanṣṣékaṇṣi*, 3. *man*.

This is how long I have fasted, *ni késsṣgnearamia*.

I could hardly manage to come, so much have I fasted, *asakaṇṣi nepetarami*.

[ÎLE. — ISLAND.] (Lat. *insula*)

menahan; on the island, *menahansk*.

Métnghéghé, *sigbak*, *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, *asassenaghé*; it is said only (Lat.) of the width, that is, of one who lives across the width, facing me, *asassenaghisi*.

Peninsula, that is, the land of the peninsula, *kṣaṇṣaāṇṣ*; they live there, *asighinaṇi kṣéṣaṇṣaāṇṣék* or *kṣéṣaṇṣéik*.

Anaskṣaṇṣaāṇṣi, at the tip of the peninsula, or *sanaskṣaāṇṣék*.

[IMAGE.]

asiṣṣgan.

[IMAGINER. — TO IMAGINE.]

I imagine, I think, *nederitéhaṇṣi*.

[IMMENSE.]

I am immense, everywhere, *netémesaṇṣi*, 3. *tem*.

[IMITER. — TO IMITATE.]

I imitate him, I do what he does, etc., *nesiṣṣsiremmaṇi*.

Kégs ṣtsi sitsiṣṣremmat ṣghik ézsghitsik, whether for theft or for sin, etc. [see below, MS p. 297.]

[Page 296 of the MS. is blank.]

[297.]

Nederasaṇi, 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., *neghéspsṣkaharaṇi*. [see below, p. 299.]

[JEU. — GAME, PLAY.]

aṇṣmkaṇi; I am addicted to it, *nekaṇṣghégaṇṣmké*. See "Je Joue" [I play].

[IMITER — continued.]

I imitate him, I watch him in order to act like him, *nekikinasaribamañi*. [see above, p. 295.]

[IMPLOER. — TO IMPLORE.]

I implore him, *nesi^csinsémañi*; for someone, *nesisinsarissésañi*; for myself, *nesi^csinsarisséhssi*.

I implore urgently, with insistence, *nesarīkstāisinsarisi*.

I implore Jesus with all possible insistence, *nesarīkstāisinsarisi* *Jes⁸⁸sek* or *Jes⁸ghé*.

[IMPORTANT.]

It is important that I speak, I have something of consequence to say, *nésaaghiketsarigané*; it is important, *saaghitebat*.

[IMPORTER. — TO MATTER.]

It does not matter, *negaddhari*, or *minagsba*.

[IMPORTUNER, IMPORTUN. — TO PESTER, PEST.]

I pester him by visiting too often, *nemaanihari*; he (pesters), *nemaaniheks*.

I flee, seeing myself too much pestered, *neksarissræ*, or *nsksarisi*.

I am a pest to him, I afflict him, I torment him, with my visits, *nsnemihari*, *nsdamimeghe*.

He is a pest, he runs to the cabins to get something to eat, yet it is not given to him (Lat.), *manih⁸é*.

He pesters me, coming repeatedly [?] into my cabin to get something to eat, etc., *mne^éaniheks*.

I am a pest with my visits, *nsigsdaï*, 3. *sigsdas*.

[IMPOSSIBLE.]

That seems impossible, not feasible, etc., *naskañitéharimeg⁸at* or *naskañinañig⁸at* or *naskañihérmeg⁸at*, or *penérdaminañig⁸at*, *nenaskañihérdamen*.

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[IMPRIMER. — TO PRINT, TO IMPRESS.]

I imprint one thing on another, *nedasi^cχámen*.

[IMPROVISTE. — UNEXPECTEDLY.]

I take him, I go to him unexpectedly, *nekimeskásari*, e.g. the

[IMPUTER. — TO IMPUTE.]

[MS 298, 299] I impute to him some fault, *nepissimañi*.

[INCARNER. — TO BECOME INCARNATE.]

Jesus became incarnate, made himself man in the womb of Mary, *Jes⁸⁸s arenañibaéhs⁸⁸ssa sdaramhaghékdari Marie*.

[INCESSAMMENT. — INCESSANTLY.]

sarighé^cga.

I speak incessantly, *nekarighékd⁸snké*.

[INCITER. — TO INCITE.]

I incite him; see the preceding page [p. 297].

[INDIGNE. — UNWORTHY.]

I consider myself unworthy, *nensdaniéresi*.

[INFORMER. — TO INFORM ONESELF.]

I inform myself, *nekðakðétsimskké*.

Of him [i.e., I make inquiry about him], *nekðakðétsimsrañ*.

I report what I have learned, *nedañinkasañtsemi*, 3. *añn*.

[INTERPRÈTE. — INTERPRETER.]

You will serve me as interpreter to speak to N.; you will tell him what I tell you, *kenañberstasitsi ghersrðghé N.*, *ési kedañidokkésañ*, 1st [person] *nedañinkasañidokkésañ*.

You will serve me as interpreter, you will speak for me, *kegherssitamasésitsi*.

Ask him, e.g. whether he has been baptized, *kðakkétsimsre kisi ssgnebañsssaé'to*.

I interpret the letter, e.g., *nedañinkaðañidokkañidamen*.

[INTERROGER. — TO QUESTION.]

I question, *nekðaksétsimskké*; I question him, *nekðakðetsimsrañ*.

[INTERROMPRE. — TO INTERRUPT.]

I interrupt him while he is speaking, *nsnibírañ*, *nsnimañ*, or *nsntémañ*. See Particles, *Pemetsinisi*.

[INSTRUIRE. — TO INSTRUCT.]

I instruct someone, *nekakékimañ*, etc. See "I teach him."

Jesus was the first to instruct his apostles to pray, *Jesús akakékimañisaani*, *tami sdokkana pañbatam ştsi*, or *pañba'tam*.

[INTENTION.]

What is your intention when you do that — for whom do you do it? *kégssnasa kederitéhañisi érokkani*, *asénni é'to érokkésat*?

[INVENTER. — TO INVENT.]

I invented that, I am the first [to do it], etc., *nemi'kasitéhañidamen*, 3. *amik*.

[INUTILE. — USELESS.]

I render it useless, I parry the blow, *nedanattsn*, *nsikðitéhañidamen*, *nsikðéremañ*.

[INVOQUER. — TO INVOKE.]

I call him in my heart, I, *nedererman amañté baañt*.

[JEU. — GAME.]

See above, p. 297.

[JONGLERIE. — SORCERY, JUGGLERY.]

The kinds of sorcery are: —

Metesrensangan, *basénardsangan* — the sorcerer who has killed someone, *basibsesangan basi handé asehandnsar aregssangan namikande asenni asehandsar tebeskssidé* and *kitasande*, etc.

şimansin, or *simanssdin*, or *simansssangan*. See below (Lat. "vide inferius"). *ştsipéde simanssdin*.

Ksranssangan arerdaghe amesihsgsr ksranssar ara asansisar nemihanritsir setsi mda [mañda, "no/not"] *neratebiks*.

Kssigann, the fire that gives false predictions about the future (Lat. "de futuro"); *masinebissnar*, at a distance (Lat. "in distans").

Kssittangan, or *kssitanganikann*: 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*, *kegs* *ɣtsi mesitasian samade sigsadsr aremss*.

Pissikɣssihsesangan, idolatry, *amesihsgsr*, etc.

Metesi siphamasangan, or *siphamassangan*, a sacrifice to obtain calm weather (bonace), etc.

Ansimesangan, *ansimeside kadasinede ansimansaane meghireté ni setsi metsinet*, or *ɣtsibaahsregsr meghiretsir setsi kadsnet ansihdsangan*.

Amattamsangan, to feel [it] upon oneself, *netsiramadama kemetsinebena*, etc., *kakerhamani sadsangan*, *nekakerhamangs manman*- [continues on next page]

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(continued from previous page, under JONGLERIE — SORCERY)

...*tsaranghe sresangan*. See *Jongleur*, p. 301.

I think that of him, *Nedañinéramañi*.

I tell him, I will not do what you do, *Nedañimiman*.

Nipskansdesangan, *snipskimannr*, *nanksksar* — 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, *nsiagaribai*, *nsighérdam* (of a man), *nsiakksai* (of a woman).

I am joyful, *nsiagakke*.

I have thoughts of joy, *nsiaghitéhañsi*.

I am heard [understood], I show forth great joy, *nsēstariḡssi*.

I have very great joy, *neksa^criraséman*; I have great fear,

I cause joy by that, *nesañsiaghi^ctsn*; to him, *nesañsiaghi^ctavañi*.

I tell him things that fill his heart with joy, *nepessanisriraséman*; more commonly, *nərriraséman*.

I show my joy on my face, *nedaramigôé^crá*, 3. *aram*.

Nedaramigôáharani, I put on a pleasant face to thank him, e.g. for what he gives me to eat.

Neksa^crirasémeghébena éri n^crañi ersé kemitaiḡssena, someone warned us, etc.; we would not have thought of that.

Neksa^criraséman, I tell him something that causes him joy or sorrow.

Nedé^ckāsisé^cké, 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^ckasani*.

I join one thing to another, *nepébagadsnemen*.

I join my hands [together], *nedakāiretsési*, or *nebébagadsnemenar neretsiar*.

I join two pieces of bark, e.g., *nebébagadsnemen*.

A handful [joined together]. See "Handful."

Two drops of water join to make only one, *mamañisbéghi*, or *mañisbéghi^cré*.

Tsi^ctamisi, well joined; that is [well joined], *tsi^ctamáté*; these planks are [well joined], *tsi^ctamapsak ksak*; the pine trees [?] are well joined, *tsi^ctama^ctarɣrir psikaskɣr netsi^ctama^ctsn*, animate *netsi^ctama^crañi*.

Nebébagadsnemenar neretsiar, I join hands [together].

[JONC. — RUSH, REED.]

anañsnasks, *ksr*; I go to get some, I pull it, I cut it, *nemananañsnaksšé*.

[JONGLER, JONGLEUR. — TO PRACTICE SORCERY; SORCERER.]

Sorcerer, *metésrens*, *-nsak*; sorcery, *metésrensdi*.

I practice sorcery, *nenebi^cké*; I conjure him, *nenebi^crañ*.

The sorcerer invokes the devil, *mtésrens snañdérmañr matsksar*.

I sing and someone answers my song, *nenekshsmassi*.

I give to the sorcerer what he asks of me, so that someone will not die, *nesipamasañ*; one gives, etc., *sipamañsadin*.

I carry my *manits* [spirit, manitou] (says the sorcerer), *nebasiañ*, or *nebasihañ*. [See Jonglerie, p. 298.]

šimañsin, or *šimañssdin*: 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 *sañbañrsessš*), 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. *štsipinésa šimañssdin*, he has eaten some of this cooked grain, etc.

Kssigañ: 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.]

mansé; my cheek, *nansé*, *kansé*, *sansé*.

[JOUER. — TO PLAY.]

I play (Lat. "ludo," I play), *nedañmké*, 3. *añmké*. [MS 302, 303]

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(continued from previous page, under JOUER — TO PLAY)

Mesairetassidé [?], *mda* [*mañda*] *saghensi*.

Temahsté asenni mda [*mañda*], etc., *šigañmketsik* — players.

I win, I take what is staked on the game, *netemhsé*; from him, *netemhañ*.

They play, they wager, *añmadsak*; let us play, let us wager, *añmadído*.

Is sétsra, I play that against you; *neda^cta^csin* is, I play that; I play that, is *nedañmké^ctsn*.

What shall we play? *kégsi étañsadiags*?

Our guns [as the stake], *kepéksañdinasar tañsadída*.

I play nothing, *mda* [*mañda*] *neni^ctañsita^csi*; 3. *mda* [*mañda*] *ne^ctañsita^csi*.

I play with white discs on one side and black ones on the other, *nederakké*, or *nedañmké*, or *nedasé^cañinar*.

The discs, *éssé^csáñar*; the grains [kernels], *tagšssak*.

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, *nemessdam* (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, *nsrihara* (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., *negsdagšaharañi*.
Nedasahamañiks, he takes a game away from my score, he removes a stick, etc.
Nemétasahamañiks, he takes away my whole score entirely, he removes them all, etc.
Pirsané negahsks, he beats me, *keg*, 3. *agaĩgsr*, or *stemhsgsr*, (in the "chariot" game) *mda* [*mañida*] *temaĩdisn*, 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, *mda* [*mañida*], *kedahisn niina*.
 The straws with which one plays another game, *pesseníganar*.
 The grains of the bowl game are also called (Lat. "dicuntur etiam"), *éssésanar*.
 Another game where grains are placed on a kind of interlaced lozenges [diamond pattern], it is called (Lat. "dicitur"), *mañimadöañigañi*.
 I play the bowl game, *nsañradéháma*, 3. *sañ mé*.
 We play it, *nsañradéhémañibena*, and *ksañradébamañiba*, etc.
 Put down the small discs, etc., *pəné éssésanar*.
Nederakébena, I put them [down].
 What do you want to play? *kégsi étássián*, or *kégsi étássiags*? Nothing, *mda* [*mañida*] *kégsi nedatassi*.
 I stake one or two beaver [pelts], etc., *mataʹrré*, or *rak nedátassi*.
 Children's games: —
Sshé, a flat piece of wood that they slide over the snow [or] ice.
Nessha, I make it slide; imperative: *ssha*, *sshañits*.
Séskip (inanimate), a small syringe [popgun], which they [use], etc.
Pébéskeamañigan, a spinning top on ice, etc.; on the ground, *aripsdañigan*.
Nesasemhañi, I whip it.
Nenénañitsʹssi, I play, e.g., blind-man's-buff, I have my eyes covered and I try to catch someone, etc.; 3. *nenáñitsʹssio*, that one is caught, is [caught], etc.

[JOUR. — DAY.]

One day, *nekətkiskəémigat*; two, *nissikiskəémigat*, etc.
 Day, *kizsks*; one day, *pezéksn kizsks*, or *pezekəsn saʹkamek*.
Étséʹkəsisighi, it being day.
 A fine day, *ərisáʹkamé*.
 At the first break of day, *sspañisisisi*.
Tséʹksât, it is day, the day is beginning.
Bémañiban néhiʹre, the sun is about to rise.
Tséʹksnisi, until daybreak.
Ni aneghiespirassit, it appears a little [there is a first hint of light].
Nibadəsse, it grows light, it advances; *paskəé*, the middle of the day [noon].

Pedegssé, nasé'kêé, aïremasé'kêé, or smaïdaïdé.

Neki'ré, it [the sun] sets.

From sunset until night, at twilight, *magrañsi'rré, or kégañ pesedé.*

Pesedé, aïgsaïnétebikat, amasiteba'kat, naïsitèbikat, aghikiteba'kat, péssôtsé'kêat, tsé'kêat, etc.

What time of night is it? *taïni édøtsi tebi'kat?*

During the day, *érignkízegak.*

By day, *spetaïsi; there's a fine day, ørikizegat.*

A bad day, *matsikizegat.*

Short day, in winter, *tadañgskízegat pépsghi.*

Long, in summer, *gðagsaïnkizegat nipeggi.*

It is 3 days since he came, *tssgnágat baïeppan.*

From Quebec to Tadoussac I took 3 days, *Kébekøtsi Tadssagsghéari nissgnibié, 3. tssg.*

I will stay 3 days at Quebec, *tssgniøtsi nedapin Kébek.*

I will come on the appointed day, *nebagatsi nikksmbekizegatki.*

This is today's day [it is today], *is kizegat.*

Several days, *mesâïrokisi.*

[MS 304, 305] How many days will we walk? *kekéssøksnsdébenatsinasa.*

Will we get there this evening? *ksemihaïbenatsinasa, nsémi'ra, nensda'ra; no, Answer: kensdaraïbenatsi, we will fall short of it.*

I see the daylight again, I am not dead, *nedatsé'kssin; he seeing it, etc., tsékssighé; let him see it, tsé'kssits.*

I work all day, *nenikégarokké.*

A fine day, *ørisá'kamé.*

A bad [day], *maøtsá'kamé.*

I know what the weather will be, etc., or the day, etc., *nesésinamen sa'kamé.*

Érmekizegak, during the day.

Kikizega'keban, this past day.

Kiseksé, when it is not yet past, etc.

Ermikésgnisi, in a few days.

øa'késsøgnisi, during a few days.

øa'késsøgna'ké, 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,
nesi'sinsamaï k'ks. 'kiatsi snitzaïniané tanni kesseta kizegat nekøtsigadéghéari nïtsi akéssusinaï érenaïbaitsik kenitzaïnak.

[ISSUE. — WAY OUT.]

I see no way out to leave here, I walk but do not know where I am going, *neküaïsi.*

[JUGER. — TO JUDGE.]

I judge, *netebersmsé.*

I judge it, *neteberstemen, animate netebersmaï.*

[JUMEAU. — TWIN.]

We are twins, *nedagðéssibena, 3. tagðéssiak.*

[JUSQUE. — UNTIL, AS FAR AS.]

Give me some as far as there, *kèsibahagaiokḡatéts*; look, there is some as far as there, *iséssték kina kinaig̃iga is kḡatéts*.

As far as there, *nṛtsi sikḡisi*.

The tide rises as far as there, *sasikḡitamágak*.

There is how far it goes down [to], *sasikskak*.

If you do not work from now until autumn, *mda [maṛida] arokkésgé nikkḡaṛibi ṡtsi tâi tagḡaighé ari*, etc.

I will walk until evening, *nepessedénṡssétsi*.

[IVRE, IVROGNERIE. — DRUNK, DRUNKENNESS.]

I am drunk, *nsnésemi*, 3. *sanessems*.

I am half so [half drunk], *netegṡsemi*, 3. *deg*.

I am given over to drunkenness, *nesighéssemi*, 3. *sigh*.

[Pages MS 306 and 307 are blank.]

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L.

[LÀ. — THERE.] [MS 308, 309]

There, when one does not see it, *nemaṛi*; there, when one sees the place one is pointing to, *îḡṡmaṛi*.

[LAC. — LAKE.]

Lake, *pegṡāsebem*, *mar*; a cove in a lake, *saṛirinaigamek*.

[LAID. — UGLY.]

He is ugly, he makes his soul ugly, *tsibaghinaig̃usi ṡtsetsakṡihḡḡ*.

I am ugly, *nematsighi*.

[LAIDEUR. — UGLINESS.]

Ugliness, *matsig̃aigan*.

[LAINE. — WOOL.]

Wool, *asibipiéss̃r*; a woolen blanket, *nemessaṛiḡ*.

[L'AIR. — THE AIR.]

The air, *kizṡkṡ*; in the air, *pisṡṡkiskḡé*.

Beyond the air, in the sky, *aṡassekiskḡé*. [See Air, p. 16, 17.]

[LAISSER. — TO LEAVE, TO LET.]

Nḡékaṛidṡsse éṡsa aṡenni, I go away on account of his ways.

I leave it there (being quite willing to leave it), *nenegatemen*; imperative: *negáti*; plural [several]: *negatemṡkṡ*.

I leave it by forgetting, etc., e.g. my knife at the camp, etc., *nṡkaṡṡiné*, 3. *ṡakassina*, *nenetsékḡakṡ*, (animate) *nṡkaṡṡina*, or *nṡkasitéhaṛimaṛi*, of calling him, e.g., to the feast, *nṡkaṡṡinéban ṡakassinéban*.

I leave him, I quit him, *nenegatsiharaṛi*.

Let him be left, let him not be looked at, *arapits*, (inanimate) *aretéts*.

Leave him, do nothing to him, *éʔkšihé*; leave me alone, *éʔkših*.

Leave him, say nothing to him, *éʔkšime*; leave me alone (say nothing to me), *éʔksimi*.

I leave that, *nedakstsenenen*, 3. *sd.*; that is left over, etc., I leave half of it, I do not carry it.

One leaves it, one does not take it aboard, *negaθaŋ*, 1st: *nenegatahaŋ*.

I leave him there, I do not concern myself about him, *nepəníaraŋ*.

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 [?], *nšékaŋtsímaŋ*, or *nšékaŋdaëremaŋ*, I let him do as he pleases.

Nšékaŋdérdaŋmen nħaghé, I take a grievous resolution concerning my person, no matter what becomes of me, so grievous a thing does he do to me.

Nšékaŋdšé, I let it be done.

I do not force him at all, etc., so to speak (Lat.), *netsatzégaŋmaŋ*.

I left my bag there, or my sled, etc., *nederákaŋiné nšiasšé*, or *nšdaŋibaŋgané*.

I am going to fetch it, *nenáŋdšadamen nšiasšé*.

Nenaŋdenassi, I am going to fetch my sled that was left behind, etc.

[LAIT. — MILK.]

Some milk, *merenáks*.

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, *nesereghinéhaŋ*.

[LAME. — WAVE (OF WATER).]

The waves come into our canoe [entrent dans notre canot], *kšaŋpehaŋ*, *netsšrena*, or *nekšaŋpšgšbena*.

[Page 310 of the MS. is blank.]

[LANCETTE. — LANCET.]

Lancet, *dagadamaŋgan*, *nar*.

[LANGUE. — TONGUE.] [MS 311]

Tongue, *mirarš*; my tongue, *núrarš*, *kirarš* [your tongue], *širarš* [his tongue]; they cut it off him, *temiraršésaŋ*; 1st: *netemire*; they have cut it off him, *temiraršésaŋsaané*.

Moose tongue, *mšsirarš*, *mšsiraršar*.

I cut his tongue, *neghšsiraršésaŋ*, or *netemiraršésaŋ*.

I stick out my tongue, *nesaŋbiraršési*, 3. *saŋ*.

I put the body of Jesus on his tongue, *nepšnemašaŋ širaršk Jesus šħaghé*.

I pierce his tongue, *nedšsiraršéhaŋ*.

[LANGUEUR. — LANGUOR.]

I am in languor; it is a long time that I have been sick, *nedatsaŋgš* or *nenstsemš*.

[LANTERNE. — LANTERN.]

Lantern, where one puts the candle, *šassénemaŋganíar*.

[LAPIDER. — TO STONE.]

I stone him, I strike him with stones, *nedagámañ pnapsksr*.

[LARD. — BACON, PORK FAT.]

piksisi⁷kké.

[LARGE. — WIDE.]

It is too wide, too loose (that which he is dressed in), *ssařimégs*, etc., or *ssařimikeskégs keskisʘ*, *sse*, e.g., or *meskʘé*; inanimate *ssařiméghen*.

Wide, that is [wide], *keské*; there is how it is [wide], *ni késkék*.

A wide covering, large, *keskéghen*, animate *keskégs*.

[LARME. — TEAR.]

mesebígsan, *nar*; I shed some, *nssʘebígsani*.

They fall from my eyes, *nesebígsanar penepétssanʘr*, or *nesebígsanar sé⁷kʘiar*.

[Page MS 312 is blank.]

[MS 313] One wipes away tears, *maĩrsredin*.

I wipe them, I make [them] present, etc., *nemaĩrskké*; to him, *nemasrsrañ*.

[SAINT LAWRENCE (river).]

abaméksanganek pensks, *tarabéks*, *kisikisidé isiganisi i ksrepri*, etc.

[LARRON. — THIEF.]

I am a thief, *nenetařisikemstené*, or *nekemstenéski*.

[LAS. — TIRED.]

I am tired of walking, *nesaĩssái*, 3. *sassái*.

— of working, *nesasrokké*.

— of standing, *nesasigañbasi*, 3. *sasig*.

— of sitting, *nesaskési*, or *nesasigána*, or *nesavamarsi*, or *nesavamadamen nhaghé*.

— of rowing, of swimming, *nesaĩssani*, 3. *sava⁷sans*.

— of carrying wood, *nesaĩgs avañsonar*.

— of going on snowshoes, *nesavañghemé*, 3. *sav*.

My hands tire, *nesaviretsévi*.

[LAURENT, St. — See above.]

[LAVER. — TO WASH.]

I pour water on him, I baptize him, *nesʘgnebañrañ*.

[From the English word "pigs." — Editor.]

I wash him, *nekesebéharañ* (this is more fitting for baptism than [the previous word] — Lat. "aptius est pro baptismo quam nesugnebañrañ").

I wash it, *nekesebéhadn*, animate *nekesebéharañ*.

I wash [some] potatoes, *nekesešipené*, or *nekesešebaharañik penak*.

I wash [some] skin, [some] linen, etc., I bleach it, *nekeseštaghenemen*, *nekesešéghenemen*, or *nsaĩbéghencmen*, *saĩbeghenañsʘ*.

I wash e.g. a shirt, *nekeseségheñaĩ*.

Bleach [some] for me, wash my shirts for me, *keseségheñemasi nedaĩtsréhaĩsé*, or, plural, *haĩsak*.

I wash my face, *nekesígsâ*, 3. *kes*; his, *nekesesigšéñaĩ*.

The hands, *nekesíretsa*, 3. *kes*; his, *nekesiretséñaĩ*.

The feet, *nekesebahadsnar nesítar*; his, *nekesesesitéñaĩ*.

[LÉCHER. — TO LICK.]

I lick, *nenšskvâĩsi*, with the finger or with the tongue (Lat. "digito vel linguâ"), 3. *nšs*; inanimate *nenšskvaĩdamen*.

My spoon, *meršskvaĩmaĩ*, with the finger or with the tongue (Lat.), *nedemkoarĩn*, 3. *nšskvaĩmaĩr*.

I lick the plate with my finger, etc., *nenoskšavĩtse sraĩgan*, or *nenoskvaĩdamen*.

[LÉGER. — LIGHT (in weight).]

I am light, *nenarĩnaĩkésessi*. [MS 314, 315]

That is light, *narĩnaĩkessesen*, or *nanaĩgan*, animate *narĩnaĩkessesš*.

I find it light, *nenanaĩgsadâmen*; the absolute [form], *nenanangsaré*, *nenanaĩgsadâmen*, or *nenanaĩghenemen*, animate *nenanaĩ^cghenaĩ*.

[LENTEMENT. — SLOWLY.]

nésarĩma, *menni*.

[LÈPRE. — LEPROSY.]

Psakédar, a kind of leprosy; *psakédé mereks*, he has it, etc.

[LETTRE. — LETTER.]

avixĩgan, *nar*.

[LEVER. — TO RAISE, TO LIFT.]

I lift it up, *nedaspigsnemen*, animate *nedaspigsnaiĩ*.

Nibadenaksvaĩn, one lifts it up.

I raise a stake, e.g. a cross, *nenibadenaksn*; it is raised, *nibadenaĩsv*.

Raise that, *nibadené*; raise the stake of the fort, e.g., *nibadenaksé*, 1st person *nenibadena^cksé*.

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(continued from previous page, under LEVER — TO RAISE, TO LIFT)

I get up (Lat. "a somno," from sleep), *nedaĩmikki*, 3. *aĩmikkš*.

I make him get up, I lift him from the ground, *nedaĩmikenaiĩ*, 3. *sd*.

I rise to my feet from being seated, *nsnaĩghi*, 3. *sanaĩgs*, *ni snaĩghin*.

I lift a burden with difficulty, I can [barely] raise it, *avakaĩtsin nepegšarĩnemen*, or *nepšgšarĩnemen*, 3. *ap*.

I raise the door, or, the covering of the doorway, so that one may pass through freely, *netarĩsdénemaĩsi*; his, *netarĩsdénemavaĩi*, 3. *staĩsdénemavaĩr*, *tanšdénemaĩsš*.

Having gotten up, he has little wit, he is as if asleep, dazed, *sanekssš*, 1st person *nsnékssasšš*.

Having gotten up he does not know what he is doing, all dazed, *tekšksšš*, 1st person *netekšksšš*.

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, *kekarabahaĩ*; the same on land, *nekarabeskasaiĩ*.

I flush the animal, *nekarabeskavaï*.

At the moment I raise my arm, *aneghi mévire gšanahasía*, 1st person *nemaviregsandáhesi*.

Naviksaïbé^cχan, one [lifts] it; *sikšaïbé^cχaï*, 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 *nepenaïbé^cχaï*.

[LÈVRES. — LIPS.]

My lips, my mouth, the same [word], *nansé, kansé, sansé*.

I say it with the tip of my lips [insincerely], *ketzavaï nesin*.

Avennenava ni éranθit? Who is it, who is stung like that? *mda [maïda] ni avenni sderaïθiθn*, no one is stung like that.

[LÉZARD. — LIZARD.]

é^ckataïks.

[LIEN. — TIE, STRAP, BOND.]

Of leather, of hide, or rawhide strip [babiche], *srsgheš, sar*; the rawhide strip that holds the covering fastened at the shoulders, *aneskamaïñ nar*; *nedaneskamakkaïñ*, I put them on.

A tie of white wood [bark], *sighebi, biar*; of cedar, *kaïkeskighébi*.

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, *nedassanaïbi^ckkaïñ*, 3. *sd*.

He, that, is tied, *kerabissø*.

I tie them two by two, *nenisaïbi^ckké*, animate *nenisøbiraïk*, 3. *nenisøbiraïk*.

I tie his hands, *nekeraberemenar sretsiar*.

He is tied [too] tight, one cannot carry [wear] it comfortably, *ssaïmiksnaïbé*, animate *ssaïmiksnaïbikaïšø*.

I tie his hands behind his back, *nedérmaskébiraiñ*.

Érmaskébiraiñ, or *biss Jesús*, Jesus is led with hands tied behind his back.

One binds, e.g., the pickets of a fort by placing crosswise poles, etc., *spaïiakøabiss, spaïiakøaberaïšts*.

I tie it in that manner, *nedaspaïiakøaberemen*; or *naderakøaberemen*.

Éssema arakøabisisi, arakøaberemskš, it is not yet tied thus, etc.; tie it, *kedaspaïiakvaberigaïñaiñ*.

[LIÈVRE. — HARE.]

mattegséssø, ssak. [MS 316, 317]

I look for some, I go to look for some, *nema^cttegséssøskké*.

[LIGNE à pêcher. — FISHING LINE.]

meghikanakøam; I cast it in the water to fish, *nedarimé*.

I catch fish with it, *nebiθa*.

[LIMAÇON. — SNAIL.]

Aketsebaïrassø, a snail.

[LIME. — FILE (tool).]

araraghipsdígan; I file, *nedararaghipsdíghé*.

[LION.]

Or a kind of lion, *pi'taïrs*, *rsak*.

[LIRE. — TO READ.]

I read, I know [how to recognize] the writing, *msési'namen asixígan*, 3. *asé*.

Read (Lat. "lege"), *sési'na asixígan*.

[LIT. — BED.]

(Lat. "cubile"), *kasdi*; my bed, my mat, *nekasdi*, 3. *ak*.

A bed raised off the ground, *téssákʷabsn*; one that is not [raised], *apʷsn*; mine, *netapʷsn*.

I make [arrange] my bed, *nekasdi nʷrittsn*, 3. *ʷr*.

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[LIVRE. — BOOK.]

BOOK, letter, image, picture, writing, *asixígan*.

I fold the letter, e.g., or some object, *nsisaïnenemen asixígan*.

I close a book, or something, in the same way (Lat. "eodem modo"), *nsisasaïnaghenemen*.

I open it, or something, in the same way, *nebaïnaïnaghenemen*.

[LOGGER. — TO LODGE. See below, p. 319.]

[LOIN. — FAR.]

I find it far, I find that it is far from here to there, *nenaisérdamen*; near, *nepeʷssdérdamen*.

I would like to see him very far from me, *negagaïhʷskaïgs*.

He would like to see me [far away], etc., *negagaïhʷskasai*.

How far is it? *taïnenasa adsdat*?

It is far, *naïsadsghé*, or *naïsat*; it is not far, *mda* [*maïda*] *naïsatsi*.

Nenaïnaïsisérmegsn écto aïmesʷkkaïtti? Does he not believe that I am very far away?

[LONG. — LONG.]

It is too long — a belt, a bark cord, etc., *ssaïmiksntagat*; of a rope, namely, animate *ssaïmiksntagss*. A robe, e.g., a blanket too long, *ssaïmiksneghen*.

It is too short, entirely [too short], *takesesen*, animate *-kesesʷ*.

There is how long it is, of the animate, *ni aksnisin*.

Niseda kʷénisit, *ni ksné ssegsné*, its tail is twice the length of its body.

It is long, *kʷnagʷat*, *ksnisʷ*, *ksné*; it is too long, *ssaïmi ksné*.

Bring me one [of it] (e.g., wood, a stick) of this length, *maneska ni kʷének*.

It is too short, *ssaïmi taakʷéssʷ*, inanimate *taakʷé*.

A belt, e.g., long, *ksntagat*.

[LORETTE.]

abémadenaiïnek; the Indians (Hurons) who are there, *abémadenaiïak*.

[LOUAGE. — RENT, HIRE.]

I give you a beaver [pelt] for the rental of the gun, e.g., *pézeks mata˘rre kemirer nemkasihiañineban*.

[LOUER. — TO PRAISE, TO HIRE.]

I praise him to others, I speak well of him to others, *n̄rersshmasañinar ʁrir*.

I speak well of him, etc., *n̄rersshmasin sa*.

I praise him (Lat. "laudo," I praise), *n̄rersañ*, or *n̄rañdokkañrañ*.

I hire him (Lat. "eum conduco," I hire him), *nedarokkañrañ*, 3. *sd*, or *nematemimañ*.

I hire [something] (Lat. "absolutum," absolute form), *nedarokkémí*.

I hire him, promising him something, *nedañgʁadasañ*.

[LOGGER. — TO LODGE.]

I lodge him, I stay with him, etc., *nsitighémañ*. [MS 318, 319]

I stay in a stranger's cabin for some time, *nsitighémsé*.

[LOUP-CERVIER. — LYNX.]

mañrsem, *msk*, or *msak*; its skin, *mañrsemssésé*.

[LOUP-MARIN. — SEAL.]

a˘kiks, *kʁak*; its skin, *akikésé*.

[LOUPE. — WEN, TUMOR.]

I have a wen, e.g., on the forehead, *netsegʁarem*, 3. *ʁtsegʁaremar*; the wen, *tsegʁar*.

[LOUTRE. — OTTER.]

kisnighé; its skin, *kisnighésé*.

[LUIRE. — TO SHINE.]

I glow [?], *neméménañkké*, 3. *mém*, *méménañkahadída*, *-kahadiks*, *-kéhédits*.

That shines, gives light, *speté*, or *sassé*.

Sassé, after the thunder it grows windy and then it rains.

[LUMIÈRE. — LIGHT.]

ʁasáksré.

[LUNE. — MOON.]

The moon, *kizss*, *nibañkizss*.

It rises, *néhiss*; it sets, *nekiss*.

The renewal of the moon [new moon], *nañgss* (it appears).

Its first quarter, when it is 5 or 6 days [old], *néranghir* (it waxes).

When it is 11 or 12 days [old], *kégañ aémeghir* (soon full).

It is full, *séméghir*, *séméghirghé*.

After its full [phase], *pekinem*; being past its full [phase], *pekeneghé*.

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(continued from previous page, under LUNE — MOON)

Its 16th, 17th, and 18th day, *ʁtsiné* (it wanes, it begins from there to die away).

Its 22nd, 23rd day, *pébassiné* (it is half gone).

At its disappearance, *sésemina*, 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], *pasksé aribanáms*.

It shines, gives light, *paigsássem*; eclipsed, *pkenem kizss*.

The Months by Moons: —

January, *meksasígsé*, when it is very cold, etc.

February, *names kizss*, when fish are caught.

March, *nemattaĩmsi kizss*, when a quantity of fish are caught.

[Page MS 320 is blank.]

[MS 321] April, *aĩmss-kizss*, when a quantity of herring are caught, fish that are called (Lat. "dicuntur") *aĩmsé^cak*. This month is also called (Lat. "hic mensis appellatur etiam") *kikaĩ-kizss*, the moon in which one sows.

May, *nskekéhigai-kízss*, when the Indian corn is covered [hilled]; *nenskkéhighé*, I cover it.

June, *nekakéigai-kizss*, when the corn is hilled up; *nenikakéihíghé*, I hill it up; *nkakéihígan*, the hilling.

July, *sattai-kizss*, when the blueberries are ripe; this month is also called (Lat.) *matsipenai mss*; *ni matsipenaiĩmss*, the eels begin [running] in summer.

August, *kizss*, or *maĩtsesadokkēi-kizss*, the long days, the great sun.

September, *masinai-kizss*, when the acorns are gathered.

October, *assebasksâts*, when the [river] edges are frozen; *assebaskâten*, the edge is frozen.

November, *pekâamhaĩi-kisss*, when a hole is made in the ice to kill beaver; *nepeksâmaha*, I make a hole in the ice to kill beaver.

December, *ksne-kizss*, the moon is long. [See below, Months, p. 343b]

[LUNETTE D'APPROCHE. — SPYGLASS, TELESCOPE.]

araĩbsdi, 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., *neseguskádámen*, 3. *ss*, animate *nesaguskámai*.

— [I chew] bark, in order to make figures on it, *nederagsakadíghé*; chewed and figured bark, *arigusakadígan*, *nar*; they are well drawn, *erigusakataĩss*.

[MAIGRE. — THIN, LEAN.]

I am thin, *netairaisi*, 3. *airaisss*, which is also said (Lat. "de pecore") of livestock.

[MAIN. — HAND.]

HAND, *meretsi*; my hand, *neretsi*, 3. *sretsiar*; the right [hand], *arenakaisi*; the left, *paĩtsisi*; my right [hand], *nedarenakaisi*; my left, *neda^cpaĩtsi*.

I use my right hand to work, *nedarenakérokké*.

— the left, *nedapaĩtsarokké*.

I have white hands, *nsasaĩbiretsa*.

I take him by the hand, *nesaghípedinénaĩ*.

I pass [it] from hand to hand, *nedaĩkahssadsn*, 3. *sd*.

I put something in his hand, *nedaspaïretsénaï*; put [it] in mine, *spaïretséni*.

I put my hand in a hole, *nepisineské*.

[MAINTENANT. — NOW.]

nikksaïibi, or *neghé^ctsi*.

[MAISON. — HOUSE.]

sigäam, *nar*; in the house, *sigäaïmek*. See "Cabane" [Cabin].

[MAÎTRE. — MASTER.]

I am the master in my house, *nedaritebérdam nsigsaïmek*.

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(continued from previous page, under MAÎTRE — MASTER)

I am the master of life, *neteberdami-pemaïsssaïgané*.

I am the master, *neteberdam*; of that, *neteberdamen*, etc.

See "I govern."

Is one master of that, can one prevent oneself, e.g., from coughing? etc., *teberdaïss pegx é^cto?* etc.

[MAL. — BAD, EVIL.]

That is bad, that is not good, *mätsighetis*, or *sähäio*, *mda* [*maïda*] *srighensi*.

I speak ill of him, *nematsimamesanimai*.

I do him harm, *hemämesanihaï*; I speak ill of him about it, *nemamesanimai*.

[MS 327] Where do you hurt? *taïni étaramärsian?*

Netepek, at the head, *nedapsksksik*, at the neck; *nsgsdaïganek*, at the throat, *nétsisegsr*, or *tsisegsr*, at the eyes; *pekitanek*, at the nose; *naïiganek*, at the belly; *nepesksanek*, at the spine; *nerésaïganek*, at the heart; *nedariïbidaïgs*, I have a toothache; imperfect: *-gshsban*, 3. *gsppan*; imperative: *aïbidaïgs*, *gøts*, *gsda*, *gsk*s, *gshsdits*; who has a toothache? Answer: *nia aïbidaïgsa*, *abidaïgs*; *møtsigánasin*, 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, *tsaïgsio*, *tsaïgs*, or *nøtsemsio*, *nøtsems*.

I have sore eyes, they sting me, *nepøpskigðéné*.

I have a sore throat, *negsdaïgan nøssagapáhagsn*.

I am sick, *nessagamaressi*, or *nøssagapáhagsn*, or *nøssaganbádamen*, *nepesksaïn kandak*.

I am languishing, wasting away, I am sickly, *nedatsaïgsi*, or *nenøtsemsi*, 3. *tsaïgsio*, *nøtsems*.

He has a chronic illness from which he recovers and then relapses, *mëndamarøø*, 1st person *nemëndamarsi*; 1st person negative *mda* [*maïda*] *nemändamarsi*.

He falls in a fit of the falling sickness [epilepsy], *øtsibireks*, 1st person *nøtsibirégs*.

He has a fit every month, *ési pézeksar kissar néperitsi øtsibireks*.

[MALADE, MALADIE. — SICK, SICKNESS.]

Sickness runs through the village [is epidemic], *pétsinabaïgans*.

This kind of sickness is called (Lat. "dicitur"), *pétsinabaïgan*.

We have a horrible sickness, *nesaaghinébena*.

Sickness, *øssagamaressaïgan*.

A secret illness, *snepsaïgan*.

I am no longer sick, *nedè'kšišsagamaresi*, 3. *ék*, or *nedéksamarsi*.

I am doing better, *nebapakamarsi*, 3. *bepa*.

I attend the sick person, I relieve him, *nenštsetsaṅgaṛimaṇi*.

The sick person complains, *mamaṛide*, 1st person *nemamaṛidé*.

I strike him while he is sick, which makes him more ill, *nenirasitéhaṇi*.

I do something to him while he is sick, which makes him more sick, *nenirasihaiṇi*.

Tseggar, a wen [tumor]; I have one, *tseggar neni'regs*.

If the person who has it does not cut it or lance it, etc., he dies of it, *mda [maṛida] kadsnaraṇikšé tseggar sni'regs*.

Pemsé, it is a swelling, sometimes as large as the wen, but there is an abscess inside it, which there is not in the wen.

Nedaksamadamen, that hurts me badly, that stings me a lot.

Aṇirasi nekaksamadamen é'rimek, what is said to me truly causes me pain, it stings a lot, but I suffer it for Jesus.

Nssagamddámen neretsi, or *nhaghé*, etc., my hand, etc., hurts me.

Kighitsé messisi nhaghé, I have pain, ache, throughout my whole body.

Nekighidamadamen, or *nekighitésaghesi*, I have pain, ache, throughout my whole body from having worked too much, or from exertion.

Sasigané, his body aches from having worked too much, or from its being too hot.

Nenanépnighi, I cannot walk, because of weakness in my feet.

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(continued from previous page, under MAL — BAD, EVIL)

So'kširé, my body is at its limit [can bear no more], etc., 1st person *ness'kširā*.

[MS 328, 329] There is an abscess in this swelling, etc., *pensé*.

I have some [an abscess] in my body, etc., *nepemsem*, 3. *apemsémar*.

I have a chronic illness, *nenštsemsi*, or *nedaṛtsaṅgi*, 3. *nštsems*, is, 3. *tsaṅgsio*, or *tsangs*.

I give him a curse, I bewitch him, do him harm, *metésnens nederipenaraṇi*, or *nebasénáraṇi*.

[MANCHE. — SLEEVE.]

A woman's sleeve, *petenaṇigan*, *nak*, 3. *ap*.

I put them on, *nepitenaṇiganaideresi*, or *nepittenaṇin nepstenaṇiganak*.

I take them off, *neghésipetenaṇiganénesi*, or *neghétenaṇik nepitenaṇiganak*, 3. *agh*, *ap*.

Let a handle be made, etc., *šsidaksaṇisits*.

A knife handle, *ssítaks*, or *ssidakškaṇi*.

I put a handle on it, *nssidakškaṇin*; for him, *nssidakskésaṇi*; -*késgsn*, he makes one for me.

[MANCHON. — MUFF.]

meretses.

Taragso ntsékšaks, or, *mda [maṛida] šssidakšaišisi*, or *šssidakštsi*, without a handle.

[MANCHOT. — ONE-ARMED.]

I am one-armed, *negagasipedína*; lame, *negagasikaṇida*.

I am one-armed, or, I have my arm cut off, *nenaba^creptína*, 3. *nab*.

[MANDER. — TO SUMMON.]

Nsikigsémi, I call.

I summon him, I make him come, *nsikšimañi*.

[MANGER. — TO EAT.]

Nesakkadañksé, 3. *skadañksé*, I prepare [food] to eat.

I eat, *nemitsesi*, 3. *mit*, or *nessgrási*.

— that, *nemitsi*.

I eat fish, potatoes, apples, men (in general), dogs (in general), the feet of animals, etc. — [for these] one says (Lat. "dicitur") *nemshañi*; e.g., *nemshañik penak*, *nemessak*, dogs, etc.; *nemshañisk mégsak*, I eat the Iroquois.

I eat flesh, *sios nemitsi*, or *nemitsin*.

I feel like eating some of that, *negado^ctamen*.

I give him food, he being very hungry, *nenabatsihañi*.

I give him something to eat, *nedásamañi*, 3. *sd*.

I put the morsel in his mouth, *nesa^ckamsttrañi*, or *nepiθamsrañi*.

I put good food in his mouth, *nšripsderañi*.

I eat with [a utensil], *nesitsi^cppi*; with him, *nsitsipsmañi*.

I eat with my fingers, *neretsi nedasé^ckañi*.

I prepare for him what is needed, *nensdenañi*, 3. *snsdenañi*.

I prepare [food] to eat, *nensdañksé*, 3. *nsdañksé*, or *-ksés*.

For him, *nesakadañksa^crrañi*, 3. *ssak*; prepare [something] for me, etc., *skadañksa^crri*, *nikksañibi*.

I bring him food, *nederssadasañi mitssañgan*.

I get [food] ready, I make my kettle [prepare my pot], *nebagastañksarsi*.

Nsdañksári, 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, *neni^cskadinéna*, *nis^ckadída*; they [eat together], *niss^ckadsak*.

You two eat, *ni^cskadiks*; you three, *tš^cskadiks*.

He puts his hand in the dish before his turn, or, he eats twice while I eat once, *néneganmihsk^s sa*.

You eat twice while I eat once, *kenénegañimihi*.

I do not eat enough, *nensda^cppi*, 3. *nsd*.

He eats quickly, *nabi^cps*; I am full, *nsémipi*, or *nsémañibési*.

I put something [on] so that in eating I do not soil my clothing, *nebaradámen anitssañgan*; so that the host does not fall [from my mouth], e.g., *nebarámañi hostisin*.

Nesipkarañimi, I can go a long time without eating, I can bear hunger for a long time.

Neni^cképarañimi, one day.

Nenissgnarañimi, two days.

Nedapamin kégsi, that which one eats with, etc., or, which serves as an accompaniment for eating something else, *nedapaminar aneskemenar*, etc.

Nemitsamasai, I eat what he wanted to eat, I eat for him, whether by force, etc.

Nepesigamañ tsighené, e.g., I bite into it, I eat half of it with this bite, etc.

Ni késsɔgniadasa, or *nikéssɔgnearamia*, there is how long a time I have not eaten.

Asakañtsi nepétarami, I could hardly manage to come, so much have I fasted.

Netébipi, I have eaten enough.

Of that, *netébiˈtamen*, animate *netébiˈpañ*.

I go to bring him food, I make a habit of it, or, it is customarily I who bring it to him, *nenanañissamañ*.

Nesakadañkɔaˈreghé, *nekisañkɔareghé*, food is prepared for me, I am made master of the feast.

ɔskebedsníé, 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, *nsékañtesámañ*, 3. *asek*.

I am reluctant to give food, wanting to spare the provisions, *nesaaghesi*.

[MS 331] I feel like eating something, whether fish, meat, etc., *nesshsdsn*, 3. *sshsdsn*; *ɔskebedsníé*, or flesh, fish, etc.

I leave some of my food [uneaten], *nedakɔtsadámen*.

I cannot eat meat all by itself, *nenáˈnétañsipañgɔadamen sios*.

I provide the food, *nesághérghé*.

The one who has provided it, or, the shepherd who feeds [his flock] (Lat. "pastor qui nutrit"), *saaghéssünns*.

The animals have eaten the corn, or your corn, *kedañiessgar*, or *kedamenañgar*.

I go begging, seeking food, in the cabins, *nekisighé*, or *nekisígheski*, 3. *kis*.

Being in the cabin, he wishes...

...that food be given to him, *késañsɔ*, 1st person *nekéransi*, or *neneskasañbséski*, 3. *kas*.

I ask him for food, *nemikésañmañ*.

I do not have enough to give food to everyone, *nensdaˈrra*, 3. *ns*.

I have none for him, *nensdaˈrrañ*.

I eat only acorns, *nebañgɔáttegðé*; only meat, *nebañgɔadámen*; only fatty meat, *nebañgviˈnsgv́é*.

I am not accustomed to give food, *nesáakesi*, 3. *saakɔsɔ*; it is also so said (Lat. "dicitur etiam"), but less correctly, *mda* [mañda] *nenetañsisarsi*.

Eating that, my stomach turns, *nepetsetsírasa*.

I am accustomed to giving food, to several, to all, *nenekemési*, 3. *nekemɔsɔ*.

I eat only meat, *nepañgɔadámen*; only fatty meat, *nebañgviˈnsgv́é*; only acorns, *nebañgɔáttegðé*.

I take pleasure in eating, I eat willingly, *nsighimitsesi*, or *nsigaˈppi*.

These things are eaten, *mitsañssar*.

I eat what had been given to another to eat, *nssañsaˈrrémiˈppi*.

I give him to eat what had been given to me to eat, *nesañpesámañ*, or *neghésakassamañ*. See *Sañbisi*.

I give you food, etc., *kesañpesamsren is*, or *keghésaghérmeren is*.

A small child who begins to eat, *ntaps*, *ntapesɔ*, 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, *nenesañsañsi*.

Nenesaĩsaĩsin 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, *masséggi-mitssaĩgan*.
I go to seek provisions, food, whether beaver, etc., *nenatebiʼka*.

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[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, *ñenánétaiibi* or *nenanétapi*.

I do not eat because of my sickness; I cannot eat, *nedʷdenasé*, 3. *nʷdenasé*.

I have not yet eaten anything since morning, *éssema nʷssepaĩsipi*.

What I have eaten repeats on me (reproaches me), *nepʷkʷéri* or *nepʷkʷérkaĩgʷn kéggi*.

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, *nemetasamaĩ*.

There are provisions, *mitsʷaĩganiké*.

I serve it up for him, *nesʷkámamaĩ*.

I eat everything, *neketámi*; that (a thing), *neketámen*, (animate) *neketamáĩ*.

I eat with him, *nʷitsokkadémaĩ* or *nʷitsipémaĩ*.

I gladly (willingly) give to eat, *nenekemesi*.

I give to eat, *nedaʷsar*, k. *sar*, *nedasarʷhʷban*, subj. *nia ésara*, *ran*, *ésarek*, *ésareg*, *ragʷ*, *régʷ ésamegʷhʷdit*, *m̐da* [*maĩda*, no] *nedeʷsarʷ*, 3. *sarʷi*, imperative: *sari*, *sarihi is nedaʷsarené*, give me to eat, etc.

Monadam, the dog takes it, eats it, etc.; *amanadamen*, that (a thing); *amanamaĩr sipsar*, e.g., *manadaĩsʷ*, 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, *nemiraĩbédam* or *-damen*.

I lack that, *ñenadasʷhigʷn*.

I lack everything (all), *messisi kéggi nenadasʷihigʷn*.

I lack nothing, *m̐da* [*maĩda*, no] *kéggi nenadasʷihigʷn*.

I suffer want of every thing, etc. (Lat.), *messisi nenadasʷhigʷn*.

1st subj. *messisi nédasʷihik*, negative *higʷkʷ*.

2. *nédasʷhʷsk*, neg. *hʷrʷkʷ*.

3. *nédasʷihʷt*, neg. *nedasʷitʷkʷ*, who suffers no [want], etc. (Lat.)

I miss him, I cannot catch him, I cannot take him — e.g. a louse — *nebareniĩ*, (inanimate) *nebarenenen*.

I miss in shooting, *nebarehaĩ* or *nebarehíghé*, 3. *arahíghé*.

Matsighen pesâi ni šétsi barahʷked, etc.

[MANTEAU. — CLOAK.]

Cloak in the French style, *siñégʷhesek*.

[MARCHAND. — MERCHANT.]

Merchant, *nʷdaĩnksaraĩt*.

[MARCHANDISES. — MERCHANDISE.]

Merchandise; the house where the goods are, *n̄sdaĩnk̄srahigamig̃s* or *matsess̄higamig̃s*.

[MARCHER. — TO WALK.]

He walks with his head down, *atsitaĩk̄k̄éssé*, 1st *nedatsitaĩk̄k̄éssé*.

I walk, *nepem̄ssé*, 3. *pem̄*; slowly, *nemenn̄ssé*.

Quickly, whether uphill or downhill, *neḡaḡaĩmaĩsé*.

I fall down faint from walking, *nesaĩk̄t̄é^cssé*.

I walk by night, *nenibaĩsé*; I walk all the time (always) until nightfall, *nenik̄éḡssé*.

I walk part of the way, I have come part of the way, *neda^ck̄saĩb̄ssé*, 3. *k̄saĩ*, subj. *ék̄saĩb̄ssé*;
neda^ck̄saĩb̄ssaraĩ, I lead (conduct) him part of the way. [MS 332, 333]

I walk on a bad road, *nesaaḡssé*.

I cannot walk because of the weakness of my feet, *nenanépnighi*, 3. *nanp̄*.

I make noise while walking, *neti^ck̄ésé*; they, *ti^ckaĩbaĩbaĩs̄ak*.

I walk on that and break it, *nebi^ct̄et̄ék̄ámen*, or *neseḡskit̄ék̄ámen*; on him, on his foot, e.g., *nebi^ct̄et̄é^ckasai*, or
neseḡskit̄ék̄asai.

I walk on a plank, *nepesikk̄ámen*.

I walk on a piece of wood and break it, *nep̄sk̄k̄ámen*.

Aneḡhi k̄éskaĩsaĩméraĩa, when I walk, etc.; it is said of the whole body (Lat.), etc.

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(continued from previous page, under MARCHER — TO WALK)

N̄srekamen, I walk at ease, I do not sink much into the snow, etc.

N̄niss̄s̄éks t̄étebeskāss̄éks, etc., walk two by two, *niss̄s̄éks*, 1st person *neniss̄s̄é^cbena*.

I walk well, nothing hinders me, likewise, in fine weather, *n̄s̄ssé*.

I walk in the water, *nepemaĩséghé*.

I walk right behind him, as in a procession, etc., *nesaakets̄ikasai*.

I walk on my knees, *nedatsiteḡak̄é^cssé*.

I walk on all fours, *nepem̄ḡssi*; or, crawling on my belly, *pem̄ḡss̄ sksk̄*.

I walk in the rain, *nekegheraĩnss̄é*;

— with the wind behind [me], *nenams̄égs*;

— wind in front [of me], *nedap̄siḡéssé*.

I walk on four [legs], *nepem̄ḡssi*; they [walk on all fours], *pememaĩḡss̄k̄*.

[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 [?], *meḡs̄s̄ak*, *meḡs̄aksr*, or *nebianaskikké*.

I sink into it, *nebsdba^ck̄é^ckam*.

[MARÉE. — TIDE.]

The tide is high, *psanessen*; low, *kisekat*, or *aĩp̄tsikat*.

It goes down, *ssi^ckkat*; it rises, *tamágan*, which is also said (Lat. "dicitur etiam") *aĩp̄tsitamagan*.

It neither rises nor falls, *tzanebéghi*.

It rises up to there, *sasikstamagak*.

It falls down to there, *sasikskak*.

I embark on the rising tide, *tamagaghé nepséssi*.

I embark on the falling tide, *ssikeké nepséssi*.

[MARIAGE, MARIER. — MARRIAGE, TO MARRY.]

I want to marry, *nekadasatzaiṇaṇi*, or *nekadasinisúsíne^{na}*, which is said (Lat. "dicitur ab utroque") of either [sex]; or *nekadasisitapsmaṇi*, which is heard [used] less correctly (Lat. "id minus bene audit").

I want to make gifts for that, *nekadasanshaṇi*.

I make them, *nemanshaṇi*, or *nepṇnatsésséé*.

The man makes them, *sinnas*, 1st person *nssinnasi* (for the first time, [gifts] which consist of a gun or a necklace).

They are made, *sinaṛittin*, or *pṇnatsésséadin*.

If afterward blankets are given, it is called (Lat. "dicitur") *agṣihsdin*.

If kettles, wampum, [or] skins, it is called (Lat.) *miredin*.

Have you made the gifts? *kekisisinnasipesanasa*, or *kekisipṇnatsésséépesanasa*?

What gifts have been made? *taṇini éri miredin*?

She sends back the presents, *asataṇsṣ*. [MS 334, 335]

1st person *neda^csa^cts*; they were sent back, *asataṇsadin*.

When the girl or woman refuses, the other men say of her, *kṣssikké phâinem*, she wants nothing to do with the man; but the father simply says, *siḡaṇdam*; the suitor, however, says (Lat. "vir autem dicit"), *neda^csataṇghé*, 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, *nederérmaṇi nenémaṇi*, *tsétebakaiṇdats*, *nirba satzaiṇaṇidé N.*, *nṣritéhaṇimaṇi*, *ṣrenasakess é^{to}*, *neskshsmasari*.

When she has consented, etc., *kisi neskshsmsreghé*, *kemiraṇi*, etc.

My request is consented to, I am granted what I ask, *nekisiskshsmaṇghé*, or *nekiktaṇghé*.

When the missionary speaks about this to the father or mother of the girl, he says to them, *kekadássiremeghé*.

If it is [someone asking] for another than his own daughter, etc., *kadasitsebakaṇdam sa phâinem N.*

Who is it that asks for her? *asenni kadasatzaiṇaṇit*, or *asenni kédassiremit*?

Well then, I will speak of it to my relatives to learn if they want it, *peragátsi nedi^craṇik késsaṇḡsdiég ari srérdamshsdiédégatsi*.

The missionary speaks to the one who is asked for: —

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(Continuation of the entry begun on the previous page.)

Do you want to marry? etc.; *kekadaṣi tsebakaṇdam*? etc.; *mssak aritéhaṇisikkan*, *matsighentsi kétzataṣghé nemi^ctaṇḡs mādahoba* [maṇdahaba] *is kṣtsitṣṣimerssn*, *māda* [maṇda] *ketebéremers is ṣtsi*, *kiáḡa taṇini érérmesian*, etc.

Do you not think of marrying your eldest [daughter]? *éssemanasa kederérdams asennirba sitighémaṇidé nesesis*?

Do you consent that he marry? *kederisrédamennasaba asennir kesesis nissihidide?*

Nañperañ, a widow sought in marriage by one of the relatives of her late husband; or, vice versa, a widower, etc.; 1st [person] *nenañpereghé*, or *nenañperañ*; 3rd [person] *sranperañ nenañperersé*.

ssiredin, presents are brought for the marriage.

Nssiremañ, I bring them, e.g. to the father, or etc.

Nssiredamékkai, I give the present of a kettle.

Nssiredamékka kskasák, I give the present of several kettles.

Nssiredaméks pesksañdi, or *sksañss*.

ssiremsañss, they are brought [as presents] for the woman.

Tsnañss, she receives them, or *tsnem sa sédssvit*.

The publishing of the banns: — - *N. N. kemi'ksmereba kadási-pañbátami-nissak*, *N. N. ni aneghi pézeksa nsirañk*, or *si'tamek*, or *si'ret*. [I publish the banns of marriage of N. N., who intend to be married, for the first time.] - The 2nd [time], *ni aneghi niseda nsi'rañk*, etc. - The 3rd [time], *ni aneghi metsessara nsirañk*, etc.

I will marry you tomorrow, *sébatsi kenébasixérba*. - What the priest asks them: —

N. Kederérmañnasa N. sasé'kkét aškamis. [N., will you take N. to wife?]

— *Nenissinéna érnasagak pañba'tami-nissin?* and vice versa (Lat.) [i.e., the same question put to the woman].

Take [each other's] hand, *sañiretsénédiks*.

Put the ring on him (Lat.), *sañiretsééderé*.

I am married — says the man (Lat.), *nekitsdé*; but the woman [says] (Lat.), *nssi*.

They are married, *nisséšak*.

They love each other, *mssañiriditsir*.

I am married to her, or to him, *nsitapsmañ*.

I married them, *nekisinibasixañk*.

Do you have a wife? *phâinemnasa kstzañnañ?*

Where is your wife? *tañnsañga nissšiegša?*

He is, or she is, married, *tsebakañdam*; they are [married], *tsebakañdamsk*.

He is not married, he cannot find anyone who is willing, *kañghéghighikškšé*.

[TO MUTTER, MURMUR.]

I mutter, murmur, *nekikimedsnké*; 3rd [person] *kiki*.

[MARK. See below, p. 337.]

[HAMMER.]

tsitañbéigan, or *amare*, *amaris*.

[PORPOISE.]

White porpoise, *sañbaméks*. [MS 336, 337]

[MARK.]

This is the mark, the figure of N., *sañga édarasi'χsída* N.

I put my mark, *nedasi'χsisi*.

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^hkakssemen*; likewise, using either [the strap or the wood], or the like, *netebaksnemen*.

[MARTEN.]

pépanakess; a marten-trap, *kerahígan*.

I catch one [in it]; likewise a beaver, etc., *neghe^hrha*.

A robe of marten [fur], *panakes^hésak*.

[TO PAINT, TO STAIN (THE BODY).]

Eraghinañss, it must be painted, colored, etc.; it must be painted black, e.g. a board, etc., *mekazéséraghinañss*.

I paint a hide, *neniskséghihémen*; wood, etc., *nemekssaghenemen*; it must be painted, *mekssaghenañss*.

I paint myself, *nedéraghi*; 3rd [person] *érags*.

I paint him, *nedéraghinañ*.

I am painted red, I paint myself [red], *nemek^hans^héhssi*; 3rd [person] *mek*.

I am stained red, or another [color], by chance, *nemamsk^hansa*.

I am stained by accident, without meaning to, *nemams^hksânshé*.

[MORNING.]

tse^hk^hé; very early in the morning, *sspañssisi*.

[From the English word "hammer." — Ed.]

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I will leave tomorrow very early in the morning, *nesspañssétsi*; 3rd [person] *sp*.

MOOR, OR NEGRO.

perakamen, *-ménak*.

[WICKED. — BAD-TEMPERED (OF A PERSON).]

I am wicked, easily angered, etc., *neneskañbai*.

I am wicked, *nematsenasakesi*; 3rd [person] *mat*.

I have nothing wicked [in me], *mda* [nothing] *nems^hsgs*; 3rd [person] *mda* [*mañda*] *kégssi ms^hsgsi*.

MEDAL.

pañba^htami-ssrian.

[PHYSICIAN, DOCTOR.]

I am a physician, *nen^htsañg^hé*, *nen^htsañg^hañrañ*.

MEDICINE.

nebizsn; to induce vomiting, *sagag^hi-nebizsn*.

Medicine for the eyes, *ssgniksañgan*.

Medicine, ointment, plaster, *sipissan nebizsn*, or *sipissañ*.

I ask you for a medicine, *k^hikstmsr nebizsn*.

What medicine are you asking of me? *kégssi nebizsn sikstmasian*?

Have you benefited from the medicine? *k^hramarsinasa*? or *k^hrañbédamennasa*?

I always carry, I always risk taking with me, my medicines, *nekisinepinar nsipenédamenar, nenebizsnar*.
 [MS 339] This medicine does me no good, no more good — I stop making use of it, *nedé^cksaṛibédamen*.
 This medicine is not good for burns, *mda [maṛida] ṣrighensi métkazézimeghistsi*.
 It is good for cuts, *ṣrighen séktéhssímeghé ṣtsi*.
 I swallow it, *nekssihadsn*; 3rd [person] *ags*; or *nemessihadsn*; 3rd [person] *am*.
 I make him swallow it, *nesa^ckamsreraii*.

[TO SLANDER, TO SPEAK ILL.]

I speak ill [of someone], *nṣskṣghémi*; of him, *nṣskṣmaṛi*, that is, *ṣsskasis neteberṣmaṛi*.

[MIXTURE.]

With a mixture, *kṣ^cradisi*; in composition, *kṣ^cradé*.
 I mix that with [something], *nekṣ^cradénemen* (inanimate); *nekṣradénaṛi* (animate).
Mda [maṛida] mina kṣ^cradénaṛisisi, it can no longer be mixed with [anything], etc.

WATERMELON.

éskitamek sa^csasé; plural *éskitameghir*; that is, [a melon] that is not cooked.
 It is ripe, *kisi nitsígsét*.
 I cut it (inanimate), *nederesemen*; (animate) *nederesaṛi*; or *nenṣtsitsnak*, I pick apples.
 Cut me off a piece [of it], *baghésemasi* (inanimate); I cut it, *nebaghésemen*; 1st [person, animate] *nebaghésemasaṛi*.

[MEMORY.]

I have the memory of that, I remember it, *nemi^ckṣitéhai^cdamen*.
ṣsaṛimi téteba^ctar katoaṛiganar, these words are too much alike [nearly synonyms].

[TO BE SPARING WITH, TO MANAGE.]

I am sparing with the provisions, *nekṣ^cpaéredemen mitssaṛigan* (inanimate); *nekṣpaérmaṛi sdamaṛi* (animate).

[TO LIE.]

I lie, I tell [things] in vain, *nepissarītsemi*.
 I lie, that is, I invent what I recount, and I tell it now [sometimes] one way, now [sometimes] another, *nebabsreḃsé*.

[CHIN.]

My chin, *nkṣi*; *kekṣi*; *sksi*.

[TO DESPISE, DESPICABLE.]

Nekeneskershsmasi, I say of him that he is despicable — truly it suits him well.
Nekeneskershmasaṛin, I say to someone, "That one is despicable."
Kekeneskershmsren, I tell you that that one is despicable.
Keneskérm^ctaṛigṣat, or *keneskesetaṛigṣat*, that smacks of contempt.
 I despise it (inanimate), *nekeneskérdamen*; (animate) *nekeneskéremaṛi*.
 I despise him, esteem him little, *nekeneskinasaṛi*; think little of him, *nemamégṣeremaṛi*.
 I do everything for him carelessly, coarsely, *nemamégṣihaṛi*.
 I am despised, no account is taken of me, *nekeneskíghi*.

[SEA.]

The sea, salt water, *ssbékʷ*, *ssbégʷk*; at/to the sea, *ssbégʷk*.

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[MOTHER.]

[MS 340, 341] My mother, *nigass*; 3rd [person] *sigaxssar*. See "Kinship."

I have a mother, *nsigassi*.

ʷégak nedaraméskésaṛik, N. N. *métsinídegak*, or *nésaanigak*.

Is érisihidisa, or *deban*, N. N. *ségaknasa éraméskésghigak*.

ʷégak kepaṛibaˀtamasésaṛinsgaktsi.

ʷaṅga paṛibaˀtamasésags.

ʷégak paṛibaˀtamasésagsigak.

MASS (the religious rite).

aramâiskarṛin; I say it [I celebrate it], *nedaramâiské* (usage has prevailed [i.e., this is the common form]) (Lat.).

I serve it [I assist at it], *nensdenáké*; serve me the Mass, help me, *arenmasi*.

Always serve at Mass, *ési aramaiskémeghi kensdenaké*.

Do you know how to serve Mass? *ksésérdamennasa ahari nsdenakémek?* or *kenitaṛisinsdenakénasa?*

After Mass, *kisáramâiskémeghé*.

He came before Mass, *éssema ïaramâiskémskeban baiéˀpan*.

I pray during Mass, *nepaṛibaˀtam aramâiskarṛin*.

I want to teach you to serve Mass, *kekakékimereba kadási nsdenakésaṛigan*. - Things pertaining to the service of the Mass, etc. (Lat.): —

ʷskiˀtagsi, dress yourself, etc.; *ʷskiˀtagsiks*, plural.

Kssits srir, *kssitsks srir*.

Take care of these robes, etc., *mssak matsitskkan*, *mssak matsitsˀkkéks*.

The censer, *skstâi ataitek*.

The incense-boat, *peks étasapit*.

The sprinkler (aspergillum), *arebéghiadigan*.

I sprinkle them [with it], etc., *nederebéghiadasaṛik arenaṛibak*.

Nikaṛinʷsséhédits sassénemaṛiganar ghéreneghik, that is, those who carry the torches walk first.

Nikaṛinʷssétsik nissak naˀ sdagʷisi aragsabihidits, that is, the two who go in front stop there, etc.

ʷdésk sghik, or *sédssétsik nemaṛi aragsabihidits*, etc.

Épemaṛi arʷsséhédits nissak, *nissak arenakaṛisi*, *nissak aragʷisi paṛitsisi*: two on the right, two on the left, etc.

We greet each other, etc., at the same time, *tétebisi kederaṛighibena*.

Kinasarṛibamiks, *ne naṛibi kirsarṛisa ketesínarṛi*, watch as I do, and do the same.

[MEASURE, TO MEASURE.]

A measure, *tebaksnígan*.

I measure, *netebaksnighé*; 3rd [person] *teb*.

Araksnaṛisʷ pézeksda, an ell.

I measure it, *netebaksnemen*; 3rd [person] *st*.

Measure yourselves to see who is taller, *tétebeghirsk* *añérghirsk*.

Nekstéi, or *s areghir*, he has a span [hand's-breadth]; *nisséi*, two; *ntséi*, or *ntsés*, three; *iéséi*, or *s*, four; *nañnnéi*, or *s*, five; *negsdañs ké'séi*, or *s*, six; *negsdañkaö ké'séi*, twelve, etc.; *nañsiretsé*, half a span; *nenighiretsé*, a finger's-breadth long [an inch].

[TO PUT, TO PLACE.]

I put it, *nep̃snemen*; 3rd [person] *ap*.

I put it inside, *nepi'rañ*; 3rd [person] *api'rañ*; put it [in], *pi're*; do not put it [in], *mssak piriégats*.

I put one thing in place of another that I take, *netéssatzäimentén*.

I put [them] all together in the same place, *nemañsittsn*; 3rd [person] *amañ*.

I am put, or something is put into me, *nep̃snmañghé*.

I put [something] into him, *nép̃snmasañ*.

I put it there until tomorrow, either to cook it, or to finish it, etc. (inanimate) *nega'degsntsn*; (animate) *negadegsnrañ*.

I put it among [others], etc., I mix it, etc., *neki'rádenañ*.

I put it there (animate), *nededsrañ*; I put myself there, *nededsresi*.

[*Formed from the French messe* ("Mass"). — Ed.]

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I put it under my robe (inanimate), *nedarambsé'nemen*; (animate) *nañ*, or *nebimérin*.

I put it in a storm [?], a vessel, etc. (animate) *nedéperañ*; 3rd [person] *sdép*; (inanimate) *netéptsn*.

I put something in his hand, *nedaspañretsénañ*; put [it] in mine, *spañretséni*.

I put it there, inside, *neda'tasatsn*.

I put it on top of something, e.g. a horse, *messisi kegsi ñski'ttrañ*.

Nepitsip̃snemen, I put that in one place, thinking I am putting it in another, *patsi*; participle: *nederérdam patsi ni p̃snema*, or *pissisi nederérdam is éto p̃snema*.

I put myself into something, *nebiresi*.

They gather around him, whether kneeling, etc. — e.g. around the cradle of the newborn Mary, *sdaksarapi'tanañsañ*; 1st [person] *nedaksarapitasañ*.

[RIPE, TO RIPEN.]

The grain is ripe, *kisi nitsigsét*.

The grains are ripening, *skamsnar nitsigséd̃sr*.

That is [ripe], *kisighen*; the fruits are [ripe], *atsi'tar*; they are not [ripe], *sekaletsisar*, *éssema atsitésiar*.

[Page 342 of the MS. is blank.]

[FURNITURE.]

[MS 343] My furniture, *nematséssm*; *mar*.

The furniture of the deceased man or woman, *srir sassigsanañ'ghir*; or, she who brings it says, "I make a gift on behalf of the dead," *nepakitenighé sañga stsi metsinédebána*.

[TO BRUISE.]

I am all bruised, *messisi minañbsi're nhaghé késthémek*; 1st [person] *neminañbsi'ra*.

You are [bruised], *messisi minañbsiʿre khaghé késtéhsrek*.

He is [bruised], *messisi minañbsiʿre shaghé késtéhstt*.

[CRUMB.]

Crumbs, whether of bread or of other things, *béierañghir*.

My crumbs, *nebiétamenar*.

[BETTER.]

I make a better canoe than you [do], *nia srahami neniʿtañstéri*.

MIDDLE.

nañsisi.

During the day, [at] the middle, *érignkizekak nañsisi*, or *paskseté*.

It is noon, that is, the middle of the day, *paskäé*.

The middle of the road, *nañsisi*, or *añptasisi*.

In the middle of the river, *tsaätegsé*.

Midnight, the middle of the night, *nañsitebiʿkat*.

He is in the middle of us, *nedéidopiʿtavanna*.

I am in the middle, *nedéidopitañgsk*.

[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], *nsnigséthsräñ*, *nenitzäñ*.

[THIN.]

That is thin, round in shape, *pisaʿkʷat* (inanimate); (animate) *pisáʿkssʷ*, *pisaʿkssesen*, or *sasabissabañ*, e.g.

Thin and flat, like bark, a board, etc., *sasabé*, *sasabigsagat* (inanimate); (animate) *sasabéssg*.

Thin, e.g. a blanket, *sasabéghesen*; thick, *kepaktágat*, or *kepaghé*; *sasabéghen*, a thin hide.

MIRROR.

bibinaʷtsaksañgan.

I look at myself in it, *nebibinaʷtsaksañsi*; 3rd [person] *bib*.

[WRETCHED, MISERABLE.]

I am in distress, *nemesairissaakké taiʿka*, [MS 343a, 343b]; 3rd [person] *mes*, that is, *ési saagat nederarokké*.

I am wretched, *neketemañghesessi*; 3rd [person] *ket*.

I make him wretched, *neketemañghihañ*.

I regard him as wretched, *nedssüinasañ*.

MERCY. See "Compassion."

MITTEN.

meretses, *sar*, *mar*, *nemeretses*, etc.

I put them on, *nemeretsésahssi*.

I take them off, *nekétsimeretsesséʿnesi*.

[TO MOCK.]

I mock that, *nemamesanstemen*.

I mock him, I listen to him with contempt, *nekeneski^ctavañ*; of you, *keneski^ctsr*.

I mock him, *nemamessanímañ*, or *nematsipenémañ*.

I mock that, *nemamesans^ctemen*.

Not even that, not even the slightest thing, *ni arghikkssisi*.

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[MODEST.]

He is modest, does not jest, etc., *sañness*; 1st [person] *nsañnesi*.

MARROW (which is in the bones).

sin.

Marrow [pith] of trees, *asip*.

[MONTH.]

A month, *pézek* *kizs*. See "Moon" [p. 319].

How many months is it since he was born? *késsaknasa kizssak sa iarenañbaidebañ*?

It is six months, *negsdañsga késssa kizsssa*.

She begins to have her [monthly] courses, *ksrañs*; 1st [person] *nekrsansi*.

She has them regularly, *tsebighe*.

[MOLDY.]

That is moldy, *agñañgñi^cre*; the bread is [moldy], *agñañgñi^cré abañ*.

[HALF.]

Half, lengthwise, *isies* (inanimate) *isié*; crosswise, *p^hkñies* (inanimate) *p^hkñié*.

[TO MOCK. See above, "Mocquer."]

COD (fish).

n^hkaméks.

[HEAP, PILE.]

I put [it] in a pile, with a broom [rake], etc. (inanimate) *nemañgñékámen*; (animate) *nemañgñé^crañk*; pile them up, *mañgñamsks srir*.

With the hands, (inanimate) *nemañgñénemen*; (animate) *nemañgñénañk*.

Put that further, toward another side, *is eri asa^cts*; 1st [person] *neda^csatsn*; likewise, I unload, etc.

MONTREAL.

Añsitsvansk.

[MS 344, 345] [TO SHOW.]

I show, make [something] be seen, *nenamitrñé*, or *nenamirñé*; to him, etc., *nenamitrñ*, or *nebibinstrañ*, or *nenamirñ*.

I show that, *nenamiren*.

I let him see [it], I show him, *nesévittrañ*.

Show me that, *namittri*, or *namiri*.

Show [me] so that I may see what it is like, *nekikinamen tañi érighek*.

I lead him to show him where I killed the animal, e.g., *nekikinssarañi*.

MOUNTAIN.

pemadené; above the mountain, *ssédenəghé*, or *ssañikəsk*, or *ssañikəghé*; at the foot, *némékaañiki*; along [the slope], *nsta^cdené*; around it, *sisnadené*; on the other side, *agañimádené*; the descent, *penañikañtsesessen*; the ascent, *teksañikessen*.

I climb, I grip [claw upward] as I go, *nedahañdañbatsi*.

It is difficult to climb up there, *ni saaghiarañidasésen*.

[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, *netekəssaksé*; 3rd [person] *tekəssaksé*.

I climb the mountain, *neda^kšañiki*.

I descend it, *nepenañiki*.

The bear climbs a tree, or the squirrel [does], etc., *arañidasé^cre*; 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^ksté^chemen*.

At the upper reach of the river, *akədañsi*.

The fish go up the rivers, *sderakəstañiñi*; singular *sderakəstañin*.

You will go up as far as that pine tree, *kepétakstéhembra kəésékkét*; 1st [person] *nepétaksté^chemen*.

[TO BITE.]

I bite, *nesəghé*.

I bite him, *nesagamañi*.

The serpent bit me, *nesagameks skəsk* — said also of a dog, etc. (Lat.).

I bite his ear, cut it off with my teeth, *netemañirakesebañi*.

[PIECE, MORSEL.]

I put the morsel to his mouth, *nesa^kkamərañi*, *-ttrañi*.

I cut it into small pieces (inanimate) *nesekskesemen*; (animate) *nesekskesañi*; it must be [cut into pieces], etc., *sekskesañss*.

Into large pieces, *netzatzébesemen*.

[DEATH. See below, "Mort," p. 347.]

[TO WIPE THE NOSE.]

Wipe the child who is snotty, *kasseds-* [continued on next page].

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[continued from previous page] *néné*; 1st [person] *nekassedsné^cnañi*. [See below, "Moucher," p. 347.]

[TO DIE.]

I die, I am dead, *nemétsiné*; 3rd [person] *mét*.

How did he die? *tañini sderiñiñi*?

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, *nedarinésaŋ*, or *nenepəsaŋmaŋ*.

He is dead, he gave up the spirit, *éremié'kəaraŋmə*, or *é'kəaraŋmə*, or *ékəaŋbadam*; 1st [person] *nedérmie'kəaraŋmi*, or *nedé'kəaraŋmi*, or *nedé'kəaŋbadam*.

One who comes back not knowing who he is [was] — whether a spirit, etc., *əanaŋmesə*, *ssak*.

A dead person who comes back after his death, *ké'taŋsə*, *ssak*.

I am afraid of it, *nesaŋsi*; 3rd [person] *tsaŋsə*.

They go to weep for the dead, to cover the face, etc., *nantsi-mavapansə*, or *nantsi-srakenigak*.

Métsinéda éraŋgəmaŋdebani cōisak, the relatives of the dead [so] agree.

Émesis mda [maŋda] métsina, my elder sister is dead. [The] younger [sister], *sédəkaŋ mda [maŋda]*.

My elder brother is dead, *E'kémgə métsina*.

His elder brother is dead, *É'kémda [ékémaŋda] sa métsina*.

[DEATH.]

[MS 347] I beat him to make him die, he dies while I am beating him, *nekəaskstéhaŋ*.

I fall dead, all at once, *nesarkiné*, or *nekəérkəŋiné*.

I expose my person to death, e.g. going to war, etc., *nemétanaskérdámen nhaghé*.

I always have the thought that I shall die soon, *nepéssəderdamen*, or *kaŋghéga*, *nedaksəaŋdamen nemétsinaŋ*.

Nepəérémaŋ, I believe that he will die.

I utter the death-cry, *nekəémi*.

That makes me die, *io nenepəaŋdamen*, *nenepəaŋmegəŋ sdarsgəaŋgan*.

I fear death, *neséghesi kédasinà*, or *nesékpəŋiné*.

I live long, I die with difficulty, *nesibiné*.

One dies, *messimétsinaŋ*.

A child has died, is extinguished, *nekassénigəŋ asəŋsis*.

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? *taŋnetsenosa éianaŋ kisi métsinaáné*

What will become of you if you should come to die without having repented? *taŋnetsi éritóan metsinaané kaŋdak mda [maŋda] aŋnersisané?*

Those who seized Jesus all fell dead, *pemaŋgə*.

We all fall dead, etc., *kepemaŋgəbena*.

You fall, etc., *kepemaŋgəba*, etc. See page 344, above, etc.

Kepaŋba'tamasəsaŋna N. *sedarensmaŋda*, *tāi snitzəaŋna*.

Kep. [i.e. *Kepaŋba'tamasəsaŋna*, "I pray for..."] etc. N. *ésitsiémaŋda pézeksa*, *tāi éphāinemsmaŋda*.

Kep. etc. N. *sésesemaŋda*, or *sésemesmaŋda*, or *sédskəmesmaŋda*, or *ékismaŋda*, or *sédokkaŋmaŋda*, *səsagaməŋmaŋda*, or *ésigassemaŋna*.

Nedarokkaŋkə *ésigəssitebana*, or *sénitzəaŋnidebana*.

Let us pray for N., *skksdsma nisigaden métsinésaana*.

For the father, *sénighihigs-maŋda*; his children, *nedarokkaŋregsk snitzəaŋnebani*.

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, *nesésisi*.
 I do not attend it, *nškaïsi*.
 He is about to die by accident, *E^cdaripisø*, or *édaripisit*; 1st [person] *nededaripisi*.

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I cover the death by giving a present, etc., *nedásshañ*; my covering, *nedagšanéχañ*, or *nemeragšahañ*.
 One who is dead, if one speaks of him, e.g., it is said (Lat.), *ke^ctaïssëa*.
 I come back from a swoon, *nedaribarañmi^cra*.
Nemesitéhañmaiñ, or *nemesäiresi*, I remember him dead, that is why I weep.
Métsinésaana mda [*mañda*] *apisañiné amirañnésa Jesøssar pézeksn*, *sdakkikkañin ni éri aritéhañsisa pañba^ctamasésinets*.
 Things prevent me, whether from fleeing or from walking, which is the reason I am abandoned and must die there, etc., *pezeksnsk nededaripisi*.

WORD.

gherøssañgan, or *ketsañgan*; I say only part of it, *netagširaröétañ^cgøsi*; 3rd [person] *tag*.
ssañimi tébeba^ctar ketoañganar, these words are too much the same [nearly synonyms].
 Look for a word that ends, e.g., in *masañ*, *kširasats ketoañgan métanaski-si^ctamek*, *masañ*.
 I do not understand a single word of what you say, *mda* [*mañda*] *tégné negsdañkøat kðéøtsrs*.
 I tell it to you in a word, etc., *negsdañkøat kedañdökkéøren*.

[TO WIPE THE NOSE.]

I wipe my nose, *nesañgøi*; 3rd [person] *sanigø*.
 Wipe the child who is snotty, *kassedønéñé*; 1st [person] *nekassedønéñañ*.

[FLY (insect).]

A fly, *pøtsésé*, *øak*, or *pøtsésé*.

[SPECKLED, SPOTTED.]

It is speckled, *pepesaghikesø*, or *pepesaghigø* (inanimate) *pepesaghigen*, or *pepesagaviχañsø*.

[TO WET, TO GET WET.]

I wet it with saliva, putting it to my mouth, *nemøssebégará^ctamen*.
 Using water, [on a moose-hide (?)], (animate) e.g. *sé nesēsñbighiharañ*, *senbéghenemen*.
 That is wet, *møssebégat* (animate) *bégessø*.
 I am all wet, *nemøssebéghesi*, or *nebaøšbañisé*.
 That is wet, *basbé*; those things are [wet], *baøbar*; I wet it, *nebaøbañsarañ*.
 I wet myself, or my feet, crossing the brook, *nederañsséghé*.
 A wet man, *basbañdañsø*; 1st [person] *nebaøšbasadsn*.
 A deerskin is wet, e.g., *basbé*; plural *sak*, *basbak*, or *møsbeghésø*.
 My blanket, e.g., is wet, frozen [glazed], from my breath during the night, e.g., *nekigsarañsin*.
 It is wetted, *møsbéghihadañsø*.

I wet it, *nemssbéghihadsn* (animate) *harañi*.

MILL.

tagðahañigan; I grind wheat there, *nenañitéassi*; 3rd [person] *nañi*.

MOSS.

assakamiks, *gsr*.

STIRRER (to stir the kettle).

arbékighan; I stir with one, *nederebékhighé*; I make one, *nederebékighanikké*.

[Page 348 of the MS. is blank.]

[TO MOLT. See below.]

[MUTE, DUMB.]

He is mute, *nanétañisé*; 1st [person] *nenanétañisé*. [MS 349]

[TO MOLT, TO SHED.]

An animal that molts, *añiptsipesksavahadð*; it has lost its hair, *mé^ctaséhads*; it grows back, *sañ^cgaðé*; it has grown back halfway, *néransaséhads*, or *néransasé*; it is [back to] its ordinary size, *sémasé*.

[TO MULTIPLY.]

The loaves are multiplied, *peska^crak abañinak*.

Pesk^cré kaks, 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.

Nepeskañinemen mitssañigan, I multiply the food.

Nepeskañighenasé, I distribute [it] and there is still some left over, even though there was little.

[Pages 350 and 351 of the MS. are blank.]

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N.

[TO SWIM.]

[MS 352, 353] I swim while bathing, *nepemaköitsin*.

I cross the river by swimming, *nebikagáhamen*; 3rd [person] *abi*.

I paddle, *nsaañibié*; 3rd [person] *saañibié*; imperative *saañibié*, or *neni^ctañisibié*.

I swim ahead of the canoe, *nenikañineké*; behind [it], *nøtsitsiké*; in the middle, *nenañsragðaham*.

I am tired of swimming, *nesaððáni*; 3rd [person] *sasa^cðáns*.

Nepemipiébena nederipiébena, we go, we head that way in a canoe, etc.; *ari piaredin*, one goes, etc.; *Tañini éri piéssa*? [Where did he go?] Answer: *sdékka sderipiannéban*.

Nepemipiébena, nederipié^cbena, we go there by canoe, paddling, etc.

Tañini éri piéssa? Where has he gone? etc.

Sdékka sderipiannéban.

Ari piaredin, one goes that way, etc.

I use the paddle, *nsam*; 3rd [person] *satam*, or *nsahamen*; 3rd [person] *sáhamen*; imperative *sahi*.

I always swim, *nekeskamipié*.

TO BE BORN.

A child is born, *sdarenaĩbaĩ asaĩsis*, or *arenaĩbao*, or *baĩo*.

He was born with malice [in him], *snespighin*, or *snespigsaĩdamen matsenaðakessangan*.

A child is born, it has come out, it is [now] on earth, *akisi metabi asaĩsis*, or *kisi metabø*; plural *bøak*, or *nigø*; that is, *kisi metsisi apø*.

[NATION.]

The various nations

[MAT (woven).]

I put my robe down as a mat, *nedanarraĩn nedassé*.

I fix up your mat, *nøranakkaĩn kedápøñ*.

On what shall I sit, what shall I have for a mat? *kégši nedanákasĩn*, or *kegði énaˀka*?

I have a mat, I have something to sit on, *nedanaˀké*.

I have a deerskin, or a bearskin [to sit on], *nedanaˀkaĩn sé*, or *meskøé*, etc.

There are mats, the cabin is matted [floored with mats], *anaˀkaĩsø*.

A mat, a hide, etc., on which one sits, *anaˀkaĩn*.

A rush mat, *anaĩsen*, *nar*; my mat, *nedanassen*.

I make one, *nederittsn anaĩsen*.

[NATURE, DISPOSITION.]

He is of a very wicked nature, he gets angry, scolds constantly, *aksnasakess*; 1st [person] *nedaksnasákesi*.

He appears to be of a wicked nature, *matsekamighessinaĩgøss*.

[SHIPWRECK.]

I suffer a loss, an accident befalls me, *neséghiné*, [MS 354, 355] or *nséghiné*.

I am shipwrecked, my canoe is broken, etc., *negøøkaĩsi*; 3rd [person] *gøø*.

Have pity on those who have been shipwrecked, load their belongings, divide the men among the canoes, etc., *ketemaĩghérmskø segħi kðkaĩðétsik nétsik, pøtsitskø kégøssar tzatzébiðsihsikø arenaĩbak srinénkøérðikø*.

SHIP.

ketsrakø, gøø.

[NERVE. See below.]

[NOSE.]

My nose, *nekiˀtan*; 3rd [person] *kiˀtan*; I bleed from the nose, *nebekiˀtana*; 3rd [person] *beg*.

SNOW.

sasaĩri; there is some, *sasaĩriˀké*; much, *pessaĩgðaˀté*, or *pessaĩgðaˀré*.

One sinks into it up to there, *ðdékka pekðahaĩsø*.

There is [snow] up to there, *isga arspaĩgðaˀté*.

You would see men falling into the fire as thickly as [snow falls] when it snows, etc., *kenamihaĩbanik arenaĩbak kedaskøtåik, mãtøena pessaĩgħi ni akéssinaĩ péniraĩtsik*.

It snows, *psan*; it has snowed, *psanøøa*; it drifts [is carried by wind], *keraden*.

It [snow] melts, *nsgsbéssə sasaĩri*; there is more, *méttritté*, or *métbéssə*, or *méteritté*.

I remove the snow from the cabin, *nemaganriˀtamen sigsãim*; I remove it in order to make camp, wherever it may be, *nemaganriˀpi*.

I put some in the kettle, *negsnhapiˀké*.

Put some in, *gsnhapiˀké*.

I eat some of it, *nemsãiriágôé*.

There is a lot of snow, *pessãigsaˀté*.

Up to where is there [snow]? *tãine nasa arãigsaˀré?*

Up to the knee, e.g., *meketegsk*.

Penaksˀté, the snow falls as [wet] rain, from the trees, from a tree (Lat.).

Ni arãigsaˀré, it has snowed that much, showing with the finger, or the hand, etc.

Kesiˀps, or *kesipsãin*, or *pessanksp*, it snows a lot.

[TO NEGLECT.]

I neglect it, I do not look at it, e.g., something that I find, etc., *nedariãibadâmen*, *nedariãibamãi asapasé kãidak*.

NERVE, SINEW (thread of sinew).

kiksẫidi, *ar*.

The nerve/sinew of a man's body, or of animals, *stsét*, *tar*.

[TO CLEAN.]

I clean it, using a stick, wood, etc., *nebãitcˀhemen*; 3rd [person] *abas*; (animate) *-téhãi sé kãidak*.

— the kettle, *nekesebaharãi kəkə*.

— the bark dish, *nekeseitsaghenemen*, or *nekesebahadsn*.

[NEPHEW. See below, p. 357.]

[NINE. See below, p. 357.]

[NOSE. See above.]

BIRD'S NEST.

sasesé.

[TO DENY.]

I deny, *nedighésé*; 3rd [person] *igh*, or *nebégôassé*; St. Peter, e.g., denies Jesus, *abégôassãimãi Jesussar*.

I deny it to him, *netighésamãi*.

I deny that, *netighésãidâmen is*.

[MS 356, 357] [CHRISTMAS. See below.]

KNOT, TO TIE.

ketsipriadigan; it is tied, *kisi ketsipriadãissə*.

I tie it, *nekitsipriadsn*; 3rd [person] *akitsipkiadsn*; (animate) *-harãi*.

A knot in wood [of a tree], *peskaãiteksn*, *nər*; *mesẫripeskaãiteksnékesə* (inanimate) *mesãiripeskaãiteksnégat*: this bread is very full of knots [lumps].

NEPHEW. See "Kinship."

NINE, nine times. See "The Numbers."

[TO DROWN.]

I drown myself, I throw myself into the water, etc., *netsapakaïresi nebik*.

He drowned, *nebik dari'na, tsasapi'ra*; 1st [person] *erse nebik nededariné*.

CHRISTMAS.

One prays at night [i.e., Midnight Mass], *nibaïpaïba'taïss*, or *nibaïhaïmiaïmeghé*.

BLACK.

mkazésighen (animate) *mekazésig*; *सान, nesseghighen, g*; noun form *nésseghek*.

My garment is black, *nemikazéüssésé*; 3rd [person] *mkazéüssésé*; red, white, yellow. See "Garment."

[TO BLACKEN.]

I blacken myself, with charcoal, *nemesedaïgðé mkasé*; him, *nemesedaïgðénaï mkasé*; my shirt is black, *mkazési nedaïtsréhaïsé*, or *nemikazési-aïtsréhaïsé*.

HAZELNUT.

pagaïnes, ar.

WALNUT.

pagaïñ, nar; the walnut tree, *pagaïñssi*.

I crack it with my teeth, *nesekskadámen*; with an instrument, a stone, an axe, *nepagaïsi*.

I knock some down, or something else (Lat.), *nebenté'hémen*.

Worms eat them, *amitsinaïr sksgak*.

NAME.

näïssaïgan.

His name, *sderisissaïgan*; my name, *nederisissaïgan*.

He revives the name, e.g., of *aïbigaïsé naïbiss*, or *snaïbissisína aïbigaïséda*; 1st [person] *nenaiïbissisína aïbigaïséda*.

I am called [my name is]. See in its own place (Lat.).

I pronounce, e.g., the name of Jesus, *nenesedóhomen Jess*; *sderisi ssaïgan, nenesedohaï Jess*.

A name difficult to pronounce, *saaghisiregat*.

[NURSE, TO NOURISH.]

I am a nurse, *nenssaï*.

I nourish, I take care to provide for [someone's] living, [MS 358, 359] *nesaghéssin*; him, *nesaghéssaïmaï*.

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I nourish him, I furnish him with good food. See "To Eat." [See also p. 360.]

[NAMES. See "Name," p. 357.]

The Saint John River, *srasteg*.

Orange [Albany], *Tematgan*.

Saïkedé'raïk, it is a place fairly close to here, on the sea, etc.

The priests, *saïbeskésiaïtsik*, from the word (Lat.) *keskēbi*, collar.

The Recollects, who go barefoot, *mémesaaghikañidétsik*, or *mémesaaghiésidétsik*; or, from the hood [cowl] they are called (Lat.), *añgskðésnnhaghik*.

Matsibigðadðsek, the river where Mr. de St. Castin lives.

Boston, *Méssatsðsek*.

Aghenibékki, the river of *Añmeðskkañitti*.

[NUMBER.]

The Numbers: —

#	Abstract number	Concrete (animate)	Concrete (inanimate)	Multiplicative ("times")
---	---	---	---	---
1	<i>pézekð</i>	<i>pézekð</i>	<i>pézeksn</i>	<i>pézeksda</i> (once)
2	<i>niss</i>	<i>nissak</i>	<i>nisenðr</i>	<i>nisseda</i>
3	<i>nass</i>	<i>n'rsak</i>	<i>nhanðr</i>	<i>ntseda</i>
4	<i>iés</i>	<i>iésak</i>	<i>iésnðr</i>	<i>iésda</i>
5	<i>baréneskð</i>	<i>nañnnsak</i>	<i>nañnnesr</i>	<i>nañnneda</i>
6	<i>neksdañs</i>	<i>negsdañskéssak</i>	<i>negsdañskéssenðr</i>	<i>negsdañskésseta</i>
7	<i>tañbasañs</i>	<i>tañbasañskéssak</i>	(and so for the rest)	(and so for the rest)
8	<i>ntsañsek</i>	(and so for the rest)		
9	<i>nðrisi</i>			
10	<i>mtára</i>			
11	<i>negsdaññkáo</i>			
12	<i>nisaññkáo</i>			
13	<i>tsaññkáo</i>			
14	<i>iésaññkáo</i>			
15	<i>naññnaññkáo</i> , or <i>késsañ</i>			
16	<i>negsdaññtsaññkáo</i>			
17	<i>tañbasaññtsaññkáo</i>			
18	<i>ntsañsek-késsaññkáo</i>			
19	<i>nðrisi-késsaññkáo</i>			
20	<i>nisineské</i>			
21	<i>nisineské tâiba pézekð</i>			
22	<i>nisiniské tâiba niss</i>			
30	<i>tsineské</i>			
31	<i>tsineské tâiba pezekð</i> , and so on, etc.			
40	<i>iésineské</i>			
50	<i>nañnineské</i>			
60	<i>negsdaññskéssineské</i> , etc.			
100	<i>negsda'tegðé</i>			
200	<i>nesa'tegðé</i>			
1,000	<i>negsdamkða'ki</i>			
2,000	<i>nisamkða'ki</i>			

| 3,000 | *tsamkʰaʰki* | | |

| 10,000 | *negsdaʰtegʰéksâmgʰaʰki*, etc. | | |

How many are there of that, e.g., of syllables? *késsensio*?

Answer: 4, *iénsio*; 3, *nhasio*; etc.

They are two hundred warriors, e.g., *nisattegséssʰ*.

[NEW.]

Pirié, new; *mda* [*maida*] *piriiañisi* [MS 360, 361] *ketsiniséskghé ʰtsi*, there is nothing new with regard to God.

I give you my person anew, *nsnʰski kemireren nhaghé*.

ʰski, anew; *pirimaskesé*, a new robe.

Piri, anew; *piriné*, that is [new].

[TO NOURISH. See p. 358.]

I nourish, e.g., a bird, an animal, *nenitassmañ*.

[NURSING, FOSTER-CHILD.]

My nursling, my pupil, *nenitassm*, *mak*.

[NEW. See above.]

[NEWS.]

What news does one tell? *kégʰi aritañgat*?

Good news, *ʰritañgat*; bad [news], *matsitañgat*; distressing [news], *saaktañgat*, or *meskaätañgat*.

The news spreads, *kistañgat*.

I tell it, I recount it, *nederañʰtsemi*, or *nedañʰtsemi*; 3rd [person] *añtsems*.

I learn of it, I hear it (Lat.), *nekiʰktam*.

I carry the news, *nepéstañgadokké*; to someone, *-dokkésañ*.

Go carry the news, *aritañgadokké*.

I bring it while running [fleeing], *nepétsíphsé*.

That is all the news, *ni nemétañtsemin*.

I go to find out what news is being told, *nekʰʰnsʰtama*; about him, *nekʰʰnsʰtamasañ*.

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[NAKED.]

I am naked, *nedañmésaghiʰrra*; 3rd [person] *amé ghiʰré*, or *nemʰʰʰagheʰra*; 3rd [person] *mʰs*.

I strip him, I make him naked, *nepaskenañ*, or *neghédénemasañnar sdassar*; 3rd [person] *ag*.

I lead him, I take him along all naked, *nemémesagʰssarañ*, or *nemémesaghenañ*.

He becomes naked, *ni amémesaghenesin*.

CLOUD.

assʰkʰ; the cloud goes that way, *assʰkʰ sdaʰksiʰré*, or *assʰkʰ ʰtsitan*.

[TO HARM.]

The cabin, e.g., is in the way, it keeps one from [something], etc., *atsérkassʰ*.

It must be taken down, *nsghenaissə*, or *ns^hkarissə* — at least the part, *pə^hksié*, *ns^hkarissə*; *ké^htarissə*, in order to move it.

I cannot harm him, I can do nothing to him, *nedañrasihaiñ*.

I help him in his extreme need, *nesaaghéssəñmaiñ*.

[NIGHT.]

One night, *kate^hksnisi*, or *nekstsgnisi*; two [nights], *nissgnisi*; three, *tssgnisi*, etc.

It is nearly night, *kégañ pesedé*; it is night, *pesedé*.

Last night, it was night, *titebskðigheban*, or *se^hrañgðighé pesadéghé*.

The coming night, once begun, or wherever one is, *éremitebs^hkðik*, or *éremitebakkak*.

Tonight, *is tébkðisik*.

What hour, what part, what time of the night are we in? *tañni édətsi tebi^hkat*?

The night, *titebskðikeban*, said of the whole night (Lat.).

He wept during the night, *Ssgherañntsi érmi-teba^hkak*.

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^hkat*; 3rd, *amasiteba^hkat*; 4th, *nañsitebi^hkat*; 5th, *aghikiteba^hkat*; 6th, *pessətsé^hkðat*, it is almost day; *tsé^hkðat*, it is day.

I often pray during the night, *nemamesâiri-pañba^htam tépkðisighi*; every night, *tépkðisighi*.

I am going to spend the night there, *nededszeksañm*.

It has been three nights that I have not slept at all, *tssgnidebskəaishi mda [mañda] tégné nekikási*.

The nights are long, *kðakðañnitebi^hkat*.

O.

[TO OBEY, TO DISOBEY.]

[MS 364, 365] I obey, *nekiktam*; that [thing], *nekiktámen*; him, *nekíktasañ*.

I obey you, *kekiktsr*; you obey me, *kekiktasi*.

I obey him, I do what he commands me, *nekðitastasañ*; 3rd [person] *akðit*.

I disobey him, *neketzasí^htasañ*.

I always obey him, *nekesikítasañ*.

I take part in his disobedience, *neketzasitasémañ*.

I disobey you, I am rebellious to you, *kekenski^htsr*.

[DARK.]

I cannot go there, e.g., because it's dark, there is no light, *pesaghisí*.

It is dark, etc., *pesegatái*.

I know it only dimly, *ñremérdámen*.

I cannot find that without light, in the dark, *peseghisí*.

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*.

I am in darkness, *nebaripesegábi*, or *nepesegábi*.

[TO BE BUSY, OCCUPIED.]

I am busy, *nsdamarokké*.

[ODOR, SMELL.]

That has a good smell, *ɣrimaṅgʷat*; a bad one, *matsimaṅgʷat*, or *maskimaré*, always bad.

Of a strong odor, like something rotten, etc., *arikkaṅin*.

EYE.

tsísekʷ, *gsr*; my eye, *netsísekʷ*; 3rd [person] *ssísekʷ*. 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, *nenstehigsésaṅi*.

EGG.

saṅsan, *nar*; fish eggs [roe], *ɣssekaṅinak*; hatched, *pəksʰə*; she broods them, *akasäi^cχamenar saṅsanar*.

Agðitsimés, it is [already] formed within the egg.

It has eggs, *saṅsansio*, of birds (Lat.); but of fish (Lat.), *ssegaṅinsio*, *ssegaṅinak*, or *saṅsaṅinmsio*; the male, *naṅbé^cré*; the female, *skə^cré*.

Ni ansit matskʷ ansihidit asansisak, *asansiskandak kisi tekʷnande sipsisar*, *ni ssagʰikandəbirann esi ɣtsəi^charann*, *ni mina asikʷtagʰenaṅi*, etc.

BIRD.

sipsis, *sak*, *sipsäio*; its beak, *sdsn*, or *ski^ctan*. [See "Animals," p. 22, 23.]

Its throat, *amə^cdəmin*.

Its wing, *ɣrgəana*, *nak*; its tail, *saráni*, *seregəansitsik*, *sregəansio*.

Its feathers, *asipənak*; the wing feathers, *ɣrgəanignak*; it has [feathers], *ɣrgəansio*; singular -*gsn*.

It sings, it makes a sound, *tarokkəésə*; it feeds its young, etc., *api^ctamsraṅin*.

It feeds its young beak-to-beak, *pi^camssé*.

The cry the mother makes when her young are taken, *kesé^ctassə*.

It pecks, it searches with its beak for something to eat, *maṅmghenikadíes*.

Birds that I raise, that is, my nurslings, *nenitassmak*, or *ssminak*.

[TO OFFEND.]

I offend him, by action, *negagaṅisihaiṅi*; by word (Lat.), *negagaṅisimaiṅi*.

I offend him, *nemanikaṅi*, etc.

[TO OFFER.]

I offer, *nepakitenighé*; to God only (Lat.), [MS 366, 367] *nepakitenámasaiṅi*.

[SHADE, SHADOW.]

My shadow, *netsetsakʷ*; 3rd [person] *ɣtsetsaksar*.

In the shade, shady, *aṅibagasá^ctek*.

I sleep in the shade, *aṅibagasá^ctek nekasin*.

UNCLE. See "Kinship."

NAIL (fingernail, claw).

mekas, sak.

My nail, *nekas, sak*; 3rd [person] *skásar*.

I have them long, *nekðakðañini'kása*; 3rd [person] *kðak*.

They fall off me, *ketsi'rak nekásak*.

I pull them off him, *nekétsikaséphañ*.

EAR.

metasakð; my ear, *netasakð ket*; 3rd [person] *stasakð stasagsr*, only (Lat.).

I have them [my ears] pierced, *netsirséhésañ*; 3rd [person] *stirsirséhésañ*.

My earrings, that is, I have some, *nesagheséhi*; plural *nesagheséhsnar*.

I hang them, I put them on my ears, *nesagheséhsderesi*; on him, *nesagheséhsderañ*.

My ears ring, *nebañ'kesa*; 3rd [person] *bañikesé*.

I stop up my ears with my hands, etc., *negaghépsé'nesi*.

I put my finger in his ear, *nedasigðañiraghesénañ*; 3rd [person] *sdasi*.

I pierce his ear in order to put [something] there, etc., *netsirséhañ*.

I [pierce] my own, etc., *netsirséhssi*.

MOOSE.

mðs, sðk; male, *añañibé*; female, *hè'rar*.

The bone that is in the middle of the moose's heart, *ðskanitéhañ*, *nar*.

The left hind foot, *skassð*.

[TO ADORN.]

I adorn it, I embellish it, *nðrihañ* (inanimate) *nðri'tsn*. [MS 368, 369]

ORNAMENT (adornments, whether of the neck or the head).

ssðar; 1st [person] *nssðmar*, *tsi'tokkðébiar*.

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[OS. — BONE.]

Bone, *sigðat*, *dðr*; my bone, *nesigðaðm*; my bones, *-ðmar*; 3rd person, *ssigðaðm*, etc.

Kékétsi're, I disjoin it, etc.; *kékétsigar sigðaðn*, the flesh is so thoroughly cooked that the bones come away from it easily, of flesh (Lat. de carne), or, etc., *kékétsiganañidé*, (animate) *ðskaissina*.

The bone that is in the heart of the moose, *ðskanitéhañ*, *nar*.

I break the bones, *nesegðskitéhémenar*, 3rd person, *sseg*.

The bone is not in its place, dislocated, *pataské're*.

The bone is set again, rejoined, *énighen sigðat*.

The bone is out of its place, dislocated, *barské'téhañsð*.

I have dislocated it, *nebarské'tésin*.

[OUBLIER. — TO FORGET.]

I forget it, *ns'kasérdamen*.

Nskasérmañ, I have forgotten to know him; *nsnitéhañmañ*, I forget it.

I forget, *nskasitéhañsi*, 3rd person, *sakasitéhañsð*.

That, *nskasitéhaïdamen*, 3rd person, *sk[asitéhaïdamen]*, (animate) *nskasitéhaïmaï*.

I have forgotten, e.g., my knife at the cabin, *nskasisiné nenetséksaks*.

[OUBLI. — FORGETFULNESS.]

I put it out of mind, *nsaëtsitéhaïmaï*, 3rd person, *asaë'*, etc., or *nsaëdérmaï*.

[OURAGAN. — HURRICANE.]

Ɂragai. See Plat [Flat].

[OURLER, OURLET. — TO HEM; HEM.]

One makes a hem, one folds it over, etc., *stebégheaišs*.

Nedatebéghenemen, I fold it into a hem, etc.

[OURS. — BEAR.]

aesss, *sqk*; it licks its paws, *mšskšasirtséhés*.

I tame it, *nenegatsihaï*; a bear's skin, *meskšé*, *kšak*; likewise, of *hō'e* [man].

[OUVRIER. — TO OPEN.]

I open it, the door for example, *netaišdé'tsn*, *netentéhadsn*, *nepaiñté'hemen kraïgan*, 3rd person, *ap[...]*.

With the key, *nebsksté'hémen*, 3rd person, *absksté'hémen*.

To him, *nepaiñté'hé'masaï kraïgan*.

Open it for me, *païtsakámasi*, or *peksdémasi*, or *païntémasi*. See Porte [Door].

Open this case, for example, *peksdéhé*; I cannot (Lat. non possum), *maïda nepeksdéhémssn*.

One opens the grave, *pekahai*; likewise a cache, 1st person, *nepikahamen*.

[OUTARDES. — WILD GEESE.]

amptgšak, singular *amptegšé*.

[OUVRAGE. — WORK.]

His work, *akisitoaïgan*.

See how beautiful [combien] my work is, *kina sésessi akisitoaïgania*.

[Pages 370 and 371 of the MS. are blank.]

P.

[PAIER. — TO PAY.] [MS 372, 373]

I pay, *nedaïbenké*, or *nedenké*, 3rd person, *aïbenké*, 3rd person, *énké*, *éssema iénkéksban*, or *kéks*, *essema énkéša*; to him, *nedaïbenkasaï*. See a little further below (Lat. paulo inferius).

Kégši aïbenkan, with what will you pay him?

Kégši aïbenkasian? with what will you pay me?

I pay him with that, *is aïbenka*.

I pay him with a beaver, *sa aïbenka mata're*.

I am paid after having been beaten, *nedaptéhéghe*, 3rd person, *pitéhaï*.

I give it to him after having beaten him, *nedaptéhaï*.

I cannot get from him the payment that I ask him for; he tells me that he has paid me, etc., *nemasatstemasaï*.

Nedaïbenkaïsi, I pay myself.

Nedaïraðimasatste masai, I have not been able to obtain my payment.

[PAYS. — COUNTRY.]

They are of the same country, etc., *neksdskamighessak neksdskamighesibena*.

[PAIN. — BREAD.]

abaïn, *nak*; I make some, *nederihai abaïn*, 3rd person, *ari[hai]*; for him, *nederitasai*; you [give] me some, *kederitasi*; I [give] you some, *kederi'tsr*; make me one, *aritasi abaïn*.

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The bread swells, rises, etc., *pé'tsess abaïn*.

I make bread, *nebaïnké*.

I knead it, or (Lat. *seu*) work the flour together with it, etc., *nedaïbaßssámen*.

I wrap it in leaves, *nsisibaghíbraï meskiköar*.

Aritéstaisadin, one gives out the blessed bread, etc.

Nederetéstassi, I give it, likewise, I put it in the dish, etc., 3rd person, *aritéstassö*.

I bake the bread in the ashes, *nedatsitegöaabaïn abaïn*.

I cook an eel in it, *nedatsitegöaabaïn nahamö*.

I cook the bread in the kettle, *nebagassemaï abaïn*.

Is it cooked? *kissönaöa*?

I present the blessed bread, *nepakitenighé païba'tami-abaïn*.

Tomorrow it is presented, *sébatsi pakitenai païba'tami-abaïn*.

[PAILLE. — STRAW.]

meskiköar; I cut some, *nemssikeskesaisé*; for him, *nedaïbenkadasésai*.

[PAIER. — TO PAY. See above.]

I pay, *nedaïbenké*, 3rd person, *aïb[enké]*; to him, *nedaïbenkasai*, 3rd person, *öd[...]*.

I pay myself, *nedaïbentkaïsi*.

I am paid well, I am given much for [beaucoup pour] it, *nörahamaighé*; badly, *nematsamaighé*.

[PAIX. — PEACE.]

I am going to [pour] make peace, *nenai'tsisrira*.

I cannot make it, *maïdahaba nekisisri'ra*.

Let us make peace, *örirai'da*, or *araïghshdída*.

They speak of peace, *öraïööak*.

I have thoughts of peace, *nemennitéhaïsi*.

To live in peace, *saïsaïghenaséssaïrediks*, or *saïkaséssaïrediks*.

Live in peace, *saïsaïghenaséssaïtzi*, or *saïkaséssaïtzi*.

They live in peace, *saïsaïghenaséssaïredsak*.

[PÂLIR. — TO GROW PALE.]

I grow pale with fear, *nsaïmbeki'ra*.

[PALME. — SPAN (measure of the hand).]

I measure something [quelque chose] with a span of the hand, *nenegstëñnemen*, or *nekéssëñnemen*; I make 2 [spans] of it, *nenisëñnemen*; 3, *nenesëñnemen*; 4, *neiëssëñnemen*; 5, *nenaiëñnemen*; 6, *negsdañis nekéssëñnemen*; etc.

How many [combien] spans does it have? *késsëtana késsëñnañis*? or *késsëñnava*.

[PÂMER. — TO FAINT, SWOON.]

I faint, I fall [tombe] into a swoon, *nemétsiné*. [MS 374, 375]

I come back from a swoon, *nedañibaraiñi^{ra}*, or *raiñ*, 3rd person, *ñdañ*. See Défaillance [Fainting].

[PANIER. — BASKET.]

abassensdé, dar; I make one, *nedabasse nsdékké*, 3rd person, *ab[...]*.

[PENCHER. — TO LEAN, TILT.]

I tilt my head, *nedatsidas^kéési*, 3rd person, *ats[idas^kéési]*; *-këé*.

The canoe tilts, *pemé^{té} agñiden*; I tilt it, *nedapmé^kamen*, e.g. a canoe, *agñiden*, 3rd person, *sd[...]*.

The ground slopes, is on a slant, *pemañikké*.

Which way does the tree lean? *tañini éragñitasakñak*?

It leans that way, *sdé^ka aragñitáhagñat*.

[PANSE. — PAUNCH, BELLY.]

The paunch of the moose, or the deer, *asinássaghé*.

The ground bulges, *atsi^tavañikké*.

[PAPE. — POPE.]

ketsisañigmañisi-pa^trañis.

[PAPIER. — PAPER.]

pirask, ksr.

[PAQUET. — BUNDLE, PACK.]

ñiasse.

My bundle, *ññias*, sar; I make it, *ññrañibi^ké*; of it (animate), *ññrañibi^kañ*.

I cannot carry it, *nedañisaré*.

[PARADIS. — PARADISE.]

spemki; in paradise, *spemkik*, *spemkighé*.

[PARALYTIQUE. — PARALYZED.]

I cannot walk, having my feet or hands cut off, *nesisibíghi*, 3rd person, *sis[...]*.

[PARDONNER. — TO FORGIVE.]

I forgive him, I do not wish to do anything to him, *mañida kégñi nekadasirañisi*, 3rd person, *ak[...]*.

I forgive him, *ññritéhañimañ*, or *ññrirañisañ*.

[PARER. — TO PARRY, WARD OFF.]

I parry the blow for example, I seize the thing with which he means to strike me, *nenitáptñ*.

I parry it, I avoid it, or (Lat. seu) the blow, whether moral or physical, *nedabasi˚tamen*.

Baĩresk̄ao, a girl who adorns herself to please, 1st person, *nebaĩresk̄ai*.

[PAREIL. — SIMILAR, THE SAME.]

[MS 376, 377] *Aĩsitaĩsi*, in like manner. See Particles.

I pay him back in kind, I take my revenge on him, *nedaiĩst̄ehaiĩ*.

I return the like, *nekaĩsit̄es̄e˚kaĩsi*, 3rd person, *aĩs[it̄es̄e˚kaĩsi]*.

You despise God, for example; he will repay you in kind, *aĩsit̄es̄e˚kaĩs̄tsi*.

You will pay for it in hell eternally, *kesagaiĩmorgsntsi araiĩnekin*.

You will suffer for it, but in a strange manner, etc., *netaĩni ari*, or *kesaghin̄esaĩdamentsi*.

The fox foretells some [quelque] misfortune, *nedaiĩsimeks ksaĩkstes*.

Kedaĩsimeḡaĩ e˚to, this bear, for example, that [que] you have seen looking so horrible, tells you that one of you will die.

sdaĩsi˚taĩḡsr, 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 *sdaĩsi˚taĩḡsr n̄rkar*, etc., or else that he recovered [?] after having been as if [comme] killed.

I pay back in kind, I avenge myself, *neda˚rada*, or *-daĩn*, 3rd person, *ar̄sdaĩ*.

I take revenge on him, *n̄eda˚r̄sdaĩ*.

[PARENTÉE. — KINSHIP.]

The degrees of kinship: —

Nemssemes, *nemss̄emi*, 3rd person, *amssamesar*, my grandfather, etc.

N̄s˚ksmes, *n̄s˚ksmi*, 3rd person, *s˚kemesar*, my mother, or my grandmother, my aunt — one says (Lat. dicitur) likewise of [an aunt], etc., *kis̄m̄ets̄ind̄e*.

Nekisis, or *nekis*, 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.

Nemi˚taĩḡss, 3rd person, *ami˚taĩḡssar*, my father, etc.

Niḡáss, 3rd person, *siḡássar*, my mother, etc.

Nnemaĩn, 3rd person, *sn̄emaĩnar*, my son.

Ned̄ss, 3rd person, *s̄dssar*, my daughter.

Ned̄ssimis, or *n̄skad̄sim*, my niece, the daughter of my sister.

Nn̄emaĩnimis, or *n̄skad̄sm*, my nephew, the son of my brother.

Tsesmes, 3rd person, *s̄sesmesar*, my niece, the daughter of my brother.

Nedasaĩsem, my nephew, the son of my elder sister, or of my brother; and the one who is *s̄dasaĩsemar* is called *n̄enesis* [?].

Nitsīe, 3rd person, *asitsiar*, my brother, etc.; *asitsian*, you are my brother; we [nous] are brothers, *n̄itsīetibena*, 3rd person, *asitsīe˚ak*.

Tsesis, my elder brother; *kesisiston*, elder brother; *s̄sesisar*, his elder brother.

Ned̄s˚kanis, 3rd person, *s̄d̄s˚kanar*, my younger brother, etc.

Nesis, my uncle.

N̄sses, *n̄ssis*, plural *n̄ssesak*, the children of my niece, that is (Lat. seu), of the daughter of my sister.

Nnadaĩḡss, plural *nnadaĩḡssak*, my cousin — said by a man or a woman (Lat. dicit vir vel mulier) — that is, the son of my mother's relatives.

Nnadañgšseseskðé, 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].

Nðsimis, said by the brother, or a boy, to the daughter of his sister; *nedaðsimis*, said by the sister to the daughter of her sister; if it is a boy, *nðnemaðnimis*.

Nadañgšsis, said by a woman (Lat. dicit mulier), *nedañgšsi* *ðadañgšsisar*.

"I will make you into a great nation" (Lat. Faciam te in gentem magnam), said God to [MS 378, 379] Abraham, *kemesäiriedðsseskðerkksesak*.

Nenitsékessi, my sister — said by a woman (Lat. ait mulier) — 3rd person, *stsé'*.

Nebañnemñ, my sister — said by a man (Lat. ait vir).

Nsdokkanin khaghé, I take you for [pour] my younger sibling.

Ntsesisin 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 nhaghénsk*; but a man says of a girl (Lat. ille autem homo dicit de puella) *nenitzañregskðé*.

Niseda pemisnitzaññredin këéni pemañissit, he or she sees his/her 4th generation, that is (Lat. seu), the children of the daughter of his/her daughter.

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Nepi'tavirasañ, said by the grandfather of the children of the 4th generation.

Ns'ksm, this is what is said to the sister of one's father.

Likewise (Lat. item), *ns'ksm* is said to the wife of one's uncle, *sderañgsmegsk s'ksmar ntsemes*.

The children of *nsksm* — the kin — *nadañgšs*, or *nadañgšsis*.

Nenitzañreks, said to a father-in-law.

Nadañgš, said to the wife of one's brother; in turn (Lat. vicissim), *sderañgsmegsr*.

One says to the children of one's *nadangs*, *ntsemes netsemesak*. The children say, *ns'ksm*.

Nenitzañreks, said to those whom one has for [pour] *ns'ksm*.

Nadañgš, *nedaðsseks*, my son-in-law, said by the father to the husband of his daughter.

I am his son-in-law, *nesirðs*.

Nesem, said by the father to the wife of his son, my daughter-in-law.

Nesegðs, said by the son-in-law to his mother-in-law.

Nedsséksisem, 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*.

Nedañinkasinsmak, my descendants, that is (Lat. seu), those who [come] by succession, etc.

Nðssesak, my descendants, my grandsons.

Nðskinðssemak, my young people.

My relatives, your relatives, etc., *érañgsmgshik*, *érañgsmátsik*, *érañgsmaritsi*.

They are of one family, *nekðtsisi'rañik*; we are [of one family], *nenekðtsisirañibena*.

I have him for [pour] a relative, *nederaiḡsmañ*, 3rd person, *sd[...]*.

I have many [beaucoup] relatives, a great [grande] kin-network, *nemesāiraḡsdamen*.

"I give thanks to you, Jesus" (Lat. Gratias ago tibi, Jesu), etc., *ʁisni érémiasa sa snitzañits pañbatameritsi*.

My brother, that is (Lat. seu), a stranger whom I love as my brother, *nidañibé*.

Nadañgsam, said by the sister to the wife of her brother.

Ksdañgsi, you have a sister-in-law, that is (Lat. seu), your brother has taken a wife, etc.

[PARESSEUX. — LAZY.]

I am lazy, *nematsaḡaibai*, 3rd person, *mat[...]*.

[PARLER, PAROLE. — TO SPEAK; SPEECH.]

I speak, *nekersrsi*, 3rd person, *ker[...]*; to him, *nekersrañ*, 3rd person, *ak[...]*; to that (inanimate), *neghersrdámen*, e.g., *skaʰhésaskʷ*.

I speak in a low voice, in bad [matters] (Lat. in malis), *nekikimedsnké*.

I speak in a low voice, in good [matters] (Lat. in bonis), *nekikimsaḡisi*, or *néʰsaḡima nekerʰrsi*.

I speak loudly, *nepeḡsaḡsañʰsi*, 3rd person, *pess[...]*; too quickly, *nenabedsnké*, 3rd person, *nab[...]*.
— slowly, *nemennsaḡisi*.

I become flustered while speaking, *negaiḡsraidsnké*, or *nskaidsnké*.

I speak with great wisdom, *nenebañisé*.

I speak in a pitiable [pitoyable] manner, *neketemaḡsésési*.

I take pleasure when someone speaks to me of him, *nəresedamsaḡimañ*; [it displeases me], *nematsedamsaḡimañ*.

I speak forcefully, *nedasañisé*.

I speak to him in secret, *nekikimsmañ*.

I speak with others, I give my opinion [sentiment], *nsidsaḡisi*, that is, *nsitsighersrsi*.

I speak as he does, I have the same manner of speech, *nsitandséman*.

One speaks of me, *neteberstemañghé*, or *nedañdokkañʰreghe*.

I speak of him, I judge him, *netebersmañ*.

I speak Abnaki, *nedarenañdsé*; Algonquin, *nesaḡñañiañdsé*; Huron, *nedabémadenañdsé*; Iroquois, *neméksaāñdsé*, etc.

I speak of that, I give my opinion [sentiment] of it, *nebersʰtemen*. [MS 380, 381]

I speak of him, I say what [que] I think of him, *netebersmañ*.

He speaks for [pour] me while preaching; it is doubtless for [pour] me that he speaks, *nemāghestasañ*.

I speak to him while growing angry, etc., *neneskañmañ*, or *neneskañighersrañ*.

I wait for him here, where he must pass or come, and I will speak to him, *nedaskshañirañ*.

I keep on talking, I answer everything he says to me, I want to get the better of him, *nekesedsnké*.

I gain nothing, I make no progress by speaking to him — he is always set in his opinions, etc., *nenaskadéstasañ*, or *nensdañirasémañ*.

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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"), *nenedanrasémeghe*.

One gains nothing by talking to me, etc., *nensdañiraséman*.

I was able to persuade him, etc., *nepeg̃aĩraséman*.

I speak to him by signs, whether of the hands or of the face, etc., *nederssik̃é˘tamasaĩ*, or *nederssik̃éritamasaĩ*, or *nederik̃é˘tamasaĩn*.

Nedasighighersaĩ, 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.

Nitaĩsé sa asaĩsis, 1st person, *nenitaĩsé*, he speaks, [he] already speaks.

It costs nothing to speak, but [everything] to act, etc., *nekemat gherssin*, *aĩarokkémek ni saaghérdaĩs̃*.

I speak of something [quelque chose] base, *neghersredámen*.

[PAROLE. — WORD, SPEECH.] [MS 380, 381]

ketsaĩgan, *gherssaĩgan*.

An unseemly word, *matsedsñkésaĩgan*.

I speak wicked, unseemly words, *nematséd̃snké*.

I say wicked ones to him, *nematsighersaĩ*.

I say good ones to him, *ñsrighersaĩ*.

Words, terms hard to understand, *saaghisirg̃ad̃sr*, or *saaghisirg̃a˘kir*; I speak them, etc., *nesaaghiarisi˘tamenar*.

I give him, I furnish him, words, *neméghiketoaĩganémaĩ*.

I carry the word, *nemaĩtsad̃n aketsaĩgan*, N.

Word of the council, *aketsaĩgansaĩ*.

I follow his word, I take it for [pour] my rule, *nenaĩbaméketsaĩganésaĩ*.

Keep your word in what [que] you tell me, *sittas̃ĩ k̃sraĩm̃é*.

Keep your word, do not forget it, do not disobey me, *sakasitéhaĩdamskkan idaman*; *mssak ketzasi˘tskkan*.

I send my word, *nepetsitaĩsé*.

The father, while preaching, speaks for [pour] me, against me, *nemaghimeks pa˘triaĩs̃*.

I think of him that [que] it is for [pour] me that he speaks, *nemakesedasaĩ*, or *nemaĩtsedasaĩ*; absolute form, *nemaĩtsedam*.

He speaks to me by sign, that is (Lat. seu), I know by the movement of his fingers what he wants to tell me, *nesésinamasaĩnar s̃rets̃iar k̃é̃g̃s̃ taĩni sétsi ariptaĩg̃s̃*.

I speak disjointedly [à bâton rompu], without thinking about what [que] I say, *nemaméd̃snké*, or *nemaĩmaĩg̃sigherssi*.

I speak incessantly, *nekaĩghék̃dsñké*.

I talk too much, *nssaĩm̃dsñké*.

You speak like a drunken man, *matsena asenni kederedsñké*.

I speak like [comme] him, *nsitaĩdsé˘maĩ*.

I speak well concerning prayer, *ñsripaĩba˘tamiketsaĩgané*.

Stop telling me, speaking to me of these things [choses]; speak to me of God, *aratets is é˘ksiarenaĩdokkési ketsiniśésk̃s dakki s̃tsi gher̃sri*.

I speak ill of Peter, for example, *nematseds̃skkésaĩnar Piérar*, or *nematsenasakessaĩdokkésaĩnaĩ*.

[PAROÎTRE. — TO APPEAR.]

I make it appear, that is (Lat. seu), I hold it, take it in my hand, and it is seen, *nsatenemen*, 3rd person, *sat[...]*.

I show it to him, *nsatenemasai*, or *nenamitrai*, or *nenamitai*, or *nenamittsai*.

I appear wholly different, *nepirsinaicssi*.

That appears, *se'sinaigbat*, or *tsirinaigbat*.

[PART, PARTIE. — PART, PORTION.] [MS 382, 383]

Lengthwise, *isié*; several [plusieurs] parts, *sési isiaisar*; *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, *nemetasamai*.

He is there as if [comme] he had no part [in it], as if [comme] it were not he who had done the deed, *kaikanaps*.

The bullet passes through, that is (Lat. seu), I pierce it through and through, *nesésaribeté'hai*.

[PARTIR. — TO DEPART.]

I depart, I go away by water, *nepssi*; one departs, *pssredin*.

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I depart, I go away over land, *nenemaitsi*; one departs, *maittssredin*.

I leave this place by land, I move my camp, *nekssi*.

One departs, one goes to camp elsewhere, *kssredin*.

[PASSER. — TO PASS. See below.]

I will pass by there where he lives, *nededsdssai sighihidit*, or *nitsi nepemsai*.

[PARTAGER. — TO SHARE, DIVIDE.]

I divide up the provisions, grain or meat, *nepébassenemenar skamsnar*, or *sios*, etc.

I divide bread, eel, etc., *nedissenai abaiin*, *nahams*.

[PARTICIPER. — TO PARTAKE, SHARE IN.]

I share in his sin, in [his] impurity, *nsitsipa'ta'isai'kaissmai*, *nsitsiarasé'kaissmai*.

I share in his disobedience, *neketzasitaséman*.

[PARTIR. — TO DEPART.]

Since when have you [vous] been gone? *késsgnagatnasa aiassenaghé ksmenai*? [See above.]

[PARTI. — RESOLVED, CONFIDENT.]

I regard myself as if [comme] I were strong, brave, etc., *nekinitéhai'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, *hostisin beie'raik atsi méiasis n̄rampseghé*, or *psksrampsen ni sétsi séagak isdari aramāissikémek*, or wherever [ta'ini] the least [kétsi] particle of the Body of Jesus flies away, *psksrampsen*.

[PASSER. — TO PASS.]

I cross to the other side, *nepikaga'rra*, 3rd person, *pik[...]*, *nepikagáibia*. See River.

Nega'tai netai arahsrai, one crosses the river [with it].

Pekagáhsriks agaiimek, take me across to the other side.

I take him across, *nedaissahsrai*, or *-hérsé*.

Bring me across from the other side, *aïssahsri*.

I cross the river alone, *nepikagaïbié*.

I pass beneath a tree, *nesipassagəssé*.

I pass on, I pass by the town, I go further, *nebaemkámen sdéné*.

Aneghi késkaïsaïméraïa, etc., as [lorsque] I walk — said (Lat. dicitur) of the whole body (Lat. de toto corpore).

Késeta mésarika, or *mésamérkia ni késeta kedi'reren Jesses keməssaïrer*, as many [autant] steps as [que] I take, etc., 1st person, *nemasarike*, or *nemasamérki*.

The mosquitoes, for example, pass through the crape [veil], for example, *éssak*, or they pass through it, *sdəssaïdamenaï*, 1st person, *nedəsesaïdamen*.

I cannot get through because of the crowd, the press [of people], etc., *nedatsérimaïtséssé*.

Nenaïniképi, 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, *nekisihaï abaiïn*.

[PATTE. — PAW, FOOT.]

pié, *ssəité*, *tar*.

— of a bear's forepaw, *əssəss əretsiaï*; of the hind [paw], *əssitar*.

[PAVILLON. — TENT, PAVILION.]

meteséghen. [MS 384, 385]

[PAUVRE. — POOR.]

I economize the provisions, *negspəhəresi*, or *nenimérsi*.

I economize them for him, *negspəihəri*, or *nenimérmsaï*, or *aïïn*.

I listen to him as [comme] a poor man, *nedssstásəi*.

I look at him as [comme] a wretched man, *nedssəinasəi*.

[PAYER. — TO PAY. See above, Paier.]

[S. PAUL.]

ahassar naïmeks, *pessdəssédé nemaï ni sarakisi spemkik ətsi bagadaté shaghek ari nettai apentéssinen kik ari nsdasant asennir erit*, &c., *sdansagherdamenaï taïni sitséətsi nsdasahadit asennir maïda nemihaadiksir ni snanghin Paul*, *maïda tegne namitansi sitsésantsik amantsaanbeghenannaï sde'nek ari kisi pétaïbéghenedé*, &c.

[PEAU. — SKIN.]

My skin, my body, my person, *nhaghé*, 3rd person, *shaghé*.

Tanned skin, in general (Lat. in genere), *matéghen*, *nə̃r*.

Well-tanned skin, *nskéghen*, (animate) *nskégs*.

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Moose-hide, untanned, raw, *məssé*, or *mesakesigan*.

— of deer, untanned, *païgəghəhaïsé*, *haïsak*.

sibisi kisi tsixaïss, or *kákaben*, it is dried only [tantum], and with the hair still on it.

— of stag, *maĩrs̥ssésé, sak*; a robe of the same [même], *maĩsak*.
 — of wildcat, *éssebanésé*; Answer: a robe of the same [même], *éssebanésak*, or *maĩsak*.
 — of beaver, *mata^crré*; of bear, *messeksé*.
Paĩg̥ssé, tanned moose-hide.
 — of lynx, *maĩrsemss̥ésé*; my robe of the same [même], *nemaĩrsemss̥ésak*; his robe, *amaĩrsemss̥ésa*.
 — of seal, *akik̥ésé*; *akiks̥éensdé*, a bag of the same [même].
 — of the otter, *kisnighésé*.
 — of marten, the name of the animal is the same [même] [as the hide], *épanakess̥*.
 A robe of marten skins, *épanakess̥ésak*.
 Bearskin, *meskse, ksak*.
 I tan a beaver skin, *nedag̥ihaĩnké, nedag̥ihaĩnkaĩnak*.
 I put a skin in water to [pour] tan it, *nedag̥iitráé*, or *Oré*.
 I wring it with a stick, *nebimakshighé*.
 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., nederégnaĩ meskse*, or *ssé*.
 The scraper, the instrument (Lat. instrumentum), *ka^ckhígan*; the scrapings, *sdiak*.
 I stretch it on a hoop, *netskabiraĩ*; it must be stretched, *tskabi^craĩ*.
 I rub a greasy skin with my hand, *nsdag̥héghenemen*, or *nederégnemen*.
 I tan a moose-hide, *nebaĩksse^cké*; white, *nsaĩibégnasésé*.
 I tan it well, *nenskéghenasé^csé*; it is well [tanned], *nskéghen, nskégs*.
 I remove the hair from a deerskin or young moose-hide, *netsi^cχaĩ*; it is removed, *tsi^cχaĩs̥*.
 I remove the flesh, I scrape it, *nederadiétéhighé*; it is removed, *aradiétaĩs̥*.
 I remove the hair, I scrape it off, *nederasésighé*, or *nepeskasésighé*.
 It is removed, *arahikssan*.
Nederhikssa, tan it, etc., *arahikssé* — said only (Lat. dicitur tantum) of the buffalo (Lat. bubalo).
 I know how to tan beaver skins for [pour] robes, *neni^ctaĩsiagsianiké*.
 If you wanted to tan some for me, *agsianikésianéba*.
 A robe of beaver skins, *agsianak*.
Netskabiremen m̥ssé, I stretch it on a hoop, moose-hide.
Nets^ckebiraĩ ssé, a deerskin.
Nederhikssé, I tan a skin on one side, said of every kind (Lat. omni dicitur), 3rd person, *arahikssé*.
 One must scrape this skin on one side, *aĩsaĩsi kstíχssaĩ*.
 You scrape it on both [sides], *kebitasaíχssaĩn*.
[PÉCHÉ. — SIN.] [MS 386, 387]
matsenasakessaĩgaĩ; a grave [sin], impurity, *pa^ctaĩsé^ckaĩssaĩgan*.
 I sin, *nedaĩnaisé^ckaĩsi*, or *ne āirasé^ckaĩsia kégsi kederasékaĩsipesa*.
 I sin grievously, *nepa^ctaĩsé^ckaĩsi*.
 In how many [combien] ways does one offend God? *késsitsébadsr ghégaĩsih̥tsir ketsiniséks̥s̥*

I sin in thought, *nepa^ctařitéhařisi*.

— in deed, *nematsiarasé^ckařisi*.

— in word, *nematsedsnkařisi*.

I forgive sins, *nedarinhkkamen* — said only (Lat. dicitur tantum) of God (Lat. de Deo).

[PEIGNE. — COMB.]

naskäéhsn; it is nice, *řrigs*.

I comb myself, *nenaskäéhssi*, (animate) *nenaskäéhaři*.

[PEINE. — PAIN, TROUBLE. See below.]

[PEINTURE. — PAINT, PAINTING.]

řrámařin; it is beautiful, *řrigs řrámařin*.

— red, *mekáigřssi*; (see Vermillion); black, *atemksn*.

— white, *sařibirámařin*; violet, *petidians*; blue, *titens*.

— blue, green, gray, the same as black (Lat. idem ac), *mkozésighen*.

— yellow, *sisařisighen*, (animate) *sisařisigs*.

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Atemksn, 3rd person, *atemksnar*, a very beautiful black colour.

This paint, [its] colour is vivid, bright, *kesatsetäi*.

It is not bright, *ařřstsetäi*.

[PEINE. — TROUBLE, GRIEF.]

I do not trouble myself about him, *nebégřaséremaři*.

That grieves me, *nesaaghéřdámen*.

That angers me, gives me trouble, *nedakkäéřdámen*.

I see with my eyes a thing that [qui] grieves me, *nesaaghínamen*.

I see it in my mind with pain, *nesaaghitéhařidamen*.

Nedasañéřdamasan, for example, my belongings, I take no care of it, I do not trouble myself about it.

That grieves me, *nesaaghéřdámen*, (animate) *nesaaghérmaři*.

He is grieved that so-and-so does not pray, *ssaaghéřdamenésa éři mařida pařibatamsriks rikssa*, or *éři mařida řrenasakesirikssa*.

I have no trouble about the shame that might be done to me, or the cold that I might endure, *mařida tégné némsřsgssn agatssařigan*, or *ařřbedotssařigan*.

I have concern for [pour] your person, *nesaghéřsin khaghé*, or *neméřdámen khaghé*.

[PELER. — TO PEEL.]

I peel, I remove the skin of apples, of plums, etc., with my fingers, *neperághenaři*.

I peel with a knife, an apple, etc., *neperagáskesaři*, *nebaraghenari*, 3rd person, *ara[...]*.

[PELLE. — SHOVEL.]

A shovel for [pour] removing snow, *magañřrasksařidi*.

[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], *nedāisañbadāmen*, *panbamañ*.

[PENDRE. — TO HANG.]

sdé^ckətsinen, he is hanged; *sdé^ckətsinañ*, they [are].

I hang it, *nedéχsdsn*, 3rd person, *sd[...]*, (animate) *nedé^cχsrañ*, (inanimate) *é^cχsdé*, it is [hung].

One hangs, for example, a man by the neck to [pour] strangle him, *kesekeksnébirañ*, 1st person, *nekesekedsnébirañ*.

I hang something [quelque chose] on him — for example a stone around his neck so that [pour] he bows his head forward, etc. — *nenasaskébirañ*, or *nedatsi^ctaskkébirañ*.

[PANSER. — TO DRESS (A WOUND).]

I dress, for example, a wounded man, *nesipirañ*.

I dress my own [wound], *nesipiresi*.

[PENSÉE, PENSER. — THOUGHT; TO THINK.]

I think, *nederitéhañsi*, or *nederérdam*; about that, *nederitéhañdamen*; about that, *nederérdamen*, *nedereremañ*.

I think about that, *netepitéhañdamen*, or *nekeritéhañdamen*, (animate) *-bañmañ*.

Think about what [que] I tell you, in order to [pour] deliberate on it, for example, *tepitéhañda késsirerañir*.

Do you see it in your mind, etc.? *kesésitéhañdamen é^cto?*

I say what [comme] I think, I hide nothing, *nesañbikerssi*, or *nesañbæé*.

Think about what [que] I teach you, *keritéhañda éri kakékímera*.

I think about him, *nemi^ckšitéhañmañ*, or *nekeritéhañmañ*.

I think for [pour] him, *nemi^ckšitéhañdamasañ*.

I cease thinking about him, *nedè^ckšimstéremañ*, (inanimate) *nedè^ckšimé^ctsañ*.

I give up the thought of doing that, *nedè^ckšitéhañdamen*, or *nepšnitéhañ^cdamen*.

I have thoughts of terror, *nesañkstāitéhañsi*.

I have fearful thoughts that torment my heart, *nedasksitéha*, *skvitéhé*.

I have anxious thoughts, *negaghisañsi*.

I have thoughts — [then] I lose the thought that [que] I had of giving [something] to him, etc. — *nepedghitéhañmañ*, *hañsi*; 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, *nsédérémañ*, that is (Lat. seu), *nsdañisi nededsdéremañ*.

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I think rightly about that, whether in a good or a bad sense (Lat. vel in bonam vel malam partem), *nemañsitéhañdamen tañini édsttek sérighek*, or *nedérasérdāmen*, etc., or *matsíghek*.

[MS 390, 391] I have peaceful thoughts, gentle ones, *nemennitéhañsi*.

I have allurements, *nemétañdérđāmen*, or *nañigañdamérđāmen*, *mérmañ*.

I have unfavorable thoughts, of slander, etc., for example, *nepirsitéhañghémi*.

I have nothing that [qui] stops my thought, no hindrance, *nesañkasitéhañsi*, or *nenanéstitéha*, 3rd person, *nanisitéhé*.

I change my mind at once, now [tantôt] one thing, now [tantôt] another, *nenanésaĩsitéha*, 3rd person, *nanéseĩsitéhé*.

I think of him, examining him according to custom, *netaĩtepitéhaĩmaĩ*.

I have good thoughts of myself, I am self-satisfied [complaisance], I am full of myself, *nemetsiéresi*.

I have wicked thoughts, *nematsitéhaĩsi*.

I have good thoughts, *nəritéhé*; of him, *nəritéhaĩmaĩ*, *-haĩdamen*.

I say and think quite differently, I turn against it — now I think well, now ill, etc., *nepspərebitéha*.

We are of the same mind, *nemaĩsitéhaĩsbena*.

I think of God, I raise my mind to God, *nekeritéhaĩmaĩ ketsinisésk*.

I penetrate in thought, I pass through, etc., *nedésitéhaĩdamen*, or *nedesaĩraghitéhaĩdamen*.

Ésaĩraghisi, through, penetratingly.

I hide my thought, *negaĩtsitéhaĩsi*; from him, *negaĩtsitéhaĩmaĩ*, 3rd person, *agaĩ[...]*.

I furnish him, I put thoughts into his heart, whether toward good or toward evil (Lat. sive ad bonum sive ad malum), *nederitéhenaĩ*.

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. — *nedaĩbaĩdérémaĩ*.

I think intently about that, *nekeritéhaĩdamen*, or *nekerérdamen*; conjunctive form (Lat. subjunctivum), *kéditéhaĩdak*, *kérérdak*, (animate) *nemérkémaĩ*, or *nemerkérdamen*, or *nesaĩgréredamen*, or *neda^csanikeritéhaĩdamen*.

I do it in my mind, in my thought, *nekisitéhaĩdamen*.

[PERCER. — TO PIERCE.]

I pierce a piece of wood with an instrument, with something [quelque chose]; I pierce it — a blanket, hides — *nedesaĩragahamen saĩ batkahaĩss*, *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, *pessaĩssar*.

I pierce something [quelque chose] with the hot iron, *nepessemen*.

I pierce it with arrows, *nepeman arsr*, or *pa^ckšé*.

Tasi^rré neda^csé, my blanket is pierced.

Éhésami^rré, it pierces through and through; *éhésami^rré kaĩsis*, 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., *nsnihadsn*, or *-dsné*, or *nsanihadsn*, 3rd person, *saĩ[...]*, *netséksaks*, (animate) *nsniharaiĩ*, or *nedantsn*, or *nsnihadsn*, (animate) *nedantasaĩn*, or *nsnihádasaiĩ*.

You suffer a loss, *ksnihadaĩsi*.

I have lost all my fine things, *nemétsisanihads*, or *nenékkaiĩsanihads*.

You are lost if you listen to him, for example, *ki^ctasadé*, *ni kekisanahsgsn*.

I make him hang [it],

I lose, I search, etc., *nekširstem*; that, *nekširstemen*; him, *nekširs^cmaĩ*.

I suffer a great loss through the death of my child, or [through the death of] him who earned my living, etc., *nevé^ckéhsks*.

He loses much by losing me, etc., *nese^ckéhañ*, etc.

I lose much by his going away, etc., or, *nenanékañtsihsk*s.

I lose much, my axe for example being broken, *nenanékañtsihsgsn netemaigan*.

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I lose,, *nsniadañsi*.

I have lost something [quelque chose] of his, *nsniadasañnar kégssar*.

I lose it, *nsnihadsn*, (animate) *nsniharan*.

[PERDRIX. — PARTRIDGE.]

matsiréss, sak.

[PÈRE. — FATHER.]

My father, *nemi^ctangss*. See Kinship. I have a father, I have him for [pour] a father, *nsmi^ctañgssi*.

[PÉRIL. — DANGER.]

I am in danger of my life, *érs^cé nemétsiné*.

[PERMETTRE. — TO PERMIT.] [MS 392, 393]

I permit that, I approve of it, *nšrérdámen*, 3rd person, *šr[...]*, *nederišrirdámen*.

I permit you, *kšrérdamšr*; to come, *nšrérdamen baiañané*.

I permit him, I let him do it, *netsikí^ctasañ*.

God permits the demon, for example, to tempt, etc., *kks štsiki^ctasañ matsksar*, etc.

[PERRUQUE. — WIG.]

pirsañratsk. [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, *nedatsérineba*.

I persuade him, etc., *nepegšañraséman*; habitually (Lat. usitative), *nekiktañgs*.

[PESANT. — HEAVY. See below, Peser.]

I am heavy, *neda^ckigsr*, 3rd person, *tekigsr*; we, *neda^ckigsrebena*; you (pl.), *kedakigsreba*, 3rd person, *tekigsrsk*.

That is heavy, *tekigšan*, (animate) *tekigsr*.

I am heavy, *neda^ckigsr*, 3rd person, *tekigsr*, *neda^ckigsrebena*, *kedakidakigsreba*, 3rd person, *tekigsrsk*.

[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? *késsak kebiθañpesa*?

One fishes there, there is fishing, *añimañgan*.

There is fishing in all the lakes, *messisikki pekäasebémar añimañgánsar*.

Negskksañimé, I cast the line into the water, *ō* — said generally (Lat. omnino dicitur) when one has made a hole in the ice.

[PESER. — TO WEIGH. See above, Pesant.]

I weigh it, *netebaribékhámen*, 3rd person, *steb*[...]; it is weighed, (inanimate) *tebaribé^cχanss*, (animate) *tebaribé^cχaï*.

[PELLE. — SHOVEL.]

A fire shovel, *maïtseséigan*. [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, *nensdañákssi*; my robe, my blanket, is small, *pisèkesesen*.

That is small, that is small, *pissesen*; of a *sighebi*, for example, a bark cord, subjunctive form, *pisikebéghesek*, *pisikebégat*, subjunctive form, *gak*; a thick one, a *sighebi*, *mesikebégat*, subjunctive form, *gak*; bark, *pisigagassen*, or *pisigagat*.

Pikkan, a cord of a kind of hemp; it is small, thin, *pistaget*, *pistaghesesen*, (animate) *pisségs*; thick, *mesa^ctagat*, subjunctive form, *gak*.

[PÉTUN. — TOBACCO.]

sdamaï; I have some, *nsdamaïm*, or *nsdamaïmi*.

I give him tobacco to smoke, *neméksenamaï*, or *nstzaïnaï sdamaï*, *païna netasasenéhaï dà tasasenéhi*.

I do not smoke, *nenadasip^cpa*.

I smoke, *nsdamo*, 3rd person, *sdamé*. See Calumet.

I have no more tobacco, *nemétsi^cppa ni sétsi é^ckâi^cpan*.

One is given a craving to smoke, *nesaïkstâikadasi^cppa*.

I have a craving to smoke, *nekadasi^cppa*, (with the pipe, etc.) *nenaskässené*, or *-ksænenai*, *nenesksæné*.

I am accustomed to smoking, *neni^ctaïppa*.

I ask him for tobacco to smoke, *nenesksenámaï*.

Give me [some] to smoke, *méksenami*.

Wild [Indian] tobacco rolled into a plug, *saïsiaïribaghenai*.

One smokes, *sdamehedin ni édari sdamehedimek*.

Tobacco such as [comme] the Indians [use], *arenipaïsiséié*.

I give him a smoke from my pipe, *nepintsenésai*.

I chop it [the tobacco], *nesegvipesaïsé*; for [pour] him, *nesegvipesaïsesai*.

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I give him a smoke from my pipe, *nedakøtsakasé^ctamasai*.

Give me tobacco to [pour] fill my pipe once, *nekstasenéhi*, 1st person, *nenekstasenéhaï*.

[PEU. — LITTLE, FEW.] [MS 394, 395]

tagassiøssi, *mésiassis*, *paghiëssis*.

A little water, *tagasessen nebi*, or *sa^ckéssis*; there is little in the jug, *ketzebéøss*.

Little by little, drop by drop, *tarébé^cré*, (inanimate) *netagasérdamen*, or *nemanésérdamen*.

I believe he has little tobacco left, for example, *netagaséremaï*, or *nemanésérmaï*, that it will soon be finished.

There is little grain in my field, *manét nedakkikkaï*.

[PEUR. — FEAR. See below.]

[PEUT-ÊTRE. — PERHAPS.]

érse, perhaps I shall not come (Lat. *forsan non veniam*), *érsétsi mañda neba*.

[PEUR. — FEAR.]

I am afraid of him, *nenesahari*; I am at once afraid, for example of torments, etc., *nedaskêitéha*, 3rd person, *sksitéhé*.

I frighten him in order to [pour] make him give up, for example, prayer, *nsnpáñ^csr añ*.

I am afraid, *neségheśi*, 3rd person, *ség[...]*; *nekäi^ctaëremañ*, I fear him.

I frighten him, *nesékpañhsrañ*, 3rd person, *śs[...]*, or *nemisppañisdásañ*, I frighten him on account of [cause] another.

I am afraid of the dead, *nenesañisi*, 3rd person, *ntsañśś*.

Namespañhsreks matsks, the devil terrifies me.

I make him tremble with fear, *nenanegapañhsrañ*.

[PHYSIONOMIE. — COUNTENANCE.]

He has a wicked countenance, he appears to be of an evil nature, *matsakamighesñinañ^cgśśś*.

[PIÈCE. — PIECE.]

A piece of cloth, etc., of skin, *misshígan*, *nar*.

I put a piece on it, *nemisshama*, or *maññ*, 3rd person, *misshamaññ*.

On my shoes, *nemisshaksenási*.

That is broken into pieces, *segskesé pi^cta*, 1st person, *nesegśśkesemen*.

I put a bird there, for example, I cut it up, *nesekśśkesañ*.

It would break into a thousand pieces if one fired at it, *tâikaba^ctâi sésegsstéhañ* is *péskameghé*.

[PIED. — FOOT.]

My foot, *nesit*, 3rd person, *ssit*.

It is cut off for me, *temesañśśé nesité*.

I have hurt it, *nekikitsesída*, 3rd person, *kik[...]*.

I have them bare, *nemémésaghesídé*.

I kick him, *nedakskekásañ*.

[PIERRE. — STONE.]

pnapesks, *ksr*.

— for sharpening, sandstone, *kidadañgan*.

— for a gun (flint), *pesksañdiapesks*.

They split in the fire, *péskedar*, or *péskapeskedar pnapksr*.

The distance of a stone's throw, *sémakémek pnapesks*.

I throw one, etc., *nsémakain pnapesks*.

[PILER. — TO POUND.]

I pound in the mortar, *nedakñassi*, 3rd person, *dak[...]*, or *minstéassi*; for [pour] him, *netegśśahamasas*; something [quelque chose] — grain, meat, etc. — *neda^ckhsâmen*, or *maññ*, 3rd person, *śd[...]*.

That must be pounded, *ta^cgśśahañśś*; it is pounded, *ta^cgśśahañśś*.

The mortar, *tagṣahaŋgan*; the pestle, *ksnasénéks*.

I pound between two stones, *nedaskiminé*, 3rd person, *skāiminé*.

The stone with which one strikes, *nimaŋgan*; the one on which one pounds, *sitkǎéhsn*.

The bag in which the stone is kept, *pahígaiŋ*.

Pekǎi'ré, it is pounded very fine; *ssaŋimi peksité assṣ*, it is pounded too fine.

Aŋiptsiteaṣṣ, it is still to be pounded.

Neksntéassi, I am slow at it, etc.

Nekistéassi, I have pounded.

Kǎéntéassitda, see how much [combien] there is still to pound.

Édaritaassimek te'ksassrditsik, where one pounds.

[Page 396 of the MS. is blank.]

I pound meat, in the mortar or on the stone, *neda'kǎéṣaŋinké*. [MS 397]

Likewise (Lat. item), I pound meat between two stones, *neda'khsamen*.

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Pounded meat, *tagǎahésaiŋ*.

I pound during the night, *nenibatéassi*.

I pound all night until daybreak, *netsitséksnitéhassi tsé'ks'kéari*.

[PILLER. — TO PLUNDER.]

I plunder it, *nemegssgnaŋ*.

[PINCER. — TO PINCH.]

I pinch him, *nepesaghikasaŋinaŋ*, 3rd person, *pes[...]*, or *nepesikasaŋinaŋ*.

[PIQUER. — TO PRICK, STING.]

I prick him, *nedésibata'kaŋ*, 3rd person, *des[...]*.

A prick, a sting, *aŋṭsaŋ*, or *anṭsaŋ*, 3rd person, *sdaŋṭsaŋ*, plural *nar*.

He is stung, *aŋṭaŋṣṣ*; badly, *sranṭaŋṣṣ*, or *sranbaŋṣṣ*.

Nsraŋibaŋidsn, I prick that, etc., or I score a hide, for example, etc.

I prick, I tattoo on the body, etc., *nedaiṭṭé*.

I prick him, I tattoo on his body, etc., *nedaiṭṭaŋ*.

I want to prick you, *kedaŋṭhsr kadási*.

I am pricked, *nedaiṭṭi*; he is not, *maŋda aŋṭivi*.

[PISSER. — TO URINATE.]

"I urinate" (Lat. mingo), *neseghi*; the noun form (Lat. substantivum), *segsdi*, 3rd person, *ssegsdi*; nowadays these words are commonly used instead (Lat. his vulgo nunc utuntur verbis), *nessgnebé*, or *nensdésé*.

[PISTE. — TRACK, TRAIL.]

I see tracks, either of a man or of a beast, *nebenraŋ arenaŋbé*, or *mṣ*, for example.

My track, *nedaskaŋipets*.

Fresh tracks, *skaiŋpets*, *tṣak*.

Old ones, *negaŋinaŋipets*; *araŋipts*, somewhat old tracks.

I am on the track, I follow (Lat. sequor), *nen̄sasarīpetassi*, 3rd person, *ss[...]*.

I track him, *n̄ssasarīperan*.

I have seen the *arenāibe*, for example, or *m̄s*, etc.

[PISTOLET. — PISTOL.]

arāimsé̄eiè.

[PITIÉ. — PITY.]

To have pity. See Compassion.

[PLACE. — PLACE, ROOM.] [MS 398, 399]

There is room, *iē̄māi*, *tásé*; there is none, *māida tāimāitasési*.

Everything is full, *pépsāinredin*, or *pépsāinred̄ak*, or *pépsāinap̄ak*.

That is put in place of the other, *és̄sātté*.

I make room for him, *nedassapittamasaī*, or *nedassé̄matasaī*, or *nedaié̄matasaī*.

I prepare the place, *n̄rītsn*, or *n̄ranakāin*; for him, *n̄ritasaī sdanakāin*; before he comes, *nenikkāinisritsn*.

Make room for me, *tassapittamasi*, -siks, make [ye] room for me, etc.

I sit down in the place of the one who [qui] gets up, *nedapin iē̄māi sé̄tsi sanāighimek*.

We do not have enough room, *nenssap̄bena*.

I take his place despite him, *nemanekásaī*.

I hold his place, I succeed him, *nenaībekasaī*.

I teach in his place, I do what he used to do, *nenaībamé̄āis̄ésaī*.

One goes to inspect the place, for example, for [pour] the village, for the camp site, *āitssredin*.

They go there to inspect it, *āitssak*, or *āitssredsak*, 1st person, *nenaītsisidāitsi*.

[PLAIE. — WOUND.]

The wound is closed, *nitskāin nitsekāin*; mine is closed, *nenitsekisi*, 3rd person, *nitsekis̄*.

His body is entirely covered with wounds, so much has he been whipped, beaten roughly,
sisétéhemasaīné̄sa shaghé, *sisétéhemasaīn shaghé*.

[PLAINE. — PLAIN.]

Where there are no trees, *babarsksd̄ai*; if it is such, etc., *babarsksāké*.

[PLAINDRE. — TO COMPLAIN, PITY.]

I complain, *nedaghiahāimi*; being sick, *nemamāidé*, 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, *n̄sasigasāidapin is*.

I seek to please — for example, a girl who [qui] adorns herself — *nebāiresksaī*.

I seek to please — of a man (Lat. de viro) who [qui] adorns himself, boasts, etc. — *nebāirāibāi*.

She seeks to please, she shows herself off in order to [pour] please, *snamīθshāin shaghé*, 1st person, *nenamīθrohāin*.

I do him a favor, I please him, *nəriraséman*.

[PLANCHE. — PLANK, BOARD.]

A plank, board, *psíkask*, *ksr*.

I walk on a plank, a tree-trunk, like a bridge, *nedereságôé*.

[PLANTER. — TO PLANT.]

I plant it in the ground, *nebadaríkádsn*, or *nesakkahadsn*, or *nərigaibasihadsn*.

sskôigaiibao abasi, this stake, this tree, is planted on a slope, it is not straight.

Tsibatsigaiibao, it is planted straight; *pimeskôigaiibao*, 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, *saïrádé*, plural *dak*; a tin dish, *skaronskôié saïrádé*; a bark dish, *sraïgan*.

The round part, the hollow of the dish, *saïríghen* (animate), *saïrígs*.

The bark dish is not deep, not hollow; likewise a bag, *manét* (animate) *manéss*; it is deep, hollow, *peskaït* (animate) *peskaïss*.

It is full of some liquid, *pesaïnbé*; it is half full, *aïptasbé*, or *néraïsbé*.

There is little of it, *ketzébéss*.

A dish or trough (ouragan? — perhaps "auge," trough), square like a crate, *séskitss*.

A kind of pitcher for going to fetch water, *pekenaiïss*, or *psaïïss*.

Ni éksbéssa, this flask, e.g., was full up to here, *éksbé*, etc.

I fill it, *nepesana^{tsn}*; *psaïïtsks*, fill it! (imperative)

[PLEURER. — TO WEEP, TO CRY.] [MS 400, 401]

I weep, *nezaskadémi*, 3rd person *zas*., or *nemasighé*.

I weep over something, *nemasidamen*.

I weep for him/her, *nemasimaï*; for someone, *nemasighésaï*.

I make him cry, by an action, by beating him for instance, *neséssihai*, or *neséssenai*, 3rd person *ss*.; in words [verbally], *neséssimaï*.

I stop making him cry, by frightening him, *nedé^kônpaïssraï*.

I weep without reason, *nepapissapaïsi*, 3rd person *pissapaïss*; what is the matter with you, etc.? *kégsi*, *sétpaï^csian*?

I weep because, e.g., my mother is going away, *nemaïsé*, 3rd person *maïsé* (animate) *nemaïsaï*.

I weep for you, *kemaïssre*, *kemaïhsrebena*, *kemaïsi*.

I weep easily, *nemerîsemi*.

I weep from climbing something rough, difficult to climb, *nesésaïdasé*.

I weep over my own wickedness, *nemasidámen nematsenavakessaïgan*.

I weep for nothing, *nepissapaïsi*; likewise, I pretend to weep, *nedamptapaïsi*.

I weep because they are going to put me to death, *nedaskôitéha*.

I do not weep at all at being put to death, *nesaïgritéha*.

[PLEUVOIR. — TO RAIN.]

It rains, it is raining, *ssgherañ*; it has rained, *kisrañ*; it stops (raining), etc., *ēksrañ*.
 It has rained too much, *ssañmerañ*; it rains a lot [much], *keserañ*.
 It rains very hard, *keserañ*; how hard it rains! *arghiksrañ*.
 It rains into the cabin, *matsebé*.
 The rain puts out the fire, *nekassé^cgsbé skstūi*.
 It rains on me, *nebágaderañ^cnami*, 3rd person *bag*.
sgheranné, it is raining right now.
 It is still raining, it is still raining, *añpeterañ*.

[PLUIE. — RAIN.]

The rain stops me, *nekesañiderañnami*.
 I come during the rain, *nepétsikegherañssé*, 3rd person *bét*.
 I will come notwithstanding the rain, *mina^cgsbassgherañghé nepétsi kegherañssétsi*.

[PLIER. — TO FOLD, TO BEND.]

I fold something, e.g. linen, etc., *nšréghenemen añtsréaségghen*.
 — the arm, *nepikañghipedinési*.
 That bends, *sdagañghit*, plural *sdagañghitsr*.
stebégghenañs, it is folded back into a hem; *nedatebéghenemen*, I do it, etc. [?].

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[PLISSER. — TO PLEAT, CREASE.]

I pleat, e.g., linen, shoes, etc., *nebi^ckshamen*.

[PLOMB. — LEAD.]

LEAD, *skaronnesk*, *ksr*.
Mesapesks skaronsksr ni kšének, an ingot of lead of this length.

[PLONGER. — TO DIVE, TO PLUNGE.] [MS 402, 403]

I put it, soak it, in the water, *nedagðidedsn nebik*, 3rd person *sd*.
 I plunge it, e.g., in the water (animate), *negamēgsnañ*.
 They plunge me in the water, *netsapeneghé*.
 I plunge it, *netsa^cpenañ*, 3rd person *tsa^cpenañr*, inanimate *netsa^cpenemen*.
 I plunge myself in the water, *netsapi*, 3rd person *tsasaps*, imperative: *tsasapi*.
 I dip my finger in the holy water, for instance, *netsa^cspinské*; dip it! *tsa^csapniské*.
 I plunge it, throw it into the water, *nedagðitsímañ nebik*, etc.
 I plunge into the water, I sink down into it, *nedagðitsin*.

[PLUS. — MORE.]

There is more of it than is needed, *baëmi^cré*, *sémi^cré*; there is not enough of it, *nsda^cré*, plural *nsda^crar*.

[PLUMER. — TO PLUCK (a bird).]

I pluck a bird, *nebeskðipsé^charañ*, or *nebeskðiharañ*.

[PLUME. — FEATHER, QUILL.]

The feather one writes with (a quill), *ahasixighést ɜrgəanignsn*.

A feather that the French wear on their hats, *sasígsnak*.

PLUSIEURS. — SEVERAL, MANY.

SEVERAL, (animate) *mesairok*, (inanimate) *mesairedsr*; several times, *mesairisi*, *mesairedsbanir*, or *dsaanir*.

They are several/many, (animate) *mesairsak*, *mesairsbanik*, *-rssaanik*.

PLÛT À DIEU. — WOULD TO GOD.

Would to God, *amaĩnté*, or *sésĩni*.

[POCHE. — POCKET, POUCH.]

My pocket, tobacco pouch, etc., *nepitsipɜaĩdi*, 3rd person *ap*.

[POÊLE. — FRYING PAN.]

A frying pan, *apaĩkəésigan*, or *sararaĩpsekəahadígan*.

[POIL. — HAIR, FUR.]

The hair/fur of an animal, *piěsse*, 3rd person *apiěssəmar*; its coat is fine, thick, long, *ɜrásé*; it is not so, *matsásé*.

I remove it from the moose(-hide) by cutting it off, *nepeskəasésíghé*; one removes it, if [needed], it must be done, *peskəasésaĩsɜ*.

Netsi'xari, I remove, etc., a deerskin.

I remove it from the deer, *netsikəaséíghé*.

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, *ptekəfĩretsi*.

[POIGNÉE. — HANDFUL.]

I take a handful of it, or a double handful, *nenaghenemen*.

He gave me a handful of it, etc., *negsabsrtsaĩnar nekətsiretsaĩnar nemireghé*, 2nd person *nenissabsrtsaĩnar*, etc.

[POINTE. — POINT, TIP.]

Arakssígan, points made lace-fashion, which are made around a piece of wood, a dish, etc.

I make points on it, *nederakssíghé*; on that, *nederakssemen* (animate) *nederakssai*.

I make [notches] on a tree in order to strip off the bark, *netemikebéhíghé*.

[POINTU. — POINTED, SHARP.]

That is very sharp, *srisəkkəaaĩsɜ*, inanimate *sriəskəaighen*.

POIS. — PEAS (to eat).

PEAS to eat, *asennətsíminar*. [MS 404, 405]

POISON. — [EMPOISONNER. — TO POISON.]

POISON, *matsinebĩzsn*; or rather (Lat.), *métsinaaĩgani-nebĩzsn*.

I have poisoned myself without knowing it, *nemespi*; knowingly, willingly, *nemespsresi*; *nemespsreghe*, one [does so].

I poison him, without knowing that I am giving him poison — it is by accident, *nemespsrañi*, or *nemespsderañi*. See TO POISON.

A river [poisoned], *nebizsnhamen sips*, or *nematsinebizsnhamen sips*.

I poison him by mixing something into his drink or food, *nenespamsderañi*.

POISSON. — FISH.

FISH, *namés*, *sak*.

Mesairshañésa, a great deal of it has been caught, whether by line, etc.; 1st person, *nemesairsha*.

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Nespisitsir is the generic name for certain fish.

The trident, or a long rod of iron with [a point] in the middle, etc., *kañksasihigan*.

Añrasi mesaibébégasak, there are indeed a great many fish where I used to fish, but, etc.

Does one catch any? *peθahañnasa?*

No, *māda* [mañda] *peθañhansiak*, or *māda* [mañda] *peθañhgsiak*.

I catch it/them with a fishing line, *nebiθa*, or *aññ*, 3rd person *biθé*.

I catch it/them by torchlight, *nsassa*; I spear it, *nedeštéhañi*.

Smoked fish, *agsaññ*, or *namessagsaññ*.

Fish scale, *sarahaghé*, plural *gak*.

Fish fin, *stañganes*, *sar*. See TO FISH.

I catch them in order to dry them, or I have them dried, etc., *nedañmirke*; I go [to do this], etc., *nenañdañmirké*.

A weir for damming the river in order to catch them, *nēssañigan*, or *tasañigan*.

A kind of basket made hood-shaped for catching them, *aññékets*.

The fish (by kind):—

Kabassé, plural *sak*, sturgeon; *mañramégss*, plural *sak*, like sturgeon, but small.

Meskāamegs, plural *gsak*, salmon; *sks‘tam*, plural *msk*, trout; *kañmégss*, plural *gsak*, large and small [kinds].

Nahams, plural *msak*, eel; *ssiganes*, plural *sak*, very small [eels].

Nibañms, plural *msak*, almost like eels, without bones, *sañigmañi*, plural *añik*.

Añmsø, plural *ssak*, [.....]; *mesai*, plural *mesak*, fairly large.

Sañisesø, plural *ssak*, catfish; *mesamégss*, plural *gsak*, very small.

Kikañmksé, plural *ksak*, a foot long and nearly round; *apənañmess*, plural *ssak*, small sea [fish].

Sikéssø, plural *ssak*, fairly small; *nañmégsséssø*, plural *ssak*, small.

Magahaghé, plural *gak*, bass; *ketamégss*, plural *gsak*, large.

Pskañigané, plural *ganak*, small; *sañgəategsé*, plural *gsak*, small.

Mañms, plural *msak*, a bit large.

Ksnssé, plural *sak*, pike.

Namégss, plural *gsak*, [.....].

Nskamégss, plural *gsak*, codfish.

Peksé, plural *peksahak*, oysters.

Skañderes, plural *skañderessaññ*, the fleshy part [head] of oysters and other creatures that live in shells.

Nařibémégs, the male; *skšémégs*, the female.

Ssegařina', plural *nak*; fish roe — it has roe, *sssegařinsio*.

The fish have spawned, have nested, they have gone off, there are none left, *métaiřmsak*.

[POITRINE. — CHEST, BREAST.]

My chest, *nedsreké*, 3rd person *sd*.

POMME. — APPLE.

APPLE, *tsighéné*, plural *nak*.

Peksšatenaiřsš, one peels off its skin.

Tařini éragšaké'hémařit, or *rit*? Where is she looking for some?

Sděkka nederagšaké'héma, I am looking for some on that side.

I am going to look for some, *nsé'θáma*.

Potatoes, *penak*.

I cook them, I make a kettle[-full] of them, *nenesiapené*, *nebagassemařik* *penak*.

PORC-ÉPI. — PORCUPINE.

PORCUPINE, *mařidasessš*, plural *ssak*; its quills, *kařisiak*.

PORCEAU. — PIGLET.

PIGLET, *piks*, plural *sak*.

[PORCELAINE. — WAMPUM.]

A black wampum bead, *segařibi*, plural *-biak*. [MS 406, 407]

A white bead, *sařibařibi*, plural *-biak*; glass trade-beads, *mařisařibiar*.

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, *metéssiréař'tbéssar*, or *stebesisar*; thirty of them are worth one beaver [pelt].

Amarsšrsak, like crescent moons; thirty are worth one beaver.

Sařibígan, 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, *pagařiraři*, plural *rařik*, one beaver.

[From the English word "pigs." — Editor.]

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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, *sksařiss*; where there is more white, *sařibighen* *sksařiss* — it is less prized.

I make a wampum collar, *nedasksařisské*.

A wampum braid, for tying the hair, *assšksébiařibi*, plural *ak*.

I tie them [my hair] with that, *nedassškkšébi*, or *nedassškkšébiařibiresi*.

A wampum pendant [tail], extremely wide, *pa'tařin*; an ordinary one, *taberařigan*, plural *nar*.

I put it on, *nedapaberařigan*.

PORTAGE. — CARRYING-PLACE.

PORTAGE, *snígan*; the near end of it, *saˈsdagðarīni ghemek*; at the [far] end, etc., *sédagðarīniganek*.

The far end, *asasseñigané*; at the [far] end, etc., *asasseníganek*.

Are you coming from the far end of the portage? *sanasa keda asasseñigané?*

One begins the portage, etc., at *édari nighémek*.

Where one finishes it, *édari kisnighémek*.

Agðarīnighéda is, let us make the portage here, let us begin — this is the near end, here, etc.

Métarībéniganik, or *asasseñigané*, at the far end of the portage.

[PORTE. — DOOR. See below.]

[PORTER. — TO CARRY.]

I carry a load, I make a trip, *nepetsits*; make one! (imperative), *petsits*.

I carry the canoe there, *nepetsitsn agðíden*; I make the portage, *nsnighé*.

Carry it! *petsitasri*, or *petsits*; 1st person, *nepetsitasrin*.

I carry things over portages — it is also said (Lat.), *nenasaré*, or *nemañtsésaré*, or *nsíasi*.

I carry only a little with me when traveling, *nenanañgðssé*, or *nenananghiˈra*.

I carry nothing at all, *nemañmtsiˈra*.

I go to fetch [something], carrying it by a strap on my neck, *nenañtnighéˈhadsn*.

I carry it on my neck [by tumpline], *nsnighéˈhadsn* (animate) *nsnighéharai*.

I carry two [loads], *nenisañbé*.

Nepegðarīnemen (animate) *nepegsarīnai ksé*, e.g., I can lift it, I can carry it, it is not beyond my strength.

Pegðarīnañs, it can be carried.

Nedañirasnemen (animate) *rasnri* [?], or: I cannot carry it, etc.

Añirasnañs, one cannot [carry it], etc. [See below, p. 409.]

PORTE. — DOOR.

DOOR (Lat. "janua"), *krañgan*; I knock on it, *nedapagðsaghitéˈhémen*.

I break it down, *nebskstétéhémen*, 3rd person *abs*.

I open it, *nepañtéˈhémen*, or *nepañtsakámen*; for him, *nepañtsakamasai nekepetéhémen*. See TO OPEN.

Open the door for me, *pépsdémasi*; close it, etc., *nekepesakámen kepeşágahis kepete*.

I close it, *nekepeşsakamen*; for me, *kepeşagahamasi*.

I fit it so that it joins tight everywhere, *nettenettaihadsn*, or *nettenetenamen*.

Kessatañin, 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, *étsaˈkañs*. [MS 408, 409]

It is shut, but in such a way that one could open it, etc., *kepesagahañs*.

It is open, *pañtéhañs*.

It is entirely open, *tañsdétté*.

It passes underneath the door or the blanket [flap], *tabassíkssi*; 1st person, *netabassíkssi*.

[PORTER. — TO CARRY.]

I carry something, I convey it, *nederéssadsn*, 3rd person *sd*, or *nemantsadsn*.

I carry that everywhere, *nekişşadsn*.

I carry [it] with me, *nenespəssaṛiṇ*.

Carry it! *arəssads*.

I carry it, I convey it, *nederéssaraṇi*, 3rd person *sd*.

I carry clothes, etc., *nenespin*, 3rd person *sn*, *nenespəssaṛiṇ*, 3rd person *sn*; negative: *māda* [maṇḍa] *nenespəssésn*.

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I cannot carry it, it is too heavy, *nedaṛṇrasnemen*.

I carry it from one place to another, etc., *nekrəssadsn*.

I bring him food to eat, *nederəssadasaṇi mitssaṇgan*.

I carry it (animate) on my shoulders, *nenahsmaṇi*, 3rd person *snaḥsmaṛi*.

I carry it, I transport it elsewhere, *nederagətsn*; it is transported, *arakstaṛiṣ*.

I carry the book, for instance, *nekrəssadsn*, *nedéksamarsi*.

I am feeling better (said of a sick person) (Lat.), *nebapakamarsi*, 3rd person *bepak*.

— well, *nedéḱḱamarsi*. See SICK.

I am well, I have no ailment or discomfort, *nəripemaṛiṣi*.

When someone carries, for instance, in the fold of his robe, goods that have been given to him, etc., one says of him ironically, *ətsiḱtāi*; 1st person *nətsesi*, or *métkazédé sdassé*.

Nenénasapiḱtasaṇi, I carry him even though I am smaller, etc.; *taṇnesits éḱto sa sri sdaṛibarapiḱtasaṛiṛ*, or past tense *-tasaṇinésa*? — 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, *nenihiḱraṇḍamen*, or *nenihiraṇṱsitebérḍamen*.

For him, *nenihiraṇḱḱamen*.

You alone possess it, *kenihiḱraṇṱsi*.

Nihiraṇṱsi satzaṇnemaṇiṇe, if I had something.

The demon possesses him, *matsiniséksəṛ ədapitaṇḱgəṛ*.

POUDRE. — POWDER.

POWDER, *pesai*, *mənaṛimkipsdé*.

[POUDRIER. — POWDER FLASK.]

The powder flask leaks, *ménnamkipsdek*; it does not [leak], etc., *éssema métaṛimkipsdési*; it does [leak], *kisi métaṛimkipsdé*.

POU. — LOUSE.

LOUSE (Lat. "pediculus"), *kem*, plural *kemak*; I have some, *nedaḱkem*.

I crush it, *nesegəskenaṇi*.

I delouse him, I search [his hair] for them, *nekəiramasāṇi*.

[POULS. — PULSE.]

PULSE (Lat. "pulsus"), *ahadartaḱtéḱssik*.

I feel it, touch it, *nekədaṇbéḱghenaṇi*, 3rd person *agəḍ*.

The pulse beats, *taraṇbéktéssin*.

You are certainly ill, for your pulse is going very fast, *kəssagamaresi é^cto tai^kkai kesari^béktessin kepedin*, or *pessari^gəari^béktéssinsk*.

Your pulse is good now, you are feeling better, *kəramarsi é^cto nikkəari^bi; ména^ri^békté^cssin ahadara^ri^békté^cssik*.
[MS 410, 411]

[PROMENER. — TO WALK ABOUT, STROLL.]

I take a walk, I go and come back, *nedéhéssəsé*, likewise (Lat.) *éhissisi nederssəsé*. [See below, p. 417.]

[POURRIR. — TO ROT.]

That is rotten, *métari^ckarin*.

[POURSUIVRE. — TO PURSUE, CHASE.]

I pursue him, *nenssəp^cnára^ri*, 3rd person *snss.*, inanimate *nenssəspenadsn*; by water, *nensséha^ri*, 3rd person *snss.*

[POURVOIR. — TO PROVIDE FOR.]

I provide him with everything, *nederimi^cra^riⁿ éri nadasi^hst*; you [provide] him, etc., *ked.*, etc., *éri nad*; he [provides] him, 3rd person *sder.*, *-éri nadasi^higšrit*.

[POUSSER. — TO PUSH.]

He pushes it with his foot, *agəakskámen*; 1st person, *negəakskámen* (animate) *negəakskasa^ri*.

I push that with my foot, *nekəaksai^rimakkamen*, the same as the preceding (Lat.).

I, being lying down, for instance, and wanting to stretch out, push it with my feet, *nekəaksai^rimakkasa^ri*.

I push a piece of wood, etc., that is where I want to lie down, and afterward I put myself where it was, *nema^rinkamen* (animate) *nema^rinkasa^ri*.

I push it, with the hand (Lat. "manu"), *nekəaksnemen*, 3rd person *ak*.

Him, with the hand, *nekəakšihara^ri*, 3rd person *ak*.

Him, with the hand, a little, *nekəagsna^ri*; forcefully, *negsnkšihara^ri*.

I push him with my hand to wake him, *netski^hara^ri*, or *nebégšihara^ri*.

I push that, *negəakskámen*, 3rd person *agəakskámen* — the tide, for instance, pushes the fresh water [back].

I push it, *negəakskasa^ri*.

POUVOIR. — TO BE ABLE.

Can you do that? *keni^ctatsnⁿasa?*

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I cannot do it, *māda* [ma^rida] *neni^ctatssn*, or *neda^rirasi^ctsn*.

I cannot restrain myself, *māda* [ma^rida] *nekeskitssn*; do it if you can, *keski^cts*.

Neskeskitsn pegəa éto nekeskimesi, I am able, etc.

I cannot enter, *nedatséri^pitighé*.

I cannot enter because everything is full, *nedatsérkassi*.

I can do nothing to him, *nedatséri^hai*.

I cannot do [it], etc., *nedarséri^ctsn*.

PRAIRIE. — OPEN COUNTRY.

PRAIRIE, open country, *babarssksdai*.

[PRÊCHER. — TO PREACH.] [MS 412, 413]

I preach, *nekikinshmasi*; to the men, *nekikinshmasaïk*, etc.; substantive: *kekinshmasia*.

He speaks for me, he says that for me when preaching, *nemaaghestasaï*.

PRÈS. — NEAR.

NEAR (Lat. "prope"), *pésst*, or *pesÿtsisi*; *minagôba pèssôké*, though I am near.

Pésÿtsisi érmasséhédidé, or *ékôaïbôsséhédidé*, being still near, for instance, the village; *nederemassé*, or *nekôaïbôssé*, etc.

[PRÉCIPITER. — TO HURL DOWN.]

I fall into it headlong, *netébagônérra*, or *netéptéssin agôneki*.

I throw myself into it, *netébagônéssaïn is*, or *netébagônakaiïresi*.

I am up above and I hurl him down below, *nedatba^ckaiïraï*.

I catch/take him, I being below and he above, or I in the river and he on the bank, *nesikôakaiïraï*.

I throw it in there, *netébagônéssaraïe sa*.

I throw you in there, *ketébagônéssarer*.

I pull him out of it, *negabaïnaï*.

[PRÉFÉRER. — TO PREFER.]

I prefer him, *nekésaghérmaï*; that, *nekésaghérdâmen*, *nenganmérdamen*.

That he might have or eat that in preference — it is fine with me, etc., *nenessasaghérmaï*.

PREMIER. — FIRST.

FIRST, firstly, *tâmi*, *ntâmi*.

I am the first, or mine is first, *nia ntâmi*.

I walk first, by land, *nenikkaïnnssé*, 3rd person *nik*; by water, *neni^ckkaïni^cra*.

I sing first, *nenitamints*, or *nenikkaïninits*.

[PRENDRE. — TO TAKE.]

I take what is given to me, I receive it, *nenitsnemen* (animate) *nenitsnaï*.

I take it without being given it, *nsi^cksnemen*; take that! *si^cksn*; *nedassanenemen*, that is, I take it up entirely, *nesaïgrenemen*.

That is how I take what you tell me, or, I hear you from that side, *kederagsôtsren*.

I take, for instance, an axe that I find, in order to bring it, or else to keep it, *nsténemen*.

I take something from him against his will, *nemegsghenaï*.

I take/sample it by tasting, *nenitstamen*.

I take, for instance, the communion cloth, *nederéptsn aïtsréaïségghen*.

I take it, I pull it, *nederiphaï*.

I take with my fingers something that is attached, etc., *nepeksadenemen* (inanimate) *nepeksadenaiï*.

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, *nedassidéremaï*.

I take, I carry off something, whether to steal it or to keep it, or, *nstenemen*.

One has taken [it], *stemaïss*, etc.

I take, for instance, the host with my mouth, *neni^ctsban*; with the hand (Lat. "manu"), *nenits^cpaï*.

I take some of that, *nstenemen* (animate) *nstenañi*, *stenañiss*.

He wants to take nothing from me, *nsiksihsk*.

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., *ksiksihihi*.

I take it quickly, *nenimiphañi*, inanimate *nenimiptsn*.

I take it by force or against his will, whether with the hand or otherwise, *ntsipetasañi*, *negesghenañi*, or *nañim*.

Let those who have taken something not bring it, *séteneghesaanik*, *peθsdsis is*.

Stenaʳak sdamañik, tobacco has been taken; that, *stenaʳé*, *stenañiss*, etc.

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[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., *netzatzébipetañisadibena*, or *netzatzébipañina*.

I take him by the hand to greet him, *nederihádasañi*.

I take, with difficulty, something that is up high, *nesisiksariñbatsi*.

[PRÉSENT. — GIFT, OFFERING.]

Offerings, with respect to God (Lat.), *pakitenígan*.

I make an offering, *nepakitenighé*; to God, *nepakitenamasañi*.

[PRESSER. — TO PRESS, URGE.]

I press him, with the hand (Lat. "manu"); he is in my hand, *nesapañiretsañi*; the same is expressed by, *asañimisi neretsiktâi*.

I press him, I tell him to do that, *netsitsigañimañi*.

I press him to do that, *nensdañirokkañirañi*; the same is expressed by, *nsdañiisi nedarokkañirañi*.

I press it, with the hand, *nesekekenemen* (animate) *nesekekenañi*.

Nesapañinemen, 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, *neséʳkañimkenemen skamsnar*, for instance.

With the foot, *nesegʳskikámen*, 3rd person *ss*.

[PRÊT. — READY.]

I am ready, for instance, to leave, *ni nemañitsin*.

[PRÊTER. — TO LEND.]

I lend, for instance, a beaver [pelt], *nematnihsé*, *mataʳré*, or *rak*.; one lends to me, *nematnihsghé*.

I lend to him, *nenemekasihañi*, 3rd person *snemek*.; or *nematemihañi*, 3rd person *amat*.

I lend to you, *kenemekasihsr*, etc.; imperative: *nemakasihi*, or *nemekasi*.

[PRÉTENTION. — CLAIM, EXPECTATION.]

My claim, my wish, *nedatssañidamsdi*.

[PRIER. — TO PRAY. PRIÈRE. — PRAYER.]

I pray, *nepañibaʳtam*; [I pray to] God, *nepañibaʳtamasañi ketsinisésk*.

— for him, *nepaĩba˘tamasésaĩ*, 3rd person *ap*.

One prays, *paĩba˘taĩsʂ*.

I leave off praying, quit the prayer, etc., *nepʂniadsn paĩba˘tamsaĩgan*.

I pray with just the tips of my lips [half-heartedly], *nʂʂkitsipaĩba˘tam*.

Finish your prayer! *tégʂagsi-paĩba˘ta*.

Prayer, *paĩba˘tamsaĩgan*; he ruins it [says it badly], *matsitsn paĩba˘tam*.

I am going to pray, *nenaiĩtsipaĩba˘tam*.

I am accustomed to reciting this prayer, *nederipaĩba˘tamen*.

I pray to So-and-so for that, *nesésinsamaĩ* is *ʂtsi*, or *sa nesisinsaiĩssésaĩ*.

[PRINTEMPS. — SPRING.]

The spring one is [now] in, *sigʂân*; it is spring, *sigʂansio*; last spring, *sigʂané*; next spring, *sigʂaghé*; we are in spring, *nesigʂanesinbena*.

[PRISON. — PRISON.]

I put him in prison, *nekepesakhaĩ*.

I take him out of it, I make him come out, *nedaĩpeksagahaĩ*.

[PROCHE. — NEAR, CLOSE BY.]

It is near, *péssʂ*; I find it near, *nepéssʂdérdaĩmen*; far, *nenaiĩsérdaĩmen*. [MS 416, 417]

He is near, he lives near, *péssdaps*, or *péssʂtsisi aps*.

His cabin, for instance, is near another one — one wall serves for both, *aĩnkasté*.

The village is close by, *péssʂtsisi tãi sdeené*.

Aĩmesʂkkaĩtsi, do not think me as close to him [as I really am], *nenaiĩnaĩsérmeɡsn é˘to aĩmesʂkkaĩtti*.

Nenaiĩnaĩsérdaĩmen, I thought I was still far from this place, and here I am close.

[PROCURER. — TO PROCURE, OBTAIN.]

I procure that for myself, *nepeɡʂataĩsi nstaĩbési*.

I procure, whether provisions or clothing — I go hunting, for instance, for that, *nekadsnadsn*.

[PROFITER. — TO PROFIT, BENEFIT.]

I profit from that, *nedaĩbédáĩmen*, or *nstaĩbé˘daĩmen*, or *nemaséké*.

I have stopped benefiting from the medicine that you gave me — it did me good, but the illness keeps coming back, *kadossemihiaĩneban nebizsn nedé˘kʂaĩbédáĩmen*.

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Kemaĩmaskimi, if you heal, I profit.

Kemaĩmaskimibena, we profit, if you heal.

Nemaĩmaskimeɡsna, we profit, if, etc.

Nemaĩnaskimesi 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., *nedéhéssʂsé*. [See above, p. 411.]

[PROMETTRE. — TO PROMISE.]

I promise, I tell him beforehand, *nekéttésé*.

I promise him, I tell him beforehand, *neké^ctémañ*, or *maassa nedi^crañierermsk*.

I promise him — that is, I say "yes!" I consent to him, *neneskshsmasañ*, *neneskshsmassi*.

[PRONONCER. — TO PRONOUNCE.]

I pronounce that, for instance the name of Jesus, *nesedohomen*.

Him, *nesedohañ*; my name is pronounced, *nesedohsghé*.

I cannot say that — that is, I say it without effect, no one acting [accordingly], etc., *nedañrasi-idamen*.

I cannot tell him — that is, I tell him without effect, without his doing what I [tell him], etc.,
nedañrasi^crañ.

I cannot speak to him, that is, etc., *nedañrasighersrañ*.

[PROPRE. — CLEAN. MALPROPRE. — DIRTY.]

I am dirty from what I do, *nemañmañgitsn*, or *nenanañbasinaské*, entirely so.

I am clean, *nebétarokké*, or *nebékisritsn*.

[PROTÉGER. — TO PROTECT.]

I protect him, *ndañgskkasésihañ*.

[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^csñhemen*.

Neda^cxighé, I draw water, using something [a vessel].

Kégsi keda^cxighé, with what will you draw water?

Ni keda^cxighé^ctsn, you will draw with that, etc. [See below.]

PRUNE. — PLUM.

PLUM, *kañsakximín*, plural *minak*; plum trees, *kañsakximínssi*.

PUCE. — FLEA.

FLEA, *babikx*, plural *kxak*; it bites me, *nesagamekx*.

[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 nésakazésítsik*. [MS 319]

He burns there for as long as he shall have been judged [to deserve], *kxéni^crisa*, *niksninasatkazézin*.

[PURIFIER. — TO PURIFY.]

The kettle, for instance, purified by fire, *kesesa^craghesañ*, or *kesesaraghesx*, or *kesesañkxépsrañ*.

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.), *tsighé*.

When, of the future — when will you sow your field? *tsighétsenasa kedakkiké?*

[QUARRÉ. — SQUARE.]

I cut a plank straight, *tétebesaghé; tétebesaghets nététebessaghéssemen, nététebéssemen*, 3rd person *st*.

The cabin, for instance, is square, *tétebikeské*, substantive *-skéghé*.

QUATRE, etc. — See NUMBERS.

QUELQUEFOIS. — SOMETIMES.

SOMETIMES, *naïneksitsi, aïksaïbékki*.

[QUE. — WHAT.]

What will become of you, [if] you refuse everything? *taïnetsenasa ésián? messisi kégsi kesikaïdaman?*

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What do you mean? What do you ask? *kégsi kesi?*

What does that mean? What will [it] become? *taïni éstimek, kégsi asin?*

[QUI. — WHO.]

Who is there, what is it? *kégsi áss?*

Which man is it that has died? *asennaïga mátsinéda?*

What is that? *kégssni, kégsini, nekégss?*

QUELQU'UN. — SOMEONE.

SOMEONE, *asenni*.

[QUERELLE. — QUARREL.]

I quarrel with him, *nekikkaïmaï; they quarrel with each other, kikaïdsak*.

I answer him without quarreling with him, *neneskémaï*.

I reconcile those who are quarreling, *netsighiharaïk*.

We are always quarreling, we are always in trouble, *nemaïmatsaraberaï'bena; you are so too, etc., kemaïmatsarabéharegsaï; they are so, matsarabé'rak*.

[QUÉRIR. — TO GO FETCH.] [MS 424, 425]

I go to fetch something by water, *nenaiðsdsn, asenni naiðsdaïgs, (animate) nenaïðsraï*.

I go to fetch something by land, *nemaneskámen, 3rd person am., nenaïtsi'ptsn, (animate) nenaïtsiphaï*.

I go to fetch it, *nemaneskasai*.

Let them go fetch — that is, let them come with their load, *nasaréhéds*.

I go to fetch something that I have left, and to bring it on my back, *nenaïtssaré; for him, nenaïtssarésai*.

I go to fetch on my back something, *nenaïtsshadámen, (animate) nenaïtsshamaï*.

I come to fetch something, *nemaneskamen, ncnimeskámen*.

Come and fetch what I want to give you, *nimeska kégsi kadási mirera*.

I go to fetch the animal that has been killed, *nenaïdado'ksé*.

— the deer that has been killed, *nekstké*.

— the moose, *nenegssémus*.

I go to fetch [it] on my neck [by tumpline], *nenaitnighé*; *naïtnigaêgšéba*, if you would like, etc.

Naïtnikhedin, *naïtnikhedimeghé*, one goes to fetch [it] on the neck.

Nedaïbenighé, or *nepétnighé*, *pétnighéptaïsits*, I have just come from fetching [it] on my neck.

Nemaïtsénighé, I go off with my load on my neck.

Nedakigšnighé, I carry something heavy on my neck.

Mssak tekigšnighékéks (animate) *nsnigáharai*, do not carry too heavy [a load], etc.

Iésak kaïdak snigarakadits 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., *nenaiñsadamen nsiašsé*.

Nenaïdenassi, I go to fetch, for instance, my sled, etc.

[QUITTER. — TO LEAVE, QUIT.]

I leave [it], *nenegarsé*.

I leave that, *nenegatemen*, 3rd person *sneg*.

I leave him, I quit his side, I distance myself from him, *neksagšarimaïsaïmaï*.

I leave it, I set it down, I do not trouble myself over it, *nepšnthadsn* (animate) *nepšntharaï*.

I leave him, *nenegáraï*.

I leave him, abandon him, *nenegatsíharaï*.

[QUEUE. — TAIL.]

Beaver tail, *ssēgšné*.

I take it by the tail, *nederenai* *ssēgšnek*.

A wampum "tail" [pendant], or a very large one, *pa^ctaïñ*; an ordinary one, *paheraïgan*.

The tail, for instance, of a red-dyed deerskin, etc., *ssēar*, 1st person *nssémar*; it is said (Lat.) of ornaments, etc., likewise *tsi^ctokkšébiar*.

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R.

[RACLER. — TO SCRAPE.] [MS 426, 427]

I scrape it, *nederékhámen*, 3rd person *sd.*, (animate) *nederékhaï*.

[RACINE. — ROOT.]

Roots, in general (Lat.), *satzapkak*; it has a root, *satzapékissio*.

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, *nederadabéθighé*.

I dye it red, etc., *nedatsádabé*.

Roots, *étsabakisik*.

French [European] roots, [.....] *penak*.

Long roots, fairly thick, that are sweet, *sdsédsar*.

[RACCOMMODER. — TO REPAIR, MEND.]

I repair, I fix something, *nšritsn*, 3rd person *šr*.

[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, *sésañtsemsinn*.

One tells that — that is, it is worth telling, *añañdokkañregšat*.

I tell him, I inform him, that someone is sick, *nedamañmañ*; absolute form, *nedamañšé*, 3rd person *šd*.

While another is telling [a story], I take the floor, I interject, etc., *nsntémañ*, 3rd person *sntémañr*.

I tell him in passing, etc., *nenasadökkésañ*.

While another is telling [a story], I take the floor, I tell my own, I interject, *nepemetsinañtsemi*, or *pometsinisi nsdañšin*.

I tell of my good deeds, *nšrenasakesšrshši*, or *nšrañdokkañiresi*.

[RADOTER. — TO RAMBLE, TALK NONSENSE.]

I ramble, talk nonsense, *māda* [mañda] *nsésañdams*, 3rd person *sé*.

[RAFRAÏCHIR. — TO REFRESH, COOL.]

The herbs refresh me, for instance, *nedakhaghékañgsnar meskikšar*, or *tekiʿrénhaghé*.

I refresh myself, whether by drinking cold water, by bathing, or by washing my face with water, *nedakagššimesi*.

[RAILLER. — TO MOCK, JEST.]

I speak to him, I solicit him in jest, *nedahañtsimañ*.

I mock, jest, *nedaañdsé*; mockery, *añdsésaigan*.

I jest in coarse words, etc., *nematsi-añdsé*.

I judge him to know how to do nothing (there is mockery in this term), *nedañnimañ*.

[RAISIN. — GRAPE.]

GRAPE, *ssaghirsmentesar*.

I go to gather some, I pick some, *nemasiné*, or *nštsiʿtsn*.

[RAISON. — REASON.]

All the more reason, *nega aiaga*.

[RARE. — RARE, SCATTERED.]

There is one here and another there, spaced apart; they are rare, scattered, *pépézešs sman*. [MS 428, 429]

[RAMASSER. — TO GATHER, PICK UP.]

I gather something, *nsisasatsn*; gather it! (imperative) *sisasatsn*, (animate) *nsisasátasañ*.

To gather up, for instance, the leftovers, for instance of food, *maêadsks*, or *maiahadksks*.

He gathers for me, *nemaêadañgs maêadañissar*; 1st person, *nemaêadsn*.

I gather them for him, *nemaêadasañ*.

I gather them (animate) *nsisasnañk*, inanimate *nsisasnemenar*.

[RAMEAU. — BOUGH, BRANCH.]

BOUGH, branch, of cedar or fir, *sedi*, plural *sediak*, *sranakánnari éianrit sdasesanr sdasekannari*.

[RAMENER. — TO BRING BACK.]

I bring someone back, etc., *nəssésárai*, 3rd person *sass*.

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[RAMPER. — TO CRAWL.]

I crawl, I move on my belly, *nepemígssi*.

RAPIDE. — RAPIDS, WATERFALL.

RAPIDS, a waterfall, *paĩnteks*.

I jump over it, *nekaskiˀra*.

I drag the canoe there, *nederaiissgads*.

RAQUETTE. — SNOWSHOE.

A woman's snowshoe, *sanmes*, plural *saĩmsak*.

Snowshoe, *aĩghem*, plural *aĩghemak*; my [snowshoes], *nedaĩghemak*.

I make some, *nederihaĩk*, *aĩghemak*.

— for him, *nederítasari aĩghema*.

— for me, *nederitaĩsi aĩghema*.

Atemaĩn, that from which they are made, rawhide thong, hide.

I make snowshoes, namely the webbing, *nederhaĩghemé*, 3rd person *arahaĩga*.

I used to make them formerly, *nedaharahaĩgheméban*.

I make some for him, *nederhaĩghemésari*.

They are woven, *kishaĩssak*; 1st person, *nekishaĩk*.

The webbing, *arahaĩghemaĩgan*.

I have snowshoes, *nsdaĩghemi*.

The wood of the snowshoe [frame], *saaksũĩghemak*.

I bend it, *nsaĩkeskási*; I pierce it, *nebabékwaiĩghemé*.

The two crossbars in the middle, *tekvskategsr*, or *kəskategsr*.

The rawhide thong in the middle for lacing it, *atemanar*.

Once it is laced — that is, the middle of the snowshoe, *atemaĩ*.

I make the middle, *nedapiraĩˀghemé*.

The weaving in front, *əssekategsés*.

The weaving at the back, *əssegsnes*.

Nsdaĩghemi, I have some, *nederhaĩghemé*. [MS 430, 431]

Kishaĩssak, 1st person *nekishaĩk*, they are laced, made.

Nenstnéˀra, I walk without snowshoes.

Take your snowshoes, go on snowshoes! *aĩgmahi*; 1st person, *nedaĩgmaham*.

The rawhide thong for the front and the back, *skahaĩghemaĩssnar*.

I make the front and the back, *nesaˀkánghemé*.

The hole, that is, the opening, *sdsn*; I make it, *nederitsn sdsn*.

The thong that is there to hold [the snowshoe] to the foot, *nařibesidėbi*.

I pass the thong through the holes in the wood, *nebesı́mé*.

I pass it while doing the weaving, *nederhařı́ghemé*.

I redden it, *nems˚ksařibė́khighé*.

I tie my snowshoes to my feet, *nərsitėmekasi*.

I go on snowshoes, *nebemařı́ghemé*, 3rd person *bem*.

I fall often on my snowshoes, *nenitařı́stėssin ařghemaamařini*.

I take off my snowshoes, *neghė́kkėdařghemé*.

Mine are broken, because the wood [broke], *nekeskařghemé*.

The thong of my snowshoe is broken, *nedaskasařı́ nedařghem*.

I redo the thong-work, *nemissehařghemé*.

RASSADE. — GLASS TRADE-BEADS.

GLASS TRADE-BEADS, *mařsařibiar*.

[RASSASIER. — TO SATISFY (hunger).]

I am full/satisfied, *nsėmi˚ppi*; with that (animate), *nesėmı́ppařı́*; *nerėmi˚ppařık penak*, with potatoes.

[RASER. — TO SHAVE.]

I shave my beard, *netsighitsė́hsghe*, 3rd person *st*.

For him, *netsighitsė́hařı́*, 3rd person *st*.

I shave my hair, *nemssi*, 3rd person *məssə*.

[RAT. — RAT, MUSKRAT.]

Muskrat, *məskə́ssəss*; its lodge, *sasesė́*; kidneys of the muskrat, *məskə́ssəss-ı́riar*; of the beaver, *tema˚kə́airiar*; kidney, *sı́riar*.

Rat, a big mouse, *mėmerařı́askanase˚ssə*.

[REBROUSSER. — TO TURN BACK.]

I turn back, I retrace my steps, *nssə́é*, 3rd person *sassə́é*, or *nssə́é˚ra*. [MS 432, 433]

I think of turning back from the plan I had, *nepetekitė́hařimesi*, or *nssə́étė́hařimesi*.

RÉCIPROQUEMENT. — RECIPROCALLY.

RECIPROCALLY, *nařibi*.

[RECEVOIR. — TO RECEIVE.]

I receive, *nenitsnemen* (animate) *nenitsnařı́*; from him, *nenitsnemasarı́*.

I receive it quickly, when it falls — [in the case of] something that falls [continued on next page]

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from above, I put my hands to receive it, *nenitsptsn*.

[RÉCHAUFFER. — TO WARM UP.]

I warm up, for instance, a bird that has been cooked, etc., *nekesebė́ssařı́*, inanimate *nekesebė́ssemen*.

[RÉCLAMER. — TO CLAIM, APPEAL FOR.]

I appeal to him, I implore his help, *nesi˚sinsámařı́*; *nekakė́sařı́ské*, I remain [there] in spite of [it], etc.

[RÉCOMPENSER. — TO REWARD.]

I reward him, that is, I profit by him, *nəraibəmañ*.

He profits by me, *nəraibémeks*; you [profit] by me, *bémi*; I [profit] by him, *-mek*.

[RECONNOÎTRE. — TO RECOGNIZE.]

I recognize it, *nesésinamen*; (animate) *nesésinasañ*.

He hears me with pleasure, etc., *nsixedañg*; I hear him, etc., *nsixedasañ*; I hear him, *ksixedər*; you hear me, *ksixedasi*; *nsixedamen*; that [affects] me, *asixedamen*.

[RECULER. — TO BACK UP, RETREAT.]

I back up, *nedasañgañbasiási*.

[RECULENS. — BACKWARDS.]

I walk backwards, *nedasé˚tañsé*.

[REDRESSER. — TO STRAIGHTEN.]

I straighten it, *nedénasañ˚kámen*, 3rd person *dén*.

[REFAIRE. — TO REDO.]

I redo it, *mina nederi˚tsn*.

[REFROIDIR. — TO COOL.]

Teki˚rañts, let it cool.

I cool my food by blowing on it, *neda˚kipvtarñsáñdamen*.

— 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, *kesikkə́émen*; I refuse you, etc., *kesikkə́émi*.

He refuses me what I ask of him, *nesi˚kkə́émañ*; I [refuse] him, *nesikkə́émegs*.

I refuse, *nesikkə́émeghé*.

I refuse what is given to me, *neda˚sáhamen*, or *neda˚sahadsn*, (animate) *neda˚saharañ*.

Mssak si˚kə́émers˚ka, do not refuse me; plural (to several), *si˚kə́émers˚kéks*.

[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, *nesékhśr-gsañbámañ*.

I look at it steadily — *nekikinamen*, (animate) *nekikinasañ*.

I always watch where he goes, *nenss-sasañbámañ*, that is, I follow him with my eyes.

I look at that with pity, in pity, *neketemañgañbadámen*.

Him, *neketemañgañbámañ*.

Look this way! *nassañbi*.

I look in order to learn, etc., *nekikinasañbi*.

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, *nepssaibi*.

I look at him as a wretch [pitiable person], *nedessinasai*.

I look elsewhere, I turn away my gaze, *nederaiibiási*.

I look behind me, from behind, *nedaibaraiibi*.

I look at that everywhere to see if I might find something that was good, etc., and I found none, *neséseminamen*, or *nedañrasikinamen*, or *neséseminasai*.

Why do you look at me for so long? *kégsi méssiaraibamian*?

I look at him, being angry with him, *nemaskaibamá*.

How many times does one look — for instance, at a river that winds, etc.? *késseta késañmek*? Answer: *neksdaañmek*, or *neksdaañms*, once, etc.; twice, *nisaañmek*, or *nissdaañms*; three [times], *tsaañañms*; four [times], *iésañañms*, etc.

Kégs sésaibamíar? 1st person, *nederaiibamá*? — "Why are you looking at me?" says the one who is looked at.

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Nensdaañbamá, I barely see it, and perhaps I do not see it at all.

Nensdamiañbamá, I am busy watching it.

[RÈGLE. — RULE.]

My rule, alone, I take as my rule, *netebesksin*, 3. st., *netebesksdasai*, (inanimate) *netebesksdsn*, *ketebesksdør tañi érenasakesian*.

Netebesksdasai, 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, *nsdérdámen*, (animate) *nətsitéhañ*; one also says, likewise, of an animate being (Lat. *de nobili*), *nsdérdámen areñañbei métsinéde*.

Do not grieve for your child, he is in heaven, *mssak sdérdamskkan kenitzañ*, *spemkighé aps*.

I regret it, I would wish to see it when it has long been separated [from me], *nekširémañ*.

I miss my relative who is presently going away, e.g. going far off, *nemañsañ*, 3. am.

I regret it so much, going away, that it causes me grief, *nenshəskareks*; it grieves me, etc., *nenshəskarañ*.

[REJAILLIR. — TO SPLASH UP, TO REBOUND.]

The water splashed up, *sisébéktéssen*.

[REJETTER. — TO REJECT, TO THROW BACK.]

I reject that, *nedasañnemen*, *nedasañérdamen*, 3. sdas., (animate) *nedásañnañ*, 3. sda.

[RÉJOUIR. — TO REJOICE.]

I rejoice, *nsighérdam*; over that, *nsighérdamen*. See Joy.

[RELEVER. — TO LIFT UP AGAIN.]

I lift him up, *nedañmiki^cphañ*, (inanimate) *nedañmikiptsn*, reflexive *nedañimi^ckiphssi*.

[RELUIRE. — TO SHINE, TO GLISTEN.]

[MS 436, 437] - That shines, *tará^cksré*, or *sa^csasaksré^cré*, or *sasa^cksré*.

[REMERCIER. — TO THANK.]

I thank him, I do him good [in return], *nedaramihañi*, *kégsi mirsghé aramisə*.

I thank you, *kedaramihi*, or *ərisni*.

I thank you for what you give me to eat, *ərisni éssamian*.

[REEMPLIR. — TO FILL.]

I fill it, *nepesanáʔtsn*, 3. apes., or *nepsanipənemen*, 3. epes., (animate) *nepsañinebéharaiñi*.

— with water, *nepessanbahadsn*, 3. pes., from *tsañibañin*, from *kessañibs*.

— the kettle, *nepessanañiʔkkəé*, 3. pes.

I fill it, *nesésatzsʔtsn*, (animate) *nesésatzstañisañi*.

I fill it, (animate) *nepesánarañi*.

ətsihahrsrsgsr eri kadsnet setsi meghirit, 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., *nedəsskañibéʔkamen nebi*.

I stir it, *nederipédsn*, 3. sd., (animate) *nederiphañi*.

— the head, *nenañinañikkəépssi*, 3. nañi.

I move, *nemamañidəsaghi*, *mémañidəsaghit*, *nemamañitsimedam*, likewise *mamañidəsagsits*, it moves within the womb (Lat.).

Move yourself! — one says [this] to a person who does not want to work, *mamañidəsaghigakki*.

I move, e.g. my arm, *nemamañidenemen*.

He cannot move, being sick (Lat. *de ægroto*), *mañida kisi mañidəsaghisi*; being paralyzed, *mañida kisi mamañitsisi*.

There, I begin to move myself, *ni aneghi kisi mañidəsoghia*.

[RENCONTRER. — TO MEET, TO ENCOUNTER.]

I meet him on the way, *nsnaskasañi*, 3. sn.

I go to meet him out of honor, I greet him at once, *nedaptaramiʔkasañi*, 3. sd.

I go to meet him out of honor, *nedaptsikasañi*, 3. sd.; in order to relieve him of his load, likewise, in order to relieve him of his load knowing that he comes heavily laden, *nenañitssarésañi*.

I go to meet [him], *nedaptsikəssi*; toward him, *nedaptsikasañi*; imperative: *apitkas*, plural *apitksks*.

[RENVERSER. — TO OVERTURN, TO SPILL.]

I spill something, the water ...

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[that] which was in something, without meaning to, *negəssatéʔkamen*, 3. ag.

I fall over, *neghiptéʔssin*, 3. kip., (animate) *neghiptéʔkasañi*.

I am knocked over by the wind, *neghíberañi messgs*, 3. *ghíberañi messgs*.

On one's back, fallen backward, *atsitasisi*.

I knock over in passing something that is standing, *neghiptéʔkamen*, 3. aghip., (animate) *-kasañi*.

[REPENTIR. — TO REPENT.]

[MS 438, 439] - I repent, *netañinérsi*, or *nedañinâitéharimesi*.

It will be too late when you repent, *kesaghinésařdamentsi*; only when it is over will you repent, *métsisitsi ketaiinersi*.

[RÉPONDRE. — TO ANSWER.]

I answer, *nedarīsitésiχighé*.

I answer, e.g. his letter, *nedarīsitésikhamasař*.

I do not answer for what will happen on the shore, e.g., *mařda tégné is nepétsisrařmésn sítemek*.

I answer, e.g. what is asked of me, etc., *nedarīsitésé*.

I reduce him, in an argument, to having no word left with which to answer me, *neséksâhâmasař*.

[REPOS, REPOSER. — REST, TO REST.]

I rest, having worked, or without having worked (Lat. *sine labore*), *nedarésessin*, 3. *arésessin*.

Let us rest a little, *apřda pera*; 1st [person plural]: *nedapin*.

Stay calm — one says [this] to someone who is getting angry, joking around, etc., *é'kâihaia*.

[REPRENDRE. — TO REPROVE.]

Correct me whenever, e.g., I do not speak correctly, *énasisitamasi*.

I correct him, etc., *neténasisitamasař*.

I scold him, I quarrel with him, *nekerahamasař*, or *nemšksiraséman*. [See below.]

[REPRÉSENTER. — TO PICTURE, TO REPRESENT.]

I picture him to myself by his way of acting, *nebibinasitéhařmař*.

Nebibinasitéhařdamen apatssrşésařgan, I picture to myself his deceitfulness.

[REPROCHER. — TO REPROACH.]

I reproach him for something, some vice, etc., *nedarřnimari*.

What I have eaten, e.g., disagrees with / troubles me, *neps'ksérgařgn*, the grease, e.g., etc.; it makes me ill, *aramadařsş*.

The grease, e.g., that I have eaten troubles me, etc., *nedarřrskssi*.

[REPRODUIRE. — TO REPRODUCE.]

I should like to be reproduced, to be in two places, *amařté nisşsia*, or *amařté nissensik nhaghé*.

If I were reproduced, *nisseřnişighé nhaghé*.

[RÉSERVER. — TO RESERVE.]

I reserve that, *nenénaséřdamen*.

— for him, *nenénavéřdamasař*.

[RÉSISTANCE. — RESISTANCE.]

Mařda kekerahamařgnssnař shagé Jessş, o executioners, Jesus offers you no resistance — why [do you treat him so], etc.

[RESPECTER. — TO RESPECT.]

I respect him, *nenarřneksiréřmař*, I esteem him uniquely.

I respect prayer, *nepařibatam neχşssitsn*.

[RESPIRER. — TO BREATHE.]

I breathe, *nenéssé*.

I have difficulty breathing, *nesasaraĩdami^crra*, 3. sas.

I hold my breath, only [barely], for a long time I do not breathe, *neda^cséttairairimi*; that is [the same], *nederagsinésé aragāisi*.

[RÉPONDRE. — TO ANSWER.]

He cannot answer me, I have worn him out [reduced him to silence], *nsraĩmėhaĩ*.

[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., *ėsnėghen*; *maĩda ėnighenėi*, it does not [rejoin], etc.

[RESSEMBLER. — TO RESEMBLE.]

They resemble each other, *aĩėrigėak*, or *sa ėrighit*, [MS 440, 441] *ni naĩbi sderėghin*, or *sderinaėgssin*.

Ėrighideban sderėghin, he is as he was, etc.

I resemble [him], *ni nederėghin*, 3. sd., or *nederėghi*.

He resembles the one I saw, *ni sderėghin nėmihėkeban*.

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I resemble him, *nederasaĩ*, 3. *sderasaĩs*; I [resemble] you, *kedersren*, *kedersr*; you [resemble] me, *kederasi*; imperative plural: *arėks*.

I resemble [someone], *nederasakė*, 3. *araskė*.

I resemble him; only, we resemble each other, *nedaĩėrighinėna*, or *nedaĩėrinaėgssinėna*, or *netaiėrinaėgssmaĩ*; that is [the same], *nederenaėgssin ėrinaėgssit*.

He no longer resembles [what he was], *pirėinaėgss sa*.

Let it be as it is, *arighetsga*.

There are too many similar words, *ssaĩnir-tėtebator ketoaėganar*.

[RESTER. — TO REMAIN.]

Nothing remains, *maĩda kėgėi kėtsi^crėsi*.

If something remains, *kėtsiraėghė*.

[RESSUSCITER. — TO RISE AGAIN, TO BE RESURRECTED.]

I rise again, *nedaĩpitsipė^chsė*; I raise him again, *nedaĩpitsipėhaĩ*.

I resurrect myself, *nedaĩpitsipėhssi*.

He gives himself life again, *kėghė*.

[RETENIR. — TO HOLD BACK, TO RESTRAIN.]

I cannot hold myself back, etc., *maĩda nekeskitssn*; see that you are able to, *keski^cts*.

Scarcely, e.g., have I held the host [in my mouth] — scarcely has it not fallen out of my mouth, *asakaĩtsi nemaasamaĩ hostisin*; only, *maĩda arakaĩtsi penirėsiar hostisinar*.

[RETENTIR. — TO RESOUND.]

That resounds, makes noise, *tarokkėėss*.

[RETIRER. — TO WITHDRAW, TO PULL BACK.]

I pull him out from between the hands of the one beating him, *nemegėghenaĩ*, or *nepskėatsiretsenaĩ*.

I pull him up out of a low place, *nėikėiphaĩ*.

Withdraw from here, *aiéma*, or *aséma*; withdraw, [you pl.], *aiémaïks*.

I withdraw, *nedaiéma*, or *nedaséma*, 3. *aiéma*, 3. *aséma*.

I pull that out, e.g. from a hole, etc., *neghétsiptsn*.

I withdraw backward, *nesa nedasaïgaïbasiasi*, 3. *asaï*.

I withdraw from him, I distance him from me, *nedaiématasaï*.

Withdraw from me, get away from me, *aiémátasi*.

He withdraws from me, *nedaiéma^ctaïgs*.

Withdraw from me (if he is standing), *aiémaïgaïbasit^casi*.

I withdraw into a cabin because of the cold, the rain, etc., or elsewhere where it is not raining, *nenégxi*.

[RETOURNER. — TO TURN BACK, TO RETURN.]

I turn over the ground, *kepisi nsm*.

The deer, e.g., turns back, *na^ctsi peteghigaïbašar*.

[RÉTRÉCIR. — TO SHRINK, TO SHRIVEL.]

The skin, e.g., shrinks by the fire or the sun, it puckers up, *tsi^cté*, (animate) *tsess*.

Cloth, [or] skin shrinks when wetted, etc., *tsáta^cghi^cré*; of deerskin, *tséghi^cré*; it stretches out, *siptaghi^cré*, (animate) *siptags*.

[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^craïi nederihara*, or *nederihadasa*, 3. *ari^caraïr*, *aríaré*.

I lift them [out], *nedagšâina*; I catch fish in them, *nebiθa*.

A basket-net, shaped like a hood, *aïnéketse*; I make one, *nedaïnéketsiké*.

I put it in the water, I set it, *nedagšit^ctrábé*, or *nekepera*.

[RÊVER. — TO DREAM.]

I dream, while sleeping, *nederegšassi*, 3. *aregšssš*; *nedaregšassédi*, 3. *sder.*, or *aregšvédi*.

Of something, *nsinaïbadam*; of that, *dámen*, *-bamaï*, of him.

(The *sansanakets* say *nematksaïm*, or *nsinampsi*, or *nedaregšam*.)

What I dreamed,

I do not usually dream, *maïda neni^ctaïsi-arekssi*.

I try to recall what I dreamed, *nekširasitéhaïdamen érgšasiaïneban*.

I dream of the Iroquois, that he would kill us, *nšinaïbamshsgsk mégšâk*.

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[RÉVÉRENCE. — REVERENCE, TO BOW.]

I make a bow, *nederaïghi*, 3. *araïgs*.

Make it [the bow], *araïghi*.

I bow my head, or *nenasassigaïbasí*.

I make him do it [bow], *nederaïghítasaï*, 3. *sder*.

[REPRENDRE. — TO REVIVE, TO COME BACK TO LIFE.]

I regain my senses after having been [as good as] dead, *nedañbarañimi^{ra}*.

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, *n̄rarskké*, 3. sr.

[RICHE. — RICH.]

I am rich, *nsirasighi*, *nemiratséssëé*, 3. *sir-mirat*.

[RIDÉ. — WRINKLED.]

I am wrinkled, *nedañtkeṣṣkádegga*, 3. añt.

[RIEN. — NOTHING.]

Nothing, *mañda kégsi*; there is nothing at all, *mañda kégsi sésemisi*; that is worth nothing, *matsighen is*.

[MS 145] [RIGOLE. — GUTTER, DITCH.]

A ditch in the ground, *pesañbandé*, *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^hémen sa^kañisi sigöam*.

[RIRE. — TO LAUGH.]

I laugh, *nedañbedérmi*, 3. añb.; or, one laughs, *édarérmsredímek*.

I make [someone] laugh, *nedañbedérms^hëé*.

I make him laugh, *nedañbedérms^hañi*.

I smile at him, *nedañbedérms^tasañ*.

[RISQUER. — TO RISK.]

I take a risk with him, *nsipenémāi*.

Let us risk it together, *ksipenéđiban*; we risk it together, *ksipenéđibena*, 3. *sipenéđak*.

I take a risk with my medicines — only [in this], I always carry them with me, *nsipenédamenar nebizsnar*.

[RIVIÈRE. — RIVER.]

River, *sips ar*; the lower part of the river, *na^ñisi*; the upper part, *náremek*; a small [river], *tsitsikstgëssø*; a large [one], *keṣki^ttegëé*.

A river that flows into another, *érmi^ttegsek*.

A river that runs straight, *sa^tsaghí^ttegëé*; that turns, *pañibébetketegëé*; that forks, *niketastegëé*, or *niketstegëé*.

It is deep, it has much water, *tennāi*.

It is swift, *kesitssañi*, or *kesi^ttañi*, *mennitañi*; it is shallow, *pañgëssø*, or *pistemëssø*.

The water in it is clear, *sañibebégat*, or *sakamebégat*.

Na^ñitssañi édari na^titsak, where the river descends again, etc.

The narrows of the river, *sésisasághé*.

The entrance, *pititegëé*; I enter the river, *nesittaham*; the mouth, the outlet, *sañghedé^ttegëé*.

The Three Rivers, *médañbérsdensk*.

ṣsañisañaimé, 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., *nepikagahsrañi*; I am going to take him across, *nenañdagahsrañi*, or *nedañissahsrañi*.

I arrive at the other bank, *netsesagaham*.
 There is little water in the river, *métkat*, or *pañkskat*.
 There is none at all, *sésemisi sikarakat*.
 The river is full, [there is] much water, e.g. in springtime, *psaīgasesse*; it is rising, it is high, *pétaīgasesse*; it is falling, *ssi'kkat*.
 In what state is the river? *tañinasa adsttekat*?
 It has risen or fallen by half, *néraññkat*.
 Has it risen much? *pessañģsinasa pétaīgasesse*?
 See how much it has risen, *ni kãéni pétaīgasesse*.
 A brook or river that comes down from the higher lands and flows from only one side, *piθibíģģé*, or *armibíģģé*; the place it comes from, that is, its beginning or source, *piθisi*.
Énáģa, when one is on the mainland and the land on the other side of the river is likewise mainland.
 I go up the river, *neda'ksté'hémen*.

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One always goes up it that far, e.g., *akstéħarñs*.
 One goes down it, *na'ip̄sin*.

[ROBE. — ROBE, GARMENT.]

Robe, *nedasse*, 3. sd., or *nedapsksaññsé*, or *nasé*.
 A beaver robe, *agđiħanak*; I make one, *nedagđiħanaké*; a marten robe, *panakes̄assak*, or *épanakes̄assak*; a cat[-skin] robe, etc. See Skin.
 I put a robe on him, *nedasséħsderañ*, or *nedassékésañ*.
Nedapsksaññsé n̄rt̄n, I cover myself with it, *nedagđin*.

[RACCOMMODER. — TO MEND.]

[MS 446, 447] - I mend my robe, *nemishámen*, 3. am.
 I take it off, *nekédenemen*, 3. aghé.
 It is worn out, *métsi'rré nedassé*, 3. met., sd.

[ROMPRE. — TO BREAK.]

I break it, (animate) *netemenañ*, or *nep̄sksnañ*.
 I break it by hand (Lat. *manu*), *netemenemen nep̄sksnemen*, 3. ap.; *nep̄sksi'pt̄sn*, (animate) *nep̄skerpañ*.
 That is broken, *p̄skđirré*, *seḡski'rré*.
 The canoe is broken, *temi'rré aḡviden*.
 That is fragile, it breaks easily, *p̄skeré*, (animate) *p̄skerís̄*.
 Broken, *temi'ré*, said of what is long; *pek̄đeré*, of what is broad; *éri ksnek niseda temi'ré*, it has been broken into pieces twice as many as its length.
P̄skđi're, or *temi're*, said also of a person (Lat. *de homine*), e.g. of the backbone.
 That is whole, is supple [?], *sdáģhé*, (animate) *sdagħizs*, e.g. *pek̄sahan*, snowshoe frame-wood.

[RONCE. — BRIAR, THORN.]

I have driven a splinter of wood, a thorn, into my foot, or hand, or body, *n̄égħĩtsin*; *n̄égħinañinar neretsiar*, into my hands.

[ROND. — ROUND.]

Round, *sañsiañghen*; flat and round; that is [flat-round], *sañsiañghen is*, or *petegóighen*, ball-round; I make it round, *nsañsiañghenemen*; it must be made round, *sañsiañghenañsə*, or *sañghenninsə*.

I make it round, *nəañsittən*, 3. as.

It must be made round lengthwise, *petegəakəañsə*.

It must be made round like a ball, *petegəikemañdañsə*.

It must be made round and flat, *sañsiañkemañdañsə*.

[RONFLER. — TO SNORE.]

I snore, *netsigəaré'gssi*, 3. tsi., etc.

[RONGER. — TO GNAW.]

I gnaw, e.g., a bone, *netsitsigəadámen*, 3. sts.; *netsitsigəamañin sa sderi*, the part near the backbone.

[I gnaw] a piece of bark, *nederigəagadámen*, *maskəé*, 3. sd.

[ROSE. — ROSE.]

Rose, flower, *asekkshésə*, *ak*.

[ROSÉE. — DEW.]

Morning dew, *asañin*, *ssañmasañin*.

Wait until the dew has passed, *pera é'kəiasats*, or *paskasats*; indicative: *baskasañin*.

[RÔTIR. — TO ROAST.]

I roast, using a cord, etc., *nəéséəəpə'kəé*, (animate) *nəéséəəpə'ksañin*.

I roast with a spit, a pointed stick, at the end of which [the meat is placed], etc., *nedapəñnassi*, or *nepesaksabamégəé*, or *nedapəsin*, or *nepessagəəbañin*, 3. ap., (animate) *nepesə'kəəbañin bañin*.

The spit, or the [roasting] stick, etc., *psakəəbəsañgana'tteks*.

Roast [some] for me, e.g. meat, *apəri*, *sios*, e.g., 1st [person]: *neda'psrañi*.

If it were roasted, *apañsídé*; it is [roasted], *abañsə*.

I roast, e.g., a hare, *nedabañin mategəésə*.

I roast fish over the coals, *nedabamégəé*; meat, *nedabésé*, 3. abi.; a bird, *nedabirésé*, 3. ab.; likewise *nedapesenassi sios*, or *skamsnar*, etc.

I roast [something], *nedapesené*.

Nedabañin, I roast it; subjunctive: *éba*, *éban*, *ébanéba*, *ébét ébék*, *ébagə*, *ébéə*, *ébéhédit*; *mañda ébéə*, *əan*, *ébéə* [negative]; *nedabañinéban*, k. *sdabañinéban*, -*nenspan*, k. *k-nañpan*, 3. *sdabañinébanir*; imperative: *abé*, *abéts*, *abéda*, *abéks*, *abéhédits*, *abañsə*; it is [roasted], (animate).

[Page 448 of the manuscript is blank.]

[ROUGE. — RED.]

[MS 449] - That is red, *mkəighen is*.

[ROUGIR. — TO REDDEN, TO BLUSH.]

I redden it, *nems'kəatsəsəmen*, 3. am.

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[ROULER. — TO ROLL.]

I roll it, *nedatbigšaghènemen*, or *nedatebenemen*, e.g. bark, *maskšé*.

I roll, e.g., a stone, a log, etc., (animate) [with] a beaver, e.g., *ghenari nedatebipsdsn*, (animate) *nedatebipsrañ*, e.g. *kšé*; one rolls it, *atebipsdañs*.

[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, *siadiminañgan*.

I sift, I pass it through, *nesiadininé*.

I sift that, *nesids*; let it be sifted, *siadañsits*.

[SABLE. — SAND.]

Sand, *négaʼks*.

[SAC. — BAG, SACK.]

My bag, where I put my small belongings, etc., *nesaghiperañgan*, 3. ssag.

Bag, *menšté*; my bag, *nemenšté*, 3. am.

A bag of white-wood bark, *piʼkañnsdé*.

A bag of *sighebiar* [root fiber] that is not corded, *nsʼkensdé*.

A bag of white-wood *sighebiar*, *kakinsdé*.

A bag of *sighebiar*, but of various colors, *sdéʼkšénsdé*.

A hemp bag, *taghenañin-sndé*; hemp, *taghenañik*.

A bag of another kind of hemp, from which nets are made, *rhabinsdé*.

Séʼtagsk is the name of the [material] with which it is made.

Another bag, made of *séʼtagsk*, *kesegssensdé*.

A sealskin bag, *akikšénsndé*.

A porcupine[-quill] bag without a design, *pagañibi*.

Worked with a design, *arañsiaghenigan*.

Tobacco pouch, *pitsipsañdi*.

[RUE. — TO RUSH AT, TO CHARGE.]

I rush [at something], *nekširdassi*.

I rush at him, I throw myself upon him, *nekširdasañ*; he [rushes] at me, *nekširdañgsn*.

The eagle swoops down upon the fish, *akširdasañir sasañgan namésar*.

[ENRHUMER. — TO CATCH COLD.]

I have a cold, *nšsegöiné*, 3. ss. [See above, p. 219.]

[Pages 450, 451, and 452 of the manuscript are blank.]

I make a bag, *nemensdéʼkañin* — one says [this] of any [kind of bag] (Lat. *dicitur de omnibus*).

Make one, *mensdéʼké*; make me one, *mensdéʼkési*.

I open it, *nepikañnemen*; I close it, *nekebsberemen*.

I search in it, *nekäire^ckhámen*.

Corn bag/basket, *nekətskenar*, *nissəskkenar*, *tsəskkenar*, *iéskkenar*, *nañ^cnəskkenar*, *negsdañis keəskkenar*, *arakéssəskkenéd^sr*, *tañibasañis keəskkenéd^sr*.

Kéəəəəskkenéd^srnasa kstzañinen.

[SACCAGER. — TO PLUNDER, TO RAVAGE.]

We plunder the village, *nesikstéhemebena* [MS 454, 455]; *nesikstékémenénasar*, understood, *matsessar*.

We enter the village in order to kill everyone, *nepitigadassibena*.

[SACRIFICE. — SACRIFICE.]

I make a sacrifice. See I Offer.

[SAGAMITÉ. — CORN MUSH.]

Sagamité, *ntsaiñbañ*; 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, *nederthadsn*, (animate); only, in the kettle, *nederihadasañ*, or *nedañgəhadasañ*.

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[SAGE, SAGESSE. — WISE, WISDOM.]

I am wise, *nərenasakesi*, 3. ʁr.

He is prudent, he does not go visiting, he does not joke around, he always works, *sañness*.

I am full of wisdom, I have wisdom as my [whole] portion, *nepé^ckinsi* — one says this only (Lat. *dicitur tantum*) of God; "you are" [in that state], subjunctive, *pé^ckinsiañ*, 3. *pé^ckinsit*.

I become wise all at once, having been foolish for a long time, *nesésaiñdamira*.

[SAIGNER. — TO BLEED.]

I bleed from a wound, or from anywhere (Lat. *omni*), *nətsiksəghesi*. See Blood.

I bleed from the nose, *neneki^ctana*, 3. neg.; [I stop it] with sand, *sañisan nepskeskéhañ*.

I bleed him, *nedagadamasaiñ*, 3. sd.; in the arm, *spedinek*; in the foot, *skañ^cdek*; absolute form: *nedagadamasi*.

I bleed you, *kedagadamsr*, or *msren*.

They bleed me, *nedagadamañghé*; I bleed [someone], *nedagadamassi*.

I bleed myself, *nedagadamañisi*.

Lancet, that is, the thing used [for bleeding], *dagadamañgañ*.

Bend your arm, *məsiassis pekasné*; 1st [person]: *nepikasnemen*.

Rest it, let it fall upon mine, *manenisi pəné nepedínek*, or *nepedínektéts*; 1st [person]: *netétsn*.

Do not hold it tight, *msak merikenemskkan*; 1st [person]: *nemerkenemen*.

The vein does not show, *mañida nahigssisi kañtsə*.

The blood comes out, *ətsikəəghesə*.

I bind the arm, I put on the bandage, *nedassitaberemañ*.

If it comes undone, you will bind it again, *pesksikəaghi^cre*, or *pesksikəaghi^crañghé*, *kederaberemen*; [if] you undo it, *kederaberemen pedin*.

Are you afraid of bloodletting? *kekəitaérdamennasa tagadamañisadin*.

[SALER. — TO SALT.] See Salt, p. 461.

I salt it, *nesaïraïsehamen*, 3. ss., (animate) *nesaïraïsehaï*.

That is too salty, *ssaïmi saïraïsehaïss* is.

[SALIVE. — SALIVA.]

Saliva, *neseseks*.

[SALUER. — TO GREET.]

I greet him, *nederami^hkasai*, 3. sd.; I [greet] you, *kedarami^hksr*, etc.

I greet him for the sake of another, *nedarami^hkamasai*; for, e.g., Pierre, *p^rr Pierre*.

Nedarami^hkamaïgs, for Pierre, he greets me for Pierre's sake.

[Page 456 of the manuscript is blank.]

[SANG. — BLOOD.]

[MS 457] - Blood, *ba^hgakkaï*; my blood, *neba^hkkansm*, 3. ab.

I vomit it up through the mouth, *baga^hkkai* *nøtsiads*; *køts.*, 3. stsi.

I stanch his blood, *nekepiskébi^hrai*.

I am covered in blood, *nebakkant^hsi*, 3. *baga^hkkansio*.

I am entirely covered in blood, *nemesig^haghesi*, 3. *mesig^haghes*.

The blood is stanching, it stops flowing, *é^hkøiksâgat*, or *é^hkøitssan*; it does not stop, etc., *maïda kisi é^hksits^hansi*.

[SANGLOTTER. — TO SOB.]

I sob, I moan, *nenesag^haraïmi*, 3. snes.

[SANGSUE. — LEECH.]

Leech, *pabésks*; that which drinks blood, *pékkamesemit*.

[SANS. — WITHOUT.]

A carefree man, who troubles himself about nothing, *païg^hði-arenaïbé*.

[SANTÉ. — HEALTH.]

I am in good health, *nøripemaïssi*, 3. 8r.

[SAPIN. — FIR TREE.]

Fir tree, *pøpkaï^hhiks*; the branches, for [water] to run off over, etc., *sediak*.

[SATISFAIRE. — TO SATISFY.]

I satisfy someone, *nedasighi^hrai*; for him, *nedasighi^htasésai*.

[SAUMON. — SALMON.]

Salmon, *mesk^haméks*, *køak*.

[SAVON. — SOAP.]

Soap, *arégnasésaïgan*; I soap [something], *nederégnemen*.

[SAUTERELLE. — GRASSHOPPER.]

Grasshopper, *tzaïres*, *sak*.

[SAUTER. — TO JUMP.]

I jump, *nederikdai*, 3. *arikdas*, or *nekeθi*, 3. *ktθas*.

I jump upon [something], *neksirdasi*, 3. *kθir*; upon him, *neksirdasañ*, 3. *akθir*.

I jump down, *nepenikdai*, 3. *ben*.

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I hop on one foot, *nenapargañidéksmi*, 3. *nap*.

I jump from [one piece of] ice to another, *nederikdai*, *pkśámik*.

I fall a little way off, *nebaghesin*.

[SAVOIR. — TO KNOW.] See below.

[SAUVER. — TO SAVE.]

[MS 458, 459] - I save myself, I flee, *nepsrëé*; I help him escape, etc., *nepsrëéχañ*.

I flee, bringing the news as I flee, *nepétsiϕhvé*.

ñabikṣaṇisikedain, the mouse, e.g., escapes the trap.

I give him hope in his heart that he will be saved, *nekihérasérmañ*.

I flee from him, I avoid him, etc., *nepṣrañ*.

I consider him saved, I wish to save him, *nekihésérmañ*.

I consider myself saved, *nekihésérsi*, or *nekihésérmesi*.

That by which you are saved, your salvation (Lat. *salutare tuum*), *kekihésésaṇgan*.

The slave has escaped, *peskams sa éto*; 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., *nepeskamsderañ*.

Nepsreks aséθss, he escapes me, he flees; 3. *apsregsr aséssṣssar*, he escapes him, he flees.

[SAVOIR. — TO KNOW.]

I know that, *mṣésérdamen*, 3. *ses*; I do not know (Lat. *nescio*), *nedasañnerdamen*, *dámen*, (animate) *térmañ*.

One knows it for certain, *pcbétérmegṣat is*.

One knows for certain about me, *nepebétérmégssi*.

I know it precisely, *nekinasérdamen*.

I want to know everything and see everything, *neniṭaṇisipébétsisésérdighé*.

[SCIE, SCIER. — SAW, TO SAW.]

Saw, *psipodasaṇgan*, *psipodaṇgan*, *temipodaṇgañ*; I saw it, *nedemipsdsñ*, 3. *sd.*; *nepsipsdñ*, *psipodaṇsits*, (animate) *nepsipodasañ*, *psipodsnets*, S. Barth[élemy].

[SÉCHER, SEC. — TO DRY, DRY.]

I dry it, by the fire, *nekesabéghisemen*, *nekesabessemen*.

Being wet, I dry it by the fire, *nebégṣssásemen*.

It is dry, dried, *kspáte*, (animate) *ksepṣṣ*; in the sun, *kizssṣek ṣtsipáté*; by the fire, *skstâik ṣtsipáté*.

The oxen, e.g., dry up a small river by drinking it all at once, *kasṣṣk pézeksda kadessemihidié ssikahadsnañ sipṣssis*.

I dry it by drinking all the water that is in the jug, etc., *nssikahadsn*, 3. *ssik*.

Aïmirkaiin, one dries fish or meat by the fire, [or by] the sun.

Nedaïmirkaiin, or *nedaïmirké*, I dry venison, e.g., or fish.

Aïmirkémeghé, at drying-time, etc.

I dry that, *nesiphámen*, (animate) *nesiphaï*; *sipaïssar*, or *kespasaïssar*, or *nekesepasemen*, (animate) *nekesepasemaï*, (animate) *kesepaßß*.

[SECOND. — SECOND.]

Second, only, right beside, *ni kãa'risi*.

I am the second, *nia na'kãa'risi*, 3. *égma na'kãa'risi*.

[SECOUER. — TO SHAKE.]

I shake it, *nebaséghihadsn*, 3. ab.; the snow, *nebasaiïriakiadsn*.

Shake off the snow that is on you, *basaiïriakssi*, or *kstéssi*.

I shake the dust, e.g., off a piece of clothing, etc., *nepaséghihadsn*, or *nebasihadsn*; shake it there, *basihads*.

It must be shaken, *paséghihadaïss*, or *basihadaïss*.

[SECOURIR. — TO HELP, TO SUCCOR.]

[MS 460, 461] - I help him in his need, giving him either food or goods, etc., *nenabatsihaï*.

We help one another, whether in play, or in gathering something in common, *nekess'kaïnéna*, *késs'kaïda* *sitzekkédida*.

I help him, *nsitsokkémaï*, (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, *nepskarshmasin*.

I deliver him from death, etc., *nepskarshaï*.

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[SEIN. — BOSOM.]

I carry [something] in my bosom, *nebimsri*.

I move [something] within my bosom, *nemaïdésaghi*.

I put it in my bosom, *nedaraïmsénemen*; imperative: *araïmséni*; (animate) *nedaraïmsénaï*.

[SEL. — SALT.]

Salt, *saïraïséié*; it is salty, *saïransé-haïss*, or *saïraïsetéhaïss*.

[SALER. — TO SALT.]

I salt that, *nesaïraïséhamen*, or *nesaïransetéhémen*, (animate) *nesaïraïséhaï*.

[SEL. See above.]

[SEIN. See above.]

[SEMER. — TO SOW.]

I sow, *neda'kki'ké*. See Corn.

[SENTIR. — TO SMELL, TO FEEL.]

I smell it (Lat. *olfacio*). See To Sniff.

That smells bad, *matsimaïgãat*, (animate) *matsimaïgãss*, or *maskimaré*, very bad.

Good [smelling], *vrimaïgãat*, (animate) *gãss*.

[SENTINELLE. — SENTRY, WATCH.]

I stand watch, I keep a lookout, etc., *nedesksibi, nedasksibitsn*, 3. *sksibs*, (animate) *nedasksipihaii*.

[SEOIR. See below, p. 463.]

[SÉPARER. — TO SEPARATE.]

I separate from him, *nebagañtsirañsaii* (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, *nenetzatzebssaraii*.

I separate it, I set it apart, *netzatsibéremañi*.

I cannot separate myself from him, I am attached to his person, *nekesañdérmañi*.

I believe it separated, I separate them in thought (Lat. *in intellectu*), *netzatzébérdamen*, (animate) *netzatzébérmañi*.

[SERPENT. — SNAKE.]

Snake, *sksk*, *sksgak*.

Rattlesnake, *sisikvé*, *sisikvak*; the rattle, *ssigðian*; the skin, *srághagé*.

"Brood of vipers" (Lat. *progenies viperarum*), Jesus said [to them], etc., *sksgak kenighihaiñregsba*.

Pañbébetgakðat abasi, that which winds [like a snake].

Winding along, *pañbébetghisi*, e.g. a road, etc.

Pañbébetgañtsessen, a road that winds, e.g.

Sasaghisi, [going] straight, cutting straight across a road that winds, e.g.

Nesagsussé, 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. *ssek.*, *sretsi*.

I clasp his hand, *nesekekenaii arenañbe*, e.g., or *nemerkenaii*.

Shake my hand, *segkikeni*, 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, *nsdo'pañnihemin khaghé*.

I serve him (Lat. *illi ministro*), *nensdenaii*; absolute form: *nensdenakké*.

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[MS 463] - I make use of that, *nedasékkaii*, 3. *sd.*; make use of it, *asé'kké*; I am presently using it, *nedaiñptasékkaii*.

He uses that to work with, *sdarokkékkaii*.

Kégvi io arasékétañs? — What is it to be used for?

What do you use, to do that? *kégvs ésékkassa érokkáné?*

I put shoes on him, *nedasémenaii*, or *nedasémsderaii*, of the (animate) [class], 3. *sdase*, etc.

[SERVANTE. — SERVANT (FEMALE).]

She is a servant, *snsdenegsr*, or *snénaiñegsr*.

I am a servant, *nsds'pañniéskssemmeks*.

[SEUL. — ALONE.]

I am alone, *nenekətsinni*.

I come alone, *nenekətsiˈra*, or *nenekstəssé*, 3. *nekəitsəssé*.

I go away alone, *nemaitsəneksiˈtəssé*, 3. *mañi*.

[SEULEMENT. — ONLY.]

Only, *sibisi*; sixteen, six — see Numbers.

[SEVRER. — TO WEAN.]

The child is weaned, it stops nursing, *éˈkəitañi*; 1st [person]: *nedéˈkəiˈta*.

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I wean him, *nedéˈkəitasañi*.

[SEoir. — TO SUIT, TO BECOME.]

That suits you well, *kedébekañgsn*; 1st [person]: *nedéb.*, etc.

[SIFFLER. — TO WHISTLE.]

I whistle, *nekəiksəssəm*, 3. *kəik.*; against [someone], *neksikəssəmañi*.

[SIGNE, SIGNER. — SIGN, TO MAKE A SIGN.]

I make the sign of the cross, *nedaskahésaˈtekskañˈmesi*. See Cross.

I sign myself [make my mark] on the letter, *nedasikəsi*, 3. *asik*.

I signal to someone from a distance, I show him, *nedersigañdamasañi*, 3. *sd*.

[SINCÈRE. — SINCERE.]

I am sincere, faithful, *nesañibenasakesi*.

[SCEUR. — SISTER.]

My sister, says a woman (Lat. *ait mulier*), *nitséˈkéssə*, 3. *sitséˈkéssə*, or *nitsesékéssə*, 3. *sitsesékéssə*, or *nedárensm* — says a woman.

All those [women] are sisters, *sitsékéssəðak*.

My sister, whether older or younger, says a man (Lat. *ait vir*), *nebañenmsm*, 3. *abañenmsmar*, or *aphaibénmsmar*. See Kinship.

[SOIF. — THIRST.]

[MS 464, 465] - I am thirsty, *nekadaəsssemi*, 3. *gad.*; I drink, *nekadəsssemi*.

I am extremely thirsty, *nesañkstāikadaəsssemi*, or *nesañkstāiañbañgǎé*.

I thirst for that, *nekadaəsssemsañdamen*.

[SOIN. — CARE.]

I take care of him, I look after him well, *nərihañi*.

I render him every service, or he always refuses me, *nedéhérasihañi*.

I take good care of him while traveling, e.g., *nsañərssəsarañi*.

[SOIR. — EVENING.]

Evening, night, *pesedé*. See Night. It is evening, *pesedəio*.

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*), *pesedéghé baiéppan*.

It is evening, *srañgöio*.

I see the evening again, [that is,] I am not dead, I see daylight again, *nedatsé^ckssin*; *nərañkssin*, I see the daylight again, etc. — that is said for the evening.

[SOLDAT. — SOLDIER.]

Soldier, *əssemañiganes*, *sak*; are you one? *kssemañiganessöinasa*?

[SOLEIL. — SUN.]

The sun reflects there, it is hot there, etc., *kizss stébassemən*, or *téba^ctai kizss ətsi*.

The sun, *kizəs*.

Tañinenasa é^cto adstkizegat? (one answers this with it) — What time is it?

It will soon be day, *péssətsé^ckəat*; it is day, *tsé^ckəat*.

éémañiban néhi^cré, it shows itself a little.

It goes back [under cloud again], *sasšé*, or *ssəañin*.

Ni aneghi spirassit (Lat. it has begun to shine), it begins to grow light.

Néhi^cré, it has risen; *nibadəssé*, it moves along, advances.

Paksé, at the middle, noon.

Era^csek kizəs, *ahara^csek*, it casts its rays.

Pedegssəsé, *nasé^ckəé*, *añremasé^ckəé*, or *smañidañidé*, near to setting.

Neki^cré, it has set.

The sun is there, *ni sdañ*; where is it? *tañini édañit*? — being there, *tañidé kizss*.

It shines, *pagadassem*; it blinds me, *nedagadassi*; *sdékka éskəa tañide nia éđətsi añibksnəa*.

It is covered by clouds, *assəks*, or *nekaħks kizəs*.

[SOLLICITER. — TO URGE, TO ENTREAT.]

I urge him to [do] something, I tell him plainly, *nedatssimañ*.

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^cspskáħarañ*.

Neké^cspskahareks, I obey him, etc., as above (Lat. *ut superius*).

[SOMMEIL. — SLEEP.]

I am sleepy, *nekadəχi*, 3. *kadəχs*.

How sleepy I am! *kadoχines tañini*.

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[SONGE. — DREAM.]

Dream (Lat. *somnium*), *arekssdin*, (inanimate) -*tadamen*.

[SONGER. — TO DREAM.]

I dream, *nederegəssi*. See "I dream" [above].

I dreamed that some misfortune would happen to him, *nsinañibádam*.

I dreamed that it would happen to me, etc., *nsinañibamesi*; to him, *nsinañibamañ*.

[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, *nsnsdé^cpañsraĩ*, or *nensdé^csaraĩ*.

We go out, *nensdaañibañsibena*, *sigāñmek* *tsi* — only in the plural (Lat. *tantum in plur.*), 3. sd.

I go out of the cabin, *nemañtsi*, *nensdésé*, 3. *nsdaañibañssak*, they go out of the church, etc.

Ési^cré, or *si^cré* *siadiminañganek*, or *menstek*, that comes out of the sifter or the sack, etc.

Ési^crar skamsnar, 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*), *nensnsdaharaĩ*, 3. sn.

ësésksañsé, he stays inside, he does not go out, I prevent him from going out.

Tâi nedari séséksañsé nezaskadémsañgan, or *nemaskérdamsañgan*, 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, *neps^ctasañmaĩ*, (inanimate) *nepstasñdamen*.

This green wood on the fire hisses at me from its end, *nepstasañmsks*; *netsitssmegsn*, it makes "tsi tsi tsi" at me; *netsitssmaĩ*, I make "tsi tsi" at it, etc.

I blow on my hands to warm them, *nekissaraĩ metamenar neretsiar*.

[SOUFFLET. — BELLOWS.]

Bellows for the fire, *psdasañgan*; I blow [with it], *nepsdasé*; 1st [person]: *nepsdasé*. See Fire.

A slap; he is slapped, *gaskigvétéhañ*.

I give him one [a slap], *negaskigvétéhañ*, 3. agas.

I give him a slap, *nebabaghiádasaĩ*.

I blow, e.g., a bladder, *nepstasñdamen*, (animate) *nepstasañmaĩ*.

Neda^csétaĩra^ctamen, I blow my breath into the pipe, the [pipe]-stem.

[SOUFFRIR. — TO SUFFER.]

I suffer the fire applied to me, *nørerdámen éri métkazézímek*; *kør.*, *éri métkazézørrek*, 3. *ør.*; *éri métkazézst*.

I suffer much, I have a strange misadventure, *nesaghiné*.

I make him suffer, *nesaghipenaraĩ*.

I make him suffer, I torment him, *nemamégahañ*.

I suffer that patiently, *nedañnhérdámen*; because of him, *nedañnhérdamasaĩ*.

You will suffer for it in a strange way, you will pay for it in hell (e.g. for mocking God), *kesagañmsrgsntsi arañmki ne taĩni ari*, or *kesaghinésañdamentsi*.

I suffer greatly over something that was so distressing, *netsi^cramadámen*.

Psdedasákdsé is abasi, this wood smokes on the fire.

Nepsdedasákssi, it smokes at me, I am bothered by it; said improperly, or ironically, *nepstasañmeks*.

[SOUHAITER. — TO WISH.]

I wish greatly, *nensmérdámen*, or *nepasañ^cdamen*.

I wish for something, *nepaññérdámen*; ardently, *nedatsñérdámen*, or *nedatsitsn*.

I wish, e.g., to go, *nedassañdamen*.

My wish, my aim, *nedatssañdamsdi*.

It has been a long time that I have wished to see him, *naĩsat ni kekĩrsmeren*.

I wish for it, I desire it, etc., *nekĩrsmaĩ*.

Paĩ'ské; 1st [person]: *nepaĩ'ské* — said of a child (Lat. *de puero*), he wants to go outside there, or there, etc., *nederipaĩ'ské*, or *nederipaĩskaĩn*, 3. *sderip*.; likewise, *nederitss'kaĩn*, 3. *sderitss'kaĩn*, or *tss'ké*.

Gakisaĩdsak, they long ardently, e.g., for their village.

Gakisaĩdsé *gakke sá*, so much does he long [for it], etc.

[SOULAGE. — TO RELIEVE.]

I relieve him, e.g., a soul from purgatory ...

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... [purgatory], praying to God for her, *n̄raĩbė̄θeraĩ*.

I relieve him in some way in his sickness by talking to him, *netsikĩharaĩ*.

Netsikiharegsn, I feel as though relieved by what he tells me.

[SOUPIRER. — TO SIGH, TO LONG FOR.]

I long for corn, e.g., *amaĩté sdaskamsn̄mia*; absolute form: *nedaḡsiǵhė̄mi*.

[SOUPÇONNER. — TO SUSPECT.]

I suspect him of having taken, or hidden, something of mine, *nedaḡsīmaĩ*.

One suspects, e.g., the medicine-man of having caused someone's death, e.g., *aḡsīmaĩ metesrens*, etc.

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[SOULIER. — SHOE.]

[MS 469] - French shoe, *asenn̄tssákessen*, *nar*, or *arenekessen*, *nar*, Indian [style].

— Indian [shoes], *mkessen*, *nar*; my shoe, *nemekessen*, *nar*.

My shoes are worn through, *nedas'káma*; they are worn out, *nemėtkáma*.

I make some, *nemakseneké*, 3. *keseni'kké*.

Niss̄kskenagadsr, two pairs.

I mend them, *nemi'sakisené*.

I sew them, *nedask̄amenar*; I pleat them, *nebi'khamen*.

The laces, *tatasaḡānaĩbi*.

I smoke them [to cure them], *nėpassėnemen*; smoke mine for me, etc., *passemasi nemekessenar*.

My shoes are stiff, *kes̄askedar nemekessenar*.

I rub them when they are stiff, *nens̄skėghenemenar*.

I put them on, *nedasė̄mi*, 3. *asė̄ms*.

I take them off, *nekedėkesenė*.

I put them out to dry when they are wet, *nedėksdkėsenė*.

Fold, pucker of the shoe, *pekaĩgan*, *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, *negaghė'psa*, 3. *gag*., *sé*.

[SOURCIL. — EYEBROW.]

Eyebrow, the hair [above] the eyes, etc., *maïmaïñ*; my [eyebrow], *nemaïmaïñ*.
Nemaïmaïñ maïtsi're, go, walk — a sign of some greeting, etc.

[SOUTENIR. — TO SUPPORT.]

I support the sick person to help him walk, *netsitsnaï*, 3. st.

The fort of the church, e.g., and the fort of the Indians, support each other, help one another, for defense, *srinisstar srir*.

[SOUVENT. — OFTEN.]

Often, *aïksaïbékki*, or *naïnekətsisi*.

[SOUVENIR. — TO REMEMBER.]

One remembers that, *miköitéhaïdañs*.

I remember that, *nemi'köitéhaïdamen*, (animate) *-haïmaï*.

I do not remember, *maïda nemi'köitéhaïdamssnar*, *négar*, or *nemi'kêéremaï*.

I remember [it], *nemi'ksitéhaïmesi*.

I remind him, *nemiksravéhaï*.

[STÉRILE. — BARREN.]

She is barren, *ptəss* — said only (Lat. *dicitur tantum*) of a barren moose; of a woman (Lat. *de muliere*), *ptssəskəss*; of a man (Lat. *de viro*), *ptšəaïbao*.

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[SUAIRE. — SHROUD.]

[MS 471] - Shroud, that in which one is buried, *šiségheñigan*.

The Holy Shroud, *ni Jesəs šiségheñessa*.

[SUCER. — TO SUCK.]

I suck that (the *asan*, *nesisibadamen*, *sisibadañs*), or *nesinebégadamen*, (animate) *-bégamaï*, *sinebégadañs*.

A stalk of Indian corn to suck, *sipskenañgan*; I suck it, *nedassipskáné*.

[SUCRE. — SUGAR.]

Sugar, *ségar*[]; I find in it the taste of sugar, *nessgarítamen*.

Kedassgarem, your sugar; that is, you have some.

I make some, *nessgarikké*.

[SUER. — TO SWEAT.]

I sweat, *nedaribesé*; the fire makes me sweat, *skstâik nətsiaïbesésé*.

I sweat while eating, *mitsiaïné nebaripeséppi*.

[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.]

[SUFFOQUER. — TO SUFFOCATE, CHOKE.]

I choke him, ..., *nekeskedsnénaï*.

[SUGGÉRER. — TO SUGGEST.]

I suggest it to him, *nsi^ctamasai*, 3. *asi*.

[SUIVRE. — TO FOLLOW.]

I follow him, sequor (Lat.), *nen^ss^skasai*; by sight, *nen^ss^saïbamai*.

I follow him wherever he goes, *nen^ss^spenarai*.

SUISSE. — CHIPMUNK (A KIND OF SQUIRREL).

aniks^sses, *sak*; squirrel, *mi^ck^sé*.

[SUPERBE, SUPERBEMENT. — PROUD, PROUDLY.]

I am proud (of a man), *nebaïraibai*, *nebaïredsn*; (of a woman), *nebaïrsk^sai* or *nebaïredsn*, 3. *baïrsk^sas*.

I think proudly of myself, *nepaïred^sn^sit^séhaïsi*.

[SOUHAITER. — TO WISH. See above.]

[MS 472, 473] - *Nek^sari^cra*, I have a great joy in seeing the one whom I wished for, etc.

[SUPPLIER. — TO BESEECH, IMPLORE.]

I beseech, *nesismaïsi*; him, *n^sisinsámai*.

I beseech for the souls in purgatory, *n^sisaï^ss^sésaïk naïsatkazé^stsik*; absolute form, *-g^sghémi*.

I beseech him with winning words, *n^sisinaïg^smaï*.

Kégs tsi sisinaïg^smian, 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., *kesaïsinaïg^smereba*.

[SURMONTER. — TO OVERCOME. See below.]

[SURPASSER. — TO SURPASS.]

I surpass, *nenegaïmih^sé*; *nénegaïsadsak*, they surpass each other.

I surpass him, overcome him, *nenegaïmihaï*, or *nenegaïmkasai*.

Négaïmih^sraïné kégsi kemiri, you will give me something if I have done it, or said it, sooner than you.

[SURMONTER. — TO OVERCOME.]

I overcome him, *nesinihaï*, (inanimate) *nesini^ctsn*; overcome yourself, *sinihssi*.

I was overcome without you, *n^csinih^sghéhébanba maïda* (not/no) *kia*. See To Conquer.

[SURPLUS. — SURPLUS, EXTRA.]

One extra — one uses all of them except one, one left over, *k^stsi^cre*.

[SURPRENDRE, SURPRIS. — TO SURPRISE, SURPRISED.]

I am surprised at that, *nedaïsaghérdámen*.

A surprising thing, *aïsaghérdaminai^sgs*; 1st [person], *nesaghestasai*.

I am surprised at what you tell me, at what I hear said, *kesaghe^stsr*, *kesaghinsdéren*.

I am surprised at what is told me, e.g. it being otherwise than I expected, *neksâ'ri'ra*, *ksariraines tarini*, what a surprise, etc., *neksarirasémeghé*.

[SUSCITER. — TO STIR UP, INCITE.]

I stir them up, the Iroquois for instance, *nekakéssmaïk mégsak*.

I stir him up, *nekakéssmaï*.

[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) *psagatsess*, plural *pépsagatsi'té*; I stain it, *nepepesagatsesemen*, or *nepesagatsesmen*, (inanimate) *nepesagatsesai*.

[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, *netsighiharaï*.

TALON. — HEEL.

magsârin; my heel, *nagsârin*, 3. *sagârin*.

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TAMBOUR. — DRUM.

paksraïgan; I beat it, *nedapagâsri*.

[TARIR. — TO DRY UP, RUN DRY.]

The brook, the place where one draws water, has dried up, *sikkaaïss*.

It will not be dry for a long time, *sipkisikkaaïss*.

TASSE. — CUP.

taïsssemædi, animate.

[TÂTER. — TO FEEL, TOUCH. See "Goût" (Taste).]

I feel of it, etc.

[TÂTONNER. — TO GROPE.]

I grope, *nekvirs nemen*.

[TARD. — LATE.]

I came too late, e.g. for the Mass, *nemétsikssi*.

[TEINDRE. — TO DYE.]

I dye it, boiling it, *nedatsemen*, (animate) *nedatsesai* *ïaradé*; it is dyed, *atsesaiïss*.

I dye, boiling it, *neda'tsaïvé*; in red, *nedatsádabé*.

Nedatsa émksnak, I dye spoons; *nedatsesaiïsa*, I dye only one spoon, with *sedi*.

Nstéghebiar, I dye *sighebi*.

Nedatsesarabé pikkaïnar, 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.,
nenespihighési k'ks.

TEMPÊTE. — STORM, TEMPEST.

kesaïtgi; it has ceased, *é'ksikesaïtgîi.*

[TEMPS. — TIME, WEATHER.]

I know what the weather will be, or the day, *nesési'namen sa'kamé.*

It is fine weather, a fine day, *srikizegat*; bad [weather], *matsikizegat.*

It has been a long time, *naïsat*; it has not been long, *kétsikaïsé.*

Take whatever time you like [lit. think what time, what time you will], it is always ahead [of you],
aïaïgsaïmadôghé, that is to say [idem est], *na sdasamek aïgsaïmekni.*

I did not think it was time yet, e.g. for him to come, that the time was not yet long enough,
nederitéhaïsihiban eskæa é'to ksnat.

Penetsaïñisi, or *penetsaïñisi*, or *petsenaïñisi*, [it is] a long time.

Penetsaïñssé, or *petsenaïñssé*, it is a long time before it comes.

Pénetsaïñikisighék, or *pétsaïñisighék*, it takes a long time to grow.

Penetsaïñsigs, this child is long in growing.

TENAILLES. — TONGS, PINCERS.

nimeskstâiaæéigan. [MS 478, 479]

[TENIR. — TO HOLD.]

Mary was holding the book precisely, and the place in the book, etc., *méaïñnek*; 1st [person],
nemaaiñemen, I hold it precisely there.

[TENTATION. — TEMPTATION.]

Temptation of Jesus, *anbannisits srir pnapsksr ni skitrann Jesæssar matsks panbatami sigamigsk pita spemek —*
sdiraïr — penikdai mdhaba keséktésins, kenitsnegsktsi angeriak, &c., ne mina amantsarann pita ari
msspadenck ni edtrann ssanksghé.

[TERRASSER. — TO THROW TO THE GROUND.]

I throw him down, *kik nederakkaïñ.*

[TERRAIN. — GROUND, TERRAIN.]

The ground is not level, *maïda* (not) *tétebakamighési.*

The high [ground], *ketsemekðakamighé.*

The low [ground], *saïrkamighé*; I level it, *nsrékkéhighé.*

[TERRE. — EARTH, LAND, GROUND.]

The mainland on the seashore, e.g., *ketakamigs.*

Earth, ground, *ki*; on the ground, *kik*; on this earth, *is'kkik.*

Underground, *araïmkik.*

Land that has been burned over, where there is nothing but brush left, *tsega'tai'ks.*

On the ground, down, *metsisi.*

I go into the woods/backcountry, e.g. hunting, or etc., *kepisi neda.*

I come back from there, *kepisi nsm*.
 I go into the backcountry for a short time, *nekiskéni*.
 I intend to go there, etc., *nekisitéhañisi*.
 The earth produces, *ssaïkanʷ*, *saïkkéʳar messisi kégʷssar*.

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One fattens/enriches the land to make it bear better, *pakkikañin*.
 I enrich it, I put something on it, etc., *nedapkikké*.
 This land, where we live, e.g., is poor/wretched, *iski ketemañghesesin*.
 The place where one crosses the land to reach a lake or river, or to go to some place, *kepañssesek*.
 That is where he cut across, etc., *sétsi kepañsdédeban*.
Nekepañbañisibena, 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, *nesaïkiʳé* or *penegañkiʳé*.
 Land that is burned over so that it will be good, and that is good because of the fire, etc., *ʷskikkedé*;
ʷskikkesañsʷ, one burns it, etc.
 The land caves in, e.g. in spring, that which is on the edge, *pekʷatekéʳré*.
 The land caves in [tombe], or [as with] a mountain, *kétkéásʷ*.
 The land is on a slope, *atsiʳtasaiñké*.
 From the water where I am, I go to land, *nenañdagaiñsé*.

TÊTE. — HEAD.

metep; my head, *netep*, 3. *step*.
 The head of a man, *arenañbaañitep*; of a moose, *msañitep*.
 Of a deer, *marʷsañitep*; of an eel, *nahamsañitep*, etc.
 The top of the head, *manañksañitep*.
 Death's-head, skull, *tsipanañitep*.
 I cut off his head, *netemigʷsañ* or *netemigʷséʳharañ*, *netemigʷsétehañ*.
 I tell him to do with his head as he pleases for me, I no longer concern myself with it, *nsékañtsímañ*.
 Head-breaker [war-club], *paʳkʷsé*.
 I lower my head, I bend it, *nedatsitattʷkʷsési*, or *nenasaskʷébi*, or *nenasaskʷéganbasi*, 3. *nas*.
 I lower it while walking, *nenasaskʷési*.
 I make him lower it, bend it, e.g. to anoint him, *nenasaskʷénañ*.
 I raise it, *nedaspikskʷési*; raise it! (imperative), *spikskʷési*.
 I scratch my head, *neketsegañdebéʳnesi*.
 I am the cause that he has a headache from having been beaten, *nepeskʷeʳtehañ*.
 He walks with his head bowed down, *atsiʳtaiskʷéssé*, 1st [person] *nedatsiʳtaiskʷéssé*.
 I bow my head while standing, *nedatsiʳtaiskʷéganbasi*.
 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; *ketsighiʳtsr*, I [leave it to] you.
Mʷsks, the beaver, seal, etc., raises its head out of the water; *kamegs*, it dives back under.

[TETER. — TO SUCKLE, NURSE.]

The child suckles its mother, *sigaxssar snsnaïmaïr*, 1st [person]. [MS 480, 481]

I suckle it, *nsnaïmaï*; that, *nensnaïdāmen*.

I nurse [give suck], *nenssaï*.

I give it to suckle, *nenxraï* (*nsni*, breast; "give me the breast").

I suckle, being a child (Lat.), *nensni* or *nededarita*.

I wean him, cease giving him suck, *nedé^ckšitarai*.

sa dakkepegša éksa pemi^ctaït? Does he still suckle?

I stop giving him suck upon having another at the breast, or likewise, without having one, *nedštsinéaï* or *nepsekarsnaï*.

[TIRER. — TO SHOOT, PULL, DRAW.]

I shoot the gun at someone, *nepéskam*, 3. *apéskašr*; *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^cgšsin* or *nedaspi^cgšsi*; imperative: *spigšsi* 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, *nebarhíghs*, 3. *arahíghé*.

Wadding-puller [ramrod tool], *kéthígan*.

I pull something from somewhere, *nensdenemen*.

I pull it out of the fire, *nekétkazénai*.

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He pulls me by my robe, *negheréghiphks*.

I pull his ear, *nëikšarīragsénai*.

I pull him out of an underground place, *nëikšarībékhaï*.

I pull him, e.g. out of a cellar, a hiding place, *nsdšssadsn 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^cané*.

I pull him up, *nëiksnai* or *nedaspigsnai*.

Kepeskampesanasa? Have you shot [something], that is, killed it?

Nepeskamshsban 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, *nekétatāmen*.

Ni ssin S. Thomas, namitasanné kési késthāisisa pisineskaïné, ertéhansisa xrésaïiganek neba aiaga nšranmsedamen, &c. Kina Thomas kési hestéhansianneban pisineské értéhansianneban nerésanganék msak miïia ketzasermikan.

TISON. — FIREBRAND, EMBER.

pskskazédé, ar.

[TOMBER. — TO FALL.]

I fall from above, *nepeni^{re}*, 3. *peni^{re}*.

I let it fall into a sack, a storm, a vase, etc., (animate) *netebakkai*.

Nepenaxai, I let it fall from above.

I fall to the ground, *nséktessin* or *neghipte^{ssin}* or *nederetessin*, 3. *aritessin*.

I make you fall, *nséktéssimai*.

I fall a little way off, *nebaghesin*.

I fall in the water, *netsaäpi^{ra}*.

I fall backward, *nedénatsinetessin*.

I make him fall by striking him, *negðagsiharai*.

I let him fall by accident, I let him fall, *nebarenemen*, (animate) *nebarenai* *potanie kandak*, *nebanégnsnemen*, the same; 3. *ab*.

A tree has fallen on me, *nekasaäghi*, 3. *kasaigs*.

That has fallen, *peni^{re}*; into the fire, *ketsesétessin*, (animate) *ketsesés*.

I fall down dead, *nekðérkðiné*; I fall while sliding, *nssasseté^{kka}*.

A cabin has fallen, *sigsaäimé*; *messisi sðkksraämsené*, by the wind.

I make it fall, *nepeniharai* or *nepeneté^{ssimai}*.

Peneganki^{re}, the land caves in, breaks away from the riverbank, e.g., in spring.

Tsana^{tai}, 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) *nebarenai*. [MS 482, 483]

I cause something to fall on him, *nesegðskitéhai*.

That has fallen on me, *nesegðskitéhsgn*.

I fall on him, *nesegðsketé^{kasai}*.

Nsiéktessin, I have fallen.

That is what made me fall, *nenai^{biskðaham}*, or *hamen*.

He is [as if] fallen, or drowning, or choking [as if eating something wrong], in my windpipe [respiration], *nesegðami*.

I make him choke on it in this way, I am the cause of it, *nesegðamsrai*.

Ss^{kði^{re}}, or *peni^{re}* *meghi*, e.g. the scab falls off.

Ss^{kði^{re}}, *sigsaäim*, the cabin falls.

I make, I let a little water fall, from the finger, e.g., *nepesakbétsn*.

On him, on the tongue, e.g., of the miser [evil rich man], *nepesakbéstasai*.

TONDRE (kindling), for lighting a fire, etc., — TINDER.

tsiksângssaks or *iksângssaks*.

[TONDRE. — TO SHEAR.]

I shear him, *nemsai*; I shear myself, *nemssi*.

TONNEAU. — BARREL, CASK.

mai^{rikirés}, animate.

TONNE (of bark). — BARK CONTAINER.

saṁsaṁtsénigan.

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[TONNER. — TO THUNDER.]

It thunders, *pédañhiags*; thundering, *pédañhigné*; it was thundering, *pédañsppan*.

Lightning, *sa^csañbígak*, or *pesaksrahasäk pédañhiak*, *sts eskasisasañbígak* — there is lightning, it is going to thunder.

[TONNERRE. — THUNDER.]

The thunder has struck, *pédañhiags arikté⁹kkašak*, or *pédañgs*, *-gšio*, (inanimate) *pedañghisik*.

Nsdsté pédañhiak aneghi nanitsmeghi sasanbigsé hédidé nettai tsibatekskañ nikeba stsi mañda kegsi arihigshsdiks pedanghio.

[TORCHER. — TO WIPE.]

I wipe it, etc., *nekassehámen*, (animate) *nekasheañ*.

[TORT. — WRONG, HARM.]

I am wronged, I have lost, e.g. my daughter who died for want of help, *nséghihsghé*.

I do him wrong, etc., *nséghihañ*; (inanimate) *nsé^ctsn*, I spoil it, I lose it.

[TORDRE. — TO TWIST.]

I twist, I spin thread, *nederetakníghé*; (inanimate) *nighitsn*.

TORTUE. — TURTLE.

tšrebé, animate; its shell, *amikenaks* or *saraghé*.

TÔT. — SOON.

tébné, *tébnétsi*, *kégañ*, or *né^chéni*.

[TOUCHER. — TO TOUCH.]

I touch it, e.g. the ear, with saliva, *nepesagenmasañ*, or *sañ*, etc.

I touch him, tango (Lat.), *nesañmenemen*; him, *nesañmenañ*; touch me, *nesañnipssi*.

I touch him on the body, *nekšakšétésaghenañ* or *nenanañsésaghenañ*.

I feel that, groping, e.g. [to see] whether there is something in a sack, *nekstenemen*.

I am not moved by that, *nekikanitéhañdamen*, or *nekikanérdamen*.

I am not moved by what someone [does or says], etc., *nekañkañkérdamen*.

I feel about for a louse, *nekstañbéghenañ*.

I make him touch, e.g. relics — I apply them to him and then take them away, *nedasitenemasañ*; *-mañgsn*, [it touches] me; *msr*, [I touch] you.

Nenañsiptsn nhaghé, e.g. I touch it, scratch it, take hold of it in touching it.

Nematsisañmpssi, I touch myself wrongly, hurt myself by touching.

Nepa^ctatañnskáhasi, I lay my hands on it, etc.

[TOUPIE. — TOP (TOY).]

A kind of top that children make spin, etc., *aripodañgan*.

I make it spin, *nederipsdsn*; spin it! (imperative), *aripsyré*. [MS 484, 485]

[TOURMENTER. — TO TORMENT.]

I torment myself, scratching with my nails, *nedarimbédaskiretsési*.

I torment him, *nemamégahañ*, (inanimate) *nemamégatsn*.

I torment him, afflict him, I am importunate with him, *nsnemihañ*.

I am tormented enough, I am beyond it, *nsémañbési*; said also of food (Lat.).

I torment his father, *nemamégatasañnar ami^ctaig⁸ssar*.

Nsnidasañnar kég⁸ssar, I have caused him to lose something.

[TOURNER. — TO TURN.]

I turn about in a canoe, *neksdeg⁸i^cra*, or *nek⁸skañvé*.

I turn it, *neksdeg⁸it^ekkasañ*.

Turn that in your hand, *k⁸rbip⁸sd⁸*; 1st [person], *nek⁸rbip⁸sd⁸sn*.

It must be turned like a roast, etc., *k⁸rbip⁸dañ⁸⁸*.

I turn around while walking, *nsañsiañisé*.

I go around the tree, *nekistañg⁸ép⁸si*.

I turn myself, changing position, while lying down, *nek⁸rbaké^csin*, or *nek⁸rbe^cssin*.

K⁸rbaskipsdañ⁸⁸, to turn the roast, e.g. hung on a cord, *nek⁸rbaskipsdsn*, (animate) *nek⁸rbaskip⁸rañ*.

I turn it upside down, I make what was below be above, *nek⁸rba^ctsn*; particle, *k⁸rbisi*; (animate) *nek⁸rbarañ*.

It must be turned, *k⁸rbetañ⁸⁸* or *k⁸reperañ*.

TOURNE-SOL. — SUNFLOWER.

kiss⁸kañnak.

TOURTE. — WILD PIGEON.

prés, *préssak*.

TOUT. — ALL, EVERYTHING.

messisi, *nekikkañsi*.

Everywhere, *kisi* or *papañimisi*; *kisda⁸*, he visits everywhere.

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[TOUSSER. — TO COUGH.]

I cough, I go "hem, hem," *n⁸sk⁸sâranmi*, 3. *ss*.; his cough (that of a consumptive, etc.), *sk⁸sâranmiritsir*, etc.

[TRAHIR. — TO BETRAY.]

I betray him, as Judas [betrayed] Jesus, e.g., *nenebakadásañ*.

[TRAÎNE. — SLED. See below.]

[TRAITER. — TO DEAL WITH, TRADE, TREAT.]

I trade, *ne^cta^ctañisé*; that, *neta^ctañsañ*, *netatañisé^ctsn*; him, *netatañiséhañ*.

sga^cké^cto mañda añsadi^c, is that not traded? is it given away for nothing?

Ga^ckio añsads or *añsadssa*, one wants it, etc.

I deal secretly in another's goods to draw the profit myself, as if it were mine, *nekem⁸tsiatañisé^ctsn*.

I trade to gain something, *nedataĩsasi*.

— that, to draw a profit from it, *nedataĩsasi^ctsn*.

Nebaëmerstemén, I want more for it than it cost me.

Baëmerstaĩsš kégsi, one sells it for more.

šsaĩmerstaĩsš, 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 éřhamask*; to you, *ni éřhamsra*; 1st [person] *nederhamasaĩ*, or *nšrhámasaĩ*.

TRAÎNE, TRAIN, TRAÎNER. — SLED, SLEDGE; TO DRAG.

sdaĩbanasks, ksr; I drag [a sled], *nsdaĩbé*.

Matsipsdé, it slides badly, with difficulty, *matsipššš, šripššš*, etc.

I fall from it in a faint, *nesaĩkštáĩnasi*.

I drag it, *nsdaĩtsimaĩ*, 3. *šd*.

I make a sled, *nsdaĩbanaskské*. Sled, cart — see "Chariot" (Cart).

A sled made of a deerskin, *šdaĩbaĩgan*.

šdaĩbéhaĩsé, one makes a sled of it.

I load it, *nšraĩbaĩdikké*.

I have one, *nsdaĩbaĩnaaskš*; negative, I have none, *maĩda nsdaĩbaĩnaskšš*.

I drag him, holding him by the hand, he being on the ground, *nepemaĩdaĩtsipha*.

I drag it along the ground, *nsdaĩtsimaĩ*, (inanimate) *nsdaĩtsitsn*.

TRANCHE. — SLICE. See below, p. 488.

[TRANSPARENT. — TRANSPARENT.]

Basi-namihĩgat, one sees it transparently; even though it is inside something, one still sees [through], etc.

Basisi, transparently.

Basaĩbadaĩšš, basaĩbamegsé, covered, e.g., yet one sees through it.

I see through it, *nebasaĩbadamen*, (animate) *nebasaĩbamaĩ*.

What is transparent, *ésaĩbamēgšek*; that is [transparent], *ésaĩbamegsé*, or *éhézátté*.

Éhezatté piraskš, the paper is [transparent] when the sun [shines through it], etc.

[TRANSPORTER. — TO TRANSPORT, CARRY.]

One transports, e.g., the palisade, *aĩtekahadaĩšš*. [MS 486, 487]

If one were to transport that, *aĩtekahadšmegkéba is*; 1st [person], *nedaĩtekáhadšn*.

[TRAVAILLER. — TO WORK.]

One works, *aro^kkedin*.

I work, *nedarokké*; for him, *nedarokkésaĩ*; for me, *nedarokkéhšsi*.

I work a great deal, *nemesaĩraro^kké*.

I work well, *nšrarokké* or *neni^ctanstarokké*; badly, *nematsarokké*.

Do you know how to work? *keséséřdamennasa erarokkáĩn?*

I am tired from working, *nesasarokké*.

I work all day, *nenikékarokké*.

I am slow at working, *nedabaïgarokké*.

"Bestir yourself," one says to someone who does not want to work, *maïdésghi gakkî*.

A man or woman who always works, etc., *saïsaïnbao*.

Nsékarokké, 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], *nebaïbébetegsæssé*.

See the particles *Peteghisi* and *Pemetsinisi*, and the particle *É^csaïraghisi*.

\ [At the end of the French part of this Dictionary. — Ed.]

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That is crosswise/askew, *aïssa^cté is*.

I put it there crosswise, *nedaïssa^ctsn*.

[TRAVERSER. — TO CROSS.]

I cross without reaching [the other side], *nesaïséssé*, *saïsaïsi nepemæssé*.

[TREMBLER. — TO TREMBLE, SHAKE.]

I tremble, *nenaiǵhipsî* or *namaïtsipîsi*.

I make him tremble with fear, I frighten him, *nesékpaïšraïi*.

The earth trembles [earthquake], *nénémkîpîsdé ki*, or *nenemkamighîpîsdé*, or *maïtsipîsdé ki*, or *sigšarîm*.

Aspen, "trembling-earth" [poplar], *kšigšan*.

[TREMPER. — TO SOAK, DIP.]

I dip it in water, *netsäpēnemen*, (animate) *-penaïi*.

I dip it in broth, in fat, *nesekshîghé*.

I put it to soak — wheat, linen, etc., *nedagšîdedsn*.

Nedagšîtsimaïi peksahaïi, 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) *nemeghenaii*.

I choose with a knife (Lat.), I pick the finest, e.g. of paint, *nemeghenaiimkahaïi šráman*.

[TRISTE. — SAD.]

I am sad, *nšsikérdam*; I sadden him — by action (Lat.), *nšsikérdamihaïi*; by word (Lat.), *mimaïi*.

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.), *srághesi*, *sraghesiar*.

Entrails/tripe of rocks [a kind of lichen or rock formation], *kaiǵhé^cssanak*.

[TRISTE. — SAD. See above.]

[TROMPER. — TO DECEIVE.]

I deceive, *nepatssrsé*, 3. *pat*; him, *nepatssrañ*.

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, *nsnigésrañ*.

I deceive him, I tell him I will not do a thing, being however resolved to do it, *nenesakadámen*, (animate) *nenepakadasañ*, or *nšripakadasañ*.

This is how I deceive [someone], etc., *ni éri nebañia*; you, *nebañian*; he, *nebañit*; imperfect: *ni eri nebañineban*; you, *nebañiasa*, etc., *nederineba*, 3. *sderinebañ*.

I who deceive him in answering, *éssenaérinebañini*, 2nd [person] *-nebañiani*, 3rd [person] *nebañitsi*.

Messisi kegsi kederinebañ, you use everything to deceive me with your answers.

Messisi kegsi nederinepakadañgsn, 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], *nedéhétsímañ*.

I use my wits to deceive him, I say or do something to deceive him, *nenepakádasañ*.

I look for some means to deceive him, *nenepakadámen*, and then, *nenepakádasañ*.

I deceive him, I say to him, "Let's go there," and I lead him elsewhere, *neksâñisipehañ*.

I find nothing to deceive him with, to make my case good, *nedatsérineba*.

TROMPETTE. — TRUMPET.

bibisañ; I play it, *nebibíé*.

TROP. — TOO MUCH.

ssañimi; there is too much water in it, e.g., *ssañiméret nebi*.

[TROU. — HOLE.]

A hole in the woods, in the cabin, etc., *tétañisaragat*, plural *-gakir*, (animate) *tétañisarághešš*, or *éhésañirághešš*.

There was a hole, *tétañisaragatssa*, etc.

A hole in the ground through which mice come, e.g., *aremanragat*, plural *gakir*, (animate) *aremañirághešš*.

I put my hand in a hole, *nepisineské*.

A hole in the ice for fishing, *tasaiḡan*, animate.

I pass, e.g., a rawhide cord through the hole, etc., *ne...*

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...désarañgañibéghenemen; pass that [through], etc., *ésarañgañibégheni*.

[TROUBLER. — TO DISTURB, MAKE TURBID.]

I trouble the water, *nebibghebégghiadsn*, *nebibghebégghenemen*, or *nebibkbebeḡkhámen*.

It is troubled/muddied, *bibghebégghiḡre*.

I become confused while speaking, *negañgsraidsnké*, or *nskaidsnké*.

I confuse him while he is speaking, I make him forget, etc., by what I say to him, *nskasimañ*.

I offend him by what I say to him, *negagañisimañ*.

[TROUER. — TO PIERCE, MAKE A HOLE.]

I pierce something with a tool, *nedésibadaxámen*, or *nebatxámen*; it is pierced, bored through, *ésaraghitédearñšš*.

[TROUVER. — TO FIND.]

I find what I had lost, *nemēskamen*, (animate) *nemeskasai*, *sēniadaṛinēban*, 3. *ames*.

I find in my mind what I had long sought, etc., *nemikasitéhai^cdamen*; it has been found, *meskaṛisə*.

I could scarcely find it, *nekēskasai*.

I have not found it, having sought it, *nesēsəsemadonatsn*, (animate) *nesēssemadonahai*, or *nederadsnahai*, or *nesisadsnahai*.

I find [something] shortly after having dug, *nemikshai*, or *kskéhai*, 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, *nenabatsihssi*.

TRUITE. — TROUT.

skstam, plural *skstamsk*, *sks^ctamsk*. [MS 491]

[TUER. — TO KILL.]

I kill, *nenirké*, *kenirké*, *n^crikké*, 3. plural *nrikkak*.

I kill that, *neni^ctsn*; him, *neni^crai*; myself, *neni^crasimesi*; also, I torment myself, *nemesai*, [said of] a bird, beast, beaver, etc.

One who kills for a living [an executioner], *kadonnkésinns*.

I want to kill him, to capture him, *nekadsnarai*.

I go to kill him, to beat him, etc., *nenai^cskasai*.

The cry of a man who brings news of those who have been killed in war, *nenekahsghébena nia sibisi némihiégs*.

Nenekatēsghébena Igrismaṛinak, *nia sibisi némihiégs*, 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, *nekiminnarai*.

How many deer has he killed? *kessetánasa messighéssa*?

I have killed a deer, or a moose, 1st [person], *nemessighé*.

He has killed two of them, *nissəskerasé*; three, *tsəskerasé*, etc.

He has killed one of them, *messighé*, or *nekətsrasé*, *nsdstkəakerasé*; four, *iēsttkəakerasé*, etc.

He has killed a bear, *negsdəsksrásé*, 1st [person] *nenegsdəsksrásé*; two, *nissəsksrásé*; three, *tssəsksrásé*; four, *iēasksrásé*, etc.

Nedaṛimasitéhai, 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^ckamari*.

I no longer kill [anything], someone has bewitched me with some spell, *nemesihsghé*.

I [have?] killed his father, *neni^ctasaiṇa ami^ctaṛiḡsar*; he has been killed, *ntasaiṇébána*, 3. *sni^craiṛ*.

[Pages 492 and 493 of the manuscript are blank.]

\ [An imitation of our word "Englishman"; in the singular, *Igrismaṛin*, and in the plural, *Igrismaṛin-ak*. See under the word "Blé" (Wheat), p. 60–61, for a similar formation, *igriskarnar*, "English corn." — Ed.]

[VAIS, JE. — I GO.] [MS 494, 495]

We go in different directions, to different places, *nesiséssébena* or *netzatzébəssébena*.

(These things are to be written below — Lat.)

I go in thought, e.g. to heaven, *nepétsitéhañisi spemkik*.

I wish to go, e.g. to Quebec, *nederibañishké*.

I do as he does, I join myself to him, I accompany him, *nsitsi‘rémañi*.

I go, I am going away, *nemañitsi*.

I go there, *nemañi neda*, *nemañi nederssəssé*.

Where has he gone, in which direction? *tañini éragširañit?*

I go as fast as I can, hurrying, *nsisizañisé*.

I go without any hindrance, *nesaïkassəssé*.

I go further on, I pass by the town, I go beyond it, *nebaemkamen sdené*.

I go ahead, *nenikañinəssé*.

I go gladly, willingly, outside, elsewhere, *barisi ari nebañiskké*.

I go further, I do not stop there, *nekeskaməssé*.

I go there straight, without stopping elsewhere, *nenénekemañidəssé* or *nesaïsiséssé* or *nesasagəssé*, nothing hinders me, right away, etc.

Saïsaïsi nemantsi sasaghisi, nothing keeps me from going away, etc.

I avoid him, I do not go where he is, *nekeskami‘kasañi*.

Nekeskaməssé, I avoid it, I do not go where it is even though it is near.

I go where the others go, *nedersdañin*, 3. *sdersdañin*, *nedersdébena*, etc.; imperative: *arsdé*, *arəsdéts*, *arəsdéda*, *arəsdéks*, *arəsdéhédits*; subjunctive: *érsda*, etc.; *ni nedasé‘kkañin*, *érstedimek*.

VACHE (cow, ox). — CATTLE.

kaəs, *əsk*.

VAGUE. — WAVE.

tegs, *tegsak*.

\ [See the word "Bœuf" (Ox), pp. 22, 23, and the note upon it. — Ed.]

[VAINCRE. — TO CONQUER.]

I conquer him, overcome him in turn, *nedañisitésinihañi*.

He will conquer you, *kedañisitésihigsn* or *kemétsinkaiñgs*. See "Surmonter" (To Overcome).

We all want to have the upper hand, we want to prevail over the others, *nekékerahamañisadibena*.

I think to myself that I shall win, or that I am brave, etc., *nekinérmesi*; that is, the same as, *nekinariəbaèrmesi*.

VALLÉE. — VALLEY.

mémékédené or *mémékkañisi*.

The mountain, *spemañisk* or *pemadené*, etc., or *əssañisk*.

[VALOIR. — TO BE WORTH.]

What is that worth? *tañinenasa arañisado?* (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, *tébañisadsak*.

Are these things worth more, then? *baëmañsadsaknasa?*

That is worth nothing, *kesa'io* or *sa'io*, plural *sa'isrir*; (animate) *kesasa* or *sa'sa*; past tense (Lat.), *saagakke séghé*, *saagakke saïga*.

That is not enough, you do not give me as much as I give you, the price is not yet equal, *éssema tébañsadiasiak*.

It is hard, difficult, expensive to sell, *sahakamass*.

(*Negsdsmskêasds* is the value of 4 francs.)

[VEILLER. — TO WATCH, STAY AWAKE.]

I stay awake, *msañsañibi*. [MS 496, 497]

While everyone sleeps I stay awake, *messisi kasrediné nia nsañsañibi*. See "Éveiller" (To Awaken), "Dormir" (To Sleep).

[VENDRE. — TO SELL.]

I sell. See "Traitter" (To Trade).

[VENGER. — TO AVENGE.]

I avenge myself, *nedarwda*, 3. *arsdañ*; on him, *nedarsdasañ*; for him, *nedarsdasésañ*.

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— [I avenge myself] on him, I give him back the same, *nedañsiténani*.

I avenge myself for that, *nedaredsañidamen*.

[VOULOIR. — TO WANT.]

I want it, *nsigañdam*.

I do not want it, *nesigañdam*.

Érermset, *érérmséhédit*, *érérmsémsétsik*, 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. *sādé*.

[VENIR. — TO COME.]

I come, *neba*; from there, *nsmen*; subjunctive *sma*, 2nd [person] *séman*; *nsañsm*, or *men*, or *nsañsdxssé*; imperative: *sañsma* or *sañsdsxse*; where does he come from? *tañni sck?* coming, etc., *séghé*; they, *sémshsdit*.

Come! (sg.) *na'si*; come here! (pl.) *na'smsks*; come in a while, *nañikékkéna'ksm*.

I come here, whether by land or by water, carrying the household goods, etc., *nepédsdé*; carrying nothing, *népetsi'ra*.

He comes here, *is abañ*; that comes, *baiañmsio*.

I come back from moose-hunting, *nedañbabañmæssé*.

Where do you come from? *tañni séman*, plural *sémégs*; from where do you two come? *tañni sédagxssan sédagxssaëks?* from there, *sa'nsn*, or *sakkansn*.

[VENT. — WIND.]

From which direction does the wind come? *tañidékka séderañsék?*

It is windy, *keseranmsen*; from that direction, *sdékka sderañmsen*.

The wind is favorable, *xeranmsen*; unfavorable, *matseramsen*.

There is a warm wind, *kesitéraïmpsen*.

The wind is rising [coming], *péderaïmpsen*.

The wind blows in, *pitighéraïmpsen*.

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, *ksdara˘ta*; 1st [person] *neksdará˘tamen*.

Mañda kisisdaratañisi, 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., *kʷskʷsraïmpsedañis*; I [do that to] it, etc., *neksksraïmpsedsn*.

There is a whirlwind, *añihañpskšéraïmpsen*.

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, *sésařitsemsinns*.

VERMILLON. — VERMILION (PAINT).

Paint, *ʷráman*.

Go look for some for me, go and find me some, *kʷirasahi ʷraman*; 1st [person] *neksiravahañi*.

I cook it over the fire, *nedapiramané*.

Cook some for me, *apiramanési*, *nedapiramanésañi*. See "Peinture" (Paint).

[VERRUE. — WART. See below.]

VERS. — WORMS (AS LONG AS THE HAND).

sédi, [MS 498, 499] plural *sédiak*; I have some, *skʷgak neni˘regs*; small worms, *skʷsis*, etc.; worms that are on flesh/meat, e.g., *ps˘kšé*, *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, *ʷétsi manenintémek*; the last, or, *édʷtsi tsañnarañimo˘tamek*.

[VERSER. — TO POUR.]

I pour, by hand (Lat.), *nessgnemen*.

I pour into his mouth — water, broth, etc., *nesʷkekamasañi*.

VESSIE. — BLADDER.

ʷskʷšé; I put fat into it, *nepitsipemé*.

[VÊTIR, REVÊTIR. — TO DRESS, CLOTHE.]

I dress him warmly, *nekissasésañi*.

I take off my belt, *neséssébágʷssin*.

[VUE. — SIGHT, EYESIGHT.]

My sight is short [I am nearsighted], *nenikañibi*; I do not lose sight of him, *nenénasañibamañi*.

I have good eyesight, *nʷradasañibi*, or *nʷrañraghigsa*.

VEUF. — WIDOWER.

sigsit; widow, *sigʁskʁé*.

VIANDE. — MEAT.

sios. See "Chair" (Flesh).

[VIATIQUE. — VIATICUM (LAST COMMUNION).]

I give him extreme unction/the viaticum, *metsēssara nepaŋbaˈtami-möihai*.

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[VIE, VIVRE. — LIFE, TO LIVE.]

He revives himself, *kighé*.

I give him life, *nekihéhai*.

I give him life, I make him live, *nepemaŋssixai*.

It is because of that that I live, *nsdaŋssi*, or *nsaŋödaŋssi*.

I believe I have life [I feel I am alive], *nekihésérmesi*, or *sersi*.

I restore life, *nekihétsn*.

That makes me live, I live because of it (Lat.), *nsaŋsdaŋssabaŋdamen* is.

I live with him sharing his happy life, *nsitsiarenaŋbamaŋ*.

Nepetaŋssi, I come along with [?] life.

Asennetse kaŋdak ni petaŋssit? Who is it that will live, e.g., until this time? etc.

[VIEIL. — OLD. See below.]

I am old, *nemirssessi*; who is old, *mérssössit*.

Old man, *mersses*.

I am old (of a woman), *nesinössessi*; who is old (f.), *sénéssössit*; old woman, *sinésssis*.

[VEUVE. — WIDOW.]

I am a widow, *sinéséssio*, *nesigʁskʁai*.

[VIEUX. — OLD. See above.]

He is old, he can no longer go anywhere, *métaŋdam*; 1st [person] *nemétaŋdam*.

VIERGE. — VIRGIN.

ksəssihəskʁé; 1st [person] *neksəssihəskʁai*.

VILLAGE. — VILLAGE. [MS 500, 501]

sdāine; I come there, *neba sdāinek*; I go there, *nederəsse sdének*.

I go to another village, *nederssä kedak sdéné éˈtek*.

There is not yet a village there, *éssema sdenaəsi*.

We who live in the same village, *négsdakaŋrszenaəg*.

Two villages join together, *maŋsdāinahak*.

We are in the same village, *nemaŋsdāinasbena*.

We are of several nations in the village, *nekaŋikéssitsebakamigsībena négətsdāinaəg*.

The villages of the Abnaki, *Naraŋkamigsk epitsik arenaŋbak*.

Naïraïtssak, Aïmesḡkkaïtti, Païnasaiḡbskek, Néssaḡakamighé, at St. Francis de Sales — *the men, etc.*,
snéssasakamighéviak.

[VIN. — WINE.]

Wine, *mé^cksampak*.

[VIPÈRE. — VIPER.]

Offspring of vipers (Lat.), *sksgak kenighihaïregsba*.

[VIVRE. — TO LIVE.]

I live, *nedarenaïbaï*. See "Vie" (Life).

I live well, that is, I am not hungry, I am not sick, etc., *nsaïḡraïssi*.

I live a long time, *nesibíné*, I die with difficulty.

VIS-À-VIS. — FACING, OPPOSITE.

tetebisi.

Tétebíkaghé or *tétebeskasíkaghé*, the star, e.g., being opposite/above the stable at Bethlehem.

Netétebi^ckamen, I am opposite that.

VISAGE. — FACE.

tsíseks.

My face is frozen, *nesisegsé*.

I show on my face the joy that I have, *nedaramigsé^crré*.

I change countenance, *nepirsigsé^crra*.

I scratch off/tear at his face, *nepessaghigsénaï*.

I veil his face, *nedassraïḡséhaï*.

I remove the spots from my face, *nekassigsé^chssi* or *nekesigsé*.

I have removed them, there are no more, etc., *nepikigsséhssi*.

[VISER. — TO AIM.]

I aim, I take aim, *nekḡakḡédaïkham*, 3. *kḡa*. [MS 502, 503]

I aim at him, *negséssaïkamasai*.

I hit what I aim at, *nemessḡdamen*, (animate) *nemessai*.

[VISITE. — VISIT.]

I visit, *nedsdái*, 3. *sda*; subjunctive *sdaia*, *sdaian*, etc. See the particle *Saïbisi*.

I visit, coming from afar, *nḡtsihsé*; him, *nḡtsihaï*.

I come from afar to visit him, *kḡtsihsr*; you [visit] me, etc., *kḡtsihi*.

\ [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.]

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Someone comes from afar to visit us, *kḡtsihighé^cbena*; 1st [person] *nḡtsihighé*.

I have taken communion, Jesus has visited me, *nḡtsihigs Jesús*.

I visit a sick person, *nemasazaïbámaï*, in general (of any kind), *nemasasaïbi*.

I visit him, *nedsdé^ckasai*; you [visit] me, *kedsdé^cksr*, or *-ksren*.

I come from afar to visit him, *nemesseds^ckavañ*, or *nenətsətsihañ*.

[VIVRES. — PROVISIONS, FOOD SUPPLIES.]

Provisions, *mitssañgan*; I am stingy with the provisions, I spare them, *nesaaghesi*.

The provisions are held in common, *mañisi mitssañgan*.

I have plenty of provisions, *mesâiret mitssañgan satzañnema*.

I look for some, *nekðirshsmitsebé*.

I look for some, e.g. deer, etc., *nenatebi*; *kenatebikañañ*, you [pl.] are looking for some.

I cannot find my provisions, *nekðirstemen mitssañgan*, (animate) *nekðirmsañ*.

I seek out, I procure provisions, *nekadsna^ctsn mitssañgan*.

I take provisions for the journey, *nenima*, 3. *númañ*; for myself, *nenimaresi*; I give him some of it, *nenimarañ*;

I make some, I prepare some for him, *nenimasanikkésañ*; *stenañissar nimarimeghebanigar*, someone has taken what had been given to me for my journey; I load it into the canoe, *nimañvañ nepssi^ctsn*; I go to fetch some, *nenátepi*.

UNIVERS. — UNIVERSE.

pépamkamíghék.

We two are but one, he and I, *nepézeksi-néna*.

The two chains of St. Peter, e.g., join together into one, having been placed one near the other, *ksa^crisi pənañk nettâi apézeksinañ*.

[VOYAGER. — TO TRAVEL.] [MS 504, 505]

I travel, *nekiissé*.

I go from town to town, *nekisdai sdâinañksk*.

[VOILE. — SAIL.]

Canoe sail, *tsibégihíghan*; I set it up, *nesi^céghihíghé*.

I hoist it, *nenimékhíghé*; imperative: *nimékhíghé*, or *nimékhamañda*.

I lower it, *neneségihadíghé*; imperative: *neségihadañda*.

I take it off, *neneségihadsn*.

I go under sail, *nesibégihíhima*.

The mast, *tsibégihibanaksem*; I hoist it, *sikðéghiaradíghan*.

[VOILER. — TO VEIL.]

I veil his face, *nedassrañgðéhañ*.

[VOIR. — TO SEE.]

I make him see when he was blind, *nsañibi^cxañ*.

I see, I am not blind, *nsañibi* or *nepesksadasañibi*.

I see, *nenamihsé*.

I see it, *nenami^ctsn* or *nesésittsn*, (animate) *nenamihañ*, 3. *sn*.

I show, I display, *nenamitrsé*; to him, *nenamittrañ*.

I see it close up, *nepésəsañibámañ*.

I long eagerly to see it, *msisizákkasañ*, or *nsnemitéhañimañ*.

I see it dimly, *nsnemérmañ*.

I have an extreme desire to see it, *nesaĩkâtdâĩkâĩr̥maĩ*.

I see it entirely, *nemesaĩbâmaĩ*.

I come to see, in the cabin, whether he is there, what he is doing, *netepenavihaĩ*; absolute form, *netepenasaĩbi*, *nekikirasaĩ aps é^cto*; (inanimate) *netepenasi^ctsn*.

I go to see whether this shoe, e.g., will fit my foot, *netepinamen*.

I remove what keeps me from seeing, *nebaĩnaĩgðési*, or *nepaskaĩgðési*.

See that, look at it, *kina*; 1st [person] *nekikinamen*.

I see through, I look through something, *nedâisaĩbadamen*.

I see it dimly, *nensremaĩbadâmen*, (animate) *nensremaĩbamaĩ*.

I see him, I greet him for the last time, *nematsitséremaĩ*.

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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 *nenamihsé*, *nedamaresi*.

I see, I see again someone nearly dead, or as I was waking, *nedapskaĩraghigðési*.

I see — *nenami^cta*, 3rd person *nami^ctaĩ* — of a blind person, e.g., or of one who has sore eyes.

Maĩdanasa kenami^ctan, one says, e.g., to one who has sore eyes; he says, e.g., *mésiassis nenami^cta*.

I search by sight — *neksirasaĩbi*; for him, *neksirasaĩbamaĩ*; for that, *neksirasaĩbadâmen*.

Na^ctsi ari pásaĩbiags or *pásaĩbímek*, from here to as far as we can see, to the extent that a view stretches, etc.

I see him without hindrance, *nesaĩkasĩnasaiĩ*.

I see it through a hole, *nesaĩbadâmen*, 3rd person *as*; or *nedésaĩragaiĩbadâmen*.

Kesighin̥sr, I take pleasure in seeing you dance, e.g., or etc. — *k̥rin̥sr*; 1st person *msighinasaiĩ*; or *n̥rinávaĩ*, *pémegaĩit* or *pémegaĩitsik*.

SIGHT. See "Veüe."

[TO FLY.]

He flies (Lat. *volat*, "he flies"), *pemitsi^cré*; 1st person *nepemitsi^cra*.

Netsi agða matsena sipsis, I dreamed that I was flying like a bird.

Amaĩté tsia, I would like to fly, etc.

[Page 506 of the MS. is blank.]

[TO VOMIT.]

That makes me vomit, *nesekagðikaĩg̃n*. [MS 507]

I vomit, *nesekagði*, 3rd person *sek*; that (inanimate), *nesekagði^ctamen*; (animate) *nesekagði^ctasaiĩ*.

[TRUE.]

I speak the truth, *n̥raĩmé*.

I speak the truth about him, *n̥raĩméaiĩ*; he sees that people speak truly of him, he is convinced, *̥raĩmésérmes̥*.

I never depart from the truth, *nesésaĩtsemsin̥si*.

I know that people have spoken truly of him, *n̥raĩmésérmaĩ*.

[VERILLE (i.e. VRILLE). — GIMLET.]

For boring, *pimenigan*.

[TO WEAR OUT.]

That is worn out, *métsi^crré*.

I wear out my shoes, *nemétkámen*; they are worn out, *métkaïssar*.

[TO EMPTY.]

I empty the bag, e.g., I put things elsewhere, etc., *nesigšénemen meïsté*.

There still remains something in it, *éskšakenasa is mitsebs*.

[EYES. See "ïeux," 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.]

šassé-si^ctaïšv, one repeats this verse(?), e.g.

I have relatives, *nederaiṅssi*.

I skin/flay, *nepešihadassi*.

One speaks, etc., *arésada^csin*.

I go there, etc., *nenaiṭešadassi*.

That, *nenaiṭesadsn*.

I sing to you, dance, *kenasadsésr pemega*.

I like the broth, soup, *nsigaiṅsé*.

It is at the edge of the rise, *essaïsi tâi*.

Atsisi, *nedatsikisitsn*, that is, *nemaïsikisitsn*.

I make a handle well, *nšresida^cks^cké*.

I have searched everywhere, *messisi nederadsnassi*.

You are sleepy, you sleep on and off, *kikibi^cra*.

Moose lice (ticks), *sagaskesse*.

I come to sell, *nenaiḍanïṭksra*.

I come to buy, *nenandaïtaïsé*.

I naturally tilt my head to one side, *bimksé*, 1st person *nebimksa*.

Sâktsisi, standing; *metšinisi*, crosswise, for a frame/sash, e.g., *pemetsinakstar*; or *pemetsintar is ketéba^ckaṛin*, you put that as an offering.

I test myself, *nekštsiaresi*.

I go backward, *esi tsitaïsé*, 1st person *netsitaïsé*.

Kštsisiba pera, if you wanted to try it beforehand.

One further ahead than the other, *šaétsisi*.

Let it be so, *šaéttâits*.

I put it there, *nsiéttsn*.

It is fine, warm weather, during the winter, *ɛdágañi*.

He walks crookedly, *pemetsinssæ*.

Put on stockings, garments, etc., *asighé; témañrsañi*, or (Lat. *seu*), *mañda ossegsnéisi* (not ...).

I extinguish it, e.g., the tinder, which is animate(?), *nenekatséhañi*.

Kətsihəskse, naˈsmsks.

[No. 2.]

Put it properly in its place [gap in MS], *mañsagsatsks*.

I put it [incomplete in MS], *nemañsagsatsn*.

I pull it further forward, or I come to fetch my load, *nemañtsegsatsn*; or *nedariñsaré*.

I carry it for him, *nenasarésañi*.

Where one goes, *abaiñmssañgan*.

White, *ɛasséˈghen*, or *sañibighen*.

I make him sit, I take him in order to make him sit, *nenskabiˈphañi*, or *nedapiphañi*.

I am weary of that, I will not take it, *nesasigana*.

I make half of them, *neneráñiˈtsn manste, kaidap*.

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Nensghenañi, 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, *kensghener*.

[No. 3.]

Skighen is *eˈiañisa asenni*, that is fresh, [meaning] that someone, or some animal, has been there.

Psipeneghé arígs, 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., *nskasihadsn* — *nskasihadsnar nedaskamsnmar tai ɛdaskamsnmar*; or *nekéksˈradahadsnar*, 1st person *nekéksˈradáhadsn*.

I am troubled at not being able to work, I who am accustomed to it, etc., *nesisérdam*.

I am wet, *nenesbeghesi*, or *nemissbeghesi*.

I am weary of doing that, *nesaɛts*.

Facsimile p. 178 · printed p. 510 · guide words —

PARTICULÆ.

A.

[MS 510] [1]

Aaĩgsaĩmisi, incomparably more; or, it is always said in the comparative (Lat. *semper dicitur comparativè*) with reference to another (Lat. *ad alia*). *Aaĩgsaĩmisi kaĩkesaˈreinaĩgsat Jesəs shaghé saĩɛrassémsinaĩgsat*, the body of Jesus appears much more radiant than a light appears. By this particle, e.g., *aĩgsaĩmek*, "beyond." *Aaĩgsaĩmassémsinangsats Jesəs shaghé sa edaˈsem*, or *nsdaĩassem*, namely (Lat. *scilicet*), *kizss*.

Aani, so that's it; when one recounts to another, or shows some place to another who has not been there, this one says *aani*, "ah, that's it! yes indeed, I understand," etc.

Aaṅṣaṛimisi nedéhéréks, or *nedaariṅsaṛimimeks*, 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.; *nedaariṅsaṛimaṛtsemi*, I tell of what is beyond, of what has not happened.

Aətaghisi, or *saṛisiba*, a particle testifying a grateful feeling toward someone occupied in some need (Lat. *gratum animum testificans alicui in aliquā necessitate versanti*); *saṛisibakki*, or *aətaghisi kisitasariṇé*, would to God I finish; *aətaghisi siba nedireghé kepssiḥsren*, said to one who has a great desire to embark.

Aətaghisi éto nekadsṭamen is, said by one who sees much food, e.g. — "won't it arrive, that which I desire," etc. — said in derision.

Agariṁisi, from the other bank of the river; *aragṣagṣaṛimsaṛi*, from the bank where he is, *énaga*.

Agariṁisi, or *pissisi*; *agariṁisi kediṛipessa kedaribenksr*, it is in vain that you told me, "I will pay you," since you do not do it.

Ahaṛitsi, or *ahaṛitsivi*, or *ahaṛiteghikksi*, more and more; *ahaṛitsi negariṁihssi*, surpass yourself more and more; *ési ahaṛitsisi mṣkseredam kizegakki*, he grows angrier every day, more and more; *ahaṛiteghikksi saṅmaṛisihé ne tanni ari*, give thanks more and more eternally.

Agaié, a particle of compassion and of great sorrow, etc. (Lat. *compassionis particula et maximi doloris*); when one says, e.g., *agaie*, it is answered by another (Lat. *dicitur ab alio*): *agaiépa sétsi*, *aghépa sétsi*, etc.

Agána, *atsi*.

Aghía, a particle of compassion (Lat. *compassionis particula*).

Agsa, "he says," or "it is said"; *manṣse agsa*, "he is hungry," he says.

Agsadâré, or *-ri*, a particle of admiration (Lat. *admirationis particula*): *agsadâré! sitsésariṁsik shi akésussariṁai!* — good Lord, how many companions they go with! [MS 2, 3]

Aia, [expresses] admiration and contempt (Lat. *admirationis et contemptûs*), *aia azégs sa*.

Aiaga, *aiaiaga*, *aga*, God knows how ...

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(continued) ... [as], God knows how much; God knows whether; *aiaga*, or *netsi*, "then."

Aiótemi, that is, *pessaṛṅsi kesina asskamisi*. *Nedaiotemírdámen*, or *nenidamikadámen*, that is, *nemesâiritsn kégsi*, I gather a great deal; *nedaiotemipaṛisérdámen*, I desire it greatly; *sdaiotemitéhaṛir srir*, he beats him a great deal, etc.

Aksdaṛsi, at the rise of the river, etc.

Akstéhaṛisṣ, one goes up the river, one goes against the current; *nedakstéhémen*, I go up it, etc.; *sderakstaṛinaṛi*, the fish go up it there.

Amaṛité, or *sésini*, would to God; *amaṛité ketemaṛighermian nesang*, *Jesṣ kégaṛi métsinaṛiné!* — would to God you might have pity on me at my death!

Amessaṛitzi, it is high time indeed, truly! *Amessaṛitziba nsnitzaṛininéna!* — truly, we shall have a child! (said by Zachariah, e.g.) *Ni amessaṛitzi béaṛian pesedé*, it is high time to come; I had told you at noon, and the sun is now low, etc. *Ni amessaṛitzi maṛtsian*, you leave at last, you alone leave, the others having already gone. *Amessaṛitzi nsnitzaṛininéna* — said by those who, having been married a long time without children, when they finally have one, [say] "at last we have one," etc.

Aṛimétssa saaghinaṛiḡṣṣ, this bird, e.g., is certainly hard [to catch], etc.

Aṛiméṭsi kesaaghihi, you have done me a great wrong in losing my canoe, e.g., since I have no other.

Aṛimétsi, *aṛimétsigakki*, or *taikagakki*, *aṛimétsi kesagheṣtsr*, *kesaghinsdsren* — what you tell me, what I hear you say, etc., certainly surprises me greatly.

Amptaisi (see *Aṛiptaisi*), or *néṛaṛisi* (see *Neṛaṛisi*), which is on this side.

Amptsi, during, or still; *amptsiparibaʿtam*, he is still praying, he is at prayer; *apmtəssédé*, while he was walking; *amptsiʿpə*, he is still presently eating; *amptsi-miri*, give me more of it; *amptsipenasímek*, in the midst of combat.

Amstseghe, even; *amstseghe maída nenamihaísn*, I have not even seen it (far from having stolen it, e.g.).

Añi, *añ io*, *añ ioppa* — and then, and then that, and there it is.

Añiñgəarimisi, or *aiañgəarimisi*, or *añiñgəarimadsghé*, or *aiañgsmadsghé* — it is beyond what is said and what is believed.

Aiañgsmadsghé kematsenasakesi, you are always worse; you are [more so] than is said, etc.

Añibagasisi, hidden by something so that one does not see it; *añibagaissé assoks*, Jesus ascending into heaven, a cloud keeps him from being seen, etc.; *sderiañibagassəarínabasik*, or *pnapesksk*, in walking he comes level with a tree, or a rock, that hides him; *nedañibagaskasañi*, I hide it, I place myself before him so that he is not seen. [MS 4, 5]

Aʿneghi, instantly, the first time, etc.; *aʿneghi kisitsnésa*, as soon as he had finished that; *ni aʿneghi sa némihsk*, that is the first time I see him; *ni aʿneghi nepétsiʿra*, I have only just arrived; *némihsghé sa aʿneghi piʿta kəiromskeban*, *taiʿka nsigherdamshsban*, as soon as I saw the one I desired, etc.

Añgsarimek, beyond.

Añgsarimsöé, it is now if ever, or "if ever"; *perabáin añgsarimsöé sésighittsa asésessitéhaínes tañini*, if ever the heart, the affection (of Mary, e.g.) suffered a cruel blow; *agəarimsöétsi meseghirané korenasakesi*, or *matsenasakesi*, said of a child that is born; *isdari manəssémek*, *agəarimsöé éʿto asassenaghé manssañin*, one is hungry here, but much more so there; *amstseghe isdari ptahañi*, *añgsarimsöé éʿto nemañimesairok*, one takes it here where it does not occur, so much must there be of it there; *is sdainañi namessak*, *agəarimsöé éʿto nemañi*, *añak*, ... (continues on next page)

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(continued) ... there is fish here, there will be much more of it there; *añgsarimsöé nia paísérdama arakéiganar éri kénskérmeğəak*, when they [fish] are cheap — this particle (Lat. *hæc particula*) carries an implication of contempt; *añgsarimsöé əa éssamerəgs*, 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*; *mesainañgəat tañini sékpañihərik*; *añgsarimsöé nia séghesia*, said by one who is not at all fearful, but then becomes afraid, because the object of his fear is [something] of consequence; *añgsarimsöé paísérdama maskese nemémesaghiʿra*.

Añgsnikki, "since," a particle (Lat. *particula*); *keketemañghérmissi Jessə*, *añgsnikki kisi pitigan nhaghé*, perhaps you will have pity on me since you have come into me; *kedatsəiʿtəñ añgsnikki érkəéʿsian*, you bring on the hiccup that you have, you make yourself sneeze; *sdedarinamihañinañi éto añgsnikieñirírhadi*, they must have seen them, since they are elsewhere(?); *satzəñnemen éʿto temahiganar añgsnikki miresk*, or *añgsarimsöé* — 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 tséʿkəaks*, *maída notzəñnemssn*, *kederérmershoban nemirekətsi*, *añgsnikki éʿriañineban kemirerətsi*; *kadasi possak éʿto sghik*, *añgsnikki pékskéhédi* *ətsrsañi*, those no doubt want to embark, since they are joining together, etc.

Añermisí ari, or *añremi*, *netañi ari*, *ne nemañ ari tañini*, forever (Lat. *in æternum*); *nedañermisighérdamtsi*, I shall be continually joyful.

Añinka, that's exactly it; *ni añinka maída nesin*, that is exactly what I am not saying.

Añinkasi, or *añinkasisi*, one after another, by succession (Lat. *per successionem*); *nedañinkasinmak*, my descendants; *nərañimerdamen véséssi añinkasi pañibaʿtamsinnədi*, I believe that there

is a true church that we have by succession.

Añinkki, "but."

Añksañibékki, *nañinekətsisi*, "sometimes." [MS 6, 7]

Añinrri, an ornamental particle (Lat. *particula ornativa*).

Añpetsi, or *mina*, "again."

Añptsi, in composition (Lat. *in compositione*); *añptsipps*, he is [in the act of] eating; *añptarrokké*, he is at work. See above, *Amptsi*.

Añptaísi, or *nérañisi*, halfway, e.g. halfway along the road; it is half full; *asptaísi nenamihari*, I saw it on the way; *añptastar*, *añptastéghe*, a bag, a dish, half full; *nedañptasrañ*, I fill it halfway.

Añrasi, "in truth," etc.; *añrasakki nserdamen*, *nedañrasittñki*, in truth I would very much like that, but I cannot do it; *kekiktorgakki añrasi*, I want to obey you, etc.; *mañda pegða rsrañisi*? Haven't you spoken to him? *añrasíga pessañisi negher gherarañ ssskebisaaghinañgss pegða*, yes, I spoke to him earnestly, but in vain, so difficult is he; *añrasitasáné érokkañrera*, *nabisi kemi'kñmi*, if you cannot do what I have given you to do, warn me beforehand; *nekadasi pssihiban*, *añrasi nikksañibi nepirsitéhañisi*, I wanted to embark, but now (Lat. *sed nunc*) I change [my mind], etc.

Añremi, the continuation of an action.

Tañni éremi'rañit? Where does he continue to go? *éremiñpek*, during the summer; *éremtagsañghik*, during the passing of autumn; *éremñðedímek*, while one goes, etc.; *éremimañtsaredímek*, while one is going away; *éremikikédímek*, while one is sowing; *nederemié'ksorañmi*, I give up the ghost.

Sésdatéghe pesighire'tsi, if it is set against the other, it will split; *sétsisi sratar*, one against the other.

Añsitaisi, one upon the other; *nedañsité'tsn*, I put them one upon the other; *añsitétasane mañdahatsi pesighiréñi*, *añsitétañissar*.

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Añsitaisi, in exchange, tit for tat.

Añssisi, askew, crosswise.

Añsokké, then, afterward.

Añtarghikkñi, "at the end," finally (from the verb *añtarghikkñn*; *añtarghi'kñts*, 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); *Jesñga añtarghikkñi messriaked ssaghinésañganar*, it is Jesus who, by his sufferings, procures for us infinite blessings, in the end.

Añttari, there.

Añsañsi, on one side; *añsañsi ksti'χssañir sse*, he is mocked from one side; from the second [side], you mock him, *ketitasai'χosañn*.

Apitasi, in composition (Lat. *in compositione*), or *skitsivi*, covertly, by fraud; *Herode apitasi ghersrañ n'rsítsi sañgmañi*, Herod speaks to the three kings while disguising his feelings; *nepitasighersrañi*.

Apisi, being seated; *skañsi*, being standing; *asitegðakkañsi*, being on one's knees.

Ara', a particle of admiration (Lat. *admirationis particula*); *ara'io séritöégñssa*, God knows how — oh, how happy your adventure was (O Mary); *ara'sghik sérirtégghik*, *mañda*, there are only those who are happy; as for us, we are not.

[MS 8, 9] *Aragñsagañmsañsi*, from the other bank of the river; *agañmisi*, from the other bank; *aragðisi*, from that side, from the other side; *ñtsedé'ka nederagñssañn*, I will go to that side; *arakañsi*, from that side, or *sdékke*, with one hand, or arm, e.g., or the other (Lat. *seu*), from the one or the other, separately.

Araksé, etc., "perhaps," "no doubt"; *kia kederasé'kañisin*, it could well be you — no doubt it is you who committed this fault; *araksé nia nederasé'kañisaññeban*, you will perhaps say that it is I who committed this fault; *araksé é'to kemñksérdam?* — is it perhaps that you are angry?

araksénasa kegñs tami sañgmañisérdamags? — what then shall we sing first? *arakséna baié*, *araksé tañni añsit*, or *ésit* — he will no doubt come again, then; what does he intend to do?

Araré, a particle disapproving of something that is done, etc. (Lat. *particula improbans aliquid quod fit*).

Arenakaïsi, to the right; *païtsisi*, to the left.

Areni, or *narasisi*, without design, but ...; *areni*, or *narabisi stesni*, he does that without design; *areni nedsdai*, I visit without design, without pretending anything else; *nsigaïdamen aïrasi nepaïba^ctamen*, *areneki nepatssreks matsinisésks*, in truth I do like prayer, etc., but the demon deceives me; *areni sdamaï*, common tobacco, of the country; *kedareni asénni*, or *nsisi*, you are not a man.

Ari, *dari*, or *naïsa* is *tsi Kébékari*, it is far from here to Québec; *na^ctsi ari maïda kegsi aïsi*, from here to there, there is nothing; *Marikké^cari*, at Mary's; *kia ari*, with you; *neksdaïs kekéssuïbena kia ari*, we are well(?) with you; *matsena*, in that manner (Lat. *ad modum illius*); *ne-préa ameghen ari mék kétemaïghesesitghé*, Mary gave, offering two turtledoves, like her who is poor (Lat. *quæ sordida est*).

[MS 10, 11] *Arighési nededarokkaïin nesi^ctsi^cra*, *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, *arérdaïss taïini érighek*, *arighets*; *arihiperaïss netsr*, that is, almost as if (Lat. *ferè*) I do not lend it; people constantly make use of my canoe without saying anything to me; I do not stop them, I let them do it; *nedarehitéhsghe*, that is, *arihisi nebaïktéhsghe maïda neda^crsdaïin*; *assebaïisi*, at the very edge; *pesiktébi assebaïisi*, split that flush with the wood upon ... (*continues on next page*)

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(*continued*) ... the edge; *nedasseba^ctsn*, I put up a partition, bark of a cabin, etc.; *nedarehúmeghé*, that is, *arihisi nekikkaïimeghe*, *maïda neskestemaï is arghikkôisi*, 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? *kéggi é^cto aritebat io nhaghéna sighinamassa?* — how then could it be that you were pleased with our persons (O Jesus)?

Asitegâkkaïsi, being on one's knees; *apisi*, being seated; *skaïsi*, 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; *métnaghéghé*, those who dwell at the [far] end of the island, *éri ksnek*.

Asé^ctaïisi, in a directly opposite manner, e.g., instead of using the point of a needle I use the head end; *asé^ctaïiarenaïdsé*, to say, e.g., "*nemanôssé*" [I am hungry], he says "*kemanôssé*," etc.; *nedasé^ctaïisé*, I walk backward, retreating; *nedasé^ctaïiga*, I dance backward, etc.; *neda^csé^ctaïirokké*, I work backward, etc.; *érmaïisi*, 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, *érmaïisi nedagaïaïi*, or *nedasé^ckaïin*.

Atsitasisi, upside down; *atsitsisi*, or *épemaïsi*, at the end, e.g., of the altar, etc.; *atsisi*, or *maïsivi*, *ntseda atsivi aramâiskaïin*, they are said almost all at once, all together; *atsisi nebagasts*, I cook everything all at once; *atsisi nebagassemaï nørké*, I cook a young deer whole, all at once; *atsi^ctasivi*, upside down; *atsi^ctasi^cré*, he falls backward, head first; *dakki is dakki sa 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" — *Jacq' dakki*, "Jacques," I say, etc.; "how many of them did you kill?" Answer: "4" — *iésak*, or *naïnnsak dakki*, "5," I say, etc.

Asakaïtsi, hardly; *asakaïtsi neba*, I have hardly arrived.

Azsaktaïigo, that smacks of madness.

Asassisi, further, behind; *asassadene*, beyond, behind the mountain; *asassenaghisi*, behind the island, at the other end of the island, breadthwise.

B.

Baberôtsisi, from space to space, e.g., I rest, or I put/plant something, etc.; *baberoïtsisi nedapi*, or *nebaberstapi*; *baberoïtsisi tsekede*, this wood burns quickly, more must be added at once.

Baëmisi, or baiëmisi, or saëbi, for the superlative and comparative degree (Lat. *pro gradu superlativo et comparativo*).

Basisi, or é'saīraghisi, see é'saīraghisi; basi-namihig̃at, one sees through it transparently, etc.; basariḃadañs̃, basariḃameg̃sé, a covering, e.g., through which one can see; nebasariḃadamen, I see through it, animate: -bamañ; bimsk̃isi, crosswise, askew; nebimsk̃i'tsn, I do that crookedly, on the wrong side; nebimsk̃akesneké, I make this shoe crooked, etc.; bimsk̃i'tré ag̃iden, e.g., going straight, then all at once it goes crooked — this shape: □.

Baraghiñssi, skitsisi, a little; baraghes̃so, that is, baraghiñssi sresso, he has cut himself a little, etc.

D.

Da, indicates admiration (Lat. *indicat admirationem*); da, sderesinda, look, see how he is lying down; sde-... (continues on next page)

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(continued) ... retariḃssinda, listen, thus, e.g., how he speaks, etc., what he says; arig̃ésinda, see what face he makes; érabamimekda, thus, as one, he watches me; ariḃsdaitda, sdaitda, thus he visits, etc.; aredsnk̃étda, 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.; ssgheranné, it is actually raining, psaiñé, pemerg̃itané; neketámen, neketamené, gherenañissé, one is actually carrying the axe, e.g., peksatsi'tré sipité, etc.

Édaga, édagasé'kañisimeghé, an astonishing thing, capable of causing it.

Édari, there, here; isdari, here; édari pañibamek, where one prays.

[MS 12, 13] Édtsi, ni édtsikkimañit, that is, ni édtsi kakékimañit, that is when God, e.g., inspires him, etc.; édsdérmiaked Jesús, sderérmañi é'to angeria? — does Jesus esteem the angels as much as he esteems us?

Égañisi, only in composition (Lat. *in compositione tantum*), or pissisi; égañisimanasé'ka, it is in vain that I make use of that, mañida stañibémeg̃atsi.

Éhésokké, in turn, by turns.

Égsami, wholly, entirely; nsdég̃amimiraiḃ arenaiḃak, I give to all; nedég̃amisritsnar kégussar, I settle everything.

Éhéiasasisi, one of two, alternated by one, e.g., in counting, or in patterns, etc.; éhéiasasisi kizegakki nekakékimañik avariñsak, e.g., every other day I will teach the children; éhéiasasisi asiḃariñs̃, 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; éidasas'tar menahanisar, nañisi ketsimenahaiñ, there are two small islands on each side of a large one.

É'k̃aḃiḃi, in composition

É'ksi, signifies cessation (Lat. *cessationem significat*); nedé'k̃sitéhañisi, I cease to think; nedé'k̃sihañi, I cease to do something to him; kedé'k̃sañirer, I cease to love him; é'k̃aḃiñsidé, he ceasing to speak, etc.; é'k̃aḃiḃi, ni é'k̃aḃiñs̃s̃s̃ét, one has seen her, she is on her way; neda'k̃aḃiñs̃s̃é, I am on my way, éksañibessaiñé, etc.

Ékksné, "then," "and then" — the same also as (Lat. *idem etiam ac*) tssi, absolutely, kañig̃éga, or sesi; ékksné ketzastaiñm, does he not then have to disobey? ékksné azsgsañiganis tañini? — what folly, e.g., to speak thus; ékksné k̃aḃiñkstaërda, absolutely, fear that; ékksné peg̃asa sri bañkséhañit? — why does he always beat him? ékksné kesai, or kesi kikkañiredsak, for kikkañidsak, you always say [it], etc.

Épeg̃atsi, a particle of causality (Lat. *causalitatis particula*), "wherefore," "to such a degree that"; *pemetsinisi sdé^{ka} nederinamihai*, or *nepemetsininamihai*, I see him beside me, facing me; *pemetsinisi sdé^{ka} nederussai*, I go there, as figure A indicates: A 

Éremi, that which goes on flowing, running; *éremi é^{ka}araimit*, that which is about to give up the spirit; *éremekizégat*, today, this day that flows by.

Érsé, perhaps, almost, as it were, nearly; *érséti baié*, perhaps he will come; *érsé nséktéssin*, I nearly fell.

Éreg̃hik̃si, so much is it, etc.; *éreg̃hik̃si srenasakesissa, pi^{ta} Sang[ui]ne Marie, tébatbasa asenni areni phainem sdereghik̃si srenasakesin*, so was Holy Mary; it truly belongs to no other woman to have been so; *sdereghik-* ... (continues on next page)

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k̃di azsg̃hin sa, so mad is he; *érg̃hik̃si sésaïd̃ghé*, so wise is he; *kedereghik̃k̃di kesaaïsin*, how good you are (Lat. *quantum bonus es*); *éssema tégne ni erg̃hik̃k̃issi nsesérdamssn*, I know not the least thing of it, not even as much as that.

[MS 14, 15] Éri, in as much as; likewise, *ni éri nipeghé*, it has been a year since summer; *ni ére^{ca}sanrian ni éri psghé*, since winter; *ni eri sigraghé*, etc., *ni éri pesedéghé*, the evening before yesterday evening.

Éssa, *nia essa nesésinamen, niokke maïda nesésinamssn*, truly it is indeed for me to read; no, I cannot, *nia pe s̃d̃ba essa*, or *aiago ncsésinamen am̃tseghé kia maïda kesisinamssn*.

Ésaïrag̃hisi, or *basisi* (see *Basisi*), through a hole, penetratingly (Lat. *penetrativè*); *nedésitéhaïdamen*, or *nedésaïrag̃hitéhaïdamen*, I pass through in thought; *ési^{re} nedleritéhanssaïgan*, my thought penetrates; *és̃s̃é*, plural *és̃s̃ak*, feathers, e.g., of a mosquito, pass through, emerge, etc.

Ési, or *sési*, or *é^{ca}sena*, on every occasion, thus always the same way; *é^{ca}sena arihiné éri s̃r̃érdamani*, do for us on every occasion what you wish.

Éserisi; *kia éserisi kemaïtsé^{ca}ráhaban*, we were of the same rank, and you are — go first, etc.; *nedescrossé*, or (Lat. *seu*), *éserisi nederussé*, I go ahead of the others, I leave the rank.

É^{ca}ssema, not yet.

Énasisi, with resemblance of one thing to another; *nedenasí^{ca}tsn*, or (Lat. *seu*), *énasisi nederí^{ca}tsn*, or *netétebi^{ca}tsn*, I make, e.g., a shoe like the other, etc.; *éhénasi-s̃θaham*, the canoe, e.g., about to strike against a rock — he turns it aside with a stroke of the paddle; *érsé nek̃skaïsé ni netéhénasi-s̃θáhamen*, I nearly failed to steer clear, I right myself, I fend off, etc., with a stroke of the paddle; *nedénasi-sittamasai*, I right it, when it... (continues on next page)

... has said one word for another, or has not pronounced it correctly; *éhérasisi*, better and better; *nedéhérasí^{ca}tsn*, that is, *nederitsn*, I do it better and better, *éhérasitasaiiné neba s̃tsi s̃righek*.

Éssisi, by exchange, or *aïsitaiivi*; *éssataïtida*, let us trade; *nedéssataïsé*, I give in exchange, I trade; *nedéssataïmai*, against him; *nedéssataïtibena*, we trade with each other.

É^{ca}tassisi, *é^{ca}tassi*, every day without fail; *é^{ca}tassisina kepaïba^{ca}tam sésspaïsékki, 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 pessak*, they embark, *ps̃sgak*, they have embarked; *édamsb̃anik*, *édamsbanigak*, etc., *manssak*, *mañsségak*, *sdasé^{ca}kaïnaïga*, they make use of it (of the absent thing); *nsennaïga*, *saïga*, it is he who is not here, etc.; *taïni nedaskamsnemegar*, *nedapenimegak*, or *nepenegak*, *nesitegar*, *neretsigar*, when I was cold there, etc. [MS 16, 17]

Ga also signifies affirmation (Lat. *etiam affirmatam*); *nenasa?* — isn't that it? *niga*, yes, that's it; *asenni kisitañgussa is?* — 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; *tséksaksga ni*, give me, lend me please this knife; *tâitsga ni*, leave it there, etc.

Ghé; *Jesuseghé*, "at Jesus's" (Lat. *apud Jesum*); *Joannesghé*, at John's.

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I.

Iaha, a hortative particle (Lat. *hortativa particula*), *iaha*, *iaha* — "come, come, let's go," etc., *iésmañ*, etc., *nemañ*.

Eidasisi, in two places; *éidasaps*, there are two places of it; *éitasisi*, on one side and the other, I being in the middle, e.g.

Iri. See *Ariptsî*.

Isiganisi, or *nañsaïsi*, halved lengthwise; *ps^{ks}isi*, halved in width; *isiganisi sisibigs*, 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.

Iskâiñisi éittasisi, 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*), *ittasikat*, *niseda kisekat pézeksn kizsk*.

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 kesésandams asskamisi*, I believe that you will never be wise; *kia Jess keni^{reghé}heban k^{édasi} kighéhiéghé*, you put Jesus to death in order to give us life; *nepañba^{tam} kadási*, or *nekadasipañba^{tam}*, "I wish to pray" (Lat. *volo orare*); *nekadapsi^{pa}*, I have a desire to smoke; *kédasi mæskærdamañni nekerahamañsi*, when I am about to grow angry, I stop myself; *kekadasi mæskæremi é^{to}?* — I believe you want to be angry with me?

Ka^{ké}si, how many things; *kemírerén ka^{ké}si né^{sa}*, *aritéhañsiañné*, *amañté ka^{ké}si né^{sa} ni kesseta mi^{kâit}éhañmera!* — 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 kesañgmañiba*, 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 mirsk?* — as for that, to whom shall I give it? *kégðitsi kedasé^{kañ}?* *is kañidak*, what will you use, e.g., to do that? — that, for example.

Kañghéga, *kañghéghi*, *kañghéghé*, continually, or *nénekemañtsisi*.

Kañghima, *ni*, *kañghima ssin*, that is, *ni ssin*; *kañghima séghé sani^{ré}*.

Kanisi, or *bégðasisi*, 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*; *nekikanérdamshoban*, I expected rather that I would have had it, e.g.; *mañda tégne nederitéhañheban*, *nekikkanmeghétisi-barisi nederérdams*, etc., etc.; *kanisi*, *nederarokké*, I am ordered to do one thing; I expected to do another.

Kate^{ksnisi}, or *nekætsgheñisi*, one night; *nissgnisi*, two nights; *tssgnisi*, three, etc.

Ké, a particle signifying "from/out of" (Lat. *ex*); *kétsinisésksinnskké kétsinisékðinns*, "God from God" (Lat. *ex deo deus*); *bagadaˆsmðinnskké bagadaˆsmsinns*, "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.

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Kéhera, certainly.

Kekemitsebaisi, without removing anything; *kekisi*, casually, without removing anything, etc.; *kekarahagañsi kekisi nemshañik penak*, I eat ground-nuts without peeling them, etc.; *kekisi nedassar netsaˆpi nebik*, I bathe without removing my clothes; *nekekimekesenéˆsin*, I lie down without removing my shoes, *nekekekesenéˆsin*, *nekesekesenéˆsin*.

Kéni, in truth; *neketemañghesesi mandaki nesaaghir damrsn Jesús ðtsi*, 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 stañbédamsda*, 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 matsitéhañsiáné?* — 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.; *minagsba kessadé nereraghinagðé kuritebenatsi*, etc.

[MS 20, 21] *Kesebétaiñsi*, being warmed, warmly; *tagðatsisi*, frozen, coldly.

Kesi, a particle; *piˆta kesi*, that is, *bañmisi*; *piˆta kesi bagadasem kizðs*, it is very brilliant, etc.; *piˆta kesi mssðañregðs*, *kesermegðs*, etc., he is very lovable, etc.; whence (Lat. *unde*) *nekesiˆra*, 3rd person *kesiˆré*, I go very quickly, etc.

Kesiba, "well then," "well"; *kesibatsi kenamittsn*, well then, you will see if, e.g., the thing does not happen thus.

Késseta, how many times.

Kesspené, or *minagsi*, "once"; *sikañdaghé kañidak asenni arokkaññ*, it is [as if]

said, *kesspenétsi*, *bañktéhsrañné tâikaˆtai kepapesañkstésr*, if I beat you once, I will beat you thoroughly; *kesspene nemañ baññné*, if I were there once, etc. — said of one who does not want to go there; *kesspe-né mitsesaññi-nepapesañgðiptsi*, said, e.g., of a sick person, if I eat once, I will eat a great deal; *kesspené peksda kiˆtasade matsks étsi kekiktasañ*, if once (Lat. *semel*) you listen to the demon, you will always listen to him.

Ketsasañ, for fun, in jest, pretendedly, *ketsasañ nemðskðéérdam*.

Ketsisi nekadossemi, or *nekitðssemin*, I drink from the kettle, etc.; *ketsisi nsighibena namessak éhíhidit*, we live very close to where there is fish.

Kéttañsi,

Kétté, or *maassa*, beforehand (Lat. *in antecessum*), before, previously; *io maassa kederitsn*, do that beforehand; *kéˆtté aragsérmañ kedañsaghiriten nekstena kadási*, one thinks (e.g., of Mary) that you will someday have a considerable adventure.

Ketzasañ nesin, I say it insincerely (lit. from the tip of the lips), etc., or (Lat. *seu*), disobediently; *ketzasañ negherssi*, I do not speak frankly, etc.; hence (Lat. *hinc*) *neketrasirdam*,

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 éđtsi sderarokka*, that is what I am going to do for you, etc.; I allow you, e.g., to buy that, *mssakeki asenni miriéğats*, but do not give it to anyone; *tssisi nemireks Jesús nstañbédamsaigan ɣaĩméttsnki kégsi idaghi* — this *ki* signifies "for/because" (Lat. *illud ki significat car*), etc.

Kikatssai, or *senɣtsisi*, along the edge of the river, whether by water or by land; likewise (Lat. *item*) *kikatsisi*, against something, adjoining something;

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pəné is *kikatsisi abasik*, or *kikatsa'kəé*, 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 sdabañinar tsrebar, 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.

Kinañgsi — at least.

kinañgsa nssebigənin, at least let me shed tears, seeing, for example, Jesus on the cross.

kesikañdam arokkai, *kinañgsi si'tsi'rañané pañba'tameghé*, you do not want to work — at least attend to prayer.

kinañgvi, at least; *kinañgsba kemétsinéheban ériranasaané*, etc.

Kinavi, **kinasisi** (see *kira*, etc.) — distinctly, specially.

sañga kañkkinasérmañsi, as for that one, nothing distinct is known about him.

Kiradaïsi, see *ks'radaisi* — mixed together.

ki'tamsisi, see *ki'tamsaigan*; *ki'tamsisi nedasirighé*, I write while listening; hence *nekiktam*, I listen.

Kisi — it is done.

kisi mañtsə, he has gone away, he has left.

kekisissgnebañsinasa? have you been baptized? *kisi*, yes; see *nekisissgnebañsi*.

Kisi, see *papañmivi* — everywhere.

kisdas, he visits in all the cabins; *kistañisi*, see *sésisnivi*.

Ksarivi, *ksa'ri* — near, in composition.

nskəarirasémañ, I give him a joy like his own, etc.; *neksarinamihañ*, I see him near me.

Kəaksanmañsi, *ns'pañsi* — at a distance, so to speak (Lat. *ut ita dicatur*).

nekəaksaiñmañbi, I am seated a little way off; *nens'pəbi*, I am seated a little way off.

nekəaksaiñmañsé, I move away, etc.; *kəaksaiñmañsi nederssé*, I move away a little, see *nekəaksaiñmañsé*.

kəaksasksañsitsi sa'ari nemesairesameghé, from now until then, they will keep giving me more and more, etc.

nibañraiañmihai pəghé ɣtsi ksəksəksañsai sa ari ka'ɣañkisekat, since Christmas the days have been growing longer, etc.

kəaksasksañvi sa ari mesəiredsr 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: *kəakəasksañsi kesé*, it is narrow at one end and keeps widening — it is wide at the other.

Ks^casksa^crisi — 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); *ksasagsisi* is, see *k̄asak̄ts* is *peni*, put that back, move it back, it is too close to the fire, e.g.; *k̄asaḡabi*, move back, sit further back.

K̄asaksaī, *k̄asaksaī tépté*, see, in the imperative, *téptets* — fill all of that

k̄asaksaī psaīntar skamsnar, the vessel was entirely bare, full of grain — is now empty; *ksaksaī psaīntéts*, see *psaīnabits*, etc., that it be filled again with the same kind of grain, see *of another kind*, etc. [MS 22, 23]

K̄rbaskisi — turning around, we shall see it.

e.g. when we have rounded the point, or when we shall have turned it, etc.

Kséni — so long a time.

kséni asaīnermian, how is it that you have been so long without knowing me? *ksnisi*, during this space of time; *ni ksnisi māida sāibikssa*, he was blind during that time.

K̄érbisi — turning it toward the other side, with respect to another (Lat. *in respectu alterius*).

k̄érbisi nemireghen, this is given to me to give to another; *k̄érbisi nemirāi*, etc., I give him what was given to me for him.

Ks^cradaīsi, see *kiradaīsi*, see *kassadaīsi*, in composition, *ks^cradé* — mixed.

see *kessadaīsi*; *neks^cradénemen*, I mix this with, etc.; *kessadén^crāi sāigmāi*, the captain is mixed in among the slain.

K̄rbisi — upside down, topsy-turvy.

nek̄rba^ctsn, [continued on following page]

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[continuing *K̄rbisi*] *nek̄rba^ctsn*, I turn it upside down — e.g. the roast, I put the top on the bottom, etc.; (animate) *nek̄rbarāi*.

Ksrami — most certainly, quite truly (Lat. *perquam verissimè*).

Kstasisi — detached, askew, separated, etc.

kstāsteḡé, a river, a stream that branches off from the great one, etc.; *kstasisi t̄ai armāiragat*, the hole goes in deep underground.

K̄tsisi — trial, testing, etc.

k̄tsisi nederitsn, or *nek̄tsi^ctsn*, I try it, I test it, etc.; *neda^ck̄tsitamen*, I taste this, I sample it; (animate) *neda^ck̄tsipāi*, *neda^ck̄tsitamasāin*.

M

Maāisi — straight on, see *t̄aikamisi*.

nemāāiskámen, 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, *amāāisiteberstemen*, or *amāāisittamen*.

Maassa, see *ké^ctté* — beforehand (Lat. *in antecessum*).

Ma^cm̄irisi — *nemamirenemen aḡiden*, being on the mud, I pull it into the water for fear it will spoil on the mud.

nemamirtsn, I pull something that was against a wall — or bark of the cabin — and put it more or less in the middle; *nemamir̄ssé*, being in a grove, a place where there are trees, I go out into an open plain; *nemamir̄ssé*, the men, e.g., being assembled, I, being with them, go out to go elsewhere.

Māinda, negative particle (Lat. *particula negativa*) — no, not.

mañda nenamihañsi, I have not seen it; *nsinihsghéhebanba mañda kia*, or *égma*, I was overcome without you, or without him.

Mañmetsits, see *metsēssara* — for the last time.

Mañmañgōisi — coarsely.

nemañmañgōittsa, I do this coarsely, without finesse, etc.

Mañsi, see *mañsisi* — together; see *mañsnisi*.

nemañsnemen mitssañgan, e.g. I put it together, etc.; that is, *mañsnisi nepñnemen*.

Masisi — from afar.

masisi neghersrañ, I speak to him from afar; see *nemasighersrañ*.

Manenisi — without reflection, without mystery, all at once.

Matsena, see *tchairasi* — a particle of comparison (Lat. *comparationis particula*).

Megsdarisi — without any admixture of anything, etc.; the same as *nekōtsisi*.

ētsisi megsdarisi sēsēssi ketoañganian, so that you may have only beautiful words, without any admixture, etc.

Mesaghesidaivi, see *mémēsaghi* — having the feet, or the body, bare.

Mémekoisi, see *méméké‘sághi* — down below, in the valley.

Meseghikkōi — the same as *ahañtsi*. See.

Mesetsaīsi — whole, entire; of this one says universally (Lat. *omni dicitur*).

I cook it whole, I take it, etc.; *messisi*, see *nekikkāñisi*, see *keghisi*, all, etc.

Mesikañtsisi, *nekstena* — to which *tañini* is commonly added. [MS 24, 25]

it will be some day, it will be whenever he is able, I do not know when; *mesikañtsisi tañini sañkasin̄ra*, 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.

Me‘tanaskisi — finally.

nemétanaskisi‘tamen is, I no longer say anything about it, etc.; *métanaskisi*, finally, in completion; *nemétanaski-pañba‘tam*, I finish my prayer, etc.

Métañtsisi, see *sigasañtsisi* — willingly, with pleasure, etc.

nemetañtsisi‘pi, I eat with pleasure what is good, I seek it out, I am a glutton; *métañtsisi sigasañtsisi nekad̄ssemi*, etc.

Métsimisi, see *asskamisi* — always; *kemetsi*- [continued on following page]

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[continuing *Métsimisi*] *kemetsiminigs*, a child that always seems about to be born, and yet is never born.

Metsinaï, see *petsinaï* — in the open, uncovered.

Metsitsi — finally; *metsassara*.

mimétsiketōañganéhédiks, those who do not make an end of speaking (Lat. *qui non faciunt finem loquendi*).

Métsisi, see *métsisitsi* — too late.

métsisitsi ketañnéresi, it will be too late when you repent.

Metsisi — 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 snitzaññit, Mary, who was to give birth in a singular manner.

Mina-gsba, see *negadahari* — no matter, whatever.

mina-gsba m̃sk̃vermiáné, no matter that you are angry with me; *mmina-gsba kikaĩmiáné ési mĩksméraĩni*, *asskamisi ketsi kemĩksmer Jesús stsi*, though you quarrel with me when I warn you, I shall keep warning you, always, for the love of Jesus.

mina-gsba sarakkisi matsitéhaĩsiáné, *maĩda kepãtaĩsé̃kaĩsi*, *nabisi kerahamaĩsiáné*, whatever evil thoughts you may have at first, you do not sin, if you at once repel them and hold yourself back.

mina-gsba kegaĩ métsinaĩiné, *atsega is kemĩksmeren érg̃hikk̃si is mĩksmera*, 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-gsba aramĩkaúghé asskam̃stsi nem̃sk̃vérmek̃, no matter that I might go to greet him, he will always be angry with me. [MS 26, 27]

Mínagvi — once that is so, see *kesspenémina*, see *minasisi* — again, still.

minagvi arokkaéig̃sé mssak idamské̃k̃ nesarokké.

N

Napisi — quickly.

napisi keba, come back quickly.

Náia — particle of admiration, of surprise (Lat. *admirationis*).

Nãisi — down the river, whether by water or by land.

nenañs̃sé, I go there, whether by water or by land.

Nâighé — then, at that time.

Nãika — is it not so?

is è̃to sighimaneban nãika, that is perhaps what you would agree to, is it not — do they want to beat us?
e.g. I say to my companion, *késs̃kaĩda nãika*? let us help each other, shall we not?

Nãikaisi — in a short time.

nãikaĩssi, in a very short time; *nãigaĩdsi*, in some time, not long after; *maĩdahatsi nãigaĩdsi netse nebaĩn*, I shall not delay long in coming.

Nãikakké — in a short time.

nãikakkétsi baiésak, they will come in a short time.

Nannek̃stsi, see *-tsisi*, see *ksti anksânbékki* — at times, occasionally.

Nãitsi, in composition, denotes motion only (Lat. *tantum motum significat*).

nenaĩtsighersran, I am going to speak to him; *kenaĩtsinamihsr*, I come to see you; *snãitsipaĩbãtam*, he goes to pray.

Nãisisi — the middle, in the middle.

Narasi — *nedasé̃kkan*, it is worth nothing, but for lack of another I make use of it.

Nerasisi — frankly, freely.

narasisikeghersrer, see *kenorasighersrer*, I speak to you freely.

Naremek — up the river.

naremek neda, etc.

Nasatsisi — in passing.

nenasatsiñstsihãñk̃ tsighemak, in passing I shall pick some apples; *nenasadaĩdokkésaĩ*, I tell him about it in passing, on my way back; *nenavatsiaramĩkasaĩtsi*, I shall greet him in passing.

Nega aiaga — all the more reason.

Negañinié — it is an old custom.

negañini arenañbak, the ancients; *negañiniañsé anastats*, may the old customs be done away with.

Negadahari, see *minagsba* — 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]

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[continuing *Nega*] *nekka apits*, *atsitsi nemañ neda*, let him be there, let him stay there, I will not let him go there; *nekka ari pésstapidé*, *isba érihsk*, for if he were near, I would do this to him, etc.

Nekkañi, *nekikañsi*, see *messivi* — universally.

nékkañi-n^ctatsinnsi-ketsiniséks, God is universally almighty (Lat. *omnipotens*).

Nekutsisi — uniquely, see *megsdarisi*.

Nekutena, see *mesikañtsisi* — some days later, hereafter (Lat. *in posterum*).

Nekemi — easily.

nekemat, see *neghemat*, it is easy; *kenegmi-sinitañganak*, your easy victories.

Nénekemañtsisi, see *sañsañvi* — continuously, without a break of days, years, etc.

nénekemañtsisi, right away, continuously; *mañda nénekemañtsi-si^ctañsisi*, one must not say that straightaway, one must stop there, e.g., etc.; *nénekemañdaramstañss*, see *sañséramstañss*, the tune of this song runs straight through, etc.

Nénisisi, see *éhézokké* — *nénisisi nederitáhañsi is aritasañiné*, I am in doubt.

nénisésitébañsi *nénisésitébañdamenar nisers*, etc., I am in doubt as to which one I will do, etc.

Nepérasi — preferably, that one in particular, precisely that one.

nepéras arokkan, you work preferably — that is, you who have no habit of working, you work in order to get by, e.g., etc.; *isnasa kéggí?* *nepéras kénskérđamsan*, what then is that? it is precisely what you must not despise; *nepéras mæssañrian ézsgħia*, I who have no preferential regard for you love you; likewise (Lat. *idem*) *kéhéraga mæssañrian nedazsgħikki*; *nepéras kikkañmion nâighé tsis mæssañrera*, it is precisely me that you quarrel with, and yet I love you; *nepéras-arokket patriañs?* why does he work?

Ne^crañsisi, see *amptasisi* — that which is on this side.

Jesxs ne^crañsi arañmkik aiéssa, Jesus went to a place in the earth that is on this side of that of the damned; *nérañsi*, through the middle; *nenéras^ctsn*, I divide this [continuing at right]

nérañsi netemesañ nahams, I divide it through the middle, etc.; *nerañsi nedi^crañ*, that is, *bepassisi nedi^crañ*.

Nésañma — softly.

nesañma għerssi, speak softly, etc.; *nesañmtéhañ*, I strike him lightly.

[Page 30 of the manuscript is blank.]

Nesspi — it indicates a character/sign (Lat. *characterem indicat*).

nespisi sagherañ, it rains and hails at the same time; see *nespebéssen ssgħetañ tât siksre*. [MS 31]

Ntsasisi — *tât nedakkikkañ*, my field is in the middle, see *nansivi*.

Netsi — then, at that time.

Nitaits — *tâtsga ni*, *abasi ni*, see *abasiga-ni*, *na^csdan*.

Ni, **nikki**, **nega** — that is it, it is done, there it is, etc.

Nikkañnisi — in front, in advance.

nenikkañnssé, I walk in front.

Nenikkañinints — I sing in front, I begin first, etc.

Niaga, see *niaiaga*, see *netsi* — then, at that time.

Nibañisi — by night.

nenibañissé, 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 phâinem*, who could say among how many women Mary is to be found, etc.

Nisisi — both.

nisisi nederitsnar, I make them both.

Nsdañisi — on this side (of).

see *nevaédéremañi*, see *nénsdañieremañi*, you will not be able to do that, etc.; *nsaédéremañi*, (for *nsdañisi nederémañi*), I have unjust thoughts of him, that is, I think of him unfavorably (Lat./lit. on this side); *nensdañérsi*, I consider myself unworthy, I judge myself unfavorably; *nsdañirasérmañik*, one cannot persuade them, one persuades them only partway.

Nørmisi — blindly.

Ntami — first, in the first place.

kia ntami, begin yourself, do that first, e.g.

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P.

Pa, particle (Lat. *particula*) — *agaié*, *agaiépa sétsi*, *sé^ckenañigs*, *sé^ckénanigs pa sétsi*, 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.

nsighibena, etc.

Pañtsisi — on the left.

arenakañisi, on the right.

Paghé — *paghé arenañibes tañini?* how many men? *paghé namessisi tañini?* how many fish?

Pakañisi — a little.

Pakañtsisi, **pakatsisi** — far from us, off to one side.

amantsinésa pakatsisi ári, he went off very far from us.

Pañbébetghisi — winding, serpent-like.

pañbébetgañsdessan, a path that winds like a serpent; *sasaghisi*, straight ahead; *nesagßssé*, I go straight ahead, I cut across this winding path.

Pañgðisi — purely, without mixture.

pañgðisi sios nemitsi, or rather (Lat. *potius*) *nepañgðadamen*, I eat nothing but meat.

Pañsidañikisi — above/on top of the mountain.

Papañmisi, see *kisi* — everywhere.

Patsi, see *pissäisi* — *patsi é^cto kederémañi sa é^cto*, it is in vain that you think it is he.

patsi nepitsipñnemen, I put this in one place, thinking to put it in another; *nederérdam patsi ni pñnema*, see *pissäisi nederérdam is é^cto pñnema*.

Pegða — so then, etc.

ni peg̃a 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 sts, see *pemetsints* — put this bark, wood, [as] a cover on the plate, crosswise.

saktsisi, lengthwise; *saktsais*, etc.; *pemetsinisi*, see *pemaivi*, crosswise, I go — e.g. along a path, and I see someone going crosswise on another one; *pemetsinañtsems*, he throws himself in crosswise while another is telling a story, and takes the floor from him; see *pemetsinisi sdsañsin*.

Pemi — that is (Lat. *id est*) *arıptsi*.

pemaparıss, see *arıptaparıss*, 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; *penetsañisigs*, this child is slow to grow; *nabigs*, it grows fast; *tsrbé*, said of one who is slow to grow; *presis*, said of one who grows fast.

Pēra — please, if you would be so kind.

pera menni, please, let us go a little; *pañba'ta pera*, pray before doing this, e.g.; *mssak pera kégsi riégats*, *pera ksina tepitéhañida*, do not say anything at all to him until you have thought it over well beforehand.

Perabain — *perabaimeghe*, can one say how much, etc.?

perabain séséssinn̄is kejes̄ssissimena! can it be said how exquisite a man our dear Jesus is! (Lat. *potest-ne dici quam exquisitus homo sit Iesus noster!*)

Perana — that very particularly; the same as (Lat. *idem ac*) *pi'ta vrahami*.

sa perana vrenasakess, the others, e.g., are wise, but he is exceedingly so.

Pesagañisi — darkly, dimly.

see *peseghisi*; *pesega'tâi*, it is dark here in the house.

Pessañgsi — much, strongly.

nepessañkstéhghe, I am beaten hard.

Petaghisi — crosswise; e.g. that which crosses line *a*:

[diagram: a line labeled *a*, crossed by another line]

nepetegssé, see *nepeské*, see *nepeskesse*, I go along a path that crosses another; *nepeteghitéhañisi*, I have crooked/perverse thoughts.

Piri, pirs̄i — it indicates novelty (Lat. *novitatem indicat*).

piri maské, a new blanket; *piri sañgmañisissadin*, this new and illustrious feast.

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Pirsisi — on the edge of the path. [MS 34, 35]

pirissi nebemssé! I walk on the edge, etc.; *nepirsamadamen nhaghé*, I feel no pain at all, as if my body were that of another.

Pissöisi, see *taégañisi* — in vain; see *agañisivi*.

Pi'ta — it holds the place of a superlative (Lat. *tenet locum superlativi*).

pi'ta sañgrâi is, that is very strong.

Ps'kâié — one half, lengthwise/in width; see *temisi temi-abañin*, a half-loaf, etc.

ps'kâisi, see *ps'kâiañisi*, half in width; *isiganisi*, half in length; *ps'kâisi nedagöin*, I cover myself with half of it, widthwise; *isiganisi sisibigs*, he is paralyzed on half of his body, from the head down to the feet.

S.

Saēbi, see *baiēmisi* — much more, greatly, very strongly, etc.

Sāisi — carelessly.

saīsi pits, put that in the bag without arranging it, without tying it, simply as it is.

Saēghi^{re} — he is not girded/belted, he goes about carelessly.

see, one adds (Lat. *additur*), *ṣdassé*, e.g., etc.

Saktsisi — lengthwise, e.g. a strip of bark, of wood, as a covering, etc.

that one puts lengthwise, *saktsisi arakṣts*, see *saktsa^tts*; *pemetsinisi*, flatwise — bark, e.g. wood, as a covering, etc.; *pemetsinisi arakṣts*, see *pemetsints*.

Ssani — strictly, greatly.

ssani nenaverda kepaṛiba^ttamsaṅgan, keep your prayer strictly; *ketzastaṛisēppa ssani ṣraṛimēhṣṣ?* can one refuse one's trust to him who strictly, truly speaks of himself (Lat. *verè dicit de seipso*)?

Saṛibisi — frankly, without pretense.

maṛida nesaṛibivé, that is (Lat. *id est*) *maṛida ksīnanesisn*, or *maṛida nesaṛibigherssi*, I dissemble, I speak with pretense; I do not dissemble with him, *nesaṛibigersiaṛi*, that is, *ksina nidi^rraṛi*; *saṛibisi nemiraṛi*, when I have been given something to eat, tobacco, etc., I eat/use a little of it and give the rest to another, etc.; *saṛibṣṣé*

sdamaṅgan, it goes from hand to hand, etc.; *saṛibṣṣao mitssaṅgan*, the food passes from one to another; *saṛibisi miredin*, they give to one another hand to hand; *nesaṛibsdai*, coming, arriving from somewhere, I make a visit before entering my cabin; *nesaṛibsdai*, I visit one cabin and then another, etc.

Saṛikasi, see *arighési* — well then, I shall stay, e.g. I shall not go hunting, since I am told to remain.

Saṛikasi arapitsga nibaṛi kizṣṣ — well then, let it be, let him not look at the moon (night-sun) to cast [glances at it], e.g. glances elsewhere, etc.

sdāinek saṛikaṛikihidit, at last they arrive at the town.

Saṛiktāūsi — where it ceases to be [a river]; a river, or a stream, entering into another — the spot where it enters is called *saṛiktāūsi*, this figure (Lat. *hæc figura*):

[diagram: a small mark with a line, over a circle — a river-mouth symbol]

Saṛisaisi, see *nénekemaṛitsisi* — continuously, without a break of days or years, etc.

saṛisaisi nemaṛitsi, nothing stops me from leaving; *nesaṛisṣesse*, that is, *saṛisaisi nepemṣsse*, I go straight there, etc.; likewise *sasaghisi*, *nesasagṣṣé*, I go there without stopping anywhere, without hindrance.

Saṛitaṛisi, see *kekissaritaṛisi* — feast day.[]

Saṛisé, particle of exhortation, see the entreating particle (Lat. *precatoria*) — come now, please.

saṛisé arokkéks, come now, work; *saṛiséba ketemaṛighérmiáné*, if you would be willing, or, have pity on me; *saṛisé arérmaṛi*, *asenni é^to kenamihari*, 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.

Sasaghisi apétsnar abasiar ksa^rrivi keraṅganek — he brings the trees all whole, etc.

sasaghisi, that which goes straight, [continued on following page]

[From the French, Saint. — Editor.]

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[continuing *sasaghisi*] *tsasagṣṣṣé*, I go straight, cutting across a path that winds; *paṛibēbetghisi*, winding, etc.; *sa^rsagHITEgṣé*, a river that runs straight.

Sasisi — weary. [MS 36, 37]

nesasraskke, I am tired of working; *nesasimanessé*, tired of cutting wood.

Séessi, see *mésiassimis* — very little.

Sésébagvisi — without being girded/belted.

nesésébagssin, I take off my belt, e.g. to sleep, etc.

Sési, see *ési* — continually, ever and ever, and so always the same.

Senutsisi — near, along the bank of the river, whether by water or by land.

senutsisi araksdañin, he goes along the bank, etc.; see *kikkatsisi*.

Sésemisi — *sésemisi métsi're* is, that is entirely finished.

mañida tégné sésemisi ñrenasakess, he is very wise, he has not the least malice; *sesemivi nemssañireks*, he loves me; *sésemisi nekeneskérmeks*, he despises me, etc.

Sipisi — at last.

sipisi Jesús mssañirera, at last I now know that I love you, O Jesus; *sipisi sésañdam*, he is beginning to have understanding/reason.

Sissaisi — on one side and the other.

tañini éragñirahadit? where have they gone? *sissaisi*.

Skaisi — standing.

apisi, sitting; *asitegðakkañisi*, kneeling.

Skena — *mssak skena sani'arakits*, said of one who is in the habit of losing.

skena mañida asenni neda'samañi, I have always been in the habit of giving food, but from now on I give no more, *skena nikkðañib*; *skena gakki é'kðimsskðérda*, said of one who is in the habit of getting angry; *skena kerepi*, do it quickly, etc.; *skena nabæssé*.

Skisi — raw, being uncooked.

Sköañik — the last, see *sdéëghé*.

skðañik pemssé, *gheræss*, he walks, he speaks last.

Spetañisi — by day.

nibañisi, by night; *nedaspetéssé*, I walk by day; *nenibañisse*, by night.

T.

Tagaghisi, see *sikðisi* — up to there.

tagaghisi tamágan, the tide rises up to there; *tagaghisi sétkisia*, my land extends up to there; *spemkik sighérdañisits tagaghivi iskkik*, let there be rejoicing from heaven all the way down to earth; *tagaghikkðinañigðat ste'bérdamsañgan*, his domain extends just as far, e.g. from heaven to earth.

Tagassiøssi — a little, see *bagañøssi*, see *pakiésisisi*, *sa'kéis*.

Tagatsivi — icily, coldly.

mañida nekisimitsesi tagäatsisi, I cannot eat what is cold; *kesebétañisi*, warmly, having been reheated.

Tagivisi — both together.

tagñaëghéba, *tañ'ka nñrañibédamen*, if we could both die together (O Jesus), it would be a great advantage for me.

Tâi — it is a conjunction (Lat. *est conjunctio*).

Marie tâi Joseph, Mary and Joseph.

[Page 38 of the manuscript is blank.]

Tai^oka, tai^oka^otâi, tai^okaga^otâi — certainly, in truth, etc. [MS 39]

Tâikamisi — see *Maañisi*.

Tañina — whoever.

Tañineba — for after all, how...?

tañineba kañidak žėtsi manenisi šramsedsra? 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 šrañimėhañit tañineda sañga, after he had told him the truth about someone, it is not known what became of him.

Tañnega, see *sāta* — *sāta baañidé*, see *tañnega baañidé*, *tañini éragširañit?* *tañnega*, where has he gone? I do not know, or, how should I know?

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[continuing *Tañnega*] *neghersrañtsenasa ša?* *tañnega kia*, shall I speak to him? it is up to you to see, you will do as you wish; *tañnega mañtsiañiné, ara apiañiné*, I do not know whether I shall go or whether I shall stay; *tañnega sghik kadási sanañdamshsdidé, mšsak kia sanañdamsskan*, if those people want to act like fools, do not be one yourself; *tañnega añinerside, tañnega mañida*, perhaps he will repent, perhaps not; *tañnega éřėhetsi sigañdamsk*, perhaps they will not want it.

Tañinâighé — at all times, see *ne tañini štsi*.

Tañini — *tañini aiañian*, where are you going (Lat. *quo vadis*)? [MS 40, 41]

tañini še^oman, where do you come from (Lat. *unde venis*)? *kesaañisines tañini*, who could say how good he is (Lat. *quis dicat quam bonus sit*)? *arenaribes tañini!* oh, how many men! *késėrmereg tañini*, can it possibly be said how much we esteem you (Lat. *dici-ne potest quantum te aestimamus*)!

Tari — there.

tari sighėrdamshsdit, there, they have joy.

Tėbatbas — *tėbatbas kia kemšskėšėrmer*, you do not deserve that I be angry with you.

tėbatbasa bañrañibao, it is indeed like him to think highly of himself; *tėbatbasa šėšañdam*, one cannot hope that he will be wise; *tėbatbaš kikdari sighėrdañšš, pi^oto spemkik sighėrdañšš*, the joys of earth are well comparable to the joys of heaven; *tėbatbaš nia neni^otatsn*, it is not for me to do that.

Tėhañrasi, see *matsena* — a particle of comparison (Lat. *comparationis particula*).

Tėgnė, negative particle (Lat. *particula negativa*) — *mañida tėgnė kėgši*, nothing at all.

tėgnė pėzeksda, at least once.

Tėgnėda — that one too.

Tėkėghisi — coldly.

tekėghisi nedagšin, I am dressed for the cold; *tekėnisi*, in the frost, in the cold, to put something outside so that it freezes, etc.

Tėmesañisi — universally.

netemė^osañibi, I am universal, everywhere; *tėmesañiskšėpian*, you who are everywhere, etc.

Temisi, see *ps^okėšisi* — half in width.

temigabañin [?], a half-loaf.

Tėssenisi — lying down, sitting.

škañisahė tėssenisi, he sings lying down.

Tétebisi — equally, on an equal footing.

Tsebisi — separately; *tsatsebisi*.

Tsi — sign of the future tense (Lat. *nota futuri*).

nemaĩtsi, I am going; *nemaĩtsitsi*, I shall go.

Tzatzébisi — separately. [MS 42, 43]

Tsasisi — with loss.

nenesasipeskam, I fired and lost what I had put into the gun — I killed nothing; *nenesasiadsnar skarsnsksr*, I lost my shot while firing, I killed nothing.

Tsepisi ssgheraĩn — rain mixed with hail is falling.

Tsigaĩisi, tsigaĩsisi — reluctantly, against one's will.

tsigaĩisi maĩtsšak, they go off in spite of anyone's wishes; likewise (Lat. *etiam*), they go off against their own will, against their liking.

Tsighisi — without saying anything, in silence.

Tsi^ctamisi — joined, fitted together.

tsi^ctama^cté, that fits well together; *tsi^ctama^ctar šrir psikaskšr*, well fitted together; *netsi^ctama^ctsn*; (animate) *netsi^ctama^craĩ*.

Tsitsitaĩisi, see *tsitsitaĩ* — more and more, more strongly, more perfectly.

tsitsitaĩ kšssihšskšao, 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.

Tssaĩ — but, by the way.

Tssbatāi — yes, truly.

tssbatāi arsdāi, yes truly, he will avenge himself.

Tšši, see *vittasši* — absolutely.

tšši is kederi^ctsn, you absolutely must do that.

Tzatzébisi, tzebisi — separately.

8.

šansiaĩisi aresaĩsits — the same as (Lat. *idem ac*) *sésiĩnisi*, etc.

šakaĩisi — around, see *šéviĩnisi*.

šanaskšisi — at the tip, e.g. of a tree, or (Lat. *seu*) *šanaskšanskšk*, at the tip, at the top of a tree.

šanaskširetsi, at the tip of the finger; *šanaskšri^ctan*, at the tip of the nose; *šanaskšinim*, of the ear of corn; *šanaskšaiĩrš*, of [continued on following page]

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[continuing *šanaskšisi*] the tail; *šanaskšaiĩaimisi*, at the tip of the peninsula; *šanaskšaiĩaimék*, at the tip of the peninsula; *kšsaĩšaaĩims*, the land of the peninsula, they live there, etc.; *asighĩnaĩ kšésaĩšaaĩimék*, see *kšésaĩšéik*.

šaiĩga — he is absent, or (Lat. *vel*) dead.

šasaghésio, see *ghéio* — empty.

šasagaĩisi — emptily, in vain (Lat. *inaniter*).

šasagai-mensté, an empty sack; *sasagheiaĩisi saĩdššššššnsak sasagaĩisi gšagšaiĩéremat*, those who think themselves of consequence — you think that they will go away carrying nothing, (Lat.) *you send the rich away empty*.

sañisañghenasi — gently, at rest. [MS 44, 45]

sañisañghenasi arits, do that in peace; *nesañisañghenasi-arenañbai nikksañibi*, I now live at rest.

sañisaniñisi — round like a plate, as (Lat. *comme*) a dish, etc.

sañisaniñisi aritañiss, *sañisañghenañiss*, see *sañisikemañidañiss*; *petegñisi arikmañidañiss*, see *petegñikemañidañiss*, it must be made round, in a ball.

sañisibakki, see *aêtaghisi* — particle of gratitude (Lat. *gratitudinis particula*).

sañisibakki ketemañghérmiáné, this is a favor you would be doing me if you would have pity on me;
sañisibakki, see *aêtaghisi kisitasañiné*, if only I could finish that, or, would to God, etc.

sañsañisi — turning back another way.

sañsénemañisi — by torchlight, with a light.

asihibé sañsénemañisi, 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.

sdékka sdagñisi nsmen, I come from there.

sdassamek — on this side, see *na^csdagñisi*.

sdñi — out of the ordinary (Lat./lit. beyond the common).

sdñi-asennñts, a man out of the ordinary; *sdñiasañisi*, a child of consequence; *sañidñérsñinnsak*, 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 séminaségssag^a, *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.

sésisñisi, see *sa^ckañisi*, 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.

sisisañisi — eagerly, with haste.

nsisizarisé, I go with haste; *sisizarrañks*, 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. *hæc 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.; *sésisasañragat*, a hole wide at the start, then narrow, then wide; *sésisasikemañidañiss*, a candlestick, e.g., that must be wide, then narrow, then wide again.

«étsi — particle of cause (Lat. *causalitatis particula*) — that is why.

agaiépa «étsi, e.g. said to one who has said *agaié*, *sékénañgs «étsi*, etc. [MS 46, 47]

«ibisi, see *megsdarisi* — only.

«its — ornamental particle (Lat. *ornativa particula*).

sabasits matsinañgsessə, truly indeed, this will be filthy (e.g., (Lat.) *that which brought forth beauty*); *ne sits ésiañsa*, what then was I thinking? etc.

«itsi — together (Lat. *simul*), only in composition (Lat. *in compositione tantum*).

«ittasvi, see *tsši* — absolutely.

sittasši kərañmé, keep your word in what you tell me.

«rahami — for after all, but rather, etc.

«sskasisi — unknowingly, without being seen.

know that he has taken something, e.g.; *nsskasinamihañ*, I see him and he does not see me; *nsskasaiñbamañ*, I watch, I seek out [continued on following page]

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[continuing «sskasisi] birds without being seen, in order to shoot them, e.g. from the ground (Lat. *ex terrâ*), they being over the river.

«skañtsi — *tsʼkəiharañtsi*, he wakes him, etc.

tsʼkəiharəghi, I wake him by touching him, by shaking him, etc.; *tsksiharetsi*, he is woken by him, etc.; *təʼksirahaditsi*, he is woken by several people, etc.; *pesañgsi tsʼkəiharé*, wake him by touching him, by shaking him, etc.; one does not say (Lat. *non dicitur*) *«skañtsi tsʼkəiharé*, etc.

«ssañsi — on the edge of something.

«sségsnek, that is, *«ssaisi agsnek*, on the edge of the cache/hiding place.

«risni — that is good, many thanks.

«tseskasisi — to meet, to come to meet.

«tseskasitəirak, the birds, e.g., fly to meet me; *nətseskasinamihañ*, I see him coming to meet me, etc.

«sskebi — *«sskebi pegəa kərenasakesi*, for after all you are wise.

«sskebi kəaʼrirasémañt, *ghersrañt*, can it be said, or how [?], what new joy it causes them in their speaking of it; *«sskebi pegəa kebañšrenəi*, how much, in truth, e.g., your intelligence is worth (Lat. *ingenio vales*); *«sskebérsk pegəa*, as though they amounted to little.

«sskisi, see *ntami* — *«sskisi érenañbairidé snitzañnar*, this is her first child, it is the first time she has given birth.

that is, *minasisi*, anew; *nsnəski mirera nhaghé*, I give myself to you anew; *«sskiasañsis ghérenaəasañsit Marikkédari*, this newborn child (namely, John the Baptist) newly born is carried by Mary; *«sskiarañsis*, *ni aneghi érenañbait*.

«skitsisi — outside, on the exterior, above something.

nəskitsi-pañbaʼtam, I pray only with my lips, etc.; *«skitsimatzassévé*, he is poorly dressed on the outside; *sañšskitsi matsighéssiəgs araksé*, you have only the outward appearance of poor wretches; *nəskiʼtapi*, I am sitting on top of it.

«tsi — for the sake of. [MS 48, 49]

Jesəs «tsi nedarokké, I work for the love of Jesus.

Kikatsisi, see *senətsisi* — along the bank of the river, whether by water or by land; likewise (Lat. *item*), *kikatsisi*, against something, joining onto something.

psəné is kikatsivi abasik, or *kikatsa^ckəé*, 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.)

Assr — it signifies multiplicity (Lat. *significat multiplicitatem*).

kégəi assredək? what do they keep doing? *kégs sits assrdinésa sdâinek*? what then was done, over and over, in the town?

Da — it indicates wonder/admiration (Lat. *indicat admirationem*).

Ba — *ketemañghérmianéba*, if only you would be willing to have pity on me.

Ga — *nedarami^ckasañgatsi*, well then, I shall greet him; *égmaga*, it is the very same one.

Ghé — *Jesəsghé*, *Marikké*.

Gəé — *gəérre*, it indicates the countenance, the face.

siaghigəérre, that your face be a little more cheerful.

Kəa^cri — it indicates new joy (Lat. *novam lætitiā indicat*).

nekəa^crirasémañ, I cause him a new joy.

Mamirisi — it signifies the beginning of some action or thing (Lat. *significat initium alicujus actionis vel rei*).

mémirekizekak, from the very beginning of this day.

siakka, **sia** — 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*).

ési ssikérdaméni, *mikəitəhañmé Jesəs*, every single time you wish, remember Jesus.

Ne — it indicates habit/custom (Lat. *habitudinem indicat*).

Pétsi — it indicates the place to which [motion is directed] (Lat. *locum ad quem indicat*).

Tsi — sign of the future tense (Lat. *nota futuri*).

. — anew; *nsəski mirera nhaghé*, I who give myself to you anew.