

# 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 parallel read-friendly 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. For easier reading, searching, and typing, this secondary edition uses ordinary *u* for Rasles's ou-ligature, ordinary *n* for marked n-diaeresis, and *h* for the aspiration mark. These are presentation choices only; the canonical transcription retains the original distinctions. Latin passages are marked (*Lat.*). Bracketed numbers such as [MS 148, 149] are the page numbers of Rale's original manuscript, as noted by Pickering. Entries are ordered as printed: left column, then right column, of each facsimile page. Genuinely unreadable passages are marked [illegible] rather than reconstructed. The translation was produced with AI assistance by reading the page scans directly; it has not been reviewed by a specialist in Abenaki.

### Key to expanded abbreviations

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

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

**[ABANDONNER. — TO ABANDON.] [MS 1]**

- I abandon it, I leave it — e.g. meat, a cabin, a robe, etc. — *nenegatemen*, *sios*, *uigüam*, etc.; imperative: *negáti*; *nedáhkutsenank*, I take half of it, or a part, to carry away, leaving the rest, etc.; (inanimate) *nedakutsénemenar skamunar*; or *nenegatenan*, *nenusenank penak namessak*, etc., having carried my load I leave the rest, to come back and fetch it; (inanimate) *nenussenemenar skamunar*.
- 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, *nenegatenan names*, *sipsis*, etc.
- I abandon him to himself, I let him do as he pleases (act on his own head), etc., *netsighitauan*; (inanimate) *nenegatsihadun*.
- I abandon him, I leave him, *nenegáran* or *nenegatsiharan*; (inanimate) *nenegátemen*; imperative: *negáti*.
- I abandon my body to death, *nemétanaskérdamen* or *nemétérdamen nhaghé* or *némedérsi*; 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, *nekiséрман* *nenémann*; or *nemétereman*.
- I abandon it so as never to take it back again, *nebaghitamen*.
- I had abandoned it, but I take it back because it is fine; I accept it, etc., *nedabantsi* or *tsin*, *iu*, (animate) *nedabantsinauan*, 3. *udab.*; or: the others had abandoned it, *mituuangan* or *kikkann*. I wish him what is fine, good, etc., *nedabantsin*, 3. *udabantsinar*; *nedabantsinéna*, *ked.*, *kedabantsinan*, *udabantsinanr*; *udabantsinanr uderéрманr nikkuanbi pemanusits usanmi urigu*; *pisüiui kedabantsinan nhaghé*, *urahamitsi spemkik nurighi*.
- I abandon — a man, or a woman, with whom (him or her), etc. (Lat.), *nebaghitran*.
- I abandon him, throwing him away, *nekuansakkann*.
- I abandon my prayer, *nebaghitamen éri panbáhtamanneban*.
- I abandon him, e.g. being wounded in battle, so as not to..., etc., *nenegadazáhran*, 3. *sn*.
- I abandon my field, e.g. *nedéhkuikinamen nedakkikann*.

**[ABATTRE. — TO FELL, KNOCK DOWN.]**

- I fell a tree, with an axe (Lat.), *nekauhámen*; (animate) *nekauhan*, e.g. *angmaku*, 3. *ak*, or *nekautéhemén*.
- I let myself be cast down by slander, e.g. *nenanésanuitéha*, 3. *nané-*.

**[ABJET. — ABJECT.]**

- That is abject, contemptible, *keneskérmegüat*.
- I am abject, contemptible, *nekeneskérmegusi*.

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

- I am abstemious in eating, *netagasihppi*, 3. *tag*.
- in drinking, *netágastesemi*.
- I abstain from eating — we: *nedudauahasébena*.
- from meat, *nedudauahasé*.
- from eating anything whatsoever (Lat.), *nedéhkuihtamen*, (animate) *nedéhküipan*, etc.

**[ABRI. — SHELTER.] [MS 2, 3]**

In the shelter, *anbagaiuii*.

I am sheltered from the sun, *anbagauatek* or *angauatek nedapin*; from a tree, *angauakuók nedapin*.

— from the wind, *anbagauramuek 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.)

*Anbagaiuii*, make [?] . . . that it be put in the shelter from the wind; *anbagauanki*, make [?] that it be put in the shelter of a hillside; a little knife: *anbaguankéhpan*, there was a little knife which [?] was put in the shelter, e.g. . . . . *anbagauatéhansits*, . . . that it be put in the shelter from the sun.

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

I put it in the shelter, *nedanbagahuttun*, (animate) *huran*.

— from the sun, putting a covering, bark, so that, etc., *nedanbagauatéhemén*, 3. *ud*, (animate) *-heman*.

I put myself there (in the shelter), *nedanbagauatéhéma*, (animate) *nedanbagauatéhémauan*, I put him in the shelter as he sleeps, e.g. a sick man; a parasol, *anbagauatéigan*; his: *udanb*.

### [ABSODRE. — TO ABSOLVE.]

I absolve, I unbind, *nedanbekunué*.

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

### [ACHETER. — TO BUY.]

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

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

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

I buy, I trade, *netatanué*, 3. *at*; that (thing), *netatanuéttun*; *ketahtanmer*, I buy from you; *sghik*, *étanuéughik*; *netatanuébank*, *nemahterak*, I trade my beavers.

— from him, *netatanman*, 3. *udat*; for him, *nemanuhumuéuan*.

— for him, *netatanueué* or *nenantatanuéuan*.

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

— that from you, *kemanuhumuren* or *nedanrauanuhumanghen*; a purchase, trading, *atauéuangan*; *nemanuhumanghi*; with that, *nemanuhighéhtun*, or *netáhtauétun*, *iu etanuéhtaua*; that is what one buys it with, that, *ni manuhighéhtumek* or *etanuétumek*; *one buys it with that*, *manuhighéhtanuu*, or *atanuétanuu*; *nedanrauanuhumen*; *piuanuhadu* or *tagassanuadu*; *masâiranuadu*, *uuanmanuadu*; *kedagassanuhumen*, (animate) *nuhan*; *tanni aranuadu*? *ni étanuadik*; *tanne ua serankadin*, a *shirt*, or *ni éranuadik pezekunkeni étanuad* . . . (?) that they (?) may have the same price; (inanimate) *pezekunkeni etanuadik*.

— e.g. a slave, *nemanuhan*, *auakan*; from him, *-humauan*; I buy that from you, *kemanuhumuren*.

— with that, *nemanuhighéhtun*, (animate) *nemanuhighéhan*; you have bought it too dear, *kusanmimesâiranuhumen*, (animate) *huhan*; it sells for less, *tatangassanuadu*; how much did that sell for, *tanni edudanuadussa*? one beaver; 2 beavers, *negudunskûaîidun*, *nismuskûaîidun*; it sells (is bought), *menuhanuu*; and for much, *mesâiranuhansu*.

I buy for myself, *nenetatauéhusi*.

I buy myself something, *némanuhusi* n. *nekisanuhusi*; I trade, *netatanmesi* . . . or *nemanuhumansi*.

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

I give birth, *nunitzanni*, 3. *unitzannu* or *-nuio*.

— to a boy, or etc., *nunitzanni uskinussis* or etc.; I have borne only boys, *nuskinussuotsaua sibisi* or *nuskinussit uighiha sibisi*; I have borne only girls, *nankskuéssiutsaua* or *uighiha*; I have borne 2 children, *netakuéssiutsaua*, 3. *takuéssiutsaué*; the twins, *takuessísok*.

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

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

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

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

I give birth to him, *nenighihan*; I have just done so, *nemetsiskusi*, *nedanbimetsiskusi*; I am going to, *nenantsimetsiskusi*.

#### [ACCOMMODER. — TO FIT OUT, ADORN.]

I fit him out, it, with that, *nurihuehtun*, *nurihusi*; I adorn myself with that, *nurihusihtun*.

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

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

I fit/arrange it (this), *nurihtsn*; (animate) *nurihan*.

— in a bundle, *nsisantsi* or *negagsésantsi*; a mat, sack, etc., *nüisainemen*; likewise, a folded letter, *nsisainemen asiyigan*; having arranged it, I put it somewhere, *nüisasahtsn*.

#### [ACCOMPAGNER. — TO ACCOMPANY.]

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

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

— *neiütsésan*; 3rd person: *asit*.

#### [ACORDER. — TO GRANT.]

I grant it to him, *nurédamasan*, etc., or *nesigandamasan*.

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

#### [ACCOUPLER. — TO COUPLE, PAIR.]

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

#### [ACCOUDER. — TO LEAN ON ONE'S ELBOW.]

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

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

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

I hang it up, I hang it, *nenanbittetsn*; 3rd person: *sn*, *nenanbittran nepedinek kouksis*, e.g. I hang it on my arm, *nanbitsin*.

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

#### [ACCROUPIR. — TO SQUAT, CROUCH.]

I squat on the ground without a mat, *nemitsihkapi*; 3rd person: *ts*, *nepangsikapi*, or *nepapangsikapi*.

#### [ACCUSER. — TO ACCUSE.]

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

I accuse myself, *nepitigaresi*.

I accuse him, expose him, *nemuskenan*; do not expose me, *mssak muskenihkan*.

**[ACHETER. — TO BUY.]**

I buy. See above.

**[ACHEVER. — TO FINISH.]**

I finish something, (animate) *nekisihan*, *nekisihtsn*; 3rd person: *akis*, or *nemétanaskihtun*, (animate) *nemétanaskihan*, e.g. *puhkûanbi*.

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

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

**[ACRE. — ACRID, SHARP-TASTING.]**

Acrid, bitter, sour, *ussaghipégsat*; (animate) *psgusu*.

**[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, *nedasighiman*; 3rd person: *sdasi*.

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

I soften him, appease him, on his behalf, *nedasighihtasan*, *nedasighitasésan*; (inanimate) *nedasighisátsn*.

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

**[ADMIRER. — TO ADMIRE.]**

I admire, *ansagherdaminangsat*, (animate) *gess*; *nedansakérdam*; 3rd person: *sdan*.

— it, *nedansakghérdámen*.

— seeing it, *nedansakinamen*, or *nedansaghi*, etc.

— him, *nedansakérman*; seeing him, *nedansaghinasan*.

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

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

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

I am admired, *nedansaghérmegssi*.

I am admired and listened to, *nedansaghittanhgssi*; 3rd person: *ans*.

That is admirable, *ansakérmegûat*; he/it, *gusu*; *manrehinangûat is*, or *manrehíghen* — one has nothing at all comparable, it is so beautiful.

— to look at, *ansaghinangûat*, he/it, *guss*; *nedansaghinámen*, I see it with admiration; (animate) *nedansaghinasan*.

I make it, render it, admirable, *nedansaghihtsn*; (animate) *nedansaghihan*.

**[AJOUTER. — TO ADD.]**

I add it, I mix it, etc., *nekshradénemen*; (animate) *déman*; 3rd person: *aks*; counting gold, etc., *neksradéghimank*, e.g. *ssriank*.

[MS 10, 11] [ADOPTER. — TO ADOPT.]

I adopt him as my son, *nsnémannxann*, or *nsnitzannxann*, for a son or a daughter, understood: *nia sénémankania*; for my daughter, *nsduskann*; I have her as an adopted daughter, *nsduskésan*.

I adopt you, *nsnémannin khaghe*; for a parent, *nederangsmxann*, understood: *nia érangsmxania*; 2nd person: *ian*; 3rd person: *ant*.

[ADROIT. — SKILLFUL.]

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

[AFFAIRE. — BUSINESS, MATTER.]

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

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

That is my main business, *nemeseghikûérdâmen*, or *nemesérdâmen*; 3rd person: *ann*.

[AFFAISSE. — TO SAG, COLLAPSE.]

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

[AFFERMIR. — TO MAKE FIRM.]

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

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

[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, *kittadangan*.

[AFFLIGER. — TO AFFLICT, GRIEVE.]

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

I afflict him, or *nussikérdamihan*; 3rd person: *nssuikerdamitéhansi*, I have distressing thoughts; that afflicts me, *nsusikérdameskangoun*; my heart is afflicted, *ssikté nerésangan*; *nussighérdamihssi*, I afflict myself.

[AFFREUX. — DREADFUL.]

That is dreadful to see, *tsibaghinangûat*; he/it, *gusu*; it seems dreadful to me, *netsibaghinâmen*; (animate) *nasan*, *netsibaghimatsenasakesi*, *tsibaghitangûat*, 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, *nedaskshpema sipsak nurkak*, etc.; I am going there, *nenantsiskshpema*, or better, *nenanshkspepa*.

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

[MS 15] [AGE.]

How old are you? *kekéssigadémenasa*; 2 years, 3 years, *nenissigadémé*, *nenessigadamé*; 4 years, 9 years, *neiéssigadémé*, *nenannigadémé*; 6 years, *nekstansnekéssigadémé*, etc.; 11 years, *neksdantkao nekéssigadémé*; 20 years, *nisiniské nekéssigadémé*; she is of age, e.g. to be married, etc., *kisígs*; I am the same age as he, *netanéghirébena*, *ketan*, etc., *anéghirsk*; that one is older, *sa mesâirigadémé*; I am in the flower of my age (said of a man) (Lat.), *nenéransnbaï*; 3rd person: *nér*; I am there (said of a woman) (Lat.), *nenéranuskûai*.

**[AGRÉER. — TO APPROVE, TO LIKE.]**

I approve of it in thought, *nurérdámen*; (animate) *nurérman*; 3rd person: *ur*.

— by sight, *nsighinamen*, *-nasan*, *nurinamen*.

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

**[AIDER. — TO HELP.]**

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

—, *nedarenemassi*.

— to do something, *nedarenemásan*; "O God, come to my assistance" (Lat.), *ikanssmsi*, *-aranbami*.

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

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

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

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

**[AIGLE. — EAGLE. See ANIMALS.]**

**[AIGRE. — SOUR.]**

That is sour, *ussaghipégsat*; (animate) *psgusu*.

**[AIGU. — SHARP, POINTED.]**

That is sharp, *kesighirhs*; plural, (inanimate) *kesighiruar*; plural, (animate) *-rsak*.

**[AIGUISER. — TO SHARPEN.]**

I sharpen it, *nekittadsn*; 3rd person: *ak*; — for him, *nekittadásan*; sharpening stone, *kittatangan*.

**[AILE. — WING.]**

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

[MS 16, 17] **[AIMER. — TO LOVE.]**

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

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

I love him with affection, *nemussantzitéhanman*; (inanimate) *tehandamen*.

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

I love him attachedly [with devotion], *nekesantzín*; (inanimate) *nekessantekanhdamen*, *kikkann*, or *nekakésantkandam*; 3rd person: *kakésantkandam*, *nekesantekandamen*; *ki*, I love you attachedly; *isnasa êhto kederáhsantsinank kenitzannsanak*, is it thus, then, that you [pl.] love your children? If you were not so lovable, etc., *saédasanregssiané mdahaba kederghiksasanrerssn*, etc.

I do not love him at all, I do not find him at all to my liking, *nebégûaséreman*, or *nepirséreman*; "I love him to distraction" (Lat.), *nedatssérman*; (inanimate) *dámen*; likewise, he does good or ill to me, and I do more of the same to him, etc., *nederanbirasáman*, *séhan*.

**[AIR. — AIR (ATMOSPHERE).]**

Air (Lat. *aer*), *sékisuku*; in the air, *piuskisksé*; beyond the air, in the sky, *asassekisksé*; I catch it in the air as it passes, *nenitspetsn*; 3rd person: *sn*; (animate) *nenitsphan*, *sipsis*, e.g.; the tune of a song, *ararainmshtansu*, *ni erainmshtamek*; a beautiful tune, *urarainmshtansu*; it is different [a different tune], *pirsarainmshtansu*.

**[AIRAIN. — BRASS, RED COPPER.]**

Red copper, *ëisanhsahraks*.

**[AIS. — PLANK, BOARD.]**

A plank, *psikasks*.

**[AJUSTER. — TO FIT, ADJUST.]**

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

**[ALLER. — TO GO.]**

Let us go to his tomb, etc., *neman kederanbansibena*, or *aranbansida éresik*; *ni eribst kesérmegssitsik*, *pahtrianksékké téhanrasi metsinésa*.

I do not want to go there, *mda neman nekadasi aian*. See "I go."

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

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

Two cannot go [together] — the path is too narrow, e.g. only one can go, *mda kisinissusésn*, *neksitussann*, *neksitusséks*, etc.; *ni aranbansiks*, go one after another, □ □; e.g. *tekanbansin*, one goes one after the other, □ □ □ □; *neksnantsi éhto*, is it a long time since I went away? *kéhseta putsakansik*, *ne kéhseta aranbansin*, 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, *neksnanbéghenemen*; 3rd person: *ak*; *nesasaganbéghenemen*, *nesiptaghenemen*; *ksnanbéghénanus*, etc.

**[ALLUMETTE. — MATCH, KINDLING.]**

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

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

**[ALLUMER. — TO LIGHT, KINDLE.]**

I light a candle, *uetzahkesemen sassénemangan*; 3rd person: *stz*.

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

**[AMANDE. — ALMOND.]**

Almonds, *pagann*, *nar*.

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

**[AMASSER. — TO GATHER, AMASS.]**

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

I gather up provisions, e.g. *nemaëads*, or *dsn*, made, etc., *maëadsk*; it would be good to make some, *urighenba maëadsmeghé*.

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

I gather many things, *nemeshairihtsn kéguî*.

**[AMENER. — TO BRING.]**

I bring him from there to here, *nahxshran*, *nahksdssaran*, or *nenáhsran*; (without a personal marker) (Lat.). —, *nepédussadsn*; 3rd person: *aped*; (animate) *nepédssuaran*; 3rd person: *apé*.



— to him, *nepétasan*; 3rd person: *apét*.  
— by water, that, *nepèèsdsn*; (animate) *nepèèsran*.  
— by sail, *nepédékessi*; 3rd person: *péd*; (animate) *nepédékesseman*.  
—, *nepétsiphan*.

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

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

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

I go on an embassy, *nenandangsdam*.

[AMER. — BITTER.]

That is bitter, *ussaghipégsat*.

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

[AMEÇON — see HAMEÇON (FISHHOOK).]

Fishhook, *maghihkann*, or *tasapunigann*; I fish with a hook, *nedanmé*; 3rd person: *anmé*; *dedanbanmé*, I come; I put bait on it, *nedasanghé*; the bait, *asangan*; what bait do you use? etc., *kégsi ésanghétasan*? with a little meat, *siossis nedasanghéhtts*.

[AMORCE. — BAIT. See AMEÇON.]

[ANCIEN. — ANCIENT, OLD.]

The elders of times past, *neganni arenanbak*; an old thing, an old custom, *negannié*; if it were an old custom, *negannianisighé*.

[ÂNE. — DONKEY. See ANIMALS.]

[ANÉANTIR. — TO ANNIHILATE, UTTERLY DESTROY.]

That is annihilated, *analië*.

I annihilate his sin within him, *nedanntasan éri saaghiarasékansísa*.

I annihilate that, *nedanetsn*.

[ANGUILLE. — EEL.]

Eel, *nahaïms*, *msak*.

— salted, *nahaïms-sanranseiéigan*.

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

[ANIMAL. — ANIMAL. See ANIMALS below.]

[ANIMER. — TO ANIMATE, ENCOURAGE.]

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

— with words, *nemerkíman*.

— exhorting him, *nekakéssman*.

[MS 22, 23] [ANIMAUX. — ANIMALS.]

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

Donkey, *espannihahassis*, or *mémaganraghesessus*.

Ox, *káus*, *ssk*; *male*, *nanb*, etc.

Horse, *ahausks*, *ssak*; *male*: *nanbéssem*, etc.; the young, *nussédsk*, *nussédsksak*.

Roe deer, *norké*, *ak*; the *male*, *aianbe*; *female*: *héhrar*.

Stag, *manrus*, *suk*; *male*: *aianbé*, etc.

Lynx, *manrsem*, *msk*, or *msak*; the *male*, *nanbéssem*, *msk*; the *female*, *skséssuem*, *msk*; *aséhannedo*, *dsak*, a fierce beast, whatever it may be (Lat.).

Seal (sea-wolf), *akiks*, *ksak*; the *male*, *nanbaákiks*; the *female*, *skûaákiks*.

Fox, *kuankuses*, *sak*; *kuanksset*, fox.

A kind of lion (cougar/mountain lion), *pihtanrs*, *rsak*; *male*: *nanbéssem*; *female*: *skséssuem*.

Hare, *mattegsséssu*, *ssak*; the *male*, *nanbéssem*, etc., *pezs* .....

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

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

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

Moose, *mus*, *musuk*; *the male*, *aianbe*; *female*: *héhrar*.

Bear, *auéssus*, *susak*; the *male*, *nanüasku*; the *female*, *atsésku*.

Porcupine, *mandauessu*; the *male*, *nanbaanku*; the *female*, *atsáanku*.

Beaver, *temahküé*; *male*, *atsimesku*; *female*: *nusémeskku*; a beaver that has young in her belly, *nusémesku nusäidé*; the *male*, *nanbémeks*; *female*: *skémesku*.

Otter, *skûékiku*, *nanbékiku* — the same is likewise said [dicitur] of the marten; *kiunighé*; *pagamké*, almost like an otter, but which *maskimangusu*.

Marten, *hépanahkessu*.

Muskrat, *muskuéssu*; the muskrat, *museuéssu*, is like the beaver; † like a muskrat, *musbéssu*.

*Anikiüssess* — chipmunk.

*Nanisen*, *skusen*.

*Mihküé* — squirrel.

*Saguéssu* — a kind of ermine, or *uanbígu*.

*Préniku*, *mesániku* — these two have beautiful fur.

*Séganku* — a stinking animal.‡

*Musbéssu* — another stinking animal.

*Pékané*.

Turtle, *turebé*; its shell, *amikenaku*; turtle, *nanbékinaku*, *skûékenaku*.

*Aketsebanrassu* — snail.

*Aréskané* — large, like a dog.

Monkey, *tséhkanébes*.

*Tsanghé*, *gak* — crayfish.

*Tsegüares*, *-sak* — frog, etc.

*Sigusküé* — cricket, a small creature; lizard, *kekatanrangs*; *tranres*, *-sak* — grasshoppers; *turebé*, *-bak* — turtle.

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

*Maringuin, tséhsüé, utséué, uak* — fly.

Biting gnats (brûleaux), *pekusisak*; singular: *pekusit anmüsé tauan*.

*Pesu, érigsu, 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, *mémeransukanaiüéssu*.

Mouse, *sanbiguséssu*.

Spider, *mémessrabikké*.

*Maskeké* — toad.

*Puhkûé, kuâk* — worms that are found in meat, on provisions.

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

*utep* — the head.

*manüé* — the cheek.

*musihttan* — the muzzle.

*upíghé, gak* — flat side/flank; *muksiupíghé* — of a moose; *nurkaupíghé* — of a roe deer.

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

*uder* — the shoulder.

*uikûé* — the thigh; *uikûaiüuaku* — the meat of the thigh.

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

*sturiák, muturúak* — where the fat is.

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

*ússkunn, nar, or usskunuagur* — the hard part that somewhat resembles the pluck.

#### [OISEAUX. — BIRDS.]

Birds, *sipsak*.

*saiangan* — eagle.

*tarégan, plural nk* — crane.

*uigûérré* — swan.

*mkasés* — raven.

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

*nahame, plural mak* — turkey.

*matsiressu* — partridge.

*metéhüihré* — loon.

*pipigus* — bird of prey.

*auéhrérak* — geese [?].

*kukassu* — the cuckoo.

*séranié* — the owl.

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

*préss, préssak* — passenger pigeons.

*kuiikuimesu* — duck.

*arenteguiressu* — a duck, a kind of duck.

*karahkarahmesuu* — crow.

*ahanséssu* .....

*uagûanes* .....

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

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

*sansattasassu, tssgheresks, tssgheresksak* — starling.

*ksaissé* .....

*sansathasassu* .....

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

*sésibanregsané* .....

*séséssu* .....

*andsairé* .....

*kasks* .....

*pitampksé* .....

*amskameness* — a bird that looks at the sun.

*kaáks, or kaiaks* .....

*arentigsiresuu* .....

*ussidakss* .....

*kakesokséssu* .....

*kakesiketsihre* .....

*sisissu* .....

*meretséses* .....

*meskigandaghihre* .....

*eksadadéssu* .....

*tsiriréssu* .....

*tarégak* .....

*anbitsiraksak* .....

*sanbighiraksak* .....

*tsitsess* .....

*tseskeségûéssu* .....

*néné tassu* .....

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

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

*Mhtassak* — one tames them, they are domestic animals.

#### [ANNONCER. — TO ANNOUNCE.]

I announce publicly, *nsdksémi*; 3rd person: *sdskséms*; understood: *nia sétkûémia*; 3rd person: *sdsksémidé*.

I announce publicly, I raise the cry, *nebanbanghen*, *nebanbanghimank*, *nebanbank*, or *banbank*; imperfect: *nebanbangshsban*, *ni édutsi*, *banbanga*, *banbanganneban*; *ni éri banga ni édutsihbanga*, that is how much I can cry out, etc.

**[ANCRE. — ANCHOR.]**

Ship's anchor, *tásapenanpsküangan*; I drop [moor] it, *netsaiüpenanmpskûé*.

**[ENGRE. — INK.]**

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

**[ANGE. — ANGEL.]**

Angel, my angel, *angéri*, *ak*; *nedangérim*, *nedangérimi*.

**[ANNÉE. — YEAR.]**

Year: 1, *nekutsigaden*; 2, *nissigaden*; 3, *tsigaden*; 4, *iésigaden*; 5, *nannigaden*; 6, *negsdans késsigaden*; 11, *negsdantkao 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, *nedasighihtá*; 3rd person: *asighihtan*, *ni éri asighitania*.

I appease him with words, *nedasighiman*.

I appease him by action, *nedasighihan*.

I appease him on his behalf, *nedasighisésan*, *nedasighitasésan*; I cannot appease him on his behalf.

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

I calm myself, *nedéhksimuskérdam*, or *nedéhksinskarra*.

*Nedasighihtasan* — 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, *nenamihígssi*.

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

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

That is how the devil appears, *ni érinangssit matsinisésk*.

That appears, *namihígûat*.

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

Facsimile p. 017 · printed p. 385 · guide words APP–ARA

**[APPARTENIR. — TO BELONG.]**

That belongs to me, *nstzannemen*, (animate) *nstzannan*.

**[APPÂT. — BAIT.]**

Bait for the fish-hook, *asangan*; there is some, *asangansu*; what bait are you using? *kégsi*, *ésanghéhtasan*?

Answer: *sioosis nedasanghéhts*.

**[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, *nebanbank*, *nebanbanghén*; 3. *banbank*.

I call him from afar with a cry, *nebanbankíman*, 3. *aban*; I call him with a sign of the face, *nüikûigüanman*.

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

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

I call him N., I name him (Lat.), *nederisihran*, or *nenesedohan*; 3. *sd*.

I call you, etc., *kenesedohsren*.

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

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

**[APPÉTIT. — APPETITE.]**

I have an appetite, *nekadshppi*, 3. *kadshpps*; for that, *nekadohtamen*, (animate) *nekadohpari*, *kekadohpsr*, etc., *kekadohpi*, for me.

**[APPÉTISSE. — TO MAKE SMALLER.]**

I make that smaller, *nepisihtsn*.

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

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

— I even out the ground, etc., *netétebakkéhhémen*.

— the earth, *nurkéhíghé*, or *nskkéhhémen*.

**[APLATIR. — TO FLATTEN.]**

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

**[APPLIQUER. — TO APPLY.]**

I apply the greasy earth (clay), *nedahsshan mazarsnnes*.

**[APPORTER. — TO BRING.]**

I bring that, *nepétsn*, 3. *ap*.

— from that place, *nsdsn*.

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

I bring that for him, *nepétasan*, or *nepédussadasan*; *nepétasan sar*, I bring a deerskin for him, or *nepetasannar*; they, *nepétasanna*; 3. *ap*; *kepétasi*, you [bring it] to me; *kepétsn*, I to you.

I bring him, (animate) *nepéssan*.

**[MONTRER. — TO SHOW.]**

I show him, etc., *nesésittran*, or *nenamittran*.

**[APPRIVOISER. — TO TAME.]**

I tame, e.g. a bear, *nenegatsihan*, *aiëssus*, or *nurritassmin*, etc.; *nitassak*, one [tames] them, etc.

**[APPROCHER. — TO APPROACH.]**

Come near, *péssudussé*; 1st: *nepéssudussé*.

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

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

#### [APPUYER. — TO LEAN, PROP.]

I lean on something while walking, *nedanbadéhssi*.

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

Lean that against something, *anbadétts*; 1st: *nedanbadéttsn*.

I prop up a child, *nedanbadéhran asansis*; *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.

#### [ARAINÉE. — SPIDER.]

Spider, *némessrabíkké*.

— makes its web, *tararabíkké*; it has made it, *arabíkésa*; its web, or (Lat.) its nets, *sdarabihkangan*; *sdahrabar*, *sdarabessak*; simply (Lat.) *rhhab*.

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

#### [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, *manrandaks*; plural, *sedíak*, *manradagsk* or *manrandaksandagsk*.

Red cedar, *kuassághess*.

Oak, which bears acorns, *anaskamesi*.

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

Maple, *ssenais*.

Red spruce, *kessihusk*.

Spruce, *menshsk*.

Ash, *angmaks*, *agars*.

Beech, *satsuimisi*.

Of the elm, *anibi*.

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

Wild cherry, *siguésk*, or *messann*.

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

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

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

Red maple (plaine), *aksirémissi*.

Fir, *pupukaniks*, *ikuak*, plural *sedíak*.

A tree, on the ground, in which there is a crack that makes it appear hollow, *sihnéskat*, or *abikségghen*; a tree hollow inside, but which does not show it, *assignégghen* or (animate) *apikuégs*.

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

*Psketsanaks*, a stump.

A rotten tree, *adussaguio*, or *adussaks*.

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

*Mahrihksk*, a place where there is nothing but hardwood, that is (Lat.), where there is no fir growth.

*Aranmakisks* or *abasihks* or *kekakuihks* or *sikuakuikek*, *kéghe*, a place where there are trees, that is (Lat.), a forest.

*Néteks*, a place of hardwood; there is some, *néteguihké*, *néteguihksk* is *sighída*.

The road is full of trees, *nekusksitsaghi*.

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

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, *sanghibágat*.

— are blossoming, *ni aneghi kédasi sanghibágak*.

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

I fell a tree in order to use it, or to warm myself, *nekauihamen* or *nekautehémen*; it must be felled, *kasahansu*.

*Pskaanteksnu*, the branches, whether large or small, of a tree; *pskahakuat*, or *pskaanteksn*, it is branchy; *mesâiri*, *pskaanteksnsio*, it is very branchy.

#### [ARC. — BOW.]

Bow, *tanbi*, *ak*; mine, *nedatanbi*; its string, *nanpetann*; a headless arrow, *arus*, *sar*; with a head, *pahksé*, *kuar*; *kankskarsu*, an arrow with feathers on it, etc.; I bend (string) the bow, *nsikuankan*, 3. *asi*, *-nr*; I let fly, *nepunté*; against something, *nepemsdâmen*, (animate) *nepeman*.

#### [ARC-EN-CIEL. — RAINBOW.]

Rainbow, *managuann*, *nar*.

#### [ARGENT. — SILVER, MONEY.]

Silver (money), *manni*, *ak*; *mannié*, *mannianr*, 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, *nenessankshtan*, 3. *sn*.

I arm myself, *nesankssi*, or *nesanksbresi*.

His weapons, *snasankssanar*; mine, *nenesanksusanar*.

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

I pull a tree out of the ground, or etc., *nekétképtsn*, (animate) *nihkétkâsan*; (animate) *nekétkénan*, *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.]



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

I tear out something, wood, or etc., *nepskuatsihpsn* or *nekétkámen*, *kétkansits*, (animate) *nepskuatsiphan*, e.g. *pekuahan*.

I tear off her breasts, *neteminssanganéphan*.

I tear out his tongue, *netemirauéphan*; *kétenansu*, one tears it out, or *kétkanss*; 1st: *nekétenemen*, *nekétkamen*.

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

I pluck out the hairs of his beard, *nepskuitsaharan*.

### [ARRÊTER. — TO STOP.]

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

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

I stop, having been walking before, *netsaniganbasi* 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, *nekakérhan*.

Drink stops me, *nekesantsessémi*, 3. *kes*.

I am stopped by the cold, *neksitanuregs*, 3. *kstanureks*; *nekesanteügs*, 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, *nedasanganbasiasi*, 3. *asan*.

### [ARRIVER. — TO ARRIVE.]

I arrive by land, *neba*, 3. *baié*; by water, *nemesagahrre*; I do not arrive, *nensdahra*; I arrive, etc., *nesémihra*; I come from afar by canoe, *nepétsipié*, 3. *pét*.

We shall not arrive today, we shall stay on this side, etc., *kensdaranbena*; they will arrive here today, *isgatsinikksmbi érmekizégak*, *amessagaharedīnan*; how many canoes have arrived? *késsukamsk méssagarantsik*? how many canoes have you arrived with? *kekésuskameba* or *kekésusréba*? one, *nensgutsrebena*; 2, *neniussrébena*; in the place where I usually live; I arrive by land carrying nothing, *nepétsihra*; 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, *asakantsi nemes*, etc.

How many are you who arrive by land? *kekéssusébanasa*? 2, *nenisussébena*; 3, *neneuusébena*; 4, *niésusébena*; 5, *nenannssuébena*; 6, *neksdans nekesussébena*; 11, *neksdantkao nekessusébena*; 16, *neksdannsannkao nekes.*, etc.; 17, *tanbasannsannkao nek.*, etc.; 18, *tzanseksannkao nek.*; 19, *nurisitzannkao nek.*; 20, *nisineské nek.*; 60, *negsdantineské nek.*; 70, *tanbasantineské nek.*, etc.; we shall arrive tomorrow where we intend, *nsémiranbena*; I arrive there, *nsémihra*; 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. *manda* [not] *arâinskué*. [MS 34, 35]

### [ARRONDIR. — TO ROUND.]

I round it — a skin, or cloth, or blanket — *nesansianéghisemen*, *nsansiéghisemen*, 3. *asan*; *neransianakussemen*, a plank, etc.

### [ARROSER. — TO SPRINKLE, WATER.]

I sprinkle it, pouring, *nessgnebansadsn*, 3. *us*, or *nessgnebandámen*, (animate) *nessgnebanran*; into the whole corn, or *nebi nederisgahadsn*; (animate) *uranbuass*, *uranbuaté kesans*, etc.; that seasons the sagamité (corn porridge) well, or makes good soup.

### [ASSAISONNEMENT. — SEASONING.]

Seasoning, *pebihigann*, or *seguahígann*.

**[ASSAISONNER. — TO SEASON.]**

I season, *nedapebihé* or *nedapebihighé*; with it, (animate) *nedapebihan*, *nedapebihéhan*, 3. *sdap*, or *nedapebihighéhan*, (inanimate) *nedapebihétsn*; *pebihighé* is, seasoned with that.

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

I cook it hot without seasoning, *nepangsbihé*, 3. *pan*.

**[ASSEZ. — ENOUGH.]**

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

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, *stébaguinar sar*.

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

**[ASSEMBLER. — TO ASSEMBLE.]**

They assemble, *maiéssann*.

I assemble the men, *nemaúghimank arenanbak*.

I assemble them, *nemanséssadsnar*; they are [assembled], *kisi mansérrak*; we [assemble], *nemansétanbena*, *nesitsimaérta*.

**[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, *nedapittasan*; beside that, *nedapittamen*, or *neksanepitasan*, 3. *sd*.

I am seated at my ease, *nureképi nurkéssin*, I am lying at my ease; we are all seated on one side, *nedisiganapibena*, 3. *isiganapuak*.

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

I am seated low, *netabesabi*.

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

Now they sit down, *ni apsredin*; *sipkiskann*, 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., *nesitsihwann*, or *ra panbabihmeghi*, 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, *nsskeussi*; at some assembly, combat, mass, .....; they are assembled, *maüssak*.

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

I club him down, *nedanmasitéhan*, 3. *adan*.

**[ATTACHER. — TO TIE, ATTACH.]**

I attach myself to something, *nekiranbátsi*.

— to him, I am of his party, *nekirabatsihtasan* or *nekiranbátsi ubaghek*.

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

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

I tie up the slave (captive), *nebabédaguabihran*.

— to the post, *nedassidabihran abasik*.

I am attached to him with affection, *neméhtandérman*.

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

*Nedankékabisi*; that, *nedankékaberemen*.

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, *nekesandérdámen*, (animate) *déremán*.

I have an attachment to this land, e.g., *nekakésantekandamen iskki*; to him, *nekakésantekan*.

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

*asakantsi keramihré* or *kerams step*, his head barely holds on, etc.

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

#### [ATTAQUER. — TO ATTACK.]

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

A fort attacked, *ntansu* or *ntansué*.

We attack it, *nenitsnénasé*.

#### [ATTEINDRE. — TO REACH.]

I reach it with my hand, *nenaskannemen*, (animate) *nenaskan*, without taking it, e.g. its being in a hole, *nan*, 8. *snas*.

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

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

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

#### [ATTENDRE. — TO WAIT.]

I wait, *nedaskasanbi*.

I wait for it, *nedaskasihtsn*, (animate) *nedaskasihan*, e.g. *ketsragsr*; likewise, *panbatamsangan*, 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, *nesiuskasihan*; absolute form, *nesiuskasanbi*, I am tired, etc.

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

#### [ATTENTIF. — ATTENTIVE.] [MS 38, 39]

I am attentive, that is, I listen, *nekiktam*; imperative: *kihta*; they, *kihtamsks*.

#### [ATTIRER. — TO ATTRACT, DRAW.]

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

#### [ATTRISTER. — TO SADDEN.]

I grow sad, *nussighérdamitéhansi*, 3. *gag*, or *nussikérdam*; that saddens me, *negaghisandérdamskangsn*, 3. *aga*; *métsinéda amatséssun namitasanné*.

I sadden him, *nussikérdamihan*, 3. *us*.

#### [ATTRAIT. — ATTRACTION, CHARM.]

I find charms in that, *neméhtandérdámen*; I stay with him with attachment, *nemétandérmán*.

#### [ATTRAPER. — TO CATCH.]

I catch up with him while walking, I join him, *nedatemihkasan*, 3. *sdat*.

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

A trap, *kerahígan*, *nekerha*, I catch there [with] a running snare (slip-noose), *piann*; I make some, *nederitsnar*, etc.; they, *nak*; I make some, *nedapianiké*, or *nederihan piann*; let us make traps for the deer, *nepunanbena*, 1st: *nepuna*, imperative: *puna*; they, *punamsks*.

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

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

I have soon caught (reached) this place, I soon arrived there, *nenabtéhkamen*.

I catch him fleeing, e.g. *nedatemihkasan*; I take a marten, e.g., in the trap, *nekérhan*; being taken, *kerahsté*; it is taken, *kerahsks*; they, *kerahsgsk*; *manda* [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 *nekssuihada*, or *ds*; (animate) *nekussihharan*.

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

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

I cannot swallow it, I am too sick, *nedanrasikussihada*, *ssanmi nussagahapagsn*.

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, *nepskûadarappan*, 3. *aps*.

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

I put my mouth forward, to receive something, *nenitstamen*; the host, e.g., *nenihtshpan*, *hostisin*.

Move over to that side, seat yourselves farther along, *mantsépiks nemanari* or *nspépiks*.

Draw back this way, *sdasamépiks*.

#### [AVARE. — MISER. — See below.]

#### [AVANTAGEUX. — ADVANTAGEOUS.]

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

#### [AVENTURE. — ADVENTURE, LUCK.]

I have a good adventure (good luck), *nuririt*, 3. *uririt*; *nuriritebena*; you (pl.), *kuririteba*.

[ From the French. — Edit.]

I have a good adventure (good luck); from unlucky as I was, I have become lucky, *nedaskámesi*, 3. *skámesu*;  
I procure it for him, etc., *nuripeguatasan*; that procures me a lucky adventure, *nuripeguatangsn*; I have  
good luck, *nuririten*, or *nuririt*, imperative: *uririti*; they, *uriritsks*.

**[AVARE. — MISER.]**

I am miserly, with regard to clothes, goods, *nesahksatsessué*, 3. *sak*.

**[AVENTURE. — ADVENTURE. — See above.]**

**[AVERSION. — AVERSION.]**

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

**[AVERTIR. — TO WARN.]**

I warn him, I remind him, *nemihkûman*.

**[AVEUGLE. — BLIND.]**

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

I am blind, *nenurmessüi*, 3. *nurmessüio*; blindly, *nurmisi*; I walk blindly, *nenurmsusé*; 3. *nur*; I walk in a dark  
place, or *nepsegussé*, 3. *sseg*.

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

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,  
*nenessasannérdamen*, *kenessa*.

I debase my person, *nenessasannérman nhaghé*.

**[AUJOURD'HUI. — TODAY.] [MS 42, 43]**

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

**[AVIRON. — PADDLE, OAR.]**

Paddle — mine, yours, his, *shtahagan*, *nshtahangan*, *ks*, *st*; *nsθamen*, I paddle to turn the canoe, etc.; I make  
one, *nshtanganikké*, 3. *st*; for him, *nsthanganikkésan*; I use that, as etc., *nsθananganighéhtsn*.

**[AUMÔNE. — ALMS.]**

I ask for alms, that is, for something to eat, *nekisighé* or *nekisineskasanbüé*, or *nekisansi*; from him,  
*nenikésanman*.

**[AVOIR. — TO HAVE.]**

To have; I have that, *nutsannemen*, (animate) *nutsannan*.

I have tobacco, e.g. *sdamanmmi*, *kus*; *aäðmanmûio*.

I have provisions, *nsmitssangáni*, 3. *amit*, *nûio*.

There is water, wine, or some liquor, *taübé* or *taüté*.

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

Are there many moose? *mesairoknasa sdäinän musuk*? there are none at all, *manda sdäisnan*.

*luba arghihkûghé*, if I had some, e.g. as much as that, as large, as big as that.

*Kanketak ni éri taguanghighé*, it is 3 years ago; if there are only 2, one says, *ni éri tagsanghighé*.

**[AVOUE. — TO CONFESS, ADMIT.]**

I confess, *nenananbüé*; that, *nenananbüann*, 3. *nananbüé*.

I admit what he tells me, *nenahnanbíman*.

I admit, I say "hé" (yes), *neneskshsm*, or *neneskshsmasi*, 3. *neneskshsm*, *neneskshmebena*, *keneskshmsr*, *keneskshsmasi*, *neskshansu*, or *sranmsedansu*, or *kitansu*.

#### [AUTANT. — AS MUCH.]

Give me as much tobacco as that, *ni aksnissin sdáman 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], *nannekstansadiarskaronskr*, *ssmarkinak*, *nekstansado*, etc.

#### [AUTOMNE. — AUTUMN.]

The autumn we are now in, *tagsângs*, or *tagsangsio*, it is autumn; the next one, *tagsângghíghé*; the past one, *tagsângsé*; every autumn, *ésitégsângghíghé*; at the end of autumn, *métahkkûi*, that is, there are no more leaves; a year ago this autumn, *ni éri taguangghíghé*, *ni*.

#### [AUTOUR. — AROUND.]

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

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

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

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

#### [AUTRE. — OTHER.] [MS 44, 45]

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

I kill you, do [?] something [mistaking you] for another, *kebihthsr*, *irsé*; you [kill] me, *kebihthi*, or *kebittéhi*.

I take one cabin for another, *nebítsighé*; you take me for another, *kepítsihphi*, *kepítsinnasi* or *kepitérmi*; I take him for another, *nepítsinenasan* or *nepítsihphan*, *nepitéreman*; I [take] you, *kepítsihpher*; you take me for another, *kebéguasimi*, etc.; I take him for another, *nebéguassiman*; *kebüüθsr 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; *nepitétéhan*, 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, *nenenebanuank*, 3. (animate); 3. sub. *nenebanuankeghé*.

I yawn so much I am sleepy, *nenebanuanké*, *épeguotsi érgghikksi kadoxía*; 1st: *nénébansanka*, 3. *nenebansank*, *nenebansankeghéban nia nenebansankanneban*; *maghi nenebasanga*, *kadsxianné*, I always yawn when I am sleepy.

#### [BABILLARD. — CHATTERBOX.]

I am a chatterbox, .... 3. *nap*.

#### [BABICHE. — RAWHIDE STRAP.]

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

**[BADINER. — TO JOKE, PLAY.]**

I play, *nepahpi, sansan, nsnemihan*.

I play with him, I make him my plaything, *nepapihxañ* or *nepahpihan*; the cat, e.g., plays with the mouse, makes it its plaything, *apapihxañr*, (inanimate) *nepapihtsn*; they play continually, they act the fool, *kanghégahiank ni érahaiáhadit; kégs sétsi tarahianégs*, why are you playing the fool there, etc.

**[BAGAGE. — BAGGAGE.]**

Baggage, *matséssum, matséssuar*, or *kégsianssr*; my baggage, *nematséssumar*; I have some, *nsnatséssumi*, 3. *am, -ssms*, or *nskégui anssemi*, 3. *ak, -ssms*.

**[BAGUE. — RING.]**

Ring, *sakiritséhsñ, nar*; I have one, I put it on my finger, *nesakiritséhsi*; I take it off, *neghédenemen*; I cannot get it on, *nssihré*, or *nssté neretsi*.

**[BAIGNER. — TO BATHE.]**

I bathe, *nedakássemi*; 3. *tek*.

**[BAILLER. — See above.]**

**[BAISER. — KISS.]**

Kiss, *satzémedsangan* or *satzédsangan*; it shows, e.g., where I have kissed, *namihigsat nutsémuésangan*; I kiss it, *nutsédamen*, 3. *st; nutséman*; kiss your hand, *satséda keretsi*.

**[BALAYER. — TO SWEEP.]**

I sweep the cabin, *netsikekéhémen uigiám*; (animate) *tebansiéhxan*; I sweep with that, is *netsikéhighéhtsn*.

**[BALAI. — BROOM.]**

Broom, *tsikkéhígan*.

**[BALANCE. — SCALES.]**

Scales, *tebanbéhxigan, tebanbéhxanss, netebanbéhxamen*, (animate) *béhxan*, (inanimate).

**[BALLE. — BULLET, BALL.]**

Musket ball, *skaronsks, ksr*; large ball, *ketsisasan, nar*; small ball (shot), *tsuanesié*, plural *sianr*.

**[BALEINE. — WHALE.]**

Whale, a great fish, *pudébé, bak*.

**[BALUSTRE. — ALTAR RAIL.]**

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

**[BANC. — BENCH.] [MS 50, 51]**

Bench, *tasapsdi, ar*.

**[BANDER. — TO BIND, COVER.]**

*Nedaguaranguébi*, 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, *nedassuguébisi*; 3rd person: *ass*; or .....

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

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

**[BARBE. — BEARD.]**

Beard, *mihtsar*; I grow it myself, *nebesksitséhssi*, or *netsikitséhssi*; on him, *nebesksétséhan*; I pluck it out, *nebesksitséhares*; he has none, *mda* [*manda*] *asitsisi*; I have a beard, *nsitsi*; 3rd person, negative: *mda* [*manda*] *asitsikkué*; *ni aneghi sanghitsant mitsar*, his beard is beginning to grow; *nesanghitséhssi*, I procure some for myself; the beard-like growth on the branches of certain trees, *ahsáhkuak*.

**[BARRIQUE. — CASK.]**

Cask, *manrikkiré*, *ak*.

**BARQUE. — BOAT.**

Boat, *sanrpsérsags*.

**BARRIÈRE. — FENCE, DAM.**

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

— of a field, or of a fort, *sakanrssenahigan*; 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, *sansessak*.

**BAS. — DOWN, ON THE GROUND.**

On the ground, *mtsis*.

**[BATTRE. — TO STRIKE, TO BEAT.]**

I fight, *nemigahké*; I want to beat him, *nekadasipenaran*; I want to fight, *nekadasipenasi*.

I beat him, *nebanktéhan*; 3rd person: *abank*; or *nekistéhan*, or *nematsiransan*; 3rd person: *amat*; often, *nekanghéktéhan*; 3rd person: *akan*.

I beat him harshly, break his arm or leg, etc., *nesanghitéhan*; lightly, *nssanmtéhan*.

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

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

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

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



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

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

I beat him so as to kill him with the blows I give him, *neksaskstéhan*, or *nesésesanmtéhan*, or *nemétsimetéhan*, or *nedaskamitéhan*.

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

I fight with him, *nedaisdsanman*.

How many of you are there beating me, *kemesâirohkasiba*, *késsukasiégs*?

One fights vigorously, *pihta sangripenaredin*.

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

### **BAS. — STOCKING.**

Stocking, *kenéssn*, or *neghikenéssn*, *nar*; I put them on, *nekikenéssnhsderesi*, or *nurikenéssnhsderesin*, or *nurtsn nekenéssnar*; I take them off, *nekétsikenéssnénesi*; I make some of that, *nekikenéssnxann*; I make some of that, *nutsikenéssnxann is*.

### **BÂTARD. — BASTARD.**

Bastard, *narásasans*; you are [one], *kenarasasanssi*.

### **[BATTE-FEU. — FIRE-STRIKER.]**

Fire-striker, *sagahan*; my fire-striker, *nesahxan*; 3rd person: *ssahxanr*; the flint stone, *sagahanapesks*.

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

[Corrupted from the French word. — Editor.]

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

(continuation from previous page) *peséhémasi*; 1st: *nepeséhémasan*; he makes fire; it is [est] good, *pesâihré* or *kesipesaîré*.

### **[BAPTISER. — TO BAPTIZE.]**

I baptize, *nesugnebanrué*.

I am baptized, *nekisisugnebansi*.

I baptize him, *nesugnebanran*; I supply the ceremonies (of baptism), etc., *nepanbahtamasésan arenanbé kisisugnebansussa*, *m̐da* [*manda*, not] *panbahtamasésansissa sugnebanredé*; the ceremonies will be supplied for you, etc., *kepanbahtamasésughé éri sugnebansiasa utsi*.

### **[BÂTON. — STICK, STAFF.]**

Stick, *andabéhsn*, (pl.) *nar*; a short one, *taadahkuat*; a long one, *ksnahkkuat*; mine, *nedanbadéhsn*; *nedanbadéhssi*, I go with a stick.

### **[BATTRE. — TO BEAT. See above.]**

### **[BAVER. — TO DROOL, SLOBBER.]**

You drool, *nekebégat kedun* or *kemesâirisesege*.

### **[BEAU. — HANDSOME, BEAUTIFUL.]**

I am handsome, *nurighi*, 3. *urigu*; beauty, *urighiungan*.

I make him handsome, *nurittun* (inanimate), (animate) *nurihan*.

I find that beautiful to look at, *nurinamen*, (animate) *nurinasan*; everything I have is beautiful, *nuaursésué*, 3. *uaur*; that is beautiful to see, *uriganguat*, (animate) *gusu*; that is beautiful, good, *urighen*, *urighenur*, etc.

**[BEAUCOUP. — MUCH, MANY.] [MS 54, 55]**

Much, *pesangui*.

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

Is there much [beaucoup] meat? *mesâiret êhto sius?*

Much [beaucoup] corn, *mesâiredur skamunar*.

I have much of it, *nemessihunur*, 3. *am*; *nemisitun messisikégui*.

**[BÉGAYER. — TO STAMMER.]**

I stammer, *neghegheritanhdüé*.

**[BELLEMENT. — GENTLY, SOFTLY.]**

*menni*, *néssanma*.

**[BERCEAU. — CRADLE.]**

Of wood (a cradleboard), *tekinangan*.

**[BERCER. — TO ROCK (A CHILD).]**

I rock him, while he is bound (on the cradleboard), *nederanbéghipuran*; 3. *sd*; I rock him without his being bound, *nenénémenan*; rock him, *aranbéghipuré*.

**[BESOIN. — NEED.]**

I need that, I profit by it, *nutanbédamen*, 3. *udan*; (animate) *nutanbéman*.

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

I have forgotten the knife for making something [quelque chose], *nunitéhandamen nenetséksaks*, *nunitéhandamené nenetséksaksé* or *nunitéhansi*; I have only one of them, *nenekutsisiámen*; I need it, *nenetseksaks*; that from which one has profited, etc., *utanbédamuangan*; 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 *sékaussia*, *éskasanamégan*, etc., 3. *méghek*, I need what [que] I give or what [que] I have forgotten.

**[BÊTE. — BEAST, ANIMAL.]**

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

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

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

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

I go to fetch the beast that has been killed, *nedanmbekshshghé pirisande*, *nanrakamigsiak*.

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

The various parts of the beast. See ANIMAL.

I give him the killed beast or a part of it, *nedanbekshan*; someone (gives) me, *nedanbekshshghé sa anbekshst*.

**[BEURE (BEURRE). — BUTTER.]**

Butter, *merenakssípemi*; milk, *merenákus*.

**[BIAIS. — SLANT, BIAS.]**

Aslant, obliquely, *ansuighen*, (animate) *ansuigu*, adverb *ansuisi*.

**[BIEN. — GOOD, WELL.]**

I work well, *nurarokké*, or *nenitansarokké*, [MS 56, 57] 3. *tansarrokké*, 3. *ur*, or *nuahurarokké*, 3. *uahur*.

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

I do him good in his necessity, *nenabatsihan*, 3. *sn*; or 3. *sdar*; absolute form [absent?] *nenabatsihiiüé*, I do some, or *nenabatsihtun*.

I do you good, *kemesshren*; to him, *nemesuran*.

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

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

**[BIENTÔT. — SOON.]**

*tébné*, *tébnétsi*.

**[BIGARRER. — TO VARIEGATE, MOTTLE.]**

I variegate, put on various colors, *nederatseguanríghé*, 3. *ara*, *arahteguanrigann* or *mesairahateguanrigann*.

**[BIGLE. — SQUINT-EYED.]**

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

**[BLANC. — WHITE.]**

That is white, *uanbighen io*, *uanbighenur*, (animate) *uanbígu*.

I make it white, *nuanbíttun*, 3. *asan*, (animate) *nuanbihan*.

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

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

**[BLÂMER. — TO BLAME.]**

I blame, I disapprove, *nedannéstam*, 3. *annes*, (inanimate) *-nestamen*, (animate) *tásan*, while hearing him.

I blame that, *nedannâinamen*; (blaming it) in him when absent, *nedannainamasan* or *nematsenamasan*.

I blame him in thought, *nedannérman*, 3. *sd*;

— in words, *nedanniman*, 3. *sd*;

— while listening to him, *nedannéstasan*, 3. *sd*.

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

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

— white, *uanbighenur skamunar*, or *uanbemenar*.

— red, *meskubésuiminar*, *meskubésuar*.

— black, *tseghiminar*.

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

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

Ear of corn, *mesasku*, *kur*; *mesasku kur*, an ear of corn that is wrapped in its leaves.

Corn that comes on quickly, *nenabiminar*.

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

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

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

Small corn, *abann nar*.

Large corn, *skigsémenar* or *peksíganar*.

Leached corn (hulled with lye), *kétarahaghésiganar*, *pekuanaskesiganar*; I leach some, *pekuanaskesiganar néderihts*; make me some, *aritasi pekua*, etc.

Leaf of corn, *saesku*, *kur*.

They are braided, *aranbégnansuar*; I put it in a braid, *nederanbégníghé*, *abannskur*; one braid, *negudanbéghenansuar*, or *negudanbégbihrrar*, etc.; 2 (braids), *nissanbéghenansuar*, etc.

Sack of corn, *negutskenar*; 2 (sacks), *nisuskenar*; 3, *tsuskenar*, etc.

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

I sow it, *nedahkikké*; it sprouts, appears, *sankekihrar*.

It is tall, *spihrré*.

I hill it up (bank earth around it), *nenikakssihíghé*; *nexaksíhígann*, the hilling-up; *nexaksighé meghé*, *nexaksanuu*.

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

It is tender, *meriguéhké*, *meriguédurmenar* or *meraskur*.

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

It begins to be good, soon ripe, *banbansiguet*, *nurmapeksuéré*, it is [est] ripe.

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

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

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

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

### [BLÉ — CORN, continued.]

It dries at leisure, *kesspasantssar*.

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

The heat has spoiled it, *nande*, pl. *nandar*; the cold has spoiled them, *kauadé*, pl. *kauadenur*; 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"], *sipskanangan*; I suck it, *nedassipskané*.

I carry it to the cabin [cabane], *nemantsésaré*, *nemantsésadassi*; I bring it, whether by canoe or etc., *nenandésadassi*, 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.

*nesibiguaghipsdu*, I spread out the bark; absolute form [?] *nesibiguaghipsdíghé*.

*nesibérannkeníghé*, I spread out the corn with the hand.

*nedanguéiminé*, 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.

*uémahksânsar 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.

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

*pshkuiminkanss*, an ear that is not well filled out.

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

*nedabannké*, I boil ears of corn to make "small corn."

*sigukkénigann*, where there is a field, *miri kesigukkénígan*.

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

*netsikskenig*, *tsikenihxedín*, . . . . *sanrkann*, . . . . *kikhedín*, one sows; *arakkénihxedín*, several [pl's?] making a new field.

*dassuredín puputkahádasín*, one puts the corn into the pits.

*nepepstkabádassi* . . . .

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

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

*nemerakuakahádassi*, I cover it again [re. = recouvre].

*merakskahadassurediks*, *dhassuredín* . . . .

*maséskenígan*, one removes the weeds, *maseskenixedín*.

*nskikéhígan*, *nskkéhíhxedín*, one scratches the earth, one digs all over.

*nenskkéhighé* . . . .

*tkakuigann*, *tkakuixedín*, one hills up (banks the earth).

*nenikakuighé*, etc. . . . .

*kisi sankkéhré*, it sprouts, one sees it, *msspihré*, a little big, *spiré*.

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

*kisi aguidenur skámminar* or *kisi agúitseskaniminan*, they soak, etc.; 1st: *nedagúitseskanimíné*.

*usankshkannak udamank*, 1st: *nesankshkannak*, *udamank*, *usankshkannar éskitameghir*, also [item] *sahsasar* — 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*, *kuigúéhemsks*, shelled, etc.

*niédutsi apaskuasit*, I roast an ear; *nedapskuahsi*; for him, *nedapskuahran*; parched [groulé], pounded corn, *pesédamsn*; parched, pounded corn into which pounded blueberries are mixed, *sahtétéigan*.

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

I winnow it once parched, *nessiadimíné*.

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

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

### [BLÉ — CORN, continued.]

Parched corn, *abiminannar*; it has flowered (tasselled), *péskesu*, *ssak*; it does not flower, *m̄da* [manda, not] *péskesisi*.

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), *amitegūakûem*.

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

Do you have much [beaucoup] corn? *kemesairutsits éhto*?

Is your corn fine? *urighenur éhto kedaskamsmar*?

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

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

#### [BLESSER. — TO WOUND.]

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

I am wounded by a bullet or an arrow, *nemessdansu*, 3. *messdansu*, or *mesan*.

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

I wound him, *nussaghitéhan*, 3. *auss*, or *nussaghíhkan*.

He is wounded, *mesu*; being wounded, *méssdé*; the wounded, *messutsik*.

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

I am wounded in that way, *nemanmaa*.

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

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

Where did you wound him? *tanni értéhat*? Answer: *stepek nedertéhan*.

#### [BLUETS. — BLUEBERRIES.]

Fresh, *sahtar*, in the singular *sahté*; when they are dry, *sikisahtar*.

#### [BOIS. — WOOD.]

Wood that is not dry, *skahksr*.

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

Rotten wood, *adussaks*, or *adussagiio*; old, dead wood, *negannsaks*; forked wood, *skahangan*.

Bad twisted wood, *nikdasahkuat*.

Wood, a log for burning, *asassn*, (pl.) *nar*; it is said [dicitur] also (Lat.) of a tree that is standing but dry; *urigiak asusunak*, 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, *péshkedé*, *péhkédé*, (animate) *péskess*.

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

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

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

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

*Kedanbanessé éto*? — have you just been cutting wood?

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

*Mámanessésiéguéba ési ménsaégui sahsakésísar pétasiégûé*, *atsegaba mesairedsr nedasassnar*. (No French gloss given in the original.)

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

*Arokkûéhédits séénanbak*, when [que] the men [hommes] fell wood, etc.; 1st: *nederekûéhi*.

*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, *néteguiké*; *nétekuihksk* is *sighída*, little cabins, etc.

*Panguissenansiks*, there is nothing but [que] maple.

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

### [BOIRE. — TO DRINK.]

I want to drink, *nekadaussemi*.

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

I drink, *negadussemi*.

— with a *uragan* (dish) or a cup, a spoon, *neguanpessemudi*.

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

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

I use something [quelque chose] for drinking, *nekadussemihtsn*.

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

I drink a long time, *nesipkēssemi*, 3. *sip*.; I drink it all, *nesikahadsn*, 3. *ssi*.; I leave some of it, *nedakutsfhadsn*, 3. *sd*.; I have had enough of it, *nuémēssemi*, 3. *sé*.

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

I go to fetch (something) to drink, etc., *nedassihibé*, 3. *as*.; with that, *nedahsihibéhtsn*.

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

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

### [BOISSON. — DRINK.]

Strong drink, *ahksbi*.

### [BOÎTE. — BOX.]

*sansiantsinígan*.

### [BOITEUX. — LAME.]

I am lame, *negagasiganda*.

[Page 64 of the MS. blank.]

### [BON. — GOOD.] [MS 65]

That is good to the taste, *uripuguat*, (animate) *psgusu*.

I find it good to eat, *nuigátamen* or *nurítamen*; (animate) *nuigaphan*.

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

That is good for me, does me good, *nuriraséhkangsn*, 3. *ur*.

I am good, well-behaved (wise), *nekesaansi* or *nurenauakesi*, or *nuritéhan*.

Who can say how good [combien] he is? *kesaansines tanni*?

I find it pleasant, to my liking, *nuighinamen*, (animate) *nuighinasan*.

**[BONACE. — CALM (AT SEA). See below.]**

**[BONTÉ. — GOODNESS, KINDNESS.]**

I give him marks of my kindness, *nekesaansuihan* or *nekepansítasan*.

I treat him with kindness, *nekesaansítasan*.

**[BONACE. — CALM.]**

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

**[BONNET. — CAP.]**

*anguskuéssn*, (pl.) *nar*; mine, *nedangusku*, etc.; I make one, *nedanguskuéssnké*, 3. *ang*.

— I take it off, *neghétkuési*, 3. *ghet*; for him, *neghétkuétasan*.

— I put it on, *nedanguskuési*.

**[BONTÉ. — GOODNESS. See above.]**

**[BORD. — EDGE, BANK, SHORE.]**

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

Along the bank, whether by water or by land, *senutsisi*; along the bank, *ksarhrebégsé*.

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

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

He goes along the edge close to land, or being on land, along the water, *senutsisi araksdann*.

**[BORGNE. — ONE-EYED.]**

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

**[BOSSE. — BUMP, BURL.] See below.**

**[BOSSU. — HUNCHBACKED.]**

I am hunchbacked, *negagasipeskuana*; the hump, *pesskuann*.

**[BOSSE. — BURL.]**

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

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

I smoke (meat), *nedanmirké*, 3. *anm*.

I smoke it, *nepássemen*, 3. *apas*.; (animate) *nepassan*; smoked meat, *kespássé*, (animate) *kespassu*; smoked [boucané] fish, *kespassuak aguannak*; beaver, *sighemesks*; eels, *kespassuak*, *nahanmuak*; dried meat, *kahkéhsags*.

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

**[BOUCHE. — MOUTH.]**

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

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

I take something [quelque chose] with my mouth, *nenimadámen*, (animate) *nenimaman*; I spit out what is in it, *nepunadámen*, 3. *aps*., or *nesshkarátamen*; that is [id est] *nedáhksikeradámen*, (animate) *nesshkarahpan*; *nekssuitanganihké*, I keep my mouth (untouched) in order to take communion



[communier], e.g., by not eating, not drinking, not smoking; *messisi sdsnek tsihtamahté*, 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.*, *kebahansu*.

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

My throat is stopped up, *nepessuri*, 3. *pessurs*.

My ears are stopped up, *negaghéhpessa*, 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., *kepeskuagáihgan*; of a chest [caisse], etc., *assukuéigan*.

**[BOUCLIER. — SHIELD.]**

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

**[BOUE. — MUD.]**

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

**[BOUEUX. — MUDDY.]**

*psazeské*.

[Page 68 of the MS. blank.]

**[BOUILLON. — BROTH.] [MS 69]**

Broth of meat, *kesanbs* or *siossanbs*.

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

— of bird (fowl), *sipsanbs*, etc.; (animate) *nekesebéssan*; I reheat it, *nekesebéssemen*, 3. *ake*, or *nuskebéutsn*.

I give him broth, *nedahsianbsharan*; I drink, sip some, *nekesanbué*, 3. *kes*; *nekesanbuéhtsn*, with that I drink broth.

**[BOUILLIR. — TO BOIL.]**

I make it boil, *nusemen*, 3. *us.*, (animate) *nssan*, 3. *ssanr*.

It boils, *sdâi*, (animate) *usu*.

**[BOULANGER. — BAKER.]**

He who makes bread, *nsdabannkét* or . . . .

**[BOULE. — BALL.]**

That which is [est] round, of wood or of iron, *peteguighen*, (animate) *peteguigs*; of stone, *peteguapseké*.

**[BOURBEUX. — MIRY.]**

There is mud, *psazeské*.

**[BOURGEONS. — BUDS.]**

*sremesks*, *ksr*; the trees are budding, *sdatsnihrar abasiar*.

**[BOUT. — END.]**

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

The end, at the end, *sanaskuisi*, *sanaskuiremasksk*.

— of the tree, *sanaskuensksk*; of the canoe, *usskuanr*.

— of the finger, *sanaskuiretsi*; of the nose, *sanaskuittan*.

— of the tail, *sanaskuanrs*; of the ear of corn, *sanaskuúmin*.

I am at the end of the road, *neméhtanaskámen anudi*.

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

I cannot manage it, *nedanrasittsn*, 3. *sdan*.

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

I cannot manage to carry my bundle, *nedanrasaré*, 3. *an*.

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

[Page 70 of the MS. blank.]

### [BOUTEILLE. — BOTTLE.] [MS 71]

*potanié*. — [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, *nedáhksikie*; I put them on, *nekikinskebisi*.

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

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

### BRAIET. — BRAYING (of a donkey).

Braying, *meréghé*, or *ékutsik*; your braying, *ahéksrat*; his braying, *ahéksrsk*, *éhksrantsir*, or *ksakusksidabit*, or *-ritsir*.

— I have one, *nuréghéhem*, at least you have your braying, *kinangui sréghéhi*.

### BRANCHE. — BRANCH.

Branch, *peskahaksn*, *peskahantksnur*.

— of fir, *sedi*, *sedíak* — said also of branches in general (Lat.); I go to fetch, to look for, *nenutsihank sedíak*, or *nemannandágué*; *nedarahkasinak 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, *nenesantksnémen*.

### [BRANLER. — TO SHAKE, SWAY.]

I shake it — a tree, *nenannanghén skipsdsn*; (animate) *psran*.

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

I shake my legs, *nenénémesitéási*.

The earth shakes, *nénémképsdé ki*.

That sways (of something that is standing), *éhéganbáo*; it does not sway, *mda* [*manda*] *éhéganbasisi*.

### BRAS. — ARM.

Arm, *pedin*; right, *arenakaisi*; left, *pantsisi*; my arm, *nepedin*; right, *nedarenakaisi*; left, *nedapantsi*; I have my right arm broken, *pusketéhanss nepedin*, my right arm, *nedarenakansan*; I have my left arm broken, *nedapantsisan*; I stretch it out, *nesasaghipedinési*; 3rd person: *sasa*, *-nés*; I bend it, *nepikasipedinési*; 3rd

person: *pik.*; I shake it, *nemamantsineskáhasi*; 3rd person: *man*.

[MS 72, 73] [BRASSE. — FATHOM.]

One fathom, *nekstaniganét*, or *nekstanigáné*; 2, *nissaniganét*, or *-é*; 3, *ntsanigáné*, or *-net*; 4, *iesanigáné*, or *net*; 5, *nannanigané*; 6, *negsdans késsanigáné*; how many fathoms is your canoe? *késsabsnskantnasa ketsr*, or *késsaniganét ketsr*? It is one fathom, *negstaniganéss*; of two, *nissabsnskant*; of three, *tsabsnskant*, or *tsaniganét*, etc.

[BRAVE. — BRAVE.]

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

He is brave [enough] to beat people, but not the enemy, *arenanba sibisi kinanbaihtasé*, *asennutsa sahra mda* [*manda*] *akinanbaitasansia*; 1st person: *nekiranbaitasa*.

BRETEL. — CARRYING-STRAP.

For carrying, etc., *narápekuann*; 1st person: *nenarapahksann*.

[BRISER. — TO BREAK, SHATTER.]

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

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

[BRILLANT. — SHINING, BRILLIANT.]

*Nannanmkizekipsdé* — like a brilliant sky, etc.

BROCHE. — SPIT (for roasting).

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

I turn the spit, *nekuakuéribenemen*; 3rd person: *akua*.

[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 *kedsésetssan*; the wind makes [noise], *kedsranmpsen*; one hears a noise like walking, or scratching, *mansksuésu*; 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, *nedakskrsran*; 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 *netsákesan*; 3rd person: *pesakkésighé*; the fields are burned, *tsekedar kikkannar*, or *tsekesanssar*, one [burns them], etc., *tsekesanhsédin*, *tsekasiphedin*.

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

I have my hands burnt, *nussaghirtsékazési*; 3rd person: *uss*.

*Nuskssitsi*, fire falls on my feet, burning me; the feet, *nussaghésitékazési*; 3rd person: *ss*; the legs, *nussaghagandési*; 3rd person: *us*; a little burnt from holding them in front of the fire; the arms, *nssuaghapedinési*; the shoulder, *nussaghideremankanékazési*; the face, *nssuaghiguékazési*.

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

One cannot see at all where I was burnt, the fire does nothing to me, *netsirkazézi*, or *nepeguakazézi*, or *nepeguakazézi*, or *mda* [manda] *tsirighensinhaghé*.

*Tsirighen*, *uretsi* — 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) *pekikeus*, or *sanradé*, etc., *sipsis*, etc.

This wood does not burn for very long, it lasts a long time on the fire, *sipkakédé*; plural: *dar*; (animate) *sipkakésu*; quickly, *nabakédé*, *dar*; (animate) *nabakéss*; *urakédé*, *dar*; (animate) *urakésu*; *abémeghé kandak*, 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 kazéreman maskesé*, *sésisnikedets pekuatsemahkanrszené neba sétsi mda* [manda] *tsekedénsks panbesiguanm nankakkétsi pétsikédé sesisnisi messisi*, *nénasérdansits skstâi*.

*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, *nekiusoadsnar abasiar*, *skamsnar*.

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

## C.

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

House, *uigiäm*, *mar*; *my cabin*, *nuigiäm*, etc.

— large, *ketsiuigiäm*; small, *uigiämsis*; round, *peteguigann†* [figure].

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

[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], *negutsigak*, or *nekutsighégak*; two, *nisigak*; four, *iésigak*, etc.

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

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

I make the cabin, *nuihkké*; 3rd person: *uik*; for him, *nuikkésan*. The forked poles, *skahanganak*; the pieces of wood put on the bark [covering] to hold it in place, etc., *spahíganar*.

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

**[CABANE, continued. — CABIN, WIGWAM.]**

I am going to fetch poles for the cabin, *nemannhakûé*, or *nemannhabasié*; the poles, *abasiaksr*.

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

It is enough, it is as big as need be, *tébsghiksn uigüam*; it is quite high, *spiganns*.

I put on the barks (bark sheets), *nurigûaghenighé*, or *nederigûaghenighé*.

I fit it up, put it in order, *nurigûaghenemen uigüam*; the projecting porch, that is, a kind of wind-screen at the side of the door, *keréskan*, or, *eréskan*.

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

I take off the barks, *nepaskighéhudé*, 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, *tkâigamigat*.

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

Abandoned cabin, *utsígann*, *nar*.

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

Come, let us camp, *tsé sighida*.

We shall camp here, *iutsi msighinéna*.

I am going to camp where the moose is, or the deer, *nenantkadussa*, 3. *nant*.

We are camped together, *nsitsisighibena*.

Where had you camped, slept, *tannenasa éduküanméhédiégssa*.

N. camped there, etc., *éduskûahadissa* N.

Camping-place, that is, an abandoned cabin, *utsígann*, 1st: *nedéhkûiganné*, that is, *nekusi*.

When shall we leave this camping-place, *tsighétsenasa kedëkûigonnéna*.

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

It is 2 days since he was camped there, *nissugnagat éhto 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, *tâihshakûabsnar*.

I make some, *netâihshaksabsnhâmen*; make some (imperative), *tâihshakûabsnhamks*.

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

I make a cabin ..... *nüikkási*, or *nüikke*; likewise, an old woman who .....

A cabin that is low, in which one cannot stand upright, *tsatsíghen*, or *tabassiganns*; there is how much [i.e. that is how low], *ni tépsigannik*; it is high, *spiganns*; there is how much [i.e. that is how high], *ni éspigannik*.

They are camped in a single cabin, *spigannissga*, *nekutsighégak*.

*Kebikkanuu*, one makes the gable of the cabin. *Nekebikkann*, I make it.

*uikkansu*, it is covered, or *apahkuansu*.

*Kesihkéhansank sghik*, you will use the large barks for covering.

*Aguitsimégûé*, if you soak them in the water, etc., 1st: *nedagûitsiman*.

*Témesahhtar sigüanmar*, the fort is full of cabins; all the cabins that can be in it are there.

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

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

A cabin, little shed for the firewood, *tshsann*, 1st: *nedatshsann*, 3. *sdatshsann*.

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, *tasanakûigan*, or *sabksangan*, *nedasabahksann* .....

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* .....

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

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

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

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

A cache in a tree, *tasanakhsígan*.

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

I have just taken it up, *nedanbanasabaksé*.

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

I put something in it in order to, etc., eat it when, etc., *nedasabahksann*, 3. *sd*.

I set a mark so as to make it known to me again, *nekikinshrásin*.

I take one cache for another, *nepitsipekahags*.

My cache has been visited, something has been taken from it, *stenansusa*; 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., *nedahsabahksann*, *nedahsabahksannébanir*, etc. *asabahkûésaanik arenanbak tirsaxíganar*, etc.

#### [CACHER. — TO HIDE.]

I hide myself from him, *nekûansimshtasan*; *kaksânsimshtasi*, you hide yourself from me.

I hide myself, *nekanresi*, 3. *kan*; one hides, *kandansadin*.

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

I hide it from him, I do not want him to see it, *nekandasan*, 3. *akan*.

I hide it from him, put it somewhere where he cannot find it, *nekan stasan*.

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

I hide that, *nekandsn*, 3. *ak*, (animate) *nekanran*.

I hide from him, take away something that displeases me, or *nussighiraséman*; *nemaanihan*, 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, *nemanihks*.

#### [CACHETTE. — HIDING; SECRETLY.]

In secret, by stealth, *kimisi*.

**[CADET. — YOUNGER BROTHER, YOUNGEST.]**

My younger brother (cadet), *nehohkkanis*, 3. *sdokkanar*.

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

**[CADRAN. — DIAL, CLOCK.]**

CADRAN, *tebaikizssangan*, or *kisüssi tebasksdígan*.

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

**[CAISSE. — BOX, CHEST.] [MS 82, 83]**

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

I bring it, *nepéssan*.

**[CAJEUX. — RAFT.]**

Raft, *sanur*; I make one, *nedasanurké*.

I cross the river on a raft, *nedahsanurham*.

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

**[CALME. — CALM.]**

It is calm on the river, *auiben*.

**[CALOMNIER. — TO SLANDER.]**

I slander, *nepissankskighémi*; him, *nepissankskiman*.

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

I let myself be slandered, I do not say no to him [?], *nedarhimeks*, or, *manda* [manda, no] *nenesksteman* or *nésksmansi*, *nedarhiman*, or, *manda* [manda, no] *nesksmigüi*.

**[CALUMET. — CALUMET, PIPE.]**

CALUMET, *sdamangan*; mine is beautiful, *urigs nsdamangan*; it holds a lot (is capable), etc. *peskanss*; it holds little, *manéss*; its stem (stick), or *sdamanganakûem*; I load it, I put tobacco in it, *nepitsetené*; for him, *nebitsenésan*; load it for me, *bitsenési*; I empty it, draw out what is in it, *neghétsiketséhan*; I smoke all [tout] that is [est] in it, *nesikabaran*; I smoke, *nebeskurépa*, that is, make the smoke come out; I make the smoke come out through the nose, also (Lat.), I swallow it, *nedahsâhara*.

Fill my calumet for me, *negsdesenéhi*, *sasan*, *sathssemasi*.

I fill it for you, *kenegsdasenéhsr*; I light the calumet, *netsakesan*; for him, *netsakesanmasannar*; for you, *ketsakesemsren*; I smoke (take tobacco), *nudama*, 3. *sdamé*.

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

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

**[CALUMET, continued. — CALUMET, PIPE.]**

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

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

One pipeful, that is, one filling of the calumet, *nekutsenagat*; 2, *nisussenágat*; 3, *tssussenágat*; 4, *iéussenágat*; 5, *nannuussenágat*; 6, *negûdans kéhsussenágat*, etc.; I take only one puff of the calumet, *nepeskûáma* or *nepesksréhpa*, or *pézeksdá nepeskûáma*; I hold it with my teeth, *nekeráman*; *nedasétanrátamen*, I make my



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

**[CAILLOU. — PEBBLE, FLINT.]**

CAILLOU (pebble), *nimangan*, *nar*.

**[CAMARADE. — COMRADE.]**

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

**[CANOT. — CANOE.]**

Canoe, *agûiden*, *nur*; my canoe, *nedagûiden*, or *netur*.

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

Roots for the canoe (sewing-roots), *sadabak*; bark, *masusîgûé*, *gûar*.

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

I make one, *nedattûri*.

I make one better than you, *nia urahami nenihtanshuri*.

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

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

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

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

The end, *usksanr*; the lengthwise seam, *pepahadangan*.

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

I have one, *nudûri*, 3. *sdûri*; there is a canoe, *negutsragat*; 2, *nissuragátsr*; 5, *nannuragatsr*, etc. [MS 84, 85]

It is overloaded, *kedahan*.

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

We load too much on the front, *kedatsitaûkûékanmanbena*; too much on the back, *kegheratsiékanmanbena*.

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

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

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

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

I drive it in, *nedakûri*.

I am in front, *nenikannké*; be there (in front), *nikannké*.

I steer at the stern, *nutsitsiké*; steer, *utsitsiké*.

It leaks (makes water), *ssebâi*; I throw the water out of it, *nedahxîghe*, or *nedakhîghé*; throw it out, *kahighé*.

*Nessinebéhxámen*, 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), *nekipussadsn*, or *nekipenigahadsn* or *nighépesn*, or *neksansenigahadsn*.

Canoe carried away, *manihtan*, plural *manitanur*; by the wind, *manerampsené*; by the ice, *maneregûé*.

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

I turn in a canoe, *neguskansé*.

I hide it, *nekundsn agûiden*.

I unload it, *nekipésadási*.

Take something out, it is [est] overloaded, *utsigabannemsks kégussar*, 1st: *nutsigabannemen*.



I drag it in the river, *nederanssgads*, or *dsn*.

I carry it by myself alone or with another, *nsníghé* or *neghipenigahadsn*.

I take it by the end, *nesaghesksanrénemen*.

I set it down on the ground, *nepunheníghé*.

The canoe is aground, *kerikassen agüiden*.

I set it on the ground on its bottom, that is, mouth upward, *nedénatsihntsn*; mouth downward, *agüiden nedapeméhtun*. [MS 86, 87]

I put gum (pitch) on it, *nepekské*; on the inside, *nedaranmikûakíghé*.

The canoe is broken, *temihrré agüiden*.

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

### [CANOT, continued. — CANOE.]

I draw it out of the water without carrying it on my shoulders, *nenandagahandanisihtsn*.

I unload the canoe, *negapannemen*, 3. *ag. tsepûsé*, he goes by canoe, he uses one canoe, does not embark in another, etc.

I catch up with him by canoe, *nenusuhûsi*.

I meet him by canoe, *nsnaskshûsi*.

I go to fetch (him) by canoe, also (Lat.) by land, *neksirauuésé*, 3. *kûi*.

Steer out into open water, *muuk ariranda*, or *msukkik*.

Pull to that side, steer the canoe so as to go to that side, *sdékka arskûanráhads*.

Which way are you pulling? etc. *tandékka érskûanrahádasan*? 1st: *nedersksanrahadsn*; *pisandûétsik* they say (Lat.), *sdékka arokkûéhi*.

I carry it to the beach, *nedébésadahsi*; from the beach I put it into the canoe, *nematanbésadahsi nursragutahsi*.

I put it into the canoe, *neteptsn*.

Carry that to the beach, *matanbésadahio*, 1st: *nematanhésadsn*, plural *-duku*.

*Nedakstihem*, I go along by the pole, or *nedahksté*.

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

Let us go ashore, *nandagaranda*; 1st: *nenandagahra*.

I go by canoe with the wind ahead, *nedapetsigûéhem*; wind from the side, *pemetsinerampsen*; wind astern, *nuréri*; 3, *uréri*; with the ebbing tide, *nuriaregu*; against the tide, *nedapetsitssané* or *nenikannké*.

I pole in a canoe, *nedakuté*; pole, *aksté kibanmkûésn*.

The pole that one uses, *kibanmkûésn*.

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

How much [combien] room is there in your canoe? *késsiutsibissnasa ketsr*?

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

The canoe is broken, *taraktéssen*.

The sail of the canoe, *tsibéghihígan*.

I go under sail, *nesibéghihíma*.

I hoist it (the sail), *nenimékhhighé*; hoist it, *nimékhikíghé*, or *nimékhamanda*.

I lower it, *neneséghihadihghé*; imperative: *neséghihadanda*.

I put it (the sail) on, *nesibégihighé*; I take it off, *neneségihadsn*.

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

**[CAP. — CAPE, HEADLAND.] [MS 88, 89]**

Cape of land, *kssansanankké*.

Cape in a lake, *kûésansanangamék*.

Cape in a river, *kûésansananmék*; *ssansananmé*, the river that turns aside from the cape.

**[CAPITAINE. — CAPTAIN, CHIEF.]**

CAPITAINE, *sangman*, *nk*; my, *nesangman*; our [notre], *nesangmanmma*.

— I am one, *nesangmani*.

— I make him one, I name him for captain [pour capitaine], *nesangmansisihran*.

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

War captain — I am one, *nemaansé*, or one says [dicitur] *sangmansixesu*; he makes himself one, better (Lat.), *sangmansérmess*.

**[CAPOT. — HOODED COAT, CAPOTE.]**

CAPOT, *pskûanasse*; I have one, *nedapskûanessé*.

**[SALUER. — TO GREET, SALUTE.]**

I greet him, *nedaramihkasan*; (inanimate) *nedaramihkamen*.

**[CARPE. — CARP.]**

CARPE, *kihkanmkûé*, *ksâr*.

**[CARQUOIS. — QUIVER.]**

CARQUOIS, *pihdarann*, *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, *nepusksnemen*; (animate) *nepuskssan*, *nepuskstêhemen* or *nepuskskamen*, *kasan*, I break it, shatter it, walking on it.

— wood, etc., with the feet, likewise (Lat.) with the hand, *nepuskskamen*, (animate) *nepuskukauan*, *pekskansu*.

— with the teeth, *nepsgûadâmen*, (animate) *nepuskûaman*.

— with an instrument, *nepuskssemen*.

I broke my arm in falling [tombant], *nepuskuipetinêhtessin*, 3. *pus*.

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

**[CASSER, continued. — TO BREAK.]**

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

I break his fingers, *nepuskûiritséhan*;

— his jaw, *nepusksanbikannêttéhan*.

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

I teach the catechism to the children, *nekakékimank asansihsak*; why [pourquoi] did you not come? *kégs utsi manda* [manda, not] *sitsiransassa kékékimeghé?*

### [CASTOR. — BEAVER.]

Living beaver, *temahkûé*, *ksak*; small one, *temahkûésis*, or *snitzannesis*.

— small one, *piaséssis*.

Bundle (pack) of beaver, *negstkébisuak*.

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

Beaver without the head, *temîgûé*.

Beaver tooth, *sipit*; *temahksananpitar*.

Tail, *ssegsné*; he slaps with his tail, *mététebskhî* *temahkûé*, or *édarebéktéssit ssegsne*.

*Musks*, 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], *sdahkann*, where he dwells [demeure].

I break it (the lodge) open, *nensktéhemén*, or *neseguskitéhémen*, or *neseguskitéhémen*.

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

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

Beaver trap, *kerahigan* *temahkséigan*.

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

Beaver skin, *matahrré*, *rak*.

*Kemésks*, a large beaver, that is, the skin; *kemeskûésé baremesks*, of the 2nd rank in size [grandeur]; *baremeskûésé piase*, of the 3rd; *snitzannesis* of the 4th; beaver kidneys (castoreum glands), *asisenank*.

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

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

I am coming back from it, *nedanbadiéri*, 3. *aban*.

### [CAVE. — CELLAR.]

— I dig, I make one, *nûanrké*.

### [CAVERNE. — CAVERN.]

CAVERNE, a hollow in rock, *aranmapesks*; cavern in the earth, *pekûahkamiks*.

### [CAUSE. — CAUSE.] [MS 92, 93]

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

*Nemessran*, 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.), *nemesuran*; of evil (Lat.), *nemesihan*, or *nedasihan*.

I cause that to you, *kemesihshren*.

I cause it to myself, *nemesihssi*.

I am the cause of that, *nepegûatsn*.

I cause that to him, *nepegûatasan*.

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

I do good out of the respect that I have for [pour] your father, *kemessitéhandamuren kemihutangus*.

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

On account of what do you believe (it)? *kègs sétsi uranmpsedáman*?

**[CENDRE. — ASHES.]**

CENDRE, *pekks*.

The day of ashes (Ash Wednesday), *panbahtami pekkûdin*.

*Niksânbi epeksahsdimek messisi peksraghinangsnet*.

I receive some (ashes), *nepanbahtamipekûhshghé, ni sétsi panbahtami pekshsraghinangs*.

I cook in the ashes, *nedatsitegûadabann* or *nedabann*.

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

**[CEINDRE. — TO GIRD.]**

I gird myself, *nepeteguâbîsi*; him, *-biran*; I take it off, *nedanpkûîaresi*.

**[CEINTURE. — BELT, GIRDLE.]**

CEINTURE, *pedeguâbissn*; of porcupine (quills), *kansianbi-pedeguâbissn*; have you no belt? *mandanasa*

[*mandanasa*] *kspeteguâbîsûni*? I put between my belt and my robe a hatchet, tobacco pouch, etc., *nedé dabanhakssin*.

**[CEMETIÈRE. — CEMETERY.]**

CEMETIÈRE, *dari puskenedimek*.

[Page 94 of the MS. is blank.]

Facsimile p. 038 · printed p. 406 · guide words CER—CHA

**[MS 95] CERCLE. — CIRCLE, HOOP.**

Round, *sansianghen*; a wooden [hoop] for a cover, etc., *sansiankskansu*; of a whirlwind, *srananakksem*.

**CERISE. — CHERRY.**

Cherry, *cérisar*.

**CERVELLE. — BRAIN.**

Brain, *asîrîteban*.

**[CESSER. — TO STOP, CEASE.]**

I stop, e.g. eating, *nedéhksippi*; doing something, *nedéhksittsn*; being sick, *nedéhksamarsi*.

**[CHAGRIN. — GRIEF, SORROW.]**

I am grieved, *nsusikerdam*.

**[CHAGRINER. — TO GRIEVE, VEX.]**

I grieve him, *nussikérdamihan*.

**[CHAÎNE. — CHAIN.]**

Iron chain, *arenaraksânbi, ar*.

**CHAIR. — FLESH, MEAT.**

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

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

Fatty meat, *sihkásio*; lean meat that is worthless, *matésagus*; lean meat that is good, *kakésags*; boneless meat, *pangûésags* — said [*dicitur*] of anything (Lat.), likewise of fish flesh (Lat.); my flesh, *nsiossem*; I take pieces, shreds of flesh off him, *nepepekûésan*; it comes away easily from the bones when well

cooked, e.g. *kékétsiganandé*; (animate) *kékétsiganansu*.

#### **CHALOUPE. — SLOOP.**

Sloop, *saraspésrags*.†

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

#### **[CHANCELER. — TO STAGGER, TOTTER.]**

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

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

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

#### **CHANDELLE. — CANDLE.**

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

#### **[CHANGER. — TO CHANGE.]**

I change my mind, *nepirsitéhansi*, or *pirsié nederitéhansi*.

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

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 [?], *nepirsitéhéman*.

I change that, *nepirsittsn*.

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

Let us exchange, let us trade, *éssnnemansadída*, or *éssadantida*, or *éssimirédida*, *srir*.

I change, I trade with him, *nedéssunemasan ketéssnmrs*, *ketéssnmasi*.

I change that, *nedéssunemen*; 3rd person: *sdésusnemen*.

#### **CHAMP. — FIELD.**

Field, *kihkan*; my field, *nedáhkikann*.

Fallow field, *sigskkénigan*.

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

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

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

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

It must be [shaken], etc., *páségghihadansu*, or *basihadansu*.

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

I say that I have worked there, etc.

I take it from him, etc., *nemanekéman*, or *negherkéman*.

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

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

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

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

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

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

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

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

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

Facsimile p. 039 · printed p. 407 · guide words CHA–CHA

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

Along the field, *ksahrkikanné*, *éssenstkikkanné*.

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

That is the length of my field, *ni kûéntek*, or *ni kûénanbansit nedakkikan*.

That is the width, *ni késkték*, or *ni késkanbansit*.

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

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

Make fields so that you may have grain for a year, *tssérdamsks ketsikikkannar nannegutsigáteghé méhtsihranghir*, or *nannekutsigaden néhranghir*.

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

[MS 98, 99] There are weeds, etc., *sanakûé*, *sanakûégar kikkannnegar*; they must be pulled up, etc., *séneskûéghir kikkannar sritshsdits*.

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

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

*Nenshkekéighé*, I remove the weeds, etc., with a hoe, etc.; I clear it, etc., *nenshkekéhhémen nedakkikkann*, I clear it, etc.

*Kiskikkéansu*, it has been sown, *kikkandansu*, *nedakkikkandamen*.

*Nekasaksnemen kihkann*, I gather the grain, etc.

*Kasaksnansu*, it must be done, etc.

*Kasaksnemsk nedakkikkann*, *égsami phainemsk niuskamshsdits*, *peθsdshsdits*, *is ari sahkanrsren skamsnar neman ara isdari kederareksnemenanr késaksnigaégs*.

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

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

*Maséskenigann*, the weeds are removed; *maséskenansu*, they are removed; *nemaséskenighé*, I remove them.

## CHANSON. — SONG.

Song, *kisadsangan*; of prayer, *panbahtamintoangan*, *nar*, or *panbahtamikisadoangan*.

Death song, I sing it, *nemétsitsints*.

## [CHANTER. — TO SING.]

I sing fast, *nenabaranmshtamen*; slowly, *neménaranshtamen ménnaranmshtamsks dakki*.

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

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

I sing well, *nurinto*; badly, *nematsints*, or *nematsandsé*.

— too high, *nussanmandsé*; too low, *nssuanmipisandsé*.

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

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

I sing the treble, *nepisandsé*; the bass, *nemessandsé*.

That is how it is sung, that is the tune, *ni éraranshtamek, pézeksn éraranshtamek*.  
 I take up the tune, I sing the melody, *nederaranshtamen, sraranshtansu, mda [manda] sraranshtansisi*.  
 I do not know how to sing, *nedasannérdámen*.  
 I sing to put the child to sleep, to soothe it, *nedattsmani, nedahtsman*, [singing] to him.  
 I sing while sleeping, *nenipannto*.  
 Let us sing together, *mansintsda*, or *éhéssintsda*, taking turns.  
 Sing loudly, *pessangûintsks*.  
 They sing indecent songs, *nipskintsak*; 1st person: *nenipskints*.  
 I sing in Iroquois, *nemégûaints*; in Algonkin, *nssanghenaints*.  
 I sing in response to the song — that is, we answer each other, *netéuskénetsbena*, or *nedéhéssintsbena*.

Facsimile p. 040 · printed p. 408 · guide words CHA–CHA

I sing, I chant, I say "hé hé", *nedatsinham*.  
 Chant, say "hé hé", etc., *tsinhamsk*; for me while I sing, *tsinhamasiks neskansahé*.  
 Sing so that one chants, *skansahé*; 1st person: *neneskansahé*.  
**[MS 100, 101] CHAPELET. — ROSARY.**  
 Rosary, *panbahtami sanbanbiar*; commonly, *aiamihéanganar*.  
 I put it at my belt, *nedékhsdsnar nepetgesabitsstek panbahtamisanbanbiar*.

#### **CHAPELLE. — CHAPEL.**

Chapel, *panbahtamisiguanm*; where will it be? *tanni éhto kadasi éhtek*?  
 Where will it be lengthwise? *tanni éhto kadasi értek panbahtami uigüam*?  
 Where will the place be to say Mass? *tanni kadasi éraguatek édari éraméssikémek*.  
 The altar must be toward the east, *sétsi néhirant araktets, édari éraméssikémek*; and toward the west, the door, *ari keranganétâits éri nekihrant*.

#### **CHARBON. — CHARCOAL, EMBER.**

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

#### **[CHARGE. — LOAD, BURDEN.]**

I carry a load, *nuihi*, or *ninuihin*.  
*Nemihtsáman*, I carry the child on my back without a tumpline.  
 I load someone — that is, I carry, e.g., the child, *nuihsman*, or *nenanhsman*; carry it, *sihsmé*.  
*Nuihsderan*, I put it on his shoulders with the tumpline at his head.  
*Nuihsderesi*, 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, *nepeguanmptsn*, or *nepegûansadámen*.  
 I go to fetch [it] on my back, on my neck. See "Quérir."  
*Nemantsénighé*, I go off with my load on my neck.  
*uîsderi*, help me load myself, to lift my burden.  
*Nesisderan*, I help him, etc.  
 I unload him, *nepunhsman*.  
 A load, *mamanuts*.

*Nemamanutsn*, I gather it together, etc.

Go fetch a load, *mansagsats*, *nantssaré*; 1st person: *nenantssaté*, or *mansaguattks*.

That is one [person's] load, *ni kéhssaré* *péze*ks.

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

I go to fetch it, *nenantssaré*; 3rd person: *nan*.

I go off with my load, *nemantsésaré*.

I put it down, I leave it, *nepunhi*, or *ninepunhin*; 3rd person: *pun*.

I cannot manage it, *nedanrasaré*; 3rd person: *an*.

Help me load myself, *nansasi*, *nenansasan*.

You load too much, *kssanmsaré*.

I load a lot, *nemérküaré*.

Do not load so much anymore, *mssak mina tekigüaré*kkan.

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

### **CHARIOT. — CART, WAGON.**

e.g. a sledge that rolls, *sdanbanahasks kûhaksrbipsdék urighenba aritsmeghé sdanbanahasksr ksahksr bipsdéghir*.

### **[CHARPIE. — LINT (for wounds).]**

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

### **[CHARMER. — TO BEWITCH.]**

I bewitch him, cast a spell on him, *nebasénáran*, or *nederipenaran*.

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

Hunt, *pipemangan*.

I go hunting — for bear, porcupine, moose, *nedabamussé*; 3rd person: *aban*; I come back from it, *nedanbabanmussé*.

— 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, *auessus neksirasahan*; for moose, nearby, *neksirssnékkasa*.

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

Facsimile p. 041 · printed p. 409 · guide words CHA–CHA

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

— the porcupine, *nenadasanhgué*.

He is a good hunter, *netansihnradebs*; 1st: *nenetansinhradebi*.

They go together to catch and surround the deer, etc., *tsikskaiiak* or *tsikskasédiak* or *tsikskamsgak*.

*Netsikskasanbena*, k. *ketsikskasanba*, 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.

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

*Nensdemesküé*, 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., *nenitanuramihghé*.  
 I see the moose, I approach it, I have found it, etc., *nuskasnméussé*, 3. *usk*.  
 I go moose-hunting for a long time, and far away, during the winter, *nemssuskké*.  
 I leave the beast alone; it is fierce, it comes at [against] me, etc., *neksitanühregs*, 3. *kstanureks*.  
 I go hunting, I go to seek, etc., birds, beavers, embarking (in a canoe), *nuranhkûa*, 3. *uranksé*.  
 I go to seek either beasts or birds, *nebipema*.  
 I go to seek food, whether beaver or so forth, *nenatebihka*.  
 I chase him away shamefully [in disgrace], etc., *nemisagatsihan*.  
 I chase him from some place, or I have him chased away, driven out, or *nemimisiaran*.  
*Nemimisiahtsn manussangan*, e.g. etc., I chase away, banish [?], etc.  
 I chase him out, I make him go out, *nensdëssaran*, 3. *nsdes*.  
 Chase out the dog, put him outside, *nsdétéhé sa arems*; *nensdétéhan*, 1st: *nensdétéhan*, bears envy ..... [?]

#### [CHASSIEUX. — BLEARY-EYED.]

I am bleary-eyed, *nesasinihqua*.  
 I have something, some dirt, like an abscess [quelque chose, quelque saleté, comme apostume], at the corner of my eye, *nemamerihgua*.

#### [CHASTETÉ. — CHASTITY.]

Married people who keep [garde → gardent] chastity, *nénasérduak*.  
 — purity, *nénasérdssaanik*.

#### [CHAT. — CAT.]

Cat, *pëssis*, \ sak; screech-owl (*chat-huant*), *kükükass*.  
 Wildcat (chat sauvage, i.e. the raccoon), *éssebanes*, *sak*.  
 The skin, *éssebanésé*, *sak*.  
 A robe of wildcat [sauv. → sauvage] skins, *maïsak*; my robe, etc., *nemaïsak*.

#### [CHATOUILLER. — TO TICKLE.]

I tickle him, *neketseghean*.

#### [CHAUD. — HOT.] — see below.

#### [CHAUSSON. — SOCK, FOOT-WRAP.]

Sock (chausson) — cloths, pieces of stuff that one puts inside the shoes, *asígan*, *nar*.

#### [CHAUD. — HOT.] [MS 104, 105]

It is hot (weather), *srandé*; when it is hot, *srandéghé*.  
 It is very hot, *sésésanmerandé*; it is so hot, *arghiksrandé*.  
 That is hot, *kesabedé* or *kesidé*; (animate) *kesábesu*, subjunctive *kesábesit*.  
 The cat skin, e.g., is warm, keeps one warm, *kisiüégs*; *manda* [not] *kisiüéghisi* [it is not warm].  
 I am hot, *nedanbsési*; in my hands, *nedanbséretsési*.  
 I am extremely hot, *nesankstési*, 3. *san*.  
 I am pierced through with heat, *nebashkazési*, 3. *basahkazéus*.

It is quite hot, *keserandé*.

*Tébahtâi kizusutsi* 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, *nesankstâikazési*.

[ \ Probably corrupted from the familiar English word puss or pussy; as, in the Massachusetts dialect, poohpohs was formed from the English poor puss. See Cotton's Vocabulary of the Massachusetts or Natick Dialect, published in the Massachusetts Historical Collections, vol. ii., p. 156; Third Series, 1829. EDIT.]

Facsimile p. 042 · printed p. 410 · guide words CHA–CHA

### [CHAUD (continued). — HOT.]

I drink it hot, *nekisirasésusi*.

That is too hot, *usanmbetté*.

Eating it too hot, I turn the food about in my mouth, *netskarakskuési*.

I wrap myself up warmly [chaudem't → chaudement], etc., *nekisuabisi*.

That keeps one warm, *kisuéghen is*, or *kisué*; (animate) *kisuégs*.

You will see how [c'bien → combien] warm that keeps one, *kepiba éri kisuéghék*.

The cabin is warm, it is warm inside, *kisuiagamigat*, or *kisuatâi*.

I am warmly [dressed], *nekisuss*, 3. *kisussin*.

I have a robe that keeps me warm, I am warmly clothed, *nekisuasésé*.

Make use, e.g., of hot ashes, *kesanmkedé peks*.

Hot iron, likewise an oven, e.g., etc., *kesaraghedé*, *kesaraghesu sa kuku*.

A hot stone, *kesapskedé*.

Hot wood, *kesahsksdé*.

### [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. *asásu*.

I warm myself enough, *nuémasási*, 3. *sé*.

I warm myself too much, I burn myself, *nusanmkazési*, 3. *us*; the feet, *nedapitési*, 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, *nekissnan*.

I heat, e.g., water, *nekesebesēmen*.

See ÉCHAUFFER in its own place, under the letter E (Lat.).

I warm my body, *nekesabēsemen nhaghé*.

### CHAUDIÈRE. — KETTLE.

Kettle, *kuku*, \ *pl. kukuak*; a red [copper] one, *pkuanku*; one with feet, *kantekuku*; a white [tin] one, *uanbanku*; the stirring-stick for stirring it, *arbékhihgan*; it leaks, *ssebâi*; it is without water, *sikbéuss nekebéuss*; it boils, *udâi*.

I make the kettle [do the cooking], *nebagastansi*; of that, *nébagautsn*.

I make a kettle of venison, e.g., *nebagassema nurké*, etc.; I hang it [pens → pends], *nedékhshran*; I raise it, *nedahspékshran*; I lower it, *nedapsékshran*, 3. *sd. -hsranr*. [MS 106, 107]

I put something [q'q' ch. → quelque chose] into it, *neputsihadsn*; (animate) *neputsiharan*; some water, *neteghesstankksé*, 3. *teg*; put water into the kettle, *teghessem kuku*, or *teghessemé*, 1st: *neteghesseman*; 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, *neuskhamen*; for him, *nesskhamasan*.

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, *nensdahrra*, 3. *nsdahrré*.

I give the dishes to all, *nedaknasé*.

*Nensdahrrann*, I do not have enough [of it?].

Who is it that is making the war-kettle [chaud. → chaudière], *asēnni sékkarant*?

I make the war-kettle, *nesáhkara*, 3. *skáhré*.

I empty it by drinking all the broth, *nesihkkahanbué*, 3. *sik*.

I use it up, set it on the ground, *nekasanankué*.

*Neseserdamen aharanksemek, tanni edaranksemek, ni édaranksemek*; the kettle is cooked [done] — or rather (Lat.), I have cooked it as much as is needed in order to eat it, *ni nekisankuann* or *kué* or *nekisesemen*.

I take the kettle down [j'abbas → j'abaisse] in order to serve, *nekasanankué* or *kuann*.

I put a little flour into the kettle to make it boil quickly, *nederihadásann* or *nedanguahadásann*; into the water to make it boil, *nederthadsn*.

She is accustomed to making the kettle [doing the cooking]; she is the cook, *sa néhtasankuet*, 1st: *nenitasankué*.

[ \ Probably corrupted from the English word cook; as has happened in other Indian languages. EDIT.]

Facsimile p. 043 · printed p. 411 · guide words CHA–CHE

#### [CHAUDIÈRE (continued). — KETTLE.]

*Mishankuansu, mishankuémeghébasu*, a patch must be put on this kettle.

*Nemishankué*, I put one [a patch] on the kettle, *nemishankuann*.

#### [CHAUSSER. — TO PUT ON SHOES.]

I put on my shoes, *nedasémi*; I shoe [ch. → chausse] him, *nsdaséman*.

#### [CHAUSSE. — SOCK.] — See above, [MS] p. 102, 103.

#### [CHAUVE. — BALD.]

I am bald, *nebabarasanhdeba*, 3. *abarasandebé*.

#### CHAUVE-SOURIS. — BAT.

Bat, *pépagamatéssu, ssak*.

#### [CHEZ. — AT (SOMEONE'S) HOME.]

At my father's, e.g., *nemihtangssghé*; at our [n're → notre] father's, *kemihtangssnkké*.

#### CHEMIN. — ROAD, PATH.

Road, *anudi*; a fine one, *uríghen*, or *uranutsesen*; a bad one, *matsighen anudi* or *matsanutsesenna*; a road that goes uphill, *teksankanutsesen*; that goes downhill, *penankanutsesen*; that crosses, *pekaganutsesen*; a

winding road, *panbébetganutsesen*; *panbébetghisi*, winding along; *sasaghisi*, quite straight; I cut across a road that winds, *netsasagussé*; *spemki aharasiχanss ssanksk pémadenek edari saagandasésémek*, *edari ahandanbatsimek*, *edari sisiksanbatsimek nansikansisiksé ariteksankessen*, *satsésandasémek*, *meriksanikandanss spemki*; in the middle of the road, *nansisi*; at the edge, *aganmanudié*; a long road, *ksnanutsen*; a road [ch. → chemin] in the snow which no longer shows because the snow has melted, *sanihté*.

The road is closed, barred, *kepessaghihré*.

I make the road, *nedanudikké*, 3. *an*; for him, *ned.-kkésan*.

I follow the road, *nenanbamé anudik*.

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, *nespebahansukéssen*.

[MS 108, 109] I know the road, *nesesérdamen anudi*, or *nesésidsn*.

I am at the end of the road, *neméttanákekámen anudi*.

I lose it, *nepeskéhra*, 3. *peskéhré*, or *nepeskéssé*.

I look for it, *neksirasattsn anudi*, 3. *ak*.

I cut it, cross it, *nedanuskamen*, 3. *sd.*; the same is [id. ē → idem est] (Lat.), or *ansisi nededsdussé*.

*Anudié séghé*, there was a road there.

Is there a road [ch. → chemin]? *anudisionasa*?

No, etc., *manda* [no] *anudisi*.

The wind has covered the road with snow, *sananbantsen*.

Where does this road lead? — pointing to it — *tanni érakuanutsesek anudi*?

I lose the road, I turn aside from it, *nekisansi*, 3. *kis*.

I turn him aside from it, etc., *nekisansíman*, *nekisanussaran*.

I pray while going along the road, *nenasatsipanbahtam*.

Make the road, and after you [q' vo' → que vous] have made it we [no' → nous] will change our camping-place, *anudikéks v. anudi aritsks*, *kishanudikaégué kekssibena*.

A road — or rather (Lat.), level, even ground — *tétebakamíghé*; in it, *ghek*.

Where there is a rise and a descent, *pahpanmadeníké*; a bad one, *matsakamíghé*.

He is on the way, he is coming, *utsekaussé*; 1st: *nutsekaussé*.

I enter the road, etc., *nederinanbamé*.

I keep to the road, I do not leave it, etc., *nenanbamé*.

I meet up with him on the road, *nedatemíhkasan*.

I guide him along the road, *nenanbamésáran*.

I pass along the road, I walk on it, the ground making a little noise, *netihkésé*.

I walk fast on it, I make noise on the ground as I walk, someone walking is heard, *netihkéhra*.

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 *nenitspenaran nenitshkasan*; 3. *sri*.

## CHEMINÉE. — CHIMNEY.

Chimney, *ketsímeri*, \ ar.

I clean it, remove the soot, *nekassibadékaha*- [word continues on the next page].

**[CHEMINÉE (continued). — CHIMNEY.]**

-men [end of *nekassibadékahamen*, begun on the previous page]; one cleans it, *kassibsdékahanss*; the soot, *piratâi*; there is some [soot], *piratâio*.

**CHEMISE. — SHIRT.**

Shirt, *antsréhansé*, *sak*.

I have one — or rather (Lat.), my shirt — *nedantsréhansé*; mine (pl.), *sak*; I whiten [bleach] it, *nekesestaghenan*, 3. *ake*.

**[CHÊNE. — OAK.] — See below, [MS] p. 111.**

**[CHER. — DEAR, COSTLY.] — See below, [MS] p. 111.**

**[CHERCHER. — TO SEEK, LOOK FOR.]**

I seek, *nekuirasanbi*, *nekisadasanbi*, everywhere.

I seek it, *nekuirasahsn*; (animate) *nekuirasahan*, 3. *ak*; in thought, *nekuirasérdam*, 3. *kui*; that (thing), *nek.-damen*; by sight, *nekuirasanbáman*, 3. *kui*; that (thing), *nek.-badámen*; with eyes closed, groping, by hand (Lat.), *nurmisi nekuirsnemen*, *nekuirsnemen*; (animate) *nekuirsnan*; with the foot, *nekuirskámen*.

I seek it in the water, *nekuirsbéghenemen*; *nan*, (animate).

*Netzatzérkasi*, I go into another cabin, e.g. because there is no [q'a n̄. ē. → quia non est] room in mine (Lat.).

I seek it without finding it, *neséssemadsnahan*; (inanimate) *neséssemadsnatsn*.

I was seeking you without finding you, *keséssemadsnahsrshsban*.

I seek something to drink, *nenatuhsbé*, or *nekuiruhsbé*.

I seek [consider] what I shall do, *nekuirasitéhandamen*, *éritasa*.

I seek it in a bag, a chest, *nemihkskámen*.

I seek it there, *nederadsnatsn* or *nederikuirasatsn*; (animate) *nederadsnahan*.

I seek it everywhere, *nekiadsnahan*.

I seek it absolutely [absolom't → absolument] — that is, so that I find it absolutely — *nedatsuadsnahan*.

I seek everywhere, *messisi nederikassin*.

I seek without finding, *neséssemadsnassi*; him, *neséssemadsnahan*; that, *neséssemadsnahsn*.

I seek it in the earth, digging, *nekuirskkéhhémen*; imperative: *siruukkéhémsks*.

One seeks it, *sirskkébansu*.

**[CHEVAL. — HORSE.] — See below, [MS] p. 111.**

[Page 110 of the MS. is blank.]

**CHEVREUIL. — DEER. [MS 111]**

Deer, *nurké*, *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, *panguékhansé*, it is said (Lat.) of the deer[-skin].

I have killed a deer, or a moose, *nemessighé*.

He has killed 2 of them, *nissuskrasé*; 3, *tsusskrasé*; the same is said (Lat.) likewise of the moose.

I bring a deer, *nepéssuan nurké*.

Deer in the flesh [a carcass], *mesahan, hank*.

**[CHER. — DEAR, COSTLY.]**

That is too dear, *usanmansado*.

That is not too dear, *manda* [not] *usanmansadisi*.

**CHEVAL. — HORSE.**

Horse, *ahassu*; \ *I mount it*, *nedéhsikdaï*; *I dismount from it*, *nenesikdaï ahaussktsi*; *I go on horseback*, *nenahsmeghé* or *nenahsmks ahauss*.

**[CHÊNE. — OAK.]**

Oak that bears acorns, *anaskamesi*; acorn, *anaskemen, nar*.

**CHEVET. — PILLOW, BOLSTER.**

Pillow, *pshkuéstmsn*.

*Nedapshkuésinen 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], *piruanretks*.

Scalp of enemies, *mauskuann, mauskkuannegak*.

I have had my scalp taken off, which is lifted, *nemasshkuânsi*, 3. *mauskuânsu*.

I lift the scalp, *nemaskeué*, 3. *masshkué*; subjunctive *psinksn* or *nepesinkué*.

I bring 4 scalps, *iésnur nepets nîhaguéhksar*.

I take off his scalp [chev. → chevelure], I flay his head, *nepskuanaskantbétéhan*, 3. *ap*.

A scalp that has been taken off, *mhaghéks*.

**[CHEVEU. — HAIR.]**

My hair, *nepiéssmar*, 3. *apiés*.; I have it long, *nekesanrekua*; 3. *kesanrekué*; [entry continues on the next page]

[ \ Quære, if from the English horse? EDIT.]

Facsimile p. 45 · printed p. 413 · guide words CHI–CLO

**[CHEVEUX. — HAIR, continued]**

— short, *nematsanreksa*, — curly, *nséhtutsesandeba*, 3. *séht*.

I tie them with wampum, bone [?], etc., to him; *nedassukuébiran*.

[MS 112, 113] I take him by the hair, *nesakskategsépanssak*.

My hair grows, *mantséghenur* or *nesanhkasa*; I cut it off, *nemsusi*; — his, *nemssan*; I braid it, *nedereskanasann nepiéssm*.

**[CHIEN. — DOG.]**

Dog, *atié, atiak*; *aremss, sak*; my dog, *netémis*, 3. *stémisar*; it barks, *sghikké*; against someone [against some one], *sghiranr nsghireks*, against me.

— I have one, *nstémisi*, 3. *st.*; term for hunting it, *kesse*.

She-dog, *skuéssém*; it steals, takes something, *manadam, ménadak, dághé*.

**[CHIQUENAUDE. — FILLIP (FLICK OF A FINGER).]**

I give him one, *nepangáman*, 3. *sp.*

I give one, *nepangansi*.

**[CHOISIR. — TO CHOOSE.]**

I approve it, take it willingly, *nsighinamen*; (animate) *nsighinaman*; choose whichever you like, *tanni sighinaman sihksn*.

I choose it by sight, *nedéhérasanbadámen*, 3. *sd.*

I choose the best pieces, *nedéhérasihppi*, 3. *éhér.*; cabbages, *kabits*, *tsak*.

I choose it above the others, *nedéhérasnnan*.

**[CHRÉTIEN. — CHRISTIAN.]**

*Jesussi-kihtamsinns*.

**[CIGNE. — SWAN.]**

Swan, the bird, *siguérré*, *rak*.

**[CIERGE. — WAX CANDLE, TAPER.]**

Candle, torch of bark, *sassénemangan*; 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., *asassekiuskué*; thou who art in the sky, etc., *easassekisskuéian*, etc.

The sky is clear, *uaséhksat* or *mésksat*.

*Kakaséhkuat*, there is not a single cloud, or *babaraséhkuat*.

— overcast, *asshkuat*; when it becomes overcast all at once and threatens rain, likewise when it rains, *pepkenekuihre*.

It is clear at night, starry, *kakasékuitebihkat*.

[From the English word "cabbage." — Editor.]

**[CISEAUX. — SCISSORS.]**

*Temespanéhsnar*.

**[CITROUILLE. — PUMPKIN, SQUASH.]**

*Sáhsasé*, *sak*; I remove the weeds that are among the pumpkins, *nemaséskenemenar sáhsasar*. [MS 114, 115]

The rind of the pumpkin, *amikenaks*, 1. *amikenakuio*, it has [rind], etc.; I lift it off, take it off, *nepeksanipénésighé*; pumpkin seeds, *sasaséksr ssankskannar sahsaséksr*, likewise *éskitameghir*; they are put in the ground to make them sprout, 1st [person] *nesankskannar*.

*Peskuasasar*, *sahsasar*, soon the pumpkins will be in flower; *ni édutsi peskuasasek*, here is the season when they are [in flower], etc.; *peskuasaséghé*, or *kégan meseghíksghé*, etc.

I cook them in the ashes, *nedabassasésé*; it is cooked there, *abassasésann*.

**[CLAIR. — CLEAR, TRANSPARENT.]**

*uasséghen* or *pességhen pessénanguat*, 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, *nepeskiguahasi*.

**[CLOCHE. — BELL.]**

*Sasankuéhigan*; I ring it, *nedahsasankuéhighé*, 3. *as*; or *nederipudsn asankuéhigan*, I shake the bell; the rope is broken, *pesighirésaané*.

**[CLOCHER. — TO LIMP.]**

I limp (Lat.), *nedihisaguéhra*, 3. *ihisaguérré*.

I hop on one foot, *nenaparegandéhksmi*, 3. *nap*.

**[CLOUER. — TO NAIL.]**

I nail it, or drive it in by striking, etc., *netsihtatéhémen* or *netsihtanbéhhehen*.

*Sitsaktéhanssar uretsiar psikasksr*, etc., his hands are nailed.

Facsimile p. 46 · printed p. 414 · guide words CLO–COL

**[CLOUER. — TO NAIL, continued]**

*Sitsaktéhanssak peksahank*, 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., *keresaghitéhansu*.

I nail it, peg it, *nekeresaghitéhémen*.

**[CLOUER. See above.]**

**[COCHON. — PIG.]**

*Pikess*, *piksak*.

**[CŒUR. — HEART.]**

My heart, *nerésangan*, 3. *ur*.; 1st [person] *nenemeskēnemen*, I take out what is inside, etc.; I disclose my heart to thee, *nerésangan kenemeskenemsren*; I speak of the heart, *nerésanganek*, *nsdsansi*; I turn his heart, I move him by everything I say to him, *nepeguanraséman*; that is how my heart is made, *ni éri urésangana*; that is how thy heart is made, *ni éri urésanganan*.

[MS 116, 117] I have a good heart, *urighen*, *nerésangan*.

I have a bad heart, *matsíghen*.

My heart beats, *mamantsihré nerésangan*.

Mary kept in her heart the words of her son, *Marie snémannar aketsangan nénasirasandamenéban*.

I keep it in my heart, *nenénasirasandamen*.

Reluctantly, against my will, *tsigansisi*, or *tsigansí*.

My heart is sad, *ssiktâi nerésangan*.

I have heartache, *nssagapáhagsn nerésangan*.

I have a contented heart, *nsiaghirasétéhansi*.

My heart beats, stirs, a sign that something [is about to happen], *mahmantsihré nerésangan*; *nekahkérhamangs nerésangan*, it restrains me, as if it were telling me: do not do that, you will die, or



something will happen to you, etc., 3. *kakérhamanks*.

I have a steadfast heart, *nesangritéhansi*.

I penetrate his heart, *nedâisanbaman*, 3. *sd*.

I penetrate, I see through something [quelque chose] — e.g. a bottle of glass, *nedâisanbadamen*, 3. *sd*;  
*âisanbaman adamangan*, one sees through the calumet [pipe].

I ask his heart's thoughts, *nsiikuérman*.

My heart is opposed to it, *mnda* [*manda*] *nsigansadérdams*, etc.

Let my heart know what thou desirest of me, *mihksrasémi éri tssandamásian*.

My heart is weak, *nenanésansitéha*, or *nepus*, etc.

I have a weak heart, easy to overcome, *nepuukeritéha*.

My heart/courage returns, etc., *sésihré nerésangan*, or *sésandamihré*.

I regain my spirit, I come back with my wits, *nesésitéhansi*.

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.), *nepirsitéhénan*.

I warn him, exhort him, strengthen him in heart, *nekakéssmsitéhékan*.

#### [COFFRE. — CHEST, TRUNK.]

*Arsagahígan*.

#### [COLÈRE. — ANGER.]

I am angry, vexed, *nemuusksérdam*, 3. *mus*.; very much so, *nesésésanmiraséhra*, 3. *sé*.; I am angry with him,  
*nemsuksérman*, 3. *am*.

I make him angry, *nemusksiraséhan*.

I make him angry by speaking to him, *nemusksiraséman*.

I make him angry by beating him, *nemssksirasétéhan*.

I took it away from him in anger, .....

I speak to him in anger, *neneskangheruran*.

#### [COLLE. — GLUE.]

*Aguanguéigan*. [MS 118, 119]

#### [COLLER. — TO GLUE, STICK.]

It is glued, *aguânguéansu*.

I glue it, *nepesaguanguaguéhémen*, 3. *ap*.

#### [COLLETER. — TO GRAPPLE, WRESTLE.]

I grapple with him, *neméménasdíbena*.

They grapple with each other, *méménasduak*.

I grapple with him, overcome him, *nesinihan*, *nemanmeri.kitasan*.

[From the English "pigs." — Editor.]

#### [COLLET. — COLLAR.]

What one puts around the neck [neck], *keskûébi*; I put one on, *nekikeskûébi*, 3. *kike*, etc.; whence, the priests' [collars], *sanbskûésiantsik*.

**[COLLIER.]**

Wampum collar/necklace, *skûansu*; a collar/necklace one puts around the neck, *pessikussüanar*; I have one, *nepeskussi*, *nepessikussüanar*.

A collar for carrying a load [by means of a strap], *usskûanbi*, *biar*, *pirüand*, *puhkûanbi*, *ak*.

**[COMBAT, COMBATTRE. — FIGHT, TO FIGHT.]**

Combat, war, *mahtanbéku aiiüdin*.

I fight, *nemihkahké*, 3. *mihk.*; against him, *nedaiudibena*, 3. *am*.

They fight, *aiiüdiak*.

I fight against the devil, against his works, *nedaiüduandamen ansuangan matsku*.

I fight against him, *nedaiüüanman*.

**[COMBIEN. — HOW MANY, HOW MUCH.]**

Oh, how many men! *paghé arenanbes tanni!*

Oh, how many fish! *paghé namessis tanni!*

How many [combien] of these things are there? *késsenuarnaua?* or *késsenuar késsenuar*.

How many [combien] are there of them? *késsuaknaua*, or *tanni késsüihidit*.

Behold how many there are, *ni késsihidit*.

How many [combien] are we? *kekéssüübena*, or *tanni késsuiagu?*

How many villages are there [combien de villages sont ils]? *késsitsebudénahaknaua*, or *késsudénahaknaua?*

How many [combien êtes vous] cabins do you have? *késsigaknaua?*

How many potatoes, e.g., *kéhsihidit penak*.

Behold, that is all, behold all the potatoes, behold what is left [?], *ni akéhsinan*.

**[COMBLE. — FULL TO OVERFLOWING, HEAPED.]**

I fill it to overflowing, heap it up, fill it to the brim, *nepébansitamkahtun*, (animate) *nepébansitamkahran*; let it be heaped, overflowing, *pébansitamkatéts*; it is so, *pébansitamkahté*.

*Kukûamkahtar skamunar*, the grain is heaped up, it is filled overabundantly with grain.

*Kukûamkahtak éssak*, it is so with shells.

[Page 120 of the manuscript is blank.]

**[COMMANDER. See below.]**

**[COMME. See below.]**

**[COMMENCEMENT. — BEGINNING.]**

At the beginning, *uétsitau*. [MS 121]

**[COMMENCER. — TO BEGIN.]**

I begin with that, *nutsimanenihtun*, or *iu uétsi manenihtaua*; I do that finally [finally], I finish with it, *nemétanaskihtun*.

I begin, e.g., to eat, *ni aneghi mitsessia*.

I begin, e.g., to eat, *sibüi mitsëssia*.

**[COMMENT. See below.]**

**[COMMANDER. — TO COMMAND.]**

I command, govern, *nedarohkemi*.

I command, give an order, I hire, *nedarokkëmi*.

I give him a commission, etc., *nedarokkanran*, 3. *arok*.

**[COMMISSION.]**

Commission, *arokkëmiangan*.

**[COMME. — AS, LIKE.]**

I will do to thee as thou dost to me, *ni arihiané netse*, *nanbi kederihúren*.

I show him how he shall do it, *nekikiman érittangu*, 3. *akikiman érihturit*.

**[COMMENT. — HOW.]**

How should I lie? *kégutba ûétsi pisuantsëmia?*

How do you know what God has said? *kégu pegua ûétsi uéuérdaman*, *tanni idághesa ketsiniuésku*.

**[COMMUNIQUE. — TO COMMUNICATE.]**

I communicate it to him in secret, whatever it may be [quelque chose que], I relate it to him,  
*nekimandokkeuan*, 3. *kim*.

I communicate to him the cause of the harm, *nemesihan*.

The harm is communicated/spreads, *mesihúdin*; it does not [spread], etc., *m̄da [manda] mesihudiun*.

Facsimile p. 48 · printed p. 416 · guide words COM–CON

**[COMMUNIQUER. — TO COMMUNICATE, continued]**

As if Mary, by communicating with us, had drawn upon us Adam's hatred, etc.! *sa peguaba éhto Marie asitkamighessanghémin!*

**[COMMUNIER. — TO RECEIVE COMMUNION.]**

I take communion; the usage is now obsolete, *necommuniési*.

I have taken communion; well, Jesus visited me, *nutsihigs Jesus*.

[Page 122 of the manuscript is blank.]

**[123] [COMPAGNON. — COMPANION.]**

My companion, *netsües*, or *nitss*; 3. *utsüésar*; my companions, *netsüésak*, etc.; where is your companion?  
*tannenasa ketsüésa?* my companions (imperative), *netsüésedsks*; I am in company with them,  
*nekéssusuannéna*.

**COMPAGNE. — FEMALE COMPANION.**

Same [word].

**[COMPARER. — TO COMPARE.]**

I think about at what time it happened, etc., *netétebeskasitéhandámen*.

I compare that, I esteem it as, *netétebésdámen*.

**COMPAS. — COMPASS.**

*Tebaksnígan*.

### [COMPASSION.]

I am worthy of compassion, *neketemanghértmegssi*.

I have compassion on him, *neketemanghéman*, or *nusiéremán*, 3. *aket*.

No one has compassion on me, *mnda* [*manda*] *asennir neketemanghértmegs*.

I make him worthy of compassion, *nssikkaran*, or *neketemanghihan*.

I speak in a pitiable manner, *neketemanguéssi*.

I regard that with compassion, in pity, *neketemanganbadamen*, him, *-baman*.

I have compassion for him because of it, *neketemanghértamasésan*.

I am hard-hearted, not compassionate, *nekikanérdam*, 3. *kan*, or *neketemanghihisé*.

[ Formed from the French verb. — Editor.]

### [COMPRENDRE. — TO UNDERSTAND.]

#### [CONCEVOIR. — TO CONCEIVE.]

I understand myself, *neuéütansi*.

I conceive, I understand this, *nséutamen*.

Do you understand what I am telling you? *kuéstasinasa?*

I understand you, I understand what you say, *kuéutsr*.

I understand it, *nüéútauan*; he understands me, *müéútangs*.

I am conceived, I begin to be, *nenitsirassi*.

#### [CONCLURE. — TO CONCLUDE.]

I conclude, I finish that, *neméhtérdamen*, or, *mnda* [*manda*] *mina nemihküitéhandamssn*.

#### [CONDUIRE. — TO LEAD, GUIDE.]

I lead, I show, *nekikinussarué*, 3. *kinus*. [MS 124, 125]

I lead him well, I take care of him on the way, so that nothing is lacking to him, *nsanurussaran*.

I lead him, show him, e.g. the road, *nekikinssuaran*.

Lead me to where he is, *kinussari tanni épit*.

I lead him, I take him, *nederussaran*, (inanimate) *nederussadsn*; against his will, *netsigansaran*.

I lead him by water, *nederhúran*, 3. *sder*, 3. *ar*.

I lead him by the hand, *nekiuisakinskénan*, 3. *kis*.

I tell him to put it on the other side, straightening it, *netéhkamussaran*, (inanimate) *netehkamssuahdsn*.

I lead him or it by hand, or by a staff, or by a cord, e.g. a blind man, etc., *nemantsaanbéghenan*.

I bring him, I arrive where I was leading him thus, *nepétanbéghenan*.

#### [CONFESSER. — TO CONFESS.]

I confess myself (usage obsolete), *neconfessési*.

#### [CONFIANCE. — TRUST.]

I have confidence in him that he will help me in my needs, *nsiasétsessanman*.

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, *nenikésanman*.

**[CONFUS. — CONFUSED, CONFOUNDED.]**

I confound him by my answers; he cannot answer a word, he has not a word to say, *nesékuahámasan*, 3. *asé*.

**[CONNOISSANCE. — KNOWLEDGE, ACQUAINTANCE.]**

**[CONNOÎTRE. — TO KNOW.]**

I know that by thought, *niésérdámen*; him, *müéüerman*, 3. *sé*.

I know it distinctly by thought, *msésitéhanhdamen*, 3. *asé*.

I know you, seu [seul, alone?]; I see that you want to take from me what I have, *keséüri*; him, *nesésran*.

I know it by sight, being present, *neiésinamen*, 3. *asé*; him, by sight, *nesésinasan*.

I know that perfectly, *nepébétérdámen*.

I know it only obscurely, *nenuremérdamen*, *nenureméreman*.

I do not know it, I do not penetrate it, I fail to recognize it, *nedasannérman* or *nenurmérman*; (inanimate) *nedasannérdámen*.

Make known to my heart what you desire of me, *miksrasémi éri tssandamasian*.

I am knowable (recognizable), *nesésinangssi*.

I have not the least knowledge of a man, so pure am I, a virgin, *nedasannérman*.

I make it known, declare it, *nesésiharan*, *nesésandokkanran*.

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, *ksésikuénangssikki* or *kuésinangssikki* or *kuéuanbamegssikki*.

I know him to be wise, generous, brave, etc., or: I say that he is wise, etc. (the term is favorable), *nemanmetsiman*.

I know him to be wicked; I say that he is so, etc. (the term is unfavorable), *nedahkuéreman* or *nedahakuéreman*.

*Pirüinassu*, one says of a boy who does not know men (Lat.), 1st *nepirüinassi* or *nedansaghinassi*.

I am known for having done that, *nesésihra*, 3. *sésihré*, or *nesésisi*.

**[CONSEIL. — COUNSEL, COUNCIL.]**

We hold council, *nekersredíbena*, *netepüébena*.

You (pl.) hold c. [council]; they hold c. [council], *keghersredíba*, *ghersrediak*.

I give him counsel, *nekakékíman*.

**[CONSETEMENT. — CONSENT.]**

I give him my consent, *neneskshmasan*.

**[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), *nenasanbadámen*, 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, *nurérman*.

I make him considerable [important], *nesangmansihan*.

I am considerable, *nekesermэгssi*.

I am one for whom people have great considerations, great regard, *nesaaghérmэгssi*.

That is considerable [important], *kesérmeguat*; that you [pl.] are also great, O God, *kededsdérmэгssi*.

**[CONSOLER. — TO CONSOLE.]**

I console, *nedasighisé*.

I console him, in effect (by deeds), *nedasighihan*, 3. *sda*.

I console him in word (Lat.), or *nedasighiman*.

**[CONSTIPER. — TO CONSTIPATE.]**

He is constipated, *kebesu*, 1st *nekebesi*.

**[CONSUMER. — TO CONSUME.]**

I win from him all that he has, *nenéhkantemahan*, 3. *néhk*; I consume it — said only of food (Lat.) — *neketamen*; absolute form [absolutum], *neketami*; (animate) *neketaman*; I (continued on next page)

Facsimile p. 050 · printed p. 418 · guide words CON–COR

(continuation from previous page) ...I give him all that I have to live on, *nemétsar*, 3. *mét*; in treating (feasting), *neméhtatansé*; 3. *mét*.

**CONTE** — tale, fable. See Fable.

**[CONTER. — TO COUNT / TO TELL.] [MS 128, 129]**

I count, *nedaghísi*, 3. *aghísu*, *ni sibisi éghisit*.

I make a mistake in counting, *nskaiaghísi*.

One cannot count how many men they are, so great is the number [combien ils sont d'hommes, tant le nombre est grand], *akikesisn arenanbé*.

I count, *nedaghisi*.

I count it, *nedaghidamen*; (animate) *nedoghúman*.

Count us together [ensemble], mix us [nous] with (the others), etc., *kshradéneminé*.

I count it in thought, *nedaghenetéhandamen*, 3. *sdag*.

**[CONTENTEMENT, CONTENTER. — CONTENTMENT, TO CONTENT.]**

I give him contentment [contentement], *nurérdamihan*, 3. *ur*.

I am content on his behalf with what is given him, e.g., *nurérdamásan*.

That contents me, is useful to me — this robe suits me well, e.g. — *nurekangsn*, 3. *ur*.

**CONTINUELLEM'T [CONTINUELLEMENT] — CONTINUALLY**, *kanghéga* or *nénekemantsisi*.

**[CONTRAINdre. — TO CONSTRAIN, COMPEL.]**

I constrain him in word (Lat.), *netsatzéganman*, 3. *tza*.

I constrain him to obey me; he scarcely obeys me, *asakantsin nekiktangs*.

I constrain him to obey me, *nekuitanman*, or (Lat. seu) *tssimsghé nekiktangs*.

**[CONTRAIRE. — CONTRARY.]**

On the contrary, *üansahra* or *sahra*.

**[CONTRARIER. — TO CONTRADICT, OPPOSE.]**

He opposes me, doing otherwise than I say, etc., *nebanmskéman*, or *nesansaséman*.

You oppose me, *kebanmskémer*; I (oppose) you, *kebanmskémi*.

**[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, *nemanmahskurúhtanuan*, 3. *man*.

I mimic him in speech, or *nenanberstasan*, *nepébéterutasan*.

I mimic him in his ways, *nekakékerasan*.

**[CONVAINCRE. — TO CONVINCE, CONVICT.]**

I convict him — however much he defends himself, I convict him — *nüéksâhámasan*.

**[COPIER. — TO COPY.]**

I copy the writing, *nekikinasanbádamen*.

**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, *manésann*.

**CORBEAU** — raven, *mkazes*.

**[CORDE. — CORD, ROPE.]**

French cord, *rabanbi*, *ar*. [Quaere, if from the French word *ruban*? — EDIT.]

Indian cord [sauvage], *babiche* (rawhide thong), *urúghés*, *sar*.

Indian cord [sauvage] made of bark or of grasses, *pihkann*.

**CORNE** — horn, *asisir*.

Horn of moose, of roe-deer, of stag, and of ox, *sdasisihra*.

He has some (horns), *asisiriüo*; he has none, *manda* (no) *asisirisi*.

They grow, *nitsisihré*; they fall [tombent], *pekuskasé*.

Powder horn, *ahanren*;† my horn, *nedahanrenem*; 3. *sdahanrenemar*. [† Quaere, if from the English word horn? — EDIT.]

**CORNEILLE** — crow, *karahkarahmessu*.

**[CORPS. — BODY.]**

My, your, his body, *nhaghé*, *khaghé*, *shaghé*; ours [notres], *nhagéna*; yours [votres], *khaghésan*, 3. *shaghésan*; our, our and your, your [notre, notre et votre, votre], their body, *nhaghéna*, *khaghéna*, *khaghésan*,

*shaghésan*; I have a big one, *nemesahkssi*, (continued on next page)

Facsimile p. 051 · printed p. 419 · guide words COR–COR

(continuation from previous page) ...3. *mes*.; I have a slender one, *nepisakssessi*, 3. *bis*; I have a body, *nshagai*.

I make him a body, *nshagaikésan*; a body is made for me, *nshagaikésks*; one is made for him, *shagaikésan*; I have one and the same [même] body with him, *nüüθagaêman*.

Dead body, *kétanûsu*.

[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*.

*Manansksântep*, the top of the head.

*Meskátegué*, forehead; *neskátegué*, my f. [my forehead]; 3. *usk*.

*Nesissegsk*, my face; *us*.

*Tsíseks*, eye; *tsisegsr*, the eyes; *nets*., etc., my [mon].

*Manmannak*, *nemanmannak*, the eyebrows; in the singular, *manmann*, *nemanmann*; *mantsihre*, it goes, it moves — a sign of salutation [salutation], etc.

*Kihtan*, nose; *nekihtan*, my n. [my nose].

*Manüé*, cheek; *naniüé*, 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*.

*Nkui*, my chin; 3. *sksi*.

*Mtasaks*, ear; *netasaks*, my e. [my ear], 3. *stasaks*.

*Aganganghem*, front of the neck; *neganganghem*, my [mon d.]; *nedabskshkué*, my neck behind [mon cou derrière], 3. *sdabskshksar*; *mekstangan*, gullet, *neksdangan*, 3. *aksdangan*; *metabskshkué*, the back and the two sides of the neck.

*Pesksan*, the middle of the shoulders, the back.

*Nederemangan*, my shoulder; *sd*.

*Nanhigan*, my backbone (spine); *sanhigan*.

*Nsdsreké*, my chest; *sd*.

*Nemighigan*, my stomach.

*Nanigan*, belly.

*urésangan*, heart.

*uiri*, navel; the gut that is attached to it at birth, *annikitangan*.

*Mhadé*, big belly (it sounds ill (Lat.)); *nhadé*, *khadé*, *sadé*; *mhaghés tanni*, what a big belly! (that word sounds altogether [omnino] indecent (Lat.)), *nhaghés*, *khaghés*, *shaghés*.

*Nepigaigan*, my rib, my side; *sp*.

*Neregui*, my armpit; *sr*.; I put (something) there, *nedétsireguan*.

*Pedin*, arm; *nepedin*, my arm.

*Nesksân*, my elbow; *usksanar*.



*Neretsi*, my hand; *uretsiar*. See the fingers, in their own place (Lat.).

*Nekant*, *kek.*, etc., said generically [dicitur genericé] (Lat.) of (the leg) from the foot inclusive up to above the hip.

*Nihkué*, the upper part (the thigh); *nebskuskan*, the lower part; *nerann*, the calf (the fleshy part); 3. *srannar*; *nesuskuigan*, *nesuskuigan*, the front, the bone; *neghetsk*, the bone that is at the joint.

*Nesepskirúgan*, that which holds the top of the thigh attached.

*Nekedeks*, my knee.

*Nesit*, my foot; 3. *ssitar*; heel, *maguan*; my [mon], *naguan*.

*Siguat*, a bone.

*Meghitkuésit*, the big toe [orteil]; my [mon], *neghitkuésit*.

*Pskésidannar*, the other toes [orteils], or (Lat. seu) the forks, etc.

The male parts (Lat.), *siraghé* or *sétzannek*, or *sdaséhangán*; semen (Lat.), *stikua*; the testicles (Lat.), *sresüa* or *apenakesksma*; the female parts (Lat.), *utseski* or *sétzannek* or *sdaséhangán*; I relieve my bowels (Lat.), *nemeskedi* or *nensdésé*; the matter (excrement) (Lat.), *mitseگان*; the fundament (anus) (Lat.), *snesekediar* or *sautsi péskaghír*, or *nsdésésir*; the buttocks, *manüeteti*, *manüé*; I urinate (Lat.), *neseghi*, or *nessgnebé* or *nensdésé* — the noun (Lat. substantivum), *segsdi*, 3. *ssegsdi*; I break wind (Lat.), *nebigheti*; they now say (Lat.), *nepeskam*, 3. *peskaghé*, etc. — the noun (Lat. substantivum), *abighetsangan*, *nar*; *nenssinbena*, *nisusinsda*, *nissuinsk*, we two lie together, [MS 134, 135] (continued on next page)

Facsimile p. 052 · printed p. 420 · guide words COT–COU

(continuation from previous page) ...of two men it carries no bad sense; of a man and a woman, it sounds indecent (Lat.).

#### [CÔTÉ. — SIDE.]

At my right side, *nedarenakaisi*, 3. *sdar*.

At my left side, *nedahpantsisi*, 3. *sd*.

*Ansaïsi*, on one side — see Particles; *ansaïsi kstiχssanntsé*, *one scrapes it on one side; you scrape it on both sides*, *ketitasaiχssann*. [ At the end of this Dictionary. — EDIT.]

On the one and the other side, on both sides, *itasisi*.

On which side? *tandékka araguïsi*? on that side, *araguïsi*.

Which way did he go? *tanni éraguuset*?

That way (on that side), *sdékka araguïsi*.

From one [side] and then from [the other], *éhéuukké*, crosswise.

That is off to the side; it is not even with the other, *ansäätté*; let it be so (that it be there), *ansäatetsis*.

We are seated on one side, *nedisikanapibena*; 3. *isiganapiiak*.

I am shorn on one side, *nedisiganeskáma*, 3. *isiganeskamé*.

On which side? *tandékka*?

He looks the way he ought not; or (Lat. seu), which way is he looking? *tanneda sa éranbit*?

On the other side of the mountain, *aganmádené*;

— of the river, *aganmek*.

**COTTON** — cotton, *cattenté*;† ball of cotton, *peteguitaüdigán*. [† From the English word. — EDIT.]

I put it into a ball, I make one of it, etc., *nepeteksitaüdigann*.

#### [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, *nenasaskuébíran*, or *nedatsihtaskkuébíran*.

#### [COUCHER. — TO LIE DOWN, PUT TO BED.]

I lay him down, make him lie down, *nederesimshyan*.

Being lying down, seated, (adverb) *téssenisi*, *skansahé téssenisi*.

I lie down without sleeping, *nederesin*; 3. *aresin*; in order to sleep, *nedahtéssin*, 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, *nekéspekusi*.

I lie at my ease, *nuressin*, 3. *ur.*; 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], *adusksanmshsdits* or *pedasighéhédits küigüanmek*; if of only one it is said [tantum dicitur] (Lat.), *adusksants* or *pedasighets*.

I sleep in another cabin [cabane], *nenansekuan*, *nansksanmsangan*; *manda* (not) *srighansi*.

*Netsuskssm*, I lie on my back. [MS 136, 137]

*Nurmikéhsin*, I lie on my belly.

*Nedapeméhsin*, on the right or left side.

*Netsikkási*, the back to the fire.

*Skstaik nedereskadéhsin*, the belly toward the fire.

*Nemémásaghesin*, I lie naked.

I sleep here, *is nededuskuanm*, *éduskuanma*, 3. *éduukuank*; imperfect 3. — where did he sleep? *tanni éduskuanghesá?*; imperative: *adusseksa*, plural *aduskuanmsks*; *manda* [manda, not] *nededusseksanmsi*, *manda* [manda, not] *sdedusseksanmssn*.

I am going to sleep with him, *nenanskuásan*.

I come to sleep with you, *kenansksr*.

I sleep near the fire, *netsikkasi*.

I am too much covered as I lie, *nekishssin*.

We slept on the ground without a cabin, etc., *nemitebanüébena*.

I lay him down from sitting, or standing as he is, *neghípenan*.

#### [COUDE, ACCOUDER. — ELBOW, TO LEAN ON THE ELBOW.]

My elbow, *neskuan*, 3. *uskuânnar*.

I lean on my elbow, *netsinuskuanébi*, 3. *tsi*.

I strike him with my elbow, *nekuaguukuananman*, 3. *agsa*.

#### [COUDRE. — TO SEW.]

I sew a shirt, *nedáskuasan*.

I sew with that, *nedaskanséhtsn*.

It must be sewn, *skuasan*.

*Taguakstansits*, let that be sewn between two (continued on next page)

(continuation from previous page) ...*Baraghesusu*, or (Lat. seu) *baraghiussi aressus*, he has cut himself a little.

**[COURAGE. — COURAGE.]** — See below.

**[COUTEAU. — KNIFE.]**

My knife cuts well, *kesighihrs netsékuaks*; — badly, *matsighihrs*.

**COURAGE** — courage: take courage, *zoktanguadets*, or *zoghíri*.

Take courage (pl.), *zoktanguadets* or *zoghíriks*.

Take courage — one also says [dicitur etiam] (Lat.) — *zoktanguadskéks*.

Let us take courage, *zoktanguadskéda*.

I lose courage, *nedaskuitéha*, 3. *skuitéhé*.

A courageous man, *kinanbé*, *kinanbas*; I am one, *nekinanbai*; I encourage him, strengthen his heart, *nemerkitéhékan*.

**[COURBER. — TO BEND, BOW.]**

I am bowed deeply [profondément], saying e.g. the Confiteor, *nenasusiganbasi*.

I bend forward, *nenasanghi*, 3. *nas*;

— backward, *nesamaghiganbási*, 3. *sama*;

— the head, *nenasaskuébi*, 3. *na*., or *nenasaskuéganbasi*; I bow it (my head) while walking, *nenasaskuéssi* or *nedatsitaïkkué*, or *nedatsitaïkkuéssi*.

I go along bent over, *nepikangussé*, 3. *pik*.

[Page 140 of the MS. is blank.]

[MS 141] I bend it, with the hand (Lat. manu), *nepikanghénemen*, 3. *ap*.

I bend a plank, wood, *nepikanghískámen*, 3. *ap*.

That is bent, crooked, *sanghíghen*, or *sanghetséghen sanketsaakuat sangakuat*.

How [combien] variously [différemment] crooked this wood is, *ntsedannangs arakuat*.

**COURONNE** — crown, *tsihtokuébi*; I have one, *netsihtokuébisi*, 3. *tsi*.; I put it on, *netsihtokuébinuretsn*, 3. *st*.; I put it on him, *netsítokuébihran*, 3. *tsi*.

A priest's crown (tonsure); I have one, *nedasandebémussi*.

**[COURROIE. — STRAP, THONG.]**

Indian straps, babiches (rawhide thongs), *urughes*, *sar*;

— of shoes, *tatésaguananbi*.

**[COURIR. — TO RUN.]**

I run, I go fast, *nemantsérá*; 3. *mant*. or *nekesirra* or *nekeskarrah* or *nekesussé*.

Let us see which of us [nous] two will run better — e.g., as far as that pine; I shall run better than you — *nénegansadida küé sékkét arikenegarerba*.

Of the two of us who were running, I run the best, *nenegarüé*.

Let us race, each to outdo the other, *nénegansadída*, *nenénegansadibena*.

I run this way, I come back, *nepéhtsihra*, 3. *bet*.; that way (beyond), *nederemihra*, 3. *are*.; this way and that, *nebabanmihra*; 3. *bab*.

I run after, etc., *nenussupenáran*, 3. *nss*.; absolute form [absolutum], *nensuspenahsi*.

**[COURT. — SHORT.]**

That is too short, *ssanmi taatetakesesen*; of a wild (forest-made) rope (Lat.); (animate) *taattakesesu*, of a rope (Lat.), e.g.; (animate) *-kesesu*. See Long.

He is short, (animate) *taádéssu* or *taakséssu*; (inanimate) *taadahksât* or *tasahksât*; long, *ksné*; see how [combien] long, etc., *nikuének*, etc. See Long; I am tall, *neksnahkssi*, 3. *ksn*.

I sew. — See above, "Je couds" (I sew).

### [COUSSIN. — CUSHION, PILLOW.]

Head cushion (pillow), *pshkuésímsn*, *nar*. [MS 142, 143]

*Nedapshkuésinen*, *is*, I have that for a pillow; 3. *sdapskuésinen*; imperative: *pshkuésin is*, have that for a pillow.

**COUTEAU** — knife, *ntséhksaks*, *gsr*; my knife, *nenetséhksâks*, 3. *snetsihksaks*.

The sheath for hanging it at the neck, *pitaraksângan*.

Two-edged knife, *idasaraks ütasisi ntsikkuaküio*.

I have a knife, *nsntsékuakui*; it cuts well, *kesighihrs*, or *ararahghihré*; badly, *matsighihrs*.

Crooked knife, *pekaraknígan*, *arakamighé*; it cuts well, *ararahghihré*, *érakamíghék*.

Facsimile p. 054 · printed p. 423 · guide words COU–CRA

### [COUTUME. — CUSTOM, HABIT.]

It is the custom, *arenasagat*; as a noun (sub.), *érnasaguak*.

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, *negannié*.

I am accustomed, *nederekamigsin*, 3. *ud*.

I do not have that custom, *manda* [manda, not] *nederenasákesisn*.

I have the same [mêmes] customs as he, *nüitkamigsüanman*, or *nüitkamighessman*.

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., *assukuéígan*. [See below.]

### [COUVERT. — UNDER COVER.]

I walk under cover of something [quelque chose], I put it under cover, etc. See the particle *anbagasisi*.

### [COUVRIR. — TO COVER.]

I cover it, with the hand (Lat. manu), *nedanbagsnemen*, 3. *sd*; with an instrument, *nemeraguáhamen*, 3. *am*, or *nedasshsmen*, *nedasshan*.

I cover the child's face, e.g., *nedaguaranguéhan*.

The wind has covered the path with snow, *sananbantsen*.

I cover myself, lying down, *nuresshssi*, or *nurséhuderesi*, 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, *tag sisi aguida nedassé*.  
 I cover a man who [homme qui] is lying down, *nurasshan*.  
 I cover him so well that nothing can be done to him, neither beating, nor etc., *nedankstéhkasan*.  
 With what do you cover your cabin? *kégui épkuansian?* 1st *nedépkuansi?* [MS 144, 145]  
 With what does one cover? *kéguié pkuémek*, or *épksansímek?*  
*Ariguaghenansu*, one covers with bark.  
*Nederiguaghenemen maskué*, I cover with bark.  
*Nederiguaghenan peksahan*, I cover with large pieces of bark.  
*Kéguinasa ériguaghenasismek*, 1st *nederiguaghenasi*, with what does one cover?  
*Arapuansits nüigsanm*, let it be covered with, *peksasank*.  
*Meskiküigannüits*, let it be covered with straw (rushes).  
*Nederetsnar psikasksr* or *meskikiär*, I arrange them, place them, lay them.  
*Abáksannar meskikiär* or *ébkuanmeghir*, one covers with straw (rushes).  
 I cover that, I put a lid on it, *nedahsukuéhémen*.  
*Éri sanghenansik aranmisi*, *psikasksr sibisi kisi sanghenighétansu*, for the vault (arched roof) planks are needed.  
*Asüéktanuu*, the images must be covered, the curtains drawn, etc.  
*Paskéghenansu*, they must be uncovered, etc.  
**COUVERTE** — blanket, *maskesé*, *maskesar*; my b. [couverte], *nemasksé*.  
 — of cloth or stuff (fabric), *arenéghen*.  
 A large [grande] blanket, *mesahtaks*.  
 I cover myself with it, putting it over my head in such a way that only a little of the face is seen, *nedaguaranguéssin* or *nedaguaranguéhssi*.  
 Woolen blanket, *messanié*, plural *iar*, or *mesaniésísar*.  
 I give him a part or the whole of my blanket, robe; I cover him, *nedasshan*.  
**[COUVERCLE. — LID, COVER.]**  
 Lid of a pot, of a kettle, *assukuéhígan*.  
**CRACHAT** — spittle, *sēsseks*; I spit, *nesēssegi*, 3. *sēssegu*.

Facsimile p. 055 · printed p. 424 · guide words CRA–CRI

**[CRACHER. — TO SPIT.]**

I spit at him, a little in mockery, or without mockery, *nesesseguman*.

**[CRAINDE. — TO FEAR.] — See below.**

**[CRAINTIF. — FEARFUL, TIMID.]**

I am fearful, *nesanséghesi*, 3. *san*.

**[CRAINDE. — TO FEAR.]**

I fear, *neséghesi*, 3. *séghess*, or *nenanekapanhi*.

I tremble with fear, *nenanekpani*, 3. *nanekpani*.

I reassure him in his fear, *nekérhamasan*.

I am to be feared, *nekuihtaérmegssi*, 3. *kshta*.

I fear death, *nekuitsadsangané*, 3. *kstadsangané*.

I fear it, *nekuihtamen*, or *neksihtaérdamen*, 3. *ak*.

I fear him, *neksihtaérman* or *neksanksihtaérman*.

I fear the punishment, I flee from it, etc., *nesakuitéha*, 3. *skuitéhé*; a man [homo] also says (Lat.), *masimandi snétsineridé nesakuitéha*, I weep, etc.

I cease to fear, *nedéhkuipani*.

It is a thing to fear, *éhkuipani*.

I scatter them by impressing fear upon them, *netzétzépániuran*.

That is to be feared, *kshtaérmeguat*.

#### [CRAPAUD. — TOAD.]

Toad, *maskeké*.

#### [CRAQUER. — TO CRACK, CREAK.]

That cracks — a tree, or *matéhrré*; my fingers, *matéskérar neretsíar*; better (Lat. *melius*), *pankskéhrar*.

#### [CRASSEUX. — FILTHY, DIRTY.]

I am dirty in the face, *nemihkassésigua*, 3. *mkas*; in body, *nemihkasséshagha*, 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, *nstzannemangs*.

I give to you on credit, *kstzannemsr*; give me (on credit), *nstzannemasi*.

I have not yet given credit to anyone [personne], *éssema asûnni nstzannemangs*.

CRÉMAILLIÈRE — pot-hook (chimney crane), *kessperankuangan*.

#### [CREUSER. — TO HOLLOW OUT, DIG.] — See below.

#### [CREUX. — HOLLOW.]

That is hollow inside — a tree, or a nut, or etc. — *apikuéghe*n; (animate) *apikuégs*.

That is not hollow — e.g. a flat dish of bark; likewise a bag — *manét*; (animate) *manéss*; it is hollow, deep, *peskant*; (animate) *peskansu*.

#### [CREVER. — TO BURST.]

I burst, *netaraghihra*, 3. *tara*.; unable to breathe, *nekeparandam*, 3. *kep*.

I burst from eating, *netaraketséhra*, 3. *taraketséhré*; more commonly (Lat. *usitatus*), *taraghihré*.

I burst it with my hand, *netaraghenemen*, 3. *sd*.; with the foot, *nedaraghihka*men, 3. *ud*.

That is burst, *taraghihré*; by fire, *tarakazédé*, *tarebéhré*, *dégste*.

I put out his eyes, *nebépesukanraghiguétéhan*, 3. *abé*.

#### [CREUSER. — TO HOLLOW OUT, DIG.]

With what will you dig? *kégu, inasa sanrkéhtasan, isnsanrkéttsn*.

I dig with an instrument, *nüanrkéhemén*, 3. *as*.; to the length of the arm, *ni éri sémineskémek*; in the snow, *nsanranrihakkámen*, 3. *asanr*.

**[CREUX. — HOLLOW.]** — See above.

**[CRI, CRIER. — CRY, TO CRY OUT.]**

I give a cry, *nebanbanghími*.

I do it to call him, *nebanbanghiman*, *kebanbanghimeren*, I call him with a cry, etc.

I cry out, *neganganrüé*; to him, *neganganrüman*.

Public cry (proclamation), *sabétangusuangan*.

I make it, *nepemüansi*, 3. *pem*.

I make the cry to give warning, etc., *nebanbank*; one, *banbank*; several, *banbangsk*.

Make the cry, *banbanghé*; make it (pl.), *banbanksks*.

I make the cry, *nebanbanghen*, 3. *banbanghen*, *banbanghéts asami*.

I cry out, *nekanganrüé*, 3. *kan*, or *negaganrüé*; in surprise, *nekuahrüé*.

The child cries, *ni sdedarapansin*, 1st *ni nededarapansin*.

I make the death cry, *neküémi*, 3. *küéms*, *küémüak*.

Facsimile p. 056 · printed p. 425 · guide words CRI–CUI

I cry out saying something [quelque chose], *nstkuémi*.

I cry out after him to tell him something [quelque chose], *nstkuémítasan*.

**[CROCHET, ACCROCHER. — HOOK, TO HOOK UP.]** [MS 148, 149]

I hook it up, I hang it, *nenanbitetsn*, or *nedéhhsdsn*.

Hook, *anēskamann*, *nar*.

That is hooked (crooked) — e.g. a knife, or etc. — *peganghighen* or *sr santséghen*.

That is not so; it is straight, *sasaghíghen* or *urahkuat*.

**CROIX** — cross, *skahésahths*, *ksr*.

I make the sign of the cross on myself, *nedaskahésahthskhanhmesi*; commonly (Lat. vulgo), *netsibahatekuské*; on something [quelque chose], *nedaskahésahthskhandamen*, 3. *sdats*; on someone [quelqu'un], *nedaskahésahthskhanman*.

Come, make the sign of the cross on yourself, *tsénasa skahésahthskhanmesi*; put your hand and touch 1st your forehead, *keskateguékareni keretsi*; *tsénasa ketsrekék*, the breast (stomach); then your shoulder, *tšenasa ni neman aganmi teremahgané*, or *pantsisi araguisi*.

**[CROIRE. — TO BELIEVE.]** — See below.

**[CROISER. — TO CROSS.]**

I cross my feet, my legs, *nedansüüganassin*, 3. *ans*.

**[CROIRE. — TO BELIEVE.]**

I believe, *nekiktam*; him, *nekiktasan*.

I believe it, *nuramtamen*, *nuramsedamen*, 3. *ur*.

I believe it on hearing it told, etc., *nurantasan*; I now believe that to be [esse] true — before, scarcely, etc. (Lat.), *nuranmérdamen*; (animate) *nuranméрман*.

I believe myself; him, *neketzasihhtam*; *neketzasihhtasan*, 3. *ket*.

I do not believe, I disavow, *neketzasérghé*; that, *neketzasérdámen*; *ketsasihré pegua 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, *neketzaiütansi*, 3. *ketzaiütansu*.  
However much I tell him, I am not believed, I cannot persuade him, *nedatsérineba*.

### [CROÎTRE, DÉCROÎTRE. — TO GROW, TO DECREASE.]

I grow (Lat. *cresco*), *nemantséghi*, 3. *mantségs*, [MS 150, 151] or *nedanptsíghi*, 3. *anptsígs*.  
*uéhkénangs téhanrasi*, 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 — *nenespiguandamen nedazsgsangan*.  
He ceases to grow, *ni sdéhkuimantséghin* or *ni stzanníghin* or *tzanigs*.  
He decreases (shrinks), *ni ussann*, 1st *nsuié*, 3. *sasüé*.

### [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., *iantsu iantssar*.  
A kind of bark jug, round on top, for going to fetch water, *potantsu*, *poθantsu* or *pekenantsu*.  
Another kind, longer than it is wide, etc., *pekenantsu*.  
**CRUD** — raw, *skié*; I eat (it) raw, *nedaskihppi*, 3. *skihpps*.  
Rawly — one eats it raw, *skisi*; raw, (animate) *skihan*, plural *skihank*.

### [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], *nenutsihtsn*; (animate) *nensthihan*.  
People gather shellfish, *manésann* or *nsthihank essak*.  
One gathers none, *manda* [manda, not] *manésésn*.

### [CUIRE. — TO COOK.]

*Nedabipesi*, I cook in the ashes.  
I cook, e.g. some meat, *nebagashtsn*.  
Cooking some of that, *bagautsmeghé*.  
Let it be well cooked and very tender, *puskeredéts*.  
Is that cooked? *kisedé éhto*? it is [est] hard to (continued on next page)

Facsimile p. 057 · printed p. 426 · guide words CUI-DAR

### [CUIRE. — TO COOK.] (continued from previous page)

— [long in] cooking, *sipkedé* or *sipkess*; quickly, cooked right away, *nabedi*, (animate) *nabesu*.  
Let it be well cooked, *pessangüi kisedets*.  
I cook earth-pears [Jerusalem artichokes], *nebagassemanak penak*, etc.  
Cook some, *tsipené penak* or *bagassemé*.



Cook me some, *tsihperi* or *bagastasi penak*; *bagastasi* is said of everything (Lat.); *kenesiperer nenesiperan*.

I cook them in the ashes, *nedabipesi penak*, 3. *abipess*.

Cook me some, *abihperi*.

I cook on the coals, *nedabamégûé*; on the spit, *nepesakûabamégûé*. See *Rôtir* [To Roast]; — in the cinders, *nedabann*, etc.; it is said of fish, and also of bird (Lat.), *nedabann*.

*Nssagamadámen* or *nssagapáhagsn*, *ansandsétsik nedakûamadámen*, that stings me sharply, hurts me badly; *anrasi nedakûamadámen éhrimek*, 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, *nebsusgšn*, absolute form. [MS 152a]

#### [CUIVRE. — COPPER.]

COPPER, *üisansahragiüé*.

#### [CUILLER. — SPOON.]

Spoon, *emkuann*, plural *nak*; for serving up (a ladle), *kabaígan*.

#### [CUILLERÉE. — SPOONFUL.]

I swallow a spoonful of it, *negsdemkûanne*, 3. *neg*.

#### [CURE-DENT. — TOOTHPICK.]

TOOTHPICK, *asigûanbihtéhsn*; I pick them (my teeth), *nedasigûanbihtéhssi*, 3. *asi*.

#### [CURE-OREILLE. — EAR-PICK.]

EAR-PICK, *asigûanraksésann*; I pick them (my ears), *nedasiguanragheséhssi*, 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 messagarandé negheruran*.

#### [DAME. — LADY.]

Lady, a woman of consequence, *sangmanskué*, plural *kuak*; I am one, *nesangmanskuai*.

#### [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, *nsipenéman*, 3. *asi*.

I am in danger of death, *nedanminé*, 3. *an*.

#### [DANS. — IN.]

In the house, e.g. *uiguanmek*; *tanni is érasékansisa*? Answer: *uiguanmeghédari*.

I am in the tree, *nedapin aranmisi aranmensineskuask*.

In how many days will you leave? *késsugnakétsi kemantsi*? in 2 days, *nissugnaké*, etc.

*Tépté*, it is inside — the bag, e.g., etc.; *téptets*, let it be inside, etc.

#### [DANSER. — TO DANCE.]

I dance, *nepemega*, 3. *pemegann*, or 3. *pemega*; dancing in (entering), *nepitighéga*, 3. *pitighégan*.

I dance and sing at the same time, *neskansahé*, 3. *skan*.  
 I make him dance, I play with him, etc., *nepemegahyan*.  
 I dance the dead man (the death-dance), *nepemegáman*; it is danced, *pemegann*.  
 We dance each trying to outdo the other, *nepemeghadíbena*.  
*Nüikkega*, I take pleasure in dancing.  
*Nurega*, I dance well.  
*Nenetansga*, I am accustomed to dance; I know how, etc., 3. *ntansgan*; several [dance], *gank*.  
 [Page 156 of the MS. is blank.]

**[DARD. — DART, SPEAR.] [MS 157]**

DART, *masahké*; my dart, *nemasaké*.

**[DARDER. — TO HURL A DART.]**

I dart it, hurl a dart at it, *nedéstéhemén*, (animate) *nedéstéhan*.

Facsimile p. 058 · printed p. 427 · guide words DAV–DEC

**[DAVANTAGE. — MORE.]**

MORE, *mina*, *amphtsi*.

There is one more of them, *baëmihré pézeksn*.

I give him some besides — tobacco, e.g., *kiradaïsi nemihran udamanr negudaniganéssar*.

**[DÉBARQUER. — TO DISEMBARK.]**

Disembark quickly, *kabáhasi nenandagáhasi*.

I disembark without haste, *negabansé*, *nenandagansé*.

**[DÉBAUCHER. — TO CORRUPT, LEAD ASTRAY.]**

I have no sense (wit), etc., *nsnandam*, 3. *san*.

I make him wicked, etc., *nsnandamihan*, *snan*.

**[DÉBONNAIRE. — GOOD-NATURED, MEEK.]**

I am good-natured, *nekesaansi*, 3. *kes*.

**[DÉBOUCHER. — TO UNSTOP, OPEN.]**

I unstop, I open a barrel, e.g., *nepsksdénan*, (inanimate) *nepsksdénemen*; it runs out, *ssgantssann*.

It is unstopped — hidden (caché) [?], e.g. *pannenansu*; I unstop it, hide (cache) it, e.g. *nepannenemen*, 3. *ap*; a barrel, *nepskssaghenan*; a pot, *nepskskshaghenan*.

**[DEBOUT. — STANDING, UPRIGHT.]**

I am standing, *nesakké*, 3. *ské*; standing near that, *nesekkékadamen*.

I am tired of standing, *nesasiganbasi*, 3. *sas*.

I rise to my feet, *nsnanghi*; I raise him up.

**[DEÇÀ. — ON THIS SIDE.] [MS 158, 159]**

ON THIS SIDE, on this side of, *nsdanisi*.

A little on this side, *sdassamek*; from this shore, *is araguaguanmsaïsi*.

Withdraw to this side, *sdasamépiks*.

**[DÉCENT. — DECENT, BECOMING.]**

That is becoming, *urinanguat*, *urinanguss*; that suits me well, *nurinangussi*, 3. *ur*.

**[DÉCHARGER. — TO UNLOAD.]**

I unburden myself of a load, *nepunhi*, 3. *punhs*.

I unload the canoe, *negabanhnen*, 3. *agab*.

**[DÉCHAUSSER. — 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, *nederanbéssemen*, *nederanbéssan*.

I slash myself to pieces, *nederanbéshssi*.

One slashes him, over the body, *pepkuéhansu*; I do it (slash him), etc., *nepepkuésan*.

**[DÉCHIRER. — TO TEAR.]**

I tear my garment, *nebighinahadsn nedahsé*, or *nedaraghiptsn*, or *nedaraghinéptsn*, or *nedaraghinahadsn*; tear it, imperative: *taraghi nahads*.

I tear it, *nedaraghinéptsn*, 3. *sd*.

I tear him, *nedaraghinéphan*, 3. *tarag*; I pinch him, *nepepsaghiakasannan*.

I scratch his face, *nepepsaghiguénan*.

My clothes are torn, *nebaskihra*, 3. *bask*.

That is torn, *taraghihré*.

I tear it with my nails, *nepepsaghiakazannan*.

I tear his mouth, his jaws, *nenesadanpikanénan*.

**[DÉCLARER. — TO DECLARE.]**

I declare it to him entirely, *nesanbínan*.

I declare the calumny, e.g. that I have committed, *nemanandokkandámen nepissankskighémsangan*, 3. *amanan*, etc.

I shall declare the fault that I have committed when I confess, *nemanandokkandámen confessésianne*, etc.

**[DÉCOCHER. — TO SHOOT, LET FLY.]**

I let fly (an arrow), *nepunté*, 3. *punte*; against him, *nekenpeman*.

**[DÉCOUDRE. — TO UNSTITCH.]**

I unstitch it, *nskansemen*; unstitch it, *skansi skansihis skansets*.

**[DÉCOUVRIRE. — TO UNCOVER, DISCOVER.]**

I discover, I see, *nenamihhtsn*, (animate) *nenamihan*, 3. *sn*.

I disclose it to him, show it to him, *nenamihtrran*, 3. *nam*.

I uncover his face, *nepaskanguénan*, 3. *pas*.

Uncover the middle of his shoulders, e.g. in order to anoint him, etc., *pasghenemas peskuâns paskipeskuânéné nepaskipeskuanénan*. [MS 160, 161]

[ From the French verb confesser. — Edit.]

**[DÉCOUVRIR. — TO UNCOVER, DISCOVER.]** (continued from previous page)

I uncover the cabin, *nepaskighésdé*, 3. *pas*.

Uncovered, in the open, *metsinaïsi* or *petsinaïsi*; I see it etc., *nemitsinaanbadámen*; him, *nemetsinaïnamihan*.

I uncover (discover) his fault, *nemuskenan éraséhkansideban*.

**[DÉCOUVERTE. — RECONNOITRING, SCOUTING.]**

I go to reconnoitre, *nenadasaha*.

**[DÉCOUVREURS. — SCOUTS.]**

The scouts, *nadasahak*; I search for where they have passed, *neksirasanperué neksirasanperan*, several: *ank*.

**[DÉCRASSER. — TO CLEAN, WASH OFF DIRT.]**

Wash the dirt off your face, *kassiguéhssi*, 1st person *nekassiguéhssi*.

**[DÉCROÎTRE. — TO SHRINK, DIMINISH.]**

This bird, e.g., that is being roasted has shrunk a great deal, dried up (*seu*), has melted away, *métbéssu sa sipsis*.

**[DÉDIRE. — TO RETRACT.]**

I retract the calumny etc., *nedighésaman*. [See below, p. 175.]

**[DÉFAILLANCE, DÉFAILLIR. — FAINTNESS, TO FAINT.]**

I fall into a faint, so great is my sadness, *nesankstéssikérdam*, 3. *san*.; from heat, *nesankstési*; from walking, *nesankstéssé*, 3. *san*.; from dragging (hauling), *nesanksténasi*; from eating, *nepahsussé*, 3. *pas*.; from running, out of breath, *nekeparandamihra*, 3. *kep*.; unable to breathe, *nedéhkuaranmi*, 3. *éhk*.; from drinking, *nesankstéhssemi*; from dancing, *nesankstéga*.

My arms fail me, *nesasihpedinéhrra*, 3. *sas*.; my legs, *nesassé*, 3. *sas*.; my whole body, *nsusshuamadamen nhaghé*, 3. *us*.; *shaghé*.

I fall in a faint, *nussekahrré*. See Pâmer [To Swoon, p. 374, 375]; I come out of it (revive), *nedanbaranmirann*, or *ra*.

I throw water on him when he has fainted (fallen) etc., *nedskakssíman*.

**[DÉFAIRE. — TO UNDO, TAKE APART.]**

I undo, e.g. a cabin, a decorated altar, *nsghenemen*, *nsghené*; undo it, *nsghenemsks*, plural.

I seek to rid myself of him, *negaganuskangs*.

He seeks to rid himself of me, *negaganuskasan*, etc., irregular [verb].

I take down the cabin, *nenshχamen*.

It is taken down, *nshχansu*, or *nsghenansu*; *kehtansu*, in order to transport it.

**[DÉFAUT. — FAULT, DEFECT.]**

You are full of faults, *kedannâinanhgssi*; 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, *nekerhamasan*; [MS 162, 163] the passage to him, *nekepetéhkasan*.

I defend him against someone, *netihkanran*.

I defend him by word, *nedikanssman*.  
 You who defend me against the demon, e.g., *ikanrian*, etc.  
 I defend myself, *nedikanssmesi*; defend yourself, *ikanssmesi*.  
 I defend myself against him, *nedarsdasan*.  
 I give back like for like, I avenge myself, *nedarsda*, 3. *arsdan*.  
 I protect him, I prevent anything being done to him, *nekerhamasan*, *sa*.  
 I protect, I pull back — e.g. out of the wolf's jaws, *nepskuarshsmasi*.  
 I defend his person, pull it back from the wolf's jaws, *nepskuarshsmasin shaghé*.  
 I defend him, prevent harm being done to him, *nepskuarshan*.  
 I defend him for the sake of another whom I love, e.g., *nepskuarshsmannar urir*.  
 They defend themselves in a fort under attack, *nskanbauak* or *pihta kesi arsdarik*.  
 We were defending ourselves, etc., *nanbiki kessada neskanbenshsban*.

#### [DÉFIER. — TO DISTRUST.]

I distrust myself, my own strength — e.g. in the face of torments, *nenanésansitéhanmesi*.  
 I distrust him, *nenesahan*.  
 Beware (distrust) the Englishman, *-ntsahsks asennuts*.

Facsimile p. 060 · printed p. 429 · guide words DEF–DEM

#### [DÉFRICHER. — TO CLEAR LAND.]

I clear a wild tract, *nibíhreké*. See Champ [Field].

#### [DÉGELER. — TO THAW.]

I make it thaw, *nuskepéssemen*, (animate) *san*, 3. *aus*.  
 I put it there to make it thaw, (animate) *nuukesan*, 3. *aus*.  
 I thaw myself out, *nusskesi*, 3. *us*.  
 I am frozen, *nedaguatsi*.  
 That is thawed, *usskitsé*, (animate) *uskkiss*, imperative: *uskesé*, subjunctive *uskesuk*; the river is thawed, the ice is good for nothing, *méttebéhen sips*, that is the same as (Lat.), *sanabs peksann*.  
*Skann*, it thaws.  
 That is thawed, *usskihré*, (animate) *usskiss*.

#### [DÉGOÛTER. — TO DISGUST.]

I am disgusted — with meat, *nessasääsé*, or *neghenskahsgsn*.  
 — with that, *nessihádsn* or *nekeneskadámen*, 3. *ak*, or *nesshsdsn*.  
 — with him, *nekeneskáman*.  
 — with fish, *nessamégué*; with earth-pears [Jerusalem artichokes], *nessípené*.  
 — with eating meat, *neghenskahsgsn*.  
 — with drinking, *nsémessesemi*, 3. *sem*.  
 — with eating, *nsémihppi*, 3. *sé*.  
 The water drips (dégoutte), *tarebéhré*.  
 That disgusts me, *nekeneskigangsn*, 3. *agh*.  
 I am weary (disgusted) of being on this earth, *nesiskandam isdarikik*.

**[DÉGRAISSER. — TO REMOVE THE GREASE.]**

I take the grease off it, *nekassipemékámen*, (animate) *nekassipemehyan*. [See below, Graisser (To Grease).]

**[DEGRÉ. — STEP, STAIR, TIER.]**

STEP (stairs), *arandauangan*, plural *nar*.

I go up them, *nedaksusagué*, or *nederandasé*.

I go down them, *nebenságué*, or *nepenandasé*; *antsesagahansu*, it is set in tiers; *nedantsesagahamen*, I set it in tiers; *anantsesagahansu*, 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, *pekuatsemek*; outside the fort, *pekuatsemakanrssenek*; I go, I go out, outside, *nensdessé*; over there, on that side, *sdékka* or *arahkaïsi*; I go over there, *nederemussé*, 3. *are*.; I run there, *nederemihrra*, 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., *kékétsihré*.

**[DÉLIBÉRER. — TO DELIBERATE.]**

I deliberate, I think, *nederitéhansi* or *nederérdam*, 3. *ar*.

— about that, *nederérdamen*.

**[DÉLIER. — TO UNTIE.]**

I untie myself, *nedanpkuiaresi*.

I untie the slave, e.g., *nedanbekuiharan*; something, *nedanbeksihadsn*; him, *nedambkuiharan*.

I untie, e.g., a belt, etc., *nedambksiási*, 3. *am*.

That is untied, *anmksihré*.

**[DÉLIVRER. — TO SET FREE, DELIVER.]**

I free the slave, e.g. — or rather (Lat.), I adopt him, *nenarenanbaikann*.

I deliver — I am the cause that a dog they mean to kill is let go, *nepskuarshsmasin*.

I deliver from death a dog that they meant to kill for having stolen, *nepskuarshan*.

**[DÉLUGE. — FLOOD.]**

FLOOD; the earth is inundated, *ki nekebéhrré*, or *ketasé*, 3. subjunctive *kédahranghé*.

**[DEMAIN. — TOMORROW.]**

TOMORROW, *séba*; the day after tomorrow, *nissgnakie*.

**[DEMANDER. — TO ASK.]**

I ask, *nsikstema*.

I ask for that, *nsihkstemen*.

— of him, *nsihkshtemasn*; I ask you, *ksikstemsr*.

He asks me for something, he questions me, *neksaksétsimsreks*.

I ask him, question him, *neksaksétsimsran*.

I ask him urgently, absolutely, *nedatsuutemasann*.

I ask for it, I desire it, *nsikuiman*.

He asks for what he sees, out of covetousness, *tansisiksteman*, 1st person *nenitansi-sikstema* — or rather (Lat.), *kégsi namittangué asikstemann*.

Facsimile p. 061 · printed p. 430 · guide words DEM–DEN

**[DEMANDER. — TO ASK.]** (*continued from previous page*)

He gives me what I ask of him, *nekûitanman*.

He refuses me what I ask of him, *nesikûéman*.

**[DÉMANGER. — TO ITCH.]** [MS 166, 167]

That itches me, *netsitsíghi* or *nemamegakihra*.

— at the head, *neketsegandeba*.

**[DÉMÊLER. — TO DISENTANGLE. — See below.]**

**[DÉMEMBRER. — TO DISMEMBER.]**

I dismember it, *netemeskaharan*, *netemeskéharan*, 3. *sd.*, said of an animal (Lat.) — deer, moose; *netemesitésan*, I dismember it, said of a bird (Lat.).

— for him, *netemeskéhadasannar*, 3. *stem*.

**[DÉMÊLER. — TO DISENTANGLE.]**

I disentangle, e.g. thread, *nedanpekûihadsn*, 3. *sd.*

That is disentangled, *anpekûihré*.

**[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? *tanni sighit N.*? (but more usually in the plural (Lat.)) *tanni sighihidit N.*?

I make him dwell, *nsighih̄an* or *nsitighéman*, 3. *sig*.

I shall stay 3 days at Quebec, *tssgniutsi nedápin Kébek*.

I dwell with him, I lodge him, *nsidaséman* or *nsitighéman*, 3. *sid*.

I dwell there, *nedarakanhdamen* or *nededarakanhdamen*.

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, *nepepunámi*, 3. *pep*.

— with him during the winter, *nesitsipepunamsman*.

I dwell near him, *nederapihtasan*.

I dwell in that, *nedapihtamen*; in him, *nedapihtasan*.

I invite him to dwell with me, I desire it, etc., *nedatssihan*.

[Page 168 of the MS. is blank.]

I have your body for my dwelling, says Jesus, e.g., to Mary (Lat.), *khaghé nüigüanmkant*. [MS 169]

I have dwelt here long enough, e.g. *neséniapi*, 3. *ésigüannikant shaghé*.

I dwell here with pleasure, with attachment, *nekesantzín*.

I entice him to dwell in me (Lat.), *nekesantssran*.

I dwell with him with attachment, with delight, *nemétanderman*.

I dwell willingly, e.g. in this place, etc., *nemétantké*; a beautiful land that has attractions, *métantkangansio*.

The rain makes me stay, *nekesanderannámi*, 3. *kes.*; the wind —, 3. *kes.*, *nekesanderanmpsenami*; the snow —, *nekesuntangüarannámi*, 3. *kes.*; the cold —, *neksihtáдеми ssanmi tkái*; the tide —, *nuriharegs*, 3. *ur*, several: *nuriharegsbena*.

I stop there a little in passing, *nenanmskébi* or *nekepetabi*.

I stay here, I do not go with the others, *nekakésanteké*.

#### [DEMI. — HALF.]

HALF, in breadth, *pshkksié*; half a loaf, *pshkksié abann*, or *temi abann*.

I use it by halves, *nedanptahsbéhhadsn*, 3. *sd.*, (animate) *haran*.

Half full, *néransbé*; a bag half full, *néranstté*.

#### [DENT. — TOOTH.]

My tooth, *nipit*; 3. *sipit*; upper teeth, *nedaspemanbídar*; lower, *nenasksânbídar*; back teeth (derrière), *nekihtanbídar*.

I eat only with my front teeth, *nsnasksanbihóáma*, 3. *sa*.

I have a toothache, because of the worms that gnaw them, *nedanbí dangs*.

I am missing a tooth, *nsansaranbída*, 3. *san*.

Facsimile p. 062 · printed p. 431 · guide words DEP–DER

#### [DENT. — TOOTH.] (continued from previous page)

I am toothless; I make him lack one — or rather (Lat.), I tie it and pull it out, *nsansaranbídebíran*.

I am toothless — said only of an old man (Lat.), etc., *nemétlarsra*.

The tooth comes back (grows again), *sdanbí dansu*.

My teeth are coming in, *nesanganbída*, 3. *san*.

I have one tooth, *nenekstanbíta*, 3. *nekstanbíté*. [MS 170, 171]

I have two of them, *nenisanbíta*, 3. *nisanbíté*.

I have sharp teeth, *nekesanbíta*.

*Pekûatsihré sipité*, a tooth has fallen out.

They (my teeth) are falling out, *nekédanbídehírsa*, 3. *ghed*.

My teeth are set on edge, *nebapessanbída*, 3. *bap*.

That sets them on edge, *nebapessanbítéhkangsnar*.

I have very large teeth, *nemamesanbída*.

They are well sharpened, *kesighirsar mipitar*.

*Nekakesanbída*, I have sharpened them.

I grind them (my teeth), *netsitamanbídési*, 3. *tsi*.

I pick them (my teeth), *nedahsiksânbídehíssi*, 3. *asi*; better (Lat.), *nedahsiksânbísi*; toothpick, *asiksânbítéhsn*.

I pull them out for him, *nekédanbídéphan*.

It is broken off down to the gum, *sikkûi siosseisik adutsi temihré*.

I cut it with my teeth, *nepusksânbídanámén*, 3. *pus*.

I take it with my teeth, *nekeradámén*.



I hold it with my teeth, *nesagadâmen*, 3. *us*.

**[DÉPÉCER. — TO CUT UP. — See below.]**

**[DÉPÊCHER. — TO HURRY.]**

I hurry to do that, *nenahnabarskké* or *nekérbarskké*.

**[DÉPENDRE. — TO TAKE DOWN; TO DEPEND.]**

I take it down (unhang it), . . . . 3. *snes. nenesēnemen*, (animate) *nenesenan*.

— by pulling, *nenessíptsn*, 3. *sn*.

I depend on him, *netebéremeks*, etc.

**[DÉPÉCER. — TO CUT UP.]**

I cut up, e.g. a bird, *nesekuskesan*; *seguskesé pihta*, it is in pieces.

**[DÉPITER. — TO VEX.]**

I grow vexed, *nematsiteha*, 3. *mat*.

— against him, *nematsitéhanman*.

**[DÉPLAIRE. — TO DISPLEASE.]**

That displeases me, *nematsérdâmen*, *nematsitéhandâmen*.

[Page 172 of the MS. is blank.]

**[DÉPLIER. — TO UNFOLD.]**

I unfold, e.g. a [robe?] or moose hide, *nesibégheñemen*, 3. *ssi*; (animate) *nesibégheñan*, *ssé*, e.g. [MS 173]

I unfold a blanket, etc., *nesibéreghenemen*.

**[DÉPLOER. — TO LAMENT.]**

I lament him, I miss (regret) him, *nekûirsman*; I am gripped by longing for him (Lat.).

**[DÉPOUILLER. — TO STRIP.]**

I take it (strip it off), *nekétenemen*, (animate) *nekétenan*, 3. *ghé*.

**[DEPUIS. — SINCE, FROM.]**

Since when have you arrived by water? *tanne sipísi kemesagarannésa?*

From Quebec to Tadoussac, *Kébekutsi Tadussagshéari*; I took three days, *nenessgnibié*, 3. *tssg*, 1st person  
*nenekutsgnibié*, *nenissgnibié*, *nitsgnibié*, *nenannsgnibié*, etc.

**[DÉPUTER. — TO DEPUTE, SEND AS ENVOY.]**

I depute him, *nepetsitanman* or *nepetsítahran*.

**[DÉRACINER. — TO UPROOT.]**

I uproot it — a medicine (medicinal root), *nemsnemen*, 3. *am*, (animate) *nemsnan*; sewing-roots — I pull them up, I uproot them, *nemanadábé*, 3. *ma*.

**[DÉRANGER. — TO DISPLACE, PULL AWAY.]**

I pull it away, *nesekuskiptsn*, *nesshkskiptsn*, 3. *us*.

That has fallen, *sshkksihrré*.

**[DERECHEF. — ONCE MORE.]**

ONCE MORE, AGAIN, *mina*.

**[DERNIER. — LAST.]**

I, you, he comes last, . . . .

**[DÉROBER. — TO STEAL.]**

I steal, *nekemstené*, 3. *kem.*; from him, *nekemsteman*. [MS 174, 175]

— for him, *nekemstenésan*.

— some drink, *nekemshθebé*; a canoe, *nekemshθsri*.

— provisions, *nekemstenan mitssangan*, 3. *ak*.

Facsimile p. 063 · printed p. 432 · guide words DES–DES

**[DERRIERE. — BEHIND.]**

BEHIND, further back, *asassisi*.

Behind my back, *nepeskiianek*.

Behind the cabin, *asassigamigûé*; the island, *asassenaghísi*.

— the mountain, *asassadene*; the tree, *asassághi*.

— the canoe, *asassuraghi*.

He is behind, he comes among the last, *sksânik pemssué*.

I leave him behind, *nenegatsiharan*.

**[DÉSALER. — TO REMOVE THE SALT.]**

I desalt it, put it to soak the salt out, *nedagûidedsn*, (animate) *nedagûitsíman*, 3. *sd*.

The eels have been desalted, *kisi agûitsinsk nahanmsak*.

**[DESCENDRE. — TO GO DOWN.]**

I come down from the mountain, *nenessanhki*, 3. *nes*. or *nepenassé*.

I go up it, *nedahksanbi*.

I lower it, setting it down, e.g. from the mountain into the valley, *nepenanksusadsn*, 3. *pen.*;  
*nepensagsusadsn*, I lower it from the loft.

— from a tree, *nepenandasé*.

I climb up there, *nederandasé*.

The descent of the mountain, *penankanutsesessen*.

I lower it, e.g. from the loft, *nepensusadsn*, *nepensusé*, *pensadansu* or *penadasadansu*.

I lower it with a rope, *nepenانبéghenemen*, 3. *abe*.

I get down from a slightly raised place, e.g. from a horse, *nenesikdai*.

I let him down from above with a rope tied on — e.g. the paralytic that they [let down], etc.,  
*nepenانبéħyan*, 3. *apen*.

I raise him with a rope tied on, e.g. a dead man, etc., *nesiksânbéħyan*; he is raised, etc., *siksânbéħyan*.

**[DÉSCENDANT. — DESCENDANT.]**

My descendants, *nssuessok*, 3. *ussessa*, or *nsdannkasinsdiak*, 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, *nenepséremán*; it is also said (Lat.) of a man who goes to war, etc.

Do not despair — e.g. of the mercy of God, *mssak éranbérđamskkan*, 1st person *nedéranbérđam*, or *mssak séksnésérđamskkan*.

I despair of being able to persuade him of what I intended; I give it up (sheathe my sword again), etc., *nedéhéranbsé*, 3. *ahéranbsé*, or *nenaskatangssi*, 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.)), *nedéhéranbihán*; *nedéhéranbimán*, likewise (Lat.), by doing more to him than he does to me.

I despair of that, *nederanbérđámen*.

I make him despair, *nederanbérđamihán*.

### [DÉSIRER. — TO DESIRE.]

I desire, e.g., to go to, to be at, Quebec, *nederipanskké*.

I desire that in thought, *nesigkérđamen*, 3. *asi*, *nepansérđámen* — e.g. heaven, *spemki nedatssanhđamen*.

— by sight — that is (Lat.), on seeing it, *nsighinamen*, 3. *asi*.

I desire him (I am gripped by longing for him (Lat.)), *neksirsman*, or *nepansadsnan neransadsnemen*; I am gripped by the utmost longing for him (Lat.), *nesankstéksirsman*.

I desire him, I wish he would come, *nsisaskasihán*, 3. *asi*.

I desire that impatiently, *nesisizakkamen*, (animate) *nesisizakkasan*.

I desire a thing that I see, *nsighinasi*, 3. *sig*; *nepanskké*, 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., *nekûirstem*; that, *nekûirstemen*; him, *nekûirsman*.

### [DESSEIN. — DESIGN, INTENTION.]

Without design (unintentionally), *areni* or *narasisi*.

He does it without design, *areni stessin*.

### [DESSOUS. — UNDERNEATH.]

UNDERNEATH, *aranmek*; under the tree, *aranmahkúémek*.

### [DESSUS. — ON TOP, ABOVE.]

ON TOP, above, *ssukitsisi*; above the water, (*continued on next page*)

Facsimile p. 64 · printed p. 433 · guide words DES–DEV

### [DESSUS. — ON, UPON, ABOVE, continued]

... foot [of the mountain?], *usskidebé*; of the mountain, *spemanhksk*; of the head, *usskitanhtebi*.

I put them one on top of the other, *nenannusketunár*.

I am sitting on top, *nuskídapi*, 3. *us*.

Thereupon it arrives, *ni abann*, *ni kebann*, *ni nebann*.

I put something on top of it, e.g. a horse, *messisi kégsi nuskittrán*.

I give you food, etc., *kesskhamsr*.

### [DESTINER. See below.]

**[DÉTACHER. — TO DETACH, UNFASTEN.]**

I detach something that is fastened, *nepeküatenemen*, (animate) *nepeküatenan*.

I detach it with my tongue, e.g. the host, which is stuck in my mouth, *nepskuadarappan*, 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, *nenessasaghérman*.

**[DÉTERMINER. — TO DETERMINE, FIX.]**

I determine the day, the time when I shall return, *netephama*, 3. *tebahaman*.

Determine it (imperative), *tebahama*; for me, *tebahamaui*.

Has he determined it? *tebahamansanasa*? No, *mnda* [*manda*] *tebahanmansi*.

This is the day that was determined, *ni édutsi*, or *ni éri tebahamansa*.

**[DÉTERRER. — TO DIG UP, UNEARTH.]**

I dig it up, take it out of the ground, etc., *nepikahan*; let it be dug up, *pekahsnéts*.

**[DÉTOURNER. — TO DIVERT, TURN AWAY.]**

I divert him from doing something [quelque chose], hindering him, *nekerahaman*, 3. *ker*.

You have very few potatoes; I have many, in mockery, *nedaniman*, 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, *nsdamiman*, 3. *sd*.

I turn aside the ice with a tool, *nedasígûasan pkûami*; with my hand, *nededasergunan*, 3. *sded*.

I turn him from his purpose, I tell him that it is difficult, etc., *nedéhétsíman*.

I turn him from his purpose by deceiving him, by trickery, *nekéspskáharan*, 3. *akés*.

**[DÉTREMPER. — TO SOAK, DILUTE, MIX WITH WATER.]**

I mix something — e.g. color/paint, earth, etc. — with water, *nemsebégannkenemen*.

*Nemsanmkenan*, I mix it with grease.

**[DETTE. — DEBT.]**

My debts, well, I owe, *nstzannemassin*, or *nstzannemasi*.

I owe a great deal, I owe much, *nemesâir-atzannemasi*.

I pay them, *nedanbenkann*, 3. *sd.*, 1st [person] *nedanbenké*.

— for that, *nedanbenkéhttsn*, 3. *anb.-kasan*.

**[DEVANT. — BEFORE, IN FRONT.]**

I am ahead of my time [before my day], *nedanbagaũkauan*.

Thou art ahead of my day, *kedanbagaũkasi*.

I do that beforehand, in advance, *maása is nederittsn*.

I think that he goes ahead and that I will follow him, etc., *nenikannérman*; ahead of him, *nenikkannssésan*; *nikkanaisi*, in front, in advance.

I go in front, walk first by land, *nenikkanusse*; by water, *nenihkkannihrra*.

I am seated in front, *nutskcsapi*, 3. *uts*.

— in front of him, face to face, *nutskahsahpiht-tasan*, 3. *st*.

*Kesésdohküébíbena*, we look at each other, we are face to face.

*Nutskasapi*, I am seated facing, I have my face turned toward, against [contre], his.  
 I place myself before him to prevent him from passing, *nedétsiganbasítasan*.  
 I am before him, blocking his passage, *nekepetéhkasan*, 3. *akep*.  
 I go before him out of respect, *nedaptsikasan*, or *nedapitkasan*; 3. *sd*.  
 — to discharge him [of a burden], *nenantssarésan*.

#### [DEVENIR. — TO BECOME.]

What has become of that? *tanni ésisik*?

Facsimile p. 065 · printed p. 434 · guide words DEV–DIR

(Left column begins mid-entry, continuing [DEVENIR — TO BECOME] from the previous page.)

(cont.) (animate) *ésit? kégui asusé*, e.g. what has the deerskin become?

*Isga éhto asuio*, that is what it has become.

#### [DÉVIDER. — TO WIND YARN. — see below.]

#### [DEVINER. — TO GUESS, DIVINE.]

I divine what he has in his heart, *nsésitéhanman*, 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., *nedassusi*, 3. *as*; I wear it with my hair hanging loose (it is said also of one wearing the bonnet etc. (Lat.)), *nenitanghi*, 3. *netangû*, *netanguio*, (inanimate); I wear it having cut my hair, *temesansu nepiéssum*; we wear it for Jesus dead, *nenitanghibena Jesus utsi nhredé*; *nekassigûénan*, I take off his mourning bonnet, with which I wipe away his tears, *ni edutsi netanghisik panbatamisigamigur anbagaségaberansuar asixiganar tai messisi sésrikeghir*, *sésinanguat sibisi miksitéhandansi netsinet Jesus*.

#### [DEUX. — TWO.]

Walk two by two, *nissusséksu*; there were two of them, of inanimate things (Lat.), *nissensbanir*; we are two, *nenissüibena*, *kenissüiba*, *nissüak*; I tie them two by two, *nenissanbikké*; 3. *nis*; *nenissanbikannak*, I tie them two by two.

I put two things one joining the other, in two, *nenisshitsn*; 3. *sn*.

I take two of them, *nenissnemenar*; (animate) *nenissnank*.

I put two together, I join them, *nenisutsnar*; 3. *sn*.

— in two, *idasisi*, e.g. *idasisi temihré agüiden*, a canoe broken in two.

#### [DÈS. — AS SOON AS.]

As soon as the tide rises, let us embark, *aneghetsi tamagaghé kepsusibena*.

#### [DEVOIR. — DUTY / TO OWE. — see below.]

#### [DIABLE. — DEVIL.] *matsiniséksu*, *ksak*.

The devil possesses him, *matsiniseksur udapitangur*, 1st *nedapihtangu*.

#### [DIEU. — GOD.] the great genie, i.e. spirit, *ketsiniséksu*.

*Neniséskuéremán*, I know him for God.

**[DIFFÉRENT. — DIFFERENT.]** different (Lat.), *piruié*; it is so, *piruinanguat*, *gusu*.

Different in speech, *kikkándin*, *kikkanduak*; as if our sentiments were not different, *pézeksnuio pegua éritéhansieg*; that is different, *manskuighen* or *piruighen*.

**[DIFFICILE. — DIFFICULT.]**

It is difficult, *saagat*, *saaghinangûat*, *gusu*. [MS 182, 183]

— difficult to say, or rather (Lat.), I say with difficulty, *nesaagandué*, 3. *saag*., 1. *saaganduann*.

— difficult to do, *nesaagarokké*, 3. *saag*., 1. *saagarokkann*.

I have trouble, *nesaaghérdam*, 3. *saag*., 1. *saagherdam*.

The difficult things or words, compounds etc., *saaghisittameghi* or *saaghisireguadsr* or *guakir*.

I say them, *nesaaghisitteamn*.

The things or words that are not so, *nekemisittameghi*, or *nekemisireguadsr*.

I say them etc., *nekemisittamen*.

**[DIMINUER. — TO DIMINISH.]**

I cook (boil) for him, *utsibaghésmasn*, 3. *utsi*.

I lessen — whether singing, weeping, or speaking, *nepisandüéssi kûaskûaïsi*.

The fire dies down, *pisikedé*, or *sikkakazédé*.

The water diminishes, *sihkekat*; in the kettle, *sikkebétté*.

**[DIRE. — TO SAY.]**

I am accustomed to say to him, *nedanran*, *nedahrn*, *kedahrer*, *kedahri*.

I am accustomed to say, I say often, several times, *nesai*, 3. *ahidam*, *nesaïbena*, or *nesibena*, *kesaïba*, *ahidamuk*.

I say, *nesi*, *kesi*, *idam*; I say that, *nesitamen*, 3. *siht*.; to him, *-nsihtamasan*.

I say otherwise than I ought, *nebarisihtamen*.

I do not think about what I am saying, *manda* [no] *nederitéhansi iutsi idama*.

I speak without design, *areni nesin*, 3. *us*.

I say it along with the others, *nüidüansi*; he, *nüidüanssman*.

You say too much of it, *kussanmibaumanhtsemi*.

Facsimile p. 066 · printed p. 435 · guide words DIR–DIS

(Both columns continue [DIRE — TO SAY] from the previous page.)

What does that mean, how is it called? *kegsi arisitansu*?

I say to myself, *nedihresi*, 3. *reus*.

They say together, *sitsak* or *uituanssak*.

What is said, what news? *kégus arittangsats*?

I hear it said, *nederetáma*, 3. *aritamé*.

It is the way we say it, which is right, *nisna érenandsaég*.

I say what he says, I interpret him, *negherssihtamasésan*.

I forget what I meant to say, *nsnitéhandamen kédasi idamanneban*.

I prepare what I have to say, *neksirasitéhandamen kédasi idama*.

I have not said all, *nensdansihittamen*.

I say all, *netégsagsisihttamen*, 3. *st*.

One says, or, it is said, *aninga*; it was said, *inéssa*; one says, *imek*.

That is not said, *manda is isn*.

I say to him, *nedihran*, 3. *sd*.; disagreeable things, *nesaghúman*.

I cease saying to him, *nedéhksiman*; stop saying that to me, *éhkuimi*.

I was saying, *nedidamshsban*.

What I say is wrong — speaking, e.g., of the prayer, as I speak of it — *nepahtansé*, or rather (Lat.), *saagat idama*.

That is why I say it, *nséhtsa* or *ni séhtsa*, 2. *sétsan*, 3. *séhtsét*.

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., *neséssemiman*, or *neséssemersman*.

I am said (spoken of), *nedihrsé*, 3. *'rsé*, *'rséppan*, etc.

I say to it, to an inanimate thing (Lat.), *nedihredámen*.

I tell him something that pleases him, *nedaramiman*.

I say that in another way, *nemansksisitamen*; that is different, *manksighen*, or *pirsighen*.

I say it with etc., *nesíhtamassi*.

I say that it is good, e.g. *nurershsmen*.

I tell him that it is good, *nurershsmasan*.

I speak well of him, *nurershmasin sa*.

I tell him that he is a captain (chief), *nesangmanurshan*.

I tell him that I despise him, *nekeneskershan*.

I tell him that he is God, *neketsiniséksruhan*.

I tell him that he is contemptible, *nekeneskershsmasi*.

I tell him that that one is contemptible, *nekeneskershsmasann*.

I say that that is worthless etc., *nenekemershsmen*; I say to him etc., *-rshsmasan*.

I say to him things that are hard or difficult for him, *nesaagakran*.

I say it all together [all at once], *nemansisihttamen*, 3. *am*. [MS 184, 185]

I say it and say it again, *nsansihttamen*, 3. *asan*.

I say it and will always say it, *nesanihintsi*, 1. *nesanintsi*.

I tell him of it, I recount it to him, *nsansihttamasan*, 3. *as*.

I tell him his own story, his own doings, *nesésiman*.

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 nederitebihtsn*; give what I had made, victuals (mangeailles), or *matsessu*.

**[DISSIMULER. — TO DISSEMBLE.]**

I dissemble, *manda* [not] *nesanbüe* or *manda* [not] *nesanbikerssi*; it is the same as (Lat.) *nedaksina nesisn*.

I do not hide it from him, *nesanbikersran*.

**[DISTRAIT. — DISTRACTED.]**

I am distracted, *barísi nederitéhansi*, 3. *ar*.

**[DISTRIBUER. — TO DISTRIBUTE.]**

I serve out the kettle; I distribute meat, grain etc., *nedagnasé*, 3. *ag*.

— to them, *nedagnasésank*.

I distribute, *nedagnasannar*, 3. *sd*.

I distribute that with justice, equally, *nuritebiméghen*, (animate) *nuritebimiran* or *nuritebeskasimirank*; *nézansi nedihranbipassisi nedihran*.

I put in 2, 3, 4, etc. of them, *nenissttsn*, *nesttsn*, *neniésttsn*, *nenannsttsn*, etc.

Facsimile p. 067 · printed p. 436 · guide words DOI–DOU

(Left column begins mid-entry, continuing from the previous page.)

(cont.) I have several of them, I can etc., *nemesairetunar*, 3. *am*.

**[DOIGT. — FINGER.]**

My finger, *neretsi*, *ar*, 3. *ur*.

The little one, *nedaskuanmiretsi*, 3. *ud*.; the ring finger (Lat.), *nepskéretsán*, *nar*, common to all [i.e. one word for all the fingers] (Lat.).

The middle finger (Lat.), *nenansiretsi*, 3. *sn*.; the index finger, *nedaróhiretsi*, 3. *ud*.

The thumb (Lat.), *neghitkûérets*, 3. *ag*.

I point with the finger, *nederohíghé*, 3. *aro*.

I point at it with the finger, *nederohigandamen*, 3. *uder*.; at him, *nederohiganran*.

I beckon with the finger, make a sign, *nuatsipetasan neretsi*, or *nuatnemasán*, absolute form, *nematsenemassi*.

I make hooked fingers at him — that is (Lat.), the horns; it is mockery — *nematsenemasán* or *nematsenighéhtun neretsi*.

He makes them at me, *nematsenemanku*.

The fingers crack, *pangheskéhré*.

I make them crack, *nepangheskénemenar neretsiar*.

My fingers crack, *pangheskéhrar neretsiar*.

**[DEVOIR. — TO OWE.] [MS 186, 187]**

I owe, e.g. beaver, grain, *nutzannemassi matahrre rak skamunar*.

I am owed (one owes me), *nutzannemanghé*.

He owes me, *nutzannemüssu*.

I owe him, *nutzannemsán*.

**[DOLER. — TO PLANE, SHAVE WOOD.]**

I plane, *nederikamansi*; that [thing], *nederikemandamen*, *arikmandansu*.

**[DONNER. — TO GIVE.]**

I give myself that, *nemiresin* is.

I give that, *neméghen*, 3. *am*.; to him, *nemíran*, 3. *am*.; gratuitously, *nepisuimirán*.



— [I give him] something to eat, *nedahsaman*, 3. *ud.*; something to smoke, *neméksenaman*, 3. *mek.*

— something to drink, *negadossemihan*.

I do him almost no harm lest he do the contrary; I appease him, *nedéhérasihan*, e.g. *nenitzan*.

I give him the slain animal, *nedanbekshan*; it is given to me, *nedanbkuhughé*; *nesisséméghe*n, I give to some and to others separately, *nesissénemen*, *netzatzibiméghe*n, *sissaisi neméghe*n.

### [DORMIR. — TO SLEEP.]

I sleep, *nekasi*, 3. *kas.*; willingly, *nüikeküassi*, 3. *uik.*

I sleep too much, *nussanmekuassi*, 3. *us.*

I have slept enough, *nüemküassi*, 3. *üem.*

*Nekesantegüassi*, I sleep long, until broad day.

I sleep on something, *nekasihttamen*.

I want to sleep (am sleepy), *nekadori*, 3. *k.*

I do not sleep although I am lying down, *nesansanbesin*.

I talk in my sleep, *nebanbaüidunké*.

I am awake, *nebégüihra*.

I pretend to sleep, *nekasihkansi*, 3. *ka.*

I sleep all night without waking, that is (Lat.), *nüikkuassin*, or *si*.

I do not sleep all night; I wake, again and again (Lat.), *manda* [not] *nesankaükusi*.

I put him to sleep, *nekasikan*; by singing, or etc., *nedahttuman*.

I sleep with my face uncovered, *nepaskangüéssin*; with the face covered etc., *nedagüarangüéssin*.

### [DOS. — BACK.]

My back, *nepeskuân*, 3. *pes.*; behind my back, *nepeskuanek*.

I turn my back, *nedaremiganbasi*; on him, *nedaremiganbasitasan*.

### [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], *nenisstaghanan huansstaguk*; I double them, (inanimate) *ghenemonar pikannar*.

I double it, make a loop, *nepikasanbéghenemen*, □ e.g. with this mark (Lat.); it must be doubled, *pekaüibégnansu*.

### [DOUX. — SWEET, MILD.]

Sweet to the taste, *uripsgüat*.

### [DOULEUR. — PAIN, GRIEF.]

I have an extreme regret, *idu pitanudérdamen*.

I am in regret, in grief, *ne-* [entry continues on the next page].

Facsimile p. 68 · printed p. 437 · guide words DOU–EAU

### [DOULEUR. — PAIN, continued]

*danmbdérda*men, *nedsdérda*men, *nssikkahran*, that is [id.], it is thus that I am afflicted (Lat.), *nia utsi matsahrokké*.

— because of him, *nuassikérman*.

I cause you an extreme [pain], *kssikkarer*.

I feel an extreme pain from that, .....

[MS 188, 189] It causes me great pain, *nussikérdamihks*.

**[DOUTE. — DOUBT.]**

I am in doubt about what I must do, e.g., *nenénisitéhanhmes*.

I am in doubt about what I must do, etc., *nenénisitéhanmes tanni ksina éragûitéhanmesia*.

**[DOUZE. — TWELVE.]**

We are 12, *nisannkáo nekéssuibena*.

**[DÉRIVE. — DRIFT.]**

That goes adrift, the water carries it away, *anihtann*.

The pines that are on the water's edge will go adrift, *maniaregsktsi sghik kuak érangûétsik sitemeghé, péssdé ssanksk*.

**[DRESSER. — TO SET UP, PREPARE.]**

I set up, I distribute the kettle, *nesshkassi*.

When one sets up [the kettle], *sshkassímeghé*.

I set it up for him, *nesshkamasan*.

**[DROIT. — STRAIGHT, RIGHT.]**

*Sassaghiui*; it is so, *sassaghíghen*; crooked, *peganghíghen*, or *santséghen*.

A straight path, *sassaganutsessen*; straight wood, *sassagakksat*, or *urakuat*.

I straighten it, *nesassagahksnemen*, 3. *ss*.

I set up a fork/pole, I plant it upright, *nesakáharan skahangan*.

I think straight, about that, *nesassakérdámen*, 3. *us*.

That goes straight, *sassaghihré*, it is not straight, *mnda* [*manda*] *arahksadui*.

It is straight, horizontal, *tétebighen*.

This piece of wood, this rule, e.g., is straight, *tétebighen*, *tétebighéts*.

Make it straight, *ketétebikemandamen*, or *tétebikemandansits*.

**[DUR, DURCI. — HARD, HARDENED.]**

That is hard, *sangheré*.

It hardens too much over the fire, *sanghcráskedé*.

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, *mnda* [*manda*] *tégne deri nederitéhansi nekikkanmeghé*; 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 [*nedrirs*], someone else [*kanisi ketak*] takes it up in turn, *nederarokké*; he does not [get rid of it], etc., *mnda* [*manda*] *nederirdames iutsi ketak nederitsn*.

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 *urebégat*; foul-smelling, *maskebégat*.

— muddy, *pipeghebégat*; salty, *ssbéks*; cold, *tekebi*.

— hot, *kesebétté*; deep, *messítemé*.

Water that swirls/eddies, *udanksibesks*, or *udanküibesksk*.

Maple water [sap], *mahkûann*; I make it flow/tap it, *nedatsbahadsn*.

Brandy [eau de vie], *áhksbi*.

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], *panbahtami nepi*; I dip my finger in it, *netsaúpínské*, or *kann*, 3. *tsasapínské*.

In the water, *nebi*; the deer threw itself in, *tsasahps*, said of anything, likewise of a person (Lat.), *dicitur de omni, item de homine*; (animate) fish, *muskaguahsk*, plural *muskagsahsgsk*.

Above the water, *usskídebé*.

It rises above the water, *muskaguahann*.

The water has flooded, *psangaséssen*.

*Srangaséssen*, that is [id est], *sriisangaséssen*, I get my feet wet crossing brooks, e.g., etc.

Facsimile p. 69 · printed p. 438 · guide words EAU–ECH

**[EAU. — WATER, continued]**

I enter the water, *nederansúghé*, 3. *ar*.

I am there up to that point [up to there], *ni éhkûamía*, 3. *ni éhkuamit*.

I see the bottom, *nekedahrra*, 3. *ked*.

I jump into it, *netzashppi*, 3. *tza.*; I come out of it, *nstágua*, 3. *stágsänn*, *nedaguansé*.

I appear above the water coming from the bottom, *nemuskihrra*, 3. *mus*, (animate) *musks*; *aranbéksk*, at the bottom of the water.

I go to the water's edge, *nemattanbé*, 3. *mat.*, (animate) *sáran*.

I carry it there, *nemattanbéssádsn*, 3. *am*.

I go against the current [against the thread of the water], *nedagstéhhem*, 3. *dag*.

*Sikarahasuio*, there is no standing/still water anywhere.

I fall into the water, *netzashpihrra*, 3. *tzasapihrré*.

I make it fall in, *netzahpaḡan*, 3. *stzas*.

I put it in the water, wet it, *nepaüibansadsn*, 3. *pas.*, (animate) *nebaubátasan*.

That is carried off by the water, (animate) also, e.g., *manittan*, *maniárehks*.

The water drips, *tarebéhrré*.

I make it drip, *nededarébáhadnsn*, 3. *sded*.

*Nebikaganansughé*, I cross, ford the river.

*Nstaguaansuhghé*, I come out of the water, whether by canoe, or also after bathing, etc.

*Nebagansé*, 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, *nedasihíbé*, 3. *asi*.

I draw it, *nedasiem nebi*, 3. *as*.

Are you coming from fetching [water]? *kedanbasihîbé éhto?*

*Nedasihimasan*, 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, *taubé*, or *tauté*.

I throw water on him as he falls in a fainting fit, *nedakakssîman*.

I took the water from a hollow, e.g. a river, *nedakhîghé*, or *nedâkebé*; one draws it, *akaikédin*, or *kaikédin*.

There I fall in [tombe], etc., *nedagsitsin*.

I throw it into the water, *nedaguitsiman nebi*.

I take it back out, *nenandagannan*.

I stop the water with a dam, e.g. of wood, earth, etc. (Lat.), *vel*, *nekepheghéhtsn*.

*Nekepenemen*, I make a dam to catch beaver.

*Nekebakstéhighe*, I make one.

*usseghitasé temahkûé*, the beaver makes one.

#### [ÉBAUCHER. — TO ROUGH OUT, SKETCH.]

I rough it out, *nemasihadsn*, 3. *am*.

I rough it out, I make it roughly, *nemanmanguittsn*.

#### [ÉBLOUIR. — TO DAZZLE.]

I am dazzled by the sun or fire, *nedagadassi*, 3. *agad.*, or *nedagadaussgsn skstâi*, etc.

— by the snow, *nüisansanri-aganbadam*, 3. *si*.

#### [ÉBRANLER. — TO SHAKE.]

I shake it, pulling by hand a tree or wood that is lying down, *nemamandaksnemen*, 3. *am*.

I shake it while standing, *nenénémanghiptsn*.

— with an instrument, *nemamantéhhemen*, 3. *am*.

#### [ÉBRÉCHER. — TO CHIP, NICK.]

*Nepskuérshtamen*, I chip a knife with my teeth.

I chip it, a knife, on a piece of wood, *nepskkuérsnemen*, 3. *aps*.

— with the teeth (Lat.), *dentibus*, on wood, *nepskkuéhttamen*; with an instrument, *nepskkûétéhhemen*; a knife, *poskkûérshrré*, or *pokuérstéssen*.

#### [ÉCAILLE, ÉCAILLER. — SCALE, TO SCALE.]

Fish scale, *sarahághé*, *ghak*.

I scale it, *netsikaghéhan*, 3. *utsikaghéhanr*.

I make meat, fish, sizzle/broil, *nedanmirké*, or *kann anmirkémeghé*. [MS 196, 197]

#### [ÉCHANGE. — EXCHANGE.]

In exchange, *ansitâisi*, or *éssisi*. See *éssisi*.

Give me that in exchange, *ansitaïsi io miri*.

I give it to you in exchange, *kedansitaimirer*.

**[ÉCHANGE. — EXCHANGE, continued]**

I give it to him in exchange, *nedansitéméghen*, 3. *sd*.

I give it back to him in exchange, *nedéuuadanman*, 3. *sd*.

In exchange I do such to him, etc., *nedansitéhan*, 3. *sd*.

*Ansiténansu nedansiténemen*, I join, I splice on a piece of wood, I put it in the place of another, etc., e.g. ....

**[ÉCHAPPER. — TO ESCAPE.]**

I escape, e.g. from the enemy, from captivity only (Lat.), *de mancipio tantum*, *nepesskámi*, 3. *pes*.

That escapes from my hands, I let fall what I was holding, *nepauuuégsnemen*, 3. *apas*.

I slip from the hands that hold me, *nepskuatsiretséhphüén*.

**[ÉCHARPE. — SASH.]**

I wear it as a sash, e.g. a shoulder-belt, sword at the belt, *nedanssitahkámen*, 3. *sd*.

**[ÉCHAUFFER. — TO WARM, HEAT.]**

I warm him with my breath, *nekiüaranman*.

I warm my child, holding him in my blanket, etc., *nüipéman nenémann*, or *nedassuan*.

He is [est] warmed by his mother (said [dicitur] also of the bird [ave] mother, etc.), *sipémegsr sigaussar*; *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.), *nüipéman*, *sollicito ad peccatum*.

I warm myself, am warmed, *nekesabessi*, 3. *kes*.

I warm him, *nekisiüasshemen*, (animate) *nekisiüasshan*, 3. *aki*; pressing him [to warm him], *nekisskkamen*, 3. *akiss*, etc., (animate) *nekisukasan*.

I warm it in my bosom (Lat.), *in sinu meo*, or by hand (Lat.), *manibus*, *nekissnan*.

I warm him being, e.g., near him, *nedanbsékasan*.

That warms me, *nekiuskangsn*, or *nedanbsékangsn*.

The cabin is warmed, *kesigamikdé*.

[See Chauffer.]

**ÉCHELLE. — LADDER.**

*Arandasangan*; I climb it, *nederandasé*, imperative *arandase*; I come down from it, *nepenandasé*.

**[ÉCHOUER. — TO RUN AGROUND.]**

I am run aground, *nekérkassin*, 3. *kér*.

The canoe is aground, *kerikassen agiüiden*.

**[ÉCLAIRER. — TO LIGHT, ILLUMINATE.]**

I light it, *nesassénema*, 3. *sassénemann*, imperative *sassen*. [MS 198, 199]

I light with that, *is nesasséneméhtsn*.

I light it, *neuassénédámen*, 3. *asa*.

I light it, *nüiassenedauan*, or *nebagadasseman*, or *nesassénemasan*.

What is it that gives light? *kegsi éhto bagadassék?*

It — [it] gives light itself, *sasaksré*.

Light for me, *sassénemasi*.

It is lightning [makes lightnings], *sahsanbigśâk*. See Thunder.

**[ÉCLAIRCIE. — CLEARING, CLEAR SPOT.]**

A clearing on the river amid the ice, *taübéghé*.

A clearing on the land where there is no wood, *babahrekamíghé*.

I make one, I fell the trees, *nemassahkuighé*, 3. *mas*.

**ÉCO. — ECHO.**

*Pagadankuéśhrré*; I make it resound, *nepagadankuéśéháregs*, 3. *pag*.

**[ÉCORCE. — BARK.]**

Birch bark for building a cabin, *masküé*, *ksâr*; likewise, for making handiwork.

Large sheets of bark for building a cabin, *pkûahan*, *hank*.

I go to fetch some, *nepshkûa*, 3. *pekûahé*, or *nekadsnarank pekûahank*.

Large sheets of bark for burning, *saraghésks*, *ksk*.

Bark for a canoe, *masusígué*, *ar*.

I go to fetch birch bark, *nenutsitsn nemannhiguaé*, *nedatssihtsn*, or *nekadsnadsn maskuar*; large sheets for building, *neté satsipkuahansé*, or *nepshkanena* [?].

I go to get bark, likewise, for a canoe, *nenanntühads*, 3. *nan*.

I lift it up, *nepskhigüaé*.

I lift it, *nepskhámen maskué*.

I go to lift it, *nenantsigüaé*, 3. *nan*.

I make notches in the tree to lift the bark, *netemikehéhighé*.

Facsimile p. 71 · printed p. 440 · guide words ECO–ECU

**[ÉCORCE. — BARK, continued]**

I roll it, *nedatbigüaghénemen maskué*; said [dicitur] also of other things (Lat.), *etiam de aliis*.

Bark that is chewed and shaped into figures, *ariguakadígan*, *nar*.

I chew it, *nederigukadíghé*.

I lift a layer of the bark, *nepitohadsn*, or *nepitogüagéhamen*.

Flat bark rolls up, curls, etc., from the heat, *atebaraskedé*, (animate) *siküáskesu*.

**[ÉCORCHER. — TO SKIN, FLAY.]**

[MS 200, 201] I skin it, *nepessihadassi*, 3. *pessihadasus*.

I skin it entirely, *nepessiharan*, 3. *pes*.

I skin myself, on wood, on a stone, *nepsguanasketéssin*, 3. *peg*.

The snowshoe cord has skinned my foot, *nepekssitébísi*, 3. *p*.

I have a skinned foot, *nekikitsesída*, 3. *kik*.

**[ÉCOUTER. — TO LISTEN.]**

I listen, *nekiktam*, 3. *kik*; that, *nekiktamen*; him, *nekiktasan*.

*Nusksstasan*, I hear it from outside the cave/cellar, someone speaking inside the cabin, or vice versa (Lat.), *vicissim*.

I listen to it with pleasure, *nuikedasan*.

*Barisi aragss tangûat 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, aragsstangûat 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, *nebaresetasan*, that is [id est], *barisi nedaragsstasan*.

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], *neksittanman*; the answer of the verb [respondet verbo] *nekiktangs*; it is an irregular verb (Lat.), *verbum anomalum*.

You listen to me, you obey me, *keksittanmer*.

I listen to you, I obey you, *keksittanmi*.

I listen to him with admiration, *nedansaghestásan*.

I listen to him and what he says grieves me, *nesaghestásan*, 3. *ssag*.

**ÉCRAM [screen] , likewise a branch that one places ...**

(continues on next page)

### **[ÉCRASER. — TO CRUSH.]**

I crush it, *neseguskíkamen*, (animate) *neseguskíkasan*.

It was crushed by a tree, *kasaiügs*; 1st [person] *nekabrsgs*, I was [crushed] by it, a tree fell on me.

I crush, e.g. a louse, a bedbug, *neseguskiphan*, (inanimate) *neseguskiptsn*.

I crush his nose for him, *nesagskitanétéhan*.

[Page 202 of the manuscript is blank.]

### **[ÉCRIRE, ÉCRITURE. — TO WRITE, WRITING.]**

I write, I paint, *nedasiχíghé*, 3. *asi*.; with it [is], *nedasiχíghétsn*. [MS 203]

I write, I paint that, *nedasihxamen*; him, *nedasiχan*, 3. *sd*.; substantive: *ési hxak*, one who writes.

I write to him, e.g. at Quebec, *nedasiχamasan*.

He writes to me, *nedasiχamanks*.

I answer him, *nedansitésiχamasan*.

Write that (imperative), *asasiχia*; that is written, *arasihxansu*.

It is not [written] yet, *éssema arasihxansisi*.

An instrument for writing, *asiχiganié*.

I write for the blind, *nenipeskasiχíghé*.

I describe, copy, the writing, *nekikinasanbadámen*.

Writing, letter, picture, *asiχígan*.

*Ni éranbandéssa*, behold how [comme] it is written, behold how [comme] it is marked, *uranbandé*; this piece of wood, etc., marks well, writes well, (animate) *uranbansu urgûanigsn*; *nuranbandsn*; I mark well while writing, making strokes/lines, *séranbandek*.

### **ÉCUME. — FOAM, SCUM.**

Of the kettle, of the river, of the mouth, *pihtté*, or *pitté*; it has it, *pittasio*; it foams, *pihttétté*.

*Pihttéhtté sdsn*, it foams at the mouth.

I remove it, *nemanipittéhsé*, 3. *ma.*, or *nenutsihtsn pitté*.

**[ÉCUMER. — TO FOAM.]**

I foam at the mouth, so angry am I, *nepihttégamedsnéhsi*.

**ÉCUREUX [squirrel] . — SQUIRREL.**

*mihüké*, *ak*.

Facsimile p. 72 · printed p. 441 · guide words EFF–ELO

**[EFFACER. — TO ERASE.]**

*Noḡasshámen*, *nekashamen*, I erase, etc.

I erase, e.g. the writing, *nekassasihxighé*.

I erase that, the writing, *nekassasihxamen*, 3. *kas*.

That is erased, no longer appears, *kasihrré*, or *arahté*.

I erase him, he does not appear so much, e.g. I surpass him in beauty, *msansanihkkasan*, or *nsnkásan*.

Mary erases/undoes what Eve had brought upon us, etc., *M. sdénasihttsné*, *sdénasittsn*, 1st [person] *nenénasittsn*.

I erase, I absolve, *nedanbksnüé*; him, *nedandbksnan*.

I efface, I nullify sins after he repents, he confesses [it dit], *nedannhikkamen*, *nedannhikkamasan*, the same [idem].

**[EFFORCER. — TO STRIVE, EXERT ONESELF.]**

[MS 204, 205] I strive, but I cannot carry it, *nedanraunemen*.

**[EFFROYABLE. — DREADFUL, FRIGHTFUL.]**

That is dreadful, *tsibaghinanguat*.

It frightens me, *netsibaghinangs*, *netsibaghinasan*.

I frighten him, *nesegpákasan*, or *neségpanhsran*, 3. *ss*.

I have thoughts of fright, *nesankstâtéhansi*.

**[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.*; *urahkéhanss*, or *nurakéhémen*.

I equal the strong one, the ground, *netétebakkéhémen*.

Men are equal in nobility [rank], etc., *tétebesuak arenanbak*.

**[ÉGARER. — TO LOSE ONE'S WAY, MISLAY.]**

I lose my way, I turn off the path, *nekisansi*, 3. *kisans*.

I make him lose his way, causing him to turn off the path, *nekisansihan*, 3. *ki.*, absolute form [abs'tum], *nsnihadansi*.

(continues on next page)

**[ÉGARD. — REGARD, CONSIDERATION.]**

I lose regard for, I lose something [quelque chose], *nsnihadsn*, 3. *sn*.

Without any regard, *nannsasi*, in composition [tantùm].



Without any regard, difficulty, familiarly, *narasi*.

**[ÉGOUSSER, ÉCOSSER. — TO SHELL, HUSK.]**

I shell peas, beans, corn, *nebskuaresksnemen*.

**[ÉGRENER. — TO SHELL (GRAIN).]**

I shell the corn, *nepskûikûéhîghé*, 3. *psg*.

I shell the corn with my nails, *nepessaghikasanpetsn*, 3. *pes*.

**[ÉGRATIGNER. — TO SCRATCH.]**

I scratch him, *nepessaghikasannan*.

**[ÉGUILLE, for AIGUILLE. — NEEDLE.]**

A needle for making mats, or snowshoes, *tsamaks*.

A French needle, *tsankkandi*, or *sksanhsudi*.

**[ÉGUISE, for AIGUISE. — TO SHARPEN.]**

I sharpen, *nekittadassi*; that, *nekittadsn*; for him, *nekittadasan*.

*Puskeripudé*, tender/soft for sharpening; *sangripudé*, hard.

**[ÉLANCER. — TO DART, LUNGE.]**

I dart/lunge against him to strike him, but I do not throw myself down [do not lower myself],  
*nemémépahan*.

**[ÉLARGIR. — TO WIDEN, SPREAD.]**

I widen it, I scatter the coals, *nedapskanséighé*.

Cloth, skin, widens when wetted, e.g., *siptaghîré*, (animate) *siptags*; it shrinks, *utsahtahghîhre*, (animate)  
*utséghîhre*, in the fire or the sun, *utsihté*, inanimate *utséss*.

**[ÉLEVER. — TO RAISE, BRING UP.]**

[MS 206, 207] I raise a child, I take care of it, etc., *nekankisighenan*.

I rise up on high, e.g. Jesus ascending to heaven, *nedaspigussé*.

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*.

*Nekûakûanmansé*, likewise, *kûakûanmanisi*, ...

Facsimile p. 073 · printed p. 442 · guide words EMB–EMP

(Left column begins mid-entry, continuing ÉLOIGNER — TO PUT FAR AWAY, REMOVE — from the previous page.)

*russé*, I move a little way off; far off, *nansadughé*, or *nansat*.

How far [combien] is the other village from here? or, is it far from here? *nanûadughénusa kelak sdéné tâi?*

It appears far away, *nansinangûat*.

Move apart [you (pl.)] from one another, *nénansapitansadiks*, 1st: *nénénansapitansadibena*.

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, *nesaaghéssanman*.

I move away from him, I leave his party, *nekûagûanmansanman*.

Remove from me the things that are [choses qui sont] unworthy of my love, *menennemasi* or *aiemannemasi*,  
1st: *nemannemasan* or *nedaiéinannannemasan*; (inanimate) *nedaiémannemen*.

**[EMBARRASSER. — TO EMBARRASS, TO PERPLEX.]**

I embarrass him by the questions [demandes] that I put to him, etc., I take him by surprise, etc.,  
*nekuakuétsinebhkadasan*.

**[EMBARQUER. — TO EMBARK.]**

I embark, *nepusi*, 3. *pusu*; in this canoe, *nepusihtamen aguiden*.

I embark it, *nepusihtun*; (animate) *nepusihan*, 3. *ap*.

People embark, *pusuredin*; let us embark, *pusuredida*.

There are too many rocks, one cannot embark, *panhkskat*.

*Nematanbé*, I am going to the shore to embark.

**[EMBELLIR. — TO BEAUTIFY, TO MAKE BEAUTIFUL.]**

I make it beautiful, *nurihtun*; (animate) *nurihan*, 3. *ur*.

I make him beautiful (animate), *neséséssihan*.

**[EMBOUCHURE. — MOUTH (OF A RIVER).]**

Mouth, outlet of the river, or the source, the beginning from upstream, *sankedéhttegué*, *sanguk*, *pitégué*.

**[ÉMBRASER. — TO SET ABLAZE.]**

The fire sets everything ablaze, or the house, e.g., catches fire, *tsekahtâi* or *tsekedé*.

**[EMBRASSER. — TO EMBRACE.]**

I embrace him, taking him by the neck, *nekikeskuénan*, 3. *kik*.

They embrace each other, taking each other by the neck, *kesküenduak*.

I embrace, e.g., a tree, *nedankesenemen*.

I embrace, e.g., a child, *nedankeseman*. (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) *nebattekaban*.

*Nedaskshanran*, I wait for him here in order to beat him, or in order to speak to him.

*Kedeskshanrr*, 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. *skshîbu*, *skshibuak sakanrsre nek aksirasansamansanr asennutsar*, 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], *nekessiman*, 3. *ake*.

**[EMISSAIRE. — EMISSARY.]**

Emissary: I make use of him for my messages, he speaks in my name, *nedannkasandskandamangu*.

**[EMMAILOTTER, DÉMAILLOTTER. — TO SWADDLE, TO UNSWADDLE.]**

I swaddle the child, *nedahkînan*.

I unswaddle him, *nedanbekuîharan*.

**[EMMENER. — TO LEAD AWAY. — See below, Enmener.]**

**[EMOUSSER. — TO DULL, TO BLUNT.]**

My knife is dulled, *kesebihrré nenutséhkûaku*; 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, *nsdameranhnamí*, 3. *sd*.

— by sickness, *nsdamíne*.

— by the smoke, *nsdamarssi*, 3. *sd*.

I prevent him from entering, e.g., the cabin [cabane], *nekaképetéhémasan*, or *nekepetéhémasan*.

I could not help myself, *manda* [no] *nekeskiüsi* or *manda* [no] *nekeskitosn*.

I hinder (I am troublesome (Lat.)), *nsdamisé*; *sdamiséio* — he [hinders] (Lat.); that hinders.

Facsimile p. 74 · printed p. 443 · guide words EMP–ENF

**[EMPÊCHER. — TO PREVENT, HINDER, continued]**

I hinder him, *nsdamihan*, 3. *sd*., or *nsdamihkasan*.

*Nsdamitéhanman*, 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, *nsdamikangsn*, 3. *sd*., that which is near [in the way].

Fallen trees hinder, obstruct, *sdannkássiär abásiär*.

They obstruct/hinder one another, *sdamihsduar*.

I hinder him by this that I say to him, *nsdamíman*.

I hinder, *nsdamighémi*.

I hinder him, *nsdamihkasan*.

We are hindered by fear, *nsdamapanureghéhbena*, or *nsdamapaníbena*.

*Nedanbagasasítasan*, 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., *nederansughé*.

[Page 210 of the manuscript is blank.]

**[EMPLOYER. — TO USE, EMPLOY.]**

[MS 211] I use, I hire, *nedarokkémí*; him, *nedarokkanran*, 3. *ar*.

*Nutsinshittsn*, 3. *utsin*, 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, *nenespamúran*, 3. *sn*.

**[EMPORTER. — TO CARRY OFF.]**

I carry it off, *nemantsadsn*, (animate) *nemantsaran*, 3. *man*.

That is carried off by the wind, *maneranspsen*.

— by the water, *maníhtan*, *manitané*.

I carry it off, having taken it, loaded on my neck, *nemantséphan*, or *nemantséüaman*.

I continue carrying it off, *nederimiphan*, or *nedanptuaman*.

#### [EMPRUNTER. — TO BORROW.]

I borrow, *nenemkasi*, or *nenemkasin*, or *nemakasihué*, or *nemakasihi*, 3. *snemkasin*, 3. *makau*, imperative *nemakasi*; the Abnaki [les sansanakets] say, *nematemihué*.

— from him, *nenemkasihan*, 3. *sn.*, or *nematemihan*.

I borrow from you, *kenemkasihsr*; you from me, *kenemkasihi*.

I borrow a person for [to have someone] make something [quelque chose] for him, *nematmíman*.

#### [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, *nedarenskkanman*, 3. *sd*.

I cease having my months [menses], I am pregnant, *nedáhksguni*, *nedéhksitsebíghé*.

*Neneskúitáhada*, I am pregnant although I have a child that still nurses, and [manda] .....; it is said [dicitur] of a young child; *tséksitan*, it nurses and there is another one too, etc.

#### ENCORE. — STILL, AGAIN.

*Mina*, *amptsi*.

#### [ENDROIT. — PLACE, SPOT.]

How many [combien] forts? *késsudénahak*?

In 2 different places, *nissudénahak*.

In which place? *tanni*, *tandékka*?

[Page 212 of the manuscript is blank.]

#### [ENDURER. — TO ENDURE.]

I endure some [quelque] pain, *nesaagakké*, [MS 213] 3. *saag*.

#### [ENFANT. — CHILD.]

Child, *asansis*, *sisak*; stillborn child, *nsdéms*; a child barely formed in its mother's womb, *pahtoo*; 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*, *sséhksis*, diminutive *sséhksimis*. See Kinship, *nedasansem*.

I have not had any [quelque] child, *nenekutsetsasann*.

I am a child, *nedasansissi*, 3. *asansissio*.

Facsimile p. 75 · printed p. 444 · guide words ENF–ENF

#### [ENFANT. — CHILD, continued]

I have a child, *nsnitzanni*, 3. *snitzanns*; *nsnitzannin*, 3. *snitzannar*.

I regard him as [comme] my child, *nsnitzannuéreman*.

He is the eldest, the first [premier] that she bore, *nenitametsasan*, 3. *snitametsasannar*.

He is the youngest, the last [dernier] that she bore, *nemetéhssan*, 3. *ametéssannar*.

His mother being sick, another nurses him, gives him to eat, *tsebatzannanasansis*.

*Métsiminigs*, one who dies being born.

A woman who [q.] miscarries, who makes herself miscarry, who [q.] kills her child in her womb, *rasanséüss*.

I have a child, *nüiauan*.

I have a child all alone (unassisted), *neneksihtsiüiasan*.

You regard your children as [comme] if they belonged to another, you take no care of them, *ketsebéremank kenitzannak*, that is, *ketzébiarémank*.

I have adopted him as [p'r] my child, *nsnizanzhann*; as my son, *nsnémanzhann*; as my daughter, *nsdsszhann*.

#### [ENFANTER. — TO GIVE BIRTH.]

I give birth, *nenighíhé*, *nenitsé*, 3. *nig*; to him, *nenighihanman*; the midwife, *nutsihset*, 1st [person] *nenutsihsé*; I go to see [attend], etc., *nekikinatsi*, *nekikihasan nitset*.

I carry the child, I bear him, *nüihsmán*, or *nenahúman*, or *nekísaman*, or *nekisadansi*; carry him (imperative), *sihsmé*, etc.

I put him on my back, *nüihssderan*, 3. *sih*.

I take him off my back, unload him, *nepunhsman*.

I make to him, "tse, tse," to soothe him, *netsitsuman*.

You talk baby-talk [you speak as a child], *kedasansishikerusi*.

[Page 214 of the manuscript is blank.]

[MS 215] Am I then a child? *nedasansissi pegûa?*

You act the child, *kepapihtsmkansi*.

I do what children do, *nepapihtsmkésan*.

*Nisüianné*, or *nisetzasanné*, or *niseda pémisnitzannianné*, 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) *hamasan*.

— in a sack, *nekepsberemen*, 3. *akep*, (animate) *nekebsbíran*. [See below, Ferme (firm), p. 247.]

#### [ENFILER. — TO STRING.]

I string wampum beads, *nedasküansukké*.

I string it into a collar/necklace, *nenanpetsn*, 3. *nan*.

I string it, *nenanpeanbié*, 3. *nanpeanbié*.

#### [ENFLURE. — SWELLING.]

Swelling, *magüin*.

#### [ENFLÉ. — SWOLLEN.]

Bread that is puffed rises, thin as it was, etc., *pétsesu abann*.

I am swollen, *nemaguísi*, 3. *mag*.

— with water, *nepassebé*, 3. *pas*.

My hands are swollen, *nemaguiretsa*, 3. *mag*.; the arms, *nemaguipedína*; the legs, *nemaguikanda*; the feet, *nemagssída*; the face, *magüin nesisseks*, etc.; the eyes, *nemagüanraghigûa*; the cheeks, *nemaguanua*.

The corn, the peas, etc., swell after having been in the water, *passagssen nur*.

I put it so that it swells, *nedagüüdedsn*.

**[ENFONCER. — TO SINK, DRIVE IN.]**

I sink, e.g. into ice, or snow, or earth, *nepstebaham*, 3. *pu*, or *nepstbehra*, or *nededasihxámen*.

I go to the bottom of the water, *nekedahrra*, 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, *nedaguitsin*; likewise, *agsitsinnurké*, he throws himself into the water; (likewise, of a person [homo]), *uderagüitsinan*, he throws himself into the water to cross to the other bank.

One sinks into the snow, up to there [jusque-là], etc., *pekûahansi*, etc.

**[ENFOUIR. — TO BURY.]**

I bury it in the snow, *nenékûanriaghenemen*, 3. *sn*.

It is [buried], *akûananriaghihrré*.

[Page 216 of the manuscript is blank.]

Facsimile p. 076 · printed p. 445 · guide words ENF–ENT

**[ENFUIR. — TO FLEE, RUN AWAY.]**

[217.] I flee, run away, *neksansi*, *neksanzutsé*, 3. *ksanuu*, the same, *neksansihrra*.

— from that, *neksânssdámen*; from him, *neksanssran*.

I make him flee, hide him, *neksânsihktsn* (animate) *neksânsiḡan*.

**[ENGENDRER. — TO BEGET.]**

I beget him, *nsnitzanni*, or *nin*.

They beget together, *nighianrediak*, or *snitzannkésduak*.

**[ENGOURDIR. — TO BENUMB.]**

I am benumbed with cold, *nepapésegátsi*, 3. *papésgátsu*.

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, *nepirsiganmi*, 3. *pir*.; I am fat, *nsihkaï*, 3. *sihkaû*.

I fatten him, I make him eat continually, whether by giving to him or by telling him "Eat," *nepirsigamshan*.

N. has made me pregnant, made me big-bellied, *nsnitzannḡésksa*.

**[ENLEVER. — TO CARRY OFF.]**

I carry her off, lead her far away — e.g. a girl, a woman — *neksansiphan*.

**[ENMENER, for EMMENER. — TO LEAD/TAKE AWAY.]**

I take him away, *nemantsadsn* (animate) *nemantsaran*, 3. *man*.

I take him away against his will, *neksansehsran*, in a canoe; it differs from that (Lat.) [i.e., the form below is different]: I flee him, *neksanssran*.

**[ENNUI. — BOREDOM, ANNOYANCE.]**

I am bored, I long for someone, *negaghisansi*, 3. *agagh*.  
 — from thinking of it, *negaghisérdámen*, 3. *agag*.  
 — from hearing it, etc., I hear it with contempt, *neghenskihttasán*, 3. *aghen*.  
 — from seeing it, with contempt, *neghenskinasan*, 3. *ag*.  
 I do this with weariness, with regret, *neghenskihttsn*, 3. *ag*.  
 I bore him, I am the cause of his boredom, *negaghisérdamihan*, 3. *agag*.  
 — by speaking to him, *negaghisíman*, 3. *agag*.  
 — by doing something to him, *negaghisihan*.  
 [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, *nsusegsíné*, 3. *uss*.

**[ENSANGLANTER. — TO COVER WITH BLOOD.]**

I bloody him, *nebakkanihttsn* (animate) *nebakkanihan*, 3. *ab*.  
 I am bloodied, *nebakkani*, 3. *bakkansio*.  
 — on the head, *nebakkananhdeba*, 3. *bak*.  
 — on the hands, *nebakkaniiretsa*; on the feet, *nebakkanesída*.  
*Mesikkûaghess*, 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, *nekikiman*, or *nekakékiman*, 3. *ak*.  
 I show him the road, *nekihkinussaran*.  
 A master, one who teaches, *kakékighémsinns*, 3. *kik.*, or *kikémsinns*.  
 At last someone teaches us, *nesibisi kékékameraghinags*, *nesibisiksina kékinsmshsraghinags*.

**[ENSEMBLE. — TOGETHER.]**

together, *mansisi*; I put them there, together, *nemansénank*, 3. *man*.  
 I put them together, *nemansénemenar*, or 1st [person] *nemansénemen*.  
 I bind them together, *nemansanbihkké*, 3. *man*.  
 They dwell together, *mansigak*; they go together, *manssak*.

**[ENSEVELIR. — TO BURY, SHROUD.]**

I bury him, *nurékabíran*, or *nuisáségabíran*, 3. *si*, or *nuiséghenan*, 3. *asi*.

**[ENTASSER. — TO PILE UP.]**

I pile one upon another, *netsihttakasi*, 3. *tsi*.  
 I pile them up, put them together, *nemanséhadsnar*.

Facsimile p. 077 · printed p. 446 · guide words ENT–ENV

**[ENTENDRE. — TO HEAR, UNDERSTAND.]**

I hear, *audio* (Lat.), *nensdam*, *nederesedam*, *nederetama*, or *nederesedamen* or *dama*; him, *dasan*; that, *nensdamen*; him, *nensdan*, 3. *ns*.

— distinctly, *neséshttamen*, 3. *sés*.

I try to hear, *nekuirsstam*; that, *nekuirsstamen*; him, *nékuirsstasan*.

I hear him say it, *nedertáman*, or *nederesedasan*.

[MS 220, 221] I take pleasure in hearing it, *nsizedasan*, or *nuresedasan*, (inanimate) *nsiredámen*.

I take no pleasure in hearing it — on the contrary I hear it with displeasure — *nematsedam* (animate) *dasan*, 3. *matsestam*.

Someone hears me, *nensdangssi*.

I do not take pleasure, etc., *nematsedasan*.

I hear him, I understand what he says, *neséstásan*.

I hear you, I understand [you], *keséutsr*.

I do not hear him, I do not understand him, *nedasannetasan*.

I hear it with pleasure, *nemétantsedasan*, or *nedasannedasan*.

That makes itself heard, *nsdangûat*.

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), *nederérmank sghik éhksiséshtasiks*.

I do not want him to understand me, etc., *nederérman éhksiséshtasi*.

Someone speaks to me of prayer and I do not pretend to understand, *nekeneskesehtam*, or *nekeneskesedami panbahtamiketoangan*.

#### [ENTERREMENT, ENTERRER. — BURIAL, TO BURY.]

They are going to hold the burial; attend it! *puskenígan*, *sitsiranks*.

I bury him, *nepuskenan*.

I put the bark on, and then the earth, over the cache, etc., *nedaguanakénemen* (animate) *nedaguanakénan*.

— in the sand, *nedaguanamkáhamen*, 3. *sd*.

— in the snow, *nedaguananriakkámen*.

That is buried in the sand, *aguanamkihrré*.

I am buried, *nepuskenansi*.

I bury myself, *nepuskenesi*.

#### [ENTIER. — WHOLE.]

That is whole, is not broken, *sdaghé* (animate) *sdaghirs*, e.g. snowshoe frames.

#### [ENTORTILLER. — TO TWIST, TANGLE.]

I twist it, *nedahtebakuénemen*, 3. *dat*, (animate) *nedatbahkuénan*.

*Atebissar*, or *atepsrduar* (animate) *atebísu*, *atepsrduak* — tangled up with something, etc.

*Atebissar skamsniksk atebahksâar* — the beans are tangled up with the grain.

FUNNEL, *sakéuskuangan*; I pour some liquor through the funnel, *nepihðebé*.

I pour oil through, *nepitsípemé*, 3. *pit*, or *nessgnípemé*.

#### [ENTORSE. — SPRAIN.]

I have sprained myself, *nekeregûihra*.



### [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, *nepedasighéhrra*.

I make him enter, *nepitigadsn* (animate) *nepitigaran*, or *nepetasigaran*.

I enter the cabin, I go out of it, *nedéssipitíghé*; that is [id est], *éssisi arussé egma nsdéssé, nia nepihtighé*.

I enter into his body (i.e. a spirit possesses him), *nepitighékadásan sa gakkéhto asennir apitighékadangs* — it must be that something has entered into his body, so wicked is he.

I prevent him from entering, e.g. into the cabin, *nekaghépetéhémasan*.

I enter backwards, *nedassétanpitíghé*; [MS 222, 223] something has gotten into my eye, *nepessri*.

Let us enter the river, *pihθiranda*; enter (imperative), *pihθiranks ni*, or *ariranda is érmiteguék*.

### [EN VAIN. — IN VAIN.]

*areni, pissisi*.

*Arihiré*, that is [id est], *manda stanbémeguatsi*, in vain.

Facsimile p. 078 · printed p. 447 · guide words ENV–EPA

That is in vain (it comes to nothing) (Lat.), *anahüio, ánahué séghé*.

That is in vain that you ..... [that] I ....., [entry incomplete as printed]

### [ENVELOPPER. — TO WRAP UP.]

I wrap it up, *nüiséktsn* (animate) *nüéghenomen*; *nuiséghenan*, I wrap up, shroud, a dead person, *nuisékkan*; imperative: *sisékri*, or *nurassan*, *srassi*, or *nurékran*, *srékri*; wrap me up, *srassi srékri*.

*Nuisékkamenéban*, to banish, or *nüiséghenemenéban*, I was wrapping up.

### [ENVIE. — ENVY.]

Envy (as a noun), *éskasésangan*; there is envy everywhere, *messisi pematâiéskasésangan*.

I envy him, *neteskasaman*, 3. *uts*, or *nedekasanman*.

I envy him, *nedekasihks*; he [envies] me, *nedekasian*; I [envy] you, *nedekasi*; you [envy] me, *kedekasisr*.

*Neteskásié*, I envy; toward him, *tâikahtai neteskasaman*.

They envy one another, *skaiianmediak*.

We envy one another, *nedaskasanmedibena*.

I envy that in my thoughts, *nedatsshérdamen*, 3. *sd*.

— seeing it, *nuighinámen* (animate) *nüighinasan*, 3. *sig*.

I lose the desire for it, I no longer care about it, *nemessasérdam*, 3. *mes*.

I make her lose it, *nemessasihan*, 3. *ames*.

I cause you envy, *kedaskasanmeren*.

### [ENVOLER. — TO FLY AWAY.]

He flies away, *tüihrré*; 1st [person] *netuihra* *agua*; I make him do it, I let him fly away, *netüiharan*.

### [ENVOYER. — TO SEND.]

I send something somewhere, *nepétsidahkké*.

I send him something, *nepétsidakkéšan*, 3. *apet.*; I send it to you, *kepétsidakkéšr.*

I send him, e.g. to France, I intend, I want him to go to France, *nederaghimān aganmenskkik sa.*

I send this, seu [or], I give this to someone else to give, to carry, to another, *nepétsidahkkannis*, 3. *apet.*, or *nepétsidakkéšan*, I give it to him.

*Kepétsitahrer*, *nepétsitanman*, I send you to carry my word.

#### [ESCLAVE. — SLAVE.]

(to be placed further below; this is not its place here) (Lat.) [MS 224, 225], *asakann*, *asakannak*.

He has escaped, *peskams*; 1st [person] *nekadasipeskami*.

*sa sdaukannemar*, his slave.

*udasakannimin nhâghé*, I am his slave.

*udasakannihémiané nihaghé*, if you had me as a slave.

*udasakanihemi*, have me as a slave!

I am one, *netasakannsi*; I have one, *nedaüikannem*, 3. *sdaske*.

I make him a slave, *nedaüikannekann sa*.

I take him, make him a slave, *kedaksner*.

I buy, e.g. a slave, *nemanshan asakann*.

He treats me, regards me as a slave, *asakanneghé nederihûghé*.

The slave is condemned to death, *tebersman kadási nhran*.

I bring a slave, *nekighésaran*, or *nepésuo asakann*; I take him, *netaksnan*.

I bring him back, having fled, *nusiéssáran*, 3. *sass*.

#### [ESPACE. — SPACE.]

From space to space, *kûaskûai*.

That is within this space, *is arspisi*, or *is arghikuisi*.

#### [ÉPAIS. — THICK.]

The sagamité is thick, *pankssabanss*, or *panhksdâi*; clear, like water, *nebisabanss*.

Thick and round, *mesahksat* (animate) *mesahkuss*.

A board, thick wood, flat, *kepâghé*; *érghikksi kepaghek*, how thick it is, (animate) *kepaghégs*.

That is how thick it should be, *is éspagûak*.

#### [ÉPARGNER. — TO SPARE.]

I spare him, I do not treat him like the others, *netsansérman*.

Facsimile p. 079 · printed p. 448 · guide words EPA–PSP

I spare the grain, e.g. the provisions, etc., *nekspaérdamenar skamsnar*; to him, *nekspaérdamasan*.

I spare him, I do not kill him, I do nothing to him, *nedakutsitéhan*.

#### [ÉPANOUIR. — TO BLOSSOM, OPEN.]

The flower opens, *psskûasasé*.

#### [ÉPARPILLER. — TO SCATTER.]

Scattered, *sissehrré*; I scatter it, *nesissaankēnemen*, 3. *us*.

**[ÉPAULE. — SHOULDER.]**

My shoulder, *nederemangan*, 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, *nemasakáman*.

French sword, *ssemangan*; native [sword], *éskuisan* — see below.

I carry it at my side, *nsdanssitákkamen*, 3. *sd*.

I draw it from the sheath, *nekétaraghihptsn*.

I put it back, *nepidahragšândamen*.

Native sword, sword with a handle, *éskuisan*, *nar*.

I have one, *nedeskuísani*, 3. *sd*.

**[ÉPIER. — TO SPY ON.]**

[MS 226, 227] I spy, *nedasksibi*, 3. *sk*.; I spy on him, *nedaskshandamen*, 3. *sd*.; on him, *nedaskshanran*.

**[ÉPI. — EAR (of grain).]**

Ear of grain, *mesasks*, *ksr*.

**[ÉPINE, ÉPINEUX. — THORN, THORNY.]**

Thorn, *kansis*, *kansiak*; that is thorny, rough, sharp, *kanséio*, *kansius*; my spine (backbone), *nanhígan*, *kanhígan*, 3. *sanhigan*.

**[ÉPINGLE. — PIN.]**

*pinss*, *sar*.

[ÉPONGE — SPONGE,] or whatever serves, etc., to bail water from the canoe, *kahabangan*; 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, *nesékanhsran*; by word, *nesékanman*.

[From the English word "pins." — Editor.]

**[ÉPROUVER. — TO TEST, PROVE.]**

I test him, *nekutsiharan*; test me! *kutsihari*.

I test myself to see whether I could do it, etc., *neguaguétsksháresi*.

Someone is tested, *kutsiadassu*; *édari kutsiharedimek*, one tests oneself, as a novice, e.g.

**[ÉQUARRIR. — TO SQUARE (timber).]**

Someone squares it, *tsiktéhanuu*; that one squares, *tsiktéhansits*.

I square a piece of wood, a tree, etc., *netsiktéhhémen*.

*Iansaísi tsiktéhanssar*, or *isiganisi* — squared on one side, only lengthwise.

**[ÉQUILIBRE. — BALANCE.]**

I put that in balance, *netcbanbékhámen*.

**[ÉQUIVALENT. — EQUIVALENT.]**

I give him the equivalent of the loss that my dog has caused him, e.g., *nenanbenan*.

I give him for another, I pay for him, *nenanbenemasan*.

**[ÉRABLE. — MAPLE.]**

*ssenans*; its sap [maple water], *mahkuann*; I make it flow, *nedatsbahadsn*.

**[ESCLAVE. — SLAVE.]** See p. 224.

**[ESPACE. — SPACE.]** See above, p. 225.

*Amannté, namihs k pahtriansak ksnanbansihidit is utsi sahkanrsnek 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"), *nemerkitéhansi*, 3. *mer.*, or *nemerkérdam*, -*dámen*, I .....

I hope one day for the joy, *nekéttetéhandamen*, *sighérdamsangan*.

I hope in him, *nsiasétsessanman*.

My hope, *nsiasétsessdi*.

**[ESPRIT. — WIT, MIND.]**

I have no wit, *nsnandam*, 3. *sanandam*, or *nedazsghi*.

I have wit, *nsésandam*, 3. *sé.*; I give it to him, I cause him to have it, *nsésandamihan*; — by speaking to him, *nsésandamíman*.

I do not have much wit, I do not know how to do anything (of a man) (Lat.), *nenananba*- [continued on next page]

Facsimile p. 080 · printed p. 449 · guide words ESS–EST

[continuing from previous page: "I do not have much wit, I do not know how to do anything"] (of a man) (Lat.) *nenananbasanbai*; (of a woman) (Lat.) *nenananbaseksai*.

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, *msésandaméremán*, 3. *asé*; I restore his wits to him, *msésandamíman*; I raise my mind [wit] to God, I think of him, *nekeritéhanman kesks*.

**[ESSAYER. — TO TRY.]** See below, p. 294, 295.

I try on a robe, e.g., *nurséderesi sdasse*; try it on! *sdassé sderesi*; I try, test something, *nekûtsihadsn* (animate) -*haran*, or (inanimate) *neksdasé-kann*; I try to do something, *nekutsitsn*; I try on a robe to see whether it fits, *neksdagûin*; try, e.g., to do what I tell you, *kutsisiğa*, in the plural, as one commonly says [vulgò dicitur], *aritsksğa*; try to say that, *kutsisihta*, or *kûakûétsisihtta*, you [plural], *kutsisihttamsks*; I do something to see whether I will do it well, I try, etc., *negûagûétsihttsn* (animate) -*tsihan*.

**[ESSUYER. — TO WIPE.]**

I wipe it, dry it, *nekassehamen*, 3. *ag.*, (animate) *nekassahamasan*, *nekassamasannéban*; someone wipes it, etc., *kassehats*; wipe that, dry that, *kassehais*; I wipe my face, *nekassigûéhssi*, 3. *gas.*; his, *nekassigûéhan*, 3. *ak.*; *nekassisbigûanéhssi*, 3. *gas*.

my tears with a handkerchief, *kekassisbigûanéhsren*, your tears; with the hand, or *kegsis*, *nekassisbigûanénesi*; I wipe the blood that is on his face, *nekahssigûagahamasan*; his tears, *nekassisbigûanéhan*, 3. *agas*, or *nekassigûagahan*; *ni uskassahamasan sauranr saghé angeri*, an angel wipes it for him, etc.; I wipe it, e.g. a feather, etc., *nekasshan*; I wipe his feet, *nekassesitéhan*; his hands, *nekassiritéhan*; his body, *nekassaghéhan*.

[ESTIMER. — TO ESTEEM.] I esteem him. See the following page [231].

[ESTOMAC. — STOMACH.]

My stomach, *nemighán*, *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 *ntsehsaks*, or *nederetéhsghe*.

[ÉTANCHER. — TO STANCH (BLOOD).]

I stanch his blood, by putting something on it to stop it, *nekepikuébihran*, *nekepikûéberemen*, *is*.

[ÉTANG. — POND.] lake, *peksasebem*, plural *-bémar*.

[ÉTANÇON. — PROP, STRUT.] forked pole, *skahangan*, *nak*.

[ÉTENDARD. — STANDARD, BANNER.] *metéséghe*.

[ÉTÉ. — SUMMER.]

Last summer, *nípené*; this summer, *nípen*; in [MS 230, 231] the summer, *érminípek*; a little before summer, *angsanne nípeghé*; next summer, *nípeghé*; every summer, *ési nannípeghi*; it has been 3 summers that I have been sick, *tsinipenaisi aneghi nussagamares*; all summer long, *erigsninípek*, or *kuéninípek*; 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, *nenikassaué*. See the word "Fire."

Put your hand in front of the candle lest the wind put it out, *anbagásni*; 1st [person] *nedanbagannemen*. See below, s.v. "Extinguished."

[ESTIMER. — TO ESTEEM (continued).]

I esteem him, *nekesérdámen* (animate) *nekesérman*, or *nurérman*; greatly, *nesangmansérdámen*, 3. *us*, (animate) *nesangmansérman*, or *nemesérman*; that is [greatly esteemed] — a captain, *sangmansérmeguat*; I am such [greatly esteemed], very estimable, *nesangmansérmegusi*, 3. *sang*.; I am one whom people esteem greatly, for whom they always show great regard, *nesaaghérmegusi*; one esteems what is rare, and despises what is common, *tagaséseghé kégsi kesérmeguat*, *mesâireké kégsi keneskérmeguat*; see how much I am esteemed! *nedsdérmegusi*; he takes no account of his own person, he has no self-esteem, [continued on next page]

Facsimile p. 081 · printed p. 450 · guide words ETA–EVA

(continuation of the preceding entry [ESTIMER — TO ESTEEM] from the previous page)

...*negmérmess*; I esteem it less, *nesédéremán*, (inanimate) *damen*; I esteem it as much, *netétebérdámen*, 3. *st*, (animate) *netétebéremán*; I esteem it more, *nébaûmérdámen*, 3. *abaû*, (animate) *nebaûméremán*; *nsiédherdámen*, (animate) *man*, I esteem that below; *nebaûmérdámen*, (animate) *man*, I esteem that beneath; I esteem it small, only a little, etc., *nepisérdámen*; that is so, *baûmérmeguat*, (animate) *-guss*.

[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., *nepshkûisandétéhkkasan*, 3. *ap*.

**[ÉTEINDRE. — TO EXTINGUISH. See above, p. 231.]**

**[ÉTENDRE. — TO STRETCH OUT, EXTEND.]**

I stretch out my arm to take something, *nesahsaghipeđinísi*.

I stretch out my arm, or in yawning, or from weariness, or on waking, *nesiptaghi*, *nesiptaghin pera* [?]

I stretch myself out lying down, *nesansadssin*. or *nesahsághesin*.

I stretch out my hand, . . . . 3. *énat*; the feet, *nesansáti*, 3. *sansáts*.

[Page 232 of the MS. is blank.]

**[ÉTERNUER. — TO SNEEZE.] [MS 233]**

I sneeze, *neketsckihttana*, 3. *ghe.*, or *nenékkсанms nenénékkсанми*.

**[ÉTEINT. — EXTINGUISHED.]**

When you see the candle or etc. gone out, you shall light it again, *nemitasané sassénemangan kasséghé ketsakesemen*. [See above, under Éteindre (To extinguish).]

**[ÉTINCELLE. — SPARK.]**

*sisésskstaséhrré*; the fire sparks, *pépéskesátté is*.

**[ÉTOILE. — STAR.]**

*sahthséssu*, (pl.) *sak*; it appears, *ni édant*; several: *ni édahadit*.

**[ÉTONNANT, ÉTONNER. — ASTONISHING, TO ASTONISH.]**

I am astonished, *nedansakéřdam*; at that, *nedansakéřdámen*, 3. *ans*.

An astonishing thing, *ansaghéřdamings*; that is so, *ansaghéřdaminanguat*.

**[ÉTOURNEAU. — STARLING (BLACKBIRD).]**

*tssgheres*, *tssghereskuak*.

**[ÉTOFFE. — CLOTH, STUFF.]**

Cloth, woolen cloth, only, that is not a thick blanket, *arenéghen*, *sértankské*.

**[ÉTOUFFER. — TO SMOTHER, SUFFOCATE.]**

I smother him with my hand, *nekeparanmsnan*, 3. *ak.*; with violence, *nekeparanmshkkasan*.

**[ÉTOUPE. — TOW, OAKUM.]**

Hemp, *séhttags*, *guk*.

**[ÉTOURDIR. — TO STUN, MAKE DIZZY.]**

I am dizzy, *nekisanaskûési*, 3. *kisan*.

— from smoke, *nsdamipeghesi*, 3. *dami*.

— from talking, *nekisanaskûémesi*, 3. *kis*.

— from drinking, *nsnēssemi*, 3. *san*.

I stun him while doing something, *nsnandamihan*, 3. *snan*.

— speaking to him, *neksaskstéhan*, 3. *akis*.

— striking him, *nekisanaskûétéhan*, 3. *ak*.

You talk like a scatterbrain, *kedasughikerusi*.

**[ÉTOURNEAU. — STARLING. See above.]**

**[ÉTRANGER. — STRANGER, FOREIGNER.]**

A strange man, *pirsiarenanbé*; a strange woman [foreigner], *pirsiphainem*; I speak a foreign language, *nepirsandsé*; I act as a stranger, *nepirsakamighési*, 3. *pir.*; I believe him a stranger, *nepirséremán*, 3. *apir*.  
[MS 234, 235]

**[ÉTRANGLER. — TO STRANGLE, CHOKE.]**

A bone or etc. in my throat chokes me, *nedaruhi*, 3. *arshs*.

I strangle him, *nekeskedsnébíran*, 3. *agh.*; with the hand, *negheskedsnénan*, 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. *éhksiai hidit*; he is not there, *manda* [no] *tési* or *andatanman*.

**[ÉTROIT. — NARROW.]**

E.g. a tree or all [tout] etc., *tsitsiguésus*, *sar*; a road, *tsitsiguanutsessen*; that is narrow, *tsitsigué is*; a narrow blanket, *tsitsiguéghen maskesé*; a narrow shirt, *tsihsiguéghesu*; it goes narrowing, *uskuaighen*, (animate) *uskuaígs*.

**[ÉTUI. — CASE, SHEATH.]**

*pitahraksáangan*.

**[ÉTURGEON. — STURGEON.]**

*kabassé*.

**[ÉVANOUIR. — TO FAINT, VANISH.]**

*uanihré*, he has fainted, is lost, no one knows what has become of him.

*uanihts*, act so that what you have eaten, which is bitter, may vanish.

Facsimile p. 082 · printed p. 451 · guide words EVE–FAC

**[EVANTAIL. — FAN.]** *anbassésn*; my [fan], *nedanbassésn*. See below.

**[ÉVEILLER. — TO WAKE UP.]**

I wake up, *nebégûihra*, 3. *pé.*, or *netskihra*; so as not to sleep any longer, *nsémegûasi*.

I wake him, by speaking, *nebégûíman*, 3. *abé.*, or *netskiman*, or *netohkuiman*.

— by the noise I make while walking, *netshkasan*.

— with the hand, pushing him, I wake him, *nebégsgnan*, 3. *abeg.*, or *netskíharan*, *nebégshíharan*; I strike him, and that is what makes him wake, *netsktéhan*.

**[ÉVENTER. — TO FAN.]**

I fan myself, cool myself, *nebanbaséhssi*, *nedanbeséhssi*; likewise, I drive away the mosquito, etc.

**[ÉVENTAIL. — FAN.]**

Fan, *banbeséhésann*; I have one, that is, mine, *nebanbeséhésann*. 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., *nebskûétsíran*; I split it open, *nedaraghesan*.

**[ÉVITER. — TO AVOID.]**

I do not know where he has gone, he avoids me, flees me, *nepesatzsreks*.

I dodge the blow, *nedahbási*, 3. *dahbáu*; I flee him, *neksânssran*, 3. *ksân*, ..... 3. *ks*.

I avoid, I flee that, *nekûanssdámen*.

I avoid him, I do not go where he is, *nekeskamihkasan*.

*Nekeskamussé* — 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, *nedatssíman*, or *nedatsséreman*.

I exhort him, press him, *nekahkéssman*, 3. *ak*.

I exhort myself, I exhort my own person, *nekahkéssmann nhaghé*, or *nekahkéssmesi*.

I exhort [in general], *nekahkéssghémi*, 3. *kak*.

**[EXAMPLE. — EXAMPLE.]**

I give good example, people take me as an example, *nekikinasanbámeghe*; I follow his example, I do as I see him do good, *nekikinasanbaman*; you do wrong when [?] you see me do it, *kematsikinasanbami*; do not do wrong when [?] you see me do it, *mssak nematsenasakessangan kinasanbadamskkan*.

**[EXPLIQUER. — TO EXPLAIN.]**

I explain his thought, which he himself does not know how to explain well, *nedannâitan*.

**[EXPOSER. — TO EXPOSE.]**

I expose my own person to death, going, e.g., to war, etc., *nemétanaskerdámen nhaghé*; I expose him to the beasts to be devoured by them, *arenanbar nedassamannar asenháindsak*, *pihtanrsk*, etc.

**[EXPRÈS. — ON PURPOSE.]**

He does not do it on purpose, *uskitsiussi stesin*.

**[EXCITER. — TO ROUSE, STIR UP.]**

I rouse myself, *nekihirshssi*, or *nekakéssmesi*. [MS 238]

I rouse him, *nekihirshan*, etc.

[Page 239 of the MS. is blank.]

F.

**[FABLE. — FABLE.]**

[MS 240, 241] *antrshkan*, *nak*; I tell one, *nedantrshkké*, 3. *an*; I tell it to him, *nedantrshkkésan*.

*Nedantrohkanman 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, *nsnemihan*.



I am troublesome, annoying, to him, I hinder him, e.g., from working, *nsdamihan*, or *nsdamihkasan*, *nsdamitéhandamen*, (animate) *téhanman*.

Facsimile p. 083 · printed p. 452 · guide words FAC–FAI

**[FACILE. — EASY.]**

It is easy, *nekemat*, *nekemesu*; it is easy to, etc., *nekemessak éssak*, *penak*.

I think it easy, *nekemézdamen*, or *nekemitéhanhdamen*, *hanman*.

I am easy-going, *nenekeminangssi*, 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.]**

*manussangan*, or *aspun*; I am hungry, *nemanussé*, 3. *man*, or *nedaspunami*, 3. *aspunams*.

I am very hungry, *nussagaranmi*, or *nemanussé sésemísi*.

I am always eating, *nemussattam*.

I can bear the hunger no longer, *nedamadaranmi*, 3. *amad*.

I get hungry while walking, *nepeskarandamussé*, 3. *pes*.

I am hungry for that, I long to eat some, *nekadshtamen*.

I weep from hunger, *neséssaranmi*, 3. *ses*.

I have a ravenous [canine] hunger, *manda* [not/no] *nekisisémipi*.

One is hungry, *manussangans*.

We are hungry, one and all together, *nemanussédibena*.

I am hungry, having no meat nor fish, although I have much grain, e.g., *nessodsn*; *nedaspunem*, 3.

*sdaspunemar* — I wipe away the marks on my face that show I have been hungry; *nenanabaranmi*, I am hungry again even though I have only just eaten.

[MS 242, 243] I cause him hunger, I starve him, *nemansséχan*.

I am always eating, *nemussattam*, 3. *mussattam*.

**[FAIRE. — TO DO, MAKE.]**

I do something, *nederihttsn*, 3. *sd*; to him, for him, *nederihtasan*; entirely, completely, *nekisihttsn*, 3. *aki*.

I do something to him, *nederihan*; what have you done to him? *kégsi kederihansa*? nothing, *manda* [not/no], *kégsi nederihansi*.

I do some things, I work, etc., *nedansi*, 3. *ansu*.

*Mssak ansihka* — do not permit, Jesus, that I do that.

I make it beautiful, well, *nurihttsn* (animate) *nurihan*.

I do it badly, spoil it, *nematsihttsn*, 3. *amat*.

I do, I act, *nedansi*, 3. *ansu*.

I only do it halfway, *nepshksihttsn*, 3. *ap*.

I cannot do what I have in mind, I cannot conceive how beautiful it is, e.g., *nenaskanérdamen*; crudely, *nemamégüihttsn*, 3. *am*; quickly, *nenabihtsn*, 3. *sn*; slowly, *nebenetsansihttsn*, 3. *ab*.

I cannot do it, whether because of sickness or because I do not want to, or ..... *nenurhssi*, 3. *nur*.

I am not able to do it, *nedanrasihstsn*, 3. *sd*.

Do you know how that must be done? *kséserdamennasa tanni éritsmek*? I do not see [how], *nenikanbi*.

I do something to see whether I will do it well, *nekûakûétsihtsn* (animate) *negûagûétsihan*, or *nekutsitsn*, that is, *kutsisi nedritsn*.

What are you doing? *kégsi érihttasn*?

That is what I am doing, *ni érihttasn*; as he does, *ni érihttangsn*.

I let him do as he pleases, *netsikihttasn*.

I will do to you as you do to me, *ni arihiáné*, *netse nanbi kederihstsn*.

Do that in your turn, *ne nanbi kederihstsn*.

I undo, e.g., a cabin, or a decorated altar, *nensghenemen*; undo it! *nsghené*, *nsghenemsksn* (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, *kihtasadé ni kekisanahsgsn*.

It is your own doing if you listen to the demon, *matskû kihtasadé ni kekisanahsgsn*.

*Nenahnabihtsn* — I am accustomed to doing that very quickly, etc.

*Nedénihtsn* — I redo it in such a way that it [continued on next page]

Facsimile p. 084 · printed p. 453 · guide words FAM–FEM

[continuing from previous page] it does not appear that it has been broken, or spoiled, etc., *manda* [not/no] *tsirinangsatsi*.

*Nedénasihtsn*, that is, *énasisi nederihtsn*, or *netétebihtun* — 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, *nedéhérasihan éhérasitasanné neba utsi urighek*.

*Nedéhérasihstsn*, that is [id est], *éhérasisi nederihtsn* — I do it better and better.

I do him all sorts of ill-treatment, *nemanínasan*.

*Nepegûatéhan*, (inanimate) *-téhémen* — I can do something to him.

What do people want to do with that, why is it being done? *kégsi éhto asin*?

They want to do that with it, that is why, *isga ésimek*.

*Kesahagakki* — I am ill-treated, etc.

*Ékksné pegua 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, *manda* [not/no] *sésineskési*.

I know how to do everything, *nesésandamineské*.

I do him some harm, making him fall, cutting him, etc., *neségghihan*.

#### [FAMILIÈREMENT. — FAMILIARLY.]

*Narasisi* — familiarly, frankly.

*Nenarasighersran* — I speak to him familiarly, etc.; *nenarasihan*, I act familiarly with him.

#### [FAMILLE. — FAMILY.] that is, all the relatives, etc., *negsdangsdüak*.

#### [FANTASQUE. — WHIMSICAL.] See below, p. 245.

#### [FAON. — FAWN.]

The fawn of a doe, of a roe-deer, of a moose, *mahkusesis*; 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, *abanntéigan*; of cracked/ground grain, *pesedamsn*, *nar*.

**[FÂCHER. — TO ANGER.]** See page 241 [s.v. "Troublesome"]. [MS 244, 245]

I am angry, I become angry, *nemusksérdam*; about that, *nemusksérdamen*, 3. *mus.*; *neneskahra*, or *nekeskahra*; against him, *neneskaransan*.

I appear angry, *neneskannangssi*; — because of what is said to me, *negagansimeghé*, 3. *gag.*; ..... 3. *darh.*, that is [id est], *aribisi nekikkanmeghé manda* [not/no] *nesksteman*.

I anger him by doing something, *negagansihan*, 3. *agag.*, or *nemusksérdamihan*.

— by word, *negagansíman*, 3. *agag.*

I always speak [in anger], *nekesedsnké*, 3. *kes*.

I speak to him, being angry, *neneskanman*.

I get very angry, *nedereghikkûasérdam*.

I get angry, *nekeskahra*; I have gotten angry, *nekisiraséhra*.

I am about to get angry, *nedanptsiraséhra*.

I want to get angry, *nekadariraséhra*.

*Nedarhiman* — 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, *nussédsk*, *kûak*.

**[FAUTE. — FAULT.]**

That is a fault, a sin, that is not good, *annâinangûat*.

These snowshoes are beautiful, but those are not, *uriguak sghik anghemak*, *sghikki annâinangussak*.

**[FANTASQUE. — WHIMSICAL (continued).]**

I am whimsical, I want now one thing, now another, *nenitansimatsenamási*.

**[FÉLICITER. — TO CONGRATULATE.]**

I congratulate myself, *nedaramísi*.

I congratulate him, *nedaramisshandamasan*.

**[FEMME. — WOMAN.]**

*phâinem*, *msk*, or *manandagûéssu*, *ssak*; midwife, one who receives the child, etc., *nutsihset*, 1st [person] *nenutsihsé*; you are wiser, e.g., than all the other women, *ni akésin phainem*; a woman being married, if [continued on next page]

Facsimile p. 085 · printed p. 454 · guide words FEN–FET

[continuing from previous page] her husband takes another [wife]; the first one beats the second, (it is said [dicitur] of the first) *kûanhksné*, (she is spoken ill of among them) (Lat.).

**[FENÊTRE. — WINDOW.]** *tassangan*, *nar*.

**[FENDRE. — TO SPLIT.]**

I split, *nepsikassi*.

I split it with an instrument (Lat.), *nepesiktéhemen*, 3. *ap.*, (animate) *nepsihχan*.

I split his head, *nepesigandcbéttéhan*, 3. *ap.*, or *nepetiktéhémen* *step.*; that is split, *pesighírré*.

I split the animal down the middle (namely, lengthwise from the head to the feet), *nepesiktéhan*; I split, I open, the animal, the fish, *nederesan*.

This wood, e.g., splits badly, *matsinéhré*, *urinéhré*.

#### [FER. — IRON.]

[MS 246, 247] *arenarags*; that is made of it, *arenaragüié*; the blacksmith who works iron, *nsdaragskket*; I heat the iron, *nekesarahghesemen*; iron chains, *arenaraguânbi*, *ar*; iron that is put in the fire so that it becomes good, fit, like a firesteel, axes, *usskanaragskkan*; the iron, having been put in the fire, becomes as if rusted, etc., *agüangüaraghihre*.

#### [FERMER. — TO CLOSE.]

I close, e.g., the book, or something — whatever it is I close, as I close a book, *nsisasannaghenemen*.

I open it just as [I would] a book, *nebannannaghenemen*.

I plug it, a hole, *nekephámen*, 3. *ak*.

I close — the hand, to give, e.g., a blow of the fist, etc., *nepetegüiretsési*, 3. *pet.*; the mouth, *nekepedsnési*, 3. *kepedsnés*; the eyes, *nepesseghigüési*, 3. *pes.*; the door, *nedentéhhadsn*, 3. *sden*, imperative: *entéhads*; the knife, *nebihkasnamen*, 3. *ab.*; the bag, tying it, *nekebsberemen*, 3. *ak.*; that — a cabin, e.g. — is closed with a stone, *kebapskahté pnapesks*; something, by turning, e.g. screws, *nepimahrragahamen*, 3. *api*; I close a case, an inkstand-box, [continued on next page]

[Query: is this from the English word "iron"? — Editor.]

etc., *nekepeskuagáhamen*; the cabin is well shut, *tsittamatté*; the wound is closed, *nitsekann*; my wound is closed, *nenitsekísi*.

#### [FERME, FERMEMENT. — FIRM, FIRMLY.]

That which stands upright is firm, it does not sway, *sangréganbáo manda* [not/no] *éhéganbasisi*.

I am firm, strong, of a strong constitution, *nesangherísi*, 3. *sang*.

I act firmly, *nesasanbai*, 3. *sas.*; I lock him up, put him in prison, *nekepesakhan*, 3. *ake*, or *nekepesagahan*.

The men do not want to abandon the fort, the village; they hold firm, *sangraghenéhéman*.

That one holds firm, *sangraghenéhéman*.

I hold firm, *nesangraghenéhem*.

#### [FESTIN. — FEAST.]

*maneskansadin*; I hold one, *nemaneskassi*, 3. *ma.*; of that, *nemaneskassin*, *am.*; for him, *nemaneskasan*.

I hold a feast of dog meat, e.g., etc., *nemaneskassi aremss*.

I make him the host of the feast, *nemaneskassëihan*, 3. *am.*; someone makes you host of it, *kemaneskassuëihsghé*; I hold his place there, *nederussésan*; someone holds a feast for me, *nemaneskanghé*; have they invited you to the feast? *küitsimanéskanghébasanasa*?

I was not invited to it, *manda* [not/no] *nüitsimanéskanghéheban*.

I hold an eat-all feast, *nüimansin*.

#### [FÊTES. — FEAST DAYS.] [MS 248, 249]

Today is a feast day, *sannhté nikksanbi*.

Tomorrow is a feast day, *sébatsi sannhté*.

They keep the feast of St. N., *kssihan sangmansin N*.

That is the day of his feast, *ni édutsi kssihst*.

Every seventh day is the feast of Sunday, *ési tanbasonskéussghenakkisighi sannt*.

The Circumcision, *ni édutsi siresa*, or *arisisá Jesus*.

The [Feast of the] Kings [Epiphany], *ni édutsi nandaramíhakahadís nhrsak sangmank*.

[ From the French word "saint." — Editor.]

Facsimile p. 086 · printed p. 455 · guide words FET–FIC

Candlemas (Purification), *ni édutsi gherenemek sassénemanganar gherenemeghé*, etc.

The Annunciation, *ni édutsi nandandokkéussa Marie Gabriélar*.

Palm [Sunday], *gherenann sediak*.

Good Friday, *ni édutsi skahésahteksk darinésa Jesus*.

Easter, *ni édutsi kighéhssisa J.* [Jesus].

The Ascension, *ni édutsi spemkik ariransa J.* [Jesus].

Pentecost, *ni édutsi sriniséskuit pétsiransa, pétsirandé*.

Holy Thursday, *ni édutsi samansa shaghé sdokkana, ni édutsi J.* [Jesus] *sdokkana pahtrianssirisa*.

Corpus Christi, *abanmussé aiamihanhmeghé*.

St. John's [Day], *édutsi péskamek skstâi, péskámeghé skstâi*.

The Assumption, *ni édutsi sang-Mari spemkik arussaresa*.

The Visitation, *ni édutsi nantsi aramihkasansa Elizabétar*.

The Conception, *ni édutsi bimsrimégghesa sang Marie*.

The Presentation of the Virgin, *ni édutsi arussaresa nessigadenédé sang Marie panbahtamigsk miredé khks*.

Christmas, *nibaniaiamihanmeghé*.

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, *nedapskanséighé*.

There is too big a fire, *ssanmkédé*.

I make one, putting on the wood, *nemadsasé*, 3. *ma.*; I light it, make it blaze, *nepeskurénemen*, 3. *ap.*; I blow on it to light it, *nepsdase*; I arrange the wood beforehand so as to light it afterward, *kéttaïsi nurtsn, asaurat*; the fire is good, *urahkkédé*, ardent, *kesahkkédé*; I put wood on it, *nematstasétasan, nepunesé*; for him, *nepunsahran*; the fire crackles, *péskesahté*; I go out of the cabin to fetch [wood] to put on the fire, *nepintsé, nepitsé*; for him, *nepitésan*; I stir it up, *nuresénemen*, 3. *ur.*, or *nemanksânsenighé*, or *nebikssehig*.

Stir the fire! 1st [person] *nedanksansétsn, anksanséts skstâi*; instrument for stirring it, *biksséhigan, manntéhigan*; that keeps burning for a long time, *sipkakazédé*; I apply the fire where I am in pain, etc., *nepesi*; to him, *nepesan*; as a noun, *pessann*; I throw it in the fire, *neketsététsn*, 3. *ake, neketsénemen*, (animate) *neketsénan*, 3. *ak.*; I pull it from the fire, *nekétkazénan*; I fall into the fire, *neketsétéssin*, 3. *ket.*; one must put fire, e.g., under the kettle, *téptansituskstâi, téptansu*; the fire catches, e.g., in the cabin, etc., *tsekédé, tsekesu*; *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 utsi sasankamkerâi skstâi*, it comes out through the mouth, 1st [person] *nsdaankmkerâi*; I put it out, *nenikassasé*, 3. *nek.*; by blowing, *nenikassepsdasandamen*, 3. *sn.*; by tamping, *nenihkazéhhkâmen*, 3. *sn.*; with snow, *nenikazéhhemen*; I pull it out of the fire, *nenandagannemen*, (animate) *-dagannan*; they have no fire, *nekassasank*; 1st [person] *nenikassasanbena*, you [plural], *ba*. [?]; I light a fire so that it makes a lot of smoke, *nepipesâihadsn*; one

must dig, make a path, in order to cut a firebreak, *psakéhank*, 1st [person] *nepcskéhémen*.

[FÈVE. — BEAN.] kidney bean, *ahtebahkûsé*, *kûsar*; *pitsnéhré*.

[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, *pensbagahkké*.

I shall go when they fall, *pensbagakkétsi nemantsi*.

Leaves fall, *pensbagat*, or *pensbagak*, or *pensbagakké*.

The little leaves of the *sédiak* [tree] fall, *sshkûandaghira*.

[FIANTE. — DUNG (?).] *mitsegan*.

[FICHER. — TO STICK, PLANT (in the ground).]

I stick it in, *nesahkkéhadsn*, 3. ss.; doing it, [continued: MS 250, 251]

Facsimile p. 087 · printed p. 456 · guide words FIE–FLO

[continuing from previous page] to hold upright, or *nederiganbaslhadsn*, or *nebadankahádsn*, 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, *ritétebeskaskiskûé ussagamaresu*; quartan fever, or tertian, that comes always at the same hour, *nsnutsessangan*; I have it that way [?], *nensnutsesi*, 3. *nsnutsesu*.

[FIGURE. — FIGURE, SHAPE, IMAGE.]

image, *asiyigan*; it takes on every sort of shape, *ntsedannangs sderinangssin inessisi kegûi*; I give another shape to my body, *nederigshansi*, 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*, *meskûar*, he is clothed in the skin of a bear, in such a way that he resembles it.

[FIL. — THREAD.]

sinew, *kikûandi*, *ar*; thread made of wood, or of grass, *pihkann*.

French thread, *skûanssntags*, *gsk*; I make some, I twist it, *nederetaknighé*.

[FILLE. — GIRL, DAUGHTER.]

My daughter, *nedus*, 3. *sdussar*; bereft of father or mother (Lat.), *sséhkkûis*; I am so bereft, etc. (Lat.), *nedsséhkkûissi*; I have her as a daughter, *nsduskannar*; I give her [in marriage] to him, *nsduskésan*, 3. *sdskésanr*; my little daughter, *nusses*, 3. *ussessar*; girl, virgin, *nankûksé*, *nankûksessis* (diminutive); she adorns herself to please, *banreskûai*; 1st [person] *nebanreskûai*; I am a girl, *nenankûksésissi*, 3. *nank-ssio*; a French girl, *asennutssiskûéssis*; a Huron girl, *abémadenäiskuessis*, etc.

[FILS. — SON.]

My son, *nnemann*, 3. *snémannar*.

I have him as a son, *nsnémannin*, 3. *snémanninar*; I give him [to another], *nsnémannkésan*, 3. *sn-késanr*; my little one, *nusses*; I have a son, *nsnitzanni*, 3. *snitzanns*; I have him as a son, *nsnémannin*, *shaghé*.

[FINIR. — TO FINISH.]

Something that is finished, *manéhré*, [MS 252, 253] 1st [person] *nemanéhra*.

I believe that his tobacco, e.g., is finished, *nemanéséremán*.

There is little grain, e.g., in my field, *manét nedakkikkann*.

I finish with that, I make that the final act, *nemétanaskihtun*.

I finish my prayer, *nemétanaskipanbahtam*.

**[FLAIRER. — TO SMELL, SNIFF.]**

I smell it, *nekutsimeransan*, (inanimate) *damen*; 3. *akst*.

I smell it, *nemerandamen*, 3. *am.*, (animate) *nemeransan*.

Smell it, to see whether it is good, *kutse meranda éri mangsak*.

The dog smells the bear, the animals [?], etc., *sdahighé*.

**[FLAME. — FLAME.]** that is, it blazes, *peskûré*, or *sasakuré*.

**[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., *sasséχansu*.

**[FLATTER. — TO FLATTER.]**

I soothe him, *nedasighihan*.

I say things to him that flatter him, *nedasighiraséman*, or *nuríman*.

I do things for him that flatter him, *nedasighiraséhan*.

**[FLÈCHE. — ARROW.]**

Pointed arrow, *arus*, *sar*; — with a [barbed] head, *pahkûé*, *-kûar*. See "Bow."

I pierce him with arrows, *nepeman arus*, or *pahkûé*.

**[FLEUR. — FLOWER.]**

*pépskûasásek*, *ghir*; the trees flower, *sanghíbat*, or *sanghibagadsr abasiar*; I will go when the trees flower, *sanghibagakkétsi nemantsi*; a dried flower, *messipté*; it ..... *messiptési*; that tree in flower, *peskûasasé* 'is *abasi*, *ni édutsi peskûasasek*, *peskûasaséghé*.

**[FLEUVE. — RIVER.]** *síps*.

**[FLOT. — WAVE.]** *tegs*, *tegshak*; a big wave, *kesantegs*, *ak*.

Facsimile p. 088 · printed p. 457 · guide words FLO–FOR

**[FLOTTER. — TO FLOAT.]** That floats on the water, *muukagûahann*.

**[FLUX. — FLUX (bleeding).]**

He has a flux, whether of blood or other, *nahariné*; 1st [person] *nenahariné*; "I have the menstrual flux," says the woman (Lat.), *netsepihghé*.

**[FLUTTE. — FLUTE.]** *piksangan*; I play it, *nedereksûétsi*, 3. *arsk*.

**[FOIBLE. — WEAK.]**

WEAKNESS, faintness. See "Faintness." [MS 254, 255]

*Nesangherígana*, 3. *sang*. — I have strong legs, I am strong in the legs.



**[FOIS. — TIME(S).]**

Sometimes, or *nannekutsisi*, or *anksanbéhkki*; little by little, one at a time, *ési sackhéssimis*; another time, *ansidamítsi*; at least once, *tégné pézeksdá*; each one time, *pipézeksdá*; for the last time, *metsēsšara*; 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., *sdereghikkûi -asûghin*; I am mad, I have no wit, *nedassghi*, 3. *as.*; I am mad, *nsnandaminé*, or *nsnandam*, 3. *san.*; I speak like a madman, *nsnandsé*, 3. *san*; I have foolish thoughts, *nsnandamitéhansi*.

**[FOLIE. — MADNESS (noun).]** *azsgsangan*; that smacks of madness, *azsktangš*.

**[FOND. — BOTTOM.]**

At the bottom of the water, *aranmbégsk*; that goes there, *ketahré*; of the earth, *aranmkik*; of the sack, *aranmnsték*; *atsihtasisi*, upside down, head first; *atsihtasihré*, he falls backward, head first, 1st [person] *nedatsihtasihra*.

**[FONDRE. — TO MELT.]**

I melt, e.g., lead, *nesshksbéssemen*, or *nenskbéutsn*; (animate) *-béssan nskbéssemank ssriank*; — fat, *nskbéstansš*.

I melt fat, *nesarsípemé*, or *nepemiké*.

I skim it off, once it has melted, *nepemiké*; skim the fat off this fatty meat, *uihké*.

*Nskekûamédé pemi* — the fat melts.

*Nskekûamésu* — 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, *ssksbéhté skstaikutsi*, likewise in the sun, *kizss utsi*.

**[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, *nesangrassanihtasan*, or *nemerkasanihtasan*.

I procure that for myself, on my own (Lat. absolutely), *nedatssíttsn*, 3. *sd*.

With all my strength, *érghikkûisania*.

By force, in spite of oneself, *tsigansisi*.

I hold it firmly, tightly, *nemerkenan*, (inanimate) *-nemen*, *nesangherenan*, (inanimate) *-nemen*, or *nedassanen*, (inanimate) *nemen*, *ssanen sa*, truly [?] (Lat.).

I am strong, *nesangherisi*, 3. *sang.*, or *nesangranbäi*.

*Nesangritéhékanšn* — the name of Jesus, e.g., gives me strength, etc.; 1st [person] *nesangritéhéχan*, I give it to him, etc.

It has a strong odor, *akkûimangûat*.

**[FOREST. — FOREST.]** a place where there are trees, *aranmakihks*, or *abasihks*, or *kekahkûiks*.

**[FORT. — FORT, FORTRESS.]**

fortress, *sahkanrszen*, *nar*; the fort is attacked, *ntansu*, or *ntanssé*; we attack it, *nenitsnénasé*.



I surround it with a palisade of stakes, *nesahkanrszenáhamen*.

The stakes, the palisade, *sahkanrszenakuémar*; *sahkanrszenahansu*, it is surrounded with stakes.

I take a fort, *nenihttsn sahkanrszen*.

I was at this ..... [passage incomplete]

I pass over the stakes of the fort, *nebansitandasann sakarszen*, or *nebansitakanrszenahandasé*, *nebansidarikké*  
— I pass over a small palisade.

Facsimile p. 89 · printed p. 458 · guide words FOR–FOI

**[FORGERON. — BLACKSMITH.]**

One who works with iron, *nsdaragskkét*.

**[FOSSE. — PIT, DITCH.]**

*puskenígan*; I make one, *nepuskeníghé*; I make one, *nsanrké*, 3. *san*; it has not yet been made, *éssema sanrkésn*; when it has been made, etc., *kisi sanrkémeghé*.

**[FOU. — MAD, CRAZY.]**

I am mad, I have no sense, *nsnandam*, 3. *san*, or *nsnandaminé*, the habitual state.

I talk madly, *nedazsgsé*. [see above, MS 255.]

**[FOUDRE. — LIGHTNING, THUNDERBOLT.]**

Lightning, thunder, *pédanghiags*; — it strikes, falls, *ariktéhkaskak*, *pédanghiaks*.

**[FOUET. — WHIP.]**

*sasémhígan*; I whip him, *nesasémhan* or *nesasasemhan*, 3. *us*, absolute form *nenasemhsé*; I give him a stroke of the whip, *nenegsdahkaman*; — two (strokes), *nenissá kaman*; three, *nenessákaman*; ten, *metara nekéssakaman*; how many, etc.? *kekéssakameghénasa*?

[Page 258 of the MS. is blank.]

**[FOUILLER. — TO SEARCH, RUMMAGE.] [MS 259]**

I search, I look for, *nekûirasahatassi*, 3. *ksi*; I search him in the bosom to see if he has stolen, *nekûirskámasan kémstenét*.

I search it, by hand, *nekûirsnemen*; (animate) *nekûirsnenan*, 3. *ak*.

**[FOULER. — TO TRAMPLE.]**

I trample it underfoot in contempt, *nedakeskámen*.

I trample it, *nesekkikkamen*, 3. *us*, *sekikkanss*.

**[FOUR. — OVEN.]**

Where bread is put to bake, *abannɣangan*.

**[FOURCHETTE. — FORK.]**

It is forked, *niketasakûat*.

**[FOURMI. — ANT.]**

*érigus*, *erigssak*.

**[FOURRER. — TO STUFF, PUT IN.]**

I have stuck a piece of wood into my foot or hand, etc., *nséghitsin*; I pull it out, *nepskûatenemen ééghitsína*; I stuff it in, put it inside, *nepidsn*, 3. (inanimate) *ab*, (animate) *nepihrran*; into the bosom, *nepimsrin*, 3. *ap*;

put it there, *pimsri*.

[ Query: is this from the English word "oven"? — Editor.]

**[FRAISES. — STRAWBERRIES.]**

*meskikûiminsak*; I go to gather them, *nemasîné*.

**[FRANBOISES. — RASPBERRIES.]**

*pekeskiminak*.

**[FRANCE.]**

In France, *aganmenshkik*; a Frenchman, *asennuts*, *tsak*.

**[FRANÇOIS. — FRENCH.]**

I am French, *nedasennutsëi*, 3. *as*.

I speak French, *nedasennutsandëé*.

**[FRANÇOIS.]**

The village of St. Francis de Sales, *néssasakamîghé*; the people there, *snessasakamighésiak*. [MS 260, 261]

**[FRANGE. — FRINGE.]**

Something shredded, *asangan*; there is some on this robe, e.g., *asangansu*.

**[FRAPPER. — TO STRIKE.]**

I strike as with a whip, alone, a little way off, *nemasahké*.

I strike with that, I use that to strike with, *netaghéhtsn*.

I strike a board that makes a noise, etc., likewise at the door, e.g., *nedabakssaghitéhémén*, *kerangan*.

One strikes there, one must strike there, *abakssakstéhansu*.

I strike against the wood, rhythmically, against something — bark of the cabin, *nedabagûitéhémén*.

One strikes there, etc. — canoe, bark, etc., *abakstéhanss*.

I strike against a stone as if to make noise, *nemadahapeskitéhémén* or *netsakûahapeskitéhémén*.

I strike with the sword, *nemasaké*.

I strike him, meaning to cut off his head, e.g., *nemasákaman*.

I strike him, *nedagáman*.

I strike myself, e.g., the chest, *nederetéhssi*, or *sin*.

I strike wood, iron, etc., *nederetéhémén*.

I strike wood, I chop it, *nedagámen abasi*.

**[FOÎNE. — BEECHNUT.]**

Fruit of the beech tree, *satsëiminar*.

Facsimile p. 90 · printed p. 459 · guide words FRE–FUI

**[FRÉMIR. — TO SHIVER, TREMBLE.]**

I shiver, tremble with fear, *nemantsipssi*.

**[FRÈRE. — BROTHER.] — see Parentée [Kinship].**

**[FRICASSER. — TO FRY.]**

I fry it, (animate) *nedapanhkhûésan*, (inanimate) *nedapankûéscmen*; it is fried, *apanhkhûéss*.

I fry it in the pan, *nesararanpsekûahadîghé*, or *nedapankûésighé*.

### [FROID. — COLD.]

*Pekûaméghen*, cold as ice.

I am cold, *nedanbedatsi*, 3. *anb*.

— in the hands, *nedanbedaskiretsétsi*.

— in the feet, *nedanbedaskikátsi*.

— all over the body, *nekesinhaghétsi*.

I am cold when I am lightly dressed, *nekesinérdam*.

The sagamite (corn broth) is cold, *tagûaden* 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) *tekégu*; the ground is cold, *tekíghen*.

I pay no heed to the cold, etc., *manda tégné nemsusgssn anbédattssangan*.

To be lightly dressed, e.g. to be, etc., *tekéghisi*.

I am sensitive to cold, *nepuskeratsi*.

*Psatssak arentanbak*, they are cold, they are troubled by it, *nemesatsibena*, etc.; *kemesatsiba kemesatsibansa éhto!* [how cold you (pl.) are!]

*Tkanbann*, it is cold in the morning, *tkanbansppan tkanbanussa*; subst. *téhkanbak*, *tkanbághé*, *téhkanbakeban*; *tekerangu*, *tekerangûihré*, it is cold in the evening; subst. *tékerangûik*, *tekerangûighé*, *tékerangûikeban*.

*Tekitebahkat*, it is cold at night, etc.

*udaganitebihkat*, *uskanitebihkat*, it is not cold at night.

*Tekekizekat*, a cold day.

*Kesitaïtebihkat*, it is warm at night.

### [FROMAGE. — CHEESE.]

*atsis*, *sak*.

### [FRONT. — FOREHEAD.]

*meskátegûé*; my forehead, *neskátegûé*; I wrinkle it, *nedahantekeskatégûa*; it is wrinkled, *ahantekeskatégûés*; I have a lump/swelling there, *netsegûarem* or *nedaantekeskatégûéra*; a lump, *tsegûar*.

[ From the English word "cheese." — Editor.]

### [FRONDE. — SLING.]

For throwing stones, *kekerasnépsdangan*.

### [FROTTER. — TO RUB.]

I rub it with sand to clean it, *nekesanmkipsdsn*, (animate) *kipsran*.

I rub my robe where there is mud, after having let it dry, *nesshkûipsdsn asesks*.

I rub it with something, *nepesagûatsn*, (animate) *tasan* or *sann*.

It must be rubbed, etc., *kesibaripsdansu*, or *sspsdansu*, 1st person *nekesibaripsdsn*, or *nedahsspsdsn*, (animate) *ran*.

*Nussanmipsdsn*, I rub it too much.

*Nederipsdsn*, I rub it.

*Puskeripudé*, it is soft/tender enough to sharpen, e.g.; *sangripudé*, hard.

*uasassipsdansu*, or *kasibaripsianss*, or *kesibaripsdansu*, it must be rubbed until it is slippery.

I rub my eyes, e.g., *nenansenemen*.

One rubs it with, e.g. one puts vermilion on it, *assansu uraman* or *assnanss*.

**[FUIR. — TO FLEE.]**

I want to run away, *nekadasazahra*.

I flee, I run away, *neksansi*, or *nekûansrsé*, or *neksanssusé*.

I make myself flee (I flee in haste), *neksansûran*; 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, *nedatmîhkan*.

I flee in such a way that no one will find me, *nepesetssré*.

I flee sin, *nekûanssdamen*, *matsenasakessangan*.

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, *nekarabeskan*, or *nekarabanbaman*; 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, *nekûansiktsn*.

Facsimile p. 91 · printed p. 460 · guide words FRU–FUS

**[FUIR — continued.]**

I flee from him, avoid him, without his knowing where I am going, *nepesetssran*.

**[FRUIT.] [MS 262] The fruits of the trees: —**

*Atebimin*, *nar*, big like large peas, red.

*Atokûimin*, *nar*, good, small, black.

*Meskikûiminse*, *sak*, strawberries.

*Ibimin*, *nar*, red, poor (low quality).

*Kepeskimin*, *nak*, raspberries.

*Négaûanmkûimin*, *nar*, like large peas, black, mulberries (*meurons*).

*Ketsirsmen*, *nar*, black, good, big as the thumb.

*Pemsaîimin*, *nak*, black.

*Pesésimen*, *nar*, good and big like plums.

*Pessrimin*, *nak*, black.

*Masimin*, *nar*, red, small.

*Panbeséganimin*, *nar*, good.

*Pupukûé*, *kûar*, red, tart, bitter.

*Tarannimin*, *nar*, small, black, poor.

*Sahté*, *tar*, fresh, not yet dry; when they are dry, *sikisahtar*.

*Éspaksse*, *sar*, or *mesemenes*, *sar*, they resemble the *sahtar*.

*ussaghirsmenesak*, grapes.

*Tsighen*, *nak*, apples.

*Kansakûimin*, *nak*, plums.

*uanbimin*, *nar*, chestnuts.

*utssimin, nar*, beechnuts.

*Asebanmsküéminar*, gooseberries.

The fruits of the ground: —

*Pen, nak*, groundnuts (earth-pears); the tool (iron) for digging them, *tasán, ma nedahtasan; sisanssansu, ksk*, or *sisanisi bagastanss, kérepipunesékadansu*, 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*.

*Adsëds, sdëak*, long, like a stick in the middle, sweet.

*Mekssit, tar*, big like filberts, or ground beans.

*Kantsu, tssak*, small roots, on which there are things like knots.

*Nurépen, nak*, big and long, almost as they should be.

*Matsipenes, sar*, big and small ones, they are good.

*Pesâipen, pesâipenak*, garlic, etc.

*Pesâiss, pesâipsgssu*, it smells of garlic, with a strong, acrid odor, etc.

They are ripe, good to eat, *atsihtar*, (animate) *ahtsess*; or, not yet ripe, *édûtsi atsihtek*.

They are still hard, not yet good, etc., *skaretsisar*.

When they will be good, e.g. the blueberries, *sahtar étsitéghé*.

I go to gather, to pick them, *nemasiné*, or *nemasisi*.

It bears fruit, *sangu*; good fruits, *urisangu*.

#### [FUMÉE. — SMOKE.]

#### [FUMER. — TO SMOKE.]

It smokes, *pekedæ*; there is a great deal of smoke, *pemipekedédék*; quickly, urgently, *si sisansi bagastansu*.

[MS 263]

I am bothered in the eyes by the smoke, *nepekesi*.

The smoke makes me cry, *nemuukisebikûânérssi*.

The linen gets smoked, *sisanssatétsi is*; it will get smoked while drying in the cabin, *sisanhssansu, kérepi penesé kadansu*.

It is blackened by the smoke, *sisansigu*, it is yellow (from smoke).

#### [FUMIER. — MANURE.]

One puts manure on the fields for, etc., *pakkikkann*; I put some, *nedapkikkann*.

#### [FUSIL. — GUN.]

*peksûandi, ar*; I load it, *nepitkazéhsé*, 3. *pit*, or *nekakazéséhtsn*, 3. *kakazéséhtsn*; I fire it, *nepeskam*; at him, the same. See "Tirer" [To shoot]. I test it to see whether it shoots straight, *neksâkûétsiadassé*, 3. *kûa*; is your gun loaded, is there something in it? *kekakazéséthénasa*? yes, there is something, it is loaded, *kakazéséhté*; if it should break, *puskûiasighé, puskûiasu*, or *taraghiáss*, or *temiásu*, it breaks, etc.; *anrasaraghessen*, ...

Facsimile p. 92 · printed p. 461 · guide words GAD–GEL

#### [FUSIL — continued.]

... it did not catch fire; *anrasankeréhré*, it took (produced) a false priming/flash in the pan.

Gun sheath (case), *pitarannhígan*.

[Pages 264, 265, of the MS. are blank.]

G.

**[GADELLES. — CURRANTS.] [MS 266, 267]**

*asbanmskûéminar*; red ones, *messiminar*.

**[GAGE. — PLEDGE, STAKE.]**

I give this as a pledge, *negheretsn*; to him, *negheretásan*, or *sann*; I take them back, *nsiksnemen*.

**[GAGER. — TO BET, WAGER.]**

I bet against you, let us bet, *anmadída*, or *tansadída*.

**[GAGNER. — TO WIN, EARN.]**

I have won, *netemhûé*, or *negahûé*, (animate) *negahûan*, (animate) *netemhan*.

They are all good, there is not one that is not, etc., I bring back good ones, etc., *nurihara*, *nemessdam*,  
*pézeksda nederakkann*; two, *nenisuram*; three, *nenesuram*, *niéuram*.

*Nedénési*, there is only [one?] black or white one, all the others are, etc.

*Nemessdam*, there are two of them, etc.

*Nenissram*, I bring back two of the same at a time, etc.; three at a time, *nenessram*, *neiésram*, etc.

**[GALETTE. — FLATCAKE.]**

*abann*, *nak*.

**[GALE. — SCABIES, MANGE.]**

*meghi*; I have the mange, *nemeghisi*, or *nemanegakihra*.

*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, *nenénasérdámen*, (animate) *nenénasérman*; for him, *damasan*; by watching it, *nenénasanbadámen*,  
(animate) *-baman*; in mind, *nekeritéhandamen*, (animate) *-hanman*.

I keep food for him, *nedakutsenemasan*.

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*, *nstíghé*, or *nekesenasasé*, or *nekesenasitansi*; one says,  
concerning the child (Lat. *de puero*), e.g., *nekesenasihan*; take care what you are doing, *sahktéstohkkan*;  
it is given to me free of charge, *nemégatséssämeghé*.

**[GARÇON. — BOY.]**

*uskinus*, diminutive *uskinussis*; I am a boy, *nuskinussissëi*; orphaned of father or of mother (Lat.), *kiabes*,  
diminutive *kiabîmis*; unmarried, *kikanbé*.

**[GARGARISER. — TO GARGLE.]**

I gargle, *nekesesedûna*. [MS 268, 269]

**[GÂTER. — TO SPOIL.]**

I spoil my robe, e.g., etc., *métassesukûéhree* or *tetaraghihrre nedassé*; that is spoiled, rotten, e.g. meat, etc.; it stinks, *arikkann*, subst. *érkanghi*; *arikank arikangak anmptegûak*, the wild geese are spoiled, etc.

That is spoiled, *anahûé*, or *ëéghitanssé*; let no one spoil it any more, nothing that spoils it, e.g. the canoe, *meesak séghitshkits charspé-srags*; *pesâisen*, that is spoiled, this meat is rotten; *nepesaimerandamen*, 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, *nedahpantsi*, 3. *pantsu*; with my right hand, *nedarenakâisi*; sit down on my left, *pantsisi aragûisi api*.

#### [GELER. — TO FREEZE.]

I am frozen with cold, *pihta nedanbedatsi nekisâtsi*; I am entirely stiff from it, *nedagûâtsi*; I am frozen in some part of my body, there is a blister there, *nûégâtsi*; I am a little so, *netsirátsi*.

My fingers are frozen, *nebabésgâtsi*; the nose, *nedagûatsitanitsi*, *nedanbédauskitanétsi*; the face, *nedanbedasskigûétsi*; the ears, *nedanbedaskitasagûétsi*; that is frozen, stiffened, *tagûaden*, (animate) *tagatsu*; the ...

Facsimile p. 93 · printed p. 462 · guide words GEM–GOU

#### [GELER — continued.]

The river is (open/flowing), *kebaden*, *kisaden*; it is not, *manda kebadenüi*; it is entirely frozen, *tsitsamâden*; *kauaden*, *kauadenur*, *kauadenugak*, the grain is frozen; of that kind (Lat. *de nobili*), *kauatsu*, plural *tsüak*, *tsugak*.

#### [GÉMIR. — TO GROAN, MOAN.]

I groan, *nekesüapansi*; — after her, e.g. a child after its mother, "I am held by longing for her, I groan for her" (Lat.), *nekesüapansuhtauan*.

#### [GENDRE. — SON-IN-LAW.] — see "Parens" [Kinship].

My son-in-law, *nedarusseks*; I am his son-in-law, *nesfrus*; I come to be his son-in-law, *nenantsesíreman*.

#### [GENOU. — KNEE.]

I am on my knees, *nedatsitgûakéganhbau*; I get down on them, *nedatsitgûakébi*.

#### [GÎTE. — LAIR, DEN.] [MS 270, 271]

The lair of the moose, etc., *mus akaiüdi*.

#### [GLACE. — ICE.]

*pekuâm*; on the ice, *pkuamik*; there is some, *pkuanmüio*, or *müio*; the river is covered with it, *pessaniaruku pkuam sipuk*; the ice breaks, *pesigheregûihrré pkuâm*; the ice melts in the kettle, *pekuanm*, *nukebéssu*, *métbéssu*, it is melted; *uskisaden*, it freezes — that is, the first ice that forms, which is not yet strong; I pierce the ice, *nedaiühebé*; I make a hole in it to kill the beaver, *nepekûamaha*; I walk on the river ice, *nebemkûihrra*, or *nebemkûi*; *nesenstkûihrra*, I go, etc.; along the edge of the ice, *senstkûanmé*; the ice is strong enough to bear weight, *sangráden*; the ices melt, they go off down the river, *pemeregûitann*; at the melting of the ices, etc., *pemeragûitághé*; it goes off, *pemeregûihtann*; the riverbank is iced over, *assebaskûaten*; the men are stopped by the ice, *kesandereksgskarenanbak*; *nekesanderkûgu*, plural *gébena*, *pekudami*, or *ar*, I am stopped by the ice; he was lost, having sunk into the ice, *agûitsina éhto*; I very nearly sank in myself too, etc., *érúé nedakûitsin*; I slip while walking on the ice, or *nuzassanm*; the ice is extremely slippery, *uasassé*; that has slid down from a height, or from a slightly raised spot, *atabihré*.

**[GLAND. — ACORN.]**

Acorn, *aneskemen*, *nar*.

I crack acorns, *nepakandam*; once cracked, I sort them, *nepskûanskéhighé*, or *nesin kannar urir*; one sorts them, etc., *kûankûéansuar*.

**[GLISSER. — TO SLIP, SLIDE.]**

I fall while slipping, my foot failed me, *nusasitékkam*; I make him slip and fall, *nusasétékkasan*; I slip on the ice, *nedaskéhipusi*, 3. *skéhipusu*; that is slippery, well polished, *uasassé*; *uasassépsdansu*, one rubs it to make it slippery, well polished; the road is slippery, on the ice, *uasasserègûé anúdi*, or *uasassé*; this sack, bundle, etc. has slid off from on top of the other, etc., *atebihré*.

**[GLOIRE, GLORIEUX. — GLORY, GLORIOUS.]**

I am glorious (I glory in myself), *nebanredun*, or *nebaranbai*.

I have thoughts of glory, etc., *nebanranbaitéhanmesi*; I glory in that, *nebanranbaihtun*.

**[GLUANT. — STICKY.]**

*pesagûé*, (animate) *pesagûisu*.

**[GOUFFRE. — CHASM, PIT.]**

Naturally made, etc., *tasakamiku*; I fall into it, *nepenihra*; *pekuakamiku*, the pit — a hole that men make.

**[GOUME (Gomme). — GUM, RESIN.]**

*peku*; there is some, *pekuio*; I take it off the tree, *nemanikûé*.

**[GOURMAND. — GLUTTON.]**

I am a glutton, *nüighiürpi*, *nedahsihpi*, or *nemétantsiürhpi*; I look for the good pieces, *uihké*, e.g., etc.

**[GOÛT. — TASTE.]**

That tastes good, *uripúgûat*; tastes bad, *matsipúgûat*; that tastes of bread, *abannimangûat*; I take it in by tasting, *nenitútamen*; I taste it to see if it is good, *nekutadámen* or *nekutsihtamen*, or *nekutsihtun*, (animate) *nekutsihpan*; I find good taste in it, I take pleasure in it, etc., *nüigatamen akubi*, e.g. or *nüighessemi*; I find in that the taste of sugar, *nesugarihtamen*. [MS 272, 273]

[ Query: is this not from the English word "sugar"? — Editor.]

Facsimile p. 94 · printed p. 463 · guide words GOU–GRA

**[GOÛT — continued.]**

I find it has a different taste, .... 3. *sder.*, or *nepirsihtamen*, 3. *pir*.

I find it tastes of bear, *aséssuianké nederítamen*.

*Nederihtamen*, I find it has that taste.

I taste, sample the food, *nedakutsihtamen*, (animate) *nedakutsihpan*.

*Nedakutsihtamasann*, I give him the rest, etc.

*Manda nesésihtamssn éripsgûak*, I do not know what taste that has, I am congested (with a cold), e.g. I taste nothing.

*Nesésihtamen* or *nenshtamen*, *éripsgûak*, I know what the taste is, etc.

**[GOUVERNER. — TO GOVERN.]**

I govern, *netebérghé* or *netebérdam*; that, *netebérdamen*; him, *netebérman*, etc.



*Manda netebérdamanghésn*, 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, *nemétsikasannan* or *nemétsikasanbehan*; *nemétsipasanbehsgs*, he scratches me, etc.

I scratch his face, *nepesagigûénan*.

**[GRAI. — WHETSTONE.]**

A stone for sharpening, *kihtadangan*.

**[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.

*Tsansekkéssannkao késseta erghikksk*, *ki*, *ni éreghirek kizus*, 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, *aséssussipemi*; moose fat, *mssipemi*; seal fat, *akikûipemi*; fatty meat, that is, it is nothing but fat, *uihké*; the animal is fat, *sihkasio*; — lean, *pangûésags* or *kakésags*; I cut it into pieces to render it, *nesegssemén*, (animate) *nesekssan*; I render it (melt it down), *nesarsipemé*; render it! *sarsipemé*; once it is rendered, I skim it off the water, *nepemihké*; one draws it off, *pemikan*; I put it into a bladder (for storage), *nepitsipemé*; I grease that, I fatten it, *nepemisittsn*, (animate) *nemsihan*; on the body (Lat. *in corpore*), *nemsinan*; on the head (Lat. *in capite*), by hand, *nemsisi*; I grease it for him, by hand, *nemsinan*; 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, *nepemiüretsa*, 3. *pemiüretsé*.

One greases, or, it must be greased, e.g. the shoes, *mségghianssar*; I degrease it, *nekassipemékámen*. [see above, "Dégraisser" (To degrease).]

One fattens the land with manure, etc., *pakkikann*; I fatten it, *nedapkiké*.

**[GRAS. — FAT (adj.).]**

The moose, etc., is fat, *sihkaë*; lean, *anraëss*.

I am fat, *nsihkaï*, 3. *sihkaë*; I am lean, *nedanrahssi*.

I am so misshapen from being fat, *nepirsiganmi*, 3. *pir*.

**[GRAND — continued. — BIG.]**

I am big, *neksnâhkssi*; that is (big), *messeghihksn*.

That man is big, *messeghir arenanbé*.

I make it bigger, *nemeseghiksihtsn*.

[See above, MS p. 272, "Grand."]

**[Graton (Cracklings). — see below.]**

**[GRATTER. — TO SCRATCH.]**

I scratch myself, on the body, *netsitsighēnesi*; the head, *netsitsigandebēnesi*.

I scratch, *netsitsighi*.

I scratch myself where it itches, *neketseka*- ...

Facsimile p. 95 · printed p. 464 · guide words GRA–GUE

**[GRATTER — continued.]**

Madam scratches her fingernails (?) all over her body, *tsitsigsann*.

I scratch myself there, *neketsekikasannesi*.

**[GRATON. — CRACKLINGS.]**

*sikûébétté*, -*ttéghir*.

**[GRATTE. — SCRAPER.]**

An instrument for scraping hides, *kakhigan*.

**[GRATUITEMENT. — FREE OF CHARGE.]**

I give it to him for nothing, *nepissimihran*.

**[GRAVER. — TO ENGRAVE.]**

I engrave on wood, *nederahkssighé*; on bark, that is, I engrave a figure, *nederikûhighé*.

**[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, *sihksrâi*; if it hails, I stay put, *sihksraiḡghé nedâpi*.

The grain is hailed on (damaged by hail), *uuskibaghitékamenégar sihksrâi skamsnégar*.

Hailstones, *pegsan*, plural *pekûamak*.

**[GRÊLOT. — SLEIGH-BELL, RATTLE.]** [MS 276, 277]

Indian rattle, or French one, *éssabansanépsdék*, plural -*psdéghir*.

**[GRENOUILLE. — FROG.]**

*tsegûares sak*.

**[GRÈVE — continued.]**

*sitemek sitemeghé*, I go there, *nemahtanbé*.

**[GRIL. — GRIDIRON, DRYING RACK.]**

*abeméksangan*.

A wooden rack on which oysters and fish are dried, *kesásann*, plural *nak*.

**[GRILLER. — TO GRILL, ROAST.]**

I grill, e.g. an eel, meat, *nepesahkgûabann*.

I grill meat without a spit, *nedabésann*.

I singe off the animal's hair, *netsákesan*.

I grill a fresh fish, *nedabamési*, or *nedabann* or *nedapssi*; a dried one, *nedabagûannási*.

I roast Indian corn, *nedabimisi*; meat (flesh), *nedabésasi*.

**[GRIMACES. — GRIMACES.]**

I make faces, *nemanmaskigûétassi*.

**[GRIMPER. — TO CLIMB.]**

I climb a tree, *nederandasé*; quickly, *nederandaséhrra*; the bear climbs it, *arandasé asésses*.

**[GRINCER. — TO GRIND (the teeth).]**

I grind my teeth, *netsihtamanbidési*.

**[GRONDER. — TO SCOLD, GROWL.]**

I scold, I am angry, *nemusksérdam*; I scold him, *nemuuksérman*.

**[GROS. — BIG, THICK.]**

That is thick, e.g. wood, *mesakûat*, subst. *mésakûak mésakské*; *sdaman mesakusu*, the tobacco is thick (strong); a large cave in the rock, *aranmapesks*.

How thick they are, e.g. the *penak* (ground-nuts), *tannenasa sdereghirenan*; singular (animate), *tannenasa sdereghîren*; singular (inanimate), *tannenasa arighen*.

It is as big as a wild pigeon (*tourte*), *présghé érghirsk*.

*Isba arghîksghé*, if one gave me, e.g., one as big as that.

Big, *mesakûat*, (animate) *mesákusu*, or *mesegs*; small, *pisegs*; this woman is big (pregnant), ready to give birth, *messigangs*, 1st person *nemeskangs*; I am pregnant, thus, *nepikkangûa*; *nedarenskke*, "I have a man (child) in my belly" (Lat.); "I have the menstrual flow" (Lat.), *netsepíghé*.

**[GROSSIÈREMENT. — COARSELY, ROUGHLY.]**

I do that roughly, *manmangûisi nederihtsn* or *nemanmangûihtsn*; to him, *nemanmangûihan*; speaking to him roughly, *nemanmangûïman*.

**[GRUE. — CRANE.]**

*tarégan*, *tarégank*.

**[GUÉRIR. — TO HEAL, CURE.]**

I am healed, *nedéhkûamaresi*; *nuranbéhtteran*, I relieve him, he benefits from the medicine or the prayer.

I heal him, *nuranbésihxan*.

[Pages 278 and 279 of the MS. are blank.]

**[GUÉ. — FORD.]**

I cross the river at the ford, *nébihkaganssghé*, [MS 280, 281] *kisipukaganssghédé*.

**[GUERRE. — WAR.]**

War, *mattanbeks*; I go to war to gain land, a village, wealth, etc., *nenspéussékadamen*; I go to war, *nenspéussé*; I come back from it, *nedanbinspéussé*; against him, *nenanskásan*, or *nekadsnaran*, 3. *snans*; ...

Facsimile p. 96 · printed p. 465 · guide words GUE–HAR

**[GUERRE — continued.]**

I make the war-kettle boil, *nesahkkara*, 3. *skáre*; who is it that makes the war-kettle boil? *asenni éhto séhkarant*?

I want to undo him, to capture the enemy, etc., *nekadsnaran* or *nenanskasan*; the warriors, *mattanbéguī-arenanbak*; I am one, *nemattanbéguī-arenanbaī*; I understand well how to make war, *nenitasatanbékské*.

*Nenantemassibena*, we go to help them, etc.; they, *nantmassëak*.

The war devours us, undoes us, *nemshsgéna mattanbéks*.

**[GUEUX. — BEGGAR, WRETCH.]**

I am a beggar, wretched, *neketemanghesessi*.

H.

**[HABILLER, DESHABILLER. — TO DRESS, UNDESS.] [MS 282, 283]**

I get dressed, *nuressshsi* or *nurékresin*, 3. *srékresin*.

*Nedaneskamakkann*, 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, *neḡéssébagshsin*, or *nedanbiasi*.

I am dressed in black, *nemikazéssésé*, 3. *mkaz*; in white, *nsanbégnaham*; in red, *nemskûégnaham*; in yellow, *nsisansignaham*.

I make a garment, a robe, ....., *nedapskûanaséhké*. See "Robe."

I am lightly dressed, it is because of that that I am cold, *nekesinátsi*.

They go about dressed like the dead, *neman sdannan 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, *nepissanhtsemi*, 3. *pis*.

**[HACHE. — AXE.]**

*temahígan*; my *axe*, *netemahígan*, 3. *st*.

I have none, *manda nstemahiganisi*.

[ In the Delaware language, *tamahican*; in Mohegan, *tamahican*; and hence in English, "tomahawk." — Editor.]

I break it, chip it, *nséktéutsn*; who broke this axe? *asenni Séktanhgssua séghétemahigané*? Has it broken? It is broken, *séhtéssen*; through the middle, *pusketéssen*.

I put a handle on it, *nenassákûadsn* or *nsusidakskkann* or *pekaganisi*.

I take the handle off it, *neketsésitakûéhadûn* or *neketsesida kûéutsn*.

**[HACHER. — TO CHOP, MINCE.]**

I chop it, cut it into pieces, *nesesegusketéhémén*; the flesh, *neseguskésahktéhémén* or *nskkésaghitéhémén*; *nesegssemen*, 3. *sseg*., I chop meat, etc., (animate) *neségssan*, 3. *us*.

**[HAINE. — HATRED.]**

I give him, inspire in him, hatred of his (former) custom, *netesérdamasann érkamighesit*.

I inspire it in him for his idol, e.g., *netesérdamasannar*, etc.

I give, inspire, hatred, *netesérdamasi*.

**[HAÏR. — TO HATE.]**

I hate him, *netsibaghitéhandamen*; him, *netsibagitéhanman*, *netesérdamen* or *nematsérdamen*; him, *netesérman*.

**[HALEINE. — BREATH.]** — sharp/piercing breath, *tsangann* or *megss*.

**[HALENER. — TO BREATHE ON.]**

I breathe on him, while striking him, e.g., *nertésémstasan*.

**[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, *nspétangssi*, 3. *sapétangssu*.

Give a speech! (imperative), *sapétangssi*.

Facsimile p. 97 · printed p. 466 · guide words HAU–HIS

**[HARANGUER — continued.]**

I do not know how to make a speech, *manda nenihtansisapétangssi*.

I make a speech while walking through the village, *nepemetangssi*.

*Tsibaghitéhési nangs eritéhansit herode sankasi métsinéhedits messisi asansisak nisigaden utsi erenanbaitsik nikanbi ari neba setsi kiradénhret*, etc., *mssak tegné pezeks kutsetéhakéks temitéhsks tzatsébesuks pesihktóhsks nega tanne kirsansa erihegs, sa tami nrsks nenéman*. [an illustrative Abnaki sentence given without French gloss in the original, mentioning Herod]

**[HAUT. — HIGH, UP.]**

*spemek*; I put it, fasten it, up high, *nedéhχsdsn*, (animate) *nedéhχsran*.

I raise it, put it higher, *nedaspigsnemen*, (animate) *nedaspigsnan*.

"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, *ssanmi-spihré*.

The cabin is tall, *spiganns*; how tall it is, *ni éspigannik*; low, *tassiganns*; how low it is, *spigannitsga, ni tépsigannik, ni tabassigannits*; it is low, *tsatsighen*.

It must be tall, e.g. this wood that one wants to make into a bow, high up, e.g. □, *msspanghenanss, spanghenansu*; low, *tabassanghenansu*.

**[HAUTEUR. — HEIGHT.]**

How high should it be? *tanni spanghenansu? ni spanghenansik*, that is how high it is.

**[HÉLAS. — ALAS.]**

*séhkénangs* or *agaié*, *aghé*, *aghia*, etc.; it is used in various ways (Lat.).

*Neséhkaérdam*, I say "alas"; one says it, *séhkaérdansu*.

*Neséhkaérman*, I say "alas" over him, concerning his person.

*Alas*, *aghè*, *agaie*, *aghia*, etc., terms of complaint, of suffering.

*Nedaghihanmi*, 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.]**

*meskihksar*; the place where there is some, *meskihks* or *meskiksihks*.

I pull it up from the field, *nemaséskenighé*.

I cut it, *nemanéskiküé*.

I set fire to it, *netsakesansé*, *netsakesemen*.

The grass grows, *sankskat*.

It is halfway to what it should be, *néranskat*.

It is at its full height, *sénmskat*.

There is grass, e.g. in my field, *sanasküé*.

There is some in the fields, *sanaskuégar kikkannar sénéskûéghir kikkannar sritshsdirs*.

**[HÉRISSER. — TO BRISTLE.]**

The dog's hair is bristled, *sihtagihrré*; it is also said of a man (Lat.).

**[HÉRITIER. — HEIR.]**

I make him heir to all that I have, *nemirannégar nematsessúmegar*.

**[HEUREUX. — HAPPY.]**

I am happy, I live well, nothing is lacking to me, *nuriarenanbai*.

**[HEURTER. — TO STRIKE, BUMP INTO.]**

I bump into a stone, *nssasapskaham*; against the door, *nedahsabessaghitéhémén*; it is also said of other things (Lat.).

**[HIDEUX. — HIDEOUS.]**

That is hideous, *tsibaghinánguat*, *guuu*. [MS 286, 287]

I am so, *netsibaghinanhgssi*.

**[HIDROPIQUE. — DROPSICAL.]**

I am dropsical, *nepessannbé*, *nedepessanebann eto ssegûinangan*.

**[HIER. — YESTERDAY.]**

*srangsé*. See "Tems" [Time].

**[HIPOCRITE. — HYPOCRITE.]**

I am a hypocrite, *ketzasai nepanbahtam*, or *nuukitsipanbahtam*.

**[HISTOIRE. — STORY, HISTORY.]**

*nannegannantsemsangan.*

Facsimile p. 98 · printed p. 467 · guide words HIV–HUR

**[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, *nansipun*; it is very harsh, *aküihpun*, or *tkihpun*; it is mild, not harsh, *sdaganihpun*.

**[HIVERNER. — TO WINTER, SPEND THE WINTER.]**

I winter with him, *nepebsnapinéna*.

I will stay in the village through the winter, *nepebsnabin sdénék*.

*Minasipun*, it is as if it were another winter, seeing it snow, e.g., etc., or *utsitasipun*.

*Baiémipun*, the winter lasts a long time, is very prolonged.

**[HOMME. — MAN.]** (Lat. *homo*)

*arenanbé*, plural *ak*; (Lat. *vir*) *séenanbé*, plural *ak*.

I am a man without any fault, *nepékkabai*.

I have no wit, I know how to do or work at nothing — said by a man, *nenananbasanbai*; said by a woman, *nenananbasesküai*. [see above, "Esprit" (Wit/Spirit).]

You are not a man, you are a beast, *areni asénni kia*.

A young unmarried man, *kiganbé*; a married one, *ketsdé*.

A man who is carefree, who worries about nothing, *pangüi-arenanbé*.

A married man, *ussirdam*. See "Marié" [Married].

A man who has two wives, or a woman who has two husbands, *nisschkasé*, 1st person *nenisühkasa*.

[ In the Delaware language, *lenápe*? — Editor.]

**[HONNEUR. — HONOR.]**

**[HONORER. — TO HONOR.]**

I honor him, *neksussitsn*, (animate) *neksusihan*.

I am worthy of honor, *neksussihégssi*.

I am, together with him, worthy of honor, *neksussihigussman*.

I fear him, *nenannekuitérman*.

[Page 288 of the MS. is blank.]

**[HONTEUX. — ASHAMED.]** [MS 289]

I am ashamed, *nedegatsi*, 3. *ag*.

— of having nothing to repay him with, *nedagatsi*, *manda kégüi nanbi mégssa*.

I shame him, I put him to shame by my example, *nedagatsihan*; you shame me, *kekagatsíhi*, etc.; I shame you, *kedagatsihsr*, etc.

I shame him by words (Lat. *verbis*), *nedagatsiman*, 3. *sdag*.

I am ashamed of that, *nedagatsiketsn*, or *nedagatssandamen*.

I feel no shame at all, I do not trouble myself in the least about the shame someone might try to put on me, *manda tégné nemsusgssn agatssangan*; nor about the cold, *anbedatssangan*.

**[HOQUET. — HICCUP.]**

I have the hiccups, *neghetépsri*.

When one has it only once, one says (Lat. *dicitur*), *nepshkûhada*.

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, *nepshkûahadasésan*.

**[HORREUR. — HORROR.]**

I am horrified by that, *netsibaghitéhanhdamen*; of him, *-hanman*.

**[HORS. — see "Dehors" (Outside).]**

**[HOUE. — HOE.]**

Spade, hoe, *arakéhígan*.

*urighenba pétaséghe, kederekéigansanr*, 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, *kakanmké*; it is not, *manda mssbékanmkési*, (animate) *nekeséghisán*.

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, *tarokuéss, sghiké, sghiranr asennir*.

[Pages 290, 291, and 292 of the MS. are blank.]

Facsimile p. 99 · printed p. 468 · guide words JAL–JET

I, J.

**[JALOUSIE. — JEALOUSY.] [MS 293]**

I have thoughts of jealousy, *nedaskasétéhansi*.

**[JAMAIS. — NEVER.]**

*mandahatsi*.

**[JAMBE. — LEG.]**

My leg, *nekant*, 3. *skant*. See "the parts of the Body" [p. 133]; I have broken it, *gandétéssin*; I have swollen it, *nemaguiganda*.

**[JAPPER. — TO YAP, BARK.]**

The dog yaps, *tarokkuésu*, or also *zaskadéms*.

**[JARDIN. — GARDEN.]**

*kihkan, sdahkihkan* or *nebizsnkihkan*.



Garter, *kikananbi*, plural *ar*; of porcupine (quills), *kansianbikikananbi*; I tie it, *nekikigananbisi*; I untie it, *nedaampkuiadunar nekikigananbiar*.

### [ÏEUX. — EYES.]

*tsisegsr*, singular *tsisegs*; my eyes, *netsisegsr*.

I have good eyes, *nüauranraghigua*.

I have bad ones, *nemamatsanraghigua*, or *nesasinigua*.

I have red ones, *meguiketséhrar netsisegsr*.

I have a soreness there, they smart, *nepupukigséné*.

Something has gotten into it, *nebesri*, 3. *besrirs*.

I have some dirt in the corner (of my eye), *nemamerígua*; one who has small eyes, *babisanraghiks*; they (pl.), *bébisaranraghiksantsik*, 1st person *nebabisanraghikua*; I have big ones, *nemanmesanraghigua*.

[MS 294, 295] I blink my eyes, *nepeseghiguéasi*.

I open them, *nepeskuadasanbi*, 3. *bes*; I close them, *nebeskiguési*.

I gouge them out on him, *nepukanraghikuéan*, or *neghédanrakiguéhan*.

I keep my eyes on him, I do not lose sight of him, *nenénasanbaman*.

I pour some liquid on him, e.g. into the eyes, to cure them, *nessgniguesan*; on you, *kessgniguésr*.

I try on shoes, stockings, I put them on to see if they fit well, *nekstkámen*; likewise a coat (*justaucorps*), robe, or shirt, *nekstaguin* or *nekutsiaguin*; a shirt, *nekstaguin* or *nekstkasann*, *nekutsiaguin*.

### [JETER. — TO THROW.]

I throw water, I sprinkle, on that, *nederebéghiadsn*; on him, *nederebéghiadasan*.

To sprinkle him, e.g., *arebéghiadígan*.

I throw it, said of both animate and inanimate, *nederakkan*.

— from the top downward, *nepenakann* or *nenesakkan*; from the bottom upward, *nedasbiguakann*.

I throw it into the water, *netsaupakkan* or *netsahpakkan*.

I throw myself down from above, *nepenikedäi*, 3. *penikedas*.

I throw water on him, falling in a faint (weakness), *nedakakssíman*.

I throw myself, rush upon him, *nekuirdasan*; he upon me, *nekuirdangsn*.

I throw something at him, *nederáhkésann*.

I throw it into the fire, *neketesénemen*.

Throw that to me! *nansdakési*.

I throw the water out of the canoe, *nessinebékkamen*, or *nedahxigann*, 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., *neuskahadsn*, (animate) *neuskaharan*.

He throws himself into the water, *ni utsapitéssinen*.

I throw it against him, *nederakkésan*.

I throw it on the ground (inanimate and animate), *nekibahkann*, plural *nekibahkannak*.

I throw it against something, "I dash it (against)" (Lat.), *nekuakstéhsíman*.

I throw it into the fire, *neketsénan*, (inanimate) *neketsénemen*.

I throw it into the water, *netsahpakkan*, (animate) *netsahpakkanran*.

I throw myself down from above, I let myself fall, *nepenikdäi* or *nnesikdäi*.

**[JETER — continued.]**

*Kuansakkann* is, *kuansakkanna*, 1st person *nekuansakkann*, one throws it onto the dump, abandons it, etc.

**[JEUNE. — YOUNG.]**

My young people, *nuskinussemak*.

**[JEÛNER. — TO FAST.]**

I fast, *nemanussékansi*, 3. *man*.

This is how long I have fasted, *ni késsugnearamia*.

I could hardly manage to come, so much have I fasted, *asakantsi nepetarami*.

**[ÎLE. — ISLAND.]** (Lat. *insula*)

*menahan*; on the island, *menahansk*.

*Métnghéghé*, *siguak*, *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, *kssansaanms*; they live there, *asighinan kuésansaánmék* or *kuésanséik*.

*Anaskuananmisi*, at the tip of the peninsula, or *sanaskuaanmék*.

**[IMAGE.]**

*asiχígan*.

**[IMAGINER. — TO IMAGINE.]**

I imagine, I think, *nederitéhansi*.

**[IMMENSE.]**

I am immense, everywhere, *netémesanbi*, 3. *tem*.

**[IMITER. — TO IMITATE.]**

I imitate him, I do what he does, etc., *nesihtsiremman*.

*Kégs utsi sitsihremmat sghik ézsghitsik*, whether for theft or for sin, etc. [see below, MS p. 297.]

[Page 296 of the MS. is blank.]

**[297.]**

*Nederasan*, 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., *neghéspskhakaran*. [see below, p. 299.]

**[JEU. — GAME, PLAY.]**

*anmkann*; I am addicted to it, *nekanghéganmké*. See "Je Joue" [I play].

**[IMITER — continued.]**

I imitate him, I watch him in order to act like him, *nekikinasanbaman*. [see above, p. 295.]

**[IMPLOER. — TO IMPIRE.]**

I implore him, *nesihinséman*; for someone, *nesisinsansséan*; for myself, *nesihinsansüéhssi*.

I implore urgently, with insistence, *nesankstâisinsansi*.

I implore Jesus with all possible insistence, *nesankstâisinsansi Jesuusek* or *Jesughé*.

**[IMPORTANT.]**

It is important that I speak, I have something of consequence to say, *nésaaghiketsangané*; 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, *nemaanihan*; he (pesters), *nemaaniheks*.

I flee, seeing myself too much pestered, *neksanssrue*, or *nsksansi*.

I am a pest to him, I afflict him, I torment him, with my visits, *nsnemihan*, *nsdamimeghe*.

He is a pest, he runs to the cabins to get something to eat, yet it is not given to him (Lat.), *manihué*.

He pesters me, coming repeatedly [?] into my cabin to get something to eat, etc., *mneáaniheks*.

I am a pest with my visits, *nuigsdaï*, 3. *sigsdas*.

**[IMPOSSIBLE.]**

That seems impossible, not feasible, etc., *naskantéhanmeguat* or *naskannanguat* or *naskanhérmeguat*, or *penérdaminanguat*, *nenaskanhérdamen*.

Facsimile p. 101 · printed p. 470 · guide words IMP–JON

**[IMPRIMER. — TO PRINT, TO IMPRESS.]**

I imprint one thing on another, *nedasihχámen*.

**[IMPROVISTE. — UNEXPECTEDLY.]**

I take him, I go to him unexpectedly, *nekimeskásan*, e.g. the .....

**[IMPUTER. — TO IMPUTE.]**

[MS 298, 299] I impute to him some fault, *nepissiman*.

**[INCARNER. — TO BECOME INCARNATE.]**

Jesus became incarnate, made himself man in the womb of Mary, *Jesus arenanbaéhsussa sdaramhaghékdari Marie*.

**[INCESSAMMENT. — INCESSANTLY.]**

*sanghéhga*.

I speak incessantly, *nekanghékdsnké*.

**[INCITER. — TO INCITE.]**

I incite him; see the preceding page [p. 297].

**[INDIGNE. — UNWORTHY.]**

I consider myself unworthy, *nensdanéresi*.

**[INFORMER. — TO INFORM ONESELF.]**

I inform myself, *nekûakûétsimskké*.

Of him [i.e., I make inquiry about him], *nekûakûétsimsran*.

I report what I have learned, *nedannkasantsemi*, 3. *ann*.

**[INTERPRÊTE. — INTERPRETER.]**

You will serve me as interpreter to speak to N.; you will tell him what I tell you, *kenanberstasitsi ghersrûghé N.*, *ési kedandokkésan*, 1st [person] *nedannkasandokkésan*.

You will serve me as interpreter, you will speak for me, *kegherssitamasésitsi*.

Ask him, e.g. whether he has been baptized, *kûakkétsimsre kisi ssgnebensussaéhto*.

I interpret the letter, e.g., *nedannkaûandokkandamen*.

**[INTERROGER. — TO QUESTION.]**

I question, *nekûaksétsimskké*; I question him, *nekûakûétsimsran*.

**[INTERROMPRE. — TO INTERRUPT.]**

I interrupt him while he is speaking, *nsnibíran*, *nsniman*, or *nsntéman*. See Particles, *Pemetsinisi*.

**[INSTRUIRE. — TO INSTRUCT.]**

I instruct someone, *nekakékiman*, etc. See "I teach him."

Jesus was the first to instruct his apostles to pray, *Jesus akakékimansaani*, *tami sdokkana panbatam utsi*, or *panbahtam*.

**[INTENTION.]**

What is your intention when you do that — for whom do you do it? *kégssnasa kederitéhansi érokkani*, *asénni éhto érokkéuat*?

**[INVENTER. — TO INVENT.]**

I invented that, I am the first [to do it], etc., *nemihkasitéhandamen*, 3. *amik*.

**[INUTILE. — USELESS.]**

I render it useless, I parry the blow, *nedanattsn*, *nsikûitéhandamen*, *nsikûéremán*.

**[INVOQUER. — TO INVOKE.]**

I call him in my heart, I ....., *nedererman amanté baant*.

**[JEU. — GAME.]**

See above, p. 297.

**[JONGLERIE. — SORCERY, JUGGLERY.]**

The kinds of sorcery are: —

*Metesrensangan*, *basénardsangan* — the sorcerer who has killed someone, *basibsesangan bási handé asehandnsar aregssuangan namikande asenni asehandsar tebeskssidé* and *kitasande*, etc.

*uimansin*, or *simanssdin*, or *simanssangan*. See below (Lat. "vide inferius"). *utsipéde simanssdin*.

*Ksranssangan arerdaghe amesihsgsr ksranssar ara asansisar nemihanritsir setsi mda* [manda, "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 utsi mesitasian samade sigsadsr aremss*.

*Pissikussihsesangan*, idolatry, *amesihgsr*, etc.

*Metesi siphamasangan*, or *siphamassangan*, a sacrifice to obtain calm weather (bonace), etc.

*Ansimesangan*, *ansimeside kadasinede ansimansaane meghireté ni setsi metsinet*, or *utsibaahsregsr meghiretsir setsi kadsnet ansihdsangan*.

*Amattamsangan*, to feel [it] upon oneself, *netsiramadama kemetsinebena*, etc., *kakerhaman sadsangan*, *nekakerhamangs manman*- [continues on next page]

Facsimile p. 102 · printed p. 471 · guide words JOI–JOU

(continued from previous page, under JONGLERIE — SORCERY)

...*tsaranghe sresangan*. See *Jongleur*, p. 301.

I think that of him, *Nedannérman*.

I tell him, I will not do what you do, *Nedannmiman*.

*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, *nsiaganbai*, *nsighérdam* (of a man), *nsiakksai* (of a woman).

I am joyful, *nsiagakke*.

I have thoughts of joy, *nsiaghitéhansi*.

I am heard [understood], I show forth great joy, *nsëstangssi*.

I have very great joy, *neksahriraséman*; I have great fear, ....

I cause joy by that, *nesansiaghihtsn*; to him, *nesansiaghihtavan*.

I tell him things that fill his heart with joy, *nepessanisriraséman*; more commonly, *nuriraséman*.

I show my joy on my face, *nedaramigûéhrá*, 3. *aram*.

*Nedaramigûáharan*, I put on a pleasant face to thank him, e.g. for what he gives me to eat.

*Neksahrirasémeghébena éri nhrant ersé kemitangssena*, someone warned us, etc.; we would not have thought of that.

*Neksahriraséman*, I tell him something that causes him joy or sorrow.

*Nedéhkûiseshké*, 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, *nedatemihkasan*.

I join one thing to another, *nepébagadsnemen*.

I join my hands [together], *nedakûiretsési*, 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, *mamansbéghi*, or *mansbéghihré*.

*Tsihtamisi*, well joined; that is [well joined], *tsihtamáté*; these planks are [well joined], *tsihtamapsak ksak*; the pine trees [?] are well joined, *tsihtamahtarurir psikaskur netsihtamahtsn*, animate *netsihtamahran*.

*Nebébagadsnemenar neretsiar*, I join hands [together].

**[JONC. — RUSH, REED.]**

*anansnasks*, *ksr*; I go to get some, I pull it, I cut it, *nemananansnaksûé*.

**[JONGLER, JONGLEUR. — TO PRACTICE SORCERY; SORCERER.]**

Sorcerer, *metésrens*, *-nsak*; sorcery, *metésrensdi*.

I practice sorcery, *nenebihké*; I conjure him, *nenebihran*.

The sorcerer invokes the devil, *mtésrens snandérmanr 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, *nesipamasan*; one gives, etc., *sipamansadin*.

I carry my *manits* [spirit, manitou] (says the sorcerer), *nebasian*, or *nebasihan*. [See Jonglerie, p. 298.]

*uimansin*, or *simanssdin*: 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 *sanbanrsessu*), 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. *utsipinésa simanssdin*, he has eaten some of this cooked grain, etc.

*Kssigann*: 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), *nedanmké*, 3. *anmké*. [MS 302, 303]

Facsimile p. 103 · printed p. 472 · guide words JOU–JOU

(continued from previous page, under JOUER — TO PLAY)

*Mesairetassidé* [?], *mda* [manda] *saghensi*.

*Temahsté asenni mda* [manda], etc., *siganmketsik* — players.

I win, I take what is staked on the game, *netemhsé*; from him, *netemhan*.

They play, they wager, *anmadsak*; let us play, let us wager, *anmadído*.

*Is sêtsra*, I play that against you; *nedahtahsin is*, I play that; I play that, *is nedanmkéhtsn*.

What shall we play? *kégsi étansadiags*?

Our guns [as the stake], *kepéksandinasar tansadída*.

I play nothing, *mda* [manda] *nenihtansitahsi*; 3. *mda* [manda] *nehtansitahsisi*.

I play with white discs on one side and black ones on the other, *nederakké*, or *nedanmké*, or *nedaséhannar*.

The discs, *ésséhsánar*; the grains [kernels], *tagussak*.

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, *nurihara* (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., *negsdagûaharan*.  
*Nedasahamanks*, he takes a game away from my score, he removes a stick, etc.  
*Nemétasahamanks*, he takes away my whole score entirely, he removes them all, etc.  
*Pirsané negahsks*, he beats me, *keg*, 3. *agaïgsr*, or *stemhsgsr*, (in the "chariot" game) *mda* [*manda*] *temäidisn*, 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* [*manda*], *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"), *manmadöangan*.  
 I play the bowl game, *nsanradéháma*, 3. *san mé*.  
 We play it, *nsanradéhémanbena*, and *ksanradébamanba*, etc.  
 Put down the small discs, etc., *puné éssésanar*.  
*Nederakébena*, I put them [down].  
 What do you want to play? *kégsi étássian*, or *kégsi étássiags*? Nothing, *mda* [*manda*] *kégsi nedatassi*.  
 I stake one or two beaver [pelts], etc., *matahrré*, 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*, *sshants*.  
*Séskip* (inanimate), a small syringe [popgun], which they [use], etc.  
*Pébéskeamangan*, a spinning top on ice, etc.; on the ground, *aripsdangan*.  
*Nesasemhan*, I whip it.  
*Nenénantshssi*, I play, e.g., blind-man's-buff, I have my eyes covered and I try to catch someone, etc.; 3. *nénantshssio*, that one is caught, is [caught], etc.

#### [JOUR. — DAY.]

One day, *nektiskiskûémigat*; two, *nissikiskiskûémigat*, etc.  
 Day, *kizsks*; one day, *pezéksn kizsks*, or *pezekun sahkamek*.  
*Étséhkûisighi*, it being day.  
 A fine day, *urisáhkamé*.  
 At the first break of day, *sspansisisi*.  
*Tséhksât*, it is day, the day is beginning.  
*Bémanban néhihre*, the sun is about to rise.  
*Tséhksnisi*, until daybreak.  
*Ni aneghiespirassit*, it appears a little [there is a first hint of light].  
*Nibadusse*, it grows light, it advances; *paskûé*, the middle of the day [noon].

*Pedegussé, naséhkûé, anremaséhkûé, or smandandé.*

*Nekihré, it [the sun] sets.*

From sunset until night, at twilight, *magrangsihré, or kégan pesedé.*

*Pesedé, ang sannétebikat, amasitebahkat, nansitébikat, aghikitebahkat, péssutséhkûat, tséhkûat, etc.*

What time of night is it? *tanni édutsi tebihkat?*

During the day, *érignkízegak.*

By day, *spetaïsi*; there's a fine day, *urikizegat.*

A bad day, *matsikizegat.*

Short day, in winter, *tadanskízegat pépsghi.*

Long, in summer, *gûagsannkizegat nipeghi.*

It is 3 days since he came, *tssgnágat baieppan.*

From Quebec to Tadoussac I took 3 days, *Kébekutsi Tadssagsghéari nissgnibié, 3. tssg.*

I will stay 3 days at Quebec, *tssgniutsi 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? *kekéssuksnsdébenatsinasa.*

Will we get there this evening? *ksemihanbenatsinasa, nsémihra, nensdahra*; no, Answer: *kensdaranbenatsi*, we will fall short of it.

I see the daylight again, I am not dead, *nedatséhkssin*; he seeing it, etc., *tsékssighé*; let him see it, *tséhkssits.*

I work all day, *nenikégarokké.*

A fine day, *urisáhkamé.*

A bad [day], *mautsáhkamé.*

I know what the weather will be, etc., or the day, etc., *nesésinamen sahkamé.*

*Érmekizegak*, during the day.

*Kikizegahkeban*, this past day.

*Kiseksé*, when it is not yet past, etc.

*Ermikésgnisi*, in a few days.

*uahkésusgnisi*, during a few days.

*uahkésusgnahké*, 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,  
*nesihnsaman khks. 'kiatsi snitzanniané tanni kesseta kizegat nekutsigadéghéari nütsi akésusinan érenanbaisik kenitzannak.*

#### [ISSUE. — WAY OUT.]

I see no way out to leave here, I walk but do not know where I am going, *neküiansi.*

#### [JUGER. — TO JUDGE.]

I judge, *netebersmsé.*

I judge it, *neteberstemen*, animate *netebersman.*

#### [JUMEAU. — TWIN.]

We are twins, *nedagüéssibena, 3. tagüéssiak.*



**[JUSQUE. — UNTIL, AS FAR AS.]**

Give me some as far as there, *kèsibahagaiokûatêts*; look, there is some as far as there, *isékssték kina kinangûiga is kûatêts*.

As far as there, *nîtsi sikûisi*.

The tide rises as far as there, *sasikûitamágak*.

There is how far it goes down [to], *sasikskak*.

If you do not work from now until autumn, *mda [manda] arokkésegsé nikkûanbi utsi tâi tagûanghighé ari*, etc.

I will walk until evening, *nepessedénussétsi*.

**[IVRE, IVROGNERIE. — DRUNK, DRUNKENNESS.]**

I am drunk, *nsnésemi*, 3. *sanessems*.

I am half so [half drunk], *netegussemsi*, 3. *deg*.

I am given over to drunkenness, *nesighéssemi*, 3. *sigh*.

[Pages MS 306 and 307 are blank.]

Facsimile p. 105 · printed p. 474 · guide words LA–LAN

L.

**[LÀ. — THERE.] [MS 308, 309]**

There, when one does not see it, *neman*; there, when one sees the place one is pointing to, *iéühman*.

**[LAC. — LAKE.]**

Lake, *peguâsebem*, *mar*; a cove in a lake, *sanrinangamek*.

**[LAID. — UGLY.]**

He is ugly, he makes his soul ugly, *tsibaghinangusi utsetsakuihugu*.

I am ugly, *nematsíghi*.

**[LAIDEUR. — UGLINESS.]**

Ugliness, *matsigüangan*.

**[LAINE. — WOOL.]**

Wool, *asibipiéssur*; a woolen blanket, *nemessanié*.

**[L'AIR. — THE AIR.]**

The air, *kizuku*; in the air, *pisuukiskûé*.

Beyond the air, in the sky, *auassekiskûé*. [See Air, p. 16, 17.]

**[LAISSER. — TO LEAVE, TO LET.]**

*Nuéhkandusse ésísa auenni*, I go away on account of his ways.

I leave it there (being quite willing to leave it), *nenegatemen*; imperative: *negáti*; plural [several]: *negatemuku*.

I leave it by forgetting, etc., e.g. my knife at the camp, etc., *nukaîsíné*, 3. *uakausina*, *nenetsékûaku*, (animate) *nukaîsina*, or *nukaîtéhanman*, of calling him, e.g., to the feast, *nukaîsinéban uakausinéban*.

I leave him, I quit him, *nenegatsíharan*.

Let him be left, let him not be looked at, *arapits*, (inanimate) *aretéts*.

Leave him, do nothing to him, *éhkûihé*; leave me alone, *éhkûihi*.

Leave him, say nothing to him, *éhkûime*; leave me alone (say nothing to me), *éhkûimi*.

I leave that, *nedakutsenemen*, 3. *ud.*; that is left over, etc., I leave half of it, I do not carry it.

One leaves it, one does not take it aboard, *negaθan*, 1st: *nenegatahan*.

I leave him there, I do not concern myself about him, *nepuníaran*.

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 [?], *nuékantsíman*, or *nüékandaëreman*, I let him do as he pleases.

*Nüékandérdamen nhaghé*, I take a grievous resolution concerning my person, no matter what becomes of me, so grievous a thing does he do to me.

*Nüékandüé*, I let it be done.

I do not force him at all, etc., so to speak (Lat.), *netsatzéganman*.

I left my bag there, or my sled, etc., *nederákanné nuiassé*, or *nudanbanhgané*.

I am going to fetch it, *nenandiadamen nuiassé*.

*Nenandenassi*, I am going to fetch my sled that was left behind, etc.

#### [LAIT. — MILK.]

Some milk, *merenákus*.

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, *nesereghinéhan*.

#### [LAME. — WAVE (OF WATER).]

The waves come into our canoe [entrent dans notre canot], *kûanpehann*, *netsurena*, or *nekuanhpugúbena*.

[Page 310 of the MS. is blank.]

#### [LANCETTE. — LANCET.]

Lancet, *dagadamangan*, *nar*.

#### [LANGUE. — TONGUE.] [MS 311]

Tongue, *miraru*; my tongue, *níraru*, *kiraru* [your tongue], *üiraru* [his tongue]; they cut it off him, *temirariüésan*; 1st: *netemire*; they have cut it off him, *temirariüésansaané*.

Moose tongue, *musiraru*, *musirarúar*.

I cut his tongue, *neghésirariüésan*, or *netemirariüésan*.

I stick out my tongue, *nesanbirariüési*, 3. *san*.

I put the body of Jesus on his tongue, *nepunemauann üiraruk Jesus uhaghé*.

I pierce his tongue, *nedésirariüéhan*.

#### [LANGUEUR. — LANGUOR.]

I am in languor; it is a long time that I have been sick, *nedatsangüi* or *nenutsemüi*.

#### [LANTERNE. — LANTERN.]

Lantern, where one puts the candle, *uassénemanganíanr*.

**[LAPIDER. — TO STONE.]**

I stone him, I strike him with stones, *nedagáman pnapsksr*.

**[LARD. — BACON, PORK FAT.]**

*piksisihkké*.

**[LARGE. — WIDE.]**

It is too wide, too loose (that which he is dressed in), *ssanmégs*, etc., or *ssanmikeskégs keskisu*, *sse*, e.g., or *meskué*; inanimate *ssanméghen*.

Wide, that is [wide], *keské*; there is how it is [wide], *ni késkék*.

A wide covering, large, *keskéghen*, animate *keskégs*.

**[LARME. — TEAR.]**

*mesebíguan*, *nar*; I shed some, *nssuebíguani*.

They fall from my eyes, *nesebíguanar penepétssanur*, or *nesebíguanar séhkuar*.

[Page MS 312 is blank.]

[MS 313] One wipes away tears, *maïrsredin*.

I wipe them, I make [them] present, etc., *nemaïrskké*; to him, *nemasrsran*.

**[SAINT LAWRENCE (river).]**

*abaméksanganek pensks*, *tarabéks*, *kisikisidé isiganisi i ksrepri*, etc.

**[LARRON. — THIEF.]**

I am a thief, *nenetansikemstené*, or *nekemstenéski*.

**[LAS. — TIRED.]**

I am tired of walking, *nesaïssâi*, 3. *sassâi*.

— of working, *nesasrokké*.

— of standing, *nesasiganbasi*, 3. *sasig*.

— of sitting, *nesaskési*, or *nesasigána*, or *nesavamarsi*, or *nesavamadamen nhaghé*.

— of rowing, of swimming, *nesaïssani*, 3. *savahsans*.

— of carrying wood, *nesaïgs avansonar*.

— of going on snowshoes, *nesavanghemé*, 3. *sav*.

My hands tire, *nesaviretsévi*.

**[LAURENT, St. — See above.]**

**[LAVER. — TO WASH.]**

I pour water on him, I baptize him, *nesugnebanran*.

[From the English word "pigs." — Editor.]

I wash him, *nekesebéharan* (this is more fitting for baptism than [the previous word] — Lat. "aptius est pro baptismo quam nesugnebanran").

I wash it, *nekesebéhadn*, animate *nekesebéharan*.

I wash [some] potatoes, *nekesesipené*, or *nekesebebaharank penak*.

I wash [some] skin, [some] linen, etc., I bleach it, *nekese>taghenemen*, *nekeseéghenemen*, or *nsanbéghencmen*, *sanbeghenansu*.

I wash e.g. a shirt, *nekeseségheñan*.

Bleach [some] for me, wash my shirts for me, *keseségheñemasi nedantsréhansé*, or, plural, *hansak*.

I wash my face, *nekesígsâ*, 3. *kes*; his, *nekesesigûéñan*.

The hands, *nekesíretsâ*, 3. *kes*; his, *nekesiretséñan*.

The feet, *nekesebahadsnar nesítar*; his, *nekesesesitéñan*.

#### [LÉCHER. — TO LICK.]

I lick, *nenuskvâñsi*, with the finger or with the tongue (Lat. "digito vel linguâ"), 3. *nus*; inanimate *nenuskuandamen*.

My spoon, *meruskvanman*, with the finger or with the tongue (Lat.), *nedemkoann*, 3. *snuskvanmanr*.

I lick the plate with my finger, etc., *nenoskuavítsse srangan*, or *nenoskvandamen*.

#### [LÉGER. — LIGHT (in weight).]

I am light, *nenannankésessi*. [MS 314, 315]

That is light, *nannankesessen*, or *nanangan*, animate *nannankesesu*.

I find it light, *nenanangsadámen*; the absolute [form], *nenanangsaré*, *nenanangsadámen*, or *nenananghenemen*, animate *nenananhghenénan*.

#### [LENTEMENT. — SLOWLY.]

*néñanma*, *menni*.

#### [LÈPRE. — LEPROSY.]

*Psakédar*, a kind of leprosy; *psakédé mereks*, he has it, etc.

#### [LETTRE. — LETTER.]

*avixígan*, *nar*.

#### [LEVER. — TO RAISE, TO LIFT.]

I lift it up, *nedaspigsnemen*, animate *nedaspigsnan*.

*Nibadenaksvann*, one lifts it up.

I raise a stake, e.g. a cross, *nenibadenaksn*; it is raised, *nibadenansv*.

Raise that, *nibadené*; raise the stake of the fort, e.g., *nibadenaksé*, 1st person *nenibadenahksé*.

Facsimile p. 107 · printed p. 476 · guide words LEV–LIT

(continued from previous page, under LEVER — TO RAISE, TO LIFT)

I get up (Lat. "a somno," from sleep), *nedanmikki*, 3. *anmikks*.

I make him get up, I lift him from the ground, *nedanmikenan*, 3. *sd*.

I rise to my feet from being seated, *nsnanghi*, 3. *sanangs*, *ni snanghin*.

I lift a burden with difficulty, I can [barely] raise it, *avakantsin nepegúannemen*, or *nepsgúannemen*, 3. *ap*.

I raise the door, or, the covering of the doorway, so that one may pass through freely, *netansdénemansi*; his, *netansdénemavan*, 3. *stansdénemavanr*, *tanudénemansu*.

Having gotten up, he has little wit, he is as if asleep, dazed, *sanekssu*, 1st person *nsnékssausu*.

Having gotten up he does not know what he is doing, all dazed, *tekukssu*, 1st person *netekukusi*.

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, *kekarabahan*; the same on land, *nekarabeskan*.

I flush the animal, *nekarabeskavan*.

At the moment I raise my arm, *aneghi mévire gūanahasía*, 1st person *nemaviregsandhesi*.

*Navikuanbéhχan*, one [lifts] it; *sikūanbéhχan*, 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 *nepenانبéhχan*.

#### [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 [manda] ni avenni sderanθiun*, no one is stung like that.

#### [LÉZARD. — LIZARD.]

*éhkatanaks*.

#### [LIEN. — TIE, STRAP, BOND.]

Of leather, of hide, or rawhide strip [babiche], *urughes, sar*; the rawhide strip that holds the covering fastened at the shoulders, *aneskamann nar; nedaneskamakkann*, I put them on.

A tie of white wood [bark], *sighebi, biar*; of cedar, *kankeskighébi*.

A tie, or cord, or [one made] of grasses, etc., *pihkan*.

*Nekerehtáéhenan*, 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, *nedassananbihkkann*, 3. *sd*.

He, that, is tied, *kerabissu*.

I tie them two by two, *nenisanbihkké*, animate *nenisubirank*, 3. *nenisubirank*.

I tie his hands, *nekeraberemenar uretsiar*.

He is tied [too] tight, one cannot carry [wear] it comfortably, *ssanmiksnanbé*, animate *ssanmiksnanbikansu*.

I tie his hands behind his back, *nedérmaskébiran*.

*Érmaskébiran*, or *biss Jesus*, Jesus is led with hands tied behind his back.

One binds, e.g., the pickets of a fort by placing crosswise poles, etc., *spanakuabiss, spanakūaberansíts*.

I tie it in that manner, *nedaspanakūaberemen*; or *naderakūaberemen*.

*Éssema arakūabisisi, arakūaberemsk*, it is not yet tied thus, etc.; tie it, *kedaspanakvaberigannan*.

#### [LIÈVRE. — HARE.]

*mattegséssu, ssak*. [MS 316, 317]

I look for some, I go to look for some, *nemahtteguéssuskké*.

#### [LIGNE à pêcher. — FISHING LINE.]

*meghikanakuam*; I cast it in the water to fish, *nedanmé*.

I catch fish with it, *nebiθa*.

#### [LIMAÇON. — SNAIL.]

*Aketsebanrassu*, a snail.

#### [LIME. — FILE (tool).]

*araraghipsdígan*; I file, *nedararaghipsdíghé*.

**[LION.]**

Or a kind of lion, *pihtanrs*, *rsak*.

**[LIRE. — TO READ.]**

I read, I know [how to recognize] the writing, *msésihnamen asixígan*, 3. *asé*.

Read (Lat. "lege"), *sésihna asixígan*.

**[LIT. — BED.]**

(Lat. "cubile"), *kasdi*; my bed, my mat, *nekasdi*, 3. *ak*.

A bed raised off the ground, *téssákuabsn*; one that is not [raised], *apun*; mine, *netapun*.

I make [arrange] my bed, *nekasdi nurittsn*, 3. *ur*.

Facsimile p. 108 · printed p. 477 · guide words LIV–LUN

**[LIVRE. — BOOK.]**

BOOK, letter, image, picture, writing, *asixígan*.

I fold the letter, e.g., or some object, *nsisannemen asixígan*.

I close a book, or something, in the same way (Lat. "eodem modo"), *nsisasannaghenemen*.

I open it, or something, in the same way, *nebannannaghenemen*.

**[LOGGER. — TO LODGE. See below, p. 319.]**

**[LOIN. — FAR.]**

I find it far, I find that it is far from here to there, *nenansérdamen*; near, *nepeussdérdamen*.

I would like to see him very far from me, *negaganhuskangs*.

He would like to see me [far away], etc., *negaganhuskasan*.

How far is it? *tannenasa adsdat*?

It is far, *nansadsghé*, or *nansat*; it is not far, *mda* [manda] *nansatsi*.

*Nenannansérmegsn éhto anmeuukkantti*? Does he not believe that I am very far away?

**[LONG. — LONG.]**

It is too long — a belt, a bark cord, etc., *ssanmiksntagat*; of a rope, namely, animate *ssanmiksntagatsus*. A robe, e.g., a blanket too long, *ssanmiksnnéghen*.

It is too short, entirely [too short], *takesesen*, animate *-kesesu*.

There is how long it is, of the animate, *ni aksnisin*.

*Niseda kûénisit*, *ni ksné ssegsné*, its tail is twice the length of its body.

It is long, *kunagwat*, *ksnisu*, *ksné*; it is too long, *ssanmi ksné*.

Bring me one [of it] (e.g., wood, a stick) of this length, *maneska ni kuének*.

It is too short, *ssanmi taakûéssu*, inanimate *taakûé*.

A belt, e.g., long, *ksntagat*.

**[LORETTE.]**

*abémadenaiënek*; the Indians (Hurons) who are there, *abémadenaiiak*.

**[LOUAGE. — RENT, HIRE.]**

I give you a beaver [pelt] for the rental of the gun, e.g., *pézeks matahrre kemirer nemkasihiannaban*.

**[LOUER. — TO PRAISE, TO HIRE.]**

I praise him to others, I speak well of him to others, *nurershsmasannar urir*.

I speak well of him, etc., *nurershmasin sa*.

I praise him (Lat. "laudo," I praise), *nurersan*, or *nurandokkanran*.

I hire him (Lat. "eum conduco," I hire him), *nedarokkanran*, 3. *sd*, or *nematemiman*.

I hire [something] (Lat. "absolutum," absolute form), *nedarokkémí*.

I hire him, promising him something, *nedanguadasan*.

**[LOGGER. — TO LODGE.]**

I lodge him, I stay with him, etc., *nsitighéman*. [MS 318, 319]

I stay in a stranger's cabin for some time, *nsitighémsé*.

**[LOUP-CERVIER. — LYNX.]**

*manrsem*, *msk*, or *msak*; its skin, *manrsemssésé*.

**[LOUP-MARIN. — SEAL.]**

*ahkiks*, *kuak*; its skin, *akikuésé*.

**[LOUPE. — WEN, TUMOR.]**

I have a wen, e.g., on the forehead, *netseguarem*, 3. *utseguaremar*; the wen, *tseguar*.

**[LOUTRE. — OTTER.]**

*kisníghé*; its skin, *kisníghésé*.

**[LUIRE. — TO SHINE.]**

I glow [?], *neméménankké*, 3. *mém*, *méménankahadída*, *-kahadiks*, *-kéhédits*.

That shines, gives light, *speté*, or *sassé*.

*Sassé*, after the thunder it grows windy and then it rains.

**[LUMIÈRE. — LIGHT.]**

*uasáksré*.

**[LUNE. — MOON.]**

The moon, *kizss*, *nibankizus*.

It rises, *néhiss*; it sets, *nekiss*.

The renewal of the moon [new moon], *nangsus* (it appears).

Its first quarter, when it is 5 or 6 days [old], *néranghir* (it waxes).

When it is 11 or 12 days [old], *kégan aémeghir* (soon full).

It is full, *séméghir*, *séméghirghé*.

After its full [phase], *pekinem*; being past its full [phase], *pekeneghé*.

Facsimile p. 109 · printed p. 478 · guide words LUN–MAI

(continued from previous page, under LUNE — MOON)

Its 16th, 17th, and 1uth day, *utsiné* (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], *paskué anbanáms*.

It shines, gives light, *pangsássem*; eclipsed, *pkenem kizus*.

The Months by Moons: —

January, *mekuasgué*, when it is very cold, etc.

February, *names kizss*, when fish are caught.

March, *nemattanmsi kizus*, when a quantity of fish are caught.

[Page MS 320 is blank.]

[MS 321] April, *anmss-kizus*, when a quantity of herring are caught, fish that are called (Lat. "dicuntur") *anmséhak*. This month is also called (Lat. "hic mensis appellatur etiam") *kikai-kizus*, the moon in which one sows.

May, *nskekéhigai-kizus*, when the Indian corn is covered [hilled]; *nenskkéhighé*, I cover it.

June, *nekakûigai-kizus*, when the corn is hilled up; *nenikakûihíghé*, I hill it up; *nkakûihígan*, the hilling.

July, *sattai-kizuu*, when the blueberries are ripe; this month is also called (Lat.) *matsipenan mus*; *ni matsinipenanmus*, the eels begin [running] in summer.

August, *kizus*, or *mantsesadokkûi-kizus*, the long days, the great sun.

September, *masinai-kizus*, when the acorns are gathered.

October, *assebasksâtus*, when the [river] edges are frozen; *assebaskûaten*, the edge is frozen.

November, *pekûâmhanî-kizus*, 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.]

*aranbsdi*, 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., *neseguskádâmen*, 3. *us*, animate *nesaguskáman*.

— [I chew] bark, in order to make figures on it, *nederaguakadíghé*; chewed and figured bark, *ariguakadígan*, *nar*; they are well drawn, *uriguakatanuu*.

#### [MAIGRE. — THIN, LEAN.]

I am thin, *netanraisi*, 3. *anraisu*, which is also said (Lat. "de pecore") of livestock.

#### [MAIN. — HAND.]

HAND, *meretsi*; my hand, *neretsi*, 3. *uretsiar*; the right [hand], *arenakaisi*; the left, *pantsisi*; my right [hand], *nedarenakaisi*; my left, *nedahpanti*.

I use my right hand to work, *nedarenakérokké*.

— the left, *nedapantsarokké*.

I have white hands, *nsasanbiretsa*.

I take him by the hand, *nesaghípedinénan*.

I pass [it] from hand to hand, *nedankahssadsn*, 3. *sd*.



I put something in his hand, *nedaspanretsénan*; put [it] in mine, *spanretséni*.

I put my hand in a hole, *nepisineské*.

**[MAINTENANT. — NOW.]**

*nikksanbi*, or *neghétsi*.

**[MAISON. — HOUSE.]**

*uigüam, nar*; in the house, *uiguanmek*. See "Cabane" [Cabin].

**[MAÎTRE. — MASTER.]**

I am the master in my house, *nedaritebérdam nsigsanmek*.

Facsimile p. 110 · printed p. 479 · guide words MAL–MAL

(continued from previous page, under MAÎTRE — MASTER)

I am the master of life, *neteberdami-pemanssuangané*.

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., *teberdansu peguu éhto?* etc.

**[MAL. — BAD, EVIL.]**

That is bad, that is not good, *mätsighetis*, or *sähäio*, *mda* [manda] *urighensi*.

I speak ill of him, *nematsimamesaniman*.

I do him harm, *hemämesanihan*; I speak ill of him about it, *nemamesaniman*.

[MS 327] Where do you hurt? *tanni étaramärsian?*

*Netepek*, at the head, *nedapsksksik*, at the neck; *nsgsdanganek*, at the throat, *nétsisegsr*, or *tsisegsr*, at the eyes; *pekitanek*, at the nose; *naniganek*, at the belly; *nepesksanek*, at the spine; *nerésanganek*, at the heart; *nedanbidangs*, I have a toothache; imperfect: *-gshsban*, 3. *gsppan*; imperative: *anbidangs*, *guts*, *gsda*, *gsk*, *gshsdits*; who has a toothache? Answer: *nia anbidangsa*, *abidangs*; *mutsigánasin*, 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, *tsangsio*, *tsangs*, or *nutsemsio*, *nutsems*.

I have sore eyes, they sting me, *nepupukigüéné*.

I have a sore throat, *negsdangan nuuuagapáhagsn*.

I am sick, *nessagamaressi*, or *nuuuagapáhagsn*, or *nussaganbádamen*, *nepeskuann kandak*.

I am languishing, wasting away, I am sickly, *nedatsanguí*, or *nenutsemsi*, 3. *tsangsio*, *nutsems*.

He has a chronic illness from which he recovers and then relapses, *mündamaruu*, 1st person *nemündamarsi*; 1st person negative *mda* [manda] *nemündamarsi*.

He falls in a fit of the falling sickness [epilepsy], *ütsibireks*, 1st person *nütsibirégs*.

He has a fit every month, *ési pézeksar kissar néperitsi ütsibireks*.

**[MALADE, MALADIE. — SICK, SICKNESS.]**

Sickness runs through the village [is epidemic], *pétsinabangans*.

This kind of sickness is called (Lat. "dicitur"), *pétsinabangan*.

We have a horrible sickness, *nesaaghinébena*.

Sickness, *ussagamaressangan*.

A secret illness, *snepsangan*.

I am no longer sick, *nedèhkuiuusagamaresi*, 3. *ék*, or *nedékuamarsi*.

I am doing better, *nebapakamarsi*, 3. *bepa*.

I attend the sick person, I relieve him, *nenutsetsanguanman*.

The sick person complains, *mamande*, 1st person *nemamandé*.

I strike him while he is sick, which makes him more ill, *nenirasitéhan*.

I do something to him while he is sick, which makes him more sick, *nenirasihan*.

*Tseguar*, a wen [tumor]; I have one, *tseguar nenihregs*.

If the person who has it does not cut it or lance it, etc., he dies of it, *mda [manda] kadsnarankûé tseguar snihregs*.

*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.

*Anrasi nekakuamadámen éhrimek*, 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.

Facsimile p. 111 · printed p. 480 · guide words MAN–MAN

(continued from previous page, under MAL — BAD, EVIL)

*Sohkuihré*, my body is at its limit [can bear no more], etc., 1st person *nesshkuihra*.

[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, *nenutsemsi*, or *nedantsangui*, 3. *nutsems*, is, 3. *tsangsio*, or *tsangs*.

I give him a curse, I bewitch him, do him harm, *metésnens nederipenaran*, or *nebasénáran*.

#### [MANCHE. — SLEEVE.]

A woman's sleeve, *petenangan*, *nak*, 3. *ap*.

I put them on, *nepitenanganaiideresi*, or *nepittenann nepstenanganak*.

I take them off, *neghétsipetenanganénesi*, or *neghétenank nepitenanganak*, 3. *agh*, *ap*.

Let a handle be made, etc., *uusidaksansits*.

A knife handle, *ssítaks*, or *ssidakskan*.

I put a handle on it, *nssidakskann*; for him, *nssidakskésan*; *-késgrn*, he makes one for me.

#### [MANCHON. — MUFF.]

*meretses*.

*Taragso ntsékuaks*, or, *mda [manda] ssuidakuansisi*, or *ussidaksísi*, without a handle.

#### [MANCHOT. — ONE-ARMED.]

I am one-armed, *negagasipedína*; lame, *negagasikanda*.

I am one-armed, or, I have my arm cut off, *nenabahreptína*, 3. *nab*.

**[MANDER. — TO SUMMON.]**

*Nsikigsémi*, I call.

I summon him, I make him come, *nsikûiman*.

**[MANGER. — TO EAT.]**

*Nesakkadanksé*, 3. *skadanksé*, 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") *nemshan*; e.g., *nemshank penak*, *nemessak*, dogs, etc.; *nemshansk mégsak*, I eat the Iroquois.

I eat flesh, *sios nemitsi*, or *nemitsin*.

I feel like eating some of that, *negadohtamen*.

I give him food, he being very hungry, *nenabatsihan*.

I give him something to eat, *nedásaman*, 3. *sd*.

I put the morsel in his mouth, *nesahkamsttran*, or *nepiθamsran*.

I put good food in his mouth, *nuripsderan*.

I eat with [a utensil], *nesitsihppi*; with him, *nsitsipsman*.

I eat with my fingers, *neretsi nedaséhkann*.

I prepare for him what is needed, *nensdenan*, 3. *snsdenanr*.

I prepare [food] to eat, *nensdankué*, 3. *nsdankué*, or *-ksés*.

For him, *nesakadankuahrran*, 3. *ssak*; prepare [something] for me, etc., *skadankuahrrri*, *nikksanbi*.

I bring him food, *nederssadasan mitssangan*.

I get [food] ready, I make my kettle [prepare my pot], *nebagastankuarsi*.

*Nsdanksári*, 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, *neniuskadinéna*, *nisukadída*; they [eat together], *nisskhadsak*.

You two eat, *nisuskadiks*; you three, *tuukadiks*.

He puts his hand in the dish before his turn, or, he eats twice while I eat once, *néneganmihsks sa*.

You eat twice while I eat once, *kenéneganmihi*.

I do not eat enough, *nensdahppi*, 3. *nsd*.

He eats quickly, *nabihps*; I am full, *nsémipi*, or *nsémanbési*.

I put something [on] so that in eating I do not soil my clothing, *nebaradámen anitssangan*; so that the host does not fall [from my mouth], e.g., *nebaráman hostisin*.

*Nesipkaranmi*, I can go a long time without eating, I can bear hunger for a long time.

*Nenihkékaranmi*, one day.

*Nenissgnaranmi*, two days.

*Nedapamin kégsi*, that which one eats with, etc., or, which serves as an accompaniment for eating something else, *nedapaminar aneskemenar*, etc.

*Nemitsamasan*, I eat what he wanted to eat, I eat for him, whether by force, etc.

*Nepesigaman tsighené*, e.g., I bite into it, I eat half of it with this bite, etc.

*Ni késsugniadasa*, or *nikéssugnearamia*, there is how long a time I have not eaten.

*Asakantsi nepétarami*, I could hardly manage to come, so much have I fasted.

*Netébipi*, I have eaten enough.

Of that, *netébihtamen*, animate *netébihpan*.

I go to bring him food, I make a habit of it, or, it is customarily I who bring it to him, *nenananssaman*.

*Nesakadankûahreghe*, *nekisankûareghé*, food is prepared for me, I am made master of the feast.

*uskebedsníé*, 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, *nsékantesáman*, 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. *sshdsn*; *uskebedsníé*, or flesh, fish, etc.

I leave some of my food [uneaten], *nedakutsadámen*.

I cannot eat meat all by itself, *nenahnétansipangûadamen sios*.

I provide the food, *nesághérghé*.

The one who has provided it, or, the shepherd who feeds [his flock] (Lat. "pastor qui nutrit"), *saaghéssünn*.

The animals have eaten the corn, or your corn, *kedanessgar*, or *kedamenangar*.

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, *késansu*, 1st person *nekéransi*, or *neneskasansbéséski*, 3. *kas*.

I ask him for food, *nemikésanman*.

I do not have enough to give food to everyone, *nensdahrra*, 3. *ns*.

I have none for him, *nensdahrrann*.

I eat only acorns, *nebangûáttegûé*; only meat, *nebangwadámen*; only fatty meat, *nebanguihnsgué*.

I am not accustomed to give food, *nesáakesi*, 3. *saakusu*; it is also so said (Lat. "dicitur etiam"), but less correctly, *mda* [manda] *nenetansisarsi*.

Eating that, my stomach turns, *nepetsetsírasa*.

I am accustomed to giving food, to several, to all, *nenekemési*, 3. *nekemusu*.

I eat only meat, *nepanguadámen*; only fatty meat, *nebanguinsgué*; only acorns, *nebanguattegué*.

I take pleasure in eating, I eat willingly, *nsighimitsesi*, or *nsigahppi*.

These things are eaten, *mitsanssar*.

I eat what had been given to another to eat, *nssansahrrémihppi*.

I give him to eat what had been given to me to eat, *nesanpesáman*, or *neghésakassaman*. See *Sanbisi*.

I give you food, etc., *kesanpesamsren is*, or *keghésaghérmeren is*.

A small child who begins to eat, *ntaps*, *ntapesu*, 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, *nenesansansi*.

*Nenesansansin* 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, *masségûi-mitssangan*.  
I go to seek provisions, food, whether beaver, etc., *nenatebihka*.

Facsimile p. 113 · printed p. 482 · guide words MAN–MAR

**[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, *nenánétanbi* or *nenanétapi*.

I do not eat because of my sickness; I cannot eat, *nedudenaué*, 3. *nudenaué*.

I have not yet eaten anything since morning, *éssema nussepansipi*.

What I have eaten repeats on me (reproaches me), *nepuhkûéri* or *nepuhkûérkangun kégûi*.

I am angry that I am given the smallest share, that I am given only a little to eat, *nemētaué*.

I am angry at him because he gives me the smallest share, *nemetauaman*.

There are provisions, *mitsuanganiké*.

I serve it up for him, *nesuhkâmauan*.

I eat everything, *neketâmi*; that (a thing), *neketâmen*, (animate) *neketâman*.

I eat with him, *niitsokkadûman* or *niitsipûman*.

I gladly (willingly) give to eat, *nenekemesi*.

I give to eat, *nedahsar*, k. *sar*, *nedasaruhuban*, subj. *nia ésara*, *ran*, *ésarek*, *ésareg*, *ragu*, *régu ésameguhudit*, *m̄da* [*manda*, no] *nedehsaru*, 3. *sariii*, imperative: *sari*, *sarihi iu nedahsarené*, give me to eat, etc.

*Monadam*, the dog takes it, eats it, etc.; *amanadamen*, that (a thing); *amanamanr sipsar*, e.g., *manadansu*, 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, *nemiranbédam* or *-damen*.

I lack that, *nenadauihigun*.

I lack everything (all), *messiui kégui nenadauihigun*.

I lack nothing, *m̄da* [*manda*, no] *kégui nenadauihiguun*.

I suffer want of every thing, etc. (Lat.), *messiui nenadasihigun*.

1st subj. *messiui nédauihik*, negative *higuku*.

2. *nédasihusk*, neg. *huruku*.

3. *nédauihut*, neg. *nedauituku*, who suffers no [want], etc. (Lat.)

I miss him, I cannot catch him, I cannot take him — e.g. a louse — *nebarenin*, (inanimate) *nebarenemen*.

I miss in shooting, *nebarehan* or *nebarehíghé*, 3. *arahíghé*.

*Matsighen pesâi ni ûétsi barahuked*, etc.

**[MANTEAU. — CLOAK.]**

Cloak in the French style, *siinéghesek*.

**[MARCHAND. — MERCHANT.]**

Merchant, *nudaïnkurant*.

**[MARCHANDISES. — MERCHANDISE.]**

Merchandise; the house where the goods are, *nudannkurahigamigur* or *matsessuhigamigur*.

**[MARCHER. — TO WALK.]**

He walks with his head down, *atsitaiüküéssé*, 1st *nedatsitaiüküéssé*.

I walk, *nepemussé*, 3. *pem.*; slowly, *nemennussé*.

Quickly, whether uphill or downhill, *negüagüanmansé*.

I fall down faint from walking, *nesankutéhssé*.

I walk by night, *nenibansé*; I walk all the time (always) until nightfall, *nenikégussé*.

I walk part of the way, I have come part of the way, *nedahküanbussé*, 3. *küan*, subj. *éküanbussét*; *nedahküanbussaran*, I lead (conduct) him part of the way. [MS 332, 333]

I walk on a bad road, *nesaagussé*.

I cannot walk because of the weakness of my feet, *nenanépnighi*, 3. *nanp*.

I make noise while walking, *netihkésé*; they, *tihkanbanbansuak*.

I walk on that and break it, *nebihtetékámen*, or *neseguskitékámen*; on him, on his foot, e.g., *nebihtetéhkauan*, or *neseguskitékauan*.

I walk on a plank, *nepesikkámen*.

I walk on a piece of wood and break it, *nepuskukámen*.

*Aneghi késkanuanmérana*, when I walk, etc.; it is said of the whole body (Lat.), etc.

Facsimile p. 114 · printed p. 483 · guide words MAR–MAR

(continued from previous page, under MARCHER — TO WALK)

*Nurekamen*, I walk at ease, I do not sink much into the snow, etc.

*Ninissuséks tétebeskaussuéks*, etc., walk two by two, *nisuséks*, 1st person *nenisuséhbena*.

I walk well, nothing hinders me, likewise, in fine weather, *nurussé*.

I walk in the water, *nepemanséghé*.

I walk right behind him, as in a procession, etc., *nesaaketsíkasan*.

I walk on my knees, *nedatsitegüakéhssé*.

I walk on all fours, *nepemígssi*; or, crawling on my belly, *pemígusu sksk*.

I walk in the rain, *nekegherannssué*;

— with the wind behind [me], *nenamségs*;

— wind in front [of me], *nedaptsiguéssé*.

I walk on four [legs], *nepemígssi*; they [walk on all fours], *pememanguuk*.

**[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 [?], *megüuak*, *megüaksr*, or *nebianaskikké*.

I sink into it, *nebsdbahkéhkam*.

**[MARÉE. — TIDE.]**

The tide is high, *psanessen*; low, *kisekat*, or *anptsikat*.

It goes down, *ssihkkat*; it rises, *tamágan*, which is also said (Lat. "dicitur etiam") *anptsitamagan*.

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, *nekadasatzannan*, or *nekadasinisinéshna*, which is said (Lat. "dicitur ab utroque") of either [sex]; or *nekadasisitapsman*, which is heard [used] less correctly (Lat. "id minus bene audit").

I want to make gifts for that, *nekadasanshan*.

I make them, *nemanshan*, or *nepunatsésséé*.

The man makes them, *sinnas*, 1st person *nssinnasi* (for the first time, [gifts] which consist of a gun or a necklace).

They are made, *sinanttin*, or *punatsésséadin*.

If afterward blankets are given, it is called (Lat. "dicitur") *aguhsdin*.

If kettles, wampum, [or] skins, it is called (Lat.) *miredin*.

Have you made the gifts? *kekisisinnasipesanasa*, or *kekisipunatsésséépesanasa*?

What gifts have been made? *tanni éri miredin*?

She sends back the presents, *asatansu*. [MS 334, 335]

1st person *nedahsahts*; they were sent back, *asatansadin*.

When the girl or woman refuses, the other men say of her, *kussikké phâinem*, she wants nothing to do with the man; but the father simply says, *sigandam*; the suitor, however, says (Lat. "vir autem dicit"), *nedahsatanghé*, 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, *nederérman nenémann*, *tsétsbakandats*, *nirba satzannandé N.*, *nuritéhanman*, *urenasakess éhto*, *neskshsmasan*.

When she has consented, etc., *kisi neskshsmsreghé*, *kemiran*, etc.

My request is consented to, I am granted what I ask, *nekisiskshsmanghé*, or *nekiktanghé*.

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., *kadasitsebakandam sa phâinem N.*

Who is it that asks for her? *asenni kadasatzannant*, or *asenni kédassiremit*?

Well then, I will speak of it to my relatives to learn if they want it, *peragátsi nedihrank késsangsdiég ari srérdamshsdiégatsi*.

The missionary speaks to the one who is asked for: —

Facsimile p. 115 · printed p. 484 · guide words MAR–MAT

(Continuation of the entry begun on the previous page.)

Do you want to marry? etc.; *kekadaui tsebakandam*? etc.; *mssak aritéhansikkan*, *matsighentsi kéztataughé nemihutangus mīdahoba* [mandahaba] is *kutsitsuimerssn*, *mīda* [manda] *ketebéremers* is *utsi*, *kiága tanni érérmesian*, etc.

Do you not think of marrying your eldest [daughter]? *éssemanasa kederérdams asennirba sitighémándé nesesis*?



Do you consent that he marry? *kederisrérdamennasaba asennir kesesis nissihidide?*

*Nanperan*, a widow sought in marriage by one of the relatives of her late husband; or, vice versa, a widower, etc.; 1st [person] *nenanpereghé*, or *nenanperan*; 3rd [person] *sranperanr nenanperersé*.

*ussiredin*, presents are brought for the marriage.

*Nussireman*, I bring them, e.g. to the father, or etc.

*Nussiredamékkkan*, I give the present of a kettle.

*Nussiredamékka ksksâk*, I give the present of several kettles.

*Nussiredamékts pesksandi*, or *sksanss*.

*ussiremsansu*, they are brought [as presents] for the woman.

*Tsnanss*, she receives them, or *tsnem sa sédssuit*.

The publishing of the banns: — - *N. N. kemihksmereba kadási-panbátami-nissak*, *N. N. ni aneghi pézekuda nsirank*, or *sihtamek*, or *sihret*. [I publish the banns of marriage of N. N., who intend to be married, for the first time.] - The 2nd [time], *ni aneghi niseda nsirank*, etc. - The 3rd [time], *ni aneghi metsessara nsirank*, etc.

I will marry you tomorrow, *sébatsi kenébasixérba*. - What the priest asks them: —

*N. Kederérmannasa N. saséhhkét auskamis*. [N., will you take N. to wife?]

— *Nenissinéna érnasagak panbahtami-nissin?* and vice versa (Lat.) [i.e., the same question put to the woman].

Take [each other's] hand, *saxiretsénédiks*.

Put the ring on him (Lat.), *saxiretséëderé*.

I am married — says the man (Lat.), *nekitsdé*; but the woman [says] (Lat.), *nussi*.

They are married, *nissëüak*.

They love each other, *mssanriditsir*.

I am married to her, or to him, *nsitapsman*.

I married them, *nekisinibasiçank*.

Do you have a wife? *phâinemnaua kstzannan?*

Where is your wife? *tannsanga nissüüégûa?*

He is, or she is, married, *tsebakandam*; they are [married], *tsebakandamsk*.

He is not married, he cannot find anyone who is willing, *kanghéghighikukûé*.

#### [TO MUTTER, MURMUR.]

I mutter, murmur, *nekikimedsnké*; 3rd [person] *kiki*.

#### [MARK. See below, p. 337.]

#### [HAMMER.]

*tsitanbéigan*, or *amare*, *amaris*.

#### [PORPOISE.]

White porpoise, *sanbaméku*. [MS 336, 337]

#### [MARK.]

This is the mark, the figure of N., *sanga édarasihçusída N*.

I put my mark, *nedauihçusi*.



I mark [something] with a strap, in order to know it again when taking some measurement, etc., *nekanbésemen*; likewise, with a piece of wood, *nekihakssemen*; likewise, using either [the strap or the wood], or the like, *netebaksnemen*.

#### [MARTEN.]

*pépanakessu*; a marten-trap, *kerahígan*.

I catch one [in it]; likewise a beaver, etc., *neghehrha*.

A robe of marten [fur], *panakesuésak*.

#### [TO PAINT, TO STAIN (THE BODY).]

*Eraghinanu*, it must be painted, colored, etc.; it must be painted black, e.g. a board, etc., *mekazésérághinansu*.

I paint a hide, *neniskséghihémen*; wood, etc., *nemekssaghenemen*; it must be painted, *mekssaghenansu*.

I paint myself, *nedérághi*; 3rd [person] *érags*.

I paint him, *nedérághinan*.

I am painted red, I paint myself [red], *nemekûansuéhssi*; 3rd [person] *mek*.

I am stained red, or another [color], by chance, *nemamskûansa*.

I am stained by accident, without meaning to, *nemamshksânshé*.

#### [MORNING.]

*tshkûé*; very early in the morning, *usspanssisi*.

[ From the English word "hammer." — Ed.]

Facsimile p. 116 · printed p. 485 · guide words MAU–MER

I will leave tomorrow very early in the morning, *nesspanussétsi*; 3rd [person] *sp*.

#### MOOR, OR NEGRO.

*perakamen*, *-ménak*.

#### [WICKED. — BAD-TEMPERED (OF A PERSON).]

I am wicked, easily angered, etc., *neneskanbai*.

I am wicked, *nematsenasakesi*; 3rd [person] *mat*.

I have nothing wicked [in me], *mda* [nothing] *nemsusgs*; 3rd [person] *mda* [*manda*] *kégssi msusgsi*.

#### MEDAL.

*panbahtami-srian*.

#### [PHYSICIAN, DOCTOR.]

I am a physician, *nenutsangûé*, *nenutsangûanran*.

#### MEDICINE.

*nebizsn*; to induce vomiting, *sagagûi-nebizsn*.

Medicine for the eyes, *ssgniksangan*.

Medicine, ointment, plaster, *sipissan nebizsn*, or *sipissann*.

I ask you for a medicine, *kûikstmsr nebizsn*.

What medicine are you asking of me? *kégssi nebizsn sikstmasian*?

Have you benefited from the medicine? *kuramarsinasa*? or *kuranbédamennasa*?

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, *nedéhksanbédamen*.  
 This medicine is not good for burns, *mda [manda] urighensi métkazézimeghiutsi*.  
 It is good for cuts, *urighen séktéhssímeghé utsi*.  
 I swallow it, *nekssihadsn*; 3rd [person] *ags*; or *nemessihadsn*; 3rd [person] *am*.  
 I make him swallow it, *nesahkamsreran*.

#### [TO SLANDER, TO SPEAK ILL.]

I speak ill [of someone], *nuskughémi*; of him, *nuskuman*, that is, *usskasis neteberuman*.

#### [MIXTURE.]

With a mixture, *kuhradisi*; in composition, *kuhradé*.  
 I mix that with [something], *nekuhradénemen* (inanimate); *nekuradénan* (animate).  
*Mda [manda] mina kuhradénansisi*, it can no longer be mixed with [anything], etc.

#### WATERMELON.

*éskitamek sahsasé*; plural *éskitameghir*; that is, [a melon] that is not cooked.  
 It is ripe, *kisi nitsígsét*.  
 I cut it (inanimate), *nederesemen*; (animate) *nederesan*; or *nenutsitsnak*, I pick apples.  
 Cut me off a piece [of it], *baghésemasi* (inanimate); I cut it, *nebaghésemen*; 1st [person, animate] *nebaghésemasan*.

#### [MEMORY.]

I have the memory of that, I remember it, *nemihkûitéhanhdamen*.  
*usanmi tétebahtar katoanganar*, these words are too much alike [nearly synonyms].

#### [TO BE SPARING WITH, TO MANAGE.]

I am sparing with the provisions, *nekuhpaéredemen mitssangan* (inanimate); *nekupaérman sdaman* (animate).

#### [TO LIE.]

I lie, I tell [things] in vain, *nepissantsemi*.  
 I lie, that is, I invent what I recount, and I tell it now [sometimes] one way, now [sometimes] another, *nebabsrebué*.

#### [CHIN.]

My chin, *nkûi*; *kekûi*; *sksi*.

#### [TO DESPISE, DESPICABLE.]

*Nekeneskershmasi*, I say of him that he is despicable — truly it suits him well.  
*Nekeneskershmasann*, I say to someone, "That one is despicable."  
*Kekeneskershmsren*, I tell you that that one is despicable.  
*Keneskérmshtangûat*, or *keneskesetangûat*, that smacks of contempt.  
 I despise it (inanimate), *nekeneskérdamen*; (animate) *nekeneskéreman*.  
 I despise him, esteem him little, *nekeneskinasan*; think little of him, *nemamégûiereman*.  
 I do everything for him carelessly, coarsely, *nemamégûihan*.  
 I am despised, no account is taken of me, *nekeneskíghi*.

### [SEA.]

The sea, salt water, *ssbéku*, *ssbéguk*; at/to the sea, *ssbéguk*.

Facsimile p. 117 · printed p. 486 · guide words MER–MET

### [MOTHER.]

[MS 340, 341] My mother, *nigass*; 3rd [person] *sigaussar*. See "Kinship."

I have a mother, *nsigassi*.

*uégak nedaraméskésank*, N. N. *métsinídegak*, or *nésaanigak*.

*Is érisisihidisa*, or *deban*, N. N. *ségaknasa éraméskésghigak*.

*uégak kepanbahtamasésannsgaktsi*.

*uanga panbahtamasésags*.

*uégak panbahtamasésagsigak*.

### MASS (the religious rite).

*aramâiskann*; 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 *kenitansinsdenakénasa?*

After Mass, *kisáramâiskémeghé*.

He came before Mass, *éssema ïaramâiskémskeban baiéhpan*.

I pray during Mass, *nepanbahtam aramâiskann*.

I want to teach you to serve Mass, *kekakékimereba kadási nsdenakésangan*. - Things pertaining to the service of the Mass, etc. (Lat.): —

*uskihtagsi*, dress yourself, etc.; *uskihtagsiks*, plural.

*Kssits srir*, *kssitsks srir*.

Take care of these robes, etc., *mssak matsitskkan*, *mssak matsitshkkéks*.

The censer, *skstâi ataitek*.

The incense-boat, *peks étasapit*.

The sprinkler (aspergillum), *arebéghiadigan*.

I sprinkle them [with it], etc., *nederebéghiadasank arenanbak*.

*Nikannusséhédits sassénemanganar ghéreneghik*, that is, those who carry the torches walk first.

*Nikannussétsik nissak na' sdaguisi aragsabihidits*, that is, the two who go in front stop there, etc.

*udésk sghik*, or *sédssétsik neman aragsabihidits*, etc.

*Épemaïsi arusséhédits nissak*, *nissak arenakaïsi*, *nissak araguisi pantsisi*: two on the right, two on the left, etc.

We greet each other, etc., at the same time, *tétebisi kederanghibena*.

*Kinasanbamiks*, *ne nanbi kirsansa ketesínan*, watch as I do, and do the same.

### [MEASURE, TO MEASURE.]

A measure, *tebaksnígan*.

I measure, *netebaksnighé*; 3rd [person] *teb*.

*Araksnansu pézekesda*, an ell.

I measure it, *netebaksnemen*; 3rd [person] *st*.

Measure yourselves to see who is taller, *tétebeghirsk anérghirsk*.

*Nekstéi*, or *s areghir*, he has a span [hand's-breadth]; *nisséi*, two; *ntséi*, or *ntsés*, three; *iéséi*, or *s*, four; *nannnéi*, or *s*, five; *negsdans kéhséi*, or *s*, six; *negsdannkaö kéhséi*, twelve, etc.; *nansiretsé*, half a span; *nenighiretsé*, a finger's-breadth long [an inch].

### [TO PUT, TO PLACE.]

I put it, *nepunemen*; 3rd [person] *ap*.

I put it inside, *nepihran*; 3rd [person] *apihranr*; put it [in], *pihré*; do not put it [in], *mssak piriégats*.

I put one thing in place of another that I take, *netéssatzaiimentén*.

I put [them] all together in the same place, *nemansittsn*; 3rd [person] *aman*.

I am put, or something is put into me, *nepunmanghé*.

I put [something] into him, *népunmasan*.

I put it there until tomorrow, either to cook it, or to finish it, etc. (inanimate) *negahdegssntsn*; (animate) *negadegsnran*.

I put it among [others], etc., I mix it, etc., *nekihrádenan*.

I put it there (animate), *nededsran*; I put myself there, *nededsresi*.

[ *Formed from the French messe* ("Mass"). — Ed.]

Facsimile p. 118 · printed p. 487 · guide words MEU–MOC

I put it under my robe (inanimate), *nedarambséhnemen*; (animate) *nan*, or *nebímerin*.

I put it in a storm [?], a vessel, etc. (animate) *nedéperan*; 3rd [person] *sdép*; (inanimate) *netéptsn*.

I put something in his hand, *nedaspanretsénan*; put [it] in mine, *spanretséni*.

I put it there, inside, *nedahtasatsn*.

I put it on top of something, e.g. a horse, *messisi kegsi nuskihtrran*.

*Nepitsipunemen*, I put that in one place, thinking I am putting it in another, *patsi*; participle: *nederérdam patsi ni punema*, or *pissisi nederérdam is éto punema*.

I put myself into something, *nebíresi*.

They gather around him, whether kneeling, etc. — e.g. around the cradle of the newborn Mary, *sdaksarapihtanansanr*; 1st [person] *nedaksarapítasan*.

### [RIPE, TO RIPEN.]

The grain is ripe, *kisi nitsigsét*.

The grains are ripening, *skamsnar nitsigsédssr*.

That is [ripe], *kisighen*; the fruits are [ripe], *atsihtar*; they are not [ripe], *sekaretsisar*, *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 sassigsanaighir*; or, she who brings it says, "I make a gift on behalf of the dead," *nepakitenighé sanga utsi metsinédebána*.

### [TO BRUISE.]

I am all bruised, *messisi minanbsihre nhaghé késthúmek*; 1st [person] *neminanbsihra*.

You are [bruised], *messisi minanbsihre khaghé késtéhsrek*.

He is [bruised], *messisi minanbsihre shaghé késtéhstt*.

#### [CRUMB.]

Crumbs, whether of bread or of other things, *béieranghir*.

My crumbs, *nebiétamenar*.

#### [BETTER.]

I make a better canoe than you [do], *nia urahami nenihtanstéri*.

#### MIDDLE.

*nansisi*.

During the day, [at] the middle, *érignkizekak nansisi*, or *paskseté*.

It is noon, that is, the middle of the day, *pasküé*.

The middle of the road, *nansisi*, or *anptasisi*.

In the middle of the river, *tsaüitegsé*.

Midnight, the middle of the night, *nansitebihkat*.

He is in the middle of us, *nedéidopihtavanna*.

I am in the middle, *nedéidopitangsk*.

#### [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], *nsnigséthsrán, nenitzann*.

#### [THIN.]

That is thin, round in shape, *pisahkuat* (inanimate); (animate) *pisáhkssu, pisahkssesen*, or *sasabissabann*, 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.

*bibinautsaksangan*.

I look at myself in it, *nebibinautsaksansi*; 3rd [person] *bib*.

#### [WRETCHED, MISERABLE.]

I am in distress, *nemesairissaakké taihka*, [MS 343a, 343b]; 3rd [person] *mes*, that is, *ési saagat nederarokké*.

I am wretched, *neketemanghesessi*; 3rd [person] *ket*.

I make him wretched, *neketemanghihan*.

I regard him as wretched, *nedssiinasan*.

**MERCY.** See "Compassion."

#### MITTEN.

*meretses, sar, mar, nemeretses*, etc.

I put them on, *nemeretsésahssi*.

I take them off, *nekétsimeretsesséhnesi*.

#### [TO MOCK.]

I mock that, *nemamesanstemen*.

I mock him, I listen to him with contempt, *nekeneskihtavan*; of you, *keneskihtsr*.  
I mock him, *nemamessaníman*, or *nematsipenéman*.  
I mock that, *nemamesanshtemen*.  
Not even that, not even the slightest thing, *ni arghikksissi*.

Facsimile p. 119 · printed p. 488 · guide words MOD–MOU

**[MODEST.]**

He is modest, does not jest, etc., *sanness*; 1st [person] *nsannesi*.

**MARROW (which is in the bones).**

*uin*.

Marrow [pith] of trees, *asip*.

**[MONTH.]**

A month, *pézek* *kizus*. See "Moon" [p. 319].

How many months is it since he was born? *késsuaknasa kizussak sa iärenanbaideban*?

It is six months, *negsdansga késsua kizussa*.

She begins to have her [monthly] courses, *ksransu*; 1st [person] *nekuransi*.

She has them regularly, *tsebighe*.

**[MOLDY.]**

That is moldy, *agiängüihre*; the bread is [moldy], *agiängüihré abann*.

**[HALF.]**

Half, lengthwise, *isies* (inanimate) *isié*; crosswise, *puhküies* (inanimate) *puhküié*.

**[TO MOCK. See above, "Mocquer."]**

**COD (fish).**

*nuhkaméks*.

**[HEAP, PILE.]**

I put [it] in a pile, with a broom [rake], etc. (inanimate) *nemangüékámen*; (animate) *nemangüéhrank*; pile them up, *mangüamsks srir*.

With the hands, (inanimate) *nemangüénemen*; (animate) *nemangüénank*.

Put that further, toward another side, *is eri asahts*; 1st [person] *nedahsatsn*; likewise, I unload, etc.

**MONTREAL.**

*Ansitsuansk*.

**[MS 344, 345] [TO SHOW.]**

I show, make [something] be seen, *nenamitrué*, or *nenamirué*; to him, etc., *nenamittran*, or *nebibinuttran*, or *nenamiran*.

I show that, *nenamiren*.

I let him see [it], I show him, *nesévittran*.

Show me that, *namittri*, or *namiri*.

Show [me] so that I may see what it is like, *nekikinamen tanni érighek*.

I lead him to show him where I killed the animal, e.g., *nekikinussaran*.

## **MOUNTAIN.**

*pemadené*; above the mountain, *usédenughé*, or *usankuk*, or *usankughé*; at the foot, *némékaanki*; along [the slope], *nstahdené*; around it, *sisnadené*; on the other side, *aganmádené*; the descent, *penankanutsesessen*; the ascent, *teksankessen*.

I climb, I grip [claw upward] as I go, *nedahandanbatsi*.

It is difficult to climb up there, *ni saaghiarandasésen*.

### **[TO CLIMB, TO GO UP.]**

I climb — a ladder, a tree, *nederandasé*; 3rd [person] *aran*.

I cry while climbing, so difficult is it, *nasétandasé*.

I go up, e.g. to the altar, *netekussaksé*; 3rd [person] *tekussaksé*.

I climb the mountain, *nedahkûanki*.

I descend it, *nepenanki*.

The bear climbs a tree, or the squirrel [does], etc., *arandaséhre*; let him climb, etc., *arandasérants*; 1st [person] *nedarandaséhra*.

One goes up, e.g., the river, to get there — that is, one goes against the current, *akutéhansu*.

I go up it [the river], *nedahkutéhhemén*.

At the upper reach of the river, *akudaïsi*.

The fish go up the rivers, *sderakutannan*; singular *sderakutann*.

You will go up as far as that pine tree, *kepétakstéhembra kûésékkét*; 1st [person] *nepétakstéhémén*.

### **[TO BITE.]**

I bite, *nesäghé*.

I bite him, *nesagaman*.

The serpent bit me, *nesagameks skuk* — said also of a dog, etc. (Lat.).

I bite his ear, cut it off with my teeth, *netemanrakeseban*.

### **[PIECE, MORSEL.]**

I put the morsel to his mouth, *nesahkamuran*, *-ttran*.

I cut it into small pieces (inanimate) *nesekuskesemen*; (animate) *nesekuskesan*; it must be [cut into pieces], etc., *sekuskesansu*.

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].

Facsimile p. 120 · printed p. 489 · guide words MOU–MOR

[continued from previous page] *néné*; 1st [person] *nekassedunéhnan*. [See below, "Moucher," p. 347.]

### **[TO DIE.]**

I die, I am dead, *nemétsiné*; 3rd [person] *mét*.

How did he die? *tanni uderínann*?

He ate for the last time, *metsihpu*; 1st [person] *nemetsihpi*.  
 I die in exchange, in his place, *nebemitnemasin nhaghé*.  
 I die for him, *nedarinésan*, or *nenepuanman*.  
 He is dead, he gave up the spirit, *éremiéhküaranmu*, or *éhküaranmu*, or *éküanbadam*; 1st [person] *nedérmiehküaranmi*, or *nedéhküaranmi*, or *nedéhküanbadam*.  
 One who comes back not knowing who he is [was] — whether a spirit, etc., *uanangmesu*, *ssak*.  
 A dead person who comes back after his death, *kéhtansus*, *ssak*.  
 I am afraid of it, *nesansi*; 3rd [person] *tsansu*.  
 They go to weep for the dead, to cover the face, etc., *nantsi-mavapansuak*, or *nantsi-srakenigak*.  
*Métsinéda érangumandebani cöisak*, the relatives of the dead [so] agree.  
*Émesis mda [manda] métsina*, my elder sister is dead. [The] younger [sister], *sédukann mda [manda]*.  
 My elder brother is dead, *Ehkémuga métsina*.  
 His elder brother is dead, *Éhkémda [ékémda] sa métsina*.

**[DEATH.]**

[MS 347] I beat him to make him die, he dies while I am beating him, *neküaskstéhan*.  
 I fall dead, all at once, *nesarkiné*, or *neküérküiné*.  
 I expose my person to death, e.g. going to war, etc., *nemétanaskérdámen nhaghé*.  
 I always have the thought that I shall die soon, *nepéssudérdamen*, or *kanghéga*, *nedaksuandamen nemétsinann*.  
*Nepuéreman*, I believe that he will die.  
 I utter the death-cry, *nekúémi*.  
 That makes me die, *io nenepsandamen*, *nenepuanmegun sdarsguangan*.  
 I fear death, *neséghesi kédasinà*, or *nesékpanné*.  
 I live long, I die with difficulty, *nesibiné*.  
 One dies, *messimétsinann*.  
 A child has died, is extinguished, *nekassénígann asansis*.  
 I am dead, extinguished, *nenikassé*; *kenikassé*; *nikassé*.  
 They are extinguished, *nikassénígak*; you and we, you and I, *kenikasséníghébena*.  
 Where will you go after your death? *tannetsenosa éianan kisi métsinaáné*.  
 What will become of you if you should come to die without having repented? *tannetsi éritóan metsinaané kandak mda [manda] annersisané?*  
 Those who seized Jesus all fell dead, *pemangsak*.  
 We all fall dead, etc., *kepemangsébena*.  
 You fall, etc., *kepemangséba*, etc. See page 344, above, etc.  
*Kepanbahtamasésanna* N. *sedarensmanda*, *tâi snitzanna*.  
*Kep.* [i.e. *Kepanbahtamasésanna*, "I pray for..."] etc. N. *ésitsiémanda pézeksa*, *tâi éphâinemsmenda*.  
*Kep.* etc. N. *sésesemanda*, or *sésemesmanda*, or *sédskumesmanda*, or *ékismanda*, or *sédokkannmanda*, *sésagamunmanda*, or *ésigassemana*.  
*Nedarokkanrku ésigaussitebana*, or *sénitzannidebana*.  
 Let us pray for N., *skksdsma nisigaden métsinésaana*.  
 For the father, *sénighihigs-manda*; his children, *nedarokkanregsk snitzannebáni*.



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, *nuskaïsi*.  
 He is about to die by accident, *Ehdaripisu*, or *édaripisit*; 1st [person] *nededaripisi*.

Facsimile p. 121 · printed p. 490 · guide words MOT–MUL

I cover the death by giving a present, etc., *nedásshān*; my covering, *nedaguanéχān*, or *nemeraguahan*.  
 One who is dead, if one speaks of him, e.g., it is said (Lat.), *kehtanssëa*.  
 I come back from a swoon, *nedanbaranmihra*.  
*Nemesitéhanman*, or *nemesâiresi*, I remember him dead, that is why I weep.  
*Métsinésaana mda* [manda] *apisanné amirannésa Jesussar pézeksn, sdakkikkann ni éri aritéhansisa panbahtamasésinets*.  
 Things prevent me, whether from fleeing or from walking, which is the reason I am abandoned and must die there, etc., *pezeksnsk nededaripisi*.

## WORD.

*gherusuangan*, or *ketsangan*; I say only part of it, *netagûirariétanhguui*; 3rd [person] *tag*.  
*usanmi tébebahtar ketoanganar*, these words are too much the same [nearly synonyms].  
 Look for a word that ends, e.g., in *masan*, *kûirasats ketoangan métanaski-sihtamek*, *masan*.  
 I do not understand a single word of what you say, *mda* [manda] *tégné negsdainkûat kûéutrs*.  
 I tell it to you in a word, etc., *negsdainkûat kedandokkéuren*.

## [TO WIPE THE NOSE.]

I wipe my nose, *nesanígûi*; 3rd [person] *sanigu*.  
 Wipe the child who is snotty, *kassedunéné*; 1st [person] *nekassedunénan*.

## [FLY (insect).]

A fly, *putséué*, *uak*, or *putsésé*.

## [SPECKLED, SPOTTED.]

It is speckled, *pepesaghikesu*, or *pepesaghigu* (inanimate) *pepesaghigen*, or *pepesagaviχansu*.

## [TO WET, TO GET WET.]

I wet it with saliva, putting it to my mouth, *nemussebégaráhtamen*.  
 Using water, [on a moose-hide (?)], (animate) e.g. *sé nesesunbighiharan*, *senbéghenemen*.  
 That is wet, *mussebégat* (animate) *bégessu*.  
 I am all wet, *nemoussebéghesi*, or *nebaüsbansé*.  
 That is wet, *basbé*; those things are [wet], *baübar*; I wet it, *nebaübarsaran*.  
 I wet myself, or my feet, crossing the brook, *nederansséghé*.  
 A wet man, *basbasandansu*; 1st [person] *nebaüsbasadsn*.  
 A deerskin is wet, e.g., *basbé*; plural *sak*, *basbak*, or *musbeghésu*.  
 My blanket, e.g., is wet, frozen [glazed], from my breath during the night, e.g., *nekigsaransin*.  
 It is wetted, *musbéghihadansu*.

I wet it, *nemussbéghihadsn* (animate) *haran*.

**MILL.**

*tagūahangan*; I grind wheat there, *nenantéassi*; 3rd [person] *nan*.

**MOSS.**

*assakamiks*, *gsr*.

**STIRRER (to stir the kettle).**

*arbékhighan*; I stir with one, *nederebékhighé*; I make one, *nederebékhighanikké*.

[Page 348 of the MS. is blank.]

**[TO MOLT. See below.]**

**[MUTE, DUMB.]**

He is mute, *nanétanué*; 1st [person] *nenanétanué*. [MS 349]

**[TO MOLT, TO SHED.]**

An animal that molts, *anptsipesksavahadu*; it has lost its hair, *méhtaséhads*; it grows back, *sanhgaué*; it has grown back halfway, *néransaséhads*, or *néransasé*; it is [back to] its ordinary size, *sémasé*.

**[TO MULTIPLY.]**

The loaves are multiplied, *peskahrak abannak*.

*Peskhré kuks*, the kettle[’s contents] multiplied — there was little, and it turns out to be as much as a lot, there is even some left over.

*Nepeskannemen mitssangan*, I multiply the food.

*Nepeskanghenaué*, I distribute [it] and there is still some left over, even though there was little.

[Pages 350 and 351 of the MS. are blank.]

Facsimile p. 122 · printed p. 491 · guide words NAG–NEZ

N.

**[TO SWIM.]**

[MS 352, 353] I swim while bathing, *nepemaküitsin*.

I cross the river by swimming, *nebikagáhamen*; 3rd [person] *abi*.

I paddle, *nsuaanbié*; 3rd [person] *suaanbié*; imperative *suaanbié*, or *nenihtansibié*.

I swim ahead of the canoe, *nenikanneké*; behind [it], *nutsitsiké*; in the middle, *nenanuragūaham*.

I am tired of swimming, *nesaiüáni*; 3rd [person] *sauahuáns*.

*Nepemipiébena nederipiébena*, we go, we head that way in a canoe, etc.; *ari piaredin*, one goes, etc.; *Tanni éri piéssa*? [Where did he go?] Answer: *sdékka sderipiannéban*.

*Nepemipiébena, nederipiéhbená*, we go there by canoe, paddling, etc.

*Tanni éri piéssa*? Where has he gone? etc.

*Sdékka sderipiannéban*.

*Ari piaredin*, one goes that way, etc.

I use the paddle, *nsuam*; 3rd [person] *suatam*, or *nsuahamen*; 3rd [person] *suáhamen*; imperative *suahi*.

I always swim, *nekeskamipié*.

## TO BE BORN.

A child is born, *sdarenanbaï asansis*, or *arenanbao*, or *baïo*.

He was born with malice [in him], *snespighin*, or *snespiguandamen matsenaûakessangan*.

A child is born, it has come out, it is [now] on earth, *akisi metabi asansis*, or *kisi metabu*; plural *buak*, or *nigu*; that is, *kisi metsisi apu*.

## [NATION.]

The various nations . . . .

## [MAT (woven).]

I put my robe down as a mat, *nedanarrann nedassé*.

I fix up your mat, *nuranakkann kedápun*.

On what shall I sit, what shall I have for a mat? *kégsi nedanákasin*, or *kegûi énahka*?

I have a mat, I have something to sit on, *nedanahké*.

I have a deerskin, or a bearskin [to sit on], *nedanahkann sé*, or *meskué*, etc.

There are mats, the cabin is matted [floored with mats], *anahkansu*.

A mat, a hide, etc., on which one sits, *anahkann*.

A rush mat, *anansen*, *nar*; my mat, *nedanassen*.

I make one, *nederittsn anansen*.

## [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, *matsekamighessinanguss*.

## [SHIPWRECK.]

I suffer a loss, an accident befalls me, *neséghiné*, [MS 354, 355] or *nséghiné*.

I am shipwrecked, my canoe is broken, etc., *neguukansi*; 3rd [person] *guu*.

Have pity on those who have been shipwrecked, load their belongings, divide the men among the canoes, etc., *ketemanghérmsku segghi kûkanúétsik nétsik, pusitsku kégussar tzatzébipusihsku arenanbak srinénkuérdiku*.

## SHIP.

*ketsraku, gur*.

## [NERVE. See below.]

## [NOSE.]

My nose, *nekihtan*; 3rd [person] *kihtan*; I bleed from the nose, *nebekihtana*; 3rd [person] *beg*.

## SNOW.

*sasanri*; there is some, *sasanrihké*; much, *pessangûahté*, or *pessangûahré*.

One sinks into it up to there, *udékka pekûahansu*.

There is [snow] up to there, *isga arspanguahté*.

You would see men falling into the fire as thickly as [snow falls] when it snows, etc., *kenamihanbanik arenanbak kedaskutâik, mâtuena péssanghi ni akéssinan pénirantsik*.

It snows, *psan*; it has snowed, *psanuua*; it drifts [is carried by wind], *keraden*.

It [snow] melts, *nsqsbéssu sasanri*; there is more, *méttritté*, or *métbéssu*, or *méteritté*.

I remove the snow from the cabin, *nemaganrihtamen uiguanm*; I remove it in order to make camp, wherever it may be, *nemaganrihpi*.

I put some in the kettle, *negsnhapihké*.

Put some in, *gsnhapihké*.

I eat some of it, *nemsanriágûé*.

There is a lot of snow, *pessangsahaté*.

Up to where is there [snow]? *tanne nasa arangsahré?*

Up to the knee, e.g., *meketegsk*.

*Penakshté*, the snow falls as [wet] rain, from the trees, from a tree (Lat.).

*Ni arangsahré*, it has snowed that much, showing with the finger, or the hand, etc.

*Kesihps*, or *kesipsann*, or *pessanksp*, it snows a lot.

#### [TO NEGLECT.]

I neglect it, I do not look at it, e.g., something that I find, etc., *nedarianbadámen*, *nedarianbaman asapasé kandak*.

#### NERVE, SINEW (thread of sinew).

*kiksândi*, *ar*.

The nerve/sinew of a man's body, or of animals, *utsét*, *tar*.

#### [TO CLEAN.]

I clean it, using a stick, wood, etc., *nebaiitchhemen*; 3rd [person] *abas*; (animate) *-téhan sé kandok*.

— the kettle, *nekesebaharan kuku*.

— the bark dish, *nekesesitssaghenemen*, or *nekesesebahadsn*.

#### [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 *nebégûassé*; St. Peter, e.g., denies Jesus, *abégûassanman Jesussar*.

I deny it to him, *netighésaman*.

I deny that, *netighésandámen is*.

#### [MS 356, 357] [CHRISTMAS. See below.]

#### KNOT, TO TIE.

*ketsipriadigan*; it is tied, *kisi ketsipriadanssu*.

I tie it, *nekitsipriadsn*; 3rd [person] *akitsipkiadsn*; (animate) *-haran*.

A knot in wood [of a tree], *peskaanteksn*, *nur*; *mesârripeskaanteksnékesu* (inanimate) *mesairipeskaanteksnégat*: 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., *netsapakanresi nebik*.

He drowned, *nebik darihna, tsasapihra*; 1st [person] *erse nebik nededariné*.

**CHRISTMAS.**

One prays at night [i.e., Midnight Mass], *nibanpanbahtansu*, or *nibanhaïmianmeghé*.

**BLACK.**

*mkazésighen* (animate) *mekazésigu*; *sasan*, *nesseghighen*, *gu*; noun form *nésseghek*.

My garment is black, *nemikazéüüésé*; 3rd [person] *mkazéüüésé*; red, white, yellow. See "Garment."

**[TO BLACKEN.]**

I blacken myself, with charcoal, *nemesedangûé mkasé*; him, *nemesedangûénan mkasé*; my shirt is black, *mkazési nedantsréhansé*, or *nemikazési-antsréhansé*.

**HAZELNUT.**

*pagannes*, *ar*.

**WALNUT.**

*pagann*, *nar*; the walnut tree, *pagannssi*.

I crack it with my teeth, *nesekuskadámen*; with an instrument, a stone, an axe, *nepagansi*.

I knock some down, or something else (Lat.), *nebentéhhémen*.

Worms eat them, *amitsinanr sksgak*.

**NAME.**

*nüissangan*.

His name, *sderisissangan*; my name, *nederisissangan*.

He revives the name, e.g., of *anbigansék nanbisisu*, or *snanbisisína anbiganséda*; 1st [person] *nenanbisisína anbiganséda*.

I am called [my name is]. See in its own place (Lat.).

I pronounce, e.g., the name of Jesus, *nenesedóhomen Jesuus sderisi ssangan*, *nenesedohan Jessus*.

A name difficult to pronounce, *saaghisireguat*.

**[NURSE, TO NOURISH.]**

I am a nurse, *nenssaï*.

I nourish, I take care to provide for [someone's] living, [MS 358, 359] *nesaghéssin*; him, *nesaghéssanman*.

Facsimile p. 124 · printed p. 493 · guide words NOM-NOU

I nourish him, I furnish him with good food. See "To Eat." [See also p. 360.]

**[NAMES. See "Name," p. 357.]**

The Saint John River, *urastegu*.

Orange [Albany], *Tematgan*.

*Sankedéhrank*, it is a place fairly close to here, on the sea, etc.

The priests, *sanbeskuésiantsik*, from the word (Lat.) *keskûébi*, collar.

The Recollects, who go barefoot, *mémesaaghikandétsik*, or *mémesaaghiésidétsik*; or, from the hood [cowl] they are called (Lat.), *anguskûésnnhaghik*.

*Matsibigûaduusek*, the river where Mr. de St. Castin lives.

Boston, *Méssatsusek*.

*Aghenibékki*, the river of *Anmeuukkantti*.

## [NUMBER.]

The Numbers: —

| # | Abstract number | Concrete (animate) | Concrete (inanimate) | Multiplicative ("times") |

| --- | --- | --- | --- | --- |

| 1 | *pézeku* | *pézeku* | *pézeksn* | *pézeksda* (once) |

| 2 | *niss* | *nissak* | *nisenur* | *nisseda* |

| 3 | *nass* | *nhrsak* | *nhanur* | *ntseda* |

| 4 | *iés* | *iésak* | *iésnur* | *iésda* |

| 5 | *barénesku* | *nannnsak* | *nannnesr* | *nannneda* |

| 6 | *neksdans* | *negsdanskéssuak* | *negsdanskéssenur* | *negsdanskésseta* |

| 7 | *tanbasans* | *tanbasanskéussak* | (and so for the rest) | (and so for the rest) |

| 8 | *ntsansek* | (and so for the rest) | | |

| 9 | *nurisi* | | |

| 10 | *mtára* | | |

| 11 | *negsdannkáo* | | |

| 12 | *nisannkáo* | | |

| 13 | *tsannkáo* | | |

| 14 | *iésannkáo* | | |

| 15 | *nannnannkáo*, or *késsann* | | |

| 16 | *negsdannntsannkáo* | | |

| 17 | *tanbasannntsannkáo* | | |

| 18 | *ntsansek-késsannkáo* | | |

| 19 | *nurisi-késsannkáo* | | |

| 20 | *nisineské* | | |

| 21 | *nisineské tâiba pézeku* | | |

| 22 | *nisiniské tâiba niss* | | |

| 30 | *tsineské* | | |

| 31 | *tsineské tâiba pezeku*, and so on, etc. | | |

| 40 | *iésineské* | | |

| 50 | *nannineské* | | |

| 60 | *negsdanskéssineské*, etc. | | |

| 100 | *negsdahtegué* | | |

| 200 | *nesahtegué* | | |

| 1,000 | *negsdamkuahki* | | |

| 2,000 | *nisamkuahki* | | |

| 3,000 | *tsamkuahki* | | |

| 10,000 | *negsdahteguéksâmguahki*, etc. | | |

How many are there of that, e.g., of syllables? *késsensio*?

Answer: 4, *iésnsio*; 3, *nhasio*; etc.

They are two hundred warriors, e.g., *nisattegséssu*.

#### [NEW.]

*Pirié*, new; *mda* [*manda*] *piriianisi* [MS 360, 361] *ketsiniséskshé utsi*, there is nothing new with regard to God.

I give you my person anew, *nsnuuki kemireren nhaghé*.

*uski*, anew; *pirimaskesé*, a new robe.

*Piri*, anew; *piriné*, that is [new].

#### [TO NOURISH. See p. 358.]

I nourish, e.g., a bird, an animal, *nenitassman*.

#### [NURSLING, FOSTER-CHILD.]

My nursling, my pupil, *nenitassm*, *mak*.

#### [NEW. See above.]

#### [NEWS.]

What news does one tell? *kégui aritanguat*?

Good news, *uritanguat*; bad [news], *matsitanguat*; distressing [news], *saaktanguat*, or *meskaiütanguat*.

The news spreads, *kistanguat*.

I tell it, I recount it, *nederanhtsemi*, or *nedanhtsemi*; 3rd [person] *antsems*.

I learn of it, I hear it (Lat.), *nekihktam*.

I carry the news, *nepéstanguadokké*; to someone, *-dokkésan*.

Go carry the news, *aritanguadokké*.

I bring it while running [fleeing], *nepétsíphüé*.

That is all the news, *ni nemétantsemin*.

I go to find out what news is being told, *nekuunshtama*; about him, *nekuunshtamasan*.

Facsimile p. 125 · printed p. 494 · guide words NUD–OBS

#### [NAKED.]

I am naked, *nedanmésaghihrra*; 3rd [person] *amé ghihré*, or *nemuuuaghéhra*; 3rd [person] *mus*.

I strip him, I make him naked, *nepaskenan*, or *neghédénemasannar sdassar*; 3rd [person] *ag*.

I lead him, I take him along all naked, *nemémesagussaran*, or *nemémesaghenan*.

He becomes naked, *ni amémesaghenesin*.

#### CLOUD.

*assuku*; the cloud goes that way, *assuku sdahksihré*, or *assuku utsitan*.

#### [TO HARM.]

The cabin, e.g., is in the way, it keeps one from [something], etc., *atsérkassu*.

It must be taken down, *nsghenanssu*, or *nshkanssu* — at least the part, *puhksié*, *nshkanssu*; *kéhtanssu*, in order to move it.

I cannot harm him, I can do nothing to him, *nedanrasihan*.

I help him in his extreme need, *nesaaghéssuanman*.

### [NIGHT.]

One night, *katehksnisi*, or *nekutsgnisi*; two [nights], *nissgnisi*; three, *tssgnisi*, etc.

It is nearly night, *kégan pesedé*; it is night, *pesedé*.

Last night, it was night, *titebskûigheban*, or *sehrangûighé pesadéghé*.

The coming night, once begun, or wherever one is, *éremitebshkûik*, or *éremitebakkak*.

Tonight, *is tébkûisik*.

What hour, what part, what time of the night are we in? *tanni édutsi tebihkat?*

The night, *titebskûikeban*, said of the whole night (Lat.).

He wept during the night, *Ssgheranntsi érmi-tebakkak*.

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, *angsannétebihkat*; 3rd, *amasitebahkat*; 4th, *nansitebihkat*; 5th, *aghikitebahkat*; 6th, *pessutséhkûat*, it is almost day; *tséhkûat*, it is day.

I often pray during the night, *nemamesâiri-panbahtam tépkûisighi*; every night, *tépkûisighi*.

I am going to spend the night there, *nededszekuanm*.

It has been three nights that I have not slept at all, *tssgnidebukuaïsi mda [manda] tégné nekikási*.

The nights are long, *kûakûannitebihkat*.

O.

### [TO OBEY, TO DISOBEY.]

[MS 364, 365] I obey, *nekiktam*; that [thing], *nekiktámen*; him, *nekíktasan*.

I obey you, *kekiktsr*; you obey me, *kekiktasi*.

I obey him, I do what he commands me, *nekûitastasan*; 3rd [person] *akûit*.

I disobey him, *neketzasíhtasan*.

I always obey him, *nekesikítasan*.

I take part in his disobedience, *neketzasitáséman*.

I disobey you, I am rebellious to you, *kekenskihtsr*.

### [DARK.]

I cannot go there, e.g., because it's dark, there is no light, *pesaghisi*.

It is dark, etc., *pesegatâi*.

I know it only dimly, *nuremérdámen*.

I cannot find that without light, in the dark, *peseghisi*.

I am in darkness, *nepesegapi*; 3rd [person] *pesegapu*, or *pesegaté épit*.

It is quite dark (not in the house, but outside) — a dark night, *pekenem*, or *pekeneghé*.



I am in darkness, *nebanpesegábi*, or *nepesegábi*.

**[TO BE BUSY, OCCUPIED.]**

I am busy, *nsdamarokké*.

**[ODOR, SMELL.]**

That has a good smell, *urimanguat*; a bad one, *matsimangûat*, or *maskimaré*, always bad.

Of a strong odor, like something rotten, etc., *arikkann*.

**EYE.**

*tsíseku*, *gsr*; my eye, *netsíseku*; 3rd [person] *ssíseku*. 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, *nenstehiguésan*.

**EGG.**

*sansan*, *nar*; fish eggs [roe], *ussekannak*; hatched, *pukshu*; she broods them, *akasüihχamenar sansanar*.

*Agûitsimés*, it is [already] formed within the egg.

It has eggs, *sansansio*, of birds (Lat.); but of fish (Lat.), *ssegannsio*, *ssegannak*, or *sansannmsio*; the male, *nanbéhré*; the female, *skûéhré*.

*Ni ansit matsku ansihidit asansisak, asansiskandak kisi tekunande sipsisar, ni ssaghikandébirann esi utsüiharanr, ni mina asikutaghenan*, etc.

**BIRD.**

*sipsis*, *sak*, *sipsüio*; its beak, *sdsn*, or *skihtan*. [See "Animals," p. 22, 23.]

Its throat, *amudémin*.

Its wing, *urgüana*, *nak*; its tail, *saráni*, *seregüansitsik*, *sregüansio*.

Its feathers, *asipunak*; the wing feathers, *urgüanignak*; it has [feathers], *urgüansio*; singular -*gsn*.

It sings, it makes a sound, *tarokkûésu*; it feeds its young, etc., *apihtamsranr*.

It feeds its young beak-to-beak, *piθamssé*.

The cry the mother makes when her young are taken, *keséhtassu*.

It pecks, it searches with its beak for something to eat, *manmghenikadíes*.

Birds that I raise, that is, my nurslings, *nenitassmak*, or *ssminak*.

**[TO OFFEND.]**

I offend him, by action, *negagansihan*; by word (Lat.), *negagansiman*.

I offend him, *nemanikan*, etc.

**[TO OFFER.]**

I offer, *nepakitenighé*; to God only (Lat.), [MS 366, 367] *nepakitenámasan*.

**[SHADE, SHADOW.]**

My shadow, *netsetsaku*; 3rd [person] *utsetsaksar*.

In the shade, shady, *anbagasáhtek*.

I sleep in the shade, *anbagasáhtek nekasin*.

**UNCLE.** See "Kinship."

## **NAIL (fingernail, claw).**

*mekas, sak.*

My nail, *nekas, sak*; 3rd [person] *skásar*.

I have them long, *nekûakûannihkása*; 3rd [person] *kuak*.

They fall off me, *ketsihrak nekásak*.

I pull them off him, *nekétsikaséphan*.

## **EAR.**

*metasaku*; my ear, *netasaku ket*; 3rd [person] *stasaku stasagsr*, only (Lat.).

I have them [my ears] pierced, *netsirséhésann*; 3rd [person] *utsirséhésann*.

My earrings, that is, I have some, *nesagheséhi*; plural *nesagheséhsnar*.

I hang them, I put them on my ears, *nesagheséhsderesi*; on him, *nesagheséhsderan*.

My ears ring, *nebanhkesa*; 3rd [person] *bankesé*.

I stop up my ears with my hands, etc., *negaghépséhnesi*.

I put my finger in his ear, *nedasigûanraghesénan*; 3rd [person] *sdasi*.

I pierce his ear in order to put [something] there, etc., *netsirséhan*.

I [pierce] my own, etc., *netsirséhssi*.

## **MOOSE.**

*mus, suk*; male, *aïanbé*; female, *hèhrar*.

The bone that is in the middle of the moose's heart, *uskanitéhann, nar*.

The left hind foot, *skassu*.

## **[TO ADORN.]**

I adorn it, I embellish it, *nurihan* (inanimate) *nurihtsn*. [MS 368, 369]

## **ORNAMENT (adornments, whether of the neck or the head).**

*ssuar*; 1st [person] *nssumar, tsihtokkûébiar*.

Facsimile p. 127 · printed p. 496 · guide words OS–PAI

## **[OS. — BONE.]**

Bone, *sigûat, dur*; my bone, *nesigûadum*; my bones, *-dumar*; 3rd person, *ssigûadum*, etc.

*Kékétsihre*, I disjoin it, etc.; *kékétsigar siguadun*, the flesh is so thoroughly cooked that the bones come away from it easily, of flesh (Lat. de carne), or, etc., *kékétsiganandé*, (animate) *uskaïssina*.

The bone that is in the heart of the moose, *uskanitéhaïn, nar*.

I break the bones, *neseguskitéhémenar*, 3rd person, *sseg*.

The bone is not in its place, dislocated, *pataskéhre*.

The bone is set again, rejoined, *énighen sigûat*.

The bone is out of its place, dislocated, *barskéhtéhansu*.

I have dislocated it, *nebarskéhtésin*.

## **[OUBLIER. — TO FORGET.]**

I forget it, *nshkasérdamen*.

*Nskasérman*, I have forgotten to know him; *nsnitéhanman*, I forget it.

I forget, *nskasitéhansi*, 3rd person, *sakasitéhansu*.

That, *nskasitéhandamen*, 3rd person, *sk[asitéhandamen]*, (animate) *nskasitéhanman*.

I have forgotten, e.g., my knife at the cabin, *nskasisiné nenetséksaks*.

#### [OUBLI. — FORGETFULNESS.]

I put it out of mind, *nsaëtsitéhanman*, 3rd person, *asaë'*, etc., or *nsaëdérman*.

#### [OURAGAN. — HURRICANE.]

*uragan*. See *Plat* [Flat].

#### [OURLER, OURLET. — TO HEM; HEM.]

One makes a hem, one folds it over, etc., *stebégheansu*.

*Nedatebéghenemen*, I fold it into a hem, etc.

#### [OURS. — BEAR.]

*auessus*, *sqk*; it licks its paws, *muskûasirtséhésu*.

I tame it, *nenegatsihan*; a bear's skin, *meskûé*, *kûak*; likewise, of *hōhe* [man].

#### [OUVRIR. — TO OPEN.]

I open it, the door for example, *netansdéhtsn*, *netentéhadsn*, *nepanntéhhemen krangan*, 3rd person, *ap[...]*.

With the key, *nebskstéhhémen*, 3rd person, *abskutéhhémen*.

To him, *nepanntééhmasan krangan*.

Open it for me, *pantsakámasi*, or *peksdémasi*, or *panntémasi*. See *Porte* [Door].

Open this case, for example, *peksdéhé*; I cannot (Lat. non possum), *manda nepeksdéhémsn*.

One opens the grave, *pekahan*; likewise a cache, 1st person, *nepikahamen*.

#### [OUTARDES. — WILD GEESE.]

*amptgûak*, singular *amptégûé*.

#### [OUVRAGE. — WORK.]

His work, *akisitoangan*.

See how beautiful [combien] my work is, *kina sésessi akisitoangania*.

[Pages 370 and 371 of the MS. are blank.]

#### P.

#### [PAIER. — TO PAY.] [MS 372, 373]

I pay, *nedanbenké*, or *nedenké*, 3rd person, *anbenké*, 3rd person, *énké*, *éssema iénkéksban*, or *kéksp*, *essema énkésa*; to him, *nedanbenkasan*. See a little further below (Lat. paulo inferius).

*Kégûi anbenkan*, with what will you pay him?

*Kégsi anbenkasan*? with what will you pay me?

I pay him with that, *is anbenka*.

I pay him with a beaver, *sa anbenka matahre*.

I am paid after having been beaten, *nedaptéhéghé*, 3rd person, *pitéhan*.

I give it to him after having beaten him, *nedaptéhan*.

I cannot get from him the payment that I ask him for; he tells me that he has paid me, etc., *nemasatstemasan*.

*Nedanbenkansi*, I pay myself.

*Nedanraûimasatste masan*, I have not been able to obtain my payment.

**[PAYS. — COUNTRY.]**

They are of the same country, etc., *neksdskamighessak neksdskamighesibena*.

**[PAIN. — BREAD.]**

*abann, nak*; I make some, *nederihan abann*, 3rd person, *ari[han]*; for him, *nederitan*; you [give] me some, *kederitasi*; I [give] you some, *kederihtsr*; make me one, *aritasi abann*.

Facsimile p. 128 · printed p. 497 · guide words PAI–PAR

The bread swells, rises, etc., *péhtsess abann*.

I make bread, *nebannké*.

I knead it, or (Lat. seu) work the flour together with it, etc., *nedanbaussámen*.

I wrap it in leaves, *nsisibaghibtran meskikiar*.

*Aritéstansadin*, one gives out the blessed bread, etc.

*Nederetéstassi*, I give it, likewise, I put it in the dish, etc., 3rd person, *aritéstassu*.

I bake the bread in the ashes, *nedatsitegûaabann abann*.

I cook an eel in it, *nedatsitegûaabann nahamu*.

I cook the bread in the kettle, *nebagasseman abann*.

Is it cooked? *kissunaua*?

I present the blessed bread, *nepakitenighé panbahtami-abann*.

Tomorrow it is presented, *sébatsi pakitenan panbahtami-abann*.

**[PAILLE. — STRAW.]**

*meskikiar*; I cut some, *nemssikeskesansé*; for him, *nedanbenkadasésan*.

**[PAIER. — TO PAY. See above.]**

I pay, *nedanbenké*, 3rd person, *anb[enké]*; to him, *nedanbenkasan*, 3rd person, *ud[...]*.

I pay myself, *nedanbentkansi*.

I am paid well, I am given much for [beaucoup pour] it, *nurahamanghé*; badly, *nematsamanghé*.

**[PAIX. — PEACE.]**

I am going to [pour] make peace, *nenantsiurira*.

I cannot make it, *mandahaba nekisisrihra*.

Let us make peace, *uriranda*, or *arangshsdída*.

They speak of peace, *uruanuuak*.

I have thoughts of peace, *nemennitéhansi*.

To live in peace, *sansanghenaséssanrediks*, or *sankauéssanrediku*.

Live in peace, *sansanghenaséssantzi*, or *sankaséssantzi*.

They live in peace, *sansanghenaséssanredsak*.

**[PÂLIR. — TO GROW PALE.]**

I grow pale with fear, *nsanmbekihra*.

**[PALME. — SPAN (measure of the hand).]**

I measure something [quelque chose] with a span of the hand, *nenegutéünemen*, or *nekésséünemen*; I make 2 [spans] of it, *nenisésnemen*; 3, *nenesésnemen*; 4, *neiésésneinen*; 5, *nenäinésnemen*; 6, *negsdans nekéssésnemen*; etc.

How many [combien] spans does it have? *késsetana késsésnansu?* or *késséunaua*.

**[PÂMER. — TO FAINT, SWOON.]**

I faint, I fall [tombe] into a swoon, *nemétsiné*. [MS 374, 375]

I come back from a swoon, *nedanbaranmihra*, or *rann*, 3rd person, *udan*. See Défaillance [Fainting].

**[PANIER. — BASKET.]**

*abassensdé*, dar; I make one, *nedabasse nsdékké*, 3rd person, *ab[...]*.

**[PENCHER. — TO LEAN, TILT.]**

I tilt my head, *nedatsidashküési*, 3rd person, *ats[idashküési]*; *-küéu*.

The canoe tilts, *peméhtë agüiden*; I tilt it, *nedapméhkamen*, e.g. a canoe, *agüiden*, 3rd person, *sd[...]*.

The ground slopes, is on a slant, *pemaankké*.

Which way does the tree lean? *tanni éragüitasakûak?*

It leans that way, *sdéhka aragüitáhagüat*.

**[PANSE. — PAUNCH, BELLY.]**

The paunch of the moose, or the deer, *auinássaghé*.

The ground bulges, *atsihtauanké*.

**[PAPE. — POPE.]**

*ketsisangmansi-pahtrians*.

**[PAPIER. — PAPER.]**

*pirasks*, ksr.

**[PAQUET. — BUNDLE, PACK.]**

*uiasse*.

My bundle, *nüiass*, sar; I make it, *nuranbihké*; of it (animate), *nuranbihkan*.

I cannot carry it, *nedansaré*.

**[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, *manda kégüi nekadasiransi*, 3rd person, *ak[...]*.

I forgive him, *nuritéhanman*, or *nuriransan*.

**[PARER. — TO PARRY, WARD OFF.]**

I parry the blow for example, I seize the thing with which he means to strike me, *nenituptun*.

I parry it, I avoid it, or (Lat. seu) the blow, whether moral or physical, *nedabasihtamen*.

*Banreskūao*, a girl who adorns herself to please, 1st person, *nebanreskūai*.

#### [PAREIL. — SIMILAR, THE SAME.]

[MS 376, 377] *Ansitaisi*, in like manner. See Particles.

I pay him back in kind, I take my revenge on him, *nedansitéhan*.

I return the like, *nekansitéshkansi*, 3rd person, *ans[itéséhkansi]*.

You despise God, for example; he will repay you in kind, *ansitéshkansutsi*.

You will pay for it in hell eternally, *kesaganmorgsntsi arannekin*.

You will suffer for it, but in a strange manner, etc., *netanni ari*, or *kesaghinésandamentsi*.

The fox foretells some [quelque] misfortune, *nedansimeks ksankstes*.

*Kedansimegūan éhto*, this bear, for example, that [que] you have seen looking so horrible, tells you that one of you will die.

*udansihtangur*, 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 *sdansihtangur nurkar*, etc., or else that he recovered [?] after having been as if [comme] killed.

I pay back in kind, I avenge myself, *nedahrada*, or *-dann*, 3rd person, *arudan*.

I take revenge on him, *nédahrudasan*.

#### [PARENTÉE. — KINSHIP.]

The degrees of kinship: —

*Nemssemes*, *nemssémi*, 3rd person, *amssamesar*, my grandfather, etc.

*Nuhksmes*, *nuhksmi*, 3rd person, *shkemesar*, my mother, or my grandmother, my aunt — one says (Lat. dicitur) likewise of [an aunt], etc., *kisumétsindé*.

*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.

*Nemihtangus*, 3rd person, *amihtangusar*, my father, etc.

*Nigáús*, 3rd person, *sigássuar*, my mother, etc.

*Nnemann*, 3rd person, *snémannar*, my son.

*Nedus*, 3rd person, *udssar*, my daughter.

*Nedusimis*, or *nukadusim*, my niece, the daughter of my sister.

*Nnémannimis*, or *nukadum*, my nephew, the son of my brother.

*Tsems*, 3rd person, *usemesar*, my niece, the daughter of my brother.

*Nedasansem*, my nephew, the son of my elder sister, or of my brother; and the one who is *udasansemar* is called *nenesis* [?].

*Nitsié*, 3rd person, *asitsiar*, my brother, etc.; *asitsian*, you are my brother; we [nous] are brothers, *nüitsiétibena*, 3rd person, *asitsiétshak*.

*Tsisis*, my elder brother; *kesisiston*, elder brother; *usesisar*, his elder brother.

*Neduhkanis*, 3rd person, *sduhkanar*, my younger brother, etc.

*Nesis*, my uncle.

*Nuses*, *nusis*, plural *nussesak*, the children of my niece, that is (Lat. seu), of the daughter of my sister.

*Nnadangus*, plural *nnadangussak*, my cousin — said by a man or a woman (Lat. dicit vir vel mulier) — that is, the son of my mother's relatives.

*Nnadanguseseskûé*, 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].

*Nusimis*, said by the brother, or a boy, to the daughter of his sister; *nedusimis*, said by the sister to the daughter of her sister; if it is a boy, *nunemannimis*.

*Nadangusi*, said by a woman (Lat. dicit mulier), *nedangusi* ..... *uadangusisar*.

"I will make you into a great nation" (Lat. Faciam te in gentem magnam), said God to [MS 378, 379] Abraham, *kemesäïriedusseskâerkssesak*.

*Nenitsékéssi*, my sister — said by a woman (Lat. ait mulier) — 3rd person, *utsé'*.

*Nebaënemun*, my sister — said by a man (Lat. ait vir).

*Nsdokkanin khaghé*, I take you for [pour] my younger sibling.

*Nutsesisin 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), *utsighin nhaghénsk*; but a man says of a girl (Lat. ille autem homo dicit de puella) *nenitzanreguskûé*.

*Niseda pemisnitzannuredin küéni pemanssit*, he or she sees his/her 4th generation, that is (Lat. seu), the children of the daughter of his/her daughter.

Facsimile p. 130 · printed p. 499 · guide words PAR–PAR

*Nepihtavirasann*, said by the grandfather of the children of the 4th generation.

*Nshksm*, this is what is said to the sister of one's father.

Likewise (Lat. item), *nshksm* is said to the wife of one's uncle, *sderangsmegsk shksmar ntsemes*.

The children of *nsksm* — the kin — *nadangus*, or *nadangssis*.

*Nenitzanreks*, said to a father-in-law.

*Nadangs*, said to the wife of one's brother; in turn (Lat. vicissim), *sderangsmegsr*.

One says to the children of one's *nadangs*, *ntsemes netsemesak*. The children say, *nshksm*.

*Nenitzanreks*, said to those whom one has for [pour] *nshksm*.

*Nadangs*, *nedarusseks*, my son-in-law, said by the father to the husband of his daughter.

I am his son-in-law, *nesirus*.

*Nesem*, said by the father to the wife of his son, my daughter-in-law.

*Nesegus*, 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), *sdihregsr nirem*.

*Nedannkasinsmak*, my descendants, that is (Lat. seu), those who [come] by succession, etc.

*Nussesak*, my descendants, my grandsons.

*Nuskinussemak*, my young people.

My relatives, your relatives, etc., *érangsmghik*, *érangsmátsik*, *érangsmantsi*.

They are of one family, *nekutsisihrank*; we are [of one family], *nenekutsisiranibena*.

I have him for [pour] a relative, *nederangsman*, 3rd person, *sd[...]*.

I have many [beaucoup] relatives, a great [grande] kin-network, *nemesāirangsdamen*.

"I give thanks to you, Jesus" (Lat. Gratias ago tibi, Jesu), etc., *urisni érérmiasa sa snitzannits panbatameritsi*.

My brother, that is (Lat. seu), a stranger whom I love as my brother, *nidanbé*.

*Nadangsam*, said by the sister to the wife of her brother.

*Ksdangsi*, you have a sister-in-law, that is (Lat. seu), your brother has taken a wife, etc.

### [PARESSEUX. — LAZY.]

I am lazy, *nematsäianbai*, 3rd person, *mat[...]*.

### [PARLER, PAROLE. — TO SPEAK; SPEECH.]

I speak, *nekersrsi*, 3rd person, *ker[...]*; to him, *nekersran*, 3rd person, *ak[...]*; to that (inanimate), *neghersrdámen*, e.g., *skahhésasku*.

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), *nekikimsansi*, or *néhsanma nekerursi*.

I speak loudly, *nepeessangsanhsi*, 3rd person, *peess[...]*; too quickly, *nenabedsnké*, 3rd person, *nab[...]*.  
— slowly, *nemennsansi*.

I become flustered while speaking, *negangsraïdsnké*, or *nskaïdsnké*.

I speak with great wisdom, *nenebansé*.

I speak in a pitiable [pitoyable] manner, *neketemangséssi*.

I take pleasure when someone speaks to me of him, *nuresedamsanman*; [it displeases me], *nematsedamsanman*.

I speak forcefully, *nedasansé*.

I speak to him in secret, *nekikimsman*.

I speak with others, I give my opinion [sentiment], *nsidsansi*, that is, *nsitsighersrsi*.

I speak as he does, I have the same manner of speech, *nsitandséman*.

One speaks of me, *neteberstemanghé*, or *nedandokkanhreghe*.

I speak of him, I judge him, *netebersman*.

I speak Abnaki, *nedarenandsé*; Algonquin, *nesangnanandsé*; Huron, *nedabémadenaandsé*; Iroquois, *neméksaandsé*, 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, *netebersman*.

He speaks for [pour] me while preaching; it is doubtless for [pour] me that he speaks, *nemāghestasán*.

I speak to him while growing angry, etc., *neneskanman*, or *neneskanghersran*.

I wait for him here, where he must pass or come, and I will speak to him, *nedaskshanran*.

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., *nenaskadéstásan*, or *nensdanraséman*.

Facsimile p. 131 · printed p. 500 · guide words PAR–PAR

I do, against my will, what is wanted of me — for example, someone wants me to stay [que je demeure] and I do not want to — always [toujours] (Lat. maneo, "I remain"), *nenedanrasémeghé*.

One gains nothing by talking to me, etc., *nensdanraséman*.



I was able to persuade him, etc., *nepeguanraséman*.

I speak to him by signs, whether of the hands or of the face, etc., *nederssikuéhtamasan*, or *nederssikuéritamasan*, or *nederikuéhtamasann*.

*Nedasighighersran*, 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.

*Nitansé sa asansis*, 1st person, *nenitansé*, he speaks, [he] already speaks.

It costs nothing to speak, but [everything] to act, etc., *nekemat gherssin*, *anarokkémek ni saaghérdansu*.

I speak of something [quelque chose] base, *neghersredámen*.

#### [PAROLE. — WORD, SPEECH.] [MS 380, 381]

*ketsangan*, *gherssiangan*.

An unseemly word, *matsedsnkesangan*.

I speak wicked, unseemly words, *nematsédnské*.

I say wicked ones to him, *nematsighersran*.

I say good ones to him, *nurigheruran*.

Words, terms hard to understand, *saaghisirguadsr*, or *saaghisirgsahkir*; I speak them, etc., *nesaaghiarisihhtamenar*.

I give him, I furnish him, words, *neméghiketoanganéman*.

I carry the word, *nemantsadsn aketsangan*, N.

Word of the council, *aketsangansan*.

I follow his word, I take it for [pour] my rule, *nenanbaméketsanganésan*.

Keep your word in what [que] you tell me, *sittasüi kuranmé*.

Keep your word, do not forget it, do not disobey me, *sakasitéhandamskkan idaman*; *mssak ketzasihtskkan*.

I send my word, *nepetsitansé*.

The father, while preaching, speaks for [pour] me, against me, *nemaghimeks pahtrians*.

I think of him that [que] it is for [pour] me that he speaks, *nemakesedasan*, or *nemantsedasan*; absolute form, *nemantsedam*.

He speaks to me by sign, that is (Lat. seu), I know by the movement of his fingers what he wants to tell me, *nesésinamasannar uretsiar kéguš tanni sétsi ariptangs*.

I speak disjointedly [à bâton rompu], without thinking about what [que] I say, *nemamédnské*, or *nemanmanguigherssi*.

I speak incessantly, *nekanghékdsnké*.

I talk too much, *nssanmdnské*.

You speak like a drunken man, *matsena asenni kederedsnké*.

I speak like [comme] him, *nsitandséhman*.

I speak well concerning prayer, *nuripanbahtamiketsangané*.

Stop telling me, speaking to me of these things [choses]; speak to me of God, *aratets is éhksiarenandokkéši ketsiniséšks dakki utsi ghersri*.

I speak ill of Peter, for example, *nematsedsdkésannar Piérar*, or *nematsenasakessandokkésannan*.

#### [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, *nsatenemasan*, or *nenamittran*, or *nenamitan*, or *nenamittsann*.

I appear wholly different, *nepirsinanhgssi*.

That appears, *sehsinanguat*, or *tsirinanguat*.

**[PART, PARTIE. — PART, PORTION.] [MS 382, 383]**

Lengthwise, *isié*; several [plusieurs] parts, *sési isiansar*; *isiganisi*, one part lengthwise.

Apart, separately, *tsatsébisi*.

I get angry when I am given the smallest part, the smallest portion [plat], *nemētase*; I [do this] to him, *nemetasaman*.

He is there as if [comme] he had no part [in it], as if [comme] it were not he who had done the deed, *kankanaps*.

The bullet passes through, that is (Lat. seu), I pierce it through and through, *nesésanbetéhhan*.

**[PARTIR. — TO DEPART.]**

I depart, I go away by water, *nepssi*; one departs, *pssredin*.

Facsimile p. 132 · printed p. 501 · guide words PAS–PEA

I depart, I go away over land, *nenemantsi*; one departs, *mantssredin*.

I leave this place by land, I move my camp, *nekssi*.

One departs, one goes to camp elsewhere, *kussredin*.

**[PASSER. — TO PASS. See below.]**

I will pass by there where he lives, *nededsdssan sighihidit*, or *nitsi nepemsuuann*.

**[PARTAGER. — TO SHARE, DIVIDE.]**

I divide up the provisions, grain or meat, *nepébassenemenar skamsnar*, or *sios*, etc.

I divide bread, eel, etc., *nedissenan abann*, *nahams*.

**[PARTICIPER. — TO PARTAKE, SHARE IN.]**

I share in his sin, in [his] impurity, *nsitsipahtanséhkanssman*, *nsitsiaraséhkanssman*.

I share in his disobedience, *neketzasitaséman*.

**[PARTIR. — TO DEPART.]**

Since when have you [vous] been gone? *kéussnagatnasa aiassenaghé ksmenan*? [See above.]

**[PARTI. — RESOLVED, CONFIDENT.]**

I regard myself as if [comme] I were strong, brave, etc., *nekinitéhanhmesi*.

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 beiéhrank atsi mésiasis nurampseghé*, or *psksrampsen ni sétsi séagak isdari aramāissikémek*, or wherever [tanni] the least [kétsi] particle of the Body of Jesus flies away, *psksrampsen*.

**[PASSER. — TO PASS.]**

I cross to the other side, *nepikagahrri*, 3rd person, *pik[...]*, *nepikagánbia*. See River.

*Negahtai neman arahsran*, one crosses the river [with it].

*Pekagáhsriks aganmek*, take me across to the other side.

I take him across, *nedanssahsran*, or *-hérsé*.

Bring me across from the other side, *anssahsri*.

I cross the river alone, *nepikaganbié*.

I pass beneath a tree, *nesipassagussé*.

I pass on, I pass by the town, I go further, *nebaemkámen sdéné*.

*Aneghi késkansanmérana*, etc., as [lorsque] I walk — said (Lat. dicitur) of the whole body (Lat. de toto corpore).

*Kéhseta mésarihka*, or *mésamérkia ni kehseta kedihseren Jesus kemussanrer*, as many [autant] steps as [que] I take, etc., 1st person, *nemasarihké*, or *nemasamérki*.

The mosquitoes, for example, pass through the crape [veil], for example, *ésuhsak*, or they pass through it, *sdésusandamenan*, 1st person, *nedésesandamen*.

I cannot get through because of the crowd, the press [of people], etc., *nedatsérimantséssé*.

*Nenannisképi*, 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, *nekisihan abann*.

### [PATTE. — PAW, FOOT.]

*pié, ssuité, tar*.

— of a bear's forepaw, *auessus uretsiar*; of the hind [paw], *ussitar*.

### [PAVILLON. — TENT, PAVILION.]

*meteséghen*. [MS 384, 385]

### [PAUVRE. — POOR.]

I economize the provisions, *negspahéresi*, or *nenimérsi*.

I economize them for him, *negspaihan*, or *nenimérmsan*, or *ann*.

I listen to him as [comme] a poor man, *nedsusátasan*.

I look at him as [comme] a wretched man, *nedssuīnasan*.

### [PAYER. — TO PAY. See above, Paier.]

### [S. PAUL.]

*ahassar naimeks, pessdussédé neman ni sarakisi spemkik utsi bagadaté shaghek ari nettai apentéssinen kik ari nsdasant asennir erit, &c., sdansagherdamenan tanni sitséutsi nsdasahadit asennir manda nemihahadiksir ni snanghin Paul, manda tegne namitansi sitsésantsik amantsaanbeghenannan sdehnek ari kisi pétanbéghenedé, &c.*

### [PEAU. — SKIN.]

My skin, my body, my person, *nhaghé*, 3rd person, *shaghé*.

Tanned skin, in general (Lat. in genere), *matéhghen*, *nur*.

Well-tanned skin, *nshkéghen*, (animate) *nshkégs*.

Facsimile p. 133 · printed p. 502 · guide words PEA–PEI

Moose-hide, untanned, raw, *muussé*, or *mesaskesigan*.

— of deer, untanned, *pangûéghihansé*, *hansak*.

*sibisi kisi tsixanss*, or *kákaben*, it is dried only [tantum], and with the hair still on it.

— of stag, *manrsussésé, sak*; a robe of the same [même], *maïsak*.  
 — of wildcat, *éssebanésé*; Answer: a robe of the same [même], *éssebanésak*, or *maïsak*.  
 — of beaver, *matahrré*; of bear, *messeksé*.  
*Pangussé*, tanned moose-hide.  
 — of lynx, *manrsemsuúsé*; my robe of the same [même], *nemanrsemssuésak*; his robe, *amanrsemssuésa*.  
 — of seal, *akikûésé*; *akikséensdé*, a bag of the same [même].  
 — of the otter, *kisnighésé*.  
 — of marten, the name of the animal is the same [même] [as the hide], *épanakessu*.  
 A robe of marten skins, *épanakessusésak*.  
 Bearskin, *meskse, ksak*.  
 I tan a beaver skin, *nedaguihannké, nedaguihannkannak*.  
 I put a skin in water to [pour] tan it, *nedagüitráé*, 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., nederégnan meskse*, or *ssé*.  
 The scraper, the instrument (Lat. instrumentum), *kahkhígan*; the scrapings, *sdiak*.  
 I stretch it on a hoop, *netskabíran*; it must be stretched, *tskabihran*.  
 I rub a greasy skin with my hand, *nsdaghéghenemen*, or *nederégnemen*.  
 I tan a moose-hide, *nebankssehhké*; white, *nsanbégnasésé*.  
 I tan it well, *nenskéghenaséhsé*; it is well [tanned], *nskéghen, nskégs*.  
 I remove the hair from a deerskin or young moose-hide, *netsihχan*; it is removed, *tsihχanuu*.  
 I remove the flesh, I scrape it, *nederadiétéhighé*; it is removed, *aradiétansu*.  
 I remove the hair, I scrape it off, *nederasésighé*, or *nepeskuasésighé*.  
 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, *nenihtansiagianiké*.  
 If you wanted to tan some for me, *agianikésianéba*.  
 A robe of beaver skins, *aguianak*.  
*Netskabiremen mussé*, I stretch it on a hoop, moose-hide.  
*Netshkebiran 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, *ansaïsi kstíχssan*.  
 You scrape it on both [sides], *kebitasaíχssann*.  
**[PÉCHÉ. — SIN.]** [MS 386, 387]  
*matsenasakessangan*; a grave [sin], impurity, *pahtanséhkanssangan*.  
 I sin, *nedannaiséhkansi*, or *ne āiraséhkansia kégsi kederasékansipesa*.  
 I sin grievously, *nepahtanséhkansi*.  
 In how many [combien] ways does one offend God? *késsitsébadsr ghégansihutsir ketsinisésk*?

I sin in thought, *nepahtantéhansi*.

— in deed, *nematsiaraséhkansi*.

— in word, *nematsedsnkansi*.

I forgive sins, *nedannhikkamen* — said only (Lat. dicitur tantum) of God (Lat. de Deo).

**[PEIGNE. — COMB.]**

*nasküéhsn*; it is nice, *urigs*.

I comb myself, *nenasküéhssi*, (animate) *nenasküéhan*.

**[PEINE. — PAIN, TROUBLE. See below.]**

**[PEINTURE. — PAINT, PAINTING.]**

*urámann*; it is beautiful, *urigs urámann*.

— red, *meküügussi*; (see Vermillion); black, *atemksn*.

— white, *sanbirámann*; violet, *petidians*; blue, *titiens*.

— blue, green, gray, the same as black (Lat. idem ac), *mkozésighen*.

— yellow, *sisansighen*, (animate) *sisansigs*.

Facsimile p. 134 · printed p. 503 · guide words PEI–PEN

*Atemksn*, 3rd person, *atemksnar*, a very beautiful black colour.

This paint, [its] colour is vivid, bright, *kesatsetâi*.

It is not bright, *anrutsetâi*.

**[PEINE. — TROUBLE, GRIEF.]**

I do not trouble myself about him, *nebéguaséreman*.

That grieves me, *nesaaghérdámen*.

That angers me, gives me trouble, *nedakküérdámen*.

I see with my eyes a thing that [qui] grieves me, *nesaaghínamen*.

I see it in my mind with pain, *nesaaghitéhandamen*.

*Nedasanérdamasan*, for example, my belongings, I take no care of it, I do not trouble myself about it.

That grieves me, *nesaaghérdámen*, (animate) *nesaaghérman*.

He is grieved that so-and-so does not pray, *ssaaghérdamenésa éri manda panbatamsriksa rikssa*, or *éri manda urenasakesirikssa*.

I have no trouble about the shame that might be done to me, or the cold that I might endure, *manda tégné némsθsgssn agatssangan*, or *anbedotssangan*.

I have concern for [pour] your person, *nesaghéssin khaghé*, or *nemérdámen khaghé*.

**[PELER. — TO PEEL.]**

I peel, I remove the skin of apples, of plums, etc., with my fingers, *neperághenan*.

I peel with a knife, an apple, etc., *neperagáskesan*, *nebaraghenan*, 3rd person, *ara[...]*.

**[PELLE. — SHOVEL.]**

A shovel for [pour] removing snow, *maganrasksandi*.

**[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], *nedāisanbadāmen*, *panbaman*.

**[PENDRE. — TO HANG.]**

*udéhkutsinen*, he is hanged; *udéhkutsinan*, they [are].

I hang it, *nedéχsdsn*, 3rd person, *sd[...]*, (animate) *nedéχsran*, (inanimate) *éχsdsé*, it is [hung].

One hangs, for example, a man by the neck to [pour] strangle him, *kesekeksnébiran*, 1st person, *nekesekedsnébiran*.

I hang something [quelque chose] on him — for example a stone around his neck so that [pour] he bows his head forward, etc. — *nenasaskûébiran*, or *nedatsihtaskkûébiran*.

**[PANSER. — TO DRESS (A WOUND).]**

I dress, for example, a wounded man, *nesipiran*.

I dress my own [wound], *nesipiresi*.

**[PENSÉE, PENSER. — THOUGHT; TO THINK.]**

I think, *nederitéhansi*, or *nederérdam*; about that, *nederitéhandamen*; about that, *nederérdamen*, *nederereman*.

I think about that, *netepitéhandamen*, or *nekeritéhandamen*, (animate) *-banman*.

Think about what [que] I tell you, in order to [pour] deliberate on it, for example, *tepitéhanda késsireraïnir*.

Do you see it in your mind, etc.? *kesésitéhandamen éhto*

I say what [comme] I think, I hide nothing, *nesanbikerssi*, or *nesanbué*.

Think about what [que] I teach you, *keritéhanda éri kakékímera*.

I think about him, *nemihkûitéhanman*, or *nekeritéhanman*.

I think for [pour] him, *nemihkûitéhandamasan*.

I cease thinking about him, *nedèhkûimstéremán*, (inanimate) *nedèhkûiméhtsann*.

I give up the thought of doing that, *nedèhkûitéhandamen*, or *nepunitéhanhdamen*.

I have thoughts of terror, *nesankstāitéhansi*.

I have fearful thoughts that torment my heart, *nedasksitéha*, *skuitéhé*.

I have anxious thoughts, *negaghisansi*.

I have thoughts — [then] I lose the thought that [que] I had of giving [something] to him, etc. — *nepedghitéhanman*, *hansi*; 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, *nsédéremán*, that is (Lat. seu), *nsdanisi nededsdéremán*.

Facsimile p. 135 · printed p. 504 · guide words PEN–PER

I think rightly about that, whether in a good or a bad sense (Lat. vel in bonam vel malam partem), *nemansitéhandamen tanni édsttek sérighek*, or *nedérauérđámen*, etc., or *matsíghek*.

[MS 390, 391] I have peaceful thoughts, gentle ones, *nemennitéhansi*.

I have allurements, *nemétandérdámen*, or *nanigandamérdámen*, *mérman*.

I have unfavorable thoughts, of slander, etc., for example, *nepiruitéhanghémi*.

I have nothing that [qui] stops my thought, no hindrance, *nesankasitéhansi*, or *nenanésiteha*, 3rd person, *nanisitéhé*.

I change my mind at once, now [tantôt] one thing, now [tantôt] another, *nenanésansitéha*, 3rd person, *nanésansitéhé*.

I think of him, examining him according to custom, *netantepitéhanman*.

I have good thoughts of myself, I am self-satisfied [complaisance], I am full of myself, *nemetsiéresi*.

I have wicked thoughts, *nematsitéhansi*.

I have good thoughts, *nuritéhé*; of him, *nuritéhanman*, *-handamen*.

I say and think quite differently, I turn against it — now I think well, now ill, etc., *nepspurebitéha*.

We are of the same mind, *nemansitéhansibena*.

I think of God, I raise my mind to God, *nekeritéhanman ketsinisésks*.

I penetrate in thought, I pass through, etc., *nedésitéhanhdamen*, or *nedésanraghitéhandamen*.

*Ésanraghisi*, through, penetratingly.

I hide my thought, *negantsitéhansi*; from him, *negantsitéhanman*, 3rd person, *agan[...]*.

I furnish him, I put thoughts into his heart, whether toward good or toward evil (Lat. sive ad bonum sive ad malum), *nederitéhénan*.

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. — *nedanbandéremán*.

I think intently about that, *nekeritéhandamen*, or *nekerérdamen*; conjunctive form (Lat. subjunctivum), *kéditéhandak*, *kérérdak*, (animate) *nemérkérmán*, or *nemerkérdámen*, or *nesangréredámen*, or *nedahsanikeritéhandamen*.

I do it in my mind, in my thought, *nekisitéhandámen*.

#### [PERCER. — TO PIERCE.]

I pierce a piece of wood with an instrument, with something [quelque chose]; I pierce it — a blanket, hides — *nedésanragahamen san batkahansu*, *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, *pessanssar*.

I pierce something [quelque chose] with the hot iron, *nepessemen*.

I pierce it with arrows, *nepeman arsr*, or *pahkûé*.

*Tasihré nedahsé*, my blanket is pierced.

*Éhésamihré*, it pierces through and through; *éhésamihré kansis*, 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, *san[...]*, *netséksaks*, (animate) *nsniharan*, or *nedantsn*, or *nsnihadsn*, (animate) *nedantasann*, or *nsnihádasan*.

You suffer a loss, *ksnihadansi*.

I have lost all my fine things, *nemétsisanihads*, or *nenékkansanihads*.

You are lost if you listen to him, for example, *kihtasadé*, *ni kekisanahsgsn*.

I make him hang [it], ....

I lose, I search, etc., *nekûirstem*; that, *nekûirstemen*; him, *nekûirshman*.

I suffer a great loss through the death of my child, or [through the death of] him who earned my living, etc., *neuéhkéhksks*.

He loses much by losing me, etc., *nesehkéhan*, etc.

I lose much by his going away, etc., or, *nenanékantsihsk*.

I lose much, my axe for example being broken, *nenanékantsihsgsn netemaigan*.

Facsimile p. 136 · printed p. 505 · guide words PER–PET

I lose, ....., *nsniadansi*.

I have lost something [quelque chose] of his, *nsniadasannar kégussar*.

I lose it, *nsnihadn*, (animate) *nsniharan*.

**[PERDRIX. — PARTRIDGE.]**

*matsiréusu*, sak.

**[PÈRE. — FATHER.]**

My father, *nemihtangus*. See Kinship. I have a father, I have him for [pour] a father, *nsmihtangssi*.

**[PÉRIL. — DANGER.]**

I am in danger of my life, *érshé nemétsiné*.

**[PERMETTRE. — TO PERMIT.]** [MS 392, 393]

I permit that, I approve of it, *nurérdámen*, 3rd person, *ur[...]*, *nederiurirdámen*.

I permit you, *kurérdamur*; to come, *nurérdamen baianané*.

I permit him, I let him do it, *netsikihtasan*.

God permits the demon, for example, to tempt, etc., *kks utsikihtasanr matsksar*, etc.

**[PERRUQUE. — WIG.]**

*pirsanratsk*. [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., *nepegúanraséman*; habitually (Lat. usitative), *nekiktangs*.

**[PESANT. — HEAVY. See below, Peser.]**

I am heavy, *nedahkigsr*, 3rd person, *tekigsr*; we, *nedahkigsrebena*; you (pl.), *kedakigsreba*, 3rd person, *tekigsrsk*.

That is heavy, *tekiguan*, (animate) *tekigsr*.

I am heavy, *nedahkigsr*, 3rd person, *tekigsr*, *nedahkigsrebena*, *kedakidakigsreba*, 3rd person, *tekigsrsk*.

**[PÊCHER. — TO FISH.]**

I fish, with a hook, *nedanmé*, 3rd person, *anmé*; with that, *isnedanméhtsn*; I catch some, *nebiθa*, 3rd person, *petahé*.

How many [combien] have you caught? *késsuak kebiθanpesa*?

One fishes there, there is fishing, *anmangan*.

There is fishing in all the lakes, *messimikki peküasebémar anmangánsar*.

*Negsksksanmé*, 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, *netebanbékhámen*, 3rd person, *steb[...]*; it is weighed, (inanimate) *tebanbéhχansu*, (animate) *tebanbéhχan*.

**[PELLE. — SHOVEL.]**

A fire shovel, *mantse séigan*. [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, *nensdanákssi*; 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, *pisiguagassen*, or *pisiguagat*.

*Pikkan*, a cord of a kind of hemp; it is small, thin, *pistaget*, *pistaghesesen*, (animate) *pisségs*; thick, *mesahtagat*, subjunctive form, *gak*.

**[PÉTUN. — TOBACCO.]**

*sdáman*; I have some, *nsdamanm*, or *nsdamanmi*.

I give him tobacco to smoke, *neméksenaman*, or *nstzannan sdáman*, *panna netasasenéhan dà tasasenéhi*.

I do not smoke, *nenadasippha*.

I smoke, *nudamo*, 3rd person, *udamé*. See Calumet.

I have no more tobacco, *nemétsihppa ni sétsi éhkūihpan*.

One is given a craving to smoke, *nesankstâikadasihppa*.

I have a craving to smoke, *nekadasihppa*, (with the pipe, etc.) *nenasküissené*, or *-ksuuenan*, *nenesksuséné*.

I am accustomed to smoking, *nenihtanppa*.

I ask him for tobacco to smoke, *nenesksenáman*.

Give me [some] to smoke, *méksenami*.

Wild [Indian] tobacco rolled into a plug, *sansianbaghenan*.

One smokes, *sdamehedin ni édari sdamehedimek*.

Tobacco such as [comme] the Indians [use], *arenipanséié*.

I give him a smoke from my pipe, *nepintsenésan*.

I chop it [the tobacco], *neseguipesansé*; for [pour] him, *neseguipesansésan*.

Facsimile p. 137 · printed p. 506 · guide words PEU–PIL

I give him a smoke from my pipe, *nedakutsakaséhtamasan*.

Give me tobacco to [pour] fill my pipe once, *nekstasenéhi*, 1st person, *nenekstasenéhan*.

**[PEU. — LITTLE, FEW.] [MS 394, 395]**

*tagassiuksi*, *mésiassis*, *paghiessis*.

A little water, *tagasessen nebi*, or *sahkéssis*; there is little in the jug, *ketzebéuss*.

Little by little, drop by drop, *tarébéhré*, (inanimate) *netagasérdamen*, or *nemanésérdamen*.

I believe he has little tobacco left, for example, *netagaséreman*, or *nemanésérman*, that it will soon be finished.

There is little grain in my field, *manét nedakkikkaïn*.

**[PEUR. — FEAR. See below.]**

**[PEUT-ÊTRE. — PERHAPS.]**

*érue*, perhaps I shall not come (Lat. *forsan non veniam*), *éruétsi manda neba*.

**[PEUR. — FEAR.]**

I am afraid of him, *nenesahan*; I am at once afraid, for example of torments, etc., *nedasküitéha*, 3rd person, *sksitéhé*.

I frighten him in order to [pour] make him give up, for example, prayer, *nsnpánhsr an*.

I am afraid, *neséghesi*, 3rd person, *ség[...]*; *nekühtaäremán*, I fear him.

I frighten him, *nesékpanhsran*, 3rd person, *us[...]*, or *nemisppansdásan*, I frighten him on account of [cause] another.

I am afraid of the dead, ..... *nenesansi*, 3rd person, *ntsansu*.

*Namespanhsreks matsks*, the devil terrifies me.

I make him tremble with fear, *nenanegapanuran*.

**[PHYSIONOMIE. — COUNTENANCE.]**

He has a wicked countenance, he appears to be of an evil nature, *matsakamighesüinanhgusu*.

**[PIÈCE. — PIECE.]**

A piece of cloth, etc., of skin, *misshígan*, *nar*.

I put a piece on it, *nemisshama*, or *mann*, 3rd person, *misshamann*.

On my shoes, *nemisshaksenási*.

That is broken into pieces, *seguskesé pihta*, 1st person, *neseguskesemen*.

I put a bird there, for example, I cut it up, *nesekuskesan*.

It would break into a thousand pieces if one fired at it, *tâikabahtâi sésegsstéhan is péskameghé*.

**[PIED. — FOOT.]**

My foot, *nesit*, 3rd person, *ssit*.

It is cut off for me, *temesansué nesité*.

I have hurt it, *nekikitsesída*, 3rd person, *kik[...]*.

I have them bare, *nemémésaghesídé*.

I kick him, *nedakskekásan*.

**[PIERRE. — STONE.]**

*pnapesks*, *ksr*.

— for sharpening, sandstone, *kidadangan*.

— for a gun (flint), *pesksandiapesks*.

They split in the fire, *péskedar*, or *péskapeskedar pnapksr*.

The distance of a stone's throw, *sémakémek pnapesks*.

I throw one, etc., *nsémakáïn pnapesks*.

**[PILER. — TO POUND.]**

I pound in the mortar, *nedakiüssi*, 3rd person, *dak[...]*, or *minstéassi*; for [pour] him, *neteguahamasas*; something [quelque chose] — grain, meat, etc. — *nedahkhsâmen*, or *mann*, 3rd person, *sd[...]*.

That must be pounded, *tahguahansils*; it is pounded, *tahguahansu*.

The mortar, *taguahangan*; the pestle, *ksnasénéks*.

I pound between two stones, *nedaskiminé*, 3rd person, *skäiminé*.

The stone with which one strikes, *nimangan*; the one on which one pounds, *sitküéhsn*.

The bag in which the stone is kept, *pahígäin*.

*Peküühré*, it is pounded very fine; *ssanmi pekuité assus*, it is pounded too fine.

*Anptsiteausu*, it is still to be pounded.

*Neksntéassi*, I am slow at it, etc.

*Nekistéassi*, I have pounded.

*Kuéntéassitda*, see how much [combien] there is still to pound.

*Édaritaassimek tehksassrditsik*, where one pounds.

[Page 396 of the MS. is blank.]

I pound meat, in the mortar or on the stone, *nedahkuéuannké*. [MS 397]

Likewise (Lat. item), I pound meat between two stones, *nedahkhsamen*.

Facsimile p. 138 · printed p. 507 · guide words PIL–PLA

Pounded meat, *tagüahésäin*.

I pound during the night, *nenibatéassi*.

I pound all night until daybreak, *netsitséksnitéhassi tséhkshkéari*.

#### [PILLER. — TO PLUNDER.]

I plunder it, *nemegssgan*.

#### [PINCER. — TO PINCH.]

I pinch him, *nepesaghikasannan*, 3rd person, *pes[...]*, or *nepesikasannan*.

#### [PIQUER. — TO PRICK, STING.]

I prick him, *nedésibatahkan*, 3rd person, *des[...]*.

A prick, a sting, *anθsann*, or *anθsann*, 3rd person, *sdanθsann*, plural *nar*.

He is stung, *anθanssu*; badly, *sranθansu*, or *sranbansu*.

*Nuranbandsn*, I prick that, etc., or I score a hide, for example, etc.

I prick, I tattoo on the body, etc., *nedanθüé*.

I prick him, I tattoo on his body, etc., *nedanθan*.

I want to prick you, *kedanthsr kadási*.

I am pricked, *nedanθi*; he is not, *manda anθivi*.

#### [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, *nebenran arenanbé*, or *mus*, for example.

My track, *nedaskanpets*.

Fresh tracks, *skanpets*, *tuak*.

Old ones, *negannanpets*; *aranpts*, somewhat old tracks.

I am on the track, I follow (Lat. sequor), *nenusasanpetassi*, 3rd person, *us[...]*.

I track him, *nussasanperan*.

I have seen the ..... *arenanbe*, for example, or *miis*, etc.

#### [PISTOLET. — PISTOL.]

*aranmséueiè*.

#### [PITIÉ. — PITY.]

To have pity. See Compassion.

#### [PLACE. — PLACE, ROOM.] [MS 398, 399]

There is room, *iëüman*, *tásé*; there is none, *manda tanmantasési*.

Everything is full, *pépsannredin*, or *pépsannreduak*, or *pépsannapuak*.

That is put in place of the other, *ésuahtté*.

I make room for him, *nedassapittamasan*, or *nedassématasan*, or *nedaiématasan*.

I prepare the place, *nurihtsn*, or *nuranakann*; for him, *nuritan sdanakann*; before he comes, *nenikkannisritsn*.

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 iëüman sétsi sananghimek*.

We do not have enough room, *nenssapibena*.

I take his place despite him, *nemanekásan*.

I hold his place, I succeed him, *nenanbekasan*.

I teach in his place, I do what he used to do, *nenanbaméansúésan*.

One goes to inspect the place, for example, for [pour] the village, for the camp site, *antssredin*.

They go there to inspect it, *antssak*, or *antssredsak*, 1st person, *nenantsisidantsi*.

#### [PLAIE. — WOUND.]

The wound is closed, *nitskann nitsekann*; mine is closed, *nenitsekisi*, 3rd person, *nitsekísu*.

His body is entirely covered with wounds, so much has he been whipped, beaten roughly, *sisétéhemasannésa shaghé*, *sisétéhémasann shaghé*.

#### [PLAINE. — PLAIN.]

Where there are no trees, *babarsksdâi*; if it is such, etc., *babarsksahké*.

#### [PLAINDRE. — TO COMPLAIN, PITY.]

I complain, *nedaghiahanmi*; being sick, *nemamandé*, 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, *nuasigasandapin is*.

I seek to please — for example, a girl who [qui] adorns herself — *nebanresksai*.

I seek to please — of a man (Lat. de viro) who [qui] adorns himself, boasts, etc. — *nebanranbai*.

She seeks to please, she shows herself off in order to [pour] please, *snamiθrshann shaghé*, 1st person, *nenamiθrohann*.

Facsimile p. 139 · printed p. 508 · guide words PLA–PLI

I do him a favor, I please him, *nuriraséman*.

**[PLANCHE. — PLANK, BOARD.]**

A plank, board, *psfkasks*, *ksr*.

I walk on a plank, a tree-trunk, like a bridge, *nedereságûé*.

**[PLANTER. — TO PLANT.]**

I plant it in the ground, *nebadankádsn*, or *nesakkahadsn*, or *nuriganbasihadsn*.

*uuskuiganbao abasi*, this stake, this tree, is planted on a slope, it is not straight.

*Tsibatsiganbao*, it is planted straight; *pimeskuiganbao*, 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, *sanrádé*, plural *dak*; a tin dish, *skaronsküüé sanrádé*; a bark dish, *sranan*.

The round part, the hollow of the dish, *sanríghen* (animate), *sanrígs*.

The bark dish is not deep, not hollow; likewise a bag, *manét* (animate) *manéss*; it is deep, hollow, *peskant* (animate) *peskanus*.

It is full of some liquid, *pesannbé*; it is half full, *anptasbé*, or *néransbé*.

There is little of it, *ketzébéssu*.

A dish or trough (ouragan? — perhaps "auge," trough), square like a crate, *séskitss*.

A kind of pitcher for going to fetch water, *pekenantsu*, or *psuantsu*.

*Ni éksbéssa*, this flask, e.g., was full up to here, *éksbé*, etc.

I fill it, *nepesanahtsn*; *psanntsk*, 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, *nemasiman*; for someone, *nemasighésan*.

I make him cry, by an action, by beating him for instance, *neséssihan*, or *neséssen*, 3rd person *us*.; in words [verbally], *neséssiman*.

I stop making him cry, by frightening him, *nedéhkûpanssran*.

I weep without reason, *nepapissapansi*, 3rd person *pissapansu*; what is the matter with you, etc.? *kégsi*, *sétpanhisian*?

I weep because, e.g., my mother is going away, *nemansé*, 3rd person *mansé* (animate) *nemansan*.

I weep for you, *kemanure*, *kemanhsrebena*, *kemansi*.

I weep easily, *nemerísemi*.

I weep from climbing something rough, difficult to climb, *nesésandasé*.

I weep over my own wickedness, *nemasidámen nematsenauakessangan*.

I weep for nothing, *nepissapansi*; likewise, I pretend to weep, *nedamptapansi*.

I weep because they are going to put me to death, *nedaskûitêha*.

I do not weep at all at being put to death, *nesangritêha*.

#### [PLEUVOIR. — TO RAIN.]

It rains, it is raining, *ssgherann*; it has rained, *kisrann*; it stops (raining), etc., *êksrann*.

It has rained too much, *ssanmerann*; it rains a lot [much], *kesserann*.

It rains very hard, *kesserann*; how hard it rains! *arghiksran*.

It rains into the cabin, *matsebé*.

The rain puts out the fire, *nekasséhgsbé skstûi*.

It rains on me, *nebágaderanhnam*, 3rd person *bag*.

*ugheranné*, it is raining right now.

It is still raining, it is still raining, *anpeterann*.

#### [PLUIE. — RAIN.]

The rain stops me, *nekesanderannam*.

I come during the rain, *nepétsikegherannssué*, 3rd person *bét*.

I will come notwithstanding the rain, *minahgsbassgherannghé nepétsi kegherannussétsi*.

#### [PLIER. — TO FOLD, TO BEND.]

I fold something, e.g. linen, etc., *nuréghenemen antsréaséghen*.

— the arm, *nepikanghipedinési*.

That bends, *sdaganghit*, plural *sdaganghitsr*.

*utebéghenansu*, it is folded back into a hem; *nedatebéghenemen*, I do it, etc. [?].

Facsimile p. 140 · printed p. 509 · guide words PLI–POI

#### [PLISSER. — TO PLEAT, CREASE.]

I pleat, e.g., linen, shoes, etc., *nebihkshamen*.

#### [PLOMB. — LEAD.]

LEAD, *skaronnescu*, *ksr*.

*Mesapesks skaronsksr ni kûének*, an ingot of lead of this length.

#### [PLONGER. — TO DIVE, TO PLUNGE.] [MS 402, 403]

I put it, soak it, in the water, *nedagûidedsn nebi*, 3rd person *sd*.

I plunge it, e.g., in the water (animate), *negamēgsnan*.

They plunge me in the water, *netsapeneghé*.

I plunge it, *netsahpenan*, 3rd person *utsahpenanr*, inanimate *netsahpenemen*.

I plunge myself in the water, *netsapi*, 3rd person *tsasaps*, imperative: *tsasapi*.

I dip my finger in the holy water, for instance, *netsahspinské*; dip it! *tsahsapniské*.

I plunge it, throw it into the water, *nedagûitsíman nebi*, etc.

I plunge into the water, I sink down into it, *nedagûitsin*.

#### [PLUS. — MORE.]

There is more of it than is needed, *baëmihré*, *sémihré*; there is not enough of it, *nsdahré*, plural *nsdahrar*.

**[PLUMER. — TO PLUCK (a bird).]**

I pluck a bird, *nebeskûipséhharan*, or *nebeskûiharan*.

**[PLUME. — FEATHER, QUILL.]**

The feather one writes with (a quill), *ahasixighést urgûanigns*.

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, *amannté*, or *sésíni*.

**[POCHE. — POCKET, POUCH.]**

My pocket, tobacco pouch, etc., *nepitsipuandi*, 3rd person *ap*.

**[POÊLE. — FRYING PAN.]**

A frying pan, *apankûésigan*, or *sararanpsekûahadígan*.

**[POIL. — HAIR, FUR.]**

The hair/fur of an animal, *piësse*, 3rd person *apiéssumar*; its coat is fine, thick, long, *urásé*; it is not so, *matsásé*.

I remove it from the moose(-hide) by cutting it off, *nepeskûasésíghé*; one removes it, if [needed], it must be done, *peskûasésansu*.

*Netsihxan*, I remove, etc., a deerskin.

I remove it from the deer, *netsikûauéíghé*.

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, *ptekûûretsi*.

**[POIGNÉE. — HANDFUL.]**

I take a handful of it, or a double handful, *nenaghenemen*.

He gave me a handful of it, etc., *negsdabsrtsannar nekutsiretsannar nemireghé*, 2nd person *nenissabsrtsannar*, 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) *nederakusan*.

I make [notches] on a tree in order to strip off the bark, *netemikebéhíghé*.

**[POINTU. — POINTED, SHARP.]**

That is very sharp, *srisukûaansu*, inanimate *sriuskûaighen*.

**POIS. — PEAS (to eat).**

PEAS to eat, *asennutsíminar*. [MS 404, 405]

## POISON. — [EMPOISONNER. — TO POISON.]

POISON, *matsinebízsn*; or rather (Lat.), *métsinaangani-nebízsn*.

I have poisoned myself without knowing it, *nemespi*; knowingly, willingly, *nemespsresi*; *nemespsreghé*, one [does so].

I poison him, without knowing that I am giving him poison — it is by accident, *nemespsran*, or *nemespsderan*. See TO POISON.

A river [poisoned], *nebízsnhamen sips*, or *nematsinebízsnhamen sips*.

I poison him by mixing something into his drink or food, *nenespamsderan*.

## POISSON. — FISH.

FISH, *namés*, *sak*.

*Mesairshannésa*, a great deal of it has been caught, whether by line, etc.; 1st person, *nemesairsha*.

Facsimile p. 141 · printed p. 510 · guide words POI–POR

*Nespisitsir* is the generic name for certain fish.

The trident, or a long rod of iron with [a point] in the middle, etc., *kankskasihigan*.

*Anrasi mesaibégsak*, there are indeed a great many fish where I used to fish, but, etc.

Does one catch any? *peθahannasa*?

No, *m̄da* [manda] *peθanhansiak*, or *m̄da* [manda] *peθanhgsiak*.

I catch it/them with a fishing line, *nebiθa*, or *ann*, 3rd person *biθé*.

I catch it/them by torchlight, *nsassa*; I spear it, *nedestéhan*.

Smoked fish, *agsann*, or *namessagsann*.

Fish scale, *sarahaghé*, plural *gak*.

Fish fin, *stanganes*, *sar*. See TO FISH.

I catch them in order to dry them, or I have them dried, etc., *nedanmirke*; I go [to do this], etc., *nenandanmirké*.

A weir for damming the river in order to catch them, *nēssangan*, or *tasangan*.

A kind of basket made hood-shaped for catching them, *annékets*.

The fish (by kind):—

*Kabassé*, plural *sak*, sturgeon; *manramégus*, plural *sak*, like sturgeon, but small.

*Meskûamegs*, plural *gsak*, salmon; *skstam*, plural *msk*, trout; *kanmégs*, plural *gsak*, large and small [kinds].

*Nahams*, plural *msak*, eel; *ssiganes*, plural *sak*, very small [eels].

*Nibanms*, plural *msak*, almost like eels, without bones, *sangman*, plural *ank*.

*Anmsu*, plural *ssak*, [.....]; *mesai*, plural *mesak*, fairly large.

*Sansesu*, plural *ssak*, catfish; *mesamégs*, plural *gsak*, very small.

*Kikanmksé*, plural *ksak*, a foot long and nearly round; *apunanmess*, plural *ssak*, small sea [fish].

*Sikéssu*, plural *ssak*, fairly small; *nanmégséssu*, plural *ssak*, small.

*Magahaghé*, plural *gak*, bass; *ketamégs*, plural *gsak*, large.

*Pskangané*, plural *ganak*, small; *sangûategsé*, plural *gsak*, small.

*Maïms*, plural *msak*, a bit large.

*Ksnssé*, plural *sak*, pike.

*Namégs*, plural *gsak*, [.....].



*Nskamégs*, plural *gsak*, codfish.

*Peksé*, plural *peksahak*, oysters.

*Skanderes*, plural *skanderessanr*, the fleshy part [head] of oysters and other creatures that live in shells.

*Nanbémeégs*, the male; *skûémégs*, the female.

*Sseganna'*, plural *nak*; fish roe — it has roe, *usseганnsio*.

The fish have spawned, have nested, they have gone off, there are none left, *métanmsak*.

#### [POITRINE. — CHEST, BREAST.]

My chest, *nedsreké*, 3rd person *sd*.

#### POMME. — APPLE.

APPLE, *tsighéné*, plural *nak*.

*Peksûatenansu*, one peels off its skin.

*Tanni éragûakéhhémant*, or *rit*? Where is she looking for some?

*Sdékka nederagûakéhhéma*, I am looking for some on that side.

I am going to look for some, *nséhtháma*.

Potatoes, *penak*.

I cook them, I make a kettle[-full] of them, *nenesiapéné*, *nebagassemanak* *penak*.

#### PORC-ÉPI. — PORCUPINE.

PORCUPINE, *mandasessu*, plural *ssak*; its quills, *kansiak*.

#### PORCEAU. — PIGLET.

PIGLET, *piks*, plural *sak*.

#### [PORCELAINE. — WAMPUM.]

A black wampum bead, *seганbi*, plural *-biak*. [MS 406, 407]

A white bead, *sanbanbi*, plural *-biak*; glass trade-beads, *mansanbiar*.

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, *metéssiréanhtbéssar*, or *stebesisar*; thirty of them are worth one beaver [pelt].

*Amarsursak*, like crescent moons; thirty are worth one beaver.

*Sanbígan*, 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, *paganran*, plural *rank*, one beaver.

[From the English word "pigs." — Editor.]

Facsimile p. 142 · printed p. 511 · guide words POR–POR

A round [bead] for women, *paghigan*, plural *nak*; six small ones [are worth] one beaver, three large ones one beaver. [three large, one beaver]

A wampum collar where there is more black than white, *sksanss*; where there is more white, *sanbighen sksanss* — it is less prized.

I make a wampum collar, *nedasksanuské*.

A wampum braid, for tying the hair, *assuksébianbi*, plural *ak*.

I tie them [my hair] with that, *nedassukkûébisi*, or *nedassukkûébianbiresi*.

A wampum pendant [tail], extremely wide, *pahtann*; an ordinary one, *taberangan*, plural *nar*.  
I put it on, *nedapaberangan*.

**PORTAGE. — CARRYING-PLACE.**

PORTAGE, *snígan*; the near end of it, *sahsdagûanni ghemek*; at the [far] end, etc., *sédagûanníganek*.

The far end, *asassenígané*; at the [far] end, etc., *asasseníganek*.

Are you coming from the far end of the portage? *sanasa keda asassenígané?*

One begins the portage, etc., at *édari nighémek*.

Where one finishes it, *édari kisnighémek*.

*Agûannighéda* is, let us make the portage here, let us begin — this is the near end, here, etc.

*Métanbéniganik*, or *asassenígané*, 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 agûiden*; 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 *nemantsésaré*, or *nsási*.

I carry only a little with me when traveling, *nenanangussé*, or *nenanangihra*.

I carry nothing at all, *nemanmtsihra*.

I go to fetch [something], carrying it by a strap on my neck, *nenantnighéhhadsn*.

I carry it on my neck [by tumpline], *nsnighéhhadsn* (animate) *nsnighéharan*.

I carry two [loads], *nenisanbé*.

*Nepegûannemen* (animate) *nepegsannan ksé*, e.g., I can lift it, I can carry it, it is not beyond my strength.

*Pegûannansu*, it can be carried.

*Nedanrasnemen* (animate) *rasnri* [?], or: I cannot carry it, etc.

*Anrasnansu*, one cannot [carry it], etc. [See below, p. 409.]

**PORTE. — DOOR.**

DOOR (Lat. "janua"), *krangan*; I knock on it, *nedapagusaghitéhémén*.

I break it down, *nebskutétéhémén*, 3rd person *abs*.

I open it, *nepanntéhémén*, or *nepantsakámen*; for him, *nepantsakamasan nekepetéhémén*. See TO OPEN.

Open the door for me, *pépsdémási*; close it, etc., *nekepesakámen kepeşágahis kepete*.

I close it, *nekepeşakamen*; for me, *kepeşagahamasi*.

I fit it so that it joins tight everywhere, *nettenettaihadsn*, or *nettenetenamen*.

*Kessatann*, 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, *étsahkansu*. [MS 408, 409]

It is shut, but in such a way that one could open it, etc., *kepeşagahansu*.

It is open, *panntéhansu*.

It is entirely open, *tansdétte*.

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, *nekiussadsn*.

I carry [it] with me, *nenespussann*.

Carry it! *arussads*.

I carry it, I convey it, *nederéssaran*, 3rd person *sd.*

I carry clothes, etc., *nenespin*, 3rd person *sn*, *nenespussann*, 3rd person *sn*; negative: *m̃da* [manda] *nenespussésn*.

Facsimile p. 143 · printed p. 512 · guide words POS–POU

I cannot carry it, it is too heavy, *nedanrasnemen*.

I carry it from one place to another, etc., *nekrbussadsn*.

I bring him food to eat, *nederussadasan mitssangan*.

I carry it (animate) on my shoulders, *nenahsman*, 3rd person *snahsmanr*.

I carry it, I transport it elsewhere, *nederagûatsn*; it is transported, *arakstanss*.

I carry the book, for instance, *nekurbussadsn*, *nedéksamarsi*.

I am feeling better (said of a sick person) (Lat.), *nebapakamarsi*, 3rd person *bepak*.

— well, *nedéhkûamarsi*. See SICK.

I am well, I have no ailment or discomfort, *nuripemanssi*.

When someone carries, for instance, in the fold of his robe, goods that have been given to him, etc., one says of him ironically, *utsihtâi*; 1st person *nutsesi*, or *métkazédé sdassé*.

*Nenénasapihtasan*, I carry him even though I am smaller, etc.; *tannesits éhto sa sri sdanbarapihtasanr*, or past tense *-tasannésa*? — 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, *nenihirandamen*, or *nenihirantsitebérdamen*.

For him, *nenihiranhdamen*.

You alone possess it, *kenihihranti*.

*Nihirantsi satzannemanne*, if I had something.

The demon possesses him, *matsiniséksur udapitangur*.

**POUDRE. — POWDER.**

POWDER, *pesai*, *ménanmkipsdé*.

**[POUDRIER. — POWDER FLASK.]**

The powder flask leaks, *ménnamkipsdek*; it does not [leak], etc., *éssema métanmkipsdési*; it does [leak], *kisi métanmkipsdé*.

**POU. — LOUSE.**

LOUSE (Lat. "pediculus"), *kem*, plural *kemak*; I have some, *nedahkem*.

I crush it, *neseguskenan*.

I delouse him, I search [his hair] for them, *nekuiramasan*.

**[POULS. — PULSE.]**

PULSE (Lat. "pulsus"), *ahadartahktéhssik*.

I feel it, touch it, *nekudanbéhghenan*, 3rd person *agud*.

The pulse beats, *taranbéktéssin*.

You are certainly ill, for your pulse is going very fast, *kussagamaresi éhto taihkai kesanbéktéssin kepedin*, or *pessangüanbéktéssinsk*.

Your pulse is good now, you are feeling better, *kuramarsi éhto nikkuanbi; ménanbéktéhssin ahadaranbéktéhssik*. [MS 410, 411]

#### [PROMENER. — TO WALK ABOUT, STROLL.]

I take a walk, I go and come back, *nedéhésuusé*, likewise (Lat.) *éhissisi nederssusé*. [See below, p. 417.]

#### [POURRIR. — TO ROT.]

That is rotten, *métarihkann*.

#### [POURSUIVRE. — TO PURSUE, CHASE.]

I pursue him, *nenssuphnáran*, 3rd person *snss*., inanimate *nenssuspenadsn*; by water, *nensséhan*, 3rd person *snus*.

#### [POURVOIR. — TO PROVIDE FOR.]

I provide him with everything, *nederimihraan éri nadasihst*; you [provide] him, etc., *ked*., etc., *éri nad*; he [provides] him, 3rd person *sder*., *-éri nadasihigûrit*.

#### [POUSSER. — TO PUSH.]

He pushes it with his foot, *agûakskámen*; 1st person, *negûakskámen* (animate) *negûakskasan*.

I push that with my foot, *nekûaksanmakkamen*, the same as the preceding (Lat.).

I, being lying down, for instance, and wanting to stretch out, push it with my feet, *nekûaksanmakkasan*.

I push a piece of wood, etc., that is where I want to lie down, and afterward I put myself where it was, *nemannkamen* (animate) *nemannkasan*.

I push it, with the hand (Lat. "manu"), *nekûaksnemen*, 3rd person *ak*.

Him, with the hand, *nekûaküiharan*, 3rd person *ak*.

Him, with the hand, a little, *nekûagsnan*; forcefully, *negsnküiharan*.

I push him with my hand to wake him, *netskiharan*, or *nebégüiharan*.

I push that, *negûakskámen*, 3rd person *agûakskámen* — the tide, for instance, pushes the fresh water [back].

I push it, *negûakskasan*.

#### POUVOIR. — TO BE ABLE.

Can you do that? *kenihtatsnnasa?*

Facsimile p. 144 · printed p. 513 · guide words PRA–PRE

I cannot do it, *m̄da* [manda] *nenihtatssn*, or *nedanrasihtsn*.

I cannot restrain myself, *m̄da* [manda] *nekeskitssn*; do it if you can, *keskihts*.

*Neskeskitssn pegûa éto nekeskimesi*, I am able, etc.

I cannot enter, *nedatséripitighé*.

I cannot enter because everything is full, *nedatsérkassi*.

I can do nothing to him, *nedatsérihan*.

I cannot do [it], etc., *nedarsérihtsn*.

**PRAIRIE. — OPEN COUNTRY.**

PRAIRIE, open country, *babarssksdai*.

**[PRÊCHER. — TO PREACH.] [MS 412, 413]**

I preach, *nekikinshmasi*; to the men, *nekikinshmasank*, etc.; substantive: *kekinshmasia*.

He speaks for me, he says that for me when preaching, *nemaaghestasan*.

**PRÈS. — NEAR.**

NEAR (Lat. "prope"), *pésst*, or *pesutsisi*; *minagûba péssuké*, though I am near.

*Pésutsisi érmusséhédidé*, or *ékûanbusséhédidé*, being still near, for instance, the village; *nederemussé*, or *nekûanbussé*, etc.

**[PRÉCIPITER. — TO HURL DOWN.]**

I fall into it headlong, *netébagunéhrra*, or *netéptéssin aguneki*.

I throw myself into it, *netébagunéssann is*, or *netébagunakanhresi*.

I am up above and I hurl him down below, *nedatbahkanran*.

I catch/take him, I being below and he above, or I in the river and he on the bank, *nesikûakanran*.

I throw it in there, *netébagunéssarane sa*.

I throw you in there, *ketébagunéssarer*.

I pull him out of it, *negabannan*.

**[PRÉFÉRER. — TO PREFER.]**

I prefer him, *nekésaghérman*; that, *nekésaghérdâmen*, *nenganmêrdamen*.

That he might have or eat that in preference — it is fine with me, etc., *nenessasaghérman*.

**PREMIER. — FIRST.**

FIRST, firstly, *tâmi*, *ntâmi*.

I am the first, or mine is first, *nia ntâmi*.

I walk first, by land, *nenikkannssé*, 3rd person *nik*.; by water, *nenihkkannihra*.

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

**[PRENDRE. — TO TAKE.]**

I take what is given to me, I receive it, *nenitsnemen* (animate) *nenitsnan*.

I take it without being given it, *nsihksnemen*; take that! *sihksn*; *nedassanenemen*, that is, I take it up entirely, *nesangrenemen*.

That is how I take what you tell me, or, I hear you from that side, *kederagsutsren*.

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, *nemegsghenan*.

I take/sample it by tasting, *nenitstamen*.

I take, for instance, the communion cloth, *nederéptsn antsréanséghen*.

I take it, I pull it, *nederiphan*.

I take with my fingers something that is attached, etc., *nepeksadenemen* (inanimate) *nepeksadenan*.

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, *nedassidéman*.

I take, I carry off something, whether to steal it or to keep it, or, *nstenemen*.

One has taken [it], *stemansu*, etc.

I take, for instance, the host with my mouth, *nenihtsban*; with the hand (Lat. "manu"), *nenitshpan*.

I take some of that, *nstenemen* (animate) *nstenan*, *stenanss*.

He wants to take nothing from me, *nsiksihsks*.

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, *nenimiphan*, inanimate *nenimiptsn*.

I take it by force or against his will, whether with the hand or otherwise, *nutsipetasan*, *negesghenan*, or *nanm*.

Let those who have taken something not bring it, *séteneghesaanik*, *peθsdsis is*.

*Stenahrak sdamank*, tobacco has been taken; that, *stenahré*, *stenanss*, etc.

Facsimile p. 145 · printed p. 514 · guide words PRE–PRO

**[continued] [MS 414, 415]**

We take it, tear it apart, each devour a part of a deer, for instance, as when the martyrs were devoured by beasts, etc., *netzatzébipetansadibena*, or *netzatzébipanna*.

I take him by the hand to greet him, *nederihádasan*.

I take, with difficulty, something that is up high, *nesisiksanbatsi*.

**[PRÉSENT. — GIFT, OFFERING.]**

Offerings, with respect to God (Lat.), *pakitenígan*.

I make an offering, *nepakitenighé*; to God, *nepakitenamasan*.

**[PRESSER. — TO PRESS, URGE.]**

I press him, with the hand (Lat. "manu"); he is in my hand, *nesapanretsann*; the same is expressed by, *asanmisi neretsiktâi*.

I press him, I tell him to do that, *netsitsiganman*.

I press him to do that, *nensdanrokkannan*; the same is expressed by, *nsdanisi nedarokkannan*.

I press it, with the hand, *nesekekenemen* (animate) *nesekekenan*.

*Nesapannemen*, 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, *neséhkanmkenemen skamsnar*, for instance.

With the foot, *neseguskikámen*, 3rd person *us*.

**[PRÊT. — READY.]**

I am ready, for instance, to leave, *ni nemantsin*.

**[PRÊTER. — TO LEND.]**

I lend, for instance, a beaver [pelt], *nematmihsé*, *matahrré*, or *rak*; one lends to me, *nematmihsghé*.

I lend to him, *nenemekasihan*, 3rd person *snemek*., or *nematemiha*n, 3rd person *amat*.

I lend to you, *kenemekasihsr*, etc.; imperative: *nemakasihi*, or *nemekasi*.

**[PRÉTENTION. — CLAIM, EXPECTATION.]**

My claim, my wish, *nedatssandamsdi*.

**[PRIER. — TO PRAY. PRIÈRE. — PRAYER.]**

I pray, *nepanbahtam*; [I pray to] God, *nepanbahtamasan ketsinisésks*.

— for him, *nepanbahtamasésan*, 3rd person *ap*.

One prays, *panbahtansu*.

I leave off praying, quit the prayer, etc., *nepuniadsn panbahtamsangan*.

I pray with just the tips of my lips [half-heartedly], *nuukitsipanbahtam*.

Finish your prayer! *téguagui-panbahta*.

Prayer, *panbahtamsangan*; he ruins it [says it badly], *matsitsn panbahtam*.

I am going to pray, *nenantsipanbahtam*.

I am accustomed to reciting this prayer, *nederipanbahtamen*.

I pray to So-and-so for that, *nesésinsaman is utsi*, or *sa nesisinsanssésan*.

**[PRINTEMPS. — SPRING.]**

The spring one is [now] in, *siguân*; it is spring, *siguansio*; last spring, *siguané*; next spring, *siguaghé*; we are in spring, *nesiguanesinbena*.

**[PRISON. — PRISON.]**

I put him in prison, *nekepesakhan*.

I take him out of it, I make him come out, *nedanpekuagahan*.

**[PROCHE. — NEAR, CLOSE BY.]**

It is near, *péssut*; I find it near, *nepéssudérdámen*; far, *nenansérdámen*. [MS 416, 417]

He is near, he lives near, *péssdaps*, or *pésutsisi aps*.

His cabin, for instance, is near another one — one wall serves for both, *annkasté*.

The village is close by, *pésutsisi tâi udéné*.

*Anmeuskkantsi*, do not think me as close to him [as I really am], *nenannansérmegsn éhto anmeuukkantti*.

*Nenannansérdámen*, I thought I was still far from this place, and here I am close.

**[PROCURER. — TO PROCURE, OBTAIN.]**

I procure that for myself, *nepeguatansi nstanbési*.

I procure, whether provisions or clothing — I go hunting, for instance, for that, *nekadsnadsn*.

**[PROFITER. — TO PROFIT, BENEFIT.]**

I profit from that, *nederanbédámen*, or *nstanbéhdámen*, or *nemanaséké*.

I have stopped benefiting from the medicine that you gave me — it did me good, but the illness keeps coming back, *kadossemihianneban nebizsn nedéhkuanbédámen*.

Facsimile p. 146 · printed p. 515 · guide words PRO—QUE

*Kemanmaskimi*, if you heal, I profit.

*Kemanmaskimibena*, we profit, if you heal.

*Nemanmaskimegsna*, we profit, if, etc.

*Nemannaskimesi 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., *nedéhésuusé*. [See above, p. 411.]

**[PROMETTRE. — TO PROMISE.]**

I promise, I tell him beforehand, *nekéttésé*.

I promise him, I tell him beforehand, *nekéhtéman*, or *maassa nedihranéermask*.

I promise him — that is, I say "yes!" I consent to him, *neneskshmsan*, *neneskshmassi*.

**[PRONONCER. — TO PRONOUNCE.]**

I pronounce that, for instance the name of Jesus, *nesedohomen*.

Him, *nesedohan*; my name is pronounced, *nesedohsghé*.

I cannot say that — that is, I say it without effect, no one acting [accordingly], etc., *nedanrasi-idamen*.

I cannot tell him — that is, I tell him without effect, without his doing what I [tell him], etc.,  
*nedanrasihran*.

I cannot speak to him, that is, etc., *nedanrasighersran*.

**[PROPRE. — CLEAN. MALPROPRE. — DIRTY.]**

I am dirty from what I do, *nemanmanguitsn*, or *nenananbasinaské*, entirely so.

I am clean, *nebétarokké*, or *nebékisritsn*.

**[PROTÉGER. — TO PROTECT.]**

I protect him, *ndangskkasésihan*.

**[PRUNE. — PLUM. See below.]**

**[PUISER. — TO DRAW (water).]**

I draw water, from a spring or a river (Lat.), *nedahsihibé*.

I draw from the kettle, dish, broth, etc. — water that is in the cabin, *nedahsihemen*.

*Nedahxighé*, I draw water, using something [a vessel].

*Kégsi kedahxighé*, with what will you draw water?

*Ni kedahxighéhtsn*, you will draw with that, etc. [See below.]

**PRUNE. — PLUM.**

PLUM, *kansakuimin*, plural *minak*; plum trees, *kansakuiminssi*.

**PUCE. — FLEA.**

FLEA, *babiku*, plural *kuak*; it bites me, *nesagameku*.

**[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 nésakazésitsik*. [MS 319]

He burns there for as long as he shall have been judged [to deserve], *kûuénihrisa*, *niksninasatkazézin*.

**[PURIFIER. — TO PURIFY.]**

The kettle, for instance, purified by fire, *kesesahraghesan*, or *kesesaraghesu*, or *kesesankuépsran*.

**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*; *tétebésaghets nététebessaghéssemen*, *nététebéssemen*, 3rd person *st*.

The cabin, for instance, is square, *tétebikeské*, substantive *-skéghé*.

**QUATRE, etc. — See NUMBERS.**

**QUELQUEFOIS. — SOMETIMES.**

SOMETIMES, *nannekutsisi*, *anksanbékki*.

**[QUE. — WHAT.]**

What will become of you, [if] you refuse everything? *tannetsenasa ésian?* *messisi kégsi kesikandaman?*

Facsimile p. 147 · printed p. 516 · guide words QUI–QUE

What do you mean? What do you ask? *kégsi kesi?*

What does that mean? What will [it] become? *tanni ésímek*, *kégsi asin?*

**[QUI. — WHO.]**

Who is there, what is it? *kégsi ásu?*

Which man is it that has died? *asennanga mátsinéda?*

What is that? *kégssni*, *kégsini*, *nekégus?*

**QUELQU'UN. — SOMEONE.**

SOMEONE, *asenni*.

**[QUERELLE. — QUARREL.]**

I quarrel with him, *nekikkanman*; they quarrel with each other, *kikandsak*.

I answer him without quarreling with him, *neneskéman*.

I reconcile those who are quarreling, *netsighiharank*.

We are always quarreling, we are always in trouble, *nemanmatsaraberanhbena*; you are so too, etc.,  
*kemanmatsarabéharegsan*; they are so, *matsarabéhtrak*.

**[QUÉRIR. — TO GO FETCH.]** [MS 424, 425]

I go to fetch something by water, *nenanθsdsn*, *asenni nanθsdangs*, (animate) *nenanθsran*.

I go to fetch something by land, *nemaneskámen*, 3rd person *am.*, *nenantsihptsn*, (animate) *nenantsiphan*.

I go to fetch it, *nemaneskasan*.

Let them go fetch — that is, let them come with their load, *nasaréhédis*.

I go to fetch something that I have left, and to bring it on my back, *nenantssaré*; for him, *nenantssarésan*.

I go to fetch on my back something, *nenantsshadámen*, (animate) *nenantsshaman*.

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, *nenandadohkué*.

— the deer that has been killed, *nekstkué*.

— the moose, *nenegussémus*.

I go to fetch [it] on my neck [by tumpline], *nenantnighé*; *nantrigaêguéba*, if you would like, etc.

*Nantnikhedin*, *nantnikhedimeghé*, one goes to fetch [it] on the neck.

*Nedanbenighé*, or *nepétnighé*, *pétnighéptansits*, I have just come from fetching [it] on my neck.

*Nemantsénighé*, I go off with my load on my neck.

*Nedakigunighé*, I carry something heavy on my neck.

*Mssak tekigunighékéku* (animate) *nsnigáharan*, do not carry too heavy [a load], etc.

*Iésak kandak unigarakadits pézeküar küar kuénisiritsir*, 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., *nenandsadamen nsiassé*.

*Nenandenassi*, 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, *nekuaguanmansanman*.

I leave it, I set it down, I do not trouble myself over it, *nepuníhadsn* (animate) *nepuníharan*.

I leave him, *nenegáran*.

I leave him, abandon him, *nenegatsíharan*.

#### [QUEUE. — TAIL.]

Beaver tail, *ssēguné*.

I take it by the tail, *nederenan ssēgunek*.

A wampum "tail" [pendant], or a very large one, *pahtann*; an ordinary one, *paherangan*.

The tail, for instance, of a red-dyed deerskin, etc., *ssēar*, 1st person *nssémar*; it is said (Lat.) of ornaments, etc., likewise *tsihtokkuébiar*.

Facsimile p. 148 · printed p. 517 · guide words RAC–RAM

R.

#### [RACLER. — TO SCRAPE.] [MS 426, 427]

I scrape it, *nederékhámen*, 3rd person *sd.*, (animate) *nederékhan*.

#### [RACINE. — ROOT.]

Roots, in general (Lat.), *satzapkak*; it has a root, *satzapekissio*.

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, *nurittsn*, 3rd person *ur*.

**[RACONTER. — TO RELATE, TO TELL.]**

I tell [a story], *nedantsemi*, *nederantsemi*, 3rd person *ant*.

I tell that, *nedandokkandamen*.

I tell him, *nedandokkésan*, 3rd person *sd.*, or *nesésittran*.

In what he says, tells, he never departs from the truth, *sésantsemsinns*.

One tells that — that is, it is worth telling, *anandokkanregûat*.

I tell him, I inform him, that someone is sick, *nedamanman*; absolute form, *nedamanuê*, 3rd person *ud*.

While another is telling [a story], I take the floor, I interject, etc., *nsntéman*, 3rd person *sntémanr*.

I tell him in passing, etc., *nenasadokkésan*.

While another is telling [a story], I take the floor, I tell my own, I interject, *nepemetsinantsemi*, or *pometsinisi nsdsansin*.

I tell of my good deeds, *nurenasakesurshssi*, or *nurandokkanresi*.

**[RADOTER. — TO RAMBLE, TALK NONSENSE.]**

I ramble, talk nonsense, *m̃da* [manda] *nsésandams*, 3rd person *sé*.

**[RAFRAÎCHIR. — TO REFRESH, COOL.]**

The herbs refresh me, for instance, *nedakhaghékangsnar meskikiar*, or *tekihrénhaghé*.

I refresh myself, whether by drinking cold water, by bathing, or by washing my face with water, *nedakagusimesi*.

**[RAILLER. — TO MOCK, JEST.]**

I speak to him, I solicit him in jest, *nedahantsiman*.

I mock, jest, *nedaandsé*; mockery, *andsésangan*.

I jest in coarse words, etc., *nematsi-andsé*.

I judge him to know how to do nothing (there is mockery in this term), *nedanniman*.

**RAISIN. — GRAPE.**

GRAPE, *ssaghirsmentesar*.

I go to gather some, I pick some, *nemasiné*, or *nutsihtsn*.

**[RAISON. — REASON.]**

All the more reason, *nega aiaga*.

**[RARE. — RARE, SCATTERED.]**

There is one here and another there, spaced apart; they are rare, scattered, *pépézeks sman*. [MS 428, 429]

**[RAMASSER. — TO GATHER, PICK UP.]**

I gather something, *nsisasatsn*; gather it! (imperative) *sisasatsn*, (animate) *nsisasátasan*.

To gather up, for instance, the leftovers, for instance of food, *maêadsks*, or *maiahadsks*.

He gathers for me, *nemaêadangs maêadanssar*; 1st person, *nemaêadsn*.

I gather them for him, *nemaêadasan*.

I gather them (animate) *nsisasnank*, inanimate *nsisasnemenar*.

**RAMEAU. — BOUGH, BRANCH.**

BOUGH, branch, of cedar or fir, *sedi*, plural *sediak*, *srnakánnan éianrit sdasesanr sdasekannan*.

**[RAMENER. — TO BRING BACK.]**

I bring someone back, etc., *nussésáran*, 3rd person *sass*.

Facsimile p. 149 · printed p. 518 · guide words RAM–REC

**[RAMPER. — TO CRAWL.]**

I crawl, I move on my belly, *nepemígssi*.

**RAPIDE. — RAPIDS, WATERFALL.**

RAPIDS, a waterfall, *pannteks*.

I jump over it, *nekaskihra*.

I drag the canoe there, *nederanssgads*.

**RAQUETTE. — SNOWSHOE.**

A woman's snowshoe, *sanmes*, plural *sanmsak*.

Snowshoe, *anghem*, plural *anghemak*; my [snowshoes], *nedanghemak*.

I make some, *nederihank*, *anghemak*.

— for him, *nederítasan anghema*.

— for me, *nederitansi anghema*.

*Atemann*, that from which they are made, rawhide thong, hide.

I make snowshoes, namely the webbing, *nederhanghemé*, 3rd person *arahanga*.

I used to make them formerly, *nedaharahangheméban*.

I make some for him, *nederhanghemésan*.

They are woven, *kishanssak*; 1st person, *nekishank*.

The webbing, *arahanghemangan*.

I have snowshoes, *nsdanghemi*.

The wood of the snowshoe [frame], *saaksûnghemak*.

I bend it, *nsankeskási*; I pierce it, *nebabékwanghemé*.

The two crossbars in the middle, *tekvskategsr*, or *kuskategsr*.

The rawhide thong in the middle for lacing it, *atemanar*.

Once it is laced — that is, the middle of the snowshoe, *ateman*.

I make the middle, *nedapiranhghemé*.

The weaving in front, *ussekategsés*.

The weaving at the back, *ussegsnes*.

*Nsdanghemi*, I have some, *nederhanghemé*. [MS 430, 431]

*Kishanssak*, 1st person *nekishank*, they are laced, made.

*Nenstméhra*, I walk without snowshoes.

Take your snowshoes, go on snowshoes! *angmahi*; 1st person, *nedangmaham*.

The rawhide thong for the front and the back, *skahanghemanssnar*.

I make the front and the back, *nesahkánghémé*.  
 The hole, that is, the opening, *sdsn*; I make it, *nederitsn sdsn*.  
 The thong that is there to hold [the snowshoe] to the foot, *nanbesidébi*.  
 I pass the thong through the holes in the wood, *nebesúmé*.  
 I pass it while doing the weaving, *nederhanhghémé*.  
 I redden it, *nemshksanbékhghé*.  
 I tie my snowshoes to my feet, *nursitémekasi*.  
 I go on snowshoes, *nebemanhghémé*, 3rd person *bem*.  
 I fall often on my snowshoes, *nenitanstéssin anghemaamanni*.  
 I take off my snowshoes, *neghékkédanghemé*.  
 Mine are broken, because the wood [broke], *nekeskanghemé*.  
 The thong of my snowshoe is broken, *nedaskasan nedanghem*.  
 I redo the thong-work, *nemissehanghemé*.

#### **RASSADE. — GLASS TRADE-BEADS.**

GLASS TRADE-BEADS, *mansanbiar*.

#### **[RASSASIER. — TO SATISFY (hunger).]**

I am full/satisfied, *nsémihppi*; with that (animate), *nesémippan*; *nerémihppank penak*, with potatoes.

#### **[RASER. — TO SHAVE.]**

I shave my beard, *netsighitséhsghé*, 3rd person *st*.  
 For him, *netsighitséhan*, 3rd person *st*.  
 I shave my hair, *nemssi*, 3rd person *musu*.

#### **[RAT. — RAT, MUSKRAT.]**

Muskrat, *muskûéssus*; its lodge, *sasesé*; kidneys of the muskrat, *muskûéssus-iriar*; of the beaver, *temahkûairiar*; kidney, *siriar*.  
 Rat, a big mouse, *mémeranaskanasehssu*.

#### **[REBROUSSER. — TO TURN BACK.]**

I turn back, I retrace my steps, *nssué*, 3rd person *sassué*, or *nssuéhra*. [MS 432, 433]  
 I think of turning back from the plan I had, *nepetekitéhanmesi*, or *nssuétéhanmesi*.

#### **RÉCIPROQUEMENT. — RECIPROCALLY.**

RECIPROCALLY, *nanbi*.

#### **[RECEVOIR. — TO RECEIVE.]**

I receive, *nenitsnemen* (animate) *nenitsnan*; from him, *nenitsnemasan*.  
 I receive it quickly, when it falls — [in the case of] something that falls [continued on next page]

Facsimile p. 150 · printed p. 519 · guide words REC–REG

from above, I put my hands to receive it, *nenitsptsn*.

#### **[RÉCHAUFFER. — TO WARM UP.]**

I warm up, for instance, a bird that has been cooked, etc., *nekesebéssan*, inanimate *nekesebéssemen*.

**[RÉCLAMER. — TO CLAIM, APPEAL FOR.]**

I appeal to him, I implore his help, *nesihsinsáman*; *nekakésanské*, I remain [there] in spite of [it], etc.

**[RÉCOMPENSER. — TO REWARD.]**

I reward him, that is, I profit by him, *nuranbéman*.

He profits by me, *nuranbémek*; you [profit] by me, *bémi*; I [profit] by him, *-mek*.

**[RECONNOÎTRE. — TO RECOGNIZE.]**

I recognize it, *nesésinamen*; (animate) *nesésinasan*.

He hears me with pleasure, etc., *nsiχedangu*; I hear him, etc., *nsiχedasan*; I hear him, *ksiχedur*; you hear me, *ksiχedasi*; *nsiχedamen*; that [affects] me, *asiχedamen*.

**[RECULER. — TO BACK UP, RETREAT.]**

I back up, *nedasanganbasiási*.

**[RECUONS. — BACKWARDS.]**

I walk backwards, *nedaséhtansé*.

**[REDRESSER. — TO STRAIGHTEN.]**

I straighten it, *nedénasanhkámen*, 3rd person *dén*.

**[REFAIRE. — TO REDO.]**

I redo it, *mina nederihtsn*.

**[REFROIDIR. — TO COOL.]**

*Tekihrants*, let it cool.

I cool my food by blowing on it, *nedahkipvtansándamen*.

— by stirring it, *nedahkbéhhémen*.

— by putting it in another dish so that it [cools], etc., *nedakháma*.

**[REFUSER. — TO REFUSE.]**

You refuse me what I ask of you, *kesikkûémen*; I refuse you, etc., *kesikkûémi*.

He refuses me what I ask of him, *nesihkkûéman*; I [refuse] him, *nesikkûémegs*.

I refuse, *nesikuémeghé*.

I refuse what is given to me, *nedahsáhamen*, or *nedahsahadsn*, (animate) *nedahsaharan*.

*Mssak sihkûémershka*, do not refuse me; plural (to several), *sihkûémershkéks*.

**[REGARDER. — TO LOOK AT.] [MS 434, 435]**

I look at it, *nederanbadámen*, (animate) *nederanbáman*.

I look at him out of the corner of my eye, *nesékhsr-gsanbáman*.

I look at it steadily — *nekikinamen*, (animate) *nekikinasan*.

I always watch where he goes, *nenss-sasanbáman*, that is, I follow him with my eyes.

I look at that with pity, in pity, *neketemanganbadámen*.

Him, *neketemanganbáman*.

Look this way! *nassanbi*.

I look in order to learn, etc., *nekikinasanbi*.

I am occupied watching him ..... [.....]

I look behind, turning my head, *nedanbaranbi*.

I look through the door left a little ajar, or through a hole, so that I am not seen, or only with difficulty, *nepssanbi*.

I look at him as a wretch [pitiable person], *nedessinasan*.

I look elsewhere, I turn away my gaze, *nederanbiási*.

I look behind me, from behind, *nedanbaranbi*.

I look at that everywhere to see if I might find something that was good, etc., and I found none, *nesésémínamen*, or *nedanrasikinamen*, or *neséséminasan*.

Why do you look at me for so long? *kégsi méssiaranbamian?*

I look at him, being angry with him, *nemuskanbáman*.

How many times does one look — for instance, at a river that winds, etc.? *késseta késannmek?* Answer: *neksdaanmek*, or *neksdaanms*, once, etc.; twice, *nisaanmek*, or *nissaanms*; three [times], *tsaananms*; four [times], *iésananms*, etc.

*Kégs sésanbamíar?* 1st person, *nederanbaman?* — "Why are you looking at me?" says the one who is looked at.

Facsimile p. 151 · printed p. 520 · guide words REG–REN

*Nensdaanbáman*, I barely see it, and perhaps I do not see it at all.

*Nensdamiaranbaman*, I am busy watching it.

#### [RÈGLE. — RULE.]

My rule, alone, I take as my rule, *netebeskssin*, 3. st., *netebesksdasan*, (inanimate) *netebesksdsn*, *ketebeskudur tanni érenasakesian*.

*Netebesksdasan*, 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) *nutsitéhan*; one also says, likewise, of an animate being (Lat. *de nobili*), *nsdérdámen arenanbei métsinéde*.

Do not grieve for your child, he is in heaven, *mssak sdérdamskkan kenitzan*, *spemkighé aps*.

I regret it, I would wish to see it when it has long been separated [from me], *nekûiréman*.

I miss my relative who is presently going away, e.g. going far off, *nemansan*, 3. am.

I regret it so much, going away, that it causes me grief, *nenshuskareks*; it grieves me, etc., *nenshushkaran*.

#### [REJAILLIR. — TO SPLASH UP, TO REBOUND.]

The water splashed up, *sisébéktéssen*.

#### [REJETTER. — TO REJECT, TO THROW BACK.]

I reject that, *nedasannemen*, *nedasanérdamen*, 3. sdas., (animate) *nedásannan*, 3. sda.

#### [RÉJOUIR. — TO REJOICE.]

I rejoice, *nsighérdam*; over that, *nsighérdamen*. See Joy.

#### [RELEVER. — TO LIFT UP AGAIN.]

I lift him up, *nedanmikiaphan*, (inanimate) *nedanmikiptsn*, reflexive *nedanmihkiphssi*.

#### [RELUIRE. — TO SHINE, TO GLISTEN.]

[MS 436, 437] - That shines, *taráhksré*, or *sahsasaksréhré*, or *sasahksré*.

**[REMERCIER. — TO THANK.]**

I thank him, I do him good [in return], *nedaramihan*, *kégsi mirsghé aramisu*.

I thank you, *kedaramihi*, or *urisni*.

I thank you for what you give me to eat, *urisni éssamian*.

**[REEMPLIR. — TO FILL.]**

I fill it, *nepesanáhtsn*, 3. apes., or *nepsanipunemen*, 3. epes., (animate) *nepsannebéharan*.

— with water, *nepessanbahadsn*, 3. pes., from *tsanbann*, from *kessanbs*.

— the kettle, *nepessananhkküé*, 3. pes.

I fill it, *nesésatzshtsn*, (animate) *nesésatzstansan*.

I fill it, (animate) *nepesánaran*.

*utsihahrsgrs 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., *nedéuskanbéhkámen nebi*.

I stir it, *nederipédsn*, 3. sd., (animate) *nederiphan*.

— the head, *nenannankkuépsi*, 3. nan.

I move, *nemamandésaghi*, *mémandésaghit*, *nemamantsimedam*, likewise *mamandésagsits*, it moves within the womb (Lat.).

Move yourself! — one says [this] to a person who does not want to work, *mamandésaghigakki*.

I move, e.g. my arm, *nemamandenemen*.

He cannot move, being sick (Lat. *de ægroto*), *manda kisi mandésaghi*; being paralyzed, *manda kisi mamantsisi*.

There, I begin to move myself, *ni aneghi kisi mandésoghia*.

**[RENCONTRER. — TO MEET, TO ENCOUNTER.]**

I meet him on the way, *nsnaskasan*, 3. sn.

I go to meet him out of honor, I greet him at once, *nedaptaramihkasan*, 3. sd.

I go to meet him out of honor, *nedaptsikasan*, 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, *nenantssarésan*.

I go to meet [him], *nedaptsikusi*; toward him, *nedaptsikauan*; imperative: *apitkas*, plural *apitksks*.

**[RENVERSER. — TO OVERTURN, TO SPILL.]**

I spill something, the water ...

Facsimile p. 152 · printed p. 521 · guide words REP–RES

[that] which was in something, without meaning to, *negussatéhkamen*, 3. ag.

I fall over, *neghiptéhssin*, 3. kip., (animate) *neghiptéhkasan*.

I am knocked over by the wind, *neghiiberan messgs*, 3. *ghiberan messgs*.

On one's back, fallen backward, *atsitasisi*.

I knock over in passing something that is standing, *neghiptéhkamen*, 3. aghip., (animate) *-kasan*.



**[REPENTIR. — TO REPENT.]**

[MS 438, 439] - I repent, *netannérsi*, or *nedannâitéhanmesi*.

It will be too late when you repent, *kesaghinésandamentsi*; only when it is over will you repent, *métsisitsi ketannersi*.

**[RÉPONDRE. — TO ANSWER.]**

I answer, *nedansitésiχighé*.

I answer, e.g. his letter, *nedansitésikhamasan*.

I do not answer for what will happen on the shore, e.g., *manda tégné is nepétsisranmésn sítemek*.

I answer, e.g. what is asked of me, etc., *nedansitésé*.

I reduce him, in an argument, to having no word left with which to answer me, *neséksâhámasan*.

**[REPOS, REPOSER. — REST, TO REST.]**

I rest, having worked, or without having worked (Lat. *sine labore*), *nedaréséssin*, 3. *aréséssin*.

Let us rest a little, *apída pera*; 1st [person plural]: *nedapin*.

Stay calm — one says [this] to someone who is getting angry, joking around, etc., *éhkûihaia*.

**[REPRENDRE. — TO REPROVE.]**

Correct me whenever, e.g., I do not speak correctly, *énasisitamasi*.

I correct him, etc., *neténasisitamasan*.

I scold him, I quarrel with him, *nekerahamasan*, or *nemusksiraséman*. [See below.]

**[REPRÉSENTER. — TO PICTURE, TO REPRESENT.]**

I picture him to myself by his way of acting, *nebibinasitéhanman*.

*Nebibinasitéhandamen apatssruésangan*, I picture to myself his deceitfulness.

**[REPROCHER. — TO REPROACH.]**

I reproach him for something, some vice, etc., *nedanniman*.

What I have eaten, e.g., disagrees with / troubles me, *nepshksérgangsn*, the grease, e.g., etc.; it makes me ill, *aramadansu*.

The grease, e.g., that I have eaten troubles me, etc., *nedanrskssi*.

**[REPRODUIRE. — TO REPRODUCE.]**

I should like to be reproduced, to be in two places, *amanté nisusia*, or *amanté nissenuik nhaghé*.

If I were reproduced, *nissenüighé nhaghé*.

**[RÉSERVER. — TO RESERVE.]**

I reserve that, *nenénasérdamen*.

— for him, *nenénavérdamasan*.

**[RÉSISTANCE. — RESISTANCE.]**

*Manda kekerahamangssnan shagé Jesus*, o executioners, Jesus offers you no resistance — why [do you treat him so], etc.

**[RESPECTER. — TO RESPECT.]**

I respect him, *nenannekuirérman*, I esteem him uniquely.

I respect prayer, *nepanbatam nexussitsn*.

**[RESPIRER. — TO BREATHE.]**

I breathe, *nenéssé*.

I have difficulty breathing, *nesasarandamihrra*, 3. *sas*.

I hold my breath, only [barely], for a long time I do not breathe, *nedahséttanranmi*; that is [the same], *nederaguinéssé aragûisi*.

**[RÉPONDRE. — TO ANSWER.]**

He cannot answer me, I have worn him out [reduced him to silence], *nuranméhan*.

**[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., *ésnighen*; *manda éninghenüi*, it does not [rejoin], etc.

**[RESSEMBLER. — TO RESEMBLE.]**

They resemble each other, *anérigüak*, or *sa éright*, [MS 440, 441] *ni nanbi sderighin*, or *sderinangssin*. *Érighideban sderighin*, he is as he was, etc.

I resemble [him], *ni nederighin*, 3. *sd.*, or *nederighi*.

He resembles the one I saw, *ni sderighin némihükeban*.

Facsimile p. 153 · printed p. 522 · guide words RES–REV

I resemble him, *nederasan*, 3. *sderasans*; I [resemble] you, *kedersren*, *kedersr*; you [resemble] me, *kederasi*; imperative plural: *aruks*.

I resemble [someone], *nederasaké*, 3. *araské*.

I resemble him; only, we resemble each other, *nedanérighinéna*, or *nedanérinangssinéna*, or *netanérinangssman*; that is [the same], *nederenangssin érinangssit*.

He no longer resembles [what he was], *piruinangusu sa*.

Let it be as it is, *arighetsga*.

There are too many similar words, *ssannir-tétebator ketoanganar*.

**[RESTER. — TO REMAIN.]**

Nothing remains, *manda kégui kutsihrésí*.

If something remains, *kutsiranghé*.

**[RESSUSCITER. — TO RISE AGAIN, TO BE RESURRECTED.]**

I rise again, *nedanpitsipéhhsé*; I raise him again, *nedanpitsipéhan*.

I resurrect myself, *nedanpitsipéhssi*.

He gives himself life again, *kíghé*.

**[RETENIR. — TO HOLD BACK, TO RESTRAIN.]**

I cannot hold myself back, etc., *manda nekeskitssn*; see that you are able to, *keskihts*.

Scarcely, e.g., have I held the host [in my mouth] — scarcely has it not fallen out of my mouth, *asakantsi nemaasaman hostisin*; only, *manda arakantsi penirésiar hostisinar*.

**[RETENTIR. — TO RESOUND.]**

That resounds, makes noise, *tarokkuéss*.

**[RETIRER. — TO WITHDRAW, TO PULL BACK.]**

I pull him out from between the hands of the one beating him, *nemegughenan*, or *nepskuatsiretsenan*.

I pull him up out of a low place, *nüikûiphan*.

Withdraw from here, *aiéma*, or *aséma*; withdraw, [you pl.], *aiémanks*.

I withdraw, *nedaiéma*, or *nedaséma*, 3. *aiéma*, 3. *aséma*.

I pull that out, e.g. from a hole, etc., *neghétsiptsn*.

I withdraw backward, *nesa nedasanganbasiasi*, 3. *asan*.

I withdraw from him, I distance him from me, *nedaiématasan*.

Withdraw from me, get away from me, *aiémátasi*.

He withdraws from me, *nedaiémahtangs*.

Withdraw from me (if he is standing), *aiémanganbasihtasi*.

I withdraw into a cabin because of the cold, the rain, etc., or elsewhere where it is not raining, *nenégui*.

#### [RETOURNER. — TO TURN BACK, TO RETURN.]

I turn over the ground, *kepisi nsm*.

The deer, e.g., turns back, *nahutsi peteghiganbaïiar*.

#### [RÉTRÉCIR. — TO SHRINK, TO SHRIVEL.]

The skin, e.g., shrinks by the fire or the sun, it puckers up, *utsihté*, (animate) *utsess*.

Cloth, [or] skin shrinks when wetted, etc., *utsátahghihré*; of deerskin, *utségghihré*; it stretches out, *siptaghihré*, (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, *nederihahran nederihara*, or *nederihadasa*, 3. *ariharanr*, *aríaré*.

I lift them [out], *nedaguânnâ*; I catch fish in them, *nebiθa*.

A basket-net, shaped like a hood, *annéketse*; I make one, *nedannéketsiké*.

I put it in the water, I set it, *nedagûihtrábé*, or *nekepera*.

#### [RÊVER. — TO DREAM.]

I dream, while sleeping, *nedereguassi*, 3. *aregussu*; *nedaregüassédi*, 3. *sder.*, or *argusuédi*.

Of something, *nsinanbadam*; of that, *dámen*, *-baman*, of him.

(The *sansanakets* say *nematksanm*, or *nuinampsi*, or *nedaregüam*.)

What I dreamed, . . . .

I do not usually dream, *manda nenihtansi-arekssi*.

I try to recall what I dreamed, *nekûirasitéhandamen érgüasianneban*.

I dream of the Iroquois, that he would kill us, *nüinanbamshsgsk méguâk*.

Facsimile p. 154 · printed p. 523 · guide words REV–RIV

#### [RÉVÉRENCE. — REVERENCE, TO BOW.]

I make a bow, *nederanghi*, 3. *arangs*.

Make it [the bow], *aranghi*.

I bow my head, or *nenasassiganbau*.

I make him do it [bow], *nederanghítasan*, 3. sder.

**[REPRENDRE. — TO REVIVE, TO COME BACK TO LIFE.]**

I regain my senses after having been [as good as] dead, *nedanbaranmihra*.

I do not listen, I pay no attention when someone speaks to me, *nedatséganussedam*, 3. atsé.,  
*nedatsérganussedamen*, (animate) *dasan*.

**[RÉUSSIR. — TO SUCCEED.]**

I succeed, I do well, *nurarskké*, 3. sr.

**[RICHE. — RICH.]**

I am rich, *nsirasighi*, *nemiratséssüé*, 3. *sir-mirat*.

**[RIDÉ. — WRINKLED.]**

I am wrinkled, *nedantkeuskádegua*, 3. ant.

**[RIEN. — NOTHING.]**

Nothing, *manda kégui*; there is nothing at all, *manda kégsi sésemisi*; that is worth nothing, *matsighen is*.

**[MS 145] [RIGOLE. — GUTTER, DITCH.]**

A ditch in the ground, *pesanbandé*, *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, *nepesskéhhémen sahkanisi uigüam*.

**[RIRE. — TO LAUGH.]**

I laugh, *nedanbedérmi*, 3. anb.; or, one laughs, *édarérmsredímek*.

I make [someone] laugh, *nedanbedérmshüé*.

I make him laugh, *nedanbedérmshan*.

I smile at him, *nedanbedérmshtasan*.

**[RISQUER. — TO RISK.]**

I take a risk with him, *nuipenéman*.

Let us risk it together, *kuipenédíban*; we risk it together, *kuipenédíbena*, 3. *uipenéduak*.

I take a risk with my medicines — only [in this], I always carry them with me, *nuipenédamenar nebizsnar*.

**[RIVIÈRE. — RIVER.]**

River, *sips ar*; the lower part of the river, *nahisi*; the upper part, *náremek*; a small [river], *tsitsikstguéssu*; a large [one], *keuskihtegüé*.

A river that flows into another, *érmihtegüek*.

A river that runs straight, *sahsaghihtegüé*; that turns, *panbébetketegüé*; that forks, *niketautegüé*, or *niketstegüé*.

It is deep, it has much water, *tennâi*.

It is swift, *kesitssann*, or *kesihtann*, *mennitann*; it is shallow, *panguéssu*, or *piuteméssu*.

The water in it is clear, *sanbebégat*, or *sakamebégat*.

*Nahitssann édari nahitsuak*, where the river descends again, etc.

The narrows of the river, *sésisasághé*.

The entrance, *pititegüé*; I enter the river, *nesittaham*; the mouth, the outlet, *sanghedéhtegüé*.

The Three Rivers, *médanbérsdensk*.

*ûsansananmé*, 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., *nepikagahsran*; I am going to take him across, *nenandagahsran*, or *nedanssahsran*.

I arrive at the other bank, *netsesagaham*.

There is little water in the river, *métkat*, or *pankskat*.

There is none at all, *sésemisi sikarakat*.

The river is full, [there is] much water, e.g. in springtime, *psangasessen*; it is rising, it is high, *pétangaséssen*; it is falling, *ssihkkat*.

In what state is the river? *tannenasa adsttekat*?

It has risen or fallen by half, *néranükat*.

Has it risen much? *pessangsinasa pétangasessen*?

See how much it has risen, *ni kûéni pétangaséssen*.

A brook or river that comes down from the higher lands and flows from only one side, *piðibígüé*, or *armibígüé*; the place it comes from, that is, its beginning or source, *piðisi*.

*Énága*, when one is on the mainland and the land on the other side of the river is likewise mainland.

I go up the river, *nedahkstéhhémen*.

Facsimile p. 155 · printed p. 524 · guide words ROB–ROU

One always goes up it that far, e.g., *akutéhansu*.

One goes down it, *nahipusin*.

#### [ROBE. — ROBE, GARMENT.]

Robe, *nedasse*, 3. sd., or *nedapsksânnsé*, or *nasé*.

A beaver robe, *agûihanak*; I make one, *nedagûihanaké*; a marten robe, *panakesuassak*, or *épanakesuassak*; a cat[-skin] robe, etc. See Skin.

I put a robe on him, *nedasséhsderan*, or *nedassékésan*.

*Nedapsksannsé nurtun*, I cover myself with it, *nedagûin*.

#### [RACCOMMODER. — TO MEND.]

[MS 446, 447] - I mend my robe, *nemishámen*, 3. am.

I take it off, *nekédenemen*, 3. aghé.

It is worn out, *métsihrré nedassé*, 3. met., sd.

#### [ROMPRE. — TO BREAK.]

I break it, (animate) *netemenan*, or *nepusksnan*.

I break it by hand (Lat. *manu*), *netemenemen nepuuksnemen*, 3. ap.; *nepsksihptsn*, (animate) *nepuskerpan*.

That is broken, *puskûirré*, *seguskihré*.

The canoe is broken, *temihrré aguiden*.

That is fragile, it breaks easily, *puskeré*, (animate) *pskerísu*.

Broken, *temihré*, said of what is long; *peküéré*, of what is broad; *éri ksnek niseda temihré*, it has been broken into pieces twice as many as its length.

*Puskuihre*, or *temihre*, said also of a person (Lat. *de homine*), e.g. of the backbone.

That is whole, is supple [?], *udághé*, (animate) *sdaghizs*, e.g. *pekuahan*, snowshoe frame-wood.

**[RONCE. — BRIAR, THORN.]**

I have driven a splinter of wood, a thorn, into my foot, or hand, or body, *nuéghítsin*; *nuéghinannar neretsiar*, into my hands.

**[ROND. — ROUND.]**

Round, *sansianghen*; flat and round; that is [flat-round], *sansianghen is*, or *petegúighen*, ball-round; I make it round, *nsansianghenemen*; it must be made round, *sansianghenansu*, or *sanghenninsu*.

I make it round, *nüanuittun*, 3. as.

It must be made round lengthwise, *peteguakûansu*.

It must be made round like a ball, *peteguikemandansu*.

It must be made round and flat, *sansiankemandansu*.

**[RONFLER. — TO SNORE.]**

I snore, *netsiguaréhgssi*, 3. tsi., etc.

**[RONGER. — TO GNAW.]**

I gnaw, e.g., a bone, *netsitsigûadâmen*, 3. sts.; *netsitsiguamann sa uderi*, the part near the backbone.

[I gnaw] a piece of bark, *nederiguagadâmen*, *maskûé*, 3. sd.

**[ROSE. — ROSE.]**

Rose, flower, *asekkshésus*, *ak*.

**[ROSÉE. — DEW.]**

Morning dew, *asann*, *ssanmasann*.

Wait until the dew has passed, *pera éhküiasats*, or *paskauats*; indicative: *baskasann*.

**[RÔTIR. — TO ROAST.]**

I roast, using a cord, etc., *nüésébapuhkûé*, (animate) *nüésébapuhksânn*.

I roast with a spit, a pointed stick, at the end of which [the meat is placed], etc., *nedapunassi*, or *nepesaksabamégûé*, or *nedapúsin*, or *nepessagûabann*, 3. ap., (animate) *nepesahkûabann bann*.

The spit, or the [roasting] stick, etc., *psakûabésanganahtteks*.

Roast [some] for me, e.g. meat, *apuri*, *sios*, e.g., 1st [person]: *nedahpsran*.

If it were roasted, *apansidé*; it is [roasted], *abansu*.

I roast, e.g., a hare, *nedabann mategûéssu*.

I roast fish over the coals, *nedabamégûé*; meat, *nedabésé*, 3. abi.; a bird, *nedabirésé*, 3. ab.; likewise *nedapesenassi sios*, or *skamsnar*, etc.

I roast [something], *nedapesené*.

*Nedabann*, I roast it; subjunctive: *éba*, *éban*, *ébanéba*, *ébét ébék*, *ébagu*, *ébégu*, *ébéhédit*; *manda ébésa*, *uan*, *ébéku* [negative]; *nedabannéban*, k. *sdabannéban*, -*nensppan*, k. *k-nanpan*, 3. *sdabannébanir*; imperative: *abé*, *abéts*, *abéda*, *abéks*, *abéhédits*, *abansu*; it is [roasted], (animate).

[Page 448 of the manuscript is blank.]

**[ROUGE. — RED.]**

[MS 449] - That is red, *mkûighen is*.

**[ROUGIR. — TO REDDEN, TO BLUSH.]**

I redder it, *nemshkúatsēssemen*, 3. am.

Facsimile p. 156 · printed p. 525 · guide words ROU–SAG

**[ROULER. — TO ROLL.]**

I roll it, *nedatbigúaghènemen*, or *nedatebenemen*, e.g. bark, *masküé*.

I roll, e.g., a stone, a log, etc., (animate) [with] a beaver, e.g., *ghenan nedatebipsdsn*, (animate) *nedatebipuran*, e.g. *kué*; one rolls it, *atebipsdansu*.

**[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, *siadiminangan*.

I sift, I pass it through, *nesiadiminé*.

I sift that, *nesíds*; let it be sifted, *siadansits*.

**[SABLE. — SAND.]**

Sand, *négahks*.

**[SAC. — BAG, SACK.]**

My bag, where I put my small belongings, etc., *nesaghiperangan*, 3. ssag.

Bag, *menuté*; my bag, *nemensté*, 3. am.

A bag of white-wood bark, *pihkannsdé*.

A bag of *sighebiar* [root fiber] that is not corded, *nshkensdé*.

A bag of white-wood *sighebiar*, *kakinsdé*.

A bag of *sighebiar*, but of various colors, *sdéhkuénsdé*.

A hemp bag, *taghenann-nsdé*; hemp, *taghenank*.

A bag of another kind of hemp, from which nets are made, *rhabinsdé*.

*Séhtagsk* is the name of the [material] with which it is made.

Another bag, made of *séhtagsk*, *kesegssensdé*.

A sealskin bag, *akikúénsdé*.

A porcupine[-quill] bag without a design, *paganbi*.

Worked with a design, *aransiaghenigan*.

Tobacco pouch, *pitsipsandi*.

**[RUE. — TO RUSH AT, TO CHARGE.]**

I rush [at something], *nekuirdassi*.

I rush at him, I throw myself upon him, *nekuirdasan*; he [rushes] at me, *nekûirdangsn*.

The eagle swoops down upon the fish, *akûirdasanr sasangan namésar*.

**[ENRHUMER. — TO CATCH COLD.]**

I have a cold, *nussegiüné*, 3. ss. [See above, p. 219.]

[Pages 450, 451, and 452 of the manuscript are blank.]

I make a bag, *nemensdéhkann* — one says [this] of any [kind of bag] (Lat. *dicitur de omnibus*).

Make one, *mensdéhké*; make me one, *mensdéhkési*.

I open it, *nepikannemen*; I close it, *nekebsberemen*.

I search in it, *nekiirehkhámen*.

Corn bag/basket, *nekutskenar*, *nissuuskenar*, *tsuskenar*, *iéuskenar*, *nanhnuskenar*, *negsdans keuuskenar*, *arakéssuuskenédsr*, *tanbasans keuuskenedsr*.

*Kéuuuuuikenédsrnasa kstzannemen*.

#### [SACCAGER. — TO PLUNDER, TO RAVAGE.]

We plunder the village, *nesikutéhemebena* [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, *ntsanbann*; I make some, *netsanhé*, or *nenetsanbassi*; make some, *ntsanbé*.

I make some for myself, *nenetsanpresi*.

Make me some, *ntsanpri*; 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, *nederihadasann*, or *nedanguahadasann*.

Facsimile p. 157 · printed p. 526 · guide words SAG–SAU

#### [SAGE, SAGESSE. — WISE, WISDOM.]

I am wise, *nurenasakesi*, 3. ur.

He is prudent, he does not go visiting, he does not joke around, he always works, *sanness*.

I am full of wisdom, I have wisdom as my [whole] portion, *nepéhkinsi* — one says this only (Lat. *dicitur tantum*) of God; "you are" [in that state], subjunctive, *péhkinsian*, 3. *péhkinsit*.

I become wise all at once, having been foolish for a long time, *nesésandamira*.

#### [SAIGNER. — TO BLEED.]

I bleed from a wound, or from anywhere (Lat. *omni*), *nutsiksâghesi*. See Blood.

I bleed from the nose, *nenekihšana*, 3. neg.; [I stop it] with sand, *sansan nepskeskúéhan*.

I bleed him, *nedagadamasan*, 3. sd.; in the arm, *spedinek*; in the foot, *skanhdek*; absolute form: *nedagadamasi*.

I bleed you, *kedagadamsr*, or *msren*.

They bleed me, *nedagadamanghé*; I bleed [someone], *nedagadamassi*.

I bleed myself, *nedagadamansi*.

Lancet, that is, the thing used [for bleeding], *dagadamangann*.

Bend your arm, *mésiassis pekauné*; 1st [person]: *nepikasnemen*.

Rest it, let it fall upon mine, *manenisi puné nepedínek*, or *nepedinektéuts*; 1st [person]: *netéutsn*.

Do not hold it tight, *msak merikenemskkan*; 1st [person]: *nemerkenemen*.

The vein does not show, *manda nahigssisi kantsu*.



The blood comes out, *utsiküaghesu*.

I bind the arm, I put on the bandage, *nedassitabereman*.

If it comes undone, you will bind it again, *pesksikuaghihre*, or *pesksiküaghiranghé*, *kederaberemen*; [if] you undo it, *kederaberemen pedin*.

Are you afraid of bloodletting? *kekuitaérdamennasa tagadamansadin*.

**[SALER. — TO SALT.]** See Salt, p. 461.

I salt it, *nesanransehamen*, 3. ss., (animate) *nesanransehan*.

That is too salty, *ssanmi sanransehansu is*.

**[SALIVE. — SALIVA.]**

Saliva, *neseseks*.

**[SALUER. — TO GREET.]**

I greet him, *nederamihkasan*, 3. sd.; I [greet] you, *kedaramihksr*, etc.

I greet him for the sake of another, *nedaramihkamasan*; for, e.g., Pierre, *phr Pierre*.

*Nedaramihkamangs*, for Pierre, he greets me for Pierre's sake.

[Page 456 of the manuscript is blank.]

**[SANG. — BLOOD.]**

[MS 457] - Blood, *bagakkann*; my blood, *nebahkkansm*, 3. ab.

I vomit it up through the mouth, *bagahkkann nutsids*; *kuts.*, 3. stsi.

I stanch his blood, *nekepiskúébihran*.

I am covered in blood, *nebakkantsi*, 3. *bagahkkansio*.

I am entirely covered in blood, *nemesiguaghesi*, 3. *mesiguaghesu*.

The blood is stanching, it stops flowing, *éhkuiksâgat*, or *éhkuitssan*; it does not stop, etc., *manda kisi éhksitsuansi*.

**[SANGLOTTER. — TO SOB.]**

I sob, I moan, *nenesagûaranmi*, 3. snes.

**[SANGSUE. — LEECH.]**

Leech, *pabésks*; that which drinks blood, *pékkamesemit*.

**[SANS. — WITHOUT.]**

A carefree man, who troubles himself about nothing, *pangûi-arenanbé*.

**[SANTÉ. — HEALTH.]**

I am in good health, *nuripemanssi*, 3. ur.

**[SAPIN. — FIR TREE.]**

Fir tree, *pupukanhhiks*; the branches, for [water] to run off over, etc., *sediak*.

**[SATISFAIRE. — TO SATISFY.]**

I satisfy someone, *nedasighihan*; for him, *nedasighihtasésan*.

**[SAUMON. — SALMON.]**

Salmon, *meskûaméks*, *kuak*.

**[SAVON. — SOAP.]**

Soap, *arégnasésangan*; I soap [something], *nederégnemen*.

**[SAUTERELLE. — GRASSHOPPER.]**

Grasshopper, *tzanres*, *sak*.

**[SAUTER. — TO JUMP.]**

I jump, *nederikdai*, 3. *arikdas*, or *nekeθi*, 3. *ktθas*.

I jump upon [something], *nekuirdasi*, 3. *kûir*; upon him, *nekuirdasan*, 3. *akûir*.

I jump down, *nepenikdai*, 3. *ben*.

Facsimile p. 158 · printed p. 527 · guide words SAV–SEC

I hop on one foot, *nenapargandéhksmi*, 3. *nap*.

I jump from [one piece of] ice to another, *nederikdai*, *pksámik*.

I fall a little way off, *nebaghesin*.

**[SAVOIR. — TO KNOW.]** See below.

**[SAUVER. — TO SAVE.]**

[MS 458, 459] - I save myself, I flee, *nepsrüé*; I help him escape, etc., *nepsrüéhχan*.

I flee, bringing the news as I flee, *nepétsihphué*.

*ûnabikuansikedain*, the mouse, e.g., escapes the trap.

I give him hope in his heart that he will be saved, *nekihérasérman*.

I flee from him, I avoid him, etc., *nepuran*.

I consider him saved, I wish to save him, *nekihésérman*.

I consider myself saved, *nekihésérsi*, or *nekihésérmesi*.

That by which you are saved, your salvation (Lat. *salutare tuum*), *kekihéhsésangan*.

The slave has escaped, *peskams sa éhto*; 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., *nepeskamsderan*.

*Nepsreks aséθus*, he escapes me, he flees; 3. *apsregsr aséssussar*, he escapes him, he flees.

**[SAVOIR. — TO KNOW.]**

I know that, *muésérdamen*, 3. *ses*; I do not know (Lat. *nescio*), *nedasannerdamen*, *dámen*, (animate) *térman*.

One knows it for certain, *pcbétérmeguat is*.

One knows for certain about me, *nepebétérmégssi*.

I know it precisely, *nekinasérdamen*.

I want to know everything and see everything, *nenihtansipébétsisésérdighé*.

**[SCIE, SCIER. — SAW, TO SAW.]**

Saw, *psipodasangan*, *psipodangan*, *temipodangan*; I saw it, *nedemipsdsn*, 3. *sd.*; *nepsipsdun*, *psipodansits*, (animate) *nepsipodasan*, *psipodsnets*, S. Barth[élemy].

**[SÉCHER, SEC. — TO DRY, DRY.]**

I dry it, by the fire, *nekesabéghisemen*, *nekesabesemen*.

Being wet, I dry it by the fire, *nebégussásemen*.

It is dry, dried, *kespáte*, (animate) *kesepausu*; in the sun, *kizssuek utsipáhté*; by the fire, *skstâik utsipáhté*.  
The oxen, e.g., dry up a small river by drinking it all at once, *kasusuk pézeksda kadessemihidié ssikahadsnan sipussis*.

I dry it by drinking all the water that is in the jug, etc., *nssikahadsn*, 3. *ssik*.

*Anmirkann*, one dries fish or meat by the fire, [or by] the sun.

*Nedanmirkann*, or *nedanmirké*, I dry venison, e.g., or fish.

*Anmirkémeghé*, at drying-time, etc.

I dry that, *nesiphâmen*, (animate) *nesiphan*; *sipanssar*, or *kespasanssar*, or *nekesepasemen*, (animate) *nekesepaseman*, (animate) *kesepausu*.

#### [SECOND. — SECOND.]

Second, only, right beside, *ni küahrisi*.

I am the second, *nia nahkûahrisi*, 3. *égma nahkûahrisi*.

#### [SECOUER. — TO SHAKE.]

I shake it, *nebaséghihadsn*, 3. *ab.*; the snow, *nebasanriakiadsn*.

Shake off the snow that is on you, *basanriakssi*, 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, *paséghihadansu*, or *basihadansu*.

#### [SECOURIR. — TO HELP, TO SUCCOR.]

[MS 460, 461] - I help him in his need, giving him either food or goods, etc., *nenabatsihan*.

We help one another, whether in play, or in gathering something in common, *nekessuhkannéna*, *késsuhkanda sitzekkédida*.

I help him, *nsitsokkéman*, (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, *nepskuarshmasin*.

I deliver him from death, etc., *nepskuarshan*.

Facsimile p. 159 · printed p. 528 · guide words SEI–SEV

#### [SEIN. — BOSOM.]

I carry [something] in my bosom, *nebimsri*.

I move [something] within my bosom, *nemandésaghi*.

I put it in my bosom, *nedaranmsénemen*; imperative: *aranmséni*; (animate) *nederanmséhan*.

#### [SEL. — SALT.]

Salt, *sanranséié*; it is salty, *sanransé-hansu*, or *sanransetéhansu*.

#### [SALER. — TO SALT.]

I salt that, *nesanranséhamen*, or *nesanransetéhémen*, (animate) *nesanranséhan*.

#### [SEL. See above.]

#### [SEIN. See above.]

#### [SEMER. — TO SOW.]

I sow, *nedahkkihké*. See Corn.

**[SENTIR. — TO SMELL, TO FEEL.]**

I smell it (Lat. *olfacio*). See To Sniff.

That smells bad, *matsimangûat*, (animate) *matsimangusu*, or *maskimaré*, very bad.

Good [smelling], *urimangûat*, (animate) *gusu*.

**[SENTINELLE. — SENTRY, WATCH.]**

I stand watch, I keep a lookout, etc., *nedesksibi*, *nedasksibitsn*, 3. *sksibs*, (animate) *nedasksipihan*.

**[SEOIR. See below, p. 463.]**

**[SÉPARER. — TO SEPARATE.]**

I separate from him, *nebagantsiransan* (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, *nenetzatzebssaran*.

I separate it, I set it apart, *netzatsibéremán*.

I cannot separate myself from him, I am attached to his person, *nekesandérman*.

I believe it separated, I separate them in thought (Lat. *in intellectu*), *netzatzébérdamen*, (animate) *netzatzébéрман*.

**[SERPENT. — SNAKE.]**

Snake, *sksk*, *sksgak*.

Rattlesnake, *sisikué*, *sisikuak*; the rattle, *ssigûian*; the skin, *srághagé*.

"Brood of vipers" (Lat. *progenies viperarum*), Jesus said [to them], etc., *sksgak kenighihanreguba*.

*Panbébetgakûat abasi*, that which winds [like a snake].

Winding along, *panbébetghisi*, e.g. a road, etc.

*Panbébetganutsessen*, 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.*, *uretsi*.

I clasp his hand, *nesekekenan arenanbe*, e.g., or *nemerkenan*.

Shake my hand, *segkikeni*, or *merikeni*.

I keep my hand pressed close to myself, upon my chest, e.g., *nedassitenemansin*.

**[SERVIR. — TO SERVE.]**

I have you as a servant, *nsdohpannihemin khaghé*.

I serve him (Lat. *illi ministro*), *nensdenan*; absolute form: *nensdenakké*.

[Page 462 of the manuscript is blank.]

[MS 463] - I make use of that, *nedasékkann*, 3. *sd.*; make use of it, *aséhkke*; I am presently using it, *nedanptasékkann*.

He uses that to work with, *sdarokkékkann*.

*Kégui io arasékétansu?* — What is it to be used for?

What do you use, to do that? *kégus ésékkassa érokkáné?*

I put shoes on him, *nedasémenan*, or *nedasémsderan*, of the (animate) [class], 3. *sdase*, etc.

**[SERVANTE. — SERVANT (FEMALE).]**

She is a servant, *snsdenegsr*, or *snénainegsr*.

I am a servant, *nsdshpanniékssemmeks*.

**[SEUL. — ALONE.]**

I am alone, *nenekutsinni*.

I come alone, *nenekutsihra*, or *nenekstussé*, 3. *nekûitsusé*.

I go away alone, *nemantséneksihtussé*, 3. *man*.

**[SEULEMENT. — ONLY.]**

Only, *sibisi*; sixteen, six — see Numbers.

**[SEVRER. — TO WEAN.]**

The child is weaned, it stops nursing, *éhkûitann*; 1st [person]: *nedéhkûihtta*.

Facsimile p. 160 · printed p. 529 · guide words SEO–SOM

I wean him, *nedéhkûitasan*.

**[SEOIR. — TO SUIT, TO BECOME.]**

That suits you well, *kedébekangsn*; 1st [person]: *nedéb*., etc.

**[SIFFLER. — TO WHISTLE.]**

I whistle, *nekiüksussem*, 3. *küik*.; against [someone], *neksikussueman*.

**[SIGNE, SIGNER. — SIGN, TO MAKE A SIGN.]**

I make the sign of the cross, *nedaskahésahtekskanhmesi*. See Cross.

I sign myself [make my mark] on the letter, *nedasikusi*, 3. *asik*.

I signal to someone from a distance, I show him, *nedersigandamasann*, 3. *sd*.

**[SINCÈRE. — SINCERE.]**

I am sincere, faithful, *nesanbenasakesi*.

**[SCEUR. — SISTER.]**

My sister, says a woman (Lat. *ait mulier*), *nitséhkéssu*, 3. *sitséhkéssuar*, or *nitsesékéssu*, 3. *sitsesékéssur*, or *nedárensm* — says a woman.

All those [women] are sisters, *sitsékéssuduak*.

My sister, whether older or younger, says a man (Lat. *ait vir*), *nebaênemsm*, 3. *abaênemumar*, or *aphaibénmsmar*. See Kinship.

**[SOIF. — THIRST.]**

[MS 464, 465] - I am thirsty, *nekadaussemi*, 3. *gad*.; I drink, *nekadussemi*.

I am extremely thirsty, *nesankstâikadaussemi*, or *nesankstâianbangûé*.

I thirst for that, *nekadaussemsandamen*.

**[SOIN. — CARE.]**

I take care of him, I look after him well, *nurihan*.

I render him every service, or he always refuses me, *nedéhérasihan*.

I take good care of him while traveling, e.g., *nsanurssusaran*.

**[SOIR. — EVENING.]**

Evening, night, *pesedé*. See Night. It is evening, *pesedauio*.

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, *srangüio*.

I see the evening again, [that is,] I am not dead, I see daylight again, *nedatséhkssin*; *nurankssin*, I see the daylight again, etc. — that is said for the evening.

**[SOLDAT. — SOLDIER.]**

Soldier, *ussemananes*, *sak*; are you one? *kssemangnessüinasa*?

**[SOLEIL. — SUN.]**

The sun reflects there, it is hot there, etc., *kizss stébassemén*, or *tébahtâi kizss utsi*.

The sun, *kizus*.

*Tannenasa éhto adstkizégat*? (one answers this with it) — What time is it?

It will soon be day, *péssutséhkuat*; it is day, *tséhküat*.

*úémanban néhihré*, it shows itself a little.

It goes back [under cloud again], *sasüé*, or *ssüann*.

*Ni aneghi spirassit* (Lat. it has begun to shine), it begins to grow light.

*Néhihré*, it has risen; *nibadussé*, it moves along, advances.

*Paksé*, at the middle, noon.

*Erahsek kizus*, *aharahsek*, it casts its rays.

*Pedegssusé*, *naséhkué*, *anremaséhkûé*, or *smandandé*, near to setting.

*Nekihré*, it has set.

The sun is there, *ni sdan*; where is it? *tanni édant*? — being there, *tandé kizss*.

It shines, *pagadassem*; it blinds me, *nedagadassi*; *sdékka ésküa tande nia édutsi anbksnua*.

It is covered by clouds, *assuks*, or *nekahtks kizus*.

**[SOLLICITER. — TO URGE, TO ENTREAT.]**

I urge him to [do] something, I tell him plainly, *nedatsuiman*.

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., *nekéhspskáharan*.

*Nekéhspskahareks*, I obey him, etc., as above (Lat. *ut superius*).

**[SOMMEIL. — SLEEP.]**

I am sleepy, *nekadúχi*, 3. *kadoχs*.

How sleepy I am! *kadoχines tanni*.

Facsimile p. 161 · printed p. 530 · guide words SON–SOU

**[SONGE. — DREAM.]**

Dream (Lat. *somnium*), *arekssdin*, (inanimate) *-tadamen*.

**[SONGER. — TO DREAM.]**

I dream, *nedereguassi*. See "I dream" [above].

I dreamed that some misfortune would happen to him, *nuinanbádam*.

I dreamed that it would happen to me, etc., *nuinanbamesi*; to him, *nuinanbaman*.

#### [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, *nsnsdéhpanuran*, or *nensdéhsaran*.

We go out, *nensdaanbansibena*, *sigüanmek utsi* — only in the plural (Lat. *tantum in plur.*), 3. sd.

I go out of the cabin, *nemantsi*, *nensdésé*, 3. *nsdaanbanssak*, they go out of the church, etc.

*Ésihré*, or *sihré siadiminanganek*, or *menstek*, that comes out of the sifter or the sack, etc.

*Ésihrar 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*), *nensnsdaharan*, 3. sn.

*üéséksansé*, he stays inside, he does not go out, I prevent him from going out.

*Tâi nedari séséksansé nezaskadémsangan*, or *nemuskuérdamsangan*, 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, *nepshtasanman*, (inanimate) *nepstasndamen*.

This green wood on the fire hisses at me from its end, *nepstasanmsks*; *netsitssmegsn*, it makes "tsi tsi tsi" at me; *netsitsuman*, I make "tsi tsi" at it, etc.

I blow on my hands to warm them, *nekissaran metamenar neretsiar*.

#### [SOUFFLET. — BELLOWS.]

Bellows for the fire, *psdasangan*; I blow [with it], *nepsdasé*; 1st [person]: *nepsdasé*. See Fire.

A slap; he is slapped, *gaskiguétéhan*.

I give him one [a slap], *negaskiguétéhan*, 3. *agas*.

I give him a slap, *nebaghiádasan*.

I blow, e.g., a bladder, *nepstasandamen*, (animate) *nepstasanman*.

*Nedahsétanrahtamen*, I blow my breath into the pipe, the [pipe-]stem.

#### [SOUFFRIR. — TO SUFFER.]

I suffer the fire applied to me, *nurerdâmen éri métkazézímek*; *kur.*, *éri métkazézurek*, 3. *ur.*; *éri métkazézst*.

I suffer much, I have a strange misadventure, *nesaghiné*.

I make him suffer, *nesaghipenaran*.

I make him suffer, I torment him, *nemamégahan*.

I suffer that patiently, *nedannhérdâmen*; because of him, *nedannhérdamasan*.

You will suffer for it in a strange way, you will pay for it in hell (e.g. for mocking God), *kesaganmsrgsntsi aranmki ne tanni ari*, or *kesaghinésandamentsi*.

I suffer greatly over something that was so distressing, *netsihramadâmen*.

*Psdedasákstdé is abasi*, this wood smokes on the fire.

*Nepsdedasákssi*, it smokes at me, I am bothered by it; said improperly, or ironically, *nepstasanmeks*.

**[SOUHAITER. — TO WISH.]**

I wish greatly, *nensmérdamen*, or *nepasanhdamen*.

I wish for something, *nepanüérdamen*; ardently, *nedatsüérdamen*, or *nedatsuitsn*.

I wish, e.g., to go, *nedassuandamen*.

My wish, my aim, *nedatssandamsdi*.

It has been a long time that I have wished to see him, *nansat ni keküirsmeren*.

I wish for it, I desire it, etc., *neküirsman*.

*Panhské*; 1st [person]: *nepanhské* — said of a child (Lat. *de puero*), he wants to go outside there, or there, etc., *nederipanhské*, or *nederipanskann*, 3. *sderip*.; likewise, *nederitsshkann*, 3. *sderitsshkann*, or *tsshké*.

*Gakisanduak*, they long ardently, e.g., for their village.

*Gakisandué gakte sá*, so much does he long [for it], etc.

**[SOULAGE. — TO RELIEVE.]**

I relieve him, e.g., a soul from purgatory ...

Facsimile p. 162 · printed p. 531 · guide words SOU–SUI

... [purgatory], praying to God for her, *nuranbéðeran*.

I relieve him in some way in his sickness by talking to him, *netsikíharan*.

*Netsikiharegsn*, I feel as though relieved by what he tells me.

**[SOUPIRER. — TO SIGH, TO LONG FOR.]**

I long for corn, e.g., *amanté sdaskamsnmia*; absolute form: *nedagüíghémi*.

**[SOUPÇONNER. — TO SUSPECT.]**

I suspect him of having taken, or hidden, something of mine, *nedagüíman*.

One suspects, e.g., the medicine-man of having caused someone's death, e.g., *agüíman metesrens*, etc.

[Page 468 of the manuscript is blank.]

**[SOULIER. — SHOE.]**

[MS 469] - French shoe, *asennutssákessen*, *nar*, or *arenekessen*, *nar*, Indian [style].

— Indian [shoes], *mkessen*, *nar*; my shoe, *nemekessen*, *nar*.

My shoes are worn through, *nedashkáma*; they are worn out, *nemétkáma*.

I make some, *nemakseneké*, 3. *kesenihkké*.

*Nissukskenagadsr*, two pairs.

I mend them, *nemihsakisené*.

I sew them, *nedaskuamenar*; I pleat them, *nebikhhamen*.

The laces, *tatasagüiananbi*.

I smoke them [to cure them], *népassénemen*; smoke mine for me, etc., *passemasi nemekessenar*.

My shoes are stiff, *kesuaskedar nemekessenar*.

I rub them when they are stiff, *nenuskéghenemenar*.

I put them on, *nedauémi*, 3. *aséms*.

I take them off, *nekedékesené*.

I put them out to dry when they are wet, *nedéksdkēsené*.



Fold, pucker of the shoe, *pekaigan*, *nak*.

I pleat them, *nepikhámen* — one says this also of cloth, or of anything else (Lat. *de panno vel quolibet alio*).

**[SOURD. — DEAF.]**

I am deaf, *negaghépsa*, 3. gag., sé.

**[SOURCIL. — EYEBROW.]**

Eyebrow, the hair [above] the eyes, etc., *manmann*; my [eyebrow], *nemanmann*.

*Nemanmann mantsihre*, go, walk — a sign of some greeting, etc.

**[SOUTENIR. — TO SUPPORT.]**

I support the sick person to help him walk, *netsitsnan*, 3. st.

The fort of the church, e.g., and the fort of the Indians, support each other, help one another, for defense, *srinisutar srir*.

**[SOUVENT. — OFTEN.]**

Often, *anksanbékki*, or *nannekutsisi*.

**[SOUVENIR. — TO REMEMBER.]**

One remembers that, *mikiütéhandansu*.

I remember that, *nemihkiütéhandamen*, (animate) *-hanman*.

I do not remember, *manda nemihkiütéhandamssnar*, *négar*, or *nemihkúéremán*.

I remember [it], *nemihksitéhanmesi*.

I remind him, *nemiksravéhan*.

**[STÉRILE. — BARREN.]**

She is barren, *ptuss* — said only (Lat. *dicitur tantum*) of a barren moose; of a woman (Lat. *de muliere*), *ptssuskuas*; of a man (Lat. *de viro*), *ptsüanbao*.

[Page 470 of the manuscript is blank.]

**[SUAIRE. — SHROUD.]**

[MS 471] - Shroud, that in which one is buried, *üiségheńgan*.

The Holy Shroud, *ni Jesus uiségheńessa*.

**[SUCER. — TO SUCK.]**

I suck that (the *sasan*, *nesisibadamen*, *sisibadansu*), or *nesinebégadámen*, (animate) *-bégáman*, *sinebégadansu*.

A stalk of Indian corn to suck, *sipskenangan*; I suck it, *nedassipskáné*.

**[SUCRE. — SUGAR.]**

Sugar, *súgar*[ ]; 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, *nedanbesési*; the fire makes me sweat, *skstâik nutsianbesésé*.

I sweat while eating, *mitsianné nebanpeséppi*.

**[SUERIE. — SWEAT-LODGE.]**

Sweat-lodge, *uakahígan*; I sweat in it, *nuakáhama*.

**[SUIE. — SOOT.]**

The soot of the chimney, *piratâi*; there is some, *piratâio*.

I remove it. See Chimney.

[ *From the English*, sugar. — Editor.]

Facsimile p. 163 · printed p. 532 · guide words SUF–TAL

**[SUFFOQUER. — TO SUFFOCATE, CHOKE.]**

I choke him, ...., *nekeskedsnénan*.

**[SUGGÉRER. — TO SUGGEST.]**

I suggest it to him, *nsihtamasan*, 3. *asi*.

**[SUIVRE. — TO FOLLOW.]**

I follow him, sequor (Lat.), *nenusuukasan*; by sight, *nenusuanbaman*.

I follow him wherever he goes, *nenssupenaran*.

**SUISSE. — CHIPMUNK (A KIND OF SQUIRREL).**

*aniksuses*, *sak*; squirrel, *mihkûé*.

**[SUPERBE, SUPERBEMENT. — PROUD, PROUDLY.]**

I am proud (of a man), *nebanraibai*, *nebanredsn*; (of a woman), *nebanrskuai* or *nebanredsn*, 3. *banrskuas*.

I think proudly of myself, *nepanredunûitéhansi*.

**[SOUHAITER. — TO WISH. See above.]**

[MS 472, 473] - *Nekûarihra*, I have a great joy in seeing the one whom I wished for, etc.

**[SUPPLIER. — TO BESEECH, IMPLORE.]**

I beseech, *nesismansi*; him, *nëisinsáman*.

I beseech for the souls in purgatory, *nëisansusésank nansatkazézítsik*; absolute form, *-gúghémi*.

I beseech him with winning words, *nëisinanguman*.

*Kégs utsi sisinsangumian*, 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., *kesansinangsmereba*.

**[SURMONTER. — TO OVERCOME. See below.]**

**[SURPASSER. — TO SURPASS.]**

I surpass, *nenegamihûé*; *nénegansadsak*, they surpass each other.

I surpass him, overcome him, *nenegamihan*, or *nenegamkasan*.

*Néganmihsranné kégsi kemiri*, you will give me something if I have done it, or said it, sooner than you.

**[SURMONTER. — TO OVERCOME.]**

I overcome him, *nesinihan*, (inanimate) *nesinihtsn*; overcome yourself, *sinihssi*.

I was overcome without you, *nhsinihghéhébanba manda* (not/no) *kia*. See To Conquer.

**[SURPLUS. — SURPLUS, EXTRA.]**

One extra — one uses all of them except one, one left over, *kutsihre*.

**[SURPRENDRE, SURPRIS. — TO SURPRISE, SURPRISED.]**

I am surprised at that, *nedansaghérdámen*.

A surprising thing, *ansaghérdaminangs*; 1st [person], *nesaghestasan*.

I am surprised at what you tell me, at what I hear said, *kesagheutsr*, *kesaghinsdéren*.

I am surprised at what is told me, e.g. it being otherwise than I expected, *neksâhrihra*, *kuarirâines tanni*,  
what a surprise, etc., *neksarirasémeghé*.

**[SUSCITER. — TO STIR UP, INCITE.]**

I stir them up, the Iroquois for instance, *nekekéssmank mégsak*.

I stir him up, *nekekéssman*.

[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, *psagatsihté*, (inanimate) *psagatsess*, plural *pépsagatsihté*; I stain it,  
*nepepesagatsesemen*, or *nepesagatsesmen*, (inanimate) *nepesagatsesan*.

**[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, *netsighiharan*.

**TALON. — HEEL.**

*magsânn*; my heel, *nagsânn*, 3. *sagûann*.

Facsimile p. 164 · printed p. 533 · guide words TAM–TER

**TAMBOUR. — DRUM.**

*paksrangan*; I beat it, *nedapagûauri*.

**[TARIR. — TO DRY UP, RUN DRY.]**

The brook, the place where one draws water, has dried up, *sikkaansu*.

It will not be dry for a long time, *sipkisikkaansu*.

**TASSE. — CUP.**

*taïssेमudi*, animate.

**[TÂTER. — TO FEEL, TOUCH. See "Goût" (Taste).]**

I feel of it, etc.

**[TÂTONNER. — TO GROPE.]**

I grope, *nekuirs nemen*.

**[TARD. — LATE.]**

I came too late, e.g. for the Mass, *nemétsikssi*.

**[TEINDRE. — TO DYE.]**

I dye it, boiling it, *nedatsemen*, (animate) *nedatsesan üaradé*; it is dyed, *atsesansu*.

I dye, boiling it, *nedahtsanvé*; in red, *nedatsádabé*.

*Nedatsa émksnak*, I dye spoons; *nedatsesansa*, I dye only one spoon, with *sedi*.

*Nstéghebiar*, I dye *sighebi*.

*Nedatsesarabé pikkannar*, 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.,  
*nenespihighésn khks*.

#### TEMPÊTE. — STORM, TEMPEST.

*kesantgui*; it has ceased, *éhksikesantgûi*.

#### [TEMPS. — TIME, WEATHER.]

I know what the weather will be, or the day, *nesésihnamen sahkamé*.

It is fine weather, a fine day, *urikizegat*; bad [weather], *matsikizegat*.

It has been a long time, *nansat*; it has not been long, *kétsikansé*.

Take whatever time you like [lit. think what time, what time you will], it is always ahead [of you],  
*anangsanmadûghé*, that is to say [idem est], *na sdasamek angsanmekni*.

I did not think it was time yet, e.g. for him to come, that the time was not yet long enough,  
*nederitéhansihiban eskua éhto ksnat*.

**Penetsanisi**, or *penetsansisi*, or *petsenansisi*, [it is] a long time.

**Penetsanussé**, or *petsenanussé*, it is a long time before it comes.

**Pénetsansikisighék**, or *pétsansighék*, it takes a long time to grow.

**Penetsansigs**, this child is long in growing.

#### TENAILLES. — TONGS, PINCERS.

*nimeskstâiauétgan*. [MS 478, 479]

#### [TENIR. — TO HOLD.]

Mary was holding the book precisely, and the place in the book, etc., *méansnek*; 1st [person],  
*nemaanenemen*, I hold it precisely there.

#### [TENTATION. — TEMPTATION.]

Temptation of Jesus, *anbannisits srir pnapksr ni uskitrann Jesussar matsks panbatami sigamigsk pita spemek* —  
*sdiranr* — *penikdai mdhaba keséktésins*, *kenitsnegsktsi angeriak*, &c., *ne mina amantsarann pita ari*  
*msspadenck ni edtrann ssankshé*.

#### [TERRASSER. — TO THROW TO THE GROUND.]

I throw him down, *kik nederakkann*.

#### [TERRAIN. — GROUND, TERRAIN.]

The ground is not level, *manda* (not) *tétebakamighési*.

The high [ground], *ketsemekûakamighé*.

The low [ground], *sanrkamighé*; I level it, *nurékkéhighé*.

#### [TERRE. — EARTH, LAND, GROUND.]

The mainland on the seashore, e.g., *ketakamigs*.

Earth, ground, *ki*; on the ground, *kik*; on this earth, *ishkkik*.

Underground, *aranmkik*.

Land that has been burned over, where there is nothing but brush left, *tseghaitaihs*.

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., *nekisitéhansi*.

The earth produces, *ssankanur*, *sankkéhrar messisi kégussar*.

Facsimile p. 165 · printed p. 534 · guide words TER–TIR

One fattens/enriches the land to make it bear better, *pakkikann*.

I enrich it, I put something on it, etc., *nedapikké*.

This land, where we live, e.g., is poor/wretched, *iski ketemanghesesin*.

The place where one crosses the land to reach a lake or river, or to go to some place, *kepanssesek*.

That is where he cut across, etc., *sétsi kepansdédeban*.

*Nekepanbansibena*, 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, *nesankihré* or *penegankihré*.

Land that is burned over so that it will be good, and that is good because of the fire, etc., *uskikkedé*;  
*uskikkesansu*, one burns it, etc.

The land caves in, e.g. in spring, that which is on the edge, *pekūatekéhré*.

The land caves in [tombe], or [as with] a mountain, *kétkéásu*.

The land is on a slope, *atsihtasanké*.

From the water where I am, I go to land, *nenandagansé*.

## **TÊTE. — HEAD.**

*metep*; my head, *netep*, 3. *step*.

The head of a man, *arenanbaantep*; of a moose, *msantep*.

Of a deer, *marusantep*; of an eel, *nahamsantep*, etc.

The top of the head, *mananksantep*.

Death's-head, skull, *tsipnantep*.

I cut off his head, *netemigusan* or *netemigûéhharan*, *netemigûétéhan*.

I tell him to do with his head as he pleases for me, I no longer concern myself with it, *nsékantsíman*.

Head-breaker [war-club], *pahkûé*.

I lower my head, I bend it, *nedatsitattukûési*, or *nenasaskûébi*, or *nenasaskûéganbasi*, 3. *nas*.

I lower it while walking, *nenasaskûési*.

I make him lower it, bend it, e.g. to anoint him, *nenasaskûénan*.

I raise it, *nedaspikskûési*; raise it! (imperative), *spikskûési*.

I scratch my head, *neketsegandebéhnesi*.

I am the cause that he has a headache from having been beaten, *nepeskûehtehan*.

He walks with his head bowed down, *atsihtaiškûéssé*, 1st [person] *nedatsihtaiškûéssé*.

I bow my head while standing, *nedatsihtaiškûéganbasi*.

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., *netsighihtasan*; *ketsighihtsr*, I [leave it to] you.

*Musks*, 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, *sigaussar snsnanmanr*, 1st [person]. [MS 480, 481]

I suckle it, *nsnanman*; that, *nensnandámen*.

I nurse [give suck], *nenssaï*.

I give it to suckle, *nenuran* (*nsni*, breast; "give me the breast").

I suckle, being a child (Lat.), *nensni* or *nededarita*.

I wean him, cease giving him suck, *nedéhkûitaran*.

*sa dakkepegûa éksa pemihtant?* Does he still suckle?

I stop giving him suck upon having another at the breast, or likewise, without having one, *nedutsinéan* or *nepsekarsnan*.

#### [TIRER. — TO SHOOT, PULL, DRAW.]

I shoot the gun at someone, *nepéskam*, 3. *apéskaür*; *asenni péskak?* who is it that shoots?

Against a tree, *abasi negeskam*.

In flight [shooting at something flying], *nenitstéhan*.

Him, *nebarhan*, 3. *abarhanr*.

One shoots, *péskansu* or *péskedé*.

I pull myself up while lying down, *nedaspesin* or *nedaspihgin* or *nedaspihgusi*; imperative: *spigusi* or *spesin*.

*Asahsin*, 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, *nekétkazénan*.

Facsimile p. 166 · printed p. 535 · guide words TIS–TON

He pulls me by my robe, *negheréghiphsks*.

I pull his ear, *nëikûanragsénan*.

I pull him out of an underground place, *nëikûanbékhan*.

I pull him, e.g. out of a cellar, a hiding place, *nsdussadsn aranmisi*.

I pull him, I being below and he above, *nepenekanran*.

I will pull you down when you go up to heaven, *kepenakäürertsi spemkik aianhané*.

I pull him up, *nëiksnan* or *nedaspigsnan*.

*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, *nekétatámen*.

Ni ssin S. Thomas, namitasanné kési kestéhansisa pisineskanné, ertéhansisa urésanganek neba aiaga nuranmsedamen, &c. Kina Thomas kési hestéhansianneban pisineské értéhansianneban nerésanganék msak mina ketzasermikan.

**TISON. — FIREBRAND, EMBER.**

*pskskazédé, ar.*

**[TOMBER. — TO FALL.]**

I fall from above, *nepenihra*, 3. *penihré*.

I let it fall into a sack, a storm, a vase, etc., (animate) *netebakkan*.

*Nepenaxan*, I let it fall from above.

I fall to the ground, *nséktessin* or *neghiptehssin* or *nederetessin*, 3. *aritésin*.

I make you fall, *nséktéssíman*.

I fall a little way off, *nebaghesin*.

I fall in the water, *netsaüpihra*.

I fall backward, *nedénatsinetessin*.

I make him fall by striking him, *negûagsiharan*.

I let him fall by accident, I let him fall, *nebarenemen*, (animate) *nebarenan* potanie kandak, *nebanégsnemen*, the same; 3. *ab*.

A tree has fallen on me, *nekasaiighi*, 3. *kasaiğs*.

That has fallen, *penihré*; into the fire, *ketsesétessin*, (animate) *ketsesésu*.

I fall down dead, *nekûérkûtné*; I fall while sliding, *nssassetéhkka*.

A cabin has fallen, *uiguanmé*; *messisi suksranmsené*, by the wind.

I make it fall, *nepeniharan* or *nepenètèhsiman*.

*Penegankihré*, the land caves in, breaks away from the riverbank, e.g., in spring.

*Tsanahtâi*, it stops in its fall, a rock, e.g., etc.

I let it fall from my mouth, *nebaradámen*, (animate) *nebaráman*.

I let it fall from my hand, *nebarenemen*, (animate) *nebarenan*. [MS 482, 483]

I cause something to fall on him, *neseguskitéhan*.

That has fallen on me, *neseguskitéhsgun*.

I fall on him, *nesegusketéhkasan*.

*Nsiéktessin*, I have fallen.

That is what made me fall, *nenanbiskûaham*, or *hamen*.

He is [as if] fallen, or drowning, or choking [as if eating something wrong], in my windpipe [respiration], *neseguami*.

I make him choke on it in this way, I am the cause of it, *neseguamsran*.

*Sshkûihre*, or *penihre meghe*, e.g. the scab falls off.

*Sshkûihre*, *uiguanm*, the cabin falls.

I make, I let a little water fall, from the finger, e.g., *nepesakbéutsn*.

On him, on the tongue, e.g., of the miser [evil rich man], *nepesakbéstasan*.

**TONDRE (kindling), for lighting a fire, etc., — TINDER.**

*tsiksângssaks* or *iksângssaks*.

**[TONDRE. — TO SHEAR.]**

I shear him, *nemsan*; I shear myself, *nemssi*.

**TONNEAU. — BARREL, CASK.**

*manrikírés*, animate.

**TONNE (of bark). — BARK CONTAINER.**

*sansantsénígan*.

Facsimile p. 167 · printed p. 536 · guide words TON–TOU

**[TONNER. — TO THUNDER.]**

It thunders, *pédanghiags*; thundering, *pédanghigné*; it was thundering, *pédangsppan*.

Lightning, *sahsanbíguak*, or *pesaksrahasiuk pédanghiak*, *utseskasisasanbígak* — there is lightning, it is going to thunder.

**[TONNERRE. — THUNDER.]**

The thunder has struck, *pédanghiags ariktéhkkaíak*, or *pédangs*, *-giio*, (inanimate) *pedanghisik*.

*Nsdsté pédanghiak aneghi nanitsmeghi sasanbigsé hédidé nettai tsibatekskan nikeba utsi manda kegsi arihigshdiks pedanghio*.

**[TORCHER. — TO WIPE.]**

I wipe it, etc., *nekassehámen*, (animate) *nekasshan*.

**[TORT. — WRONG, HARM.]**

I am wronged, I have lost, e.g. my daughter who died for want of help, *nségihsghé*.

I do him wrong, etc., *nségihan*; (inanimate) *nséhtsn*, I spoil it, I lose it.

**[TORDRE. — TO TWIST.]**

I twist, I spin thread, *nederetakníghé*; (inanimate) *nighitsn*.

**TORTUE. — TURTLE.**

*turébé*, animate; its shell, *amikenaks* or *uaraghé*.

**TÔT. — SOON.**

*tébné*, *tébnétsi*, *kégan*, or *néhhéni*.

**[TOUCHER. — TO TOUCH.]**

I touch it, e.g. the ear, with saliva, *nepesagenmasan*, or *sann*, etc.

I touch him, tango (Lat.), *nesanmenemen*; him, *nesanmenan*; touch me, *nesannipusi*.

I touch him on the body, *nekûakûétésaghenan* or *nenanansésaghenan*.

I feel that, groping, e.g. [to see] whether there is something in a sack, *nekstenemen*.

I am not moved by that, *nekikanitéhandamen*, or *nekikanérdamen*.

I am not moved by what someone [does or says], etc., *nekankankérdamen*.

I feel about for a louse, *nekstanbéghenan*.

I make him touch, e.g. relics — I apply them to him and then take them away, *nedasitenemasan*; *-mangsn*, [it touches] me; *msr*, [I touch] you.

*Nenansiptsn nhaghé*, e.g. I touch it, scratch it, take hold of it in touching it.



*Nematsisanmpssi*, I touch myself wrongly, hurt myself by touching.

*Nepahtatannskáhasi*, I lay my hands on it, etc.

**[TOUPIE. — TOP (TOY).]**

A kind of top that children make spin, etc., *aripodangan*.

I make it spin, *nederipsdsn*; spin it! (imperative), *aripsuré*. [MS 484, 485]

**[TOURMENTER. — TO TORMENT.]**

I torment myself, scratching with my nails, *nedanmbédaskiretsési*.

I torment him, *nemamégahan*, (inanimate) *nemamégatsn*.

I torment him, afflict him, I am importunate with him, *nsnemiha*.

I am tormented enough, I am beyond it, *nsémanbési*; said also of food (Lat.).

I torment his father, *nemamégatasannar amihtangussar*.

*Nsnidasannar kégussar*, I have caused him to lose something.

**[TOURNER. — TO TURN.]**

I turn about in a canoe, *neksdegûihra*, or *nekuskanvé*.

I turn it, *neksdegûitéhkkasan*.

Turn that in your hand, *kurbipudu*; 1st [person], *nekurbipudun*.

It must be turned like a roast, etc., *kurbipudanuu*.

I turn around while walking, *nsansiansé*.

I go around the tree, *nekistangûépusi*.

I turn myself, changing position, while lying down, *nekurbakéhsin*, or *nekurbehssin*.

*Kurbaskipsdansu*, to turn the roast, e.g. hung on a cord, *nekurbaskipsdsn*, (animate) *nekurbaskipuran*.

I turn it upside down, I make what was below be above, *nekurbahtsn*; particle, *kurbisi*; (animate) *nekurbaran*.

It must be turned, *kurbetansu* or *kureperan*.

**TOURNE-SOL. — SUNFLOWER.**

*kissukannak*.

**TOURTE. — WILD PIGEON.**

*prés*, *préssak*.

**TOUT. — ALL, EVERYTHING.**

*messisi*, *nekikkansi*.

Everywhere, *kisi* or *papanmisi*; *kisdau*, he visits everywhere.

Facsimile p. 168 · printed p. 537 · guide words TOU–TRA

**[TOUSSER. — TO COUGH.]**

I cough, I go "hem, hem," *nusksâranmi*, 3. *uss*.; his cough (that of a consumptive, etc.), *usksâranmiritsir*, etc.

**[TRAHIR. — TO BETRAY.]**

I betray him, as Judas [betrayed] Jesus, e.g., *nenebakadásan*.

**[TRAÎNE. — SLED. See below.]**

**[TRAITER. — TO DEAL WITH, TRADE, TREAT.]**

I trade, *nehtahtansé*; that, *netahantsann*, *netatanséhtsn*; him, *netatanséhan*.

*ugahkéhto manda ansadisi*, is that not traded? is it given away for nothing?

*Gahkio ansads* or *ansadssa*, one wants it, etc.

I deal secretly in another's goods to draw the profit myself, as if it were mine, *nekemutsiatanséhtsn*.

I trade to gain something, *nedatansasi*.

— that, to draw a profit from it, *nedatansasihtsn*.

*Nebaëmerutemen*, I want more for it than it cost me.

*Baëmerstansu kégsi*, one sells it for more.

*usanmerstansu*, 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 érhamsk*; to you, *ni érhamsra*; 1st [person] *nederhamauan*, or *nurhâmasan*.

**TRAÎNE, TRAIN, TRAÎNER. — SLED, SLEDGE; TO DRAG.**

*sdanbanasks*, *ksr*; I drag [a sled], *nudanbé*.

*Matsipsdé*, it slides badly, with difficulty, *matsipusu*, *uripuuu*, etc.

I fall from it in a faint, *nesankstâinasi*.

I drag it, *nsdantsiman*, 3. *ud*.

I make a sled, *nsdanbanaskské*. Sled, cart — see "Chariot" (Cart).

A sled made of a deerskin, *udanbangan*.

*udanbéhansé*, one makes a sled of it.

I load it, *nuranbandikké*.

I have one, *nsdanbannaasks*; negative, I have none, *manda nsdanbannaskss*.

I drag him, holding him by the hand, he being on the ground, *nepemandantsipha*.

I drag it along the ground, *nsdantsiman*, (inanimate) *nsdantsitsn*.

**TRANCHE. — SLICE. See below, p. 488.**

**[TRANSPARENT. — TRANSPARENT.]**

*Basi-namihiguat*, one sees it transparently; even though it is inside something, one still sees [through], etc.

*Basisi*, transparently.

*Basanbadansu*, *basanbamegsé*, covered, e.g., yet one sees through it.

I see through it, *nebasanbadamen*, (animate) *nebasanbaman*.

What is transparent, *ésanbamëguek*; that is [transparent], *ésanbamegué*, or *éhézatté*.

*Éhezatté pirasks*, the paper is [transparent] when the sun [shines through it], etc.

**[TRANSPORTER. — TO TRANSPORT, CARRY.]**

One transports, e.g., the palisade, *antekahadansu*. [MS 486, 487]

If one were to transport that, *antekahadsmegkéba is*; 1st [person], *nedantekáhadsn*.

**[TRAVAILLER. — TO WORK.]**

One works, *arohkkedin*.

I work, *nedarokké*; for him, *nedarokkésan*; for me, *nedarokkéhssi*.

I work a great deal, *nemesâirarohké*.

I work well, *nurarokké* or *nenihtanstarokké*; badly, *nematsarokké*.

Do you know how to work? *kesésérdamennasa erarokkánn?*

I am tired from working, *nesasarokké*.

I work all day, *nenikékarokké*.

I am slow at working, *nedabangarokké*.

"Bestir yourself," one says to someone who does not want to work, *mandésghi gakki*.

A man or woman who always works, etc., *sansanbao*.

*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], *nebanbébetegsussé*.

See the particles *Peteghisi* and *Pemetsinisi*, and the particle *Éhsanraghisi*.

\ [At the end of the French part of this Dictionary. — Ed.]

Facsimile p. 169 · printed p. 538 · guide words TRE–TRO

That is crosswise/askew, *anssahté is*.

I put it there crosswise, *nedanssahtsn*.

#### [TRAVERSER. — TO CROSS.]

I cross without reaching [the other side], *nesanséssé*, *sansaisi nepemussé*.

#### [TREMBLER. — TO TREMBLE, SHAKE.]

I tremble, *nenanghipsui* or *namantsipusi*.

I make him tremble with fear, I frighten him, *nesékpanuran*.

The earth trembles [earthquake], *nénémkípudé ki*, or *nenemkamighipudé*, or *mantsipudé ki*, or *siguanm*.

Aspen, "trembling-earth" [poplar], *kuiguan*.

#### [TREMPER. — TO SOAK, DIP.]

I dip it in water, *netsaüpēnemen*, (animate) *-penan*.

I dip it in broth, in fat, *neseکشه*.

I put it to soak — wheat, linen, etc., *nedaguédedsn*.

*Nedaguítsiman peksahan*, 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) *nemeghenan*.

I choose with a knife (Lat.), I pick the finest, e.g. of paint, *nemeghenanmkahan uráman*.

#### [TRISTE. — SAD.]

I am sad, *nsusikérdam*; I sadden him — by action (Lat.), *nussikérdamihan*; by word (Lat.), *miman*.

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], *kanghéhssanak*.

**[TRISTE. — SAD. See above.]**

**[TROMPER. — TO DECEIVE.]**

I deceive, *nepatssrsé*, 3. *pat*; him, *nepatssran*.

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, *nsniguéuran*.

I deceive him, I tell him I will not do a thing, being however resolved to do it, *nenesakadámen*, (animate) *nenepakadasan*, or *nuripakadasan*.

This is how I deceive [someone], etc., *ni éri nebania*; you, *nebanian*; he, *nebant*; imperfect: *ni eri nebanneban*; you, *nebaniasa*, etc., *nederineba*, 3. *sderinebann*.

I who deceive him in answering, *éssenaérinebanni*, 2nd [person] *-nebanani*, 3rd [person] *nebantsi*.

*Messisi kegsi kederinebann*, you use everything to deceive me with your answers.

*Messisi kegsi nederinepakadangs*, 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], *nedéhétsíman*.

I use my wits to deceive him, I say or do something to deceive him, *nenepakádasan*.

I look for some means to deceive him, *nenepakadámen*, and then, *nenepakádasan*.

I deceive him, I say to him, "Let's go there," and I lead him elsewhere, *neksânsipehan*.

I find nothing to deceive him with, to make my case good, *nedatsérineba*.

**TROMPETTE. — TRUMPET.**

*bibisan*; I play it, *nebibüüé*.

**TROP. — TOO MUCH.**

*ssanmi*; there is too much water in it, e.g., *ssanméret nebi*.

**[TROU. — HOLE.]**

A hole in the woods, in the cabin, etc., *tétansaragat*, plural *-gakir*, (animate) *tétansarághesu*, or *éhésanrághesu*.

There was a hole, *tétansaragatssa*, etc.

A hole in the ground through which mice come, e.g., *aremanragat*, plural *gakir*, (animate) *aremanrághesu*.

I put my hand in a hole, *nepisineské*.

A hole in the ice for fishing, *tasaiḥgan*, animate.

I pass, e.g., a rawhide cord through the hole, etc., *ne...*

Facsimile p. 170 · printed p. 539 · guide words TRO–TUE

...*désaranganbéghenemen*; pass that [through], etc., *ésaranganbégheni*.

**[TROUBLER. — TO DISTURB, MAKE TURBID.]**

I trouble the water, *nebibghebégheidsn*, *nebibghebégghenemen*, or *nebibkbebehkhámen*.

It is troubled/muddied, *bibghebégghihre*.

I become confused while speaking, *negangsraïdsnké*, or *nskaiidsnké*.

I confuse him while he is speaking, I make him forget, etc., by what I say to him, *nskasiman*.

I offend him by what I say to him, *negagansiman*.

#### [TROUER. — TO PIERCE, MAKE A HOLE.]

I pierce something with a tool, *nedésibadaxámen*, or *nebatxámen*; it is pierced, bored through, *ésaraghitédeansu*.

#### [TROUVER. — TO FIND.]

I find what I had lost, *nemēskamen*, (animate) *nemeskasan*, *séniadannéban*, 3. *ames*.

I find in my mind what I had long sought, etc., *nemikásitéhanhdamen*; it has been found, *meskansu*.

I could scarcely find it, *nekéskasan*.

I have not found it, having sought it, *nesésusemadonatsn*, (animate) *neséssemadonahan*, or *nederadsnahan*, or *nesisadsnahan*.

I find [something] shortly after having dug, *nemikshan*, or *kskéhan*, 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*, *skstamsk*. [MS 491]

#### [TUER. — TO KILL.]

I kill, *nenirké*, *kenirké*, *nhrikké*, 3. plural *nrikkak*.

I kill that, *nenihtsn*; him, *nenihran*; myself, *nenihrasimesi*; also, I torment myself, *nemesan*, [said of] a bird, beast, beaver, etc.

One who kills for a living [an executioner], *kadonnkésinns*.

I want to kill him, to capture him, *nekadsnaran*.

I go to kill him, to beat him, etc., *nenanskasan*.

The cry of a man who brings news of those who have been killed in war, *nenekahsghébena nia sibisi némihiégs*.

*Nenekatésghébena Igrismannak*, *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, *nepitigadassíbena*.

I kill secretly, *nekiminké*; him, *nekiminnaran*.

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, *nissusukerasé*; three, *tsususkerasé*, etc.

He has killed one of them, *messighé*, or *nekutsrasé*, *nsdstkuakerasé*; four, *iêsttkuakerasé*, etc.

He has killed a bear, *negsdusksrásé*, 1st [person] *nenegsdusksrásé*; two, *nisussksrásé*; three, *tssusksrásé*; four, *iêasksrásé*, etc.

*Nedanmasitéhan*, 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, *pséhkaman*.

I no longer kill [anything], someone has bewitched me with some spell, *nemesihsghé*.

I [have?] killed his father, *nenihtasanna amihtangusar*; he has been killed, *ntasannébána*, 3. *snihranr*.

[Pages 492 and 493 of the manuscript are blank.]

\ [An imitation of our word "Englishman"; in the singular, Igrismann, and in the plural, Igrismann-ak. See under the word "Blé" (Wheat), p. 60–61, for a similar formation, *igriskarnar*, "English corn." — Ed.]

Facsimile p. 171 · printed p. 540 · guide words VAI–VEN

V.

**[VAIS, JE. — I GO.] [MS 494, 495]**

We go in different directions, to different places, *nesiséssébena* or *netzatzébussébena*.

(These things are to be written below — Lat.)

I go in thought, e.g. to heaven, *nepétsitéhansi spemkik*.

I wish to go, e.g. to Quebec, *nederibanshké*.

I do as he does, I join myself to him, I accompany him, *nsitsihréman*.

I go, I am going away, *nemantsi*.

I go there, *neman neda*, *neman nederssusé*.

Where has he gone, in which direction? *tanni éragssirant?*

I go as fast as I can, hurrying, *nsisizansé*.

I go without any hindrance, *nesankassué*.

I go further on, I pass by the town, I go beyond it, *nebaemkamen sdené*.

I go ahead, *nenikannussé*.

I go gladly, willingly, outside, elsewhere, *barisi ari nebanskké*.

I go further, I do not stop there, *nekeskamussé*.

I go there straight, without stopping elsewhere, *nenénekemandussé* or *nesanséssé* or *nesasagusse*, nothing hinders me, right away, etc.

*Sansaisi nemantsi sasaghisi*, nothing keeps me from going away, etc.

I avoid him, I do not go where he is, *nekeskamihkasan*.

*Nekeskamussé*, I avoid it, I do not go where it is even though it is near.

I go where the others go, *nedersdann*, 3. *sdersdann*, *nedersdébena*, etc.; imperative: *arsdé*, *arudéts*, *arudéda*, *arudéks*, *arsdéhéds*; subjunctive: *érsda*, etc.; *ni nedaséhkkan*, *érstedimek*.

**VACHE (cow, ox). — CATTLE.**

*kaus*, *usk*.

**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, *nedansitésinihan*.

He will conquer you, *kedansitésihigsn* or *kemétsinkangs*. See "Surmonter" (To Overcome).

We all want to have the upper hand, we want to prevail over the others, *nekékerahamansadibena*.

I think to myself that I shall win, or that I am brave, etc., *nekinérmesi*; that is, the same as, *nekinanbaërmesi*.

## **VALLÉE. — VALLEY.**

*mémékédené* or *mémékkansi*.

The mountain, *spemansk* or *pemadené*, etc., or *ussansk*.

## **[VALOIR. — TO BE WORTH.]**

What is that worth? *tannenasa aransado*? (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, *tébansadsak*.

Are these things worth more, then? *baëmansadsaknasa*?

That is worth nothing, *kesahio* or *sahio*, plural *sahisir*; (animate) *kesasa* or *sahsa*; past tense (Lat.), *saagakke séghé*, *saagakke sanga*.

That is not enough, you do not give me as much as I give you, the price is not yet equal, *éssema tébansadisiak*.

It is hard, difficult, expensive to sell, *sahakamass*.

(*Negsdsmkûasds* is the value of 4 francs.)

## **[VEILLER. — TO WATCH, STAY AWAKE.]**

I stay awake, *msansanbi*. [MS 496, 497]

While everyone sleeps I stay awake, *messisi kaurediné nia nsansanbi*. See "Éveiller" (To Awaken), "Dormir" (To Sleep).

## **[VENDRE. — TO SELL.]**

I sell. See "Traitter" (To Trade).

## **[VENGER. — TO AVENGE.]**

I avenge myself, *nedaruda*, 3. *arsdan*; on him, *nedarsdasan*; for him, *nedarsdasésan*.

Facsimile p. 172 · printed p. 541 · guide words VOU–VIA

— [I avenge myself] on him, I give him back the same, *nedansiténan*.

I avenge myself for that, *nedaredsandamen*.

## **[VOULOIR. — TO WANT.]**

I want it, *nsigandam*.

I do not want it, *nesigandam*.

*Éérmsset*, *éérmséhédit*, *éérmsémsétsik*, 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*; *nsansm*, or *men*, or *nsansdussé*; imperative: *sansma* or *sansdsuse*; where does he come from? *tanni sck*? coming, etc., *séghé*; they, *sémshsdit*.

Come! (sg.) *nahsi*; come here! (pl.) *nahsmks*; come in a while, *nankékkénahksm*.

I come here, whether by land or by water, carrying the household goods, etc., *népédsdé*; carrying nothing, *népetsihra*.

He comes here, *is abann*; that comes, *baianmuio*.

I come back from moose-hunting, *nedanbabanmussé*.

Where do you come from? *tanni séman*, plural *sémégs*; from where do you two come? *tanni sédagussan sédagussaëks*? from there, *sahnsm*, or *sakkansm*.

**[VENT. — WIND.]**

From which direction does the wind come? *tandékka séderansék*?

It is windy, *keseranmsen*; from that direction, *sdékka sderanmsen*.

The wind is favorable, *ureranmsen*; unfavorable, *matseramsen*.

There is a warm wind, *kesitéranmpsen*.

The wind is rising [coming], *péderanmpsen*.

The wind blows in, *pitighéranmpsen*.

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, *ksdarahta*; 1st [person] *neksdaráhtamen*.

*Manda kisisdaratansisi*, 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., *kusksranmpsedansu*; I [do that to] it, etc., *neksksranmpsedsn*.

There is a whirlwind, *anhanpskûéranmpsen*.

*Nepétsenami*, or *nekeseranmsenami*, 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, *sésantsemsinns*.

**VERMILLON. — VERMILION (PAINT).**

Paint, *uráman*.

Go look for some for me, go and find me some, *kuirasahi uraman*; 1st [person] *neksiravahan*.

I cook it over the fire, *nedapiramané*.

Cook some for me, *apiramanési*, *nedapiramanésan*. See "Peinture" (Paint).

**[VERRUE. — WART. See below.]**

**VERS. — WORMS (AS LONG AS THE HAND).**

*sédi*, [MS 498, 499] plural *sédiak*; I have some, *skugak nenihregs*; small worms, *skuhsis*, etc.; worms that are on flesh/meat, e.g., *pshkûé*, *kûak*.

**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, *uétsi manenintémek*; the last, or, *édutsi tsannaranmohtamek*.

**[VERSER. — TO POUR.]**

I pour, by hand (Lat.), *nessgnemen*.

I pour into his mouth — water, broth, etc., *nesukekamasan*.

**VESSIE. — BLADDER.**



*usksûé*; I put fat into it, *nepitsipemé*.

**[VÊTIR, REVÊTIR. — TO DRESS, CLOTHE.]**

I dress him warmly, *nekissasésan*.

I take off my belt, *neséssébágussin*.

**[VUE. — SIGHT, EYESIGHT.]**

My sight is short [I am nearsighted], *nenikanbi*; I do not lose sight of him, *nenénasanbaman*.

I have good eyesight, *nuradasanbi*, or *nuranraghigsa*.

**VEUF. — WIDOWER.**

*sigsit*; widow, *siguskué*.

**VIANDE. — MEAT.**

*sios*. See "Chair" (Flesh).

**[VIATIQUE. — VIATICUM (LAST COMMUNION).]**

I give him extreme unction/the viaticum, *metsëssara nepanbahtami-müihan*.

Facsimile p. 173 · printed p. 542 · guide words VIE–VIS

**[VIE, VIVRE. — LIFE, TO LIVE.]**

He revives himself, *kighé*.

I give him life, *nekighéhan*.

I give him life, I make him live, *nepemanssixon*.

It is because of that that I live, *nsdanssi*, or *nsaniüdanssi*.

I believe I have life [I feel I am alive], *nekighésérmesi*, or *sersi*.

I restore life, *nekighétsn*.

That makes me live, I live because of it (Lat.), *nsansdansuuandamen is*.

I live with him sharing his happy life, *nsitsiarenanbauman*.

*Nepétanssi*, I come along with [?] life.

*Asennetse kandak ni pétanssit?* Who is it that will live, e.g., until this time? etc.

**[VIEIL. — OLD. See below.]**

I am old, *nemirssessüi*; who is old, *mérssüssüit*.

Old man, *mersses*.

I am old (of a woman), *nesinéssusüi*; who is old (f.), *sénéuussüit*; old woman, *sinéussis*.

**[VEUVE. — WIDOW.]**

I am a widow, *sinésésusio*, *nesigusküai*.

**[VIEUX. — OLD. See above.]**

He is old, he can no longer go anywhere, *métandam*; 1st [person] *nemétandam*.

**VIERGE. — VIRGIN.**

*ksussihuskûé*; 1st [person] *neksussihusküai*.

**VILLAGE. — VILLAGE. [MS 500, 501]**

*sdâine*; I come there, *neba sdâinek*; I go there, *nederusse sdének*.

I go to another village, *nederssé kedak sdéné éhtek*.

There is not yet a village there, *éssema sdenaïsi*.

We who live in the same village, *négsdakanrszenaug*.

Two villages join together, *mansdâinahak*.

We are in the same village, *nemansdâinaubena*.

We are of several nations in the village, *nekankéssitsebakamigsíbena négutsdâinaug*.

The villages of the Abnaki, *Narankamigsk epitsik arenanbak*.

*Nanrantssak, Anmeuukkanntti, Pannasanbskek, Néssaïiakamighé*, at St. Francis de Sales — *the men, etc.*,  
*snéssasakamighéviak*.

#### [VIN. — WINE.]

Wine, *méhksampak*.

#### [VIPÈRE. — VIPER.]

Offspring of vipers (Lat.), *sksgak kenighihanregsba*.

#### [VIVRE. — TO LIVE.]

I live, *nedarenanbaï*. See "Vie" (Life).

I live well, that is, I am not hungry, I am not sick, etc., *nsanuranssi*.

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.

*Netétebihkamen*, I am opposite that.

#### VISAGE. — FACE.

*tsíseks*.

My face is frozen, *nesisegsé*.

I show on my face the joy that I have, *nedaramigséhrré*.

I change countenance, *nepirsigséhrra*.

I scratch off/tear at his face, *nepessaghigsénan*.

I veil his face, *nedassrangséhan*.

I remove the spots from my face, *nekassigsé-hssi* or *nekesigsé*.

I have removed them, there are no more, etc., *nepikigsséhssi*.

#### [VISER. — TO AIM.]

I aim, I take aim, *nekûakûédankham*, 3. *kûa*. [MS 502, 503]

I aim at him, *negséssankamasan*.

I hit what I aim at, *nemessudamen*, (animate) *nemessan*.

#### [VISITE. — VISIT.]

I visit, *nedsdâi*, 3. *sdas*; subjunctive *sdaia*, *sdaian*, etc. See the particle *Sanbisi*.

I visit, coming from afar, *nutsihsé*; him, *nutsihan*.

I come from afar to visit him, *kutsihsr*; you [visit] me, etc., *kutsihi*.

\ [The name of the Indian village, on the Kennebec River, where the author of this Dictionary resided; still called Norridgewock, from the Indian name given here. — Ed.]

Facsimile p. 174 · printed p. 543 · guide words VIV–VOI

Someone comes from afar to visit us, *kutsihighéhbena*; 1st [person] *nutsihighé*.

I have taken communion, Jesus has visited me, *nutsihigs Jesus*.

I visit a sick person, *nemasazanbáman*, in general (of any kind), *nemasasanbi*.

I visit him, *nedsdéhkasan*; you [visit] me, *kedsdéhksr*, or *-ksren*.

I come from afar to visit him, *nemessedshkavan*, or *nenutsetsihan*.

#### [VIVRES. — PROVISIONS, FOOD SUPPLIES.]

Provisions, *mitssangan*; I am stingy with the provisions, I spare them, *nesaaghesi*.

The provisions are held in common, *mansisi mitssangan*.

I have plenty of provisions, *mesâiret mitssangan satzannema*.

I look for some, *nekûirshsmitsebé*.

I look for some, e.g. deer, etc., *nenatebi*; *kenatebikannan*, you [pl.] are looking for some.

I cannot find my provisions, *nekûirstemen mitssangan*, (animate) *nekûirsman*.

I seek out, I procure provisions, *nekadsnahtsn mitssangan*.

I take provisions for the journey, *nenima*, 3. *níman*; for myself, *nenimaresi*; I give him some of it, *nenimaran*;

I make some, I prepare some for him, *nenimasanikkésan*; *utenanssar nimarimeghebanigar*, someone has taken what had been given to me for my journey; I load it into the canoe, *nimanvann nepssihtsn*; 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, *ksahrisi punank nettâi apézeksinan*.

#### [VOYAGER. — TO TRAVEL.] [MS 504, 505]

I travel, *nekiussé*.

I go from town to town, *nekisdai sdâinaïksk*.

#### [VOILE. — SAIL.]

Canoe sail, *tsibégihíghán*; I set it up, *nesihégihíghé*.

I hoist it, *nenimékhíghé*; imperative: *nimékhíghé*, or *nimékhamanda*.

I lower it, *neneségihíghé*; imperative: *neségihíghé*.

I take it off, *neneségihíghadsn*.

I go under sail, *nesibégihíghima*.

The mast, *tsibégihíghibanakuem*; I hoist it, *sikûégihígharadíghán*.

#### [VOILER. — TO VEIL.]

I veil his face, *nedassrangûéhan*.

#### [VOIR. — TO SEE.]

I make him see when he was blind, *nsanbihxan*.

I see, I am not blind, *nsanbi* or *nepesksadasanbi*.  
 I see, *nenamihué*.  
 I see it, *nenamihtsn* or *nesésittsn*, (animate) *nenamihan*, 3. *sn*.  
 I show, I display, *nenamitrsé*; to him, *nenamittran*.  
 I see it close up, *nepésusanbáman*.  
 I long eagerly to see it, *msisizákkasan*, or *nsnemitéhanman*.  
 I see it dimly, *nsneméman*.  
 I have an extreme desire to see it, *nesankûtdâikûiruman*.  
 I see it entirely, *nemesanbáman*.  
 I come to see, in the cabin, whether he is there, what he is doing, *netepenavihan*; absolute form, *netepenasanbi*, *nekikirasán aps éhto*; (inanimate) *netepenasihtsn*.  
 I go to see whether this shoe, e.g., will fit my foot, *netepinamen*.  
 I remove what keeps me from seeing, *nebannangûési*, or *nepaskangûési*.  
 See that, look at it, *kina*; 1st [person] *nekikinamen*.  
 I see through, I look through something, *nedâisanbadamen*.  
 I see it dimly, *nenuremanbadámen*, (animate) *nenuremanbaman*.  
 I see him, I greet him for the last time, *nematsitséremán*.

Facsimile p. 175 · printed p. 544 · guide words VEU–YEU

One has seen the tracks, or heard something indicating, e.g., the enemy, etc., *amaresin*.  
 I have seen him/it, etc.; if one has seen a man, he says *nenamihsé*, *nedamaresi*.  
 I see, I see again someone nearly dead, or as I was waking, *nedapskanraghigûési*.  
 I see — *nenamihta*, 3rd person *namihtan* — of a blind person, e.g., or of one who has sore eyes.  
*Mandanasa kenamihtan*, one says, e.g., to one who has sore eyes; he says, e.g., *mésiassis nenamihta*.  
 I search by sight — *neksirasánbi*; for him, *neksirasánbaman*; for that, *neksirasánbadámen*.  
*Nahutsi ari pésánbiags* or *pésánbímek*, from here to as far as we can see, to the extent that a view stretches, etc.  
 I see him without hindrance, *nesankasínasan*.  
 I see it through a hole, *nesánbadámen*, 3rd person *us*; or *nedésanragánbadámen*.  
*Kesighinur*, I take pleasure in seeing you dance, e.g., or etc. — *kurinur*; 1st person *msighinasan*; or *nurinávan*, *pémegant* or *pémegantsik*.  
 SIGHT. See "Veüe."

#### [TO FLY.]

He flies (Lat. *volat*, "he flies"), *pemitsihré*; 1st person *nepemitsihra*.  
*Netsi agûa matsena sipsis*, I dreamed that I was flying like a bird.  
*Amanté tsia*, I would like to fly, etc.  
 [Page 506 of the MS. is blank.]

#### [TO VOMIT.]

That makes me vomit, *nesekagûikangun*. [MS 507]  
 I vomit, *nesekagûi*, 3rd person *sek*; that (inanimate), *nesekagûihtamen*; (animate) *nesegagûihtasan*.

**[TRUE.]**

I speak the truth, *nuranmé*.

I speak the truth about him, *nuranméan*; he sees that people speak truly of him, he is convinced, *uranmésérmesu*.

I never depart from the truth, *nesésantsemsinnsi*.

I know that people have spoken truly of him, *nuranmésérman*.

**[VERILLE (i.e. VRILLE). — GIMLET.]**

For boring, *pimenigan*.

**[TO WEAR OUT.]**

That is worn out, *métsihrré*.

I wear out my shoes, *nemétkámen*; they are worn out, *métkanssar*.

**[TO EMPTY.]**

I empty the bag, e.g., I put things elsewhere, etc., *nesigûénemen mensté*.

There still remains something in it, *éskûakenasa 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.]**

*uassé-sihtansu*, one repeats this verse(?), e.g.

I have relatives, *nederangssi*.

I skin/flay, *nepeasihadassi*.

One speaks, etc., *arésadahsin*.

I go there, etc., *nenanteuadassi*.

That, *nenantesadsn*.

I sing to you, dance, *kenasadsésr pemega*.

I like the broth, soup, *nsiganbsé*.

It is at the edge of the rise, *essaïsi tâi*.

*Atsisi*, *nedatsikisitsn*, that is, *nemansikisitsn*.

I make a handle well, *nuresidahkshké*.

I have searched everywhere, *messisi nederadsnassi*.

You are sleepy, you sleep on and off, *kikibihra*.

Moose lice (ticks), *sagaskesse*.

I come to sell, *nenandannksra*.

I come to buy, *nenandantansé*.

I naturally tilt my head to one side, *bimksé*, 1st person *nebimksa*.

*Sáktisisi*, standing; *metsinisi*, crosswise, for a frame/sash, e.g., *pemetsinakstar*; or *pemetsintar* is *ketébahkann*, you put that as an offering.

I test myself, *nekutsiaresi*.

I go backward, *esi tsitansé*, 1st person *netsitansé*.

*Kutsisiba pera*, if you wanted to try it beforehand.

One further ahead than the other, *uaétsisi*.

Let it be so, *uaéttâits*.

I put it there, *nsiéttsn*.

It is fine, warm weather, during the winter, *udágan*.

He walks crookedly, *pemetsinssue*.

Put on stockings, garments, etc., *asighé*; *témanrsann*, or (Lat. *seu*), *manda ossegsnéisi* (not ...).

I extinguish it, e.g., the tinder, which is animate(?), *nenekatséhan*.

*Kutsihuskse*, *nahsmks*.

### [No. 2.]

Put it properly in its place [gap in MS], *mansagsatsks*.

I put it ..... [incomplete in MS], *nemansagsatsn*.

I pull it further forward, or I come to fetch my load, *nemantsegsatsn*; or *nedanbsaré*.

I carry it for him, *nenasarésan*.

Where one goes, *abanmssangan*.

White, *uasséhghen*, or *sanbighen*.

I make him sit, I take him in order to make him sit, *nenskabihphan*, or *nedapiphan*.

I am weary of that, I will not take it, *nesasigana*.

I make half of them, *neneránsihtsn manste*, *kaidap*.

Facsimile p. 177 · printed p. 546 · guide words —

*Nengshenan*, 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 *ehiansa 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., *nskasihadnsn* — *nskasihadnsnar nedaskamsnmar tai udaskamsnmar*; or *nekékshradahadnsnar*, 1st person *nekékshradáhadnsn*.

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, *nesauts*.

Facsimile p. 178 · printed p. 510 · guide words —

PARTICULÆ.

A.

[MS 510] [1]

*Aangsânmissi*, incomparably more; or, it is always said in the comparative (Lat. *semper dicitur comparativè*) with reference to another (Lat. *ad alia*). *Aangsanmisi kankesahreinangsât Jesus shaghé sanurassémsinangsât*, the body of Jesus appears much more radiant than a light appears. By this particle, e.g., *angsanmek*, "beyond." *Aangsanmassemsinangsât Jesus shaghé sa edahsem*, or *nsdanassem*, 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.

*Aangsanmisi nedéhéreks*, or *nedaangsanmimeks*, 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.; *nedaangsanmantsemi*, I tell of what is beyond, of what has not happened.

*Aëtaghisi*, or *sansiba*, a particle testifying a grateful feeling toward someone occupied in some need (Lat. *gratum animum testificans alicui in aliquâ necessitate versanti*); *sansibakki*, or *aëtaghisi kisitasanné*, would to God I finish; *aëtaghisi siba nedireghé kepsihhsren*, said to one who has a great desire to embark.

*Aëtaghisi éto nekadshtamen is*, said by one who sees much food, e.g. — "won't it arrive, that which I desire," etc. — said in derision.

*Aganmisi*, from the other bank of the river; *araguaguanmsaïsi*, from the bank where he is, *énága*.

*Aganvisi*, or *pissisi*; *agansisi kedihripessa kedanbenksr*, it is in vain that you told me, "I will pay you," since you do not do it.

*Ahantsi*, or *ahantsivi*, or *ahanteghikksi*, more and more; *ahantsi neganmihssi*, surpass yourself more and more; *ési ahantsisi muskseredam kizegakki*, he grows angrier every day, more and more; *ahanteghikksi sangmansihé 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"; *manusse agsa*, "he is hungry," he says.

*Agsadâré*, or *-ri*, a particle of admiration (Lat. *admirationis particula*): *agsadâré! sitsésantsik shi akésussannan!* — 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 ...

Facsimile p. 179 · printed p. 548 · guide words A–A

(continued) ... [as], God knows how much; God knows whether; *aiaga*, or *netsi*, "then."

*Aiôtemi*, that is, *pessangsi kesina asskamisi*. *Nedaiotemírdâmen*, or *nenidamikadâmen*, that is, *nemesâiritsn kégsi*, I gather a great deal; *nedaiotemipansérdâmen*, I desire it greatly; *sdaiotemitéhanr srir*, he beats him a great deal, etc.

*Aksdaïsi*, at the rise of the river, etc.

*Akstéhansu*, one goes up the river, one goes against the current; *nedakstéhémen*, I go up it, etc.; *sderakstannan*, the fish go up it there.

*Amanté*, or *sésini*, would to God; *amanté ketemanghermian nesang*, *Jesus kégan métsinanné!* — would to God you might have pity on me at my death!

*Amessantzi*, it is high time indeed, truly! *Amessantzîba nsnitzanninéna!* — truly, we shall have a child! (said by Zachariah, e.g.) *Ni amessantzi béianan pesedé*, it is high time to come; I had told you at noon, and the sun is now low, etc. *Ni amessantzi mantsian*, you leave at last, you alone leave, the others having already gone. *Amessantzi nsnitzanninéna* — said by those who, having been married a long time without children, when they finally have one, [say] "at last we have one," etc.

*Anmétsa saaghinanguss*, this bird, e.g., is certainly hard [to catch], etc.

*Anméhti kesaaghihi*, you have done me a great wrong in losing my canoe, e.g., since I have no other.

*Anmétsi*, *anmétsigakki*, or *taikagakki*, *anmétsi kesagheutsr*, *kesaghinsdsren* — what you tell me, what I hear you say, etc., certainly surprises me greatly.

*Anptaïsi* (see *Anptaïsi*), or *néhransi* (see *Néhransi*), which is on this side.

*Amptsi*, during, or still; *amptsipanbahtam*, he is still praying, he is at prayer; *apmtussédé*, while he was walking; *amptsihpu*, he is still presently eating; *amptsi-miri*, give me more of it;

*amptsipenasímek*, in the midst of combat.

*Amutseghe*, even; *amutseghé manda nenamihansn*, I have not even seen it (far from having stolen it, e.g.).

*An*, *an io*, *an ioppa* — and then, and then that, and there it is.

*Anangüanmisi*, or *aiangüanmisi*, or *anangüanmadsghe*, or *aiangsmadsghe* — it is beyond what is said and what is believed.

*Aiangsmadsghe kematsenasakesi*, you are always worse; you are [more so] than is said, etc.

*Anbagasisi*, hidden by something so that one does not see it; *anbagaissé assoks*, Jesus ascending into heaven, a cloud keeps him from being seen, etc.; *sderianbagassuannabasik*, or *pnapesksk*, in walking he comes level with a tree, or a rock, that hides him; *nedanbagaskasan*, I hide it, I place myself before him so that he is not seen. [MS 4, 5]

*Ahneghi*, instantly, the first time, etc.; *ahneghi kisitsnésa*, as soon as he had finished that; *ni ahneghi sa némihsks*, that is the first time I see him; *ni ahneghi nepétsihra*, I have only just arrived; *némihsghé sa ahneghi pihta küiromskeban*, *taihka nsigherdamshsban*, as soon as I saw the one I desired, etc.

*Angsanmek*, beyond.

*Angsanmsöé*, it is now if ever, or "if ever"; *perabáin angsanmsöé sésighittsa aséessitéhannes tanni*, if ever the heart, the affection (of Mary, e.g.) suffered a cruel blow; *agüanmsöétsi meseghirané korenasakesi*, or *matsenasakesi*, said of a child that is born; *isdari manussémek*, *agüanmsöé éhto asassenaghé manssann*, one is hungry here, but much more so there; *amutseghé isdari ptahan*, *angsanmsöé éhto nemanmesairok*, one takes it here where it does not occur, so much must there be of it there; *is sdáinan namessak*, *agüanmsöé éhto neman*, *aiäk*, ... (continues on next page)

Facsimile p. 180 · printed p. 549 · guide words A–A

(continued) ... there is fish here, there will be much more of it there; *anguanmsöé nia pansérdama arakéiganar éri kénskérmequak*, when they [fish] are cheap — this particle (Lat. *hæc particula*) carries an implication of contempt; *anguanmsöé ua éssamerags*, 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 *an .....*; *mesâinanguat tanni sékpanhurik*; *anguanmsöé 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; *anguanmsöé pansérdama maskese nemémesaghihra*.

*Angunikki*, "since," a particle (Lat. *particula*); *keketemanghérmisi Jesus*, *angsnikki kisi pitigan nhaghé*, perhaps you will have pity on me since you have come into me; *kedatsuihtun angsnikki érkûéhsian*, you bring on the hiccup that you have, you make yourself sneeze; *sdedarinamihannan éto angsnikiériráhadit*, they must have seen them, since they are elsewhere(?); *satzannemen éhto temahiganar angsnikki miresk*, or *angsanmsöé* — 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 tséhkûaks*, *manda notzannemssn*, *kederérmershoban*



*nemirekutsi*, *angunikki éhrianneban kemirerertsí*; *kadasi possak éhto sghik*, *angsnikki pékskéhédit utsrsan*, those no doubt want to embark, since they are joining together, etc.

*Anermiut ari*, or *anremi*, *netaíni ari*, *ne neman ari tanni*, forever (Lat. *in æternum*); *nedanérmisighérdamtsi*, I shall be continually joyful.

*Annka*, that's exactly it; *ni annka manda nesisn*, that is exactly what I am not saying.

*Annkasi*, or *annkasisi*, one after another, by succession (Lat. *per successionem*); *nedannkasinnmak*, my descendants; *nuranmerdamen véséssi annkasi panbahtamsinnssi*, I believe that there is a true church that we have by succession.

*Annkki*, "but."

*Anksanbékki*, *nannekutsisi*, "sometimes." [MS 6, 7]

*Annrri*, an ornamental particle (Lat. *particula ornativa*).

*Anpetsi*, or *mina*, "again."

*Anptsi*, in composition (Lat. *in compositione*); *anptsipps*, he is [in the act of] eating; *anptarrokké*, he is at work. See above, *Amptsi*.

*Anptaísi*, or *néransisi*, halfway, e.g. halfway along the road; it is half full; *auptaíui nenamihan*, I saw it on the way; *anptastar*, *anptautéghé*, a bag, a dish, half full; *nedanptasran*, I fill it halfway.

*Anrasi*, "in truth," etc.; *anrasgakki nurérdamen*, *nedanrauittunki*, in truth I would very much like that, but I cannot do it; *kekiktorgakki anrasi*, I want to obey you, etc.; *manda pegûa rsransi*? Haven't you spoken to him? *anrauîga pessangsi negher gheruran usskebisaaghinangusu pegua*, yes, I spoke to him earnestly, but in vain, so difficult is he; *anrasitasané is érokkanrera*, *nabisi kemihkumi*, if you cannot do what I have given you to do, warn me beforehand; *nekadasi pssihiban*, *anrasi nikksanbi nepirsitéhansi*, I wanted to embark, but now (Lat. *sed nunc*) I change [my mind], etc.

*Anremi*, the continuation of an action.

*Tanni éremihrant*? Where does he continue to go? *éreminipek*, during the summer; *éremtagsanghik*, during the passing of autumn; *éremuθedímek*, while one goes, etc.; *éremimantsaredímek*, while one is going away; *éremikikédímek*, while one is sowing; *nederemiéhksoranmi*, I give up the ghost.

*Sésdatéghé pesighirehstsi*, if it is set against the other, it will split; *uéütsiui satar*, one against the other.

*Ansitaísi*, one upon the other; *nedansitéhtsn*, I put them one upon the other; *ansitétauané mandahatsi pesighiréui*, *ansitétanssar*.

Facsimile p. 181 · printed p. 550 · guide words A–A

*Ansitaísi*, in exchange, tit for tat.

*Anssisi*, askew, crosswise.

*Ansokké*, then, afterward.

*Antarghikkui*, "at the end," finally (from the verb *antarghikksn*; *antarghikhuts*, 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); *Jesuuga antarghikkûi messriaked ssaghinéšanasanar*, it is Jesus who, by his sufferings, procures for us infinite blessings, in the end.

*Anttari*, there.

*Ansaísi*, on one side; *ansaísi kstih̄ssanr sse*, he is mocked from one side; from the second [side], you mock him, *ketitasaih̄sosan*.

*Apitasi*, in composition (Lat. *in compositione*), or *uskitsivi*, covertly, by fraud; *Herode apitasi ghersran nhrsítsi sangman*, Herod speaks to the three kings while disguising his feelings; *nepitasighersran*.

*Apisi*, being seated; *skáisi*, being standing; *asitegûakkáisi*, being on one's knees.

*Ara'*, a particle of admiration (Lat. *admirationis particula*); *arahio séritöégussa*, God knows how — oh, how happy your adventure was (O Mary); *arahsghik sériríteghik, manda*, there are only those who are happy; as for us, we are not.

[MS 8, 9] *Araguaguanmsaïsi*, from the other bank of the river; *aganmisi*, from the other bank; *aragûisi*, from that side, from the other side; *utsedéhka nederagussann*, I will go to that side; *arakaïsi*, 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 kederaséhkansin*, it could well be you — no doubt it is you who committed this fault; *araksé nia nederaséhkansianneban*, you will perhaps say that it is I who committed this fault; *araksé éhto kemuuksérdam?* — is it perhaps that you are angry?

*araksénasa kekus tami sangmansérdamags?* — what then shall we sing first? *arakséna baié, araksé tanni ansit, 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 improbens aliquid quod fit*).

*Arenakaïsi*, to the right; *pantsisi*, 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; *nsigandamen anrasi nepanbahtamen, areneki nepatssreks matsinisésk*, in truth I do like prayer, etc., but the demon deceives me; *areni sdaman*, common tobacco, of the country; *kedareni asénni*, or *nsisi*, you are not a man.

*Ari, dari*, or *nansat is utsi Kébékari*, it is far from here to Québec; *nahutsi ari manda keksi aïsi*, from here to there, there is nothing; *Marikkéhari*, at Mary's; *kia ari*, with you; *neksdans kekéssuïbena kia ari*, we are well(?) with you; *matsena*, in that manner (Lat. *ad modum illius*); *ne-présa ameghen ari mék kétemanghesesitghé*, Mary gave, offering two turtledoves, like her who is poor (Lat. *quæ sordida est*).

[MS 10, 11] *Arighési nededararokkann nesihtsihra, 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, arérdansu tanni érighek, arighets; arihiperansu 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; *nedarehitéhshghé*, that is, *arihisi nebanktéshghé manda nedahrsgann; assebanisi*, at the very edge; *pesiktébi assebanisi*, split that flush with the wood upon ... (*continues on next page*)

Facsimile p. 182 · printed p. 551 · guide words A–D

(*continued*) ... the edge; *nedassebahtsn*, I put up a partition, bark of a cabin, etc.; *nedarehúmeghé*, that is, *arihisi nekikkanmeghe, manda neskesteman is arghikkûisi*, 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? *kégûi éhto aritebat io nhaghéna sighinamassa?* — how then could it be that you were pleased with our persons (O Jesus)?

*Asitegûakkaïsi*, 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; *ménaghéghé*, those who dwell at the [far] end of the island, *éri ksnek*.

*Aséhtanisi*, in a directly opposite manner, e.g., instead of using the point of a needle I use the head end; *aséhtanarenandsé*, to say, e.g., "nemanussé" [I am hungry], he says "kemanussé," etc.; *nedaséhtansé*, I walk backward, retreating; *nedasétanga*, I dance backward, etc.; *nedahséhtanrokké*, I work backward, etc.; *érmanisi*, 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, *érmanisi nedagaïan*, or *nedasèhkann*.

*Atsitasisi*, upside down; *atsitsisi*, or *épemaïsi*, at the end, e.g., of the altar, etc.; *atsîsi*, or *mansivi, ntseda atsîvi aramâiskann*, they are said almost all at once, all together; *atsîsi nebagauts*, I cook everything all at once;

*atsisi nebagasseman nurké*, I cook a young deer whole, all at once; *atsihtasivi*, upside down; *atsihtasihré*, 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 *nannnsak dakki*, "5," I say, etc.

*Asakantsi*, hardly; *asakantsi neba*, I have hardly arrived.

*Azsktango*, 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.

*Barberutsisi*, from space to space, e.g., I rest, or I put/plant something, etc.; *barberutsisi nedapi*, or *nebaberstapi*; *barberutsisi 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 *éhsanraghisi*, see *éhsanraghisi*; *basi-namihigûat*, one sees through it transparently, etc.; *basanbadansu*, *basanbamegsé*, a covering, e.g., through which one can see; *nebasanbadamen*, I see through it, animate: *-baman*; *bimskûisi*, crosswise, askew; *nebimskûihtsn*, I do that crookedly, on the wrong side; *nebimskûakesneké*, I make this shoe crooked, etc.; *bimskûihré agûiden*, e.g., going straight, then all at once it goes crooked — this shape: □.

*Baraghiussi*, *uskitsisi*, a little; *baraghesuso*, that is, *baraghissi 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)

Facsimile p. 183 · printed p. 552 · guide words E–E

(continued) ... *retangssinda*, listen, thus, e.g., how he speaks, etc., what he says; *arigûésinda*, see what face he makes; *érabamimekda*, thus, as one, he watches me; *anbsdaitda*, *sdaitda*, thus he visits, etc.; *aredsnkétda*, thus he answers, speaks, etc.; *kéhsihiditda*, 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, *psanné*, *pemergûitané*; *neketâmen*, *neketamené*, *gherenanssé*, one is actually carrying the axe, e.g., *peksatsihré sipité*, etc.

*Édaga*, *édagaséhkansimeghé*, an astonishing thing, capable of causing it.

*Édari*, there, here; *isdari*, here; *édari panbamek*, where one prays.

[MS 12, 13] *Édutsi, ni édutsikkimant*, that is, *ni édutsi kakékimant*, that is when God, e.g., inspires him, etc.; *édsdérmiaked Jesus, sderérman éhto angeria?* — does Jesus esteem the angels as much as he esteems us?

*Égansi*, only in composition (Lat. *in compositione tantum*), or *pissisi*; *égansimanaséhka*, it is in vain that I make use of that, *manda stanbémegûatsi*.

*Éhésokké*, in turn, by turns.

*Égsami*, wholly, entirely; *nsdégûamimirank arenanbak*, I give to all; *nedégsamisritsnar kégussar*, I settle everything.

*Éhéiasasisi*, one of two, alternated by one, e.g., in counting, or in patterns, etc.; *éhéiasasisi kizegakki nekakékimank avansísak*, e.g., every other day I will teach the children; *éhéiasasisi asixansu*, 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; éidashtar menahanisar, nansisi ketsimenahain, there are two small islands on each side of a large one.

Éhkuanbi, in composition .....

Éhksi, signifies cessation (Lat. *cessationem significat*); nedéhkûitéhansi, I cease to think; nedéhkûihan, I cease to do something to him; kedéhkûassanrer, I cease to love him; éhkûansidé, he ceasing to speak, etc.; éhkuanbi, ni éhkuanbsuuét, one has seen her, she is on her way; nedahkûanbussé, I am on my way, éksanbessanné, etc.

Ékksné, "then," "and then" — the same also as (Lat. *idem etiam ac*) tssi, absolutely, kanghéga, or sesi; ékksné ketzastanm, does he not then have to disobey? ékksné azsgsanganis tanni? — what folly, e.g., to speak thus; ékksné kûankstaërda, absolutely, fear that; ékksné pegûasa sri bankséhant? — why does he always beat him? ékksné kesai, or kesi kikkandredsak, for kikkandsak, you always say [it], etc.

Épegûatsi, a particle of causality (Lat. *causalitatis particula*), "wherefore," "to such a degree that"; pemetsinisi sdéhka nederinamihan, or nepemetsininamihan, I see him beside me, facing me; pemetsinisi udéhka nedersusann, I go there, as figure A indicates: A 

Éremi, that which goes on flowing, running; éremi éhkûaranmit, that which is about to give up the spirit; éremekizégat, today, this day that flows by.

Érsé, perhaps, almost, as it were, nearly; érsétsi baié, perhaps he will come; érsé nséktéssin, I nearly fell.

Éreghikksi, so much is it, etc.; éreghikûi urenasakesissa, pihta Sang[uiine] Marie, tébatbasa asenni areni phainem sdereghikûi urenasakesin, so was Holy Mary; it truly belongs to no other woman to have been so; sdereghik- ... (continues on next page)

Facsimile p. 184 · printed p. 553 · guide words E–G

kûi azsgihin sa, so mad is he; érghikûi sésandughé, so wise is he; kedereghikkûi kesaansin, how good you are (Lat. *quantum bonus es*); éssema tégne ni erghikkûissi 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 érehsanrian ni éri psghé, since winter; ni éri sigraghé, etc., ni éri pesedéghé, the evening before yesterday evening.

Éssa, nia essa nesésinamen, niokke manda nesésinamssn, truly it is indeed for me to read; no, I cannot, nia pe uába essa, or aiago ncsésinamen amutseghé kia manda kesisinamssn.

Ésanraghisi, or basisi (see Basisi), through a hole, penetratingly (Lat. *penetrativè*); nedésitéhandamen, or nedésanraghitéhandamen, I pass through in thought; ésihré nedleritéhanssangan, my thought penetrates; ésusé, plural ésusak, feathers, e.g., of a mosquito, pass through, emerge, etc.

Ési, or sési, or éhsena, on every occasion, thus always the same way; éhsena arihiné éri urérdamani, do for us on every occasion what you wish.

Éserisi; kia éserisi kemantséhráhaban, 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.

Éhssema, not yet.

Énasisi, with resemblance of one thing to another; nedenasihtsn, or (Lat. *seu*), énasisi nederihtsn, or netétebihtsn, I make, e.g., a shoe like the other, etc.; éhénasi-sôaham, the canoe, e.g., about to strike against a rock — he turns it aside with a stroke of the paddle; érsé nekuskansé ni netéhénasi-sôáhamen, I nearly failed to steer clear, I right myself, I fend off, etc., with a stroke of the paddle; nedénasi-sittamasan, 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; nedéhérasihtsn, that is, nederihtsn, I do it better and better, éhérasitasanné neba utsi urighek.

Éssisi, by exchange, or *ansitaivi*; *éssatantida*, let us trade; *nedéssatansé*, I give in exchange, I trade; *nedéssatanman*, against him; *nedéssatantibena*, we trade with each other.

Éhtassisi, *éhtassi*, every day without fail; *éhtassisina kepanbahtam sésspansékki, 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, *psusgak*, they have embarked; *édamsbánik*, *édamsbanigak*, etc., *manssak*, *manusségak*, *sdaséhkannanga*, they make use of it (of the absent thing); *nsennanga*, *sanga*, it is he who is not here, etc.; *tanni nedaskamsnemegar*, *nedapenimegak*, or *nepenegak*, *nesitegar*, *neretsigar*, when I was cold there, etc. [MS 16, 17]

*Ga* also signifies affirmation (Lat. *etiam affirmitem*); *nenasa?* — isn't that it? *niga*, yes, that's it; *asenni kisitanussa 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*; *Jesuuseghé*, "at Jesus's" (Lat. *apud Jesum*); *Joannesghé*, at John's.

Facsimile p. 185 · printed p. 554 · guide words K–K

I.

*Iaha*, a hortative particle (Lat. *hortativa particula*), *iaha*, *iaha* — "come, come, let's go," etc., *iésman*, etc., *neman*.

*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 *Anptsi*.

*Isiganisi*, or *nansaisi*, halved lengthwise; *pshksisi*, 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.

*Iskûanisi éttasisi*, 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 manda kadási kesésandams asskamisi*, I believe that you will never be wise; *kia Jesus kenihregéhheban khédasi kighéhiéghé*, you put Jesus to death in order to give us life; *nepanbahtam kadási*, or *nekadasipanbahtam*, "I wish to pray" (Lat. *volo orare*); *nekadapsihpa*, I have a desire to smoke; *kédasi musküerdamanni nekerahamansi*, when I am about to grow angry, I stop myself; *kekadasi musküéremi éhto?* — I believe you want to be angry with me?

*Kahkéhsi*, how many things; *kemûreren kahkéhsi néhsa*, *aritéhansianné*, *amanté kahkéhsi néhsa ni kesseta mihkûitéhanmera!* — 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.

*Kamantsi*, *mirnin*, "ho, ho, you have not failed to catch fish," e.g., yes indeed, you have fished well; *kamantsikki kesangmaniba*, you do not fail to be considerable, however contemptible, e.g., you may appear outwardly.

*Kandak*, for example.



[MS 18, 19] *Kandak*, an ornamental particle (Lat. *ornativa particula*); *is kandak*, or *kandakba*, *asénni mirsk?* — as for that, to whom shall I give it? *kégûitsi kedaséhkann?* *is kandak*, what will you use, e.g., to do that? — that, for example.

*Kanghéga*, *kanghéghi*, *kanghéghé*, continually, or *nénekemantsisi*.

*Kanghima*, *ni*, *kanghima ssin*, that is, *ni ssin*; *kanghima séghé sanihré*.

*Kanisi*, or *bégûasisi*, 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, *taihkahtai*; *nekikanérdamshoban*, I expected rather that I would have had it, e.g.; *manda tégne nederitéhanheban*, *nekikkanmeghétsi-barisi nederérdams*, etc., etc.; *kanisi*, *nederarokké*, I am ordered to do one thing; I expected to do another.

*Katehksnisi*, or *nekutsghehensi*, one night; *nissgnisi*, two nights; *tssgnisi*, three, etc.

*Ké*, a particle signifying "from/out of" (Lat. *ex*); *kétsiniséskuinnsskké kétsinisékûinns*, "God from God" (Lat. *ex deo deus*); *bagadahsmûinnsskké bagadahmsinns*, "light from light" (Lat. *ex lumine lumen*); *nhaghakké ketétebérmér*, I esteem you as much as myself.

*Kégan*, 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 ossiui mantsaransa spemkik Marie*, in body and soul, Mary [ascended] on high.

Facsimile p. 186 · printed p. 555 · guide words K–K

*Kéhera*, certainly.

*Kekemitsebaisi*, without removing anything; *kekisi*, casually, without removing anything, etc.; *kekarahagaïsi kekisi nemshank penak*, I eat ground-nuts without peeling them, etc.; *kekisi nedassar netsahpi nebik*, I bathe without removing my clothes; *nekekimekesenéhshin*, I lie down without removing my shoes, *nekekekesenéhshin*, *nekesekesenéhshin*.

*Kéni*, in truth; *neketemanghesesi mandaki nesaaghir damrsn Jesus utsi*, I used to disobey you, I was rebellious toward you.

*Késaghi*, preferably; *késaghérmér*, I prefer you, or (Lat. *seu*), *késaghi kederérmér*, I think of you preferably; *késaghi stanbédamda*, 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; *kekerahamansipesanasa matsitéhansiané?* — did you restrain yourself when you had those evil thoughts? Answer: *késsada kankéssada*, I did all I could, but I don't know whether, etc.; *késsadakki ananmikkia*, I try, I make my efforts to raise myself up again.

*Kessadé*, or *kessadaïsi*, "even if they were to put us to death along with Jesus," said St. Thomas, "we shall be happy," etc.; *minagsba kessadé nereraghinagûé kuriritebenatsi*, etc.

[MS 20, 21] *Kesebétaiïsi*, being warmed, warmly; *tagûatsisi*, frozen, coldly.

*Kesi*, a particle; *pihta kesi*, that is, *baëmisi*; *pihta kesi bagadasem kizus*, it is very brilliant, etc.; *pihta kesi mssuanreguss*, *kesermegusu*, etc., he is very lovable, etc.; whence (Lat. *unde*) *nekesihra*, 3rd person *kesihré*, 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"; *sikandaghé kandak asenni arokkann*, it is [as if]

said, *kesspenétsi*, *banktéhsranné tâikahtai kepapesankutésr*, if I beat you once, I will beat you thoroughly; *kesspene neman baanné*, if I were there once, etc. — said of one who does not want to go there; *kesspe-né mitsesianni-nepapesangûipítsi*, said, e.g., of a sick person, if I eat once, I will eat a great deal; *kesspené*

*peksda kihtasade matsks ésitsi kekiktasan*, if once (Lat. *semel*) you listen to the demon, you will always listen to him.

*Ketsasai*, for fun, in jest, pretendedly, *ketsasai nemusküéerdam*.

*Ketsisi nekadossemi*, or *nekitussemin*, I drink from the kettle, etc.; *ketsisi nsighibena namessak éihidit*, we live very close to where there is fish.

*Kéttaisi*, .....

*Kétté*, or *maassa*, beforehand (Lat. *in antecessum*), before, previously; *io maassa kederitsn*, do that beforehand; *kéhté aragsérman kedansaghiriten nekstena kadási*, one thinks (e.g., of Mary) that you will someday have a considerable adventure.

*Ketzasai nesin*, I say it insincerely (lit. from the tip of the lips), etc., or (Lat. *seu*), disobediently; *ketzasai nesin*, I say it insincerely; *ketzasai 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 nederarokkann*, that is, *ni édutsi sderarokka*, that is what I am going to do for you, etc.; I allow you, e.g., to buy that, *mssakeki asenni miriécats*, but do not give it to anyone; *tssisi nemireks Jesus nstanbédamsangan uanméttsnki kégsi idaghi* — this *ki* signifies "for/because" (Lat. *illud ki significat car*), etc.

*Kikatssui*, or *senutsisi*, along the edge of the river, whether by water or by land; likewise (Lat. *item*) *kikatsisi*, against something, adjoining something;

Facsimile p. 187 · printed p. 556 · guide words K–K

*puné is kikatsisi abasik*, or *kikatsahkué*, 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 sdabannar 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.

**Kinangsi** — at least.

*kinangsga nssebiguanin*, at least let me shed tears, seeing, for example, Jesus on the cross.

*kesikandam arokkan*, *kinangsi sihtsihranané panbahtameghé*, you do not want to work — at least attend to prayer.

*kinangvi*, at least; *kinangsba kemétsinéheban ériranasaané*, etc.

**Kinavi**, **kinasisi** (see *kira*, etc.) — distinctly, specially.

*sanga kankkinasérmansi*, as for that one, nothing distinct is known about him.

**Kiradaïsi**, see *kshradaïsi* — mixed together.

*kihtamsisi*, see *kihtamsangan*; *kihtamsisi nedasirighé*, I write while listening; hence *nekiktam*, I listen.

**Kisi** — it is done.

*kisi mantsua*, he has gone away, he has left.

*kekisissgnebansinasa*? have you been baptized? *kisi*, yes; see *nekisissgnebansi*.

**Kisi**, see *papanmivi* — everywhere.

*kisdas*, he visits in all the cabins; *kistanisi*, see *sésisnivi*.

**Ksarivi**, *ksahri* — near, in composition.

*nsküariraséman*, I give him a joy like his own, etc.; *neksarinamihan*, I see him near me.

**Kuaksanmansi**, *nshpaïsi* — at a distance, so to speak (Lat. *ut ita dicatur*).

*nekûaksanmanbi*, I am seated a little way off; *nenshpébi*, I am seated a little way off.

*nekûaksanmanssé*, I move away, etc.; *kûaksanmanisi nederssé*, I move away a little, see *nekûaksanmansé*.

*kuaksasksaisitsi sahari nemesairesameghé*, from now until then, they will keep giving me more and more, etc.

*nibanraianmihan peghé utsi ksâksâksaisi sa ari kahuankisekat*, since Christmas the days have been growing longer, etc.

*kûaksasksaivi sa ari mesâiredsr 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: *kûakûaksaisi kesé*, it is narrow at one end and keeps widening — it is wide at the other.

**Kshaskuahrisi** — 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 *kûasakuts is peni*, put that back, move it back, it is too close to the fire, e.g.; *kuasaguabi*, move back, sit further back.

**Kuasksai**, *kûasksai tépté*, see, in the imperative, *téptets* — fill all of that .....

*kuasksai psanntar skamsnar*, the vessel ..... was entirely bare, full of grain — is now empty; *ksasksai psanntéts*, see *psannabits*, etc., that it be filled again with the same kind of grain, see *of another kind*, etc. [MS 22, 23]

**Kurbaskisi** — 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 asannermian*, how is it that you have been so long without knowing me? *ksnisi*, during this space of time; *ni ksnisi manda sanbikssa*, he was blind during that time.

**Kuérbisi** — turning it toward the other side, with respect to another (Lat. *in respectu alterius*).

*kuérbisi nemireghen*, this is given to me to give to another; *kûérbisi nemiran*, etc., I give him what was given to me for him.

**Kshradaïsi**, see *kiradaïsi*, see *kassadaïsi*, in composition, *kshradé* — mixed.

see *kessadaïsi*; *nekshradénemen*, I mix this with, etc.; *kessadénhran sangman*, the captain is mixed in among the slain.

**Kurbisi** — upside down, topsy-turvy.

*nekurbahtsn*, [continued on following page]

Facsimile p. 188 · printed p. 557 · guide words M–M

[continuing *Kurbisi*] *nekurbahtsn*, I turn it upside down — e.g. the roast, I put the top on the bottom, etc.; (animate) *nekurbaran*.

**Ksrami** — most certainly, quite truly (Lat. *perquam verissimè*).

**Kstasisi** — detached, askew, separated, etc.

*kstaûtegûé*, a river, a stream that branches off from the great one, etc.; *kstasisi tâi armanragat*, the hole goes in deep underground.

**Kutsisi** — trial, testing, etc.

*kutsisi nederitsn*, or *nekutsihtun*, I try it, I test it, etc.; *nedahkutsítamen*, I taste this, I sample it; (animate) *nedahkutsipan*, *nedahkutsitamasann*.

M



**Maansi** — straight on, see *tâikamisi*.

*nemaanskâmen*, 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, *amaansiteberstemen*, or *amaansi-sittamen*.

**Maassa**, see *kéhtté* — beforehand (Lat. *in antecessum*).

**Mahmirisi** — *nemamirenemen agûiden*, being on the mud, I pull it into the water for fear it will spoil on the mud.

*nemamiritsn*, I pull something that was against a wall — or bark of the cabin — and put it more or less in the middle; *nemamirussé*, being in a grove, a place where there are trees, I go out into an open plain; *nemamirussé*, the men, e.g., being assembled, I, being with them, go out to go elsewhere.

**Manda**, negative particle (Lat. *particula negativa*) — no, not.

*manda nenamihansi*, I have not seen it; *nsinihshghébanba manda kia*, or *égma*, I was overcome without you, or without him.

**Manmetsits**, see *metsëssara* — for the last time.

**Manmangûisi** — coarsely.

*nemanmanguittsa*, I do this coarsely, without finesse, etc.

**Mansi**, see *mansisi* — together; see *mansnisi*.

*nemansnemen mitssangan*, e.g. I put it together, etc.; that is, *mansnisi nepunemen*.

**Masisi** — from afar.

*masisi neghersran*, I speak to him from afar; see *nemasighersran*.

**Manenisi** — without reflection, without mystery, all at once.

**Matsena**, see *tchanrasi* — a particle of comparison (Lat. *comparationis particula*).

**Megsdarisi** — without any admixture of anything, etc.; the same as *nekutsisi*.

*uêtsitsi megsdarisi séséssi ketoanganian*, so that you may have only beautiful words, without any admixture, etc.

**Mesaghesidaïvi**, see *mémésaghisi* — having the feet, or the body, bare.

**Mémékoïsi**, see *mémékéhsághi* — down below, in the valley.

**Meseghikkûi** — the same as *ahantsi*. See.

**Mesetsaïsi** — whole, entire; of this one says universally (Lat. *omni dicitur*).

I cook it whole, I take it, etc.; *messisi*, see *nekikkanisi*, see *keghisi*, all, etc.

**Mesikantsisi**, *nekstena* — to which *tanni* is commonly added. [MS 24, 25]

it will be some day, it will be whenever he is able, I do not know when; *mesikantsisi tanni sankasinura*, 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.

**Mehtanaskisi** — finally.

*nemétanaskisihtamen is*, I no longer say anything about it, etc.; *métanaskisi*, finally, in completion; *nemétanaski-panbahtam*, I finish my prayer, etc.

**Métantsisi**, see *sigasantsisi* — willingly, with pleasure, etc.

*nemetantsiurihi*, I eat with pleasure what is good, I seek it out, I am a glutton; *métantsisi sigasantsisi nekadusse*, etc.

**Métsimisi**, see *asskamisi* — always; *kemetsi*- [continued on following page]

[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*.

*minétsiketöanganéhédiks*, those who do not make an end of speaking (Lat. *qui non faciunt finem loquendi*).

**Métsisi**, see *métsisitsi* — too late.

*métsisitsi ketannéresi*, 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 snitzannit*, Mary, who was to give birth in a singular manner.

**Mina-gsba**, see *negadahari* — no matter, whatever.

*mina-gsba muskuermiáné*, no matter that you are angry with me; *mmina-gsba kikanmiáné ési mihksméranni*, *asskamisi ketsi kemihksmer Jesus utsi*, though you quarrel with me when I warn you, I shall keep warning you, always, for the love of Jesus.

*mina-gsba sarakkisi matsitéhansiáné*, *manda kepahtanséhkanssi*, *nabisi kerahamansiáné*, whatever evil thoughts you may have at first, you do not sin, if you at once repel them and hold yourself back.

*mina-gsba kegan métsinanné*, *atsega is kemihksmeren érgihkkui is mihksmera*, 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 aramihkaúghé asskamiutsi nemuskuérmeku*, no matter that I might go to greet him, he will always be angry with me. [MS 26, 27]

**Mínagui** — once that is so, see *kesspenémina*, see *minasisi* — again, still.

*minagui arokkaéigûé mssak idamskéku nesasarokké*.

## N

**Napisi** — quickly.

*napisi keba*, come back quickly.

**Náia** — particle of admiration, of surprise (Lat. *admirationis*).

**Nahisi** — down the river, whether by water or by land.

*nenahnsusé*, I go there, whether by water or by land.

**Nâighé** — then, at that time.

**Nanka** — is it not so?

*is èhto sighimaneban nanka*, that is perhaps what you would agree to, is it not — do they want to beat us? e.g. I say to my companion, *késsuhkanda nanka?* let us help each other, shall we not?

**Nankaisi** — in a short time.

*nankaiüssi*, in a very short time; *nangandsi*, in some time, not long after; *mandahatsi nangandsi netse nebann*, I shall not delay long in coming.

**Nankakké** — in a short time.

*nankakkétsi baiésak*, they will come in a short time.

**Nannekutsi**, see *-tsisi*, see *ksti anksânbékki* — at times, occasionally.

**Nantsi**, in composition, denotes motion only (Lat. *tantum motum significat*).

*nenantsighersran*, I am going to speak to him; *kenantsinamihsr*, I come to see you; *snantsipanbahtam*, he goes to pray.

**Nansisi** — the middle, in the middle.

**Narasi** — *nedaséhkan*, 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.

*nenasatsinutshank tsighemak*, in passing I shall pick some apples; *nenasadandokkésan*, I tell him about it in passing, on my way back; *nenavatsiaramihkasantsi*, I shall greet him in passing.

**Nega aiaga** — all the more reason.

**Negannié** — it is an old custom.

*neganni arenanbak*, the ancients; *neganniansé anastuts*, may the old customs be done away with.

**Negadahari**, see *minagsba* — no matter, etc. [MS 28, 29]

**Nega** — *tanni épit!* one says to me, *néga épit*, he is there.

I say, *nekka apits*, *atsitsi neman* [continued on following page]

Facsimile p. 190 · printed p. 559 · guide words N–N

[continuing *Nega*] *nekka apits*, *atsitsi neman neda*, let him be there, let him stay there, I will not let him go there; *nekka ari pésstapidé*, *isba érihuk*, for if he were near, I would do this to him, etc.

**Nekkan**, *nekikaïsi*, see *messivi* — universally.

*nékkan-nhtatuinnsi-ketsiniséksu*, God is universally almighty (Lat. *omnipotens*).

**Nekutsisi** — uniquely, see *megsdarisi*.

**Nekutena**, see *mesikantsisi* — some days later, hereafter (Lat. *in posterum*).

**Nekemi** — easily.

*nekemat*, see *neghemat*, it is easy; *kenegmi-sinitanganak*, your easy victories.

**Nénekechantsisi**, see *sansaïvi* — continuously, without a break of days, years, etc.

*nénekechantsisi*, right away, continuously; *manda nénekechantsi-sihtantsisi*, one must not say that straightaway, one must stop there, e.g., etc.; *nénekechandaramstanus*, see *sanséramstanus*, the tune of this song runs straight through, etc.

**Nénisisi**, see *éhézokké* — *nénisisi nederitáhansi is aritasanné*, I am in doubt.

*nénisésitébansi nénisésitébandamenar nisersr*, etc., I am in doubt as to which one I will do, etc.

**Nepérasí** — preferably, that one in particular, precisely that one.

*nepérasí arokkan*, you work preferably — that is, you who have no habit of working, you work in order to get by, e.g., etc.; *isnasa kéguî?* *nepérasí kénskérdamsan*, what then is that? it is precisely what you must not despise; *nepérasí mussanrian ézsgia*, I who have no preferential regard for you love you; likewise (Lat. *idem*) *kéhéraga mussanrian nedazsgihiki*; *nepérasí kikkannmion nâighé utsi mussanrera*, it is precisely me that you quarrel with, and yet I love you; *nepérasí-arokket patrians?* why does he work?

**Nehransisi**, see *amptasisi* — that which is on this side.

*Jesus nehranisi aranmkik aiéssa*, Jesus went to a place in the earth that is on this side of that of the damned; *néransi*, through the middle; *nenérasihtsn*, I divide this [continuing at right]

*néransi netemesan nahams*, I divide it through the middle, etc.; *neransi nedihran*, that is, *bepassisi nedihran*.

**Nésanma** — softly.

*nésanma gherssi*, speak softly, etc.; *nesanmtéhan*, I strike him lightly.

[Page 30 of the manuscript is blank.]

**Nesspi** — it indicates a character/sign (Lat. *characterem indicat*).

*nespsi sagheran*, it rains and hails at the same time; see *nespebéssen ssghetann tâi siksré*. [MS 31]

**Ntsasisi** — *tâi nedakkikkann*, my field is in the middle, see *nansivi*.

**Netsi** — then, at that time.

**Nitaitis** — *tâitsga ni, abasi ni*, see *abasiga-ni, nahsdan*.

**Ni, nikki, nega** — that is it, it is done, there it is, etc.

**Nikkannisi** — in front, in advance.

*nenikkannssué*, I walk in front.

**Nenikkannints** — I sing in front, I begin first, etc.

**Niaga**, see *niaiaga*, see *netsi* — then, at that time.

**Nibansi** — by night.

*nenibanssé*, I walk by night.

**Ninhi**, see *mikasi* — it denotes singularity (Lat. *singularitatem notat*).

*ninhihanmat*, thou (Mary), who dost give birth in an ineffable manner; *ninhimekdába tanni Marie ni késsit pháinem*, who could say among how many women Mary is to be found, etc.

**Nisisi** — both.

*nisisi nederitsnar*, I make them both.

**Nsdanisi** — on this side (of).

see *nevaédéreman*, see *nénsdanereman*, you will not be able to do that, etc.; *nsaédéreman*, (for *nsdanisi nederéman*), I have unjust thoughts of him, that is, I think of him unfavorably (Lat./lit. on this side); *nsdanérsi*, I consider myself unworthy, I judge myself unfavorably; *nsdanrasérmank*, one cannot persuade them, one persuades them only partway.

**Nurmisi** — blindly.

**Ntami** — first, in the first place.

*kia ntami*, begin yourself, do that first, e.g.

Facsimile p. 191 · printed p. 560 · guide words P–P

P.

**Pa**, particle (Lat. *particula*) — *agaié, agaiépa sétsi, séhkenangs, séhkénangs pa sétsi*, etc. [MS 32, 33]

*sahtaikkénasa*? Answer: *sahtaikképa 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.

**Pansitsisi** — beyond the rapids, beyond the waterfall.

*nuighibena*, etc.

**Pantsisi** — on the left.

*arenakaïsi*, on the right.

**Paghé** — *paghé arenanbes tanni*? how many men? *paghé namessis tanni*? how many fish?

**Pakaïsi** — a little.

**Pakantsisi, pakatsisi** — far from us, off to one side.

*amantsinésa pakatsisi ári*, he went off very far from us.

**Panbébetghisi** — winding, serpent-like.

*panbébetgansdessan*, a path that winds like a serpent; *sasaghisi*, straight ahead; *nesagussé*, I go straight ahead, I cut across this winding path.

**Pangûisi** — purely, without mixture.

*pagûisi sios nemitsi*, or rather (Lat. *potius*) *nepangûadamen*, I eat nothing but meat.

**Pansidankisi** — above/on top of the mountain.

**Papanmisi**, see *kisi* — everywhere.

**Patsi**, see *pissûisi* — *patsi éhto kederérman sa éhto*, it is in vain that you think it is he.

*patsi nepitsipunemen*, I put this in one place, thinking to put it in another; *nederérdam patsi ni punema*, see *pissûisi nederérdam iu éhto punema*.

**Pegûa** — so then, etc.

*ni pegûa idama*, that is not what I am saying! is that then what I am saying?

**Pekaganisi** — through the middle; e.g. the axe is broken crosswise through the middle.

likewise, I cross the river through the middle; *pekaganisi*, see *nepikagansé*.

**Pemetsinisi arok uts**, see *pemetsints* — put this bark, wood, [as] a cover on the plate, crosswise.

*saktsisi*, lengthwise; *saktsais*, etc.; *pemetsinisi*, see *pemaïvi*, crosswise, I go — e.g. along a path, and I see someone going crosswise on another one; *pemetsinantsems*, he throws himself in crosswise while another is telling a story, and takes the floor from him; see *pemetsinisi sdsansin*.

**Pemi** — that is (Lat. *id est*) *anptsi*.

*pemapanss*, see *anptapanss*, he is about to cry, etc.

**Penetsanisi**, see *penetsansisi*, see *petsenansisi* — a long time.

*petsenanussé*, see *penetsanussé*, he takes a long time in coming; *pénetsansi-kisighék*, *pétsansighék*, it takes a long time to grow; *penetsansigs*, 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; *panbahta pera*, pray before doing this, e.g.; *mssak pera kégui riégats*, *pera kuina tepitéhanda*, do not say anything at all to him until you have thought it over well beforehand.

**Perabain** — *perabaïmeghe*, can one say how much, etc.?

*perabain séséssinnuis kejesussissemena!* can it be said how exquisite a man our dear Jesus is! (Lat. *potest-ne dici quam exquisitus homo sit Jesus noster!*)

**Perana** — that very particularly; the same as (Lat. *idem ac*) *pihta urahami*.

*sa perana urenasakess*, the others, e.g., are wise, but he is exceedingly so.

**Pesagaïsi** — darkly, dimly.

see *peseghisi*; *pesegahtâi*, it is dark here in the house.

**Pessangsi** — much, strongly.

*nepessankstéhughé*, I am beaten hard.

**Petaghisi** — crosswise; e.g. that which crosses line *a*:

[diagram: a line labeled *a*, crossed by another line]

*nepetegussé*, see *nepeské*, see *nepeskesse*, I go along a path that crosses another; *nepeteghitéhansi*, I have crooked/perverse thoughts.

**Piri**, **pirui** — it indicates novelty (Lat. *novitatem indicat*).

*piri masksé*, a new blanket; *piri sangmansissadin*, this new and illustrious feast.

**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.

**Pissüisi**, see *taêgaïsi* — in vain; see *agansivi*.

**Pihta** — it holds the place of a superlative (Lat. *tenet locum superlativi*).

*pihta sangrâi* is, that is very strong.

**Pshkûié** — one half, lengthwise/in width; see *temisi temi-abann*, a half-loaf, etc.

*pshkûisi*, see *pshkûianisi*, half in width; *isiganisi*, half in length; *pshkûisi nedagüin*, 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.

**Saêbi**, see *baiémisi* — much more, greatly, very strongly, etc.

**Saïsi** — carelessly.

*saïsi pits*, put that in the bag without arranging it, without tying it, simply as it is.

**Saêghihre** — he is not girded/belted, he goes about carelessly.

see, one adds (Lat. *additur*), *udassé*, e.g., etc.

**Saktsisi** — lengthwise, e.g. a strip of bark, of wood, as a covering, etc.

that one puts lengthwise, *saktsisi arakuts*, see *saktsahts*; *pemetsinisi*, flatwise — bark, e.g. wood, as a covering, etc.; *pemetsinisi arakuts*, see *pemetsints*.

**Ssani** — strictly, greatly.

*ssani nenaverda kepanbahtamsangan*, keep your prayer strictly; *ketzastanséppa ssani uranmêhssu?* can one refuse one's trust to him who strictly, truly speaks of himself (Lat. *verè dicit de seipso*)?

**Sanbisi** — frankly, without pretense.

*manda nesanbivé*, that is (Lat. *id est*) *manda ksīnanesisn*, or *manda nesanbigherssi*, I dissemble, I speak with pretense; I do not dissemble with him, *nesanbigersian*, that is, *ksina nidihran*; *sanbisi nemiran*, when I have been given something to eat, tobacco, etc., I eat/use a little of it and give the rest to another, etc.; *sanbussé*

*sdamangan*, it goes from hand to hand, etc.; *sanbssuao mitssangan*, the food passes from one to another; *sanbisi miredin*, they give to one another hand to hand; *nesanbsdai*, coming, arriving from somewhere, I make a visit before entering my cabin; *nesanbsdai*, I visit one cabin and then another, etc.

**Sankasi**, see *arighési* — well then, I shall stay, e.g. I shall not go hunting, since I am told to remain.

**Sankasi arapitsga niban kizus** — well then, let it be, let him not look at the moon (night-sun) to cast [glances at it], e.g. glances elsewhere, etc.

*sdâinek sankankihidit*, at last they arrive at the town.

**Sanktâüisi** — where it ceases to be [a river]; a river, or a stream, entering into another — the spot where it enters is called *sanktâüisi*, this figure (Lat. *hæc figura*):

[diagram: a small mark with a line, over a circle — a river-mouth symbol]

**Sansaisi**, see *nénekemantsisi* — continuously, without a break of days or years, etc.

*sansaisi nemantsi*, nothing stops me from leaving; *nesansésse*, that is, *sansaisi nepemusse*, I go straight there, etc.; likewise *sasaghisi*, *nesasagssé*, I go there without stopping anywhere, without hindrance.

**Santaïsi**, see *kekissantaïsi* — feast day.[]

**Sansé**, particle of exhortation, see the entreating particle (Lat. *precatoria*) — come now, please.

*sansé arokkéks*, come now, work; *sanséba ketemanghérmiáné*, if you would be willing, or, have pity on me; *sansé arérman*, *asenni éhto kenamihan*, 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 ksahrivi keranganek** — he brings the trees all whole, etc.

*sasaghisi*, that which goes straight, [continued on following page]

[ *From the French*, Saint. — Editor.]

Facsimile p. 193 · printed p. 562 · guide words S–T

[continuing *sasaghisi*] *tsasaguussé*, I go straight, cutting across a path that winds; *panbébetghisi*, winding, etc.; *sahsaghitegué*, 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.

**Sésébaguisi** — 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 araksdann*, he goes along the bank, etc.; see *kikkatsisi*.

**Sésemiui** — *sésemisi métsihre is*, that is entirely finished.

*manda tégné sésemisi urenasakess*, he is very wise, he has not the least malice; *sesemivi nemussanreks*, he loves me; *sésemisi nekeneskérmeks*, he despises me, etc.

**Sipisi** — at last.

*sipisi Jesus mussanrera*, at last I now know that I love you, O Jesus; *sipisi sésandam*, he is beginning to have understanding/reason.

**Sissaisi** — on one side and the other.

*tanni éragûirahadit?* where have they gone? *sisaisi*.

**Skaïsi** — standing.

*apisi*, sitting; *asitegûakkaïsi*, kneeling.

**Skena** — *mssak skena sanihrakits*, said of one who is in the habit of losing.

*skena manda asenni nedahsaman*, I have always been in the habit of giving food, but from now on I give no more, *skena nikkûanb*; *skena gakki éhkûimuskûérda*, said of one who is in the habit of getting angry; *skena kerepi*, do it quickly, etc.; *skena nabussé*.

**Skisi** — raw, being uncooked.

**Skûanik** — the last, see *sdéûghé*.

*skûanik pemssé*, *gherusu*, he walks, he speaks last.

**Spetaïsi** — by day.

*nibanisi*, by night; *nedaspetéssé*, I walk by day; *nenibansse*, by night.

T.

**Tagaghisi**, see *sikûisi* — up to there.



*tagaghisi tamágan*, the tide rises up to there; *tagaghisi sétkisia*, my land extends up to there; *spemkik sikhérdansits tagaghivi iskkik*, let there be rejoicing from heaven all the way down to earth; *tagaghikkûinangûat stehbérdamsangan*, his domain extends just as far, e.g. from heaven to earth.

**Tagassiussi** — a little, see *bagaiussi*, see *pakiésisisi*, *sahkésis*.

**Taguatsivi** — icily, coldly.

*manda nekisimitsesi tagiütsisi*, I cannot eat what is cold; *kesebétaisi*, warmly, having been reheated.

**Tagiuisi** — both together.

*tagunaêghéba, taihka nuranbédamen*, 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.]

**Taihka, taihkahtâi, taihkagahtâi** — certainly, in truth, etc. [MS 39]

**Tâikamisi** — see *Maansi*.

**Tanna** — whoever.

**Tanneba** — for after all, how...?

*tanneba kandak ûétsi manenisi uramsedura?* how could I possibly believe the blind man, without any other consideration?

**Tâineda**, see *tanni nekikinamenga ni*, see *pera nekikinâmen* — *tâineda nekikinamen*, bring that so that I may see it.

*kisi uranméhant tâineda sanga*, after he had told him the truth about someone, it is not known what became of him.

**Tâinega**, see *sâta* — *uâta baandé*, see *tâinega baandé*, *tanni éragûirant?* *tâinega*, where has he gone? I do not know, or, how should I know?

Facsimile p. 194 · printed p. 563 · guide words T–u

[continuing *Tâinega*] *neghersrantsenasa ua? tannega kia*, shall I speak to him? it is up to you to see, you will do as you wish; *tannega mantsianné, ara apianné*, I do not know whether I shall go or whether I shall stay; *tannega sghik kadâui sanandamshdidé, musak kia sanandamskkan*, if those people want to act like fools, do not be one yourself; *tannega annerside, tannega manda*, perhaps he will repent, perhaps not; *tannega ériéhetsi sigandamsk*, perhaps they will not want it.

**Tannâighé** — at all times, see *ne tanni utsi*.

**Tanni** — *tanni aianian*, where are you going (Lat. *quo vadis*)? [MS 40, 41]

*tanni uehman*, where do you come from (Lat. *unde venis*)? *kesaansines tanni*, who could say how good he is (Lat. *quis dicat quam bonus sit*)? *arenanbes tanni!* oh, how many men! *késérmereg tanni*, can it possibly be said how much we esteem you (Lat. *dici-ne potest quantum te aestimamus*)!

**Tari** — there.

*tari sikhérdamshdit*, there, they have joy.

**Tébatbas** — *tébatbau kia kemuskûérmer*, you do not deserve that I be angry with you.

*tébatbasa banranbao*, it is indeed like him to think highly of himself; *tébatbasa uéuandam*, one cannot hope that he will be wise; *tébatbau kikkdari uighérdansu, pihto spemkik sikhérdanuu*, the joys of earth are well comparable to the joys of heaven; *tébatbau nia nenihtatsn*, it is not for me to do that.

**Téhanrasi**, see *matsena* — a particle of comparison (Lat. *comparationis particula*).



**Tegné**, negative particle (Lat. *particula negativa*) — *manda tégné kégui*, nothing at all.

*tégné pézekda*, at least once.

**Tégnéda** — that one too.

**Tekéghisi** — coldly.

*tekéghisi nedagûin*, I am dressed for the cold; *tekénisi*, in the frost, in the cold, to put something outside so that it freezes, etc.

**Témesanisi** — universally.

*neteméhsanbi*, I am universal, everywhere; *témesankiskûépian*, you who are everywhere, etc.

**Temisi**, see *pshkûisi* — half in width.

*temigabann* [?], a half-loaf.

**Téssenisi** — lying down, sitting.

*skansahé téssenisi*, he sings lying down.

**Tétebisi** — equally, on an equal footing.

**Tsebisi** — separately; *tsatsebisi*.

**Tsi** — sign of the future tense (Lat. *nota futuri*).

*nemantsi*, I am going; *nemantsitsi*, 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 ssgherann** — rain mixed with hail is falling.

**Tsiganisi, tsigansisi** — reluctantly, against one's will.

*tsiganiui mantsüak*, 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.

**Tsihtamisi** — joined, fitted together.

*tsihtamahé*, that fits well together; *tsihtamahtar urir psikaskur*, well fitted together; *netsihtamahtsn*; (animate) *netsihtamahran*.

**Tsitsitanisi**, see *tsitsitan* — more and more, more strongly, more perfectly.

*tsitsitan kussihuskûaio*, she became more and more a virgin (e.g. Mary in giving birth to Jesus).

**Netsihtsihtahra** — I go there more and more, I do this more and more.

**Tssan** — but, by the way.

**Tssbatâi** — yes, truly.

*tssbatâi arsdan*, yes truly, he will avenge himself.

**Tsüi**, see *vittasüi* — absolutely.

*tsüi is kederihtsn*, you absolutely must do that.

**Tzatzébisi, tzebisi** — separately.

u.

**uansianisi aresansits** — the same as (Lat. *idem ac*) *sésiúnisi*, etc.

**uakanisi** — around, see *uéüüniui*.

**uanasksisi** — at the tip, e.g. of a tree, or (Lat. *seu*) *uanaskûanskuk*, at the tip, at the top of a tree.

*uanaskûiretsi*, at the tip of the finger; *sanasksrihtan*, at the tip of the nose; *sanaskuim*, of the ear of corn; *uanaskûanru*, of [continued on following page]

Facsimile p. 195 · printed p. 564 · guide words u—u

[continuing *uanasksisi*] the tail; *sanaskûananmisi*, at the tip of the peninsula; *sanaskuananmék*, at the tip of the peninsula; *kusansaanms*, the land of the peninsula, they live there, etc.; *asighînan kuésansaanmék*, see *kûésanséik*.

**uanga** — he is absent, or (Lat. *vel*) dead.

**uasaghésio**, see *ghéio* — empty.

**uasagaïsi** — emptily, in vain (Lat. *inaniter*).

*uasagai-mensté*, an empty sack; *sasagheianisi sandüérsüinnsak sasagaïsi gûagûanéremat*, those who think themselves of consequence — you think that they will go away carrying nothing, (Lat.) *you send the rich away empty*.

**uansanghenasi** — gently, at rest. [MS 44, 45]

*sansanghenasi arits*, do that in peace; *nesansanghenasi-arenanbai nikksanbi*, I now live at rest.

**uansianisi** — round like a plate, as (Lat. *comme*) a dish, etc.

*sansianisi aritanss*, *sansianghenanss*, see *sansikemandanss*; *petegûisi arikmandanss*, see *petegûikemandanss*, it must be made round, in a ball.

**uansibakki**, see *aêtaghisi* — particle of gratitude (Lat. *gratitudinis particula*).

*sansibakki ketemanghérmiáné*, this is a favor you would be doing me if you would have pity on me; *sansibakki*, see *aêtaghisi kisitasanné*, if only I could finish that, or, would to God, etc.

**uassaïsi** — turning back another way.

**uassénemaïsi** — by torchlight, with a light.

*asihibé sassénemaïsi*, he goes to fetch water carrying a torch.

**uédagui** — from this side.

*tanni sédagussa?* from which side do you come?

**udaguisi** — from there to here.

*sdékka sdagsisi nsmen*, I come from there.

**udassamek** — on this side, see *nahsdaguisi*.

**udui** — out of the ordinary (Lat./lit. beyond the common).

*sdui-asennuts*, a man out of the ordinary; *sduiasansis*, a child of consequence; *sandüérsüinnsak*, they consider themselves people of consequence.

**uéghé** — then, at that time.

**uéhkénangs** — alas.

**uésandamisi** — wisely, with intelligence.

*sésandam*, he has intelligence.

**uémi** — as much as is sufficient, fully (Lat. *quantum satis*).

*nega tanni séminaségssahga, 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.

**uéébisi** — on high, e.g. Jesus, who will be in the air to judge, etc.

**uésiunisi**, see *sahkanisi*, see *kistanisi*, see *assebanisi* — all around, about, etc.

**uééssi** — nobly, by choice.

*neséséssihan*, I adorn him, I make him illustrious [?].

*uésépsághi*, see *spemsadsk* — on high, in degree.

*uésini*, see *amanté* — would to God.

*kinangsi gakkeba*, *sésini gakkeba pétasansané*, if only I had at least brought that.

*uisizanisi* — eagerly, with haste.

*nsisizansé*, I go with haste; *sisizarranks*, go as quickly as possible; *sizankizegatki*, there, the day that will soon end.

*uésisasisi* — 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.; *sésisanragat*, a hole wide at the start, then narrow, then wide; *sésisasikemandanss*, a candlestick, e.g., that must be wide, then narrow, then wide again.

*uétsi* — particle of cause (Lat. *causalitatis particula*) — that is why.

*agaiépa uétsi*, e.g. said to one who has said *agaié*, *sékénangs uétsi*, etc. [MS 46, 47]

*uibisi*, see *megsdarisi* — only.

*uits* — ornamental particle (Lat. *ornativa particula*).

*sabasits matsinangssessu*, truly indeed, this will be filthy (e.g., (Lat.) *that which brought forth beauty*); *ne sits ésiansa*, what then was I thinking? etc.

*uitsi* — together (Lat. *simul*), only in composition (Lat. *in compositione tantum*).

*uittasui*, see *tsüi* — absolutely.

*sittasüi kuranmé*, keep your word in what you tell me.

*urahami* — for after all, but rather, etc.

*usskasisi* — unknowingly, without being seen.

know that he has taken something, e.g.; *nsskauinamihan*, I see him and he does not see me; *nuskasanbaman*, I watch, I seek out [continued on following page]

Facsimile p. 196 · printed p. 565 · guide words u–u

[continuing *usskasisi*] birds without being seen, in order to shoot them, e.g. from the ground (Lat. *ex terrâ*), they being over the river.

*uskantsi* — *tshküiharantsi*, he wakes him, etc.

*tshküiharughi*, I wake him by touching him, by shaking him, etc.; *tskisiharetsi*, he is woken by him, etc.; *tühksirahaditsi*, he is woken by several people, etc.; *pesangsi tsküiহারé*, wake him by touching him, by shaking him, etc.; one does not say (Lat. *non dicitur*) *uskantsi tshküiহারé*, etc.

*ussaïsi* — on the edge of something.

*usségsnek*, that is, *ussaïsi agsnek*, on the edge of the cache/hiding place.

*urisni* — that is good, many thanks.

*utseskasisi* — to meet, to come to meet.

*utseskasituirak*, the birds, e.g., fly to meet me; *nutseskasinamihan*, I see him coming to meet me, etc.

*usskebi* — *usskebi pegûa kurenasakesi*, for after all you are wise.

*usskebi küahrirasémant*, *ghersrant*, can it be said, or how [?], what new joy it causes them in their speaking of it; *kuskebi pegûa kebanurenüi*, how much, in truth, e.g., your intelligence is worth (Lat. *ingenio vales*); *usskebérsk pegûa*, as though they amounted to little.

**usskisi**, see *ntami* — *usskisi érenanbairidé snitzannar*, this is her first child, it is the first time she has given birth.

that is, *minasisi*, anew; *nsnuski mirera nhaghé*, I give myself to you anew; *usskiasansis ghérenæasansit Marikkédari*, this newborn child (namely, John the Baptist) newly born is carried by Mary; *suskiaransis, ni aneghi érenanbait*.

**uskitsisi** — outside, on the exterior, above something.

*nuskitsi-panbahtam*, I pray only with my lips, etc.; *uskitsimatasséu*, he is poorly dressed on the outside; *sanuskitsi matsighéssiegs araksé*, you have only the outward appearance of poor wretches; *nuskihtapi*, I am sitting on top of it.

**utsi** — for the sake of. [MS 48, 49]

*Jesus utsi nedarokké*, I work for the love of Jesus.

**Kikatsisi**, see *senutsisi* — along the bank of the river, whether by water or by land; likewise (Lat. *item*), *kikatsisi*, against something, joining onto something.

*psuné is kikatsivi abasik*, or *kikatsahkué*, 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 multiplicitem*).

*kégûi assreduak?* what do they keep doing? *kégs sits assrdinéa sdâinek?* what then was done, over and over, in the town?

**Da** — it indicates wonder/admiration (Lat. *indicat admirationem*).

**Ba** — *ketemanghémianéba*, if only you would be willing to have pity on me.

**Ga** — *nedaramihkasangatsi*, well then, I shall greet him; *égmaga*, it is the very same one.

**Ghé** — *Jesusghé, Marikké*.

**Gûé** — *gûérré*, it indicates the countenance, the face.

*siaghiguérré*, that your face be a little more cheerful.

**Kûahri** — it indicates new joy (Lat. *novam lætitiā indicat*).

*nekûahriraséman*, 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.

**uiakka, sia** — it denotes joy (Lat. *lætitiā notat*).

**Ni** — used in place of *né*, in the subjunctive it indicates multiplicity (Lat. *pro né in subjunctivo multiplicitem indicat*).

*ési ssikérdaméni, mikûitéhanmé Jesus*, 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; *nsnuski mirera nhaghé*, I who give myself to you anew.