

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, with printed page 421 restored from the complete scan). 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*, *uios*, *uigiām*, etc.; imperative: *negāti*; *nedahkutsenank*, 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., *netsighi tauan*; (inanimate) *nenegatsihadun*.
- I abandon him, I leave him, *nenegáran* or *nenegatsiharan*; (inanimate) *nenegátemen*; imperative: *negāti*.
- I abandon my body to death, *nemétanaskérdamen* or *neméterdamen nhaghé* or *némédérsi*; also *nemeghen nhaghé*.
- I abandon my son, e.g. letting him go off to war, I look on him as if I no longer had him, *nekiséрман* *nenémánn*; 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, *mitsuangan* or *kikkann*. I wish him what is fine, good, etc., *nedabantsin*, 3. *udabantsinar*; *nedabantsinéna*, *ked.*, *kedabantsinan*, *udabantsinanr*; *udabantsinanr uderéрманr nikkuanbi pamanüsits usanmi urigu*; *pisiuii kedabantsinan nhaghé*, *urahamitsi spemkik nurighi*.
- I abandon — a man, or a woman, with whom (him or her), etc. (Lat.), *nebaghíran*.
- I abandon him, throwing him away, *nekuansakkann*.
- I abandon my prayer, *nebaghitamen éri panbahtamanneban*.
- I abandon him, e.g. being wounded in battle, so as not to..., etc., *nenegadazáhran*, 3. *un*.
- I abandon my field, e.g. *nedéhkuikinamen nedakkikann*.

[ABATTRE. — TO FELL, KNOCK DOWN.]

- I fell a tree, with an axe (Lat.), *nekaiühámen*; (animate) *nekaiühan*, 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, *keneskérmeguat*.
- 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, *anbagaiiatek* or *angauatek nedapin*; from a tree, *angauakuók nedapin*.

— from the wind, *anbagaiiramsek 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: *anbaguankéhpán*, 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*; *kedanbagauapíhtauí*, 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., *nedanbagaiiatéhemén*, 3. *ud*, (animate) *-heman*.

I put myself there (in the shelter), *nedanbagaiiatéhéma*, (animate) *nedanbagaiiatéhémauan*, 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, *nedanbekunüé*.

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), *netatanuétun*; *ketahtanmer*, I buy from you; *ughik*, *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 *netahtauétun*, *iu etanuéhtaua*; that is what one buys it with, that, *ni manuhighéhtumek* or *etanuéhtumek*; one buys it with that, *manuhighéhtansu*, or *atanuéhtansu*; *nedanrauanuhumen*; *piuanuhadu* or *tagassanuadu*; *masâiranuadu*, *usanmanuadu*; *kedagassanuhumen*, (animate) *nuhan*; *tanni aranuadu?* *ni étanuadik*; *tanne ua uerankadin*, 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, *negudunskûaiidun*, *nisumskûaiidun*; it sells (is bought), *menuhansu*; and for much, *mesâiranuhansu*.

I buy for myself, *nenetatauéhusi*.

I buy myself something, *némanúhusi* 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 uibiui* or *nuskinussit uighiha uibiui*; I have borne only girls, *nankskuéssistsaua* or *uighiha*; I have borne 2 children, *netakûéssistsaua*, 3. *takûéssistsaué*; the twins, *takuéssisok*.

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), *nurihtun*; (animate) *nurihan*.

— in a bundle, *nuisasantsi* or *negagsésasantsi*; a mat, sack, etc., *nüisaiñemen*; likewise, a folded letter, *nuisaiñemen asixigan*; having arranged it, I put it somewhere, *nüisasahatun*.

[ACCOMPAGNER. — TO ACCOMPANY.]

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

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.

— *neüitsésan*; 3rd person: *asit*.

[ACCORDER. — TO GRANT.]

I grant it to him, *nurésdamasan*, 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, *netéskuéssin*; 3rd person: *téskuéssin*.

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

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

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

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

[ACCROUPIR. — TO SQUAT, CROUCH.]

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

[ACCUSER. — TO ACCUSE.]

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

I accuse myself, *nepitigaresi*.

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

[ACHETER. — TO BUY.]

I buy. See above.

[ACHEVER. — TO FINISH.]

I finish something, (animate) *nekisihan*, *nekisihitun*; 3rd person: *akis*, or *nemétanaskihitun*, (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, *ussaghipúgûat*; (animate) *pugusu*.

[ADMIRER. — TO ADMIRE. See below.]

[ADONNÉ. — ADDICTED.]

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

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

I soften him, appease him, with words, *nedasighiman*; 3rd person: *udasi*.

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

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

I appease him on his behalf, or *nedauigüéuan*; 3rd person: *udas*.

[ADMIRER. — TO ADMIRE.]

I admire, *ansagherdaminanguat*, (animate) *gesu*; *nedansakérdam*; 3rd person: *udan*.

— 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, *nedansaghihtauan*.

I am admired, *nedansaghérmegusi*.

I am admired and listened to, *nedansaghittan'gusi*; 3rd person: *ans*.

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

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

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

[AJOUTER. — TO ADD.]

I add it, I mix it, etc., *nekuhradénemen*; (animate) *déman*; 3rd person: *aku*; counting gold, etc., *nekuradéghimank*, e.g. *suriank*.

[MS 10, 11] [ADOPTER. — TO ADOPT.]

I adopt him as my son, *nunémannxann*, or *nunitzannxann*, for a son or a daughter, understood: *nia sénémankania*; for my daughter, *nuduskann*; I have her as an adopted daughter, *nuduskésan*.

I adopt you, *nunémannin khaghe*; for a parent, *nederangumxann*, understood: *nia érangumxania*; 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, *uanuanbao*.

[AFFAIRE. — BUSINESS, MATTER.]

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

— with that, I profit from it, *nudanbédamen*; him, *nudanbéman*; 3rd person: *ud*.

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

[AFFAISSER. — TO SAG, COLLAPSE.]

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

[AFFERMIR. — TO MAKE FIRM.]

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

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

[AFFILER. — TO SHARPEN.]

I sharpen a knife, axe, etc., *nekittadun*; 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: *nussikerdamitéhansi*, I have distressing thoughts; that afflicts me, *nussikérdameskangoun*; my heart is afflicted, *usikté 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, *nedaskuhpema sipsak nurkak*, etc.; I am going there, *nenantsiskuhpema*, or better, *nenanuhkupema*.

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

[AGE.] [MS 15]

How old are you? *kekéssigadémenasa*; 2 years, 3 years, *nenissigademé*, *nenessigadamé*; 4 years, 9 years, *neiéssigademé*, *nenannigademé*; 6 years, *nekutansnekéssigademé*, etc.; 11 years, *nekudantkao nekéssigademé*; 20 years, *nisiniské nekéssigademé*; she is of age, e.g. to be married, etc., *kisígu*; I am the same age as he, *netanérgիրébena*, *ketan*, etc., *anérgիրuk*; that one is older, *sa mesâirigademé*; I am in the flower of my age (said of a man) (Lat.), *nenéranunbaï*; 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) *nuréрман*; 3rd person: *ur*.

— by sight, *nüighinamen*, *-nasan*, *nurínamen*.

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

[AIDER. — TO HELP.]

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

—, *nedarenemassi*.

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

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

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, *ussaghipúgûat*; (animate) *pugusu*.

[AIGU. — SHARP, POINTED.]

That is sharp, *kesighirhu*; plural, (inanimate) *kesighiruar*; plural, (animate) *-ruak*.

[AIGUISER. — TO SHARPEN.]

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

[AILE. — WING.]

The wing of a bird, *urgûanigun*; he has wings, *urgûanüo*; they [have wings], *gunak*.

[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. *nemussanríku*, etc.

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

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

I love him attachedly [with devotion], *nekesantzín*; (inanimate) *nekessantekan'damen*, *kikkann*, or *nekakésantkandam*; 3rd person: *kakésantkandam*, *nekesantekandamen*; *ki*, I love you attachedly; *iunasa éhto kederahsantsinank kenitzannuank*, is it thus, then, that you [pl.] love your children? If you were not so lovable, etc., *uaédasanregusiané mdahaba kederghikuasanreruun*, etc.

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

[AIR. — AIR (ATMOSPHERE).]

Air (Lat. *aer*), *sékisuku*; in the air, *pisukiskué*; beyond the air, in the sky, *auassekiskué*; I catch it in the air as it passes, *nenitúpetun*; 3rd person: *un*; (animate) *nenituphan*, *sipsis*, e.g.; the tune of a song, *araranmuhtansu*, *ni eraranmuhtamek*; a beautiful tune, *uraranmuhtansu*; it is different [a different tune], *pirüaranmuhtansu*.

[AIRAIN. — BRASS, RED COPPER.]

Red copper, *üisanhuahraku*.

[AIS. — PLANK, BOARD.]

A plank, *psikasku*.

[AJUSTER. — TO FIT, ADJUST.]

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

[ALLER. — TO GO.]

Let us go to his tomb, etc., *neman kederanbansibena*, or *aranbansida éresik*; *ni eribut kesérmegusitsik*, *pahtrianskuékké téhanrasi metsinésa*.

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

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

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 kisinisusséun*, *nekuittussann*, *nekuittusséku*, etc.; *ni aranbansiku*, go one after another, ○ ○; e.g. *tekahanbansin*, one goes one after the other, ○ ○ ○ ○; *nekunantsi 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, *nekunanbéghenemen*; 3rd person: *ak*; *nesasaganbéghenemen*, *nesiptaghenemen*; *kunanbéghénansu*, 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., *tsatsekesanséhtumeghir*; that with which one lights [a fire], *tsekesansanganar*.

[ALLUMER. — TO LIGHT, KINDLE.]

I light a candle, *netzahkesemen uassénemangan*; 3rd person: *utz*.

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

[AMANDE. — ALMOND.]

Almonds, *pagann*, *nar*.

[AMASSER. — TO GATHER, AMASS.]

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

I gather up provisions, e.g. *nemaéadu*, or *dun*, made, etc., *maéaduku*; it would be good to make some, *urighenba maéadúmeghé*.

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

I gather many things, *nemeshairihtun kégûi*.

[AMENER. — TO BRING.]

I bring him from there to here, *nahxuhuran*, *nahkudusaran*, or *nenáhuran*; (without the personal marker *ne*) (Lat.).

—, *nepédussadun*; 3rd person: *aped*; (animate) *nepédussaran*; 3rd person: *apé*.

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

— by water, that, *nepéθúdun*; (animate) *nepéθúran*.

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

—, *nepétsiphan*.

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

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

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

I go on an embassy, *nenandangudam*.

[AMER. — BITTER.]

That is bitter, *ussaghipúgûat*.

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

[AMEÇON — see HAMEÇON (FISHHOOK).]

Fishhook, *maghihkann*, or *tauapunigann*; I fish with a hook, *nedanmé*; 3rd person: *anmé*; *dedanbanmé*, I come; I put bait on it, *nedauanghé*; the bait, *aiangan*; what bait do you use? etc., *kégui éuanghétauauan*? with a little meat, *uiosis nedauanghéttu*.

[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, *negannianuighé*.

[ÂNE. — DONKEY. See ANIMALS.]

[ANÉANTIR. — TO ANNIHILATE, UTTERLY DESTROY.]

That is annihilated, *analiü*.

I annihilate his sin within him, *nedanntauan éri saaghiarauékanstsa*.

I annihilate that, *nedanetun*.

[ANGUILLE. — EEL.]

Eel, *nahanmu*, *muak*.

— salted, *nahanmu-sanranseiéigan*.

— dried, *aguann*, *nak*; the gills (crevilles?), *uraghiesiar*; the gall, *uisi*; 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, *nekakésúman*.

[MS 22, 23] [ANIMAUX. — ANIMALS.]

Animals, *auaasak*; the young of animals are called, *nanbékiku*, *skuékiku*, [these forms serve] for the male and the female.

Donkey, *espannihahassis*, or *mémaganraghesessu*.

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

Horse, *ahasuku*, *suak*; male: *nanbéssem*, etc.; the young, *nusséduku*, *nussédukuak*.

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

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

Lynx, *manrsem*, *muk*, or *muak*; the male, *nanbéssem*, *muk*; the female, *skuéssem*, *muk*; *aséhannedo*, *dúak*, a fierce beast, whatever it may be (Lat.).

Seal (sea-wolf), *akiku*, *kuak*; the male, *nanbaákiku*; the female, *skûaákiku*.

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

A kind of lion (cougar/mountain lion), *pihtanru*, *ruak*; male: *nanbéssem*; female: *skuéssem*.

Hare, *matteguéssu*, *suak*; the male, *nanbéssem*, etc., *pezu*

[* 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, *naniüasku*; the female, *atsésku*.

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

Beaver, *temahkûé*; male, *atsimesku*; female: *nusémesku*; a beaver that has young in her belly, *nusémesku nusaidé*; the male, *nanbémeku*; 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*.

Aniküsess — chipmunk.

Nanisen, *skusen*.

Míhküé — 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.

Tsegûares, *-sak* — frog, etc.

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

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

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

Biting gnats (*brûleaux*), *pekusisak*; singular: *pekusit anmüé 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, *uanbiguséssu*.

Spider, *mémessrabikké*.

Maskeké — toad.

Puhkûé, *kuāk* — 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; *musiupíghé* — of a moose; *nurkaupíghé* — of a roe deer.

usskúséues, *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.

uturiák, *muturiák* — where the fat is.

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

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

[OISEAUX. — BIRDS.]

Birds, *sipsak*.

saiüangan — 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.
séraníé — the owl.
tatangu — which is entirely white; it is almost [text unclear: "prêtre des mores"] [?].
préss, préssak — passenger pigeons.
kuikuimesu — duck.
arenteguiressu — a duck, a kind of duck.
karahkarahmesuu — crow.
ahanséssu
uagüanes

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

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

uanuattauassu, tsugheresku, tsughereskuak — starling.
kuaissé
uanuathauassu
mekûimins, sak — a bird entirely red with black wings.
sésibanreguané
séséssu
andüanré
kasku
pitampskué
amukamenesu — a bird that looks at the sun.
kaáku, or kaiaku
arentiguiressu
ussidakus
kakesokuéssu
kakesiketüihré
uiuiissu
meretsésés
meskigandaghihré
eskuadadéssu
tsiriréssu
tarégak

anbitsirakuak
uanbighirakuak
tsitsesu
tseskeségûéssu
nénétassu

[MS 24, 25] *Anahugak*, *auahassak* — there are none, etc.
Nenhitasum — my domestic animal, be it a dog, a bird, etc.
Mhtasuak — one tames them, they are domestic animals.

[ANNONCER. — TO ANNOUNCE.]

I announce publicly, *nudkuémi*; 3rd person: *uduhkuému*; understood: *nia uétkûémia*; 3rd person: *udukuémidé*.
I announce publicly, I raise the cry, *nebanbanghen*, *nebanbanghimank*, *nebanbank*, or *banbank*; imperfect:
nebanbangúhuban, *ni édutsi*, *banbanga*, *banbanganneban*; *ni éri banga ni édutsihbanga*, that is how much I
can cry out, etc.

[ANCRE. — ANCHOR.]

Ship's anchor, *táuapenanpsküangan*; I drop [moor] it, *netsäüpenanmpskûé*.

[ENCRE. — INK.]

Ink to write with, *aiiixigané*, or *éuighighétumek*.

[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,
negudantkao késsigaden, etc.; 20, *nissiniské késsigaden*, etc. How many years are there? etc., *késsigaden*,
etc.; how many [years] is it since you have been here? *kekéssigadenépinnaua*? It is two years,
nnissigadenépin.

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

[APPAISER. — TO APPEASE, CALM.]

I appease, *nedauighihué*, *nedauighihémi*.

I appease with that, *nedauighihtá*; 3rd person: *auighihtan*, *ni éri auighitania*.

I appease him with words, *nedauighiman*.

I appease him by action, *nedauighihan*.

I appease him on his behalf, *nedauighiuéuan*, *nedauighitauéuan*; I cannot appease him on his behalf.

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

I calm myself, *nedéhkuimuskérdam*, or *nedéhkuinskarra*.

Nedauighihtauan — 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, *nenamihígusi*.

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

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

That is how the devil appears, *ni érinangusit matsinisésku*.

That appears, *namihigûat*.

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

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

[APPARTENIR. — TO BELONG.]

That belongs to me, *nutzannemen*, (animate) *nutzannan*.

[APPÂT. — BAIT.]

Bait for the fish-hook, *auangan*; there is some, *auangansu*; what bait are you using? *kégui, éuanghétauauan?*

Answer: *uiossis nedauanghéhtu*.

[APOSTUME. — ABSCESS, APOSTEME.]

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

[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), *nederiuisi*, 3. *ariuisu*.

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

I call him N., I name him (Lat.), *nederiuihran*, or *nenesedohan*; 3. *ud*.

I call you, etc., *kenesedohuren*.

That is called N., *io ariuihtansu*; let no one call me N. any longer, *musak auenni ariuirikits N*.

He was called — said of a dead man (Lat.) — *ériuisitbána* or *ariuisubána*; *kégui éhériuisusanigak*, etc., *éhériuisubanigak*.

[APPÉTIT. — APPETITE.]

I have an appetite, *nekaduhppi*, 3. *kaduhppu*; for that, *nekadohtamen*, (animate) *nekadohpari, kekadohpur*, etc., *kekadohpi*, for me.

[APPÉTISSER. — TO MAKE SMALLER.]

I make that smaller, *nepüüihtun*.

[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 *nukkéhhémen*.

[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), *nedahsuhan mazarunnes*.

[APPORTER. — TO BRING.]

I bring that, *nepétun*, 3. *ap*.

— from that place, *nudun*.

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

I bring that for him, *nepétauan*, or *nepédussadauan*; *nepétauan sar*, I bring a deerskin for him, or *nepetauannar*; they, *nepétauanna*; 3. *ap*; *kepétai*, you [bring it] to me; *kepétun*, I to you.

I bring him, (animate) *nepésuan*.

[MONTRER. — TO SHOW.]

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

[APPRIVOISER. — TO TAME.]

I tame, e.g. a bear, *nenegatsihan*, *aiëssus*, or *nurritasumin*, etc.; *nitasuak*, 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, *nedanbadéhusi*.

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

Lean that against something, *anbadétu*; 1st: *nedanbadéttun*.

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

[ARAIGNÉE. — SPIDER.]

Spider, *némessrabíkké*.

— makes its web, *tararabíkké*; it has made it, *arabikéssa*; its web, or (Lat.) its nets, *udarabihkangan*; *udahrabar*, *udarabessak*; simply (Lat.) *rhab*.

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

[ARBRE. — TREE.] [MS 30, 31]

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

A dry tree, *mesuaku abási*; a green one, that cannot burn, *aresksaku*.

White wood (basswood), *uighebimisi*.

Birch, *maskuémusi*.

Cedar, *manrandaku*; plural, *sedíak*, *manraduguk* or *manrandaksandaguk*.

Red cedar, *kûassághesu*.

Oak, which bears acorns, *anaskamesi*.

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

Maple, *ssenanu*.

Red spruce, *kessihusk*.

Spruce, *menshuku*.

Ash, *angmaku*, *agaur*.

Beech, *uatsiimisi*.

Of the elm, *anibi*.

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

Wild cherry, *uigûésk*, or *messann*.

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

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

Stinking wood used to make one vomit, *sasangubémaku*; *uatsirémesi*, for making one vomit; *mahkuann*, good to eat.

Red maple (plaine), *aksirémissi*.

Fir, *pupukaniku*, *ikûak*, plural *sediak*.

A tree, on the ground, in which there is a crack that makes it appear hollow, *uihnéskat*, or *abikuéghen*; a tree hollow inside, but which does not show it, *assigûéghen* or (animate) *apikûégu*.

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

Puketsanaku, a stump.

A rotten tree, *adussagüio*, or *adussaku*.

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

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

Aranmakiuku or *abasihku* or *kekakûihku* or *uikûakûikek*, *kéghe*, a place where there are trees, that is (Lat.), a forest.

Néteku, a place of hardwood; there is some, *nétegûihké*, *nétigûihkuk* iu *uighída*.

The road is full of trees, *nekuskuitsaghi*.

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

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

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

The trees are turning green again, *sanghibágat*.

— are blossoming, *ni aneghi kédaui sanghibágak*.

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

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

Pskaantekunur, the branches, whether large or small, of a tree; *pskahakûat*, or *pskaantekun*, it is branchy; *mesâiri*, *pskaantekunuio*, it is very branchy.

[ARC. — BOW.]

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

[ARC-EN-CIEL. — RAINBOW.]

Rainbow, *managûann*, *nar*.

[ARGENT. — SILVER, MONEY.]

Silver (money), *manni*,* *ak*; *mannié*, *mannianr*, which is of silver.

[ARMÉE. — ARMY.]

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

[ARME, ARMER. — WEAPON, TO ARM.]

I give him weapons, something to fight with, *nenessankuhtan*, 3. *un*.

I arm myself, *nesankusi*, or *nesankubresi*.

His weapons, *unasankusiānar*; mine, *nenesankussuanar*.

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

I pull a tree out of the ground, or etc., *nekétképtun*, (animate) *nihkétkásan*; (animate) *nekétkénan*, *nekétkénemen*, or *nekétkuadunar*, 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.]

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

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

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

I tear out something, wood, or etc., *nepskúatsihptun* or *nekétkámen*, *kétkansits*, (animate) *nepskúatsiphan*, e.g. *pekúahan*.

I tear off her breasts, *neteminusanganéphan*.

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

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

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

[ARRÊTER. — TO STOP.]

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

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. *arabu*.

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

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

I am stopped by the cold, *neksitanuregu*, 3. *kstanureku*; *nekesanteügu*, I am stopped by the wind.

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

[ARRIÈRE. — BACK, BACKWARD.]

I draw back, *nedasanganbauiasi*, 3. *asan*.

[ARRIVER. — TO ARRIVE.]

I arrive by land, *neba*, 3. *baié*; by water, *nemesagahrra*; I do not arrive, *nenudahra*; I arrive, etc., *neuémihra*; I come from afar by canoe, *nepétsipié*, 3. *pét*.

We shall not arrive today, we shall stay on this side, etc., *kenudaran'bena*; they will arrive here today, *iugatsinikkumbi érmekizégak*, *amessagaharedínan*; how many canoes have arrived? *késsukamuk méssagarantsik*? how many canoes have you arrived with? *kekéssukameba* or *kekéssuréba*? one, *nenuguturebena*; 2, *nenissurébena*; 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., *nepédudé*; I arrive where I wished, *nemeskumighenem*; hardly do I arrive where I wished, *asakantsi nemes*, etc.

How many are you who arrive by land? *kekéssussébanasa*? 2, *nenisussébena*; 3, *nenesussébena*; 4, *niéussébena*; 5, *nenannussébena*; 6, *neksdans nekesussébena*; 11, *nekudantkao nekesussébena*; 16, *neksdannsannkao nekes.*, etc.; 17, *tanbasannsannkao nek.*, etc.; 18, *tzanueksannkao nek.*; 19, *nurisitzannkao nek.*; 20, *nisineské nek.*; 60, *negudantineské nek.*; 70, *tanbasantineské nek.*, etc.; we shall arrive tomorrow where we intend, *niüémiran'bena*; I arrive there, *nuémihra*; we shall sleep 2 nights,

kenissugnudébenatsi, 1st: *nenissugnudé*; that happens — this happens (Lat.) — *arâi*, *arâighesa*, *arâigheban*; that has not yet happened, *éssema io arâisi*; sub. *arâighé*; mg. *manda* [not] *arâinukkûé*. [MS 34, 35]

[ARRONDIR. — TO ROUND.]

I round it — a skin, or cloth, or blanket — *neuanuianéghisemen*, *nuanuiéghisemen*, 3. *auan*; *neranuianakussemén*, a plank, etc.

[ARROSER. — TO SPRINKLE, WATER.]

I sprinkle it, pouring, *nessugnebanuadun*, 3. *us*, or *nessugnebandámen*, (animate) *nessugnebanran*; into the whole corn, or *nebi nederisugahadun*; (animate) *uranbüasu*, *uranbüaté kesanbu*, etc.; that seasons the sagamité (corn porridge) well, or makes good soup.

[ASSAISONNEMENT. — SEASONING.]

Seasoning, *pebihigann*, or *segûahígann*.

[ASSAISONNER. — TO SEASON.]

I season, *nedapebihé* or *nedapebihighé*; with it, (animate) *nedapebihan*, *nedapebihéhan*, 3. *udap*, or *nedapebihighéhan*, (inanimate) *nedapebihétun*; *pebihighé iu*, seasoned with that.

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

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

[ASSEZ. — ENOUGH.]

It is enough, *tébat*; it is good enough for doing that, *udereghikkui kesansin*.

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

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

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

[ASSEMBLER. — TO ASSEMBLE.]

They assemble, *maiéssann*.

I assemble the men, *nemaéghimank arenanbak*.

I assemble them, *nemanuéssadúnar*; they are [assembled], *kisi manuérarak*; we [assemble], *nemanuétanbena*, *neuitsimaérera*.

[ASSEOIR. — TO SIT.] [MS 36, 37]

I am seated, *nedápi*, 3. *apu*.

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

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

I am seated beside him, *nedapittasan*; beside that, *nedapittamen*, or *neksanepitasan*, 3. *ud*.

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

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

I am seated low, *netabesabi*.

I am seated high, *nedáspabi* or *nemúspabi*; too high, *nusanmi muspabi*.

Now they sit down, *ni apuredin*; *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., *neuitsihrann*, or *ra panbabihmeghi*, etc.

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

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

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

[ATTACHER. — TO TIE, ATTACH.]

I attach myself to something, *nekiranbátsi*.

— to him, I am of his party, *nekiranbatsihtauan* or *nekiranbátsi úbaghek*.

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

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

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

— 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) *déreman*.

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

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

auakantsi keramihré or *keramu utep*, his head barely holds on, etc.

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

[ATTAQUER. — TO ATTACK.]

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

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

We attack it, *nenitunénaué*.

[ATTEINDRE. — TO REACH.]

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

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

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

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

[ATTENDRE. — TO WAIT.]

I wait, *nedaskauanbi*.

I wait for it, *nedaskauhttun*, (animate) *nedaskasihān*, e.g. *ketsragur*; 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, *nesiuskasihān*; absolute form, *nesiuskauanbi*, I am tired, etc.

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

[ATTENTIF. — ATTENTIVE.] [MS 38, 39]

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

[ATTIRER. — TO ATTRACT, DRAW.]

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

[ATTRISTER. — TO SADDEN.]

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

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

[ATTRAIT. — ATTRACTION, CHARM.]

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

[ATTRAPER. — TO CATCH.]

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

I catch him as he flees, whether I kill him or bring him back, *nedatmihkasan*; Gabriel, e.g., has very soon caught (reached) heaven, *unaptékkamen 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, *nederitunar*, etc.; they, *nak*; I make some, *nedapianiké*, or *nederihan piann*; let us make traps for the deer, *nepunanbena*, 1st: *nepúna*, imperative: *puna*; they, *punamuku*.

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

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, *kerahuté*; it is taken, *kerahuku*; they, *kerahuguk*; *manda* [not] *kerahuguiak*, not taken; I take with the trap, *nekerha*; bait for the trap — see Appât [Bait]. I am caught in the trap, *nekerhugu*.

[AVALER. — TO SWALLOW.]

I swallow, *nemesihada*, or *du*, or *nekussihada*, or *du*; (animate) *nekussihharan*.

I swallow it, *nekussihadun*, or *du*.

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

I cannot swallow it, I am too sick, *nedanrasikussihada*, *usanmi nussagahapagun*.

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

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

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

I put my mouth forward, to receive something, *nenitutamen*; the host, e.g., *nenihtuḥpan*, *hostiuiin*.*

Move over to that side, seat yourselves farther along, *mantsepiku nemanari* or *nupépiku*.

Draw back this way, *udasamépiku*.

[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.]

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

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

[AVARE. — MISER.]

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

[AVENTURE. — ADVENTURE. — See above.]

[AVERSION. — AVERSION.]

I have an aversion to that, *netserédamen*; to him, *netserérman*.

[AVERTIR. — TO WARN.]

I warn him, I remind him, *nemihkúman*.

[AVEUGLE. — BLIND.]

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

I am blind, *nenurmessüi*, 3. *nurmessüio*; blindly, *nurmiui*; I walk blindly, *nenurmussé*; 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, *nenessauannérdamen*, *kenessa*.

I debase my person, *nenessauannérman nhaghé*.

[AUJOURD'HUI. — TODAY.] [MS 42, 43]

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

[AVIRON. — PADDLE, OAR.]

Paddle — mine, yours, his, *uhtahagan*, *nuhtahangan*, *ku*, *ut*; *nuθamen*, I paddle to turn the canoe, etc.; I make one, *nuhthanganikké*, 3. *ut*; for him, *nuthanganikkéuan*; I use that, as etc., *nuθananganighéhtun*.

[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. *udamanmmi*, *kuu*.; *aiidmanmúio*.

I have provisions, *numitsuangáni*, 3. *amít*, *núio*.

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

I have a dog, *nutémisi*, 3. *utémisu*.

Are there many moose? *mesairoknuua udannan musuk*? there are none at all, *manda udanunan*.

Iüba arghihkúghé, if I had some, e.g. as much as that, as large, as big as that.

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

[AVOUE. — TO CONFESS, ADMIT.]

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

I admit what he tells me, *nenahnanbiman*.

I admit, I say "hé" (yes), *neneskuhum*, or *neneskuhumai*, 3. *neneskuhum*, *neneskumbena*, *keneskuhumur*, *keneskuhumai*, *neskuhansu*, or *uranmsedansu*, or *kitansu*.

[AUTANT. — AS MUCH.]

Give me as much tobacco as that, *ni akunissin udáman kemiri*.

I give you as much meat as that, *ni arghikkun uios kemirer*.

I give you as many bullets as you will give me marked sous [coins], *nannekutanuadiarskaronskur*, *sumarkinak*,* *nekutanuado*, etc.

[AUTOMNE. — AUTUMN.]

The autumn we are now in, *taguângu*, or *taguanguio*, it is autumn; the next one, *taguanghaighé*; the past one, *taguângué*; every autumn, *ésitéguanghaighi*; at the end of autumn, *metahkkûi*, that is, there are no more leaves; a year ago this autumn, *ni éri taguanghaighé*, *ni*.

[AUTOUR. — AROUND.]

Around, round about something, *uéüüiniui* or *uahkaniui*; 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, *nüüünérskkandangûé*; we are always around him, *nüüünérskkadasanna*.

[AUTRE. — OTHER.] [MS 44, 45]

Other, *ketak*; the others, *ketaghik*, (inanimate) *kedaghîr*; it is another thing, *pirsié*, (animate) *pirüiés*; that appears quite different, *pirüinangûat*, (animate) *gusu*; 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, *kebihthur*, *irsé*; you [kill] me, *kebihthi*, or *kebittéhi*.

I take one cabin for another, *nebitsíghé*; you take me for another, *kepitsihphi*, *kepitsinnasi* or *kepitérmi*; I take him for another, *nepitsinenasan* or *nepitsihphan*, *nepitéreman*; I [take] you, *kepitsihpher*; you take me for another, *kebégûasimi*, etc.; I take him for another, *nebégûassiman*; *kebûður 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; *nepitetéhan*, 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, *nenebanüank*, 3. (animate); 3. sub. *nenebanuankeghé*.

I yawn so much I am sleepy, *nenebanüanké*, *épegûotsi érghikkui kadoxía*; 1st: *nénebanuanka*, 3. *nenebanuank*, *nenebanuankegheban nia nenebanuankanneban*; *maghi nenebasanga*, *kaduxianné*, I always yawn when I am sleepy.

[BABILLARD. — CHATTERBOX.]

I am a chatterbox, 3. *nap*.

[BABICHE. — RAWHIDE STRAP.]

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

[BADINER. — TO JOKE, PLAY.]

I play, *nepahpi*, *sanuan*, *nunemihan*.

I play with him, I make him my plaything, *nepapihχan* or *nepahpihan*; the cat, e.g., plays with the mouse, makes it its plaything, *apapihχanr*, (inanimate) *nepapihtun*; they play continually, they act the fool, *kanghéghahiank ni érahaiáhadit*; *kégu uétsi tarahianégu*, why are you playing the fool there, etc.

[BAGAGE. — BAGGAGE.]

Baggage, *matséssum*, *matséssiär*, or *kégsiansur*; my baggage, *nematséssúmar*; I have some, *numatséssúmi*, 3. *am*, -sumu, or *nukégüi ansumi*, 3. *ak*, -sumu.

[BAGUE. — RING.]

Ring, *sakiritséhun*, *nar*; I have one, I put it on my finger, *nesakiritséhusi*; I take it off, *neghédenemen*; I cannot get it on, *nusihré*, or *nusté neretsi*.

[BAIGNER. — TO BATHE.]

I bathe, *nedakássemi*; 3. *tek*.

[BAILLER. — See above.]

[BAISER. — KISS.]

Kiss, *uatzémedsangan* or *uatzédsangan*; it shows, e.g., where I have kissed, *namihiguat nutsémüésangan*; I kiss it, *nutsédamen*, 3. *ut*; *nutséman*; kiss your hand, *uatséda keretsi*.

[BALAYER. — TO SWEEP.]

I sweep the cabin, *netsikekéhémen üigüam*;^{*} (animate) *tebansiéhχan*; I sweep with that, *is netsikéhighéhtun*.

[BALAI. — BROOM.]

Broom, *tsikkéhígan*.

[BALANCE. — SCALES.]

Scales, *tebanbéhχigan*, *tebanbéhχansu*, *netebanbéhχamen*, (animate) *béhχan*, (inanimate).

[BALLE. — BULLET, BALL.]

Musket ball, *skaronsku*, *kur*; large ball, *ketsisauan*, *nar*; small ball (shot), *tsüanesié*, 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 communiéüredimek*.†

[BANC. — BENCH.] [MS 50, 51]

Bench, *tasapúdi*, *ar*.

[BANDER. — TO BIND, COVER.]

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

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

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

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

I bandage them for him — the face, the visage, *nedassugûébiran*, *nedagûaranguébihran*; 3rd person: *uda*.

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

[BARBE. — BEARD.]

Beard, *mihtuar*; I grow it myself, *nebeskuitüéhusi*, or *netsikitiüéhusi*; on him, *nebesküétiüéhan*; I pluck it out, *nebeskuitüéhares*; he has none, *mda* [*manda*] *asitsisi*; I have a beard, *nüitiüi*; 3rd person, negative: *mda* [*manda*] *asitiüikkûé*; *ni aneghi sanghitüant mitüar*, his beard iu beginning to grow; *nesanghitüéhusi*, I procure some for myself; the beard-like growth on the branches of certain trees, *ahsáhkûak*.

[BARRIQUE. — CASK.]

Cask, *manrikkiré*, *ak*.*

BARQUE. — BOAT.

Boat, *sanrupéüragu*.

BARRIÈRE. — FENCE, DAM.

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

— of a field, or of a fort, *uakanrusenahigan*; 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, *uansessak*.

BAS. — DOWN, ON THE GROUND.

On the ground, *mtsiui*.

[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, *nusanmtéhan*.

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

We fight [with sticks], *nedaüidibena*; they fight, *aüidiak*.

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

I beat [him] to make [him] cry, *nesésenakké; ua gakke éhtu nunandamitéhan*, 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.), *netsirian*; I habitually fight (said of a girl) (Lat.), *netsirsküan*; defend yourself, fight — e.g. against the demon: a man has to fight as long as he lives, *kia atsi kessada kemerkassani küéni pemañssit arenanbé, ni akunipenasin*; do not let yourself be conquered by the demon, *musak uinihigskkan matsku*.

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

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

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

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

I fight with him, *nedaiudüanman*.

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

One fights vigorously, *pihta sangripenaredin*.

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

BAS. — STOCKING.

Stocking, *kenésun*, or *neghikenésun*, *nar*; I put them on, *nekikenésunhuderési*, or *nurikenésunhuderésin*, or *nurtun nekenésunar*; I take them off, *nekétsikenésunénesi*; I make some of that, *nekikenésunχann*; I make some of that, *nutsikenésunχann is*.

BÂTARD. — BASTARD.

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

[BATTE-FEU. — FIRE-STRIKER.]

Fire-striker, *sagahan*; my fire-striker, *nesahχan*; 3rd person: *usahχanr*; the flint stone, *sagahanapesku*.

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) *peséhémaui*; 1st: *nepeséhémauan*; he makes fire; it is [est] good, *pesâihré* or *kesipesaíré*.

[BAPTISER. — TO BAPTIZE.]

I baptize, *nesugnebanrüé*.

I am baptized, *nekisisugnebansi*.

I baptize him, *nesugnebanran*; I supply the ceremonies (of baptism), etc., *nepanbahtamaséuan arenanbé kisisugnebansussa, mda* [*manda*, not] *panbahtamaséuanuissa sugnebanredé*; the ceremonies will be supplied for you, etc., *kepanbahtamauéighé éri sugnebansiasa utsi*.

[BÂTON. — STICK, STAFF.]

Stick, *andabéhun*, (pl.) *nar*; a short one, *taadahküat*; a long one, *kunahkküat*; mine, *nedanbadéhun*; *nedanbadéhusi*, I go with a stick.

[BATTRE. — TO BEAT. See above.]

[BAVER. — TO DROOL, SLOBBER.]

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

[BEAU. — HANDSOME, BEAUTIFUL.]

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

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

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

[BEAUCOUP. — MUCH, MANY.] [MS 54, 55]

Much, *pesangüi*.

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

Is there much [beaucoup] meat? *mesâiret éhto uios?*

Much [beaucoup] corn, *mesâiredur skamunar*.

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

[BÉGAYER. — TO STAMMER.]

I stammer, *neghegheritan'düé*.

[BELLEMENT. — GENTLY, SOFTLY.]

menni, *néssanma*.

[BERCEAU. — CRADLE.]

Of wood (a cradleboard), *tekinangam*.

[BERCER. — TO ROCK (A CHILD).]

I rock him, while he is bound (on the cradleboard), *nederanbéghipúran*; 3. *ud*; 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, *éskauana méganneban*.

I have forgotten the knife for making something [quelque chose], *nunitéhandamen nenetsékuaku*, *nunitéhandamené nenetsékuaksé* or *nunitéhansi*; I have only one of them, *nenekutsiuiámen*; I need it, *nenetsekuaku*; 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, *éskauana méga* or *uêkaussia*, *éskasanamégan*, etc., 3. *méghek*, I need what [que] I give or what [que] I have forgotten.

[BÊTE. — BEAST, ANIMAL.]

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

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, *nenekutkûé*; 3. *nekut*.

I go to fetch the beast that has been killed, *nedanmbekuhughé pirisande*, *nanrakamiguiak*.

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, *nedanbekuhan*; someone (gives) me, *nedanbekuhughé ua anbekuhut*.

[BEURE (BEURRE). — BUTTER.]

Butter, *merenakussípemi*; milk, *merenákus*.

[BIAIS. — SLANT, BIAS.]

Aslant, obliquely, *ansüighen*, (animate) *ansüigu*, 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, *nuigatséssüé*.

I do him good in his necessity, *nenabatsihan*, 3. *un*; or 3. *udar*; absolute form [absent?] *nenabatsihüüé*, I do some, or *nenabatsihtun*.

I do you good, *kemesu'ren*; 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, *nebarirauéhan*; I do him good, *nuritebihan*; I do good to myself, *nuritebihusi*.

[BIENTÔT. — SOON.]

tébné, *tébnétsi*.

[BIGARRER. — TO VARIEGATE, MOTTLE.]

I variegate, put on various colors, *nederatsegûanríghé*, 3. *ara*, *arahtegûanrigann* or *mesairahhtegûanrigann*.

[BIGLE. — SQUINT-EYED.]

I am squint-eyed, I see crooked, *nebimanraghígûa*, 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, *nuauanbiretsa*; that is not very white, e.g. a shirt — it is [est] a little black, having dried in the smoke, *pesenégghiré*.

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, *nedannáinamen*; (blaming it) in him when absent, *nedannainamauan* or *nematsenamauan*.

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

— in words, *nedanniman*, 3. *ud*;

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

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

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

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

— red, *meskubéssüiminar*, *meskubéssüar*.

— black, *tseghiminar*.

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

Ear of corn like [comme] a hand, *uretsúmin*, 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], *uékúanminkansu*.

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

Small corn, *abann nar*.

Large corn, *skiguémenar* or *pekuíganar*.

Leached corn (hulled with lye), *kétarahaghésiganar*, *pekúanaskesiganar*; I leach some, *pekúanaskesiganar néderihitu*; make me some, *aritauí pekúa*, etc.

Leaf of corn, *uaresku*, *kur*.

They are braided, *aranbégnansüar*; I put it in a braid, *nederanbégnighé*, *abannskur*; one braid, *negudanbéghenansuar*, or *negudanbégbihrar*, etc.; 2 (braids), *nissanbéghenansuar*, etc.

Sack of corn, *negutskenar*; 2 (sacks), *nisúskenar*; 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), *nenikakuuihíghé*; *neḡakuíhígann*, the hilling-up; *neḡaküiíghé meghé*, *neḡakuansu*.

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

It is tender, *merigüéhké*, *merigüedurmenar* or *meraskur*.

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

It begins to be good, soon ripe, *banbansigüet*, *nurmapekuéré*, it is [est] ripe.

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

I gather it, *kauakuniḡedín*, *nekasakunághé*; 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, *kesspasantsuar*.

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, *nedésadaskué*.

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.

nesibigûaghipsdu, I spread out the bark; absolute form [?] *nesibigûaghipsdiǵhé*.

nesibérannkeníǵhé, I spread out the corn with the hand.

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

nepesedamunké, I make *pesedamun* (pounded parched corn); for him, *nepesedamunkésan*.

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

uémahkuânsuar kikkannar, they have not yet been hilled up.

sisiktséiganar or *sisikíiganar*, 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).

puhkûiminkansu, 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, *tsikenihǵedin*, *uanrkann*, *kikhedin*, one sows; *arakkénihǵedin*, several [pl's?] making a new field.

dassuredin puputkahádasin, one puts the corn into the pits.

nepeputkabádassi

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

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

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

merakskahadassurediks, *d'assuredin*

maséskenígan, one removes the weeds, *maseskenihǵedin*.

nukikéhiǵann, *nukkéhihǵedin*, one scratches the earth, one digs all over.

nenukkéhiǵhé

tkakûigann, *tkakûihǵedin*, one hills up (banks the earth).

nenikakûighé, etc.

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

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

kisi agüidenur skamminar or *kisi agüiteskaniminan*, they soak, etc.; 1st: *nedagüiteskanimíne*.

usankshkannak udamank, 1st: *nesankshkannak*, *udamank*, *usankshkannar éskitameghir*, also [item] *uahsauar* — 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), *nepuksigséhiǵhé*, *küigûéhemuku*, shelled, etc.

niédutsi apaskûasit, I roast an ear; *nedapskûahsi*; for him, *nedapskuahran*; parched [groulé], pounded corn, *pesēdamun*; 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*, *suak*; it does not flower, *m̄da* [*manda*, not] *péskesuisi*.

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

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

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

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

Is your corn fine? *urighenur éhto kedaskamumar*?

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, *nemesudansi*, 3. *mesudansu*, or *mesan*.

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

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

He is wounded, *mesu*; being wounded, *mésudé*; the wounded, *messútsik*.

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] *nüéktéssin*, 3. *uék*.

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

[BLUETS. — BLUEBERRIES.]

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

[BOIS. — WOOD.]

Wood that is not dry, *skahkur*.

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

Rotten wood, *adussaku*, or *adussagiüo*; old, dead wood, *negannsaku*; forked wood, *skahangan*.

Bad twisted wood, *nikdauahkûat*.

Wood, a log for burning, *auassun*, (pl.) *nar*; it is said [dicitur] also (Lat.) of a tree that is standing but dry; *urigiak auasúnak*, 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, *péshkédé*, *péhkédé*, (animate) *péskesu*.

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

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

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

Kemanessé eh̄to? — 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*.

Mámanesséuiegûeba ési ménsaégûi uahuakésisar pétaiégûé, atsegaba mesairedur nedauassunar. (No French gloss given in the original.)

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

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

Ésatseséhédits ghâinemuk, when [que] the women go to fetch it, namely [scil.] (Lat.) *auasonar* (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"], *néteku*; where there is some, *nétegûiké*; *nétekûihkuk* is *sighída*, little cabins, etc.

Pangûissenanuiku, there is nothing but [que] maple.

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

[BOIRE. — TO DRINK.]

I want to drink, *nekadaússemi*.

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

I drink, *negadússemi*.

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

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

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

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

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

I drink a long time, *nesipkêssemi*, 3. *sip*.; I drink it all, *nesikahadun*, 3. *usi*.; I leave some of it, *nedakutsîhadun*, 3. *ud*.; I have had enough of it, *nüémêssemi*, 3. *ué*.

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

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

A cup for drinking, *tâissemúdi*, (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, *ahkubi*.

[BOÎTE. — BOX.]

uanuïantsinígan.

[BOITEUX. — LAME.]

I am lame, *negagasiganda*.

[Page 64 of the MS. blank.]

[BON. — GOOD.] [MS 65]

That is good to the taste, *uripúgúat*, (animate) *pugussu*.

I find it good to eat, *nüigátamen* or *nurítamen*; (animate) *nüigaphan*.

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

That is good for me, does me good, *nuriraséhkangun*, 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, *nüighinamen*, (animate) *nüighinasan*.

[BONACE. — CALM (AT SEA). See below.]

[BONTÉ. — GOODNESS, KINDNESS.]

I give him marks of my kindness, *nekesaansiüihan* or *nekepansítauan*.

I treat him with kindness, *nekesaansítauan*.

[BONACE. — CALM.]

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

[BONNET. — CAP.]

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

— I take it off, *neghétkûéui*, 3. *ghet*; for him, *neghétkûétauan*.

— I put it on, *nedanguskûési*.

[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, *senutsiui*; along the bank, *kuarhrebégué*.

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

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

He goes along the edge close to land, or being on land, along the water, *senutsiui arakudann*.

[BORGNE. — ONE-EYED.]

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

[BOSSE. — BUMP, BURL.] See below.

[BOSSU. — HUNCHBACKED.]

I am hunchbacked, *negagasipeskúana*; the hump, *pesskúann*.

[BOSSE. — BURL.]

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

[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 agüannak*; beaver, *sighemesku*; eels, *kespassuak*, *nahanmüak*; dried meat, *kahkéhuagu*.

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

[BOUCHE. — MOUTH.]

A small mouth, *pukeduné*; a big [grande] mouth, *kessekanrakakuduné*; you have (one), etc., *kekeskanrakakudúna*.

My mouth, yours, his, *nedun*, *ke. ud.*; in the mouth, *udunek*; I open it, *nemihkdunési*, 3. *mikdunésu*; open it, *mikdunési*; I close it, *nekepedunési*, 3. *kep*.

I take something [quelque chose] with my mouth, *nenimadámen*, (animate) *nenimaman*; I spit out what is in it, *nepunadámen*, 3. *aps.*, or *nesuhkarátamen*; that is [id est] *nedáhkuikeradámen*, (animate) *nesuhkarahpan*; *nekussitanganihké*, I keep my mouth (untouched) in order to take communion [communier], e.g., by not eating, not drinking, not smoking; *messiui udunek 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), *nekepetun*, 3. *ak*; *kepatansu*, a hole, e.g.

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

My ears are stopped up, *negaghéhpessa*, 3. *gaghépassé*.

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

[BOUCHON. — STOPPER.]

kepahigan.

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

[BOUCLIER. — SHIELD.]

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

[BOUE. — MUD.]

asesku; there is some, *asesküüo*; on my robe, *aseskuio nedassé*.

[BOUEUX. — MUDDY.]

puazeské.

[Page 68 of the MS. blank.]

[BOUILLON. — BROTH.] [MS 69]

Broth of meat, *kesanbu* or *uiossanbu*.

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

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

I give him broth, *nedahsianbuharan*; I drink, sip some, *nekesanbüé*, 3. *kes*; *nekesanbüéhtun*, with that I drink broth.

[BOUILLIR. — TO BOIL.]

I make it boil, *núsemen*, 3. *us.*, (animate) *nusan*, 3. *usanr*.

It boils, *udâi*, (animate) *usu*.

[BOULANGER. — BAKER.]

He who makes bread, *nudabannkét* or

[BOULE. — BALL.]

That which is [est] round, of wood or of iron, *petegûighen*, (animate) *petegûigu*; of stone, *petegûapseké*.

[BOURBEUX. — MIRY.]

There is mud, *puazeské*.

[BOURGEONS. — BUDS.]

uremesku, *kur*; the trees are budding, *udatunihrar abasiar*.

[BOUT. — END.]

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

The end, at the end, *uanaskûiui*, *uanaskûiremaskuk*.

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

— of the finger, *uanaskûiretsi*; of the nose, *uanaskûittan*.

— of the tail, *uanaskûanru*; of the ear of corn, *uanaskûîmin*.

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

I get to the end of that (accomplish it), *nekisihitun*, 3. *un*.

I cannot manage it, *nedanrasittun*, 3. *udan*.

I could not get to the end of something [quelque chose], *nedatzérirtun kégui*, or *nedatzérihtun*.

I cannot manage to carry my bundle, *nedanraïiaré*, 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, *nedáhkuikie*; 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, *ahékurat*; his braying, *ahékursk*, *éhkurantsir*, or *kuakuskûidabit*, or *-ritsir*.

— I have one, *nuréghéhem*, at least you have your braying, *kinangûi uréghéhi*.

BRANCHE. — BRANCH.

Branch, *peskahakun*, *peskahantkunur*.

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

[BRANLER. — TO SHAKE, SWAY.]

I shake it — a tree, *nenannanghén skipúdun*; (animate) *púran*.

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

I shake my legs, *nenénémesitéási*.

The earth shakes, *nenémképúdé ki*.

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

BRAS. — ARM.

Arm, *pedin*; right, *arenakaisi*; left, *pantsisi*; my arm, *nepedin*; right, *nedarenakaisi*; left, *nedapantsi*; I have my right arm broken, *pusketéhansu nepedin*, my right arm, *nedarenakansan*; I have my left arm broken, *nedapantsisan*; I stretch it out, *nesasaghipedinéui*; 3rd person: *sasa*, *-nés*; I bend it, *nepikasipedinéui*; 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, *negudans késsanigáné*; how many fathoms is your canoe? *késsabunskantnaua ketur*, or *késsaniganét ketur*? It is one fathom, *negutaniganésu*; of two, *nissabunskant*; of three, *tsabunskant*, or *tsaniganét*, etc.

[BRAVE. — BRAVE.]

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

He is brave [enough] to beat people, but not the enemy, *arenanba uibiui kinanbai'taué*, *asennutsa uahra mda* [*manda*] *akinanbaïtauanuia*; 1st person: *nekiranbaïtaua*.

BRETEL. — CARRYING-STRAP.

For carrying, etc., *narápekûann*; 1st person: *nenarapahkuann*.

[BRISER. — TO BREAK, SHATTER.]

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

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

[BRILLANT. — SHINING, BRILLIANT.]

Nannanmkizekipúdé — like a brilliant sky, etc.

BROCHE. — SPIT (for roasting).

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

I turn the spit, *nekûakûérebenemen*; 3rd person: *akûa*.

[BRONCHER. — TO STUMBLE.]

I stumble, I very nearly fall, *érié nüéktéssin*.

BROUILLARD. — FOG.

Fog, *aïianis*; it was foggy, *auanuppan*, *paskauághé nemantsi*; I will go once the fog has lifted.

— on the river, *aïianebégat*.

[BRUIT. — NOISE.]

Something that makes noise, that resounds, e.g. boards, *panseku*, *kedüitsüan*, or *kedüésetsuan*; the wind makes [noise], *keduranmpsen*; one hears a noise like walking, or scratching, *manskuküéssu*; a plank, bark, etc.; dogs, e.g., or animals hearing something, make a murmuring noise, etc., *nikimuredüak*.

[MS 74, 75] [BRÛLER. — TO BURN.]

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

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

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

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

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

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

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

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

I burn a wilderness, *nepeskésíghé*, or *netsákesan*; 3rd person: *pesakkésíghé*; the fields are burned, *tsekedar kikkannar*, or *tsekesansuar*, one [burns them], etc., *tsekesanhuédin*, *tsekasiphedin*.

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

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

Nuskusitsi, fire falls on my feet, burning me; the feet, *nussagheshitékazési*; 3rd person: *us*; the legs, *nussaghagandési*; 3rd person: *us*; a little burnt from holding them in front of the fire; the arms, *nussaghapedinési*; the shoulder, *nussaghideremankanékazési*; the face, *nussaghigüékazési*.

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

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

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

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

This wood takes a long time to burn, it lasts a long time on the fire, *sipkakédé*; plural: *dar*; (animate) *sipkakésu*; quickly, *nabakédé*, *dar*; (animate) *nabakésu*; *urakédé*, *dar*; (animate) *urakésu*; *abémeghé kandak*, so that what one is roasting burns well, *sipkedé*; (animate) *sipkesu*, it takes a long time to cook; *nabadé*; (animate) *nabesu*, it is soon cooked; *musak*, *métkazéziégats*, *nemeskué*, 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 kazéremamaskesé*, *uésiunikedets peküatsemahkanruzené neba uétsi mda* [*manda*] *tsekedénuku panbesigüanm nankakkétsi pétsikédé uesiuniui messiui, nénasérdansits skutäi*.

Arakazéziüé peku pnapesku — the stone, the hot ember, burns; *nederekazézin peku, pnapesku*, I burned myself with it; or *nedabapskesi pnapesku*, I burned myself with a hot stone.

[BÛCHETTE. — TALLY-STICK.]

Sticks for counting, etc., *abasiar*.

I carry them for the feast, *nekiussadunar abasiar, skamunar*.

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

C.

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

House, *uigüam*,* *mar*; my cabin, *nuigüam*, etc.

— large, *ketsiuigüam*; small, *uigüamsis*; round, *petegüigann†* [figure].

— round at the top‡ [figure], *uanghenigan*; 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, *iéuigak*, etc.

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

How many households are you [how many families]? *késsigaknaua*; four, *iéuigak*.

I make the cabin, *nüihkké*; 3rd person: *üik*; for him, *nüikkéuan*. 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, *abasiakur*.

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

It is enough, it is as big as need be, *tébughikun uigüam*; it is quite high, *spigannu*.

I put on the barks (bark sheets), *nurigûagheníghé*, or *nederigûagheníghé*.

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, *nepaskighéhúdé*, 3. *bask*.; at the back of the cabin, that is, against the barks, *kikemak* or *kikisi*.

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

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

Abandoned cabin, *utsígann, nar*.

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

Come, let us camp, *tsé uighida*.

We shall camp here, *iutsi müighinéna*.

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

We are camped together, *nuitsiuighibena*.

Where had you camped, slept, *tannenaua édusküanméhédiégussa*.

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

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

When shall we leave this camping-place, *tsighétse nasa kedëkûigannéna*.
 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 uighinésa*.
 Cabin carried off by the wind, *paskighérampsen*.
 The mat raised on wood and plank, that is, the raised boards on which the mat lies, *tâih sahkuábúnar*.
 I make some, *netâih sahkuabunhámen*; make some (imperative), *tâih sóhkûabunhamuku*.
 I make a little cabin, says a child, *nüighesi*.
 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 *tabassigannu*; there is how much [i.e. that is how low], *ni tépsigannik*; it is high, *spigannu*; there is how much [i.e. that is how high], *ni éspigannik*.
 They are camped in a single cabin, *spigannisssa*, *nekutsighégak*.
Kebikkansu, one makes the gable of the cabin. *Nekebikkann*, I make it.
uikkansu, it is covered, or *apahkuânsu*.
Keuihkéhanuank ughik, you will use the large barks for covering.
Agûitsimégûé, if you soak them in the water, etc., 1st: *nedagûitsiman*.
Témesahtar uigüanmar, 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, *iéuighégak*, etc.
 One makes the floor below, or above, of the house, cabin, *asusagahansu*.
 A cabin, little shed for the firewood, *tuhsann*, 1st: *nedatuhsann*, 3. *udatuhsann*.
 A cabin of stakes, in the French manner, *mesaguigamigu*.

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

A kind of cupboard in a tree, or the like, for putting something in, *tasanakûigan*, or *sabkuangan*,
nedasabahkuann
 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, *nedagu*, 3. *agu*.
 A cache in the earth, *águné*; I hide something, *nedagunar*, 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, *nemanágu*; I have just taken it up, *nedanbanagu*.
 I am hindered, too busy to take it up, *nudamimanágu*, *nudamanbanagu*, one says (Lat.) the
 A cache in a tree, *tauanakuígan*.
 I am going to take it up, *nemanesábekué*.
 I have just taken it up, *nedanbanasabakué*.
 I make a cache, or put (it) somewhere, *metsiui*, *nedassabákkûé*.
 I put something in it in order to, etc., eat it when, etc., *nedasabahkuann*, 3. *ud*.
 I set a mark so as to make it known to me again, *nekikinuhrásin*.
 I take one cache for another, *nepitsipekahagu*.
 My cache has been visited, something has been taken from it, *utenansusa*; 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., *nedahsabahkuann*,

nedahsabahkuannébanir, etc. *asabahkûésaanik arenanbak tirsaxiganar*, etc.

[CACHER. — TO HIDE.]

I hide myself from him, *nekûansimuhtasan*; *kakuânsimuhtasi*, you hide yourself from me.

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

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

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

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

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

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

I hide from him, take away something that displeases me, or *nussighirauéman*; *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, *nemanihuku*.

[CACHETTE. — HIDING; SECRETLY.]

In secret, by stealth, *kimisi*.

[CADET. — YOUNGER BROTHER, YOUNGEST.]

My younger brother (cadet), *nedohkkanis*, 3. *udokkanar*.

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

[CADRAN. — DIAL, CLOCK.]

CADRAN, *tebaikizusangan*, or *kisusii tebaskudígan*.

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

[CAISSE. — BOX, CHEST.] [MS 82, 83]

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

I bring it, *nepésuan*.

[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 kepusiban*.

[CALME. — CALM.]

It is calm on the river, *aiiben*.

[CALOMNIER. — TO SLANDER.]

I slander, *nepisuankukighémi*; him, *nepisuankukiman*.

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

I let myself be slandered, I do not say no to him [?], *nedarhimeku*, or, *manda* [manda, no] *neneskuteman* or *néskumanui*, *nedarhiman*, or, *manda* [manda, no] *neskumigüi*.

[CALUMET. — CALUMET, PIPE.]

CALUMET, *udamangan*; mine is beautiful, *urigu nudamangan*; it holds a lot (is capable), etc. *peskansu*; it holds little, *manésu*; its stem (stick), or *udamanganakûem*; I load it, I put tobacco in it, *nepitsetené*; for him, *nebitsenéuan*; load it for me, *bitsenéui*; 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, *nedahsáhara*.

Fill my calumet for me, *negudesenéhi*, *sasan*, *uatsüsémaui*.

I fill it for you, *kenegudasenéhur*; I light the calumet, *netsakesan*; for him, *netsakesanmauannar*; for you, *ketsakesemuren*; I smoke (take tobacco), *nudama*, 3. *udamé*.

The calumet is half (smoked), *néranüsanghé*; 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 *mitsebu*.

One pipeful, that is, one filling of the calumet, *nekutsenagat*; 2, *nissusenágat*; 3, *tsussenágat*; 4, *iésusenágat*; 5, *nannussenágat*; 6, *negúdans kéhsussenágat*, etc.; I take only one puff of the calumet, *nepeskûáma* or *nepeskuréhpa*, or *pézekuda 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, *netzues*, or *nitsié*. See COMPAGNON.

[CANOT. — CANOE.]

Canoe, *aguiden*, *nur*; my canoe, *nedagúiden*, or *netur*.

Wooden canoe (dugout), *amassur*, *amassurar*.

Roots for the canoe (sewing-roots), *uadabak*; bark, *massusígûé*, *gûar*.

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

I make one, *nedattúri*.

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

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

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

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

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

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

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

I have one, *nudúri*, 3. *udúri*; there is a canoe, *neguturagat*; 2, *nissuragátur*; 5, *nannuragatur*, etc. [MS 84, 85]

It is overloaded, *kedahan*.

It is loaded too much at the front, *atsitaümitsebu*, *keturna*; too much at the back, *keratsiéhen*.

We load too much on the front, *kedatsitaükûékanmanbena*; too much on the back, *kegheratsiékanmanbena*.
 The 1st and last place in the canoe, *apúdi*.
 The 2nd, next, on each side, *nanuragûé*.
 The one who is in a place in front of me, *aïassuraghi*.
 The mallet with which the ribs are driven in, *tagûaïurangan*.
 I drive it in, *nedakúri*.
 I am in front, *nenikannké*; be there (in front), *nikannké*.
 I steer at the stern, *nutsitsiké*; steer, *utsitsiké*.
 It leaks (makes water), *usebâi*; I throw the water out of it, *nedahxíghé*, or *nedakhíghé*; 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), *nekipussadun*, or *nekipenigahadun* or *nighépeun*, or *nekuansenigahadun*.
 Canoe carried away, *manihtan*, plural *manitanur*; by the wind, *manerampsené*; by the ice, *maneregûé*.
 I drag the canoe in the rapid, *nederansugadu*.
 I turn in a canoe, *neguskansé*.
 I hide it, *nekundun aguiden*.
 I unload it, *nekipéuadási*.
 Take something out, it is [est] overloaded, *utsigabannemuku kégussar*, 1st: *nutsigabannemen*.
 I drag it in the river, *nederansugadu*, or *dun*.
 I carry it by myself alone or with another, *nuníghé* or *neghipenigahadun*.
 I take it by the end, *nesagheskuanrénemen*.
 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, *nedénatsihtun*; mouth downward, *agüiden nedapeméhtun*. [MS 86, 87]
 I put gum (pitch) on it, *nepekuké*; on the inside, *nedaranmikiüakíghé*.
 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, *nenandagahandantsihtun*.
 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, *nenusuhúsi*.
 I meet him by canoe, *nunaskuhúsi*.
 I go to fetch (him) by canoe, also (Lat.) by land, *nekuiraiiséué*, 3. *kûi*.
 Steer out into open water, *msuk ariranda*, or *msukkik*.
 Pull to that side, steer the canoe so as to go to that side, *udékka arskûanráhadu*.
 Which way are you pulling? etc. *tandékka érskûanrahádaun*? 1st: *nederskuanrahadun*; *piuandüétsik* they say (Lat.), *udékka arokkûéhi*.

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

I put it into the canoe, *neteptun*.

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

Nedakutéhem, I go along by the pole, or *nedahkuté*.

I send a canoe as deputy, or I depute my (men), etc. *nedansüahurié*; 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, *uréru*; with the ebbing tide, *nuriaregu*; against the tide, *nedapetsitsuáné* or *nenikannké*.

I pole in a canoe, *nedakuté*; pole, *akuté kibanmkûéun*.

The pole that one uses, *kibanmkûéun*.

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

How much [combien] room is there in your canoe? *késsiutsibisunaua ketur*?

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

The canoe is broken, *taraktéssen*.

The sail of the canoe, *tsibégihígan*.

I go under sail, *nesibégihíhima*.

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

I lower it, *neneségihadihghé*; imperative: *neségihadanda*.

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

The mast, *tsibégihíhibanakuem*; the halyard, *uikûéghiadigan*.

[CAP. — CAPE, HEADLAND.] [MS 88, 89]

Cape of land, *kusanuanankké*.

Cape in a lake, *kûésanuanangamék*.

Cape in a river, *kûésanuananmék*; *usanuananmé*, the river that turns aside from the cape.

[CAPITAINE. — CAPTAIN, CHIEF.]

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

— I am one, *nesangmani*.

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

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

War captain — I am one, *nemaanué*, or one says [dicitur] *sangmanuixesu*; he makes himself one, better (Lat.), *sangmanuérmesu*.

[CAPOT. — HOODED COAT, CAPOTE.]

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

[SALUER. — TO GREET, SALUTE.]

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

[CARPE. — CARP.]

CARPE, *kihkanmkûé*, *kuâr*.

[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, *nepuskunemen*; (animate) *nepuskusan*, *nepuskutéhemen* or *nepuskukamen*, *kauan*, I break it, shatter it, walking on it.

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

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

— with an instrument, *nepuskusemen*.

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

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

[CASSER, continued. — TO BREAK.]

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

I break his fingers, *nepuskûiritséhan*;

— his jaw, *nepuskuanbikannéttéhan*.

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

I teach the catechism to the children, *nekakékimank auansi'sak*; why [pourquoi] did you not come? *kégu utsi manda* [manda, not] *uitsiranuassa kékékimeghé?*

[CASTOR. — BEAVER.]

Living beaver, *temahkûé*, *kuak*; small one, *temahkûésis*, or *unitzannesis*.

— small one, *piauéssis*.

Bundle (pack) of beaver, *negutkébisúak*.

Winter beaver, *pepunemesku*; summer beaver, *nipenemesku*.

Beaver without the head, *temîgûé*.

Beaver tooth, *uipit*; *temahkuananpitar*.

Tail, *useguné*; he slaps with his tail, *mététebukhit temahkûé*, or *édarebéktéssit usegune*.

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

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

I break it (the lodge) open, *nenuktéhemen*, or *neseguskitéhemen*, or *neseguskitéhemen*.

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

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

Beaver trap, *kerahigan temahkuéigan*.

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

Beaver skin, *matahrré*, *rak*.

Kemésku, a large beaver, that is, the skin; *kemeskûésé baremesku*, of the 2nd rank in size [grandeur]; *baremeskûésé piaué*, of the 3rd; *unitzannesis* of the 4th; beaver kidneys (castoreum glands), *auisenank*.

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

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

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

[CAVE. — CELLAR.]

— I dig, I make one, *nüanrké*.

[CAVERNE. — CAVERN.]

CAVERNE, a hollow in rock, *aranmapesku*; cavern in the earth, *pekûahkamiku*.

[CAUSE. — CAUSE.] [MS 92, 93]

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

Nemesuran, 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, *kemesihuren*.

I cause it to myself, *nemesihusi*.

I am the cause of that, *nepegûatun*.

I cause that to him, *nepegûatasan*.

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

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)? *kègu uétsi uranmpsedáman?*

[CENDRE. — ASHES.]

CENDRE, *pekku*.

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

Nikuanbi epekuahudimek messuii pekuraghinangunets.

I receive some (ashes), *nepanbahtamipekûhughé*, *ni uétsi panbahtami pekuhuraghinangu*.

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, *nepetegûabísi*; him, *-biran*; I take it off, *nedanpkûáresi*.

[CEINTURE. — BELT, GIRDLE.]

CEINTURE, *pedegûabissun*; of porcupine (quills), *kanuiianbi-pedegûabissun*; have you no belt? *mandanasa* [mandanasa] *kupetegûabisúni?* I put between my belt and my robe a hatchet, tobacco pouch, etc., *nedédabanhakussin*.

[CEMETIÈRE. — CEMETERY.]

CEMETIÈRE, *dari puskenedimek*.

[Page 94 of the MS. is blank.]

[MS 95] CERCLE. — CIRCLE, HOOP.

Round, *üanuianghen*; a wooden [hoop] for a cover, etc., *uanuiankukansu*; of a whirlwind, *uranganakkuem*.

CERISE. — CHERRY.

Cherry, *cérisar*.

CERVELLE. — BRAIN.

Brain, *auiríteban*.

[CESSER. — TO STOP, CEASE.]

I stop, e.g. eating, *nedéhkuippi*; doing something, *nedéhkuittun*; being sick, *nedéhkûamarsi*.

[CHAGRIN. — GRIEF, SORROW.]

I am grieved, *nussikerdam*.

[CHAGRINER. — TO GRIEVE, VEX.]

I grieve him, *nussikérdamihan*.

[CHAÎNE. — CHAIN.]

Iron chain, *arenarakûânbi*, *ar*.*

CHAIR. — FLESH, MEAT.

Flesh, *üios*; fresh, raw, *skéuaku* (that which is raw, *skiê*) *skian*; plural: *skianr*.

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

Fatty meat, *uihkáuiio*; lean meat that is worthless, *matéuagsu*; lean meat that is good, *kakéuagu*; boneless meat, *pangûéuagu* — said [dicitur] of anything (Lat.), likewise of fish flesh (Lat.); my flesh, *nuiossem*; 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, *saraupéuragu*.†

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

[CHANCELER. — TO STAGGER, TOTTER.]

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

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., *uassénemangan*, *nar*.

[CHANGER. — TO CHANGE.]

I change my mind, *nepiriütéhansi*, or *piruié nederitéhansi*.

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

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 [?], *nepiriütéhénan*.

I change that, *nepiriüttun*.

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

Let us exchange, let us trade, *ésunnemanuadída*, or *ésüadantida*, or *esüimiredída*, *urir*.

I change, I trade with him, *nedéssunemauan ketéssunmur*, *ketéssunmaui*.

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

CHAMP. — FIELD.

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

Fallow field, *sigukkénigan*.

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

I break the stumps, etc., *nepaukéhhadun*, or *nepauakétéhemen*.

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

They must be broken, *pauakéhadansu*, or *pauakétéhansu*; from which, *nepauégihadun*, or *nebauhahadun*, I shake off the dust, e.g. of a garment, etc.; shake it, *bauhahadu*.

It must be [shaken], etc., *páuégihadansu*, or *bauhahadansu*.

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], *sauighen*.

Being exhausted, one burns it for that, etc., *sagûikeghé 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: *ud*.

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

I clear it, I pull up [weeds], *nemauésukenighé* [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

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

Along the field, *kuahrkikanné*, *éssenutkikkanné*.

I fell the trees to make one [a field], *nemasakûighé*, or *nekauahakué*.

That is the length of my field, *ni kûéntek*, or *ni kûéanbansit nedakkikan*.

That is the width, *ni késkték*, or *ni késkanbansit*.

From here to that tree, *nu utsi iéari abasi sékke*.

Do you have your field here? *iunasa kededarakihkann*.

Make fields so that you may have grain for a year, *tsüerdamuku ketsikikkannar nannegutsigáteghé méhtsihranghir*, or *nannekutsigaden néhranghir*.

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

[MS 98, 99] There are weeds, etc., *uanaskûé*, *uanaskûégar kikkannnegar*; they must be pulled up, etc., *uéneskûégahir kikkannar urituhudits*.

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

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

Nenuhkekéighé, I remove the weeds, etc., with a hoe, etc.; I clear it, etc., *nenuhkekéhhemen nedakkikkann*, I clear it, etc.

Kiskikkéansu, it has been sown, *kikkandansu*, *nedakkikkandamen*.

Nekasakunemen kihkann, I gather the grain, etc.

Kasakunansu, it must be done, etc.

Kasakunemuku nedakkikkann, éguami phainemuk nisukamuhudits, peθuduhudits, iu ari uahkanruren skamunar neman ara iudari kederarekunemenanr késakunigaégu.

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

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

Maséskenígann, the weeds are removed; *maséskenansu*, they are removed; *nemaséskeníghé*, I remove them.

CHANSON. — SONG.

Song, *kisadiangan*; of prayer, *panbahtamintoangan*, *nar*, or *panbahtamikisadoangan*.

Death song, I sing it, *nemétsitsintu*.

[CHANTER. — TO SING.]

I sing fast, *nenabaranmuhtamen*; slowly, *neménнанmuhtamen ménnнанmuhtamuku dakki*.

Do not sing this tune fast, *musak nabaranmutamuhkéku*.

I sing, *nekisahadu*; 3rd person: *kisahadu*; to make [people] dance, *nenuadiué*; 3rd person: *nau*, *kenauadiéhur*, *nenuadiühhan*.

I sing well, *nurinto*; badly, *nematsintu*, or *nematsandüé*.

— too high, *nussanmandüé*; too low, *nussannipiuandüé*.

That is where one begins to sing, *ni édutsi arintúmek*, or *manenintumek* — "the beginning of the song" (Lat.).

I sing first, *nenitamintu*, or *nenikannintu*.

I sing the treble, *nepiuandüé*; the bass, *nemessandüé*.

That is how it is sung, that is the tune, *ni érarannuhtamek*, *pézekun érarannuhtamek*.

I take up the tune, I sing the melody, *nederannuhtamen*, *urannuhtansu*, *mda* [*manda*] *urannuhtansiui*.

I do not know how to sing, *nedauannérdámen*.

I sing to put the child to sleep, to soothe it, *nedattumansi*, *nedahtúman*, [singing] to him.

I sing while sleeping, *nenipannto*.

Let us sing together, *manuintúda*, or *éhésüintúda*, taking turns.

Sing loudly, *pessangüintuku*.

They sing indecent songs, *nipskintiak*; 1st person: *nenipskintu*.

I sing in Iroquois, *nemégûaintu*; in Algonkin, *nusanghenanntu*.

I sing in response to the song — that is, we answer each other, *netésukénetúbena*, or *nedéhésüintúbena*.

Facsimile p. 040 · printed p. 408 · guide words CHA–CHA

I sing, I chant, I say "hé hé", *nedatsinham*.

Chant, say "hé hé", etc., *tsinhamuku*; for me while I sing, *tsinhamuiku neskansahé*.

Sing so that one chants, *skansahé*; 1st person: *neneskansahé*.

[MS 100, 101] CHAPELET. — ROSARY.

Rosary, *panbahtami uanbanbiar*; commonly, *aiaimihéanganar*.

I put it at my belt, *nedékhudunar nepetgeuabitsûnek panbahtamiuanbanbiar*.

CHAPELLE. — CHAPEL.

Chapel, *panbahtamiuigianm*; where will it be? *tanni éhto kadasi éhtek?*

Where will it be lengthwise? *tanni éhto kadasi értek panbahtami uigiām?*

Where will the place be to say Mass? *tanni kadasi éragûatek édari éraméssikémek.**

The altar must be toward the east, *uétsi néhirant arakutets, édari éraméssikémek*; and toward the west, the door, *ari keranganétâits éri nekihrant*.

CHARBON. — CHARCOAL, EMBER.

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

[CHARGE. — LOAD, BURDEN.]

I carry a load, *nüihi*, or *niniüihin*.

Nemi'tuáman, I carry the child on my back without a tumpline.

I load someone — that is, I carry, e.g., the child, *nüihuman*, or *nenanhuman*; carry it, *uihumé*.

Nüihuderan, I put it on his shoulders with the tumpline at his head.

Nüihuderesi, I carry the child on my shoulders with the tumpline at my head.

I carry that, *nenaiúdamen*; on the back; 3rd person: *unaiúdamen*.

I can carry it, it is not beyond my strength, *nepeguanmptun*, 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.

üüüderi, help me load myself, to lift my burden.

Neüüüderan, I help him, etc.

I unload him, *nepunhûman*.

A load, *mamanutu*.

Nemamanutun, I gather it together, etc.

Go fetch a load, *mansaguatu, nantsuaré*; 1st person: *nenantsuáté*, or *mansagûattuku*.

That is one [person's] load, *ni kéhsüarét pézeku*.

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

I go to fetch it, *nenantsüaré*; 3rd person: *nan*.

I go off with my load, *nemantséüaré*.

I put it down, I leave it, *nepunhi*, or *ninepunhin*; 3rd person: *pun*.

I cannot manage it, *nedanraüaré*; 3rd person: *an*.

Help me load myself, *nanuauí, nenanuauan*.

You load too much, *kusanmüaré*.

I load a lot, *nemérküaré*.

Do not load so much anymore, *musak mina tekigüarékkān*.

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, *udanbanahasku kûhakurbipûdék urighenba aritûmeghé udanbanahaskur kuahkur bipudéghir*.

[CHARPIE. — LINT (for wounds).]

I make lint, *nisétaghiádun*; 3rd person: *nisétaghiadu*.

[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, *nesibúkké*.

I go to the bear hunt for some time, quite nearby, *auessus nekuirauahan*; for moose, nearby, *nekuirusnékkasa*.

[* 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, *nenadauan'gûé*.

He is a good hunter, *netanuihnradebu*; 1st: *nenetanuihnradebi*.

They go together to catch and surround the deer, etc., *tsikskaiiak* or *tsikskasédiak* or *tsikskamugak*.

Netsikskauanbena, k. *ketsikskauanba*, etc.

Nenauadukké, 3. *nauatekue*, I go hunting with the dogs.

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

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

Nenudemeskûé, 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., *nenitanürami'ghé*.

I see the moose, I approach it, I have found it, etc., *nuskaunméussé*, 3. *usk*.

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

I leave the beast alone; it is fierce, it comes at [against] me, etc., *nekuitanü'regu*, 3. *kutanureku*.

I go hunting, I go to seek, etc., birds, beavers, embarking (in a canoe), *nuranhkûa*, 3. *urankué*.

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., *nemiugatsihan*.

I chase him from some place, or I have him chased away, driven out, or *nemimiuiaran*.

Nemimiuiihtun manussangan, e.g. etc., I chase away, banish [?], etc.

I chase him out, I make him go out, *nenudéssaran*, 3. *nudes*.

Chase out the dog, put him outside, *nudétéhé ua aremus*; *nenudétéhan*, 1st: *nenudétéhan*, bears envy [?]

[CHASSIEUX. — BLEARY-EYED.]

I am bleary-eyed, *nesauini'gûa*.

I have something, some dirt, like an abscess [quelque chose, quelque saleté, comme apostume], at the corner of my eye, *nemameri'gûa*.

[CHASTETÉ. — CHASTITY.]

Married people who keep [garde → gardent] chastity, *nénasérdüiak*.

— purity, *nénasérdusaanik*.

[CHAT. — CAT.]

Cat, *pesuis*,* *sak*; screech-owl (chat-huant), *kukukasu*.

Wildcat (chat sauvage, i.e. the raccoon), *éssebanes*, *sak*.

The skin, *éssebanésé*, *uak*.

A robe of wildcat [sauv. → sauvage] skins, *maïuak*; my robe, etc., *nemaïuak*.

[CHATOUILLER. — TO TICKLE.]

I tickle him, *neketseghenan*.

[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), *urandé*; when it is hot, *urandéghé*.

It is very hot, *uésésanmerandé*; it is so hot, *arghikurandé*.

That is hot, *kesabedé* or *kesidé*; (animate) *kesábesu*, subjunctive *kesábesit*.

The cat skin, e.g., is warm, keeps one warm, *kisüégu*; *manda* [not] *kisüégghiui* [it is not warm].

I am hot, *nedanbsési*; in my hands, *nedanbséretsési*.

I am extremely hot, *nesankutési*, 3. *san*.

I am pierced through with heat, *nebauhkazési*, 3. *bauahkazésu*.

It is quite hot, *keserandé*.

Tébahtâi kizusutsi or *kizui utébasemen*, it is quite hot there, etc., the sun is reflected there, e.g. in a valley, etc.

I am extremely [extrêmem't → extrêment] hot, *nesankutâikazési*.

[* 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, *nekisirauésüsi*.

That is too hot, *usanmbetté*.

Eating it too hot, I turn the food about in my mouth, *netskarakukûési*.

I wrap myself up warmly [chaudem't → chaudement], etc., *nekisiabisi*.

That keeps one warm, *kisüégghen iu*, or *kisüé*; (animate) *kisüégu*.

You will see how [c'bien → combien] warm that keeps one, *kepiba éri kisüégghék*.

The cabin is warm, it is warm inside, *kisüigamigat*, or *kisüatâi*.

I am warmly [dressed], *nekisüûs*, 3. *kisüusin*.

I have a robe that keeps me warm, I am warmly clothed, *nekisiüasésé*.

Make use, e.g., of hot ashes, *kesanmkedé peku*.

Hot iron, likewise an oven, e.g., etc., *kesaraghedé, kesaraghesu ua kuku*.

A hot stone, *kesapskedé*.

Hot wood, *kesahskudé*.

[CHAUDIÈRE. — KETTLE.] — see below.

[CHAUFFER. — TO WARM, HEAT.]

I warm, e.g., linen, etc., *nekesabéghisemen* or *nekeseghisemen*, 3. *ake*., etc.

I warm myself, *nedauási*, 3. *auásu*.

I warm myself enough, *nüémauási*, 3. *ué*.

I warm myself too much, I burn myself, *nusanmkazési*, 3. *us*; the feet, *nedapisitési*, 3. *apes*.; the hands, *nedabiretsési*, 3. *abi*.

I warm my back while lying down, *netsikkási*.

I warm it in my bosom and between my hands, *nekisunan*.

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, *pküanku*; one with feet, *kantekuku*; a white [tin] one, *uanbanku*; the stirring-stick for stirring it, *arbékhi'gan*; it leaks, *usebāi*; it is without water, *sikbéssu nekebéssu*; it boils, *üdüi*.

I make the kettle [do the cooking], *nebagastansi*; of that, *nébagastun*.

I make a kettle of venison, e.g., *nebagassema nurké*, etc.; I hang it [pens → pends], *nedékhuran*; I raise it, *nedahspékhuran*; I lower it, *nedapsékhuran*, 3. *ud. -huranr*. [MS 106, 107]

I put something [q'q' ch. → quelque chose] into it, *neputsihadun*; (animate) *neputsiharan*; some water, *neteghesstankkué*, 3. *teg*.; put water into the kettle, *teghessem kuku*, or *teghessemé*, 1st: *neteghesseman*; I make it boil, it must boil, *nusemen*, 3. *us*. See BOUILLIR [To boil].

I divide it up, I serve it out, or *nedaghenaué*, 3. *aghenaué*; I serve, put food into the dishes, *nesukhamen*; for him, *nesukhamauan*.

I empty it, having divided it out, *nemettaghenaué*, 3. *met*.

I do not have enough of it to give all of them something to eat, *nenudahrre*, 3. *nudahrre*.

I give the dishes to all, *nedaknaué*.

Nenudahrreann, I do not have enough [of it?].

Who is it that is making the war-kettle [chaud. → chaudière], *asēnni sékkanant*?

I make the war-kettle, *nesáhkara*, 3. *skáhré*.

I empty it by drinking all the broth, *nesihkkahanbüé*, 3. *sik*.

I use it up, set it on the ground, *nekauanankué*.

Neueuerdamen aharankuemek, *tanni edarankuemek*, *ni édarankuemek*; the kettle is cooked [done] — or rather (Lat.), I have cooked it as much as is needed in order to eat it, *ni nekisanküann* or *kûé* or *nekisesemen*.

I take the kettle down [j'abbas → j'abaisse] in order to serve, *nekauanankûé* or *küann*.

I put a little flour into the kettle to make it boil quickly, *nederihadáuann* or *nedangūahadáuann*; into the water to make it boil, *nederihadun*.

She is accustomed to making the kettle [doing the cooking]; she is the cook, *ua néhtauankūet*, 1st: *nenitauankūé*.

[* 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.]

Mishanküansu, *mishankūémeghébaua*, a patch must be put on this kettle.

Nemishankūé, I put one [a patch] on the kettle, *nemishankuann*.

[CHAUSER. — TO PUT ON SHOES.]

I put on my shoes, *nedauémi*; I shoe [ch. → chausse] him, *nudauéman*.

[CHAUSSE. — SOCK.] — See above, [MS] p. 102, 103.

[CHAUVE. — BALD.]

I am bald, *nebabarasan'deba*, 3. *abarasandebé*.

CHAUVE-SOURIS. — BAT.

Bat, *pépagamatéssu*, *suak*.

[CHEZ. — AT (SOMEONE'S) HOME.]

At my father's, e.g., *nemihtangusghé*; at our [n're → notre] father's, *kemihtangusnukké*.

CHEMIN. — ROAD, PATH.

Road, *anüidi*; a fine one, *uríghen*, or *uranutsesen*; a bad one, *matsighen anudi* or *matsanutsesenna*; a road that goes uphill, *tekuankanutsesen*; that goes downhill, *penankanutsesen*; that crosses, *pekaganutsesen*; a winding road, *panbébetganiutsesen*; *panbébetghisi*, winding along; *sasaghiui*, quite straight; I cut across a road that winds, *netsasagussé*; *spemki aharauiḡansu usankuk pémadenek edari saagandauésémek*, *edari ahandanbatsimek*, *edari uiuikuanbatsimek nanuikanuiiukué aritekuankessen*, *satsésandauémek*, *meriksanikandansu spemki*; in the middle of the road, *nanuiui*; at the edge, *aganmanüidié*; a long road, *kunanutsen*; a road [ch. → chemin] in the snow which no longer shows because the snow has melted, *uanihté*.

The road is closed, barred, *kepessaghihré*.

I make the road, *nedanudikké*, 3. *an*; for him, *ned.-kkéuan*.

I follow the road, *nenanbamé anüidik*.

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, *neueuérdaamen anüidi*, or *neuéuidun*.

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

I lose it, *nepeskéhra*, 3. *peskéhré*, or *nepeskéssé*.

I look for it, *nekuirauattun anudi*, 3. *ak*.

I cut it, cross it, *nedansukamen*, 3. *ud.*; the same is [id. ē → idem est] (Lat.), or *ansüiui nededudussé*.

Anüidié uéghé, there was a road there.

Is there a road [ch. → chemin]? *anüüiionaua?*

No, etc., *manda* [no] *anudiui*.

The wind has covered the road with snow, *uananbantsen*.

Where does this road lead? — pointing to it — *tanni érakūanütsesek anudi?*

I lose the road, I turn aside from it, *nekiuanui*, 3. *kiu*.

I turn him aside from it, etc., *nekiuanuīman*, *nekiuanūssaran*.

I pray while going along the road, *nenauatsipanbahtam*.

Make the road, and after you [q' vo' → que vous] have made it we [no' → nous] will change our camping-place, *anüidikéku* v. *anüidi arituku*, *kishanüidikaégûé kekusibena*.

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, *utsekaüssé*; 1st: *nutsekaüssé*.

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, *nedatemíhkauan*.

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 *nenitupenaran nenituhkauan*; 3. *uri*.

CHEMINÉE. — CHIMNEY.

Chimney, *ketsímeri*,* *ar*.

I clean it, remove the soot, *nekassibadékaha*- [word continues on the next page].

[* *Quære*, if from the English *chimney*? EDIT.]

Facsimile p. 044 · printed p. 412 · guide words CHE—CHE

[CHEMINÉE (continued). — CHIMNEY.]

-*men* [end of *nekassibadékahamen*, begun on the previous page]; one cleans it, *kassibudékahansu*; the soot, *piratái*; there is some [soot], *piratáio*.

CHEMISE. — SHIRT.

Shirt, *anturéhanué*, *uak*.

I have one — or rather (Lat.), my shirt — *nedanturéhanué*; mine (pl.), *uak*; 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, *nekûirauanbi*, *nekiuadauanbi*, everywhere.

I seek it, *nekuirauahtun*; (animate) *nekuirauahan*, 3. *ak*; in thought, *nekûirauérdam*, 3. *kui*; that (thing), *nek.-damen*; by sight, *nekûirauanbáman*, 3. *kui*; that (thing), *nek.-badámen*; with eyes closed, groping, by hand (Lat.), *nurmiui nekuirunemen*, *nekuirunemen*; (animate) *nekûirunan*; with the foot, *nekûirukámen*.

I seek it in the water, *nekuirubéghenemen*; *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, *neséssemadunahan*; (inanimate) *neséssemadunatun*.

I was seeking you without finding you, *keséssemadunahuruhuban*.

I seek something to drink, *nenatūhubé*, or *nekuirūhubé*.

I seek [consider] what I shall do, *nekuirauitéhandamen*, *éritaua*.

I seek it in a bag, a chest, *nemihkukámen*.

I seek it there, *nederadunatun* or *nederikūirauatun*; (animate) *nederadunahan*.

I seek it everywhere, *nekiuadunahan*.

I seek it absolutely [absolum't → absolument] — that is, so that I find it absolutely — *nedatsüadunahan*.

I seek everywhere, *messiui nederikassin*.

I seek without finding, *neséssemadunassi*; him, *neséssemadunahan*; that, *neséssemadunahtun*.

I seek it in the earth, digging, *nekūirukkéhémén*; imperative: *uiruukkéhémuku*.

One seeks it, *uirukkébansu*.

[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, *pangûékhanué*, it is said (Lat.) of the deer[-skin].

I have killed a deer, or a moose, *nemessighé*.

He has killed 2 of them, *nisusukraué*; 3, *tsusukraué*; 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, *usanmanuado*.

That is not too dear, *manda* [not] *usanmanuadiui*.

CHEVAL. — HORSE.

Horse, *ahassu*;^{*} I mount it, *nedéhsikdai*; I dismount from it, *nenesikdai ahassukutsi*; I go on horseback, *nenahumeghé* or *nenahumuku ahassu*.

[CHÊNE. — OAK.]

Oak that bears acorns, *anaskamesi*; acorn, *anaskemen*, *nar*.

CHEVET. — PILLOW, BOLSTER.

Pillow, *puhkûéstmun*.

Nedapuhkuésinen iu, 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], *piriianretuku*.

Scalp of enemies, *masukûann*, *masukkuannegak*.

I have had my scalp taken off, which is lifted, *nemasuhkuânsi*, 3. *masskuânsu*.

I lift the scalp, *nemassekûé*, 3. *masshkûé*; subjunctive *psinkun* or *nepesinkûé*.

I bring 4 scalps, *iéunur nepetu níhagüéhkuar*.

I take off his scalp [chev. → chevelure], I flay his head, *nepukûanaskantbétéhan*, 3. *ap*.

A scalp that has been taken off, *mhaghéku*.

[CHEVEU. — HAIR.]

My hair, *nepiésumar*, 3. *apiés*.; I have it long, *nekesanrekûa*; 3. *kesanrekûé*; [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, *nematsanrekua*, — curly, *nuéhtutsesan'deba*, 3. *uéht*.

I tie them with wampum, bone [?], etc., to him; *nedassukûébiran*.

[MS 112, 113] I take him by the hair, *nesakskateguépanusak*.

My hair grows, *mantséghenur* or *nesan'kasa*; I cut it off, *nemususi*; — his, *nemusan*; I braid it, *nedereskanauann nepiésum*.

[CHIEN. — DOG.]

Dog, *atíé*, *atíak*; *aremus*, *sak*; my dog, *netémis*, 3. *utémisar*; it barks, *ughikké*; against someone [against some one], *ughiranr nughireku*, against me.

— I have one, *nutémisi*, 3. *ut*.; term for hunting it, *kesse*.

She-dog, *skûéssem*; it steals, takes something, *manadam*, *ménadak*, *dághé*.

[CHIQUENAUDE. — FILLIP (FLICK OF A FINGER).]

flick, *pangadiangan*. - I give him one, *nepangáman*, 3. *up*.

I give one, *nepangansi*.

[CHOISIR. — TO CHOOSE.]

I approve it, take it willingly, *nuighinamen*; (animate) *niighinaman*; choose whichever you like, *tanni iiighinaman uihkun*.

I choose it by sight, *nedéhérauanbadámen*, 3. *ud*.

I choose the best pieces, *nedéhérauihppi*, 3. *éhér*.; cabbages, *kabits*,* *tsak*.

I choose it above the others, *nedéhéraiinan*.

[CHRÉTIEN. — CHRISTIAN.]

Jesussüi-kihtamuinnu.

[CIGNE. — SWAN.]

Swan, the bird, *uigüérré*, *rak*.

[CIERGE. — WAX CANDLE, TAPER.]

Candle, torch of bark, *uassénemangan*; I light it, *netzakesemen*, 3. *ut*.; light the candles (imperative, pl.), *tsekesé uassen*, etc.; I put it out, *nenikaséhémen*; put it out (imperative), *nekaséhé*.

[CIEL. — SKY, HEAVEN.]

The sky, *kizuku*; also the air; in the sky, or in the air, that which is beyond, etc., *auassekisskûé*; thou who art in the sky, etc., *easassekisskûeian*, etc.

The sky is clear, *üaséhkuat* or *mûskuat*.

Kakaséhkûat, there is not a single cloud, or *babaraséhkûat*.

— overcast, *asuhkûat*; when it becomes overcast all at once and threatens rain, likewise when it rains, *pepkenekûühré*.

It is clear at night, starry, *kakasékûitebihkat*.

[* From the English word "cabbage." — Editor.]

[CISEAUX. — SCISSORS.]

Temespanéhunar.

[CITROUILLE. — PUMPKIN, SQUASH.]

uáhsaué, *uak*; I remove the weeds that are among the pumpkins, *nemaséskenemenar uáhsauar*. [MS 114, 115]

The rind of the pumpkin, *amikenaku*, 1. *amikenaküio*, it has [rind], etc.; I lift it off, take it off, *nepekuanipenésighé*; pumpkin seeds, *uasauéskur usankukannar uahsauéskur*, likewise *éskitameghir*; they are put in the ground to make them sprout, 1st [person] *nesankukannar*.

Peskûasauar, *uahsauar*, soon the pumpkins will be in flower; *ni édutsi peskûasauék*, here is the season when they are [in flower], etc.; *peskûasauéghé*, or *kégan meseghíkughé*, etc.

I cook them in the ashes, *nedabassauéúé*; it is cooked there, *abassauéuann*.

[CLAIR. — CLEAR, TRANSPARENT.]

uasséghen or *pességhen pesséngûat*, it is clear/see-through across these trees, so there must be a river, lake, prairie, etc. there.

[CLEF. — KEY.]

Pekusagahígan.

[CLIGNER. — TO BLINK, WINK.]

I blink my eyes, *nepeskigûahasi*.

[CLOCHE. — BELL.]

Sasankûéhigan; I ring it, *nedahsasankûéhíghé*, 3. *as*; or *nederipûdun auankûéhígan*, I shake the bell; the rope is broken, *pesighirésaané*.

[CLOCHER. — TO LIMP.]

I limp (Lat.), *nedihisagûéhra*, 3. *ihisagûérré*.

I hop on one foot, *nenaparegandéhkumi*, 3. *nap*.

[CLOUER. — TO NAIL.]

I nail it, or drive it in by striking, etc., *netsihtatéhémen* or *netsihtanbéhhemen*.

Sitsaktéhansuar uretsiar psikaskur, etc., his hands are nailed.

[CLOUER. — TO NAIL, continued]

Sitsaktéhansuak pekuahank, the large sheets of bark are nailed on.

[CLOU. — NAIL.]

Tsirsaígan; I nail it, *nedassidakutéhémen*, 3. *ud.*

[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, *neréuangan*, 3. *ur.*; 1st [person] *nenemeskēnemen*, I take out what is inside, etc.; I disclose my heart to thee, *neréuangan kenemeskenemüren*; I speak of the heart, *neréuanganek*, *nuduansi*; I turn his heart, I move him by everything I say to him, *nepegūanraséman*; that is how my heart is made, *ni éri uréuangan*; that is how thy heart is made, *ni éri uréuanganan*.

[MS 116, 117] I have a good heart, *urighen*, *neréuangan*.

I have a bad heart, *matsíghen*.

My heart beats, *mamantsihré neréuangan*.

Mary kept in her heart the words of her son, *Marie unémannar aketuangan nénasirasandamenéban*.

I keep it in my heart, *nenénasirasandamen*.

Reluctantly, against my will, *tsigansisi*, or *tsigansi*.

My heart is sad, *usiktâi neréuangan*.

I have heartache, *nusagapáhagun neréuangan*.

I have a contented heart, *nuiaghirasétéhansi*.

My heart beats, stirs, a sign that something [is about to happen], *mahmantsihré neréuangan*; *nekahkérhamangu neréuangan*, it restrains me, as if it were telling me: do not do that, you will die, or something will happen to you, etc., 3. *kakérhamanku*.

I have a steadfast heart, *nesangritéhansi*.

I penetrate his heart, *nedâisanbaman*, 3. *ud.*

I penetrate, I see through something [quelque chose] — e.g. a bottle of glass, *nedâisanbadamen*, 3. *ud.*; *âisanbaman adamangan*, one sees through the calumet [pipe].

I ask his heart's thoughts, *nüikûérman*.

My heart is opposed to it, *m̄da* [*manda*] *nüiganuadérdamu*, etc.

Let my heart know what thou desirest of me, *mihkurasémi éri tuuandamásian*.

My heart is weak, *nenanésansitéha*, or *nepus*, etc.

I have a weak heart, easy to overcome, *nepuskeritéha*.

My heart/courage returns, etc., *uésihré neréuangan*, or *uésandamihré*.

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.), *nepiriütéhénan*.

I warn him, exhort him, strengthen him in heart, *nekakéssmüitéhékan*.

[COFFRE. — CHEST, TRUNK.]

Arsagahígan.

[COLÈRE. — ANGER.]

I am angry, vexed, *nemuskuérdam*, 3. *mus*.; very much so, *nesésésanmiraséhra*, 3. *ué*.; I am angry with him, *nemuskuérman*, 3. *am*.

I make him angry, *nemuskiüraséhan*.

I make him angry by speaking to him, *nemuskiüraséman*.

I make him angry by beating him, *nemuskiürasétéhan*.

I took it away from him in anger,

I speak to him in anger, *neneskangheruran*.

[COLLE. — GLUE.]

Agûangûeigan. [MS 118, 119]

[COLLER. — TO GLUE, STICK.]

It is glued, *aguângûéansu*.

I glue it, *nepesagûagûangûéhémen*, 3. *ap*.

[COLLETER. — TO GRAPPLE, WRESTLE.]

I grapple with him, *neméménaüdübena*.

They grapple with each other, *méménaüdüak*.

I grapple with him, overcome him, *neuinihan*, *nemanmerikkitaun*.

[From the English "pigs." — Editor.]

Facsimile p. 47 · printed p. 415 · guide words COL–COM

[COLLET. — COLLAR.]

What one puts around the neck [neck], *kesküébi*; I put one on, *nekikesküébi*, 3. *kike*, etc.; whence, the priests' [collars], *uanbsküésiantsik*.

[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], *ussküanbi*, *biar*, *pirüand*, *puhkuanbi*, *ak*.

[COMBAT, COMBATTRE. — FIGHT, TO FIGHT.]

Combat, war, *mahtanbéku aiüdin*.

I fight, *nemihkahké*, 3. *mihk*.; against him, *nedaiudibena*, 3. *am*.

They fight, *aiüdüak*.

I fight against the devil, against his works, *nedaiüduandamen ansuungan matsku*.

I fight against him, *nedaiüdüanman*.

[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, *uétstitai*. [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, *sibúui mitsëssia*.

[COMMENT. See below.]

[COMMANDER. — TO COMMAND.]

I command, govern, *nedarohkemi*.

I command, give an order, I hire, *nedarokkémi*.

I give him a commission, etc., *nedarokkanran*, 3. *arok*.

[COMMISSION.]

Commission, *arokkémüangan*.

[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 pisuantsēmia?*

How do you know what God has said? *kégu pegua ûétsi uéuérdaman, tanni idághesa ketsiniuésku.*

[COMMUNIQUER. — 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., *m̃da* [*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.! *ua pegúaba éhto Marie auitkamighessuanguhémin!*

[COMMUNIER. — TO RECEIVE COMMUNION.]

I take communion; this usage has now become established, *necommuniési.**

I have taken communion; or, Jesus visited me, *nutsihigu Jesus.*

[Page 122 of the manuscript is blank.]

[123] [COMPAGNON. — COMPANION.]

My companion, *netsües*, or *nitsu*; 3. *utsüésar*; my companions, *netsüésak*, etc.; where is your companion?
tannenasa ketsüésa? my companions (imperative), *netsüéseduku*; I am in company with them,
nekéssussannéna.

COMPAGNE. — FEMALE COMPANION.

Same [word].

[COMPARER. — TO COMPARE.]

I think about at what time it happened, etc., *netétebeskauitéhandámen.*

I compare that, I esteem it as, *netétebésdámen.*

COMPAS. — COMPASS.

Tebakunígan.

[COMPASSION.]

I am worthy of compassion, *neketemanghértmegusi.*

I have compassion on him, *neketemanghéрман*, or *nusiéremen*, 3. *aket.*

No one has compassion on me, *m̃da* [*manda*] *auennir neketemanghértmegu.*

I make him worthy of compassion, *nusikkaran*, or *neketemanghihan.*

I speak in a pitiable manner, *neketemangüéssi.*

I regard that with compassion, in pity, *neketemanganbadamen*, him, *-baman.*

I have compassion for him because of it, *neketemanghértamauéuan.*

I am hard-hearted, not compassionate, *nekikanérdam*, 3. *kan*, or *neketemanghihiué.*

[* Formed from the French verb. — Editor.]

[COMPRENDRE. — TO UNDERSTAND.]

[CONCEVOIR. — TO CONCEIVE.]

I understand myself, *neuëütansi*.

I conceive, I understand this, *nuëútamen*.

Do you understand what I am telling you? *kûéutauinaua?*

I understand you, I understand what you say, *kûéutur*.

I understand it, *nüëútauauan*; he understands me, *nüëútangu*.

I am conceived, I begin to be, *nenitsirassi*.

[CONCLURE. — TO CONCLUDE.]

I conclude, I finish that, *neméhtérdamen*, or, *m̃da* [*manda*] *mina nemihkûitéhandamuun*.

[CONDUIRE. — TO LEAD, GUIDE.]

I lead, I show, *nekikinussariüé*, 3. *kinus*. [MS 124, 125]

I lead him well, I take care of him on the way, so that nothing is lacking to him, *nuanurussaran*.

I lead him, show him, e.g. the road, *nekikinussaran*.

Lead me to where he is, *kinussari tanni épit*.

I lead him, I take him, *nederussaran*, (inanimate) *nederussadun*; against his will, *netsigansaran*.

I lead him by water, *nederhúran*, 3. *uder*, 3. *ar*.

I lead him by the hand, *nekiüisakinskénan*, 3. *kiu*.

I tell him to put it on the other side, straightening it, *netéhkamussaran*, (inanimate) *netehkamussahdun*.

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 (this usage has become established), *neconfessési*. *

[CONFIANCE. — TRUST.]

I have confidence in him that he will help me in my needs, *nuiâuétsessuanman*.

I have confidence [trust] that he will help me

[* From the French verb. — Editor.]

Facsimile p. 049 · printed p. 417 · guide words CON–CON

(continuation from previous page) ...in the need that I have of food, *nenikésanman*.

[CONFUS. — CONFUSED, CONFOUNDED.]

I confound him by my answers; he cannot answer a word, he has not a word to say, *neuékûahámauan*, 3. *aué*.

[CONNOISSANCE. — KNOWLEDGE, ACQUAINTANCE.]

[CONNOÎTRE. — TO KNOW.]

I know that by thought, *nüëuérdámen*; him, *müëuéрман*, 3. *ué*.

I know it distinctly by thought, *muëuitéhan'damen*, 3. *aué*.

I know you; that is, I see that you want to take from me what I have, *keuéüiri*; him, *neuéuran*.

I know it by sight, being present, *neiüuinamen*, 3. *aué*; him, by sight, *neuéuinauan*.

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, *nedauanméрман* or *nenurméрман*; (inanimate) *nedauanmérdámen*.

Make known to my heart what you desire of me, *mikurasémi éri tuuandamauian*.

I am knowable (recognizable), *neuéuinangusi*.

I have not the least knowledge of a man, so pure am I, a virgin, *nedauanméрман*.

I make it known, declare it, *neuéuiharan*, *neuéuandokkanran*.

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, *kuéuikûénangusikki* or *kûéuinangusikki* or *kuéuanbamegusikki*.

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), *nedahkûéreman* or *nedahakûéreman*.

Pirüinassu, one says of a boy who does not know men (Lat.), 1st *nepirüinassi* or *nedansaghinassi*.

I am known for having done that, *neuésihra*, 3. *uésihré*, or *neuéuisi*.

[CONSEIL. — COUNSEL, COUNCIL.]

We hold council, *nekeruredíbena*, *netepüébena*.

You (pl.) hold c. [council]; they hold c. [council], *kegheruredíba*, *gheruredüak*.

I give him counsel, *nekakékíman*.

[CONSETEMENT. — CONSENT.]

I give him my consent, *neneskuhumauan*.

[CONSENTIR. — TO CONSENT.]

I consent to that, *neneskuhumen*.

[Page 126 of the MS. is blank.]

[CONSEQUENCE. — CONSEQUENCE, IMPORTANCE.] [MS 127]

That is of consequence, *saagat*, or *peskáuat*.

I am of consequence, *nuduérsi*.

[CONSERVER. — TO PRESERVE, KEEP.]

I preserve it, *nenénauérdámen*, 3. *unén*; (animate) *nenénauérman*; by sight (keeping it in view), *nenauanbadámen*, 3. *unéna*.

[CONSIDÉRER. — TO CONSIDER.]

I consider it, I search out all its circumstances, *netebínamen*, 3. *uteb*.

I consider him, I have regard (complaisance) for him, *nuréрман*.

I make him considerable [important], *nesangmanuihan*.

I am considerable, *nekesermégusi*.

I am one for whom people have great considerations, great regard, *nesaaghérmégusi*.

That is considerable [important], *kesérmegüat*; that you [pl.] are also great, O God, *kededudérmégusi*.

[CONSOLER. — TO CONSOLE.]

I console, *nedauighihué*.

I console him, in effect (by deeds), *nedauighihan*, 3. *uda*.

I console him in word (Lat.), or *nedauighihan*.

[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), *neméhtatanué*; 3. *mét*.

CONTE — tale, fable. See Fable.

[CONTER. — TO COUNT / TO TELL.] [MS 128, 129]

I count, *nedaghísi*, 3. *aghísu*, *ni sibiui éghisit*.

I make a mistake in counting, *nukaiiaghísi*.

One cannot count how many men they are, so great is the number [combien ils sont d'hommes, tant le nombre est grand], *akikesiun arenanbé*.

I count, *nedaghisi*.

I count it, *nedaghidamen*; (animate) *nedoghúman*.

Count us together [ensemble], mix us [nous] with (the others), etc., *kuhradéneminé*.

I count it in thought, *nedaghenetéhandamen*, 3. *udag*.

[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., *nurérdamáuan*.

That contents me, is useful to me — this robe suits me well, e.g. — *nurekangun*, 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, *auakantsin nekiktangu*.

I constrain him to obey me, *nekûitanman*, or (Lat. seu) *tsuimüghé nekiktangu*.

[CONTRAIRE. — CONTRARY.]

On the contrary, *üanuahra* or *uahra*.

[CONTRARIER. — TO CONTRADICT, OPPOSE.]

He opposes me, doing otherwise than I say, etc., *nebanmskéman*, or *neuanuaséman*.

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 *kikiui*.

[CONTREFAIRE. — TO MIMIC, COUNTERFEIT.]

I mimic, I speak like [comme] him, along with him, *nemanmahskurúhtanuan*, 3. *man*.

I mimic him in speech, or *nenanberutauan*, *nepébéterútauauan*.

I mimic him in his ways, *nekakékerauan*.

[CONVAINCRE. — TO CONVINCE, CONVICT.]

I convict him — however much he defends himself, I convict him — *nüékuâhámauan*.

[COPIER. — TO COPY.]

I copy the writing, *nekinanuanbádamen*.

COQ — cock; hen, *éhému*, *muak*.

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, *auuiur*.

Horn of moose, of roe-deer, of stag, and of ox, *udauuiihra*.

He has some (horns), *auuiuriüio*; he has none, *manda* (no) *auuiuriui*.

They grow, *nitsiuihré*; they fall [tombent], *pekuskaué*.

Powder horn, *ahanren*;† my horn, *nedahanrenem*; 3. *udahanrenemar*. [† Quaere, if from the English word horn? — EDIT.]

CORNEILLE — crow, *karahkarahmessu*.

[CORPS. — BODY.]

My, your, his body, *nhaghé*, *khaghé*, *uhaghé*; ours [notres], *nhagéna*; yours [votres], *khaghéuan*, 3.

uhaghéuan; our, our and your, your [notre, notre et votre, votre], their body, *nhaghéna*, *khaghéna*,

khaghéuan, *uhaghéuan*; I have a big one, *nemesahkusi*, (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, *nepiuakusessi*, 3. *biu*; I have a body, *nuhagai*.

I make him a body, *nuhagaikéuan*; a body is made for me, *nuhagaikéuku*; one is made for him, *uhagaikéuan*; I have one and the same [même] body with him, *nüiθagaéman*.

Dead body, *kétanúsu*.

[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. *utep*.

Mananskuântep, the top of the head.

Meskátegûé, forehead; *neskátegûé*, my f. [my forehead]; 3. *usk*.

Nesisseguk, my face; *us*.

Tsíseku, eye; *tsisegur*, 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; *nanüé*, my ch. [my cheek]; 3. *uanué*.

Nedun, my mouth, my lips, 3. *udun*.

Nipit, my tooth; *uipit*.

Miraru, the tongue; *niraru*, my t. [my tongue], *uiraru*.

Nküi, my chin; 3. *ukui*.

Mtauaku, ear; *netauaku*, my e. [my ear], 3. *utauaku*.

Aganganghem, front of the neck; *neganganghem*, my [mon d.]; *nedabskuhkûé*, my neck behind [mon cou derrière], 3. *udabskuhkuar*; *mekutangan*, gullet, *nekudangan*, 3. *akudangan*; *metabskuhkûé*, the back and the two sides of the neck.

Peskuan, the middle of the shoulders, the back.

Nederemangan, my shoulder; *ud*.

Nanhigan, my backbone (spine); *uanhigan*.

Nudureké, my chest; *ud*.

Nemighigan, my stomach.

Nanigan, belly.

uréuangan, heart.

uiri, navel; the gut that is attached to it at birth, *annikitangan*.

Mhadé, big belly (it sounds ill (Lat.)); *nhadé*, *khadé*, *uadé*; *mhaghés tanni*, what a big belly! (that word sounds altogether [omnino] indecent (Lat.)), *nhaghés*, *khaghés*, *uhaghés*.

Nepigaigan, my rib, my side; *up*.

Neregûi, my armpit; *ur*; I put (something) there, *nedétsiregûan*.

Pedin, arm; *nepedin*, my arm.

Neskuân, my elbow; *uskuanar*.

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.

Nihkûé, the upper part (the thigh); *nebukuskan*, the lower part; *nerann*, the calf (the fleshy part); 3. *urannar*; *nesuskûigan*, *nesuskûigan*, the front, the bone; *neghetsk*, the bone that is at the joint.

Nesepskirûigan, that which holds the top of the thigh attached.

Nekedeku, my knee.

Nesit, my foot; 3. *usitar*; heel, *magûan*; my [mon], *nagûan*.

Sigûat, a bone.

Meghitkûésit, the big toe [orteil]; my [mon], *neghitkûésit*.

Pskésidannar, the other toes [orteils], or (Lat. seu) the forks, etc.

The male parts (Lat.), *uiraghé* or *uétzannek*, or *udauéhangar*; semen (Lat.), *utikûa*; the testicles (Lat.), *uresiia* or *apenakeskuma*; the female parts (Lat.), *utseski* or *uétzannek* or *udauéhangar*; I relieve my bowels (Lat.), *nemeskedi* or *nenudessé*; the matter (excrement) (Lat.), *mitsegar*; the fundament (anus) (Lat.), *unesekeciar* or *uautsi péskaghir*, or *nudéssésir*; the buttocks, *manüéteti*, *manüé*; I urinate (Lat.), *neseghi*, or *nesugnebé* or *nenudessé* — the noun (Lat. substantivum), *segudi*, 3. *usegudi*; I break wind (Lat.), *nebigheti*; they now say (Lat.), *nepeskam*, 3. *peskaghé*, etc. — the noun (Lat. substantivum), *abighetuangan*, *nar*; *nenusinbena*, *nisinunuda*, *nisinunuk*, 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, *nedarenakaiui*, 3. *udar*.

At my left side, *nedahpantiui*, 3. *ud*.

Anuaiui, on one side — see Particles;* *anuaiui kutixusanntsé*, one scrapes it on one side; you scrape it on both sides, *ketitauaiχusann*. [* At the end of this Dictionary. — EDIT.]

On the one and the other side, on both sides, *itaiui*.

On which side? *tandékka aragûiui*? on that side, *aragûiui*.

Which way did he go? *tanni éragusset*?

That way (on that side), *udékka arugûiui*.

From one [side] and then from [the other], *éhésukké*, crosswise.

That iu off to the side; it is not even with the other, *ansiüatté*; let it be so (that it be there), *ansiätetsiü*.

We are seated on one side, *nedisikanapibena*; 3. *isiganapiiak*.

I am shorn on one side, *nedisiganeskâma*, 3. *isiganeskamé*.

On which side? *tandékka*?

He looks the way he ought not; or (Lat. seu), which way is he looking? *tanneda ua éranbit*?

On the other side of the mountain, *aganmâdené*;

— of the river, *aganmek*.

COTTON — cotton, *cattenté*;† ball of cotton, *petegûitaüdigân*. [† From the English word. — EDIT.]

I put it into a ball, I make one of it, etc., *nepetekuitaüdigann*.

[COU. — NECK.]

My neck, *nedabskukué*, 3. *udabskukuar*, etc.

I hang something [quelque chose] on it (on my neck), *nepeskusin*, *io*.

I hang, e.g., a stone on his neck so that he bows his head forward, *nenauaskûébîran*, or *nedatsihtaukkûébîran*.

[COUCHER. — TO LIE DOWN, PUT TO BED.]

I lay him down, make him lie down, *nederesimuhχan*.

Being lying down, seated, (adverb) *tésseniui*, *skanuahé tésseniui*.

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, *nededuzeukuâm*.
 I bring these people to sleep in your cabin [cabane], *aduskuanmuhudits* or *pedauighéhédits küigüanmek*; if of only one it is said [tantùm dicitur] (Lat.), *aduskuants* or *pedauighets*.
 I sleep in another cabin [cabane], *nenansekûam*, *nanskuanmuangan*; *manda* (not) *urighanui*.
Netsuskusm, 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.
Skutaik nedereskadéhsin, the belly toward the fire.
Nemémásaghesin, I lie naked.
 I sleep here, is *nededuskûanm*, *éduskûanma*, 3. *éduskûank*; imperfect 3. — where did he sleep? *tanni éduskûanghesá?*; imperative: *adussekua*, plural *aduskûanmuku*; *manda* [manda, not] *nededussekuanmui*, *manda* [manda, not] *udedussekuanmuun*.
 I am going to sleep with him, *nenanskûáuan*.
 I come to sleep with you, *kenanskur*.
 I sleep near the fire, *netsikkasi*.
 I am too much covered as I lie, *nekishusin*.
 We slept on the ground without a cabin, etc., *nemitebanuébena*.
 I lay him down from sitting, or standing as he is, *neghípenan*.

[COUDE, ACCOUDER. — ELBOW, TO LEAN ON THE ELBOW.]

My elbow, *neskûan*, 3. *uskuânna*.
 I lean on my elbow, *netsinuskûanébi*, 3. *tsi*.
 I strike him with my elbow, *nekûaguskûananman*, 3. *agua*.

[COUDRE. — TO SEW.]

I sew a shirt, *nedáskûauan*.
 I sew with that, *nedaskuanséhtun*.
 It must be sewn, *skuauan*.
Tagûakutansits, let that be sewn between two (continued on next page)

Inserted facsimile p. 052a · printed p. 421 · guide words COU–COU

(continuation from printed page 420) ...a stick, a piece of wood, etc., *netagûakutûnar abasiar*; one on each side, or *netéitauakutunar*.

[COUDRE. — TO SEW.]

I sew, *nedaskuantsé* or *nederikûassi*, 3. *skuantsé*; it must be sewn, etc., *skuandansu* or *arikuandansu* or *skuansuskuansits*.
 I sew it, e.g. a canoe, likewise clothing, etc., *nedaskûámen*, 3. *udas*, e.g. *agûiden*; less appropriately (Lat. *minus aptum est*), *nedaskûahuri*, I sew the canoe.
 I finish sewing it, *kégan nekisikûámen*, 3. *akisi*; in several colors, *manmanrighen*, (animate) *manmanrígu* or *manmanrauiḡansu*; sewn together, *mansikuansu*.

I sew it again, *neminauikûâmen*.

I unsew it, *nukansemen*; unsew it, *kansemé*.

It must be unsewn, *ukansansu*.

[COULER. — TO FLOW.]

It flows, e.g. blood, *aritsüann*.

Flow; it flows, *arihtsuann*; quickly, *kesitsuann* or *kesihtann*.

See whether it flows; put your mouth to it to see, etc., *kudârahta*, 1st person *nekudarahtamen*.

It does not flow; no wind comes out, *manda sibési* or *manda udaratansiui* or *manda arananragatüi*.

COULEUR — COLOR. — See *Peinture* [Painting].

[COUP. — BLOW, STROKE.]

All at once, *sarahkkiui*.

I strike him with my fists, *nesekuskesidétéhkauan*.

Nedakeskáuan, I give him a kick.

Nedagáman, I strike him.

I strike him on the eyes, *neneségûéhan*.

I avoid the blow, *nedábasi*; I avoid that, or the blow, *nedabasihtamen*. See *Je pare* [I parry].

In two blows I killed him, *nenissagaman ni amétsinann*.

I held back my blow, *kisi méuaka auakantsi netsanipetun*.

The Iroquois have struck a blow, *megûak nhrikkak*.

A blow has been struck against us, *nenihreghebena*.

I am going to strike a blow, *nenantsipha*, 3. *nantsiphé*; we, *nenantsiphan'bena*.

[COUPER. — TO CUT.]

I have cut myself, *nüéksúsi*; I cut him, *nüéghesan*; with a knife or an axe, *nüéktéhusi*, *nüéghitsi*; with a ... sword, wood, etc.

I cut it, *netemesemen*, *netemesun*, 3. *üt*; cut it, *temesé*; — quite straight, *nuresemen*, (animate) *nuresan*; — round, *neuanuianéghisemen*, 3. *auan*., or *nüanuiansenemen*.

In cutting it I split it, *nepesiganbésemen*, *ap*.; it must, e.g., be cut; or the bark of a cut tree grows back, *énighen*; it does not, etc., *manda énighenui* [?].

I cannot cut it, *nedanraúsemen*.

I cut myself with a knife, *nüéksúsi nepitssusi*, 3. *ptsesusu*.

I cut the skin, *nesekuskanbésemen*; — lengthwise, *nebessikessemen*. [MS 138, 139]

I cut off a piece of skin for him, e.g., *nebakéghismauan*, 3. *apaké*., etc.

Cut me a piece of it, *pekéghismaui*.

I cut into small pieces, e.g. meat, etc. See *Morceaux* [Pieces].

I cut it otherwise than it ought to be cut, *nepitsesemen*.

I cut meat, *netemesemen* or *nedereseemen*.

— to smoke it, *nederéüisghé*.

I cut fat or flesh into pieces, e.g. to melt it, *nesekusemen*; *sekusé*, cut the fat or meat into pieces.

I cut off his nose, *netemitanésan*;

— his ears, *netemihtauagûésan*; I have cut them off, *netatémihtauagûa*, 3. *dadé*;

— his head, *netemigûétéhan*, 3. *tem.*, or *netemikussan* or *netemigûéhharan*.

I cut away part of a piece of wood, e.g. so that another piece may be inserted there, *nederetéhémen*.

I cut it with my teeth, *nepeskadámen*, (animate) *nepeskáman*.

I cut across the land to reach a place; or (Lat. *seu*), I cross there, etc. See *Terre* [Land].

I cut off his hands, his wrists, *netemiretsétéhan*.

I cut out his tongue, *netemiraiüétéhan*.

Facsimile p. 053 · printed p. 422 · guide words COU–COU

(continuation from previous page) ...*Baraghesusu*, or (Lat. *seu*) *baraghiussi aresusu*, he has cut himself a little.

[COURAGE. — COURAGE.] — See below.

[COUTEAU. — KNIFE.]

My knife cuts well, *kesighihru netsékûaku*; — badly, *matsighihru*.

COURAGE — courage: take courage, *zoktangüadets*, or *zoghíri*.

Take courage (pl.), *zoktangüadets* or *zoghíriku*.

Take courage — one also says [dicitur etiam] (Lat.) — *zoktangüadukéku*.

Let us take courage, *zoktangüadukéda*.

I lose courage, *nedaskûitéha*, 3. *skûitéhé*.

A courageous man, *kinanbé*, *kinanbau*; I am one, *nekinanbai*; I encourage him, strengthen his heart, *nemerkitéhékauan*.

[COURBER. — TO BEND, BOW.]

I am bowed deeply [profondément], saying e.g. the Confiteor, *nenaussiganbau*.

I bend forward, *nenauanghi*, 3. *nau*;

— backward, *nesamaghiganbái*, 3. *sama*;

— the head, *nenauaskûébi*, 3. *na.*, or *nenauaskûéganbau*; I bow it (my head) while walking, *nenauaskûéssi* or *nedatsitaükkûé*, or *nedatsitaükkûéssi*.

I go along bent over, *nepikangussé*, 3. *pik*.

[Page 140 of the MS. iu 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, *uanghíghen*, or *uanghetséghen uanketsaakûat uangakûat*.

How [combien] variously [différemment] crooked this wood is, *ntsedannangu arakûat*.

COURONNE — crown, *tsihtokûébi*; I have one, *netsihtokûébisi*, 3. *tsi*.; I put it on, *netsihtokûébinuretun*, 3. *ut*.; I put it on him, *netsítokûébihran*, 3. *tsi*.

A priest's crown (tonsure); I have one, *nedauandebémussi*.

[COURROIE. — STRAP, THONG.]

Indian straps, babiches (rawhide thongs), *urughes*, *sar*;

— of shoes, *tatésagûananbi*.

[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 — *néneganuadida küé sékkét arikenegarerba*.

Of the two of us who were running, I run the best, *nenegarúé*.

Let us race, each to outdo the other, *néneganuadida, nenéneganuadibena*.

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. *nus.*; absolute form [absolutum], *nenusupenahsi*.

[COURT. — SHORT.]

That is too short, *usanmi 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 *taakuéssu*; (inanimate) *taadahkuât* or *tauahkuât*; long, *kuné*; see how [combien] long, etc., *nikûének*, etc. See Long; I am tall, *nekunahkusi*, 3. *kun*.

I sew. — See above, "Je couds" (I sew).

[COUSSIN. — CUSHION, PILLOW.]

Head cushion (pillow), *puhkûésímun*, *nar*. [MS 142, 143]

Nedapuhkûésinen, is, I have that for a pillow; 3. *udapuhkûésinen*; imperative: *puhkûésin iu*, have that for a pillow.

COUTEAU — knife, *ntséhkuaku*, *gur*; my knife, *nenetséhkuâku*, 3. *unetsihkuaku*.

The sheath for hanging it at the neck, *pitarkuângan*.

Two-edged knife, *idauaraku ntauíui ntsikkûakiüo*.

I have a knife, *nuntsékûakûi*; it cuts well, *kesighihru*, or *ararahghihré*; badly, *matsighihru*.

Crooked knife, *pekaraknîgan*, *arakamighé*; it cuts well, *ararahghihré*, *érakamighek*.

Facsimile p. 054 · printed p. 423 · guide words COU–CRA

[COUTUME. — CUSTOM, HABIT.]

It is the custom, *arenauagat*; as a noun (sub.), *érnauagûak*.

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 érkamigsiegu*.

It is an old custom, *negannié*.

I am accustomed, *nederekamigsin*, 3. *ud*.

I do not have that custom, *manda* [manda, not] *nederenauâkesiun*.

I have the same [mêmes] customs as he, *nüitkamigsüanman*, or *nüitkamighesuman*.

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, *nedérighéuérdam*, 3. *éri*.

[COUVERCLE. — LID, COVER.]

Lid of a chest, etc., *assukûélgan*. [See below.]

[COUVERT. — UNDER COVER.]

I walk under cover of something [quelque chose], I put it under cover, etc. See the particle *anbagaiüi*.

[COUVRIR. — TO COVER.]

I cover it, with the hand (Lat. manu), *nedanbagunemen*, 3. *ud.*; with an instrument, *nemeragûáhamen*, 3. *am.* or *nedasuhumen*, *nedasuhan*.

I cover the child's face, e.g., *nedagûarangûéhan*.

The wind has covered the path with snow, *uananbantsen*.

I cover myself, lying down, *nuressuhusi*, or *nurséhuderesi*, 3. *ures*.

I am too much covered, lying down, *nekishusin*.

I am not yet covered enough, *éssema netépsésé*.

I cover myself with my robe, *nedáguin nedassé*.

Let us cover ourselves [nous] with my robe, *taguiui agûida nedassé*.

I cover a man who [homme qui] is lying down, *nurassuhan*.

I cover him so well that nothing can be done to him, neither beating, nor etc., *nedankutéhkauan*.

With what do you cover your cabin? *kégûi épkûansian*? 1st *nedépkûansi*? [MS 144, 145]

With what does one cover? *kégûié pkûémek*, or *épkuanšímek*?

Arigûaghenansu, one covers with bark.

Nederigûaghenemen maskûé, I cover with bark.

Nederigûaghenan pekuahan, I cover with large pieces of bark.

Kégûinaua érigûaghenasitumek, 1st *nederigûaghenasi*, with what does one cover?

Arapûansits nüiguanm, let it be covered with, *pekuasank*.

Meskiküigannüits, let it be covered with straw (rushes).

Nederetunar psíkaskur or *meskikiär*, I arrange them, place them, lay them.

Abákuannar meskikiär or *ébkûanmeghir*, one covers with straw (rushes).

I cover that, I put a lid on it, *nedahsukûéhémen*.

Éri uanghenansik aranmiui, *psíkaskur uibiui kisi uanghenighétansu*, for the vault (arched roof) planks are needed.

Asüéktansu, 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, *mesahtaku*.

I cover myself with it, putting it over my head in such a way that only a little of the face is seen, *nedagûarangûéssin* or *nedagûarangûéhusi*.

Woolen blanket, *messanié*, plural *iar*, or *mesaniésísar*.

I give him a part or the whole of my blanket, robe; I cover him, *nedasuhan*.

[COUVERCLE. — LID, COVER.]

Lid of a pot, of a kettle, *assukûéhígan*.

CRACHAT — spittle, *sēsseku*; I spit, *nesēssegûi*, 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, *nesessegúman*.

[CRAINdre. — TO FEAR.] — See below.

[CRAINTIF. — FEARFUL, TIMID.]

I am fearful, *nesanséghesi*, 3. *san*.

[CRAINdre. — TO FEAR.]

I fear, *neséghesi*, 3. *séghesu*, or *nenanekapanhi*.

I tremble with fear, *nenanekpani*, 3. *nanekpani*.

I reassure him in his fear, *nekérhamauan*.

I am to be feared, *neküihtáermegusi*, 3. *kuhta*.

I fear death, *neküitaduangané*, 3. *kutaduangané*.

I fear it, *nekuihtamen*, or *nekuihtaérdamen*, 3. *ak*.

I fear him, *nekuihtaérman* or *nekuankuihtaérman*.

I fear the punishment, I flee from it, etc., *nesaküitéha*, 3. *sküitéhé*; a man [homo] also says (Lat.), *mauimandi unétsineridé nesaküitéha*, I weep, etc.

I cease to fear, *nedéhküipani*.

It is a thing to fear, *éhküipani*.

I scatter them by impressing fear upon them, *netzétzépanúran*.

That is to be feared, *kuhtaérmegúat*.

[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, *nemihkasséuigûa*, 3. *mkas*; in body, *nemihkasséuhagha*, 3. *mkazéuhaghé*; on my garment, *aueskuio nedassé*, etc.

[Page 146 of the MS. is blank.]

[CRÉDIT. — CREDIT.] [MS 147]

I give to him on credit, *nutzannemangu*.

I give to you on credit, *kutzannemur*; give me (on credit), *nutzannemasi*.

I have not yet given credit to anyone [personne], *éssema auënni nutzannemangu*.

CRÉMAILLIÈRE — pot-hook (chimney crane), *kessperankûangan*.

[CREUSER. — TO HOLLOW OUT, DIG.] — See below.

[CREUX. — HOLLOW.]

That is hollow inside — a tree, or a nut, or etc. — *apikûéghen*; (animate) *apikûégu*.

That is not hollow — e.g. a flat dish of bark; likewise a bag — *manét*; (animate) *manésu*; 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. *ud.*; with the foot, *nedaraghikamen*, 3. *ud.*

That is burst, *taraghirré*; by fire, *tarakazédé*, *tarebéhrré*, *dégute*.

I put out his eyes, *nebépesskanraghigüétéhan*, 3. *abé*.

[CREUSER. — TO HOLLOW OUT, DIG.]

With what will you dig? *kégû, inaua uanrkéhtauan, iunuankéttun*.

I dig with an instrument, *nüanrkéhemén*, 3. *as.*; to the length of the arm, *ni éri uémineskémek*; in the snow, *nuanranrihakkámen*, 3. *auanr*.

[CREUX. — HOLLOW.] — See above.

[CRI, CRIER. — CRY, TO CRY OUT.]

I give a cry, *nebanbanghími*.

I do it to call him, *nebanbanghíman*, *kebanbanghimerén*, I call him with a cry, etc.

I cry out, *neganganrüé*; to him, *neganganrúman*.

Public cry (proclamation), *uabétangusuangan*.

I make it, *nepemüansi*, 3. *pem*.

I make the cry to give warning, etc., *nebanbank*; one, *banbank*; several, *banbanguk*.

Make the cry, *banbanghé*; make it (pl.), *banbankuku*.

I make the cry, *nebanbanghen*, 3. *banbanghen*, *banbanghéts auami*.

I cry out, *nekanganrüé*, 3. *kan*, or *neganganrüé*; in surprise, *nekúahrüé*.

The child cries, *ni uedarapansin*, 1st *ni nededarapansin*.

I make the death cry, *neküémi*, 3. *küému*, *küümüak*.

Facsimile p. 056 · printed p. 425 · guide words CRI–CUI

I cry out saying something [quelque chose], *nutküémi*.

I cry out after him to tell him something [quelque chose], *nutküémítauan*.

[CROCHET, ACCROCHER. — HOOK, TO HOOK UP.] [MS 148, 149]

I hook it up, I hang it, *nenanbitetun*, or *nedéhhudun*.

Hook, *anēskamann*, *nar*.

That is hooked (crooked) — e.g. a knife, or etc. — *peganghighen* or *ur uantséghen*.

That is not so; it is straight, *sasaghíghen* or *urahkūat*.

CROIX — cross, *skahéuahtku*, *kur*.

I make the sign of the cross on myself, *nedaskahéuahtkukhan'mesi*; commonly (Lat. vulgo), *netsibahatekuské*; on something [quelque chose], *nedaskahéuahtkukhandamen*, 3. *udat.*; on someone [quelqu'un], *nedaskahéuahtkukhanman*.

Come, make the sign of the cross on yourself, *tsénaua skahéuahtkukhanmesi*; put your hand and touch 1st your forehead, *keskategüékareni keretsi*; *tsénaua katurekék*, the breast (stomach); then your shoulder, *tsenaua ni neman aganmi teremangané*, or *pantsisi araguisi*.

[CROIRE. — TO BELIEVE.] — See below.

[CROISER. — TO CROSS.]

I cross my feet, my legs, *nedansüiganassin*, 3. *ans*.

[CROIRE. — TO BELIEVE.]

I believe, *nekiktam*; him, *nekiktauan*.

I believe it, *nuramtamen*, *nuramsedamen*, 3. *ur*.

I believe it on hearing it told, etc., *nurantauan*; I now believe that to be [esse] true — before, scarcely, etc. (Lat.), *nuranmérdamen*; (animate) *nuranmérman*.

I believe myself; him, *neketzauihittam*; *neketzauihittauan*, 3. *ket*.

I do not believe, I disavow, *neketzauérghé*; that, *neketzauérdámen*; *ketsauihré pegûa 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 — *keghenskiktur*.

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. *mantségu*, [MS 150, 151] or *nedanptsíghi*, 3. *anptsígu*.

uéhkénangu téhanraui, nearly; *érghikkui nabighian*, like [comme] a tourte (passenger pigeon? pie?).

I grow with that, etc., *neneupíghin*, etc.

I grow up with folly, e.g. — that is (Lat. *seu*), the character of my growth is my folly — *neneupigüandamen nedazuguangan*.

He ceases to grow, *ni udéhkûimantséghin* or *ni utzanníghin* or *tzanigu*.

He decreases (shrinks), *ni usuann*, 1st *nusüé*, 3. *uasüé*.

[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., *ïantsu ïantsuar*.

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. *skihppu*.

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, *nedakuminé*, 3. *aku.*; it is also said [dicitur etiam] (Lat.) verso [?], etc.

I gather corn (wheat), *nekasakuníghé*.

I gather something [quelque chose] inanimate [ignoble], *nenutsihtun*; (animate) *nenuthihan*.

People gather shellfish, *manésann* or *nuthihank essak*.

One gathers none, *m̄da* [manda, not] *manéséun*.

[CUIRE. — TO COOK.]

Nedabipesi, I cook in the ashes.

I cook, e.g. some meat, *nebagashtun*.

Cooking some of that, *bagastumeghé*.

Let it be well cooked and very tender, *puskeredéts*.

Is that cooked? *kisedé éhto*? it is [est] hard to (continued on next page)

[CUIRE. — TO COOK.] (*continued from previous page*)

— [long in] cooking, *sipkedé* or *sipkesu*; quickly, cooked right away, *nabedi*, (animate) *nabesu*.

Let it be well cooked, *pessangüi kisedets*.

I cook earth-pears [Jerusalem artichokes], *nebagassemank 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. *abipesu*.

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*.

Nusagamadâmen or *nusagapâhagun*, *anuanduétsik nedakûamadâmen*, that stings me sharply, hurts me badly; *anrasi nedakûamadâmen 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, *nebuθugun*, *abuθ*, absolute form. [MS 152a]

[CUIVRE. — COPPER.]

COPPER, *üisanuahragüié*.

[CUILLER. — SPOON.]

Spoon, *emkuann*, plural *nak*; for serving up (a ladle), *kabaigan*.

[CUILLERÉE. — SPOONFUL.]

I swallow a spoonful of it, *negudemkûanne*, 3. *neg*.

[CURE-DENT. — TOOTHPICK.]

TOOTHPICK, *asigûanbihtéhun*; I pick them (my teeth), *nedasiguanbihtéhúsi*, 3. *asi*.

[CURE-OREILLE. — EAR-PICK.]

EAR-PICK, *asigûanrakuéuann*; I pick them (my ears), *nedasiguanragheséhúsi*, 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, *sangmanskûé*, plural *kûak*; I am one, *nesangmanskûai*.

[DANGER. — DANGER.]

I escape, save myself, *nepeskami*, 3. *pes*; "I save myself" is said only of a slave (Lat.) [?]

I run the same danger, *nüipenédamen*, 3. *aii*; with him, *nüipénéman*, 3. *aii*.

I am in danger of death, *nedanminé*, 3. *an*.

[DANS. — IN.]

In the house, e.g. *uigiianmek*; *tanni iu érasékansisa*? Answer: *uiguanmeghédari*.

I am in the tree, *nedapin aranmiui 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., *nepemegahxan*.

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.

Nenetaniüga, I am accustomed to dance; I know how, etc., 3. *ntaniügan*; 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 pézekun*.

I give him some besides — tobacco, e.g., *kiradaüui nemihran udamanr negudaniganésuar*.

[DÉBARQUER. — TO DISEMBARK.]

Disembark quickly, *kabáhasi nenandagáhasi*.

I disembark without haste, *negabansé*, *nenandagansé*.

[DÉBAUCHER. — TO CORRUPT, LEAD ASTRAY.]

I have no sense (wit), etc., *nunandam*, 3. *uan*.

I make him wicked, etc., *nunandamihan*, *unan*.

[DÉBONNAIRE. — GOOD-NATURED, MEEK.]

I am good-natured, *nekesaansi*, 3. *kes*.

[DÉBOUCHER. — TO UNSTOP, OPEN.]

I unstop, I open a barrel, e.g., *nepukudénan*, (inanimate) *nepukudénemen*; it runs out, *sugantsüann*.

It is unstopped — hidden (caché) [?], e.g. *pannenansu*; I unstop it, hide (cache) it, e.g. *nepannenemen*, 3. *ap*; a barrel, *nepukusaghenan*; a pot, *nepukuskuhaghenan*.

[DEBOUT. — STANDING, UPRIGHT.]

I am standing, *nesakké*, 3. *ské*; standing near that, *nesekkékadamen*.

I am tired of standing, *nesaiüiganbau*, 3. *sau*.

I rise to my feet, *nunanghi*; I raise him up.

[DEÇÀ. — ON THIS SIDE.] [MS 158, 159]

ON THIS SIDE, on this side of, *nudaniui*.

A little on this side, *udassamek*; from this shore, *iu aragûagûanmuaiui*.

Withdraw to this side, *udasamépiku*.

[DÉCENT. — DECENT, BECOMING.]

That is becoming, *urinangûat*, *urinangusu*; that suits me well, *nurinangusi*, 3. *ur*.

[DÉCHARGER. — TO UNLOAD.]

I unburden myself of a load, *nepunhi*, 3. *punhu*.

I unload the canoe, *negaban'nemen*, 3. *agab*.

[DÉCHAUSER. — TO TAKE OFF FOOTWEAR.]

I am unshod, my feet are bare, *nemamésaghesidé*.

[DÉCHIQUETER. — TO CUT TO PIECES, SLASH.]

I divide it up, or [tear it into] strips, *nederanbéssemen*, *nederanbéssan*.

I slash myself to pieces, *nederanbéshusi*.

One slashes him, over the body, *pepkûéhansu*; I do it (slash him), etc., *nepepkûésan*.

[DÉCHIRER. — TO TEAR.]

I tear my garment, *nebighinahadun nedahsé*, or *nedaraghiptun*, or *nedaraghinéptun*, or *nedaraghinahadun*; tear it, imperative: *taraghi nahadu*.

I tear it, *nedaraghinéptun*, 3. *ud*.

I tear him, *nedaraghinéphan*, 3. *tarag*; I pinch him, *nepessaghikasannan*.

I scratch his face, *nepessaghigûénan*.

My clothes are torn, *nebaskihra*, 3. *bask*.

That is torn, *taraghihrré*.

I tear it with my nails, *nepessaghikazannan*.

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 nepisuankukighémuangan*, 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, *nukansemen*; unstitch it, *ukansi ukansihiiu ukansets*.

[DÉCOUVRIR. — TO UNCOVER, DISCOVER.]

I discover, I see, *nenamihttun*, (animate) *nenamihan*, 3. *un*.

I disclose it to him, show it to him, *nenamihtran*, 3. *nam*.

I uncover his face, *nepaskangûénan*, 3. *pas*.

Uncover the middle of his shoulders, e.g. in order to anoint him, etc., *pasghenemau peskuânu paskipeskuânéné nepaskipeskuanénan*. [MS 160, 161]

[* From the French verb *confesser*. — Edit.]

Facsimile p. 059 · printed p. 428 · guide words DEC–DEF

[DÉCOUVRIR. — TO UNCOVER, DISCOVER.] (continued from previous page)

I uncover the cabin, *nepaskighéúdé*, 3. *pas*.

Uncovered, in the open, *metsinaïui* or *petsinaïui*; I see it etc., *nemitsinaanbadámen*; him, *nemetsinaïnamihan*.

I uncover (discover) his fault, *nemúskenan érauéhkansideban*.

[DÉCOUVERTE. — RECONNOITRING, SCOUTING.]

I go to reconnoitre, *nenadauaha*.

[DÉCOUVREURS. — SCOUTS.]

The scouts, *nadauahak*; I search for where they have passed, *nekuirauanperüé nekuirauanperan*, several: *ank*.

[DÉCRASSER. — TO CLEAN, WASH OFF DIRT.]

Wash the dirt off your face, *kassigûéhúsi*, 1st person *nekassigûéhúsi*.

[DÉCROÎTRE. — TO SHRINK, DIMINISH.]

This bird, e.g., that is being roasted has shrunk a great deal, dried up (*seu*), has melted away, *métbéssu ua sipsis*.

[DÉDIRE. — TO RETRACT.]

I retract the calumny etc., *nedighéuaman*. [See below, p. 175.]

[DÉFAILLANCE, DÉFAILLIR. — FAINTNESS, TO FAINT.]

I fall into a faint, so great is my sadness, *nesankutéusikérdam*, 3. *san*.; from heat, *nesankutési*; from walking, *nesankutéssé*, 3. *san*.; from dragging (hauling), *nesankuténasi*; from eating, *nepahsussé*, 3. *pas*.; from running, out of breath, *nekeparandamihra*, 3. *kep*.; unable to breathe, *nedéhkûaranmi*, 3. *éhk*.; from drinking, *nesankutéhssemi*; from dancing, *nesankutéga*.

My arms fail me, *nesasihpedinéhrra*, 3. *sas*.; my legs, *nesaïsé*, 3. *sas*.; my whole body, *nussukûamadamen nhaghé*, 3. *us*.; *uhaghé*.

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., *nedukakusíman*.

[DÉFAIRE. — TO UNDO, TAKE APART.]

I undo, e.g. a cabin, a decorated altar, *nenughenemen*, *nughené*; undo it, *nughenemuku*, plural.

I seek to rid myself of him, *negaganuskangu*.

He seeks to rid himself of me, *negaganuskauan*, etc., irregular [verb].

I take down the cabin, *nenuhχamen*.

It is taken down, *nuhχansu*, or *nughenansu*; *kehtansu*, in order to transport it.

[DÉFAUT. — FAULT, DEFECT.]

You are full of faults, *kedannāinan'gusi*; 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, *nekerhamauan*; [MS 162, 163] the passage to him, *nekepetéhkauan*.

I defend him against someone, *netihkanran*.

I defend him by word, *nedikansúman*.

You who defend me against the demon, e.g., *ikanrian*, etc.

I defend myself, *nedikansumesi*; defend yourself, *ikansumesi*.

I defend myself against him, *nedarudauan*.

I give back like for like, I avenge myself, *nedaruda*, 3. *arudan*.

I protect him, I prevent anything being done to him, *nekerhamauan*, *ua*.

I protect, I pull back — e.g. out of the wolf's jaws, *nepukûaruhumasi*.

I defend his person, pull it back from the wolf's jaws, *nepukûaruhumasin uhaghé*.

I defend him, prevent harm being done to him, *nepukûaruhan*.

I defend him for the sake of another whom I love, e.g., *nepukuaruhumannar urir*.

They defend themselves in a fort under attack, *nukanbaiiak* or *pihta kesi arudarik*.

We were defending ourselves, etc., *nanbiki kessada neskanbenuhuban*.

[DÉFIER. — TO DISTRUST.]

I distrust myself, my own strength — e.g. in the face of torments, *nenanésanuitéhanmesi*.

I distrust him, *nenesahan*.

Beware (distrust) the Englishman, *-ntsahuku auennuts*.

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) *núskesan*, 3. *aus*.

I thaw myself out, *nusskesi*, 3. *us*.

I am frozen, *nedagûatsi*.

That is thawed, *uskkisé*, (animate) *uskkisu*, imperative: *uskesé*, subjunctive *uskesuk*; the river is thawed, the ice is good for nothing, *méttebéhen sipu*, that is the same as (Lat.), *uanabu pekuann*.

Skann, it thaws.

That is thawed, *usskihré*, (animate) *usskisu*.

[DÉGOÛTER. — TO DISGUST.]

I am disgusted — with meat, *nesiäüäāsé*, or *neghenskahugun*.

— with that, *nesüühádun* or *nekeneskaddámen*, 3. *ak.*, or *nesuhudun*.

- with him, *nekeneskáman*.
- with fish, *nesüamégûé*; with earth-pears [Jerusalem artichokes], *nesüípené*.
- with eating meat, *neghenskahugun*.
- with drinking, *nüémessesemi*, 3. *uem*.
- with eating, *nüémihppi*, 3. *ué*.

The water drips (*dégoutte*), *tarebéhré*.

That disgusts me, *nekenskigangun*, 3. *agh*.

I am weary (disgusted) of being on this earth, *nesiukandam iudarikik*.

[DÉGRAISSER. — TO REMOVE THE GREASE.]

I take the grease off it, *nekassipemékámen*, (animate) *nekassipemehçan*. [See below, Graisser (To Grease).]

[DEGRÉ. — STEP, STAIR, TIER.]

STEP (stairs), *arandaiüangan*, plural *nar*.

I go up them, *nedakussagûé*, or *nederandaué*.

I go down them, *nebenságûé*, or *nepenandaué*; *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; *uéuépesaghi*, laid stepwise.

[DEHORS. — OUTSIDE.] [MS 164, 165]

Outside, out of the house, *pekûatsemek*; outside the fort, *pekûatsemanrúsenek*; I go, I go out, outside, *nenudessé*; over there, on that side, *udékka* or *arahkaïui*; 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, *nedanpkûiaresi*.

I untie the slave, e.g., *nedanbekûiharan*; something, *nedanbekuihadun*; him, *nedambkûiharan*.

I untie, e.g., a belt, etc., *nedambkuiási*, 3. *am*.

That is untied, *anmkuihré*.

[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, *nepukûaruhumasin*.

I deliver from death a dog that they meant to kill for having stolen, *nepukûaruhan*.

[DÉLUGE. — FLOOD.]

FLOOD; the earth is inundated, *ki nekebéhrré*, or *ketaúé*, 3. subjunctive *kédahranghé*.

[DEMAIN. — TOMORROW.]

TOMORROW, *séba*; the day after tomorrow, *nissugnakie*.

[DEMANDER. — TO ASK.]

I ask, *nüikútema*.

I ask for that, *nüihkutemen*.

— of him, *nuihkuhtemauan*; I ask you, *küikutemur*.

He asks me for something, he questions me, *nekuakuétsimureku*.

I ask him, question him, *nekuakuétsimúran*.

I ask him urgently, absolutely, *nedatsuutemauann*.

I ask for it, I desire it, *nüikûiman*.

He asks for what he sees, out of covetousness, *tanuiiikuteman*, 1st person *nenitanui-uikutema* — or rather (Lat.), *kégui namittangûé auikutemann*.

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 *nemamegakhira*.

— at the head, *neketsegandeba*.

[DÉMÊLER. — TO DISENTANGLE. — See below.]

[DÉMEMBRER. — TO DISMEMBER.]

I dismember it, *netemeskaharan*, *netemeskéharan*, 3. *ud.*, said of an animal (Lat.) — deer, moose; *netemesitésan*, I dismember it, said of a bird (Lat.).

— for him, *netemeskéhadauannar*, 3. *utem*.

[DÉMÊLER. — TO DISENTANGLE.]

I disentangle, e.g. thread, *nedanpekûihadun*, 3. *ud.*

That is disentangled, *anpekûihré*.

[DEMEURER. — TO DWELL.]

I dwell, I inhabit (Lat.), *nüighi*, 3. *uigu*, or *nuitighémüé*.

There is where I dwell, there is my cabin, *ni uighia*.

Where does N. dwell? *tanni uighit N.?* (but more usually in the plural (Lat.)) *tanni uighihidit N.?*

I make him dwell, *nuighih̄xan* or *nüitighéman*, 3. *uig*.

I shall stay 3 days at Quebec, *tsugniütsi nedápin Kébek*.

I dwell with him, I lodge him, *nüidauéman* or *nüitighéman*, 3. *uid*.

I dwell there, *nedarakan'damen* or *nededarakan'damen*.

I take him in, e.g. into my [house]; my host, with whom I lodge, *nüitighémuku*, or *meku*.

How many are you who dwell together? *kekéssüinéna?*

There are those — or rather (Lat.), that is how many we are, *ni késsinüieg*.

I dwell there during the winter, *nepepunámi*, 3. *pep*.

— with him during the winter, *neuitsipepunamúman*.

I dwell near him, *nederapihtauan*.

I dwell in that, *nedapihtamen*; in him, *nedapihtauan*.

I invite him to dwell with me, I desire it, etc., *nedatsüihan*.

[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. *neuéniaپی*, 3. *éuigüannikant uhaghé*.

I dwell here with pleasure, with attachment, *nekesantzín*.

I entice him to dwell in me (Lat.), *nekesantsuran*.

I dwell with him with attachment, with delight, *nemétandérman*.

I dwell willingly, e.g. in this place, etc., *nemétantké*; a beautiful land that has attractions, *métantkanganüio*.

The rain makes me stay, *nekesanderannámi*, 3. *kes.*; the wind —, 3. *kes.*, *nekesanderanmpsenami*; the snow —, *nekesuntangûarannámi*, 3. *kes.*; the cold —, *nekuhtádemí usanmi tkâi*; the tide —, *nuriharegu*, 3. *ur*, several: *nuriharegubena*.

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, *puhkküüé*; half a loaf, *puhkküüé abann*, or *temi abann*.

I use it by halves, *nedanptahubéhhadun*, 3. *ud.*, (animate) *haran*.

Half full, *néranúbé*; a bag half full, *néranutté*.

[DENT. — TOOTH.]

My tooth, *nipit*; 3. *uipit*; upper teeth, *nedaspemanbídar*; lower, *nenaskuânbídar*; back teeth (derrière), *nekihtanbídar*.

I eat only with my front teeth, *nunaskuanbihθáma*, 3. *ua*.

I have a toothache, because of the worms that gnaw them, *nedanbíangu*.

I am missing a tooth, *nuansaranbída*, 3. *uan*.

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, *nuansaranbidébiran*.

I am toothless — said only of an old man (Lat.), etc., *neméttarúra*.

The tooth comes back (grows again), *udanbidansu*.

My teeth are coming in, *nesanganbída*, 3. *san*.

I have one tooth, *nenekutanbita*, 3. *nekutanbité*. [MS 170, 171]

I have two of them, *nenisanbita*, 3. *nisanbité*.

I have sharp teeth, *nekesanbita*.

Pekûatsihré uipité, a tooth has fallen out.

They (my teeth) are falling out, *nekédanbidéhrua*, 3. *ghed*.

My teeth are set on edge, *nebapessanbída*, 3. *bap*.

That sets them on edge, *nebapessanbitéhkangunar*.

I have very large teeth, *nemamesanbída*.

They are well sharpened, *kesighiriuar mipitar*.

Nekakesanbída, I have sharpened them.

I grind them (my teeth), *netsitamanbidési*, 3. *tsi*.

I pick them (my teeth), *nedahsikuânbidéhúsi*, 3. *asi*; better (Lat.), *nedahsikuanbísi*; toothpick, *asikuanbitéhun*.

I pull them out for him, *nekédanbidéphan*.

It is broken off down to the gum, *uikkûi uiosseiuk adutsi temihré*.

I cut it with my teeth, *nepuskuânbidandámen*, 3. *pus*.

I take it with my teeth, *nekeradámen*.

I hold it with my teeth, *nesagadámen*, 3. *us*.

[DÉPÉCER. — TO CUT UP. — See below.]

[DÉPÊCHER. — TO HURRY.]

I hurry to do that, *nenahnabarúkké* or *nekérbarukké*.

[DÉPENDRE. — TO TAKE DOWN; TO DEPEND.]

I take it down (unhang it), 3. *unes. nenesēnemen*, (animate) *nenesenan*.

— by pulling, *nenessiptun*, 3. *un*.

I depend on him, *netebéremeku*, 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, *nematsérdámen*, *nematsitéhandámen*.

[Page 172 of the MS. is blank.]

[DÉPLIER. — TO UNFOLD.]

I unfold, e.g. a [robe?] or moose hide, *nesibéghehenemen*, 3. *usi*; (animate) *nesibéghehanan*, *ssé*, e.g. [MS 173]

I unfold a blanket, etc., *nesibéreghehenemen*.

[DÉPLORER. — TO LAMENT.]

I lament him, I miss (regret) him, *nekûirúman*; 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 sipíui kemesagarannésa?*

From Quebec to Tadoussac, *Kébekutsi Tadussagúghéari*; I took three days, *nenesugnibíé*, 3. *tsug*, 1st person
nenekutugnibíé, *nenisugnibíé*, *nitugnibíé*, *nenannugnibíé*, etc.

[DÉPUTER. — TO DEPUTE, SEND AS ENVOY.]

I depute him, *nepetsitanman* or *nepetsítahran*.

[DÉRACINER. — TO UPROOT.]

I uproot it — a medicine (medicinal root), *nemunemen*, 3. *am.*, (animate) *nemunan*; sewing-roots — I pull them up, I uproot them, *nemanadábé*, 3. *ma*.

[DÉRANGER. — TO DISPLACE, PULL AWAY.]

I pull it away, *nesekuskiptun*, *nesuhkuiptun*, 3. *us*.

That has fallen, *suhkkuihré*.

[DERECHEF. — ONCE MORE.]

ONCE MORE, AGAIN, *mina*.

[DERNIER. — LAST.]

I, you, he comes last,

[DÉROBER. — TO STEAL.]

I steal, *nekemutené*, 3. *kem.*; from him, *nekemuteman*. [MS 174, 175]

— for him, *nekemutenésan*.

— some drink, *nekemuhθebé*; a canoe, *nekemuhθúri*.

— provisions, *nekemutenan mitsuangan*, 3. *ak*.

Facsimile p. 063 · printed p. 432 · guide words DES–DES

[DERRIERE. — BEHIND.]

BEHIND, further back, *aiiassiui*.

Behind my back, *nepeskūanek*.

Behind the cabin, *auassigamigûé*; the island, *auassenaghúi*.

— the mountain, *auassadene*; the tree, *auassághi*.

— the canoe, *auassúraghi*.

He is behind, he comes among the last, *skuânik pemussé*.

I leave him behind, *nenegatsiharan*.

[DÉSALER. — TO REMOVE THE SALT.]

I desalt it, put it to soak the salt out, *nedagûîdedun*, (animate) *nedagûitsíman*, 3. *ud*.

The eels have been desalted, *kisi agûitsinuk nahanmuak*.

[DESCENDRE. — TO GO DOWN.]

I come down from the mountain, *nenessanhki*, 3. *nes*. or *nepenasué*.

I go up it, *nedahkuanbi*.

I lower it, setting it down, e.g. from the mountain into the valley, *nepenankussadun*, 3. *pen.*;
nepensagussadun, I lower it from the loft.

— from a tree, *nepenandaué*.

I climb up there, *nederandaué*.

The descent of the mountain, *penankanutsesessen*.

I lower it, e.g. from the loft, *nepenussadun*, *nepenussé*, *peniädansu* or *penadauadansu*.

I lower it with a rope, *nepenambéghenemen*, 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., *nepenanbéhχan*, 3. *apen*.

I raise him with a rope tied on, e.g. a dead man, etc., *neuikuânbéhχan*; he is raised, etc., *uikuânbéhχan*.

[DÉSCENDANT. — DESCENDANT.]

My descendants, *nussessak*, 3. *ussessa*, or *nudannkauinudiak*, or *numak*.

[DÉDIRE. — TO RETRACT. — See above, MS p. 160–161.]

I retract, *nepiriüüé*, 3. *pir*. [MS 176, 177]

[DÉSESPÉRER. — TO DESPAIR.]

I despair of the sick man, *nenepüéremān*; it is also said (Lat.) of a man who goes to war, etc.

Do not despair — e.g. of the mercy of God, *musak éranbérdamukkan*, 1st person *nedéranbérdam*, or *musak uékunéuérdamukkan*.

I despair of being able to persuade him of what I intended; I give it up (sheathe my sword again), etc., *nedéherānbüé*, 3. *ahéranbüé*, or *nenaskatangusi*, 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.)), *nedéherānbihan*; *nedéherānbiman*, likewise (Lat.), by doing more to him than he does to me.

I despair of that, *nederānbérdāmen*.

I make him despair, *nederānbérdamihan*.

[DÉSIRER. — TO DESIRE.]

I desire, e.g., to go to, to be at, Quebec, *nederipanukké*.

I desire that in thought, *neiighérdāmen*, 3. *aii*, *nepanuérdāmen* — e.g. heaven, *spemki nedatsuan'dāmen*.

— by sight — that is (Lat.), on seeing it, *nüighināmen*, 3. *aii*.

I desire him (I am gripped by longing for him (Lat.)), *nekuirúman*, or *nepanuadúnān neranuadunemen*; I am gripped by the utmost longing for him (Lat.), *nesankutékuirúman*.

I desire him, I wish he would come, *nüisaskauihan*, 3. *aii*.

I desire that impatiently, *neuiizakkāmen*, (animate) *neuiizakkāuan*.

I desire a thing that I see, *nüighinasi*, 3. *uig*; *nepanukké*, e.g. behind the island (?), *auassenaghé*, or heaven, *spemki*, I desire it, etc.

I desire something that I do not have, that I have lost in whatever way, etc., *nekûirutem*; that, *nekûirutemen*; him, *nekûiruman*.

[DESSEIN. — DESIGN, INTENTION.]

Without design (unintentionally), *areni* or *naraiiui*.

He does it without design, *areni utessin*.

[DESSOUS. — UNDERNEATH.]

UNDERNEATH, *aranmek*; under the tree, *aranmahkûémek*.

[DESSUS. — ON TOP, ABOVE.]

ON TOP, above, *usskitsiui*; above the water, (*continued on next page*)

[DESSUS. — ON, UPON, ABOVE, continued]

... foot [of the mountain?], *usskidebé*; of the mountain, *spemanhkuk*; of the head, *usskitan'tebi*.

I put them one on top of the other, *nenannusketúnar*.

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, *messiui kégui nuskittran*.

I give you food, etc., *kessukhamur*.

[DESTINER. See below.]

[DÉTACHER. — TO DETACH, UNFASTEN.]

I detach something that is fastened, *nepekûatenemen*, (animate) *nepekûatenan*.

I detach it with my tongue, e.g. the host, which is stuck in my mouth, *nepukûadarappan*, 3. *apu*.

[DESTINER. — TO DESTINE, INTEND FOR.]

[MS 178, 179] I destine the best for myself and give him the worst, I take the best, *nessauaghérman*.

[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? *tebahamansanaua*? No, *m̃da* [*manda*] *tebahamansi*.

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, *pekahunéts*.

[DÉTOURNER. — TO DIVERT, TURN AWAY.]

I divert him from doing something [quelque chose], hindering him, *nekerahamauan*, 3. *ker*.

You have very few potatoes; I have many, in mockery, *nedaniman*, 3. *ud*.; 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, *nudamiman*, 3. *ud*.

I turn aside the ice with a tool, *nedasígûauan pkûami*; with my hand, *nededasergunan*, 3. *uded*.

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, *nekéspukáharan*, 3. *akés*.

[DÉTREMPER. — TO SOAK, DILUTE, MIX WITH WATER.]

I mix something — e.g. color/paint, earth, etc. — with water, *nemuebégannkenemen*.

Nemuanmkenan, I mix it with grease.

[DETTE. — DEBT.]

My debts; that is, I owe, *nutzannemassin*, or *nutzannemasi*.

I owe a great deal, I owe much, *nemesâir-atzannemasi*.

I pay them, *nedanbenkann*, 3. *ud*, 1st [person] *nedanbenké*.

— for that, *nedanbenkéhttun*, 3. *anb.-kauan*.

[DEVANT. — BEFORE, IN FRONT.]

I am ahead of my time [before my day], *nedanbagaúkauan*.

Thou art ahead of my day, *kedanbagaúkasi*.

I do that beforehand, in advance, *maása iu nederittun*.

I think that he goes ahead and that I will follow him, etc., *nenikannérman*; ahead of him, *nenikkannusséuan*; *nikkanaiui*, in front, in advance.

I go in front, walk first by land, *nenikkanusse*; by water, *nenihkkannihrra*.

I am seated in front, *nutskasapi*, 3. *uts*.

— in front of him, face to face, *nutskahuahpihttauán*, 3. *ut*.

Keuéudohkûébíbena, we look at each other, we are face to face.

Nutskauapi, I am seated facing, I have my face turned toward, against [contre], his.

I place myself before him to prevent him from passing, *nedétsiganbasítauan*.

I am before him, blocking his passage, *nekepetéhkauan*, 3. *akep*.

I go before him out of respect, *nedaptsikauan*, or *nedapitkauan*; 3. *ud*.

— to discharge him [of a burden], *nenantsuaréuan*.

[DEVENIR. — TO BECOME.]

What has become of that? *tanni ésiuik*?

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 assusé*, e.g. what has the deerskin become?

Iuga éhto asiio, that is what it has become.

[DÉVIDER. — TO WIND YARN. — see below.]

[DEVINER. — TO GUESS, DIVINE.]

I divine what he has in his heart, *nuéuitéhanman*, 3. *ué*.

[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, *temesánsu 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 netanghiuik panbatamiuigamigur anbagaségaberansuar auixiganar tai messiui uéurikeghir*, *uéuinanguat uibiui mikuitéhandansi netsinet Jesus*.

[DEUX. — TWO.]

Walk two by two, *nissusséku*; there were two of them, of inanimate things (Lat.), *nissenubanir*; we are two, *nenissüibena*, *kenissüiba*, *nissúak*; 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, *nenisuhttun*; 3. *un*.

I take two of them, *nenisunemenar*; (animate) *nenisúnank*.

I put two together, I join them, *nenisstunar*; 3. *un*.

— in two, *idasui*, e.g. *idasui temihré agūiden*, a canoe broken in two.

[DÈS. — AS SOON AS.]

As soon as the tide rises, let us embark, *aneghetsi tamagaghé kepussibena*.

[DEVOIR. — DUTY / TO OWE. — see below.]

[DIABLE. — DEVIL.] *matsiniuésku*, *kuak*.

The devil possesses him, *matsiniueskur udapitangur*, 1st *nedapihtangu*.

[DIEU. — GOD.] the great genie, i.e. spirit, *ketsiniuésku*.

Neniséskûéremān, I know him for God.

[DIFFÉRENT. — DIFFERENT.] different (Lat.), *pirûié*; it is so, *piriünangûat*, *gusu*.

Different in speech, *kikkândin*, *kikkandüak*; as if our sentiments were not different, *pézekuniüo pegüa éritéhansieg*; that is different, *manskûighen* or *pirüighen*.

[DIFFICILE. — DIFFICULT.]

It is difficult, *saagat*, *saaghinangûat*, *gusu*. [MS 182, 183]

— difficult to say, or rather (Lat.), I say with difficulty, *nesaagandüé*, 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., *saaghiuittameghi* or *saaghiuiregûadur* or *gûakir*.

I say them, *nesaaghiuiteamn*.

The things or words that are not so, *nekemiuttameghi*, or *nekemiuiregûadur*.

I say them etc., *nekemiuttamen*.

[DIMINUER. — TO DIMINISH.]

I cook (boil) for him, *nutsibaghésmaun*, 3. *utsi*.

I lessen — whether singing, weeping, or speaking, *nepiuandüéssi kûaskûaiui*.

The fire dies down, *piuikedé*, or *sikkakazédé*.

The water diminishes, *sihkekat*; in the kettle, *sikkebétté*.

[DIRE. — TO SAY.]

I am accustomed to say to him, *nedanran*, *nedahrān*, *kedahrer*, *kedahri*.

I am accustomed to say, I say often, several times, *nesai*, 3. *ahidam*, *nesaibena*, or *nesibena*, *kesaiba*, *ahidamuk*.

I say, *nesi*, *kesi*, *idam*; I say that, *nesitamen*, 3. *uiht*; to him, *-nuihtamauan*.

I say otherwise than I ought, *nebariuihtamen*.

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, *nüidiüansi*; to him, *nüidiüansúman*.

You say too much of it, *kussanmibaéman'tsemi*.

(Both columns continue [DIRE — TO SAY] from the previous page.)

What does that mean, how is it called? *kegui ariuitansu*?

I say to myself, *nedihresi*, 3. *resu*.

They say together, *uitiäk* or *uituansuak*.

What is said, what news? *kégus arittangûat*?

I hear it said, *nederetâma*, 3. *aritamé*.

It is the way we say it, which is right, *niuna érenandüaég*.

I say what he says, I interpret him, *negherusihtamauéuan*.

I forget what I meant to say, *nunitéhandamen kédaui idamanneban*.

I prepare what I have to say, *neksirauitéhandamen kédaui idama*.

I have not said all, *nenudansihttamen*.

I say all, *netégûaguiihtihtamen*, 3. *ut*.

One says, or, it is said, *aninga*; it was said, *inéssa*; one says, *imek*.

That is not said, *manda iu iün*.

I say to him, *nedihran*, 3. *ud*; disagreeable things, *nesaghíman*.

I cease saying to him, *nedéhkuiman*; stop saying that to me, *éhkuimi*.

I was saying, *nedidamuhuban*.

What I say is wrong — speaking, e.g., of the prayer, as I speak of it — *nepahtanué*, or rather (Lat.), *saagat idama*.

That is why I say it, *nüéhtua* or *ni uéhtua*, 2. *uétšan*, 3. *uéhtiét*.

I unsay it, retract, *nedanbantsikerusi*, 3. *udan*.

I say that I do not have that, or that I have not seen it etc., *neséssemüé*.

I say it to him, etc., *neséssemiman*, or *neséssemeruman*.

I am said (spoken of), *nedihrüé*, 3. *hrüé*, *hrüéppan*, 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, *nemansküiuitamen*; that is different, *mansküighen*, or *piriüighen*.

I say it with etc., *neuhtamassi*.

I say that it is good, e.g. *nurerúhumen*.

I tell him that it is good, *nureruhúmauan*.

I speak well of him, *nureruhumasin ua*.

I tell him that he is a captain (chief), *nesangmaniüruhan*.

I tell him that I despise him, *nekeneskeruhan*.

I tell him that he is God, *neketsiniuéskuruhan*.

I tell him that he is contemptible, *nekeneskeruhumasi*.

I tell him that that one is contemptible, *nekeneskeruhumauann*.

I say that that is worthless etc., *nenekemeruhumen*; I say to him etc., *-ruhumauan*.

I say to him things that are hard or difficult for him, *nesaagakran*.

I say it all together [all at once], *nemanuiihtihtamen*, 3. *am*. [MS 184, 185]

I say it and say it again, *nuanuihttamen*, 3. *auan*.

I say it and will always say it, *nesanintsi*, 1. *nesanintsi*.

I tell him of it, I recount it to him, *nuanuihttamauan*, 3. *au*.

I tell him his own story, his own doings, *neuéuiman*.

What do you say, what do you mean? *kégui kesi*?

I say it from the edge of my lips, *ketzauai nesin*.

[DISCIPLINE. — DISCIPLINE (PENITENTIAL SCOURGE).] *sasémihíganar*.

[DISPOSER. — TO DISPOSE.]

I dispose of that, *iu nederitebihtun*; give what I had made, victuals (mangeailles), or *matsessu*.

[DISSIMULER. — TO DISSEMBLE.]

I dissemble, *m̄da* [not] *nesanbiue* or *m̄da* [not] *nesanbikerusi*; it is the same as (Lat.) *nedakuina nesium*.

I do not hide it from him, *nesanbikeruran*.

[DISTRAIT. — DISTRACTED.]

I am distracted, *barúi nederitéhansi*, 3. *ar*.

[DISTRIBUER. — TO DISTRIBUTE.]

I serve out the kettle; I distribute meat, grain etc., *nedagnasé*, 3. *ag*.

— to them, *nedagnaséuank*.

I distribute, *nedagnauannar*, 3. *ud*.

I distribute that with justice, equally, *nuritebiméghen*, (animate) *nuritebimiran* or *nuritebeskauimirank*;
nézanui nedihranbipassisi nedihran.

I put in 2, 3, 4, etc. of them, *nenisuttun*, *nesuttiin*, *neniéuttun*, *nenannuttun*, 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., *nemesairetúnar*, 3. *am*.

[DOIGT. — FINGER.]

My finger, *neretsi*, *ar*, 3. *ur*.

The little one, *nedaskuanmiretsi*, 3. *ud*.; the ring finger (Lat.), *nepskéretsan*, *nar*, common to all [i.e. one word for all the fingers] (Lat.).

The middle finger (Lat.), *nenanuiretsi*, 3. *un*.; the index finger, *nedaróhiretsi*, 3. *ud*.

The thumb (Lat.), *neghitkûéretsi*, 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, *nuatsipetauan neretsi*, or *nuatnemauan*, absolute form,
nematsenemassi.

I make hooked fingers at him — that is (Lat.), the horns; it is mockery — *nematsenemauan* 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, *nutzánnemassi matahrre rak. skamunar*.

I am owed (one owes me), *nutzannemanghé*.

He owes me, *nutzannemssu*.

I owe him, *nutzannemuan*.

[DOLER. — TO PLANE, SHAVE WOOD.]

I plane, *nederikamansi*; that [thing], *nederikemandamen, arikmandansu*.

[DONNER. — TO GIVE.]

I give myself that, *nemiresin iu*.

I give that, *neméghe*n, 3. *am.*; to him, *nemíran*, 3. *am.*; gratuitously, *nepisüimíran*.

— [I give him] something to eat, *nedahtsaman*, 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, *nedéhérauian*, e.g. *nenitzan*.

I give him the slain animal, *nedanbekuhan*; it is given to me, *nedanbkuhughe*; *nesisséméghe*n, I give to some and to others separately, *nesissénemen, netzatzibiméghe*n, *sissaiui neméghe*n.

[DORMIR. — TO SLEEP.]

I sleep, *nekasi*, 3. *kau.*; willingly, *nüikeküassi*, 3. *uik*.

I sleep too much, *nussanmekuassi*, 3. *us*.

I have slept enough, *nüiemküassi*, 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, *neuanuanbesin*.

I talk in my sleep, *nebanbaiidunké*.

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.), *m̃da* [not] *nesankaúkusi*.

I put him to sleep, *nekasikan*; by singing, or etc., *nedahttúman*.

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, *nedaremigambui*; on him, *nedaremigambuitauan*.

[DOUBLER. — TO DOUBLE.]

I double it — there was e.g. only one strand, and having doubled it there are 2, etc. — *nedakutaghenemen*; I lengthen a strap [by doubling], *nenisutaghanan huansütaguk*; I double them, (inanimate) *ghenemonar píkanar*.

I double it, make a loop, *nepikauanbéghenemen*, ∩ e.g. with this mark (Lat.); it must be doubled, *pekaiübégnansu*.

[DOUX. — SWEET, MILD.]

Sweet to the taste, *uripugûat*.

[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]

danmbdérdamen, *nedudérdamen*, *nusikkahran*, that is [id.], it is thus that I am afflicted (Lat.), *nia utsi matsahrokké*.

— because of him, *nüausikérmán*.

I cause you an extreme [pain], *kusikkarer*.

I feel an extreme pain from that,

[MS 188, 189] It causes me great pain, *nussikérdamihuku*.

[DOUTE. — DOUBT.]

I am in doubt about what I must do, e.g., *nenénisitéhan'mesi*.

I am in doubt about what I must do, etc., *nenénisitéhanmesi tanni kuina éragûitéhanmesia*.

[DOUZE. — TWELVE.]

We are 12, *nisannkáo nekéssiibena*.

[DÉRIVE. — DRIFT.]

That goes adrift, the water carries it away, *anihtann*.

The pines that are on the water's edge will go adrift, *maniareguksi ughik küak éragûétsik sitemeghé, péssdé usankuk*.

[DRESSER. — TO SET UP, PREPARE.]

I set up, I distribute the kettle, *nesuhkassi*.

When one sets up [the kettle], *suhkassímeghé*.

I set it up for him, *nesuhkamauan*.

[DROIT. — STRAIGHT, RIGHT.]

sassaghíiii; it is so, *sassaghíghen*; crooked, *peganghíghen*, or *uantséghen*.

A straight path, *sassaganutsessen*; straight wood, *sassagakkûat*, or *urakûat*.

I straighten it, *nesassagahkunemen*, 3. *us*.

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, *m̃da* [*manda*] *arahkuadíi*.

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, *sangheráskedé*.

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, *ṁda* [*manda*] *tégne deri nederitéhansi nekikkanmeghé*; slowly [barisi], or quickly, I get rid of it, *baguasisi nedererdam*, quickly [kanisi] I get rid of it; someone else [iutsi ketak] takes it up [nedrirun], someone else [kanisi ketak] takes it up in turn, *nederarokké*; he does not [get rid of it], etc., *ṁda* [*manda*] *nederirdames iutsi ketak nederitun*.

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, *uassébégat*, or *urebégat*; foul-smelling, *maskebégat*.

— muddy, *pipeghebégat*; salty, *subéku*; cold, *tekebi*.

— hot, *kesebétté*; deep, *messítemé*.

Water that swirls/eddies, *udankuibesku*, or *udankûibesukuk*.

Maple water [sap], *mahkûann*; I make it flow/tap it, *nedatubahadun*.

Brandy [eau de vie], *áhkubi*.

Cold, cool water, *tekebi*; it is [cold], *tekebégat*.

Water that is hot, e.g. in a river during summer (Lat.), *l'été in fluvio*, *kisubégat*.

Holy water [eau bénite], *panbahtami nepi*; I dip my finger in it, *netsaiüpinské*, or *kann*, 3. *tsauapinské*.

In the water, *nebi*; the deer threw itself in, *tsuahpu*, said of anything, likewise of a person (Lat.), *dicitur de omni, item de homine*; (animate) fish, *muskagûahuk*, plural *muskagûahuguk*.

Above the water, *usskídebé*.

It rises above the water, *muskagûahann*.

The water has flooded, *puangauéssen*.

urangauéssen, that is [id est], *urissangauéssen*, 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 éhkûamit*.

I see the bottom, *nekedahrra*, 3. *ked*.

I jump into it, *netzashppi*, 3. *tza.*; I come out of it, *nutágûa*, 3. *utágûann*, *nedagûansé*.

I appear above the water coming from the bottom, *nemuskihrira*, 3. *mus*, (animate) *musku*; *aranbékuk*, at the bottom of the water.

I go to the water's edge, *nemattanbé*, 3. *mat.*, (animate) *sáran*.

I carry it there, *nemattanbéssádun*, 3. *am*.

I go against the current [against the thread of the water], *nedagutéhhem*, 3. *dag*.

Sikarahasiüio, there is no standing/still water anywhere.

I fall into the water, *netzashpihrra*, 3. *tzasapihrré*.

I make it fall in, *netzahpaḫan*, 3. *utzaü*.

I put it in the water, wet it, *nepaiübanuadun*, 3. *pau.*, (animate) *nebaiübátauan*.

That is carried off by the water, (animate) also, e.g., *manittan*, *maniárehku*.

The water drips, *tarebéhrré*.

I make it drip, *nededarébáhadun*, 3. *uded*.

Nebikaganansughé, I cross, ford the river.

Nutagüaansuhghé, I come out of the water, whether by canoe, or also after bathing, etc.

Nebagansé, I get out of the canoe to go ashore.

Sikarahasu kuku, 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]? *kedanbasihíbé 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. *ud*.

Put water in the kettle, *teghéssemé kuku*.

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

I throw water on him as he falls in a fainting fit, *nedakakusíman*.

I took the water from a hollow, e.g. a river, *nedakhíghé*, or *nedákebé*; one draws it, *akaikédin*, or *kaikédin*.

There I fall in [tombe], etc., *nedaguitsin*.

I throw it into the water, *nedagüitsiman nebi*.

I take it back out, *nenandagannan*.

I stop the water with a dam, e.g. of wood, earth, etc. (Lat.), *vel*, *nekepeghéhtun*.

Nekepenemen, I make a dam to catch beaver.

Nekebakutéhighe, I make one.

usseghitasé temahkûé, the beaver makes one.

[ÉBAUCHER. — TO ROUGH OUT, SKETCH.]

I rough it out, *nemasihadun*, 3. *am*.

I rough it out, I make it roughly, *nemanmangüittun*.

[ÉBLOUIR. — TO DAZZLE.]

I am dazzled by the sun or fire, *nedagadassi*, 3. *agad.*, or *nedagadassugun skutâi*, etc.

— by the snow, *nüisanuanri-aganbadam*, 3. *ui*.

[ÉBRANLER. — TO SHAKE.]

I shake it, pulling by hand a tree or wood that is lying down, *nemamandakunemen*, 3. *am*.

I shake it while standing, *nenénémanghiptun*.

— with an instrument, *nemamantéhhemen*, 3. *am*.

[ÉBRÉCHER. — TO CHIP, NICK.]

Nepukûéruhtamen, I chip a knife with my teeth.

I chip it, a knife, on a piece of wood, *nepukkûérunemen*, 3. *apu*.

— with the teeth (Lat.), *dentibus*, on wood, *nepukkûéhttamen*; with an instrument, *nepukkûétéhemen*; a knife, *poukkûéruhrre*, or *pokûérstessen*.

[ÉCAILLE, ÉCAILLER. — SCALE, TO SCALE.]

Fish scale, *uarahághé*, *ghak*.

I scale it, *netsikaghéhan*, 3. *utsikaghéhanr*.

I make meat, fish, sizzle/broil, *nedanmirké*, or *kann anmirkémeghé*. [MS 196, 197]

[ÉCHANGE. — EXCHANGE.]

In exchange, *ansitâiui*, or *ésiuiui*. See *Ésiiiui*.

Give me that in exchange, *ansitâiui io miri*.

I give it to you in exchange, *kedansitaimirer*.

Facsimile p. 70 · printed p. 439 · guide words ECH–ECO

[ÉCHANGE. — EXCHANGE, continued]

I give it to him in exchange, *nedansitéméghen*, 3. *ud*.

I give it back to him in exchange, *nedésiadanman*, 3. *ud*.

In exchange I do such to him, etc., *nedansitéhan*, 3. *ud*.

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, *nepasségunemen*, 3. *apas*.

I slip from the hands that hold me, *nepukûatsiretséphüén*.

[ÉCHARPE. — SASH.]

I wear it as a sash, e.g. a shoulder-belt, sword at the belt, *nedansüitahkâmen*, 3. *ud*.

[ÉCHAUFFER. — TO WARM, HEAT.]

I warm him with my breath, *nekisiaranman*.

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.), *uipémegur uigaussar*; *uipédiku*, 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, *nekisüasúhemen*, (animate) *nekisüasuhan*, 3. *aki*; pressing him [to warm him], *nekisukkamen*, 3. *akisu*, etc., (animate) *nekisukasan*.

I warm it in my bosom (Lat.), *in sinu meo*, or by hand (Lat.), *manibus*, *nekisunan*.

I warm him being, e.g., near him, *nedanbsékasan*.

That warms me, *nekisukangun*, or *nedanbsékangun*.

The cabin is warmed, *kesigamikdé*.

[See Chauffer.]

ÉCHELLE. — LADDER.

arandauangan; I climb it, *nederandaué*, imperative *arandaue*; I come down from it, *nepenandasé*.

[ÉCHOUER. — TO RUN AGROUND.]

I am run aground, *nekérkassin*, 3. *kér*.

The canoe is aground, *kerikassen agüiden*.

[ÉCLAIRER. — TO LIGHT, ILLUMINATE.]

I light it, *neuassénema*, 3. *uassénemann*, imperative *uassen*. [MS 198, 199]

I light with that, *iu neuasséneméhtun*.

I light it, *neüassénédâmen*, 3. *aua*.

I light it, *nüassenedâûan*, or *nebagadasseman*, or *neuassénemauan*.

What is it that gives light? *kegui éhto bagadassék?*

It — [it] gives light itself, *uasakuré*.

Light for me, *uassénemaui*.

It is lightning [makes lightnings], *sahsanbiguâk*. See Thunder.

[ÉCLAIRCIE. — CLEARING, CLEAR SPOT.]

A clearing on the river amid the ice, *taiübéghe*.

A clearing on the land where there is no wood, *babahrekamíghé*.

I make one, I fell the trees, *nemassahkûighé*, 3. *mas*.

ÉCO. — ECHO.

pagadankûéséhrré; I make it resound, *nepagadankûéséháregu*, 3. *pag*.

[ÉCORCE. — BARK.]

Birch bark for building a cabin, *maskûé*, *kuâr*; likewise, for making handiwork.

Large sheets of bark for building a cabin, *pkûahan*, *hank*.

I go to fetch some, *nepuhkûa*, 3. *pekûahé*, or *nekadunarank pekûahank*.

Large sheets of bark for burning, *uaraghésku*, *kuk*.

Bark for a canoe, *masusígûé*, *ar*.

I go to fetch birch bark, *nenutsitun nemannhigûaé*, *nedatuihtun*, or *nekadunadun maskûar*; large sheets for building, *netéuatsipkûahansé*, or *nepuhkanena* [?].

I go to get bark, likewise, for a canoe, *nenanntúhadu*, 3. *nan*.

I lift it up, *nepukhigûaé*.

I lift it, *nepukhámen maskué*.

I go to lift it, *nenantsigûaé*, 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, *nedatbigûaghênemen maskûé*; said [dicitur] also of other things (Lat.), *etiam de aliis*.

Bark that is chewed and shaped into figures, *arigûakadígan*, *nar*.

I chew it, *nederigûkadíghé*.

I lift a layer of the bark, *nepitohadun*, or *nepitogûagêhamen*.

Flat bark rolls up, curls, etc., from the heat, *atebaraskedé*, (animate) *uîkûâskessu*.

[ÉCORCHER. — TO SKIN, FLAY.]

[MS 200, 201] I skin it, *nepešihadassi*, 3. *pešihadassu*.

I skin it entirely, *nepešiharan*, 3. *peš*.

I skin myself, on wood, on a stone, *nepugûanasketéssin*, 3. *peš*.

The snowshoe cord has skinned my foot, *nepekusitébîsi*, 3. *p*.

I have a skinned foot, *nekikitsesîda*, 3. *kik*.

[ÉCOUTER. — TO LISTEN.]

I listen, *nekiktam*, 3. *kik*.; that, *nekiktamen*; him, *nekiktauan*.

Nuskustauan, I hear it from outside the cave/cellar, someone speaking inside the cabin, or vice versa (Lat.), *vicissim*.

I listen to it with pleasure, *nüikedauan*.

Bariui aragus tangûat ézughitsik, 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],

Bariui, aragustangûat ézughitsik, they turn it to a bad sense.

Listen to me as much as is needed; that is, grant my prayer, *tépsdaui*.

I do not listen to him, *nebaresetasan*, that is [id est], *bariui nedaragustasan*.

You do not listen to me, *kebaresetaui* (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], *nekuittanman*; the answer of the verb [respondet verbo] *nekiktangu*; it is an irregular verb (Lat.), *verbum anomalum*.

You listen to me, you obey me, *kekuittanmer*.

I listen to you, I obey you, *kekuittanmi*.

I listen to him with admiration, *nedansaghestáuan*.

I listen to him and what he says grieves me, *nesaghestáuan*, 3. *usag*.

ÉCRAM [screen] . — SCREEN.

Likewise a branch placed in front of oneself to avoid being burned, *akskrúsuan*; I put one in front of him, *nedakskruran*, 3. *ak*.

[ÉCRASER. — TO CRUSH.]

I crush it, *neseguskîkamen*, (animate) *neseguskîkasan*.

It was crushed by a tree, *kasaiigu*; 1st [person] *nekabrugu*, I was [crushed] by it, a tree fell on me.

I crush, e.g. a louse, a bedbug, *neseguskiphan*, (inanimate) *neseguskiptun*.

I crush his nose for him, *nesagskitanétéhan*.

[Page 202 of the manuscript is blank.]

[ÉCRIRE, ÉCRITURE. — TO WRITE, WRITING.]

I write, I paint, *nedauixîghé*, 3. *aui*.; with it [iu], *nedauixîghétun*. [MS 203]

I write, I paint that, *nedauixâmen*; him, *nedauixân*, 3. *ud*.; substantive: *éuihχak*, one who writes.

I write to him, e.g. at Quebec, *nedauixâmauan*.

He writes to me, *nedauixamanku*.

I answer him, *nedansitéuixamauan*.

Write that (imperative), *asauixia*; that is written, *arauihxansu*.

It is not [written] yet, *éssema arauihxansiui*.

An instrument for writing, *auixiganié*.

I write for the blind, *nenipeskauixighé*.

I describe, copy, the writing, *nekikinauanbadámen*.

Writing, letter, picture, *auixígan*.

Ni ehranbandéssa, behold how [comme] it is written, behold how [comme] it is marked, *uranbandé*; this piece of wood, etc., marks well, writes well, (animate) *üranbansu urgüanigun*; *nuranbandun*; I mark well while writing, making strokes/lines, *uéranbandek*.

ÉCUME. — FOAM, SCUM.

Of the kettle, of the river, of the mouth, *pihtté*, or *pitté*; it has it, *pittauio*; it foams, *pihttétté*.

Pihttéhtté udun, it foams at the mouth.

I remove it, *nemanipittéhsé*, 3. *ma.*, or *nenutsihtun pitté*.

[ÉCUMER. — TO FOAM.]

I foam at the mouth, so angry am I, *nepihttégame dunéhsi*.

ÉCUREUX [squirrel] . — SQUIRREL.

mihküé, *ak*.

Facsimile p. 72 · printed p. 441 · guide words EFF–ELO

[EFFACER. — TO ERASE.]

Noxasshámen, *nekašamen*, I erase, etc.

I erase, e.g. the writing, *nekassauihxighé*.

I erase that, the writing, *nekassauihxamen*, 3. *kas*.

That is erased, no longer appears, *kasihrré*, or *arathé*.

I erase him, he does not appear so much, e.g. I surpass him in beauty, *muauanihkkasan*, or *nunkáuan*.

Mary erases/undoes what Eve had brought upon us, etc., *M. udénauihittuné*, *udénauittiin*, 1st [person] *nenénauittun*.

I erase, I absolve, *nedanbkunüé*; him, *nedandbkunan*.

I efface, I nullify sins after he repents, he confesses [it dit], *nedannhikkamen*, *nedannhikkamauan*, the same [idem].

[EFFORCER. — TO STRIVE, EXERT ONESELF.]

[MS 204, 205] I strive, but I cannot carry it, *nedanraünemen*.

[EFFROYABLE. — DREADFUL, FRIGHTFUL.]

That is dreadful, *tsibaghinangüat*.

It frightens me, *netsibaghinangu*, *netsibaghinauan*.

I frighten him, *nesegpákauan*, or *neségpanhuran*, 3. *us*.

I have thoughts of fright, *nesankutâitéhansi*.

[ÉGALEMENT, ÉGALER. — EQUALLY, TO EQUAL.]

Equally, *tétebiui*; we are equally tall [we are equally great], *netétebeghirēbena*, 3. *tétebeghiruk*.

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.*; *urahkéhansu*, or *nurakéhémen*.

I equal the strong one, the ground, *netétebakkéhémen*.

Men are equal in nobility [rank], etc., *tétebesüak arenanbak*.

[ÉGARER. — TO LOSE ONE'S WAY, MISLAY.]

I lose my way, I turn off the path, *nekiuanui*, 3. *kiuanu*.

I make him lose his way, causing him to turn off the path, *nekiuanuihan*, 3. *ki.*, absolute form [abs'tum], *nunihadansi*.

(continues on next page)

[ÉGARD. — REGARD, CONSIDERATION.]

I lose regard for, I lose something [quelque chose], *nunihadun*, 3. *un*.

Without any regard, *nannsaui*, in composition [tantum].

Without any regard, difficulty, familiarly, *naraui*.

[ÉGOUSSER, ÉCOSSER. — TO SHELL, HUSK.]

I shell peas, beans, corn, *nebuküareskunemen*.

[ÉGRENER. — TO SHELL (GRAIN).]

I shell the corn, *nepuküiküéhíghé*, 3. *pug*.

I shell the corn with my nails, *nepessaghikasanpetun*, 3. *pes*.

[ÉGRATIGNER. — TO SCRATCH.]

I scratch him, *nepessaghikasannan*.

[ÉGUILLE, for AIGUILLE. — NEEDLE.]

A needle for making mats, or snowshoes, *tsamaku*.

A French needle, *tsankkandi*, or *skuanhsúdi*.

[ÉGUISE, for AIGUISE. — TO SHARPEN.]

I sharpen, *nekittadassi*; that, *nekittadun*; for him, *nekittadauan*.

Puskeripúdé, tender/soft for sharpening; *sangripúdé*, hard.

[ÉLANCER. — TO DART, LUNGE.]

I dart/lunge against him to strike him, but I do not throw myself down [do not lower myself], *neméméspanan*.

[ÉLARGIR. — TO WIDEN, SPREAD.]

I widen it, I scatter the coals, *nedapskanséíghé*.

Cloth, skin, widens when wetted, e.g., *siptaghíré*, (animate) *siptagu*; it shrinks, *utsahtahghíhré*, (animate) *utséghíhré*, in the fire or the sun, *utsihté*, inanimate *utséssu*.

[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, *nesaagakeraku*.

I have trouble raising my children, *nesaagakereguk*.

[ÉLOIGNER. — TO DISTANCE, REMOVE.]

I remove/distance him, I beat him [?], *netsikkéhíghé*.

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, *nanuadúghé*, or *nanuat*.

How far [combien] is the other village from here? or, is it far from here? *nanûadúghénasa ketak udéné tâi?*

It appears far away, *nanuinangûat*.

Move apart [you (pl.)] from one another, *nénanuapitanuadiku*, 1st: *nénénanuapitanuadibena*.

Move away from me, withdraw from me, *aiémátau*. See Retirer [To withdraw].

I put it out of the way, I take pains so that he may not see it, *nesaaghéüsianman*.

I move away from him, I leave his party, *nekûagûanmansanman*.

Remove from me the things that are [choses qui sont] unworthy of my love, *menennemaui* or *aiemannemaui*, 1st: *nemannemaui* or *nedaiéinnannemaui*; (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., *nekûakûétsinebhkadasan*.

[EMBARQUER. — TO EMBARK.]

I embark, *nepúsi*, 3. *pusu*; in this canoe, *nepushtamen agûiden*.

I embark it, *nepusihittun*; (animate) *nepusihan*, 3. *ap*.

People embark, *pusuredin*; let us embark, *pusuredida*.

There are too many rocks, one cannot embark, *pan'kukat*.

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), *neséuéssihan*.

[EMBOUCHURE. — MOUTH (OF A RIVER).]

Mouth, outlet of the river, or the source, the beginning from upstream, *sankedéhttegûé*, *sanguk*, *pitégûé*.

[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, *keskûendúak*.

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*.
Nedaskuhanran, I wait for him here in order to beat him, or in order to speak to him.
Kedeskuhanrr, 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., *nedaskuhibi*, 3. *skuhibu*, *skuhisak uakanrure nek akuirasanuamanuanr auennutsar*, 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], *nekesiutman*, 3, *ake*.

[EMISSAIRE. — EMISSARY.]

Emissary: I make use of him for my messages, he speaks in my name, *nedannkauandukandamangu*.

[EMMAILOTTER, DÉMAILLOTTER. — TO SWADDLE, TO UNSWADDLE.]

I swaddle the child, *nedahkínan*.
I unswaddle him, *nedanbekûtharan*.

[EMMENER. — TO LEAD AWAY. — See below, Enmener.]

[EMOUSSER. — TO DULL, TO BLUNT.]

My knife is dulled, *kesebihrré nenetséhkûaku*; of wood one says *kesebé*. (Lat.)

[EMPÊCHER. — TO HINDER, TO PREVENT.]

I am hindered — from being spoken to, *nudamihighé*.
I am hindered by work, *nudamarokké*, 3. *ud*.
— by the rain, *nudameran'nam*i, 3. *ud*.
— by sickness, *nudamíne*.
— by the smoke, *nudamarusi*, 3. *ud*.
I prevent him from entering, e.g., the cabin [cabane], *nekaképetéhémauan*, or *nekepetéhémauan*.
I could not help myself, *m̃da* [no] *nekeskiüsi* or *m̃da* [no] *nekeskitoun*.
I hinder (I am troublesome (Lat.)), *nudamiué*; *udamiuéio* — he [hinders] (Lat.); that hinders.

Facsimile p. 74 · printed p. 443 · guide words EMP–ENF

[EMPÊCHER. — TO PREVENT, HINDER, continued]

I hinder him, *nudamihan*, 3. *ud*., or *nudamihkauan*.
Nudamitéhanman, the thought I have of him is a hindrance for me to act, e.g., in what I was intending.
That hinders me, *nudamihígún*, 3. *ud*.
I, *nudamikangún*, 3. *ud*., that which is near [in the way].
Fallen trees hinder, obstruct, *udannkássiär abásiär*.
They obstruct/hinder one another, *udamihudüär*.
I hinder him by this that I say to him, *nudamíman*.
I hinder, *nudamighémi*.
I hinder him, *nudamihkauan*.
We are hindered by fear, *nudamapanureghéhbena*, or *nudamapaníbena*.
Nedanbagauasitauan, 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., *nederansúghé*.

[Page 210 of the manuscript is blank.]

[EMPLOYER. — TO USE, EMPLOY.]

[MS 211] I use, I hire, *nedarokkémi*; him, *nedarokkanran*, 3. *ar*.

Nutsinuhsittun, 3. *utsin*, I take, gather, corn, e.g., in the fields.

I have used it all up, *kisi nemétsíhadun*, 3. *met*.

Kisi nemétsíhadunégar 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], *nenaspamuresi*. See Poison.

I poison him, *nenespamúran*, 3. *un*.

[EMPORTER. — TO CARRY OFF.]

I carry it off, *nemantsadún*, (animate) *nemantsaran*, 3. *man*.

That is carried off by the wind, *maneranpsen*.

— by the water, *maníhtan*, *manitané*.

I carry it off, having taken it, loaded on my neck, *nemantséphan*, or *nemantséuaman*.

I continue carrying it off, *nederimiphan*, or *nedanptüaman*.

[EMPRUNTER. — TO BORROW.]

I borrow, *nenemkaui*, or *nenemkauin*, or *nemakauihüé*, or *nemakauihi*, 3. *unemkauin*, 3. *ne makaii*, imperative *nemakaui*; the Abnaki [les sanuanakets] say, *nematemihué*.

— from him, *nenemkauihan*, 3. *un.*, or *nematemihan*.

I borrow from you, *kenemkauihur*; you from me, *kenemkauihi*.

I borrow a person for [to have someone] make something [quelque chose] for him, *nematmíman*.

[ENCEINTE. — PREGNANT.]

I am pregnant, *nedarenukké*, or *nebimuri*, 3. *bimuru*; *abimurinar Joannar*, e.g., etc.; the child is carried here, *bimurin*.

— of him/it, I carry it in my womb, *nedarenukkanman*, 3. *ud*.

I cease having my months [menses], I am pregnant, *nedáhkugúni*, *nedéhkuitsebíghé*.

Neneskúitáhada, I am pregnant although I have a child that still nurses, and [manda] *nurérdamuun* *néskúitant nenitzann* or *néskúitahadania*; it is said [dicitur] of a young child; *tsékuitan*, 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, *nesaagakke*, [MS 213] 3. *saag*.

[ENFANT. — CHILD.]

Child, *auansis*, *sisak*; stillborn child, *nudému*; 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*, *uséhkuís*, diminutive *uséhkuímis*. See Kinship, *nedauansem*.

I have not had any [quelque] child, *nenekutsetsauann*.

I am a child, *nedauansisiíi*, 3. *auansisiíio*.

Facsimile p. 75 · printed p. 444 · guide words ENF–ENF

[ENFANT. — CHILD, continued]

I have a child, *nunitzanni*, 3. *unitzannu*; *nunitzannin*, 3. *unitzannar*.

I regard him as [comme] my child, *nunitzannüéremán*.

He is the eldest, the first [premier] that she bore, *nenitametsauan*, 3. *unitametsauannar*.

He is the youngest, the last [dernier] that she bore, *nemetéhssan*, 3. *ametéssannar*.

His mother being sick, another nurses him, gives him to eat, *tsebatzannanauansis*.

Métsiminigu, one who dies being born.

A woman who [q.] miscarries, who makes herself miscarry, who [q.] kills her child in her womb, *rauanséüsu*.

I have a child, *nüüauan*.

I have a child all alone (unassisted), *nenekuihtsiüüauan*.

You regard your children as [comme] if they belonged to another, you take no care of them, *ketsebéremank kenitzannak*, that is, *ketzébiarérmank*.

I have adopted him as [p'r] my child, *nunitzannχann*; as my son, *nunémannχann*; as my daughter, *nudusχann*.

[ENFANTER. — TO GIVE BIRTH.]

I give birth, *nenighíhé*, *nenitsé*, 3. *nig*; to him, *nenighihanman*; the midwife, *nutsihuet*, 1st [person] *nenutsihué*; I go to see [attend], etc., *nekikinatsi*, *nekikihauan nitset*.

I carry the child, I bear him, *nüühuman*, or *nenahúman*, or *nekísaman*, or *nekiuadansi*; carry him (imperative), *uihumé*, etc.

I put him on my back, *nüühuderan*, 3. *uih*.

I take him off my back, unload him, *nepunhuman*.

I make to him, "tse, tse," to soothe him, *netsitsesúman*.

You talk baby-talk [you speak as a child], *kedauansishikerúsi*.

[Page 214 of the manuscript is blank.]

[MS 215] Am I then a child? *nedauansisiíi pegüa*?

You act the child, *kepapihtumkansi*.

I do what children do, *nepapihtumkéuan*.

Nisiíianné, or *nisetzauanné*, or *niseda pémiunitzannianné*, 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) *hamauan*.

— in a sack, *nekepuberemen*, 3. *akep*, (animate) *nekebubíran*. [See below, Ferme (firm), p. 247.]

[ENFILER. — TO STRING.]

I string wampum beads, *nedaskûansukké*.

I string it into a collar/necklace, *nenanpetun*, 3. *nan*.

I string it, *nenanpeanbié*, 3. *nanpeanbié*.

[ENFLURE. — SWELLING.]

Swelling, *magûin*.

[ENFLÉ. — SWOLLEN.]

Bread that is puffed rises, thin as it was, etc., *pétsesu abann*.

I am swollen, *nemagûísi*, 3. *mag*.

— with water, *nepassebé*, 3. *pas*.

My hands are swollen, *nemagûiretsa*, 3. *mag*.; the arms, *nemagûipedína*; the legs, *nemagûikanda*; the feet, *nemagusída*; the face, *magûin nesisseku*, etc.; the eyes, *nemagûanraghigûa*; the cheeks, *nemagûanúa*.

The corn, the peas, etc., swell after having been in the water, *passagussen nur*.

I put it so that it swells, *nedagûidedun*.

[ENFONCER. — TO SINK, DRIVE IN.]

I sink, e.g. into ice, or snow, or earth, *neputebaham*, 3. *pu*, or *neputbehra*, or *nededauihxámen*.

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, *aguitsinnurké*, he throws himself into the water; (likewise, of a person [homo]), *uderagûitsinan*, 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.

[ENFOUR. — TO BURY.]

I bury it in the snow, *nenékûanriaghenemen*, 3. *ûin*.

It is [buried], *akûananriaghihré*.

[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, *nekuansi*, *nekuanzutsé*, 3. *kuansu*, the same, *nekuansihrra*.

— from that, *nekuânsudámen*; from him, *nekuansúran*.

I make him flee, hide him, *nekuânsihktun* (animate) *nekuânsiḡan*.

[ENGENDRER. — TO BEGET.]

I beget him, *nunitzanni*, or *nin*.

They beget together, *nighianredüak*, or *unitzannkésüdiak*.

[ENGOURDIR. — TO BENUMB.]

I am benumbed with cold, *nepapéségátsi*, 3. *papésgátsu*.

I am benumbed in the legs, in the feet, *nekeskími*, 3. *keskimu*.

— in the hands, *nekeskimiretsa*, 3. *kes*.

[ENGRAISSER. — TO FATTEN.]

I fatten, I grow fat, *nepirüiganmi*, 3. *pír*.; I am fat, *nüihkaï*, 3. *uihkaï*.

I fatten him, I make him eat continually, whether by giving to him or by telling him "Eat," *nepirüigamuhan*.

N. has made me pregnant, made me big-bellied, *nunitzannχéuku ua*.

[ENLEVER. — TO CARRY OFF.]

I carry her off, lead her far away — e.g. a girl, a woman — *nekuansiphan*.

[ENMENER, for EMMENER. — TO LEAD/TAKE AWAY.]

I take him away, *nemantsadun* (animate) *nemantsaran*, 3. *man*.

I take him away against his will, *nekûansehúran*, in a canoe; it differs from that (Lat.) [i.e., the form below is different]: I flee him, *nekuansúran*.

[ENNUI. — BOREDOM, ANNOYANCE.]

I am bored, I long for someone, *negaghiuansi*, 3. *agagh*.

— from thinking of it, *negaghiuérdámen*, 3. *agag*.

— from hearing it, etc., I hear it with contempt, *neghenskihttauan*, 3. *aghen*.

— from seeing it, with contempt, *neghenskinauan*, 3. *ag*.

I do this with weariness, with regret, *neghenskihttun*, 3. *ag*.

I bore him, I am the cause of his boredom, *negaghiuérdamihan*, 3. *agag*.

— by speaking to him, *negaghiuíman*, 3. *agag*.

— by doing something to him, *negaghiuihan*.

[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, *nusseguíné*, 3. *uss*.

[ENSANGLANTER. — TO COVER WITH BLOOD.]

I bloody him, *nebakkanihttun* (animate) *nebakkanihan*, 3. *ab*.

I am bloodied, *nebakkaniui*, 3. *bakkaniüio*.

— on the head, *nebakkanan'deba*, 3. *bak*.

— on the hands, *nebakkaniřetsa*; on the feet, *nebakkanesída*.

Mesikkûaghesu, 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, *nekikíman*, or *nekakékíman*, 3. *ak*.

I show him the road, *nekihkinússaran*.

A master, one who teaches, *kakékihémsinnu*, 3. *kik.*, or *kikémuinnu*.

At last someone teaches us, *nesibiui kékékameraghinagu*, *nesibiuiikuina kékinumuhuraghinagu*.

[ENSEMBLE. — TOGETHER.]

together, *manuui*; I put them there, together, *nemanuénank*, 3. *man*.

I put them together, *nemanuénenenar*, or 1st [person] *nemanuénemen*.

I bind them together, *nemanuanbihkké*, 3. *man*.

They dwell together, *manuigak*; they go together, *manussak*.

[ENSEVELIR. — TO BURY, SHROUD.]

I bury him, *nurékabíran*, or *niisauégabíran*, 3. *ui*, or *niiségghenan*, 3. *aii*.

[ENTASSER. — TO PILE UP.]

I pile one upon another, *netsihttakasi*, 3. *tsi*.

I pile them up, put them together, *nemanuéhadunar*.

Facsimile p. 077 · printed p. 446 · guide words ENT–ENV

[ENTENDRE. — TO HEAR, UNDERSTAND.]

I hear, *audio* (Lat.), *nenúdam*, *nederesedam*, *nederetama*, or *nederesedamen* or *dama*; him, *dauan*; that, *nenudamen*; him, *nenudan*, 3. *nu*.

— distinctly, *neuéúhttamen*, 3. *uéu*.

I try to hear, *nekûirustam*; that, *nekûirustamen*; him, *nekûirustauan*.

I hear him say it, *nedertáman*, or *nederesedauan*.

[MS 220, 221] I take pleasure in hearing it, *nüizedauan*, or *nuresedauan*, (inanimate) *nüiredámen*.

I take no pleasure in hearing it — on the contrary I hear it with displeasure — *nematsedam* (animate) *dasan*, 3. *matsestam*.

Someone hears me, *nenudangusi*.

I do not take pleasure, etc., *nematsedasan*.

I hear him, I understand what he says, *neuéutáuan*.

I hear you, I understand [you], *keuüitur*.

I do not hear him, I do not understand him, *nedauannetauan*.

I hear it with pleasure, *nemétantsedauan*, or *nedauannesedauan*.

That makes itself heard, *nudangûat*.

I hear that with pleasure, I approve it, etc., *nüiredámen*.

I do not want those people to understand me (i.e. I speak a different language for that purpose), *nederérmank ughik éhkuiuéuhtauiku*.

I do not want him to understand me, etc., *nederérman éhkuiuéuhtau*.

Someone speaks to me of prayer and I do not pretend to understand, *nekeneskeseshtam*, or *nekeneskesedami panbahtamiketoangan*.

[ENTERREMENT, ENTERRER. — BURIAL, TO BURY.]

They are going to hold the burial; attend it! *puskenágan*, *uitsiranku*.

I bury him, *nepúskenan*.

I put the bark on, and then the earth, over the cache, etc., *nedagûanakénemen* (animate) *nedagûanakénan*.

— in the sand, *nedagûanamkáhamen*, 3. *ud*.

— in the snow, *nedagûananriakkámen*.

That is buried in the sand, *agûanamkihrré*.

I am buried, *nepuskenansi*.

I bury myself, *nepuskenesi*.

[ENTIER. — WHOLE.]

That is whole, is not broken, *udaghé* (animate) *udaghiru*, e.g. *pekuahan*, snowshoe frames.

[ENTORTILLER. — TO TWIST, TANGLE.]

I twist it, *nedahtebakûénemen*, 3. *dat*., (animate) *nedatbahkûénan*.

Atebisuar, or *atepurdûar* (animate) *atebîsu*, *atepurdûak* — tangled up with something, etc.

Atebisuar skamunikuk atebahkuâar — the beans are tangled up with the grain.

FUNNEL, *sakésskûangan*; I pour some liquor through the funnel, *nepihðebé*.

I pour oil through, *nepitsípemé*, 3. *pit*., or *nesugnípemé*.

[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 *nepetauíghé*, 3. *pit*, 3. *pet*.

— quickly, *nepedauighéhrra*.

I make him enter, *nepitigadun* (animate) *nepitigaran*, or *nepetauigaran*.

I enter the cabin, I go out of it, *nedésiipitíghé*; that is [id est], *ésuiui arussé egma nudéssé, nia nepihtíghé*.

I enter into his body (i.e. a spirit possesses him), *nepitíghékadáuan ua gakkéhto auennir apitíghékadangu* — it must be that something has entered into his body, so wicked is he.

I prevent him from entering, e.g. into the cabin, *nekaghépetéhémauan*.

I enter backwards, *nedassétanpitíghé*; [MS 222, 223] something has gotten into my eye, *nepessri*.

Let us enter the river, *pihðiranda*; enter (imperative), *pihðiranku ni*, or *ariranda iu érmitegûék*.

[EN VAIN. — IN VAIN.]

areni, pisuiui.

Arihiré, that is [id est], *ṁda [manda] utanbémegûatüi*, in vain.

Facsimile p. 078 · printed p. 447 · guide words ENV-EPA

That is in vain (it comes to nothing) (Lat.), *anahüio, ánahüé uéghé*.

That is in vain that you [that] I, [entry incomplete as printed]

[ENVELOPPER. — TO WRAP UP.]

I wrap it up, *nüiséktun* (animate) *nüiséghenomen*; *nüiséghenan*, I wrap up, shroud, a dead person, *nüisékkán*; imperative: *uisékri*, or *nurasûan*, *urasûi*, or *nurékran*, *urékri*; wrap me up, *urassui urékri*.

Nüisékkamenéban, to banish, or *nüiséghenemenéban*, I was wrapping up.

[ENVIE. — ENVY.]

Envy (as a noun), *éskaséuangan*; there is envy everywhere, *messiui pematâiéskaséuangan*.

I envy him, *neteskauanman*, 3. *uts.*, or *nedeskauanman*.

I envy him, *nedeskasihuku*; he [envies] me, *nedeskauian*; I [envy] you, *nedeskaui*; you [envy] me, *kedeskaiur*.

Neteskáuié, I envy; toward him, *tâikahtai neteskauanman*.

They envy one another, *skaiianmediiak*.

We envy one another, *nedaskauanmedibena*.

I envy that in my thoughts, *nedatsuhérdamen*, 3. *ud*.

— seeing it, *nüighinámen* (animate) *nüighinauan*, 3. *uig*.

I lose the desire for it, I no longer care about it, *nemessasérdam*, 3. *mes*.

I make her lose it, *nemessauihan*, 3. *ames*.

I cause you envy, *kedaskauanmeren*.

[ENVOLER. — TO FLY AWAY.]

He flies away, *tüihrré*; 1st [person] *netüihra agûa*; I make him do it, I let him fly away, *netüiharan*.

[ENVOYER. — TO SEND.]

I send something somewhere, *nepétsidahkké*.

I send him something, *nepétsidakkéuan*, 3. *apet*; I send it to you, *kepétsidakkéur*.

I send him, e.g. to France, I intend, I want him to go to France, *nederaghiman aganmenukkik ua*.

I send this, seu [or], I give this to someone else to give, to carry, to another, *nepétsidahkkanniu*, 3. *apet*, or *nepétsidakkéuan*, 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], *auakann*, *auakannak*.

He has escaped, *peskamu*; 1st [person] *nekadauipeskami*.

ua udaükannemar, his slave.

udauakannimin nhághé, I am his slave.

udauakannihémiané nihaghé, if you had me as a slave.

udauakanihemi, have me as a slave!

I am one, *netauakannui*; I have one, *nedaükannem*, 3. *udauke*.

I make him a slave, *nedaükannekann ua*.

I take him, make him a slave, *kedakuner*.

I buy, e.g. a slave, *nemanuhan auakann*.

He treats me, regards me as a slave, *auakanneghé nederihúghé*.

The slave is condemned to death, *teberuman kadáui nhran*.

I bring a slave, *nekighésaran*, or *nepésüo auakann*; I take him, *netakunan*.

I bring him back, having fled, *nüsüssáran*, 3. *uasü*.

[SPACE. — SPACE.]

From space to space, *kûaskûai*.

That is within this space, *iu arspiui*, or *iu arghikûiui*.

[ÉPAIS. — THICK.]

The sagamité is thick, *pankusabansu*, or *pan'kudâi*; clear, like water, *nebisabansu*.

Thick and round, *mesahkuat* (animate) *mesahkûsu*.

A board, thick wood, flat, *kepághé*; *érghikkui kepaghek*, how thick it is, (animate) *kepaghégu*.

That is how thick it should be, *iu éspagûak*.

[ÉPARGNER. — TO SPARE.]

I spare him, I do not treat him like the others, *netsanuérman*.

Facsimile p. 079 · printed p. 448 · guide words EPA–PSP

I spare the grain, e.g. the provisions, etc., *nekupaérdamenar skamunar*; to him, *nekupaérdamauan*.

I spare him, I do not kill him, I do nothing to him, *nedakutsitéhan*.

[ÉPANOUIR. — TO BLOSSOM, OPEN.]

The flower opens, *puskûasaué*.

[ÉPARPILLER. — TO SCATTER.]

Scattered, *sissehrré*; I scatter it, *nesissaankēnemen*, 3. *us*.

[ÉPAULE. — SHOULDER.]

My shoulder, *nederemangan*, 3. *ud*.

I carry it there [on the shoulder] — a canoe, wood, etc. — *nuníghé*; something, *nunighéhadun*.

[ÉPÉE. — SWORD.]

I strike with the sword, *nemauaké*; him, *nemauakáman*.

French sword, *usemangan*; native [sword], *éskûiuan* — see below.

I carry it at my side, *nudansüitákkamen*, 3. *ud*.

I draw it from the sheath, *nekétaraghihptun*.

I put it back, *nepidahraguândamen*.

Native sword, sword with a handle, *éskûiuan*, *nar*.

I have one, *nedeskûüiani*, 3. *ud*.

[ÉPIER. — TO SPY ON.]

[MS 226, 227] I spy, *nedasküibi*, 3. *sk.*; I spy on him, *nedaskühan'damen*, 3. *ud.*; on him, *nedaskuhanran*.

[ÉPI. — EAR (of grain).]

Ear of grain, *mesasku*, *kur*.

[ÉPINE, ÉPINEUX. — THORN, THORNY.]

Thorn, *kanuis*, *kanuiak*; that is thorny, rough, sharp, *kanuéio*, *kanuisu*; my spine (backbone), *nanhígan*, *kanhigan*, 3. *uanhigan*.

[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*; *kahighétu iu*, bail with that.

[ÉPOUVANTER. — TO FRIGHTEN.]

I am frightened, *neséghesi*; I frighten him by some action, *nesékpanhúran*; by word, *nesékpanman*.

[* 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., *negûagûétskuháresi*.

Someone is tested, *kutsiadassu*; *édari kutsiharedimek*, one tests oneself, as a novice, e.g.

[ÉQUARRIR. — TO SQUARE (timber).]

Someone squares it, *tsiktéhansu*; that one squares, *tsiktéhansits*.

I square a piece of wood, a tree, etc., *netsiktéhhémen*.

Ianuaïui tsiktéhansuar, or *isiganiui* — squared on one side, only lengthwise.

[ÉQUILIBRE. — BALANCE.]

I put that in balance, *netebanbékhámen*.

[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, *nenanbenemauan*.

[ÉRABLE. — MAPLE.]

ssenanu; its sap [maple water], *mahkûann*; I make it flow, *nedatubahadun*.

[ESCLAVE. — SLAVE.] See p. 224.

[ESPACE. — SPACE.] See above, p. 225.

Amannté, namihuk pahtriansak kunanbansihidit iu utsi uahkanrunek 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*, *uighérdamuangan*.

I hope in him, *nuiáuétsesüanman*.

My hope, *nuiáuétsesúdi*.

[ESPRIT. — WIT, MIND.]

I have no wit, *nunandam*, 3. *uanandam*, or *nedazúghi*.

I have wit, *nüéuandam*, 3. *ué.*; I give it to him, I cause him to have it, *nuéuandamihan*; — by speaking to him, *nuéuandamíman*.

I do not have much wit, I do not know how to do anything (of a man) (Lat.), *nenananba-* [continued on next page]

[continuing from previous page: "I do not have much wit, I do not know how to do anything"] (of a man) (Lat.) *nenananbasanbai*; (of a woman) (Lat.) *nenananbasesküai*.

See below, s.v. "Man."

[MS 228, 229] I regard you as a person who has no wit, *kekasughéremar*; he has none, he is mad, *asúgu*; 1st [person] *nedasúghi*; I think that he has some, *miéuandaméremar*, 3. *aué*; I restore his wits to him, *miéuandamíman*; I raise my mind [wit] to God, I think of him, *nekeritéhanman kesku*.

[ESSAYER. — TO TRY.] See below, p. 294, 295.

I try on a robe, e.g., *nurséuderesi udasse*; try it on! *udassé uderesi*; I try, test something, *nekútsihadun* (animate) *-haran*, or (inanimate) *nekudaué-kann*; I try to do something, *nekutsitun*; I try on a robe to see whether it fits, *nekudagûin*; try, e.g., to do what I tell you, *kutsisíga*, in the plural, as one commonly says [vulgò dicitur], *aritukuga*; try to say that, *kutsisihta*, or *kûakûétsisihitta*, you [plural], *kutsisihttamuku*; I do something to see whether I will do it well, I try, etc., *negûagûétsihtun* (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 *keguis*, *nekassisbigûanénesi*; I wipe the blood that is on his face, *nekahssigûagahamasan*; his tears, *nekassisbigûanéhan*, 3. *agas*, or *nekassigûagahan*; *ni sukassahamaûan sauranr uaghé 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, *nemighígan*, *nar.*; I touch it, strike it, *nederetéhssi*; imperative: *aritéhssi*, 3. *aritéhuso*; it is also said [dicitur] of one who has cut himself, *nederetéhssi temaigan*, or *ntsehkuaku*, or *nederetéhughen*.

[ÉTANCHER. — TO STANCH (BLOOD).]

I stanch his blood, by putting something on it to stop it, *nekepikûébihran*, *nekepikûéberemen*, *iu*.

[ÉTANG. — POND.] lake, *pekuasebem*, 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, *anguanne nípeghé*; next summer, *nípeghé*; every summer, *ési nannípeghi*; it has been 3 summers that I have been sick, *tsinipenaisi aneghi nussagamaresi*; all summer long, *eriguninípek*, or *kûéninípek*; during the summer, *nipenisi*.

[ÉTEINDRE. — TO EXTINGUISH.]

Extinguish, e.g., the candles! *nekasénighéku*.

I extinguish it, e.g. a candle, etc., *nenikazéhémen*.

Put out the candle, *nekazéhé uassénemangan*, plural *nekasséhémuku*.

I put out the fire, *nenikassaué*. See the word "Fire."

Put your hand in front of the candle lest the wind put it out, *anbagáüini*; 1st [person] *nedanbagaüinemen*. 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, *sangmanuérmegûat*; 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, *tagasēseghé kégui kesérmegûat*, *mesâireké kégsi keneskérmegûat*; see how much I am esteemed! *nedudérmegusi*; 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)

...*negmérmessu*; I esteem it less, *neuédéremán*, (inanimate) *damen*; I esteem it as much, *netétebérdamen*, 3. *ut.*, (animate) *netétebéremán*; I esteem it more, *nébaémérdámen*, 3. *abaé.*, (animate) *nebaéméremán*; *nüüédérdámen*, (animate) *man.*, I esteem that below; *nebaémérdámen*, (animate) *man.*, I esteem that beneath; I esteem it small, only a little, etc., *nepiuérdamen*; that is so, *baémérmegûat*, (animate) *-gusu*.

[ÉTAT. — TO MAKE ACCOUNT OF, TO VALUE.]

I make no account of my person, *nessauanérdamen nhaghé*.

[ESTROPIER. — TO MAIM, CRIPPLE.]

I maim him, break the bone of his leg, etc., *nepusküüandétéhkkauan*, 3. *ap*.

[ÉTEINDRE. — TO EXTINGUISH. See above, p. 231.]

[ÉTENDRE. — TO STRETCH OUT, EXTEND.]

I stretch out my arm to take something, *nesahsaghípedinéui*.

I stretch out my arm, or in yawning, or from weariness, or on waking, *nesiptaghi*, *nesiptaghin pera* [?]

I stretch myself out lying down, *nesansadusin*. or *nesahsághesin*.

I stretch out my hand, 3. *énat*; the feet, *nesansáti*, 3. *sansátu*.

[Page 232 of the MS. is blank.]

[ÉTERNUER. — TO SNEEZE.] [MS 233]

I sneeze, *neketsekíhttana*, 3. *ghe.*, or *nenékküanmu nenénékkuanmi*.

[ÉTEINT. — EXTINGUISHED.]

When you see the candle or etc. gone out, you shall light it again, *nemitauané uassénemangan kasséghé ketsakesemen*. [See above, under Éteindre (To extinguish).]

[ÉTINCELLE. — SPARK.]

sisésskutauéhrré; the fire sparks, *pépéskesátté iu*.

[ÉTOILE. — STAR.]

uahtahuéssu, (pl.) *üak*; it appears, *ni édant*; several: *ni édahadit*.

[ÉTONNANT, ÉTONNER. — ASTONISHING, TO ASTONISH.]

I am astonished, *nedansakérdam*; at that, *nedansakérdámen*, 3. *ans*.

An astonishing thing, *ansaghérdamingu*; that is so, *ansaghérdaminangûat*.

[ÉTOURNEAU. — STARLING (BLACKBIRD).]

tsugheres, tsughereskûak.

[ÉTOFFE. — CLOTH, STUFF.]

Cloth, woolen cloth, only, that is not a thick blanket, *arenéghen, uértankuké.*

[ÉTOUFFER. — TO SMOTHER, SUFFOCATE.]

I smother him with my hand, *nekeparanmunan*, 3. *ak.*; with violence, *nekeparanmuhkkauan.*

[ÉTOUPE. — TOW, OAKUM.]

Hemp, *séhttagu, guk.*

[ÉTOURDIR. — TO STUN, MAKE DIZZY.]

I am dizzy, *nekiïanaskûési*, 3. *kiuan.*

— from smoke, *nudamipeghesi*, 3. *dami.*

— from talking, *nekiïanaskûémesi*, 3. *kiu.*

— from drinking, *nunēssemi*, 3. *uan.*

I stun him while doing something, *nunandamihan*, 3. *unan.*

— speaking to him, *nekuaskutéhan*, 3. *akiu.*

— striking him, *nekiuanaskûétéhan*, 3. *ak.*

You talk like a scatterbrain, *kedasúghikerúsi.*

[ÉTOURNEAU. — STARLING. See above.]

[ÉTRANGER. — STRANGER, FOREIGNER.]

A strange man, *pirüïarenanbé*; a strange woman [foreigner], *pirüïphainem*; I speak a foreign language, *nepiruandüé*; I act as a stranger, *nepiriakamighési*, 3. *pir.*; I believe him a stranger, *nepiriüéremán*, 3. *apir.*
[MS 234, 235]

[ÉTRANGLER. — TO STRANGLE, CHOKE.]

A bone or etc. in my throat chokes me, *nedarúhi*, 3. *aruhu.*

I strangle him, *nekeskedunébíran*, 3. *agh.*; with the hand, *negheskedunénan*, 3. *agh.*

[ÊTRE. — TO BE.]

tanni ait, kueni ait; he who is, *ait*; those who are, *aihidit*; those who cease to be in this world, e.g. *éhkuiaihilit*; he is not there, *m̃da [manda]* [no] *téui* or *andatanman.*

[ÉTROIT. — NARROW.]

E.g. a tree or all [tout] etc., *tsitsigûéssu, ïiar*; a road, *tsitsigûanutsessen*; that is narrow, *tsitsigûé iu*; a narrow blanket, *tsitsigûéghen maskesé*; a narrow shirt, *tsihtsigûéhghesu*; it goes narrowing, *usskûaighen*, (animate) *usskûaígu.*

[ÉTUI. — CASE, SHEATH.]

pitahraküângan.

[ÉTURGEON. — STURGEON.]

kabassé.

[ÉVANOUIR. — TO FAINT, VANISH.]

uanihré, he has fainted, is lost, no one knows what has become of him.

uanihtu, act so that what you have eaten, which is bitter, may vanish.

Facsimile p. 082 · printed p. 451 · guide words EVE–FAC

[EVANTAIL. — FAN.] *anbasséun*; my [fan], *nedanbasséun*. See below.

[ÉVEILLER. — TO WAKE UP.]

I wake up, *nebégûihra*, 3. *pé.*, or *netukihra*; so as not to sleep any longer, *nüémeğûasi*.

I wake him, by speaking, *nebégûîman*, 3. *abé.*, or *netukkiman*, or *netohkuiman*.

— by the noise I make while walking, *netuhkauan*.

— with the hand, pushing him, I wake him, *nebégunan*, 3. *abeg.*, or *netukîharan*, *nebégûîharan*; I strike him, and that is what makes him wake, *netuktéhan*.

[ÉVENTER. — TO FAN.]

I fan myself, cool myself, *nebanbaséhûsi*, *nedanbeséhûsi*; likewise, I drive away the mosquito, etc.

[ÉVENTAIL. — FAN.]

Fan, *banbeséhéuann*; I have one, that is, mine, *nebanbeséhéuann*. 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., *nebukûétsîran*; I split it open, *nedaraghesan*.

[ÉVITER. — TO AVOID.]

I do not know where he has gone, he avoids me, flees me, *nepesatzureku*.

I dodge the blow, *nedahbâsi*, 3. *dahbâsu*; I flee him, *nekuânsûran*, 3. *kuân.*, 3. *ku*.

I avoid, I flee that, *nekûansudâmen*.

I avoid him, I do not go where he is, *nekeskamihkauan*.

Nekeskamussé — I avoid him, I do not go where he is even though he is near.

[EXCRESCENCE. — GROWTH (of flesh).] *tséguar*, *ak*.

[EXHORTER. — TO EXHORT.]

I exhort him to that, I urge him toward it, *nedatsüîman*, or *nedatsüiéremam*.

I exhort him, press him, *nekahkésûman*, 3. *ak*.

I exhort myself, I exhort my own person, *nekahkésûmann nhaghé*, or *nekahkéssmesi*.

I exhort [in general], *nekahkésûghémi*, 3. *kak*.

[EXEMPLE. — EXAMPLE.]

I give good example, people take me as an example, *nekikinauanbámeghe*; I follow his example, I do as I see him do good, *nekikinauanbaman*; you do wrong when [?] you see me do it, *kematsikinauanbami*; do not do wrong when [?] you see me do it, *musak nematsenauakessuungan kinauanbadamukkan*.

[EXPLIQUER. — TO EXPLAIN.]

I explain his thought, which he himself does not know how to explain well, *nedannâitauan*.

[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 auenhanndiák, pihtanruk*, etc.

[EXPRÈS. — ON PURPOSE.]

He does not do it on purpose, *uskitsiussi utesin*.

[EXCITER. — TO ROUSE, STIR UP.]

I rouse myself, *nekihiruhusi*, or *nekakéssmesi*. [MS 238]

I rouse him, *nekihiruhan*, etc.

[Page 239 of the MS. is blank.]

F.

[FABLE. — FABLE.]

[MS 240, 241] *antruhkan, nak*; I tell one, *nedantruhkké*, 3. *an*.; I tell it to him, *nedantruhkkéuan*.

Nedantrohkanman essebanes, e.g., the fable of the cat.

[FACE. — FACE.]

My face, *nesiseguk*, 3. *us*.

[FÂCHER. — TO ANGER.] See below, p. 245.

Angry — see page 245 [below].

[FÂCHEUX. — TROUBLESOME, ANNOYING.]

I am troublesome, annoying, to him, *nunemihan*.

I am troublesome, annoying, to him, I hinder him, e.g., from working, *nudamihan*, or *nudamihkauan*, *nudamitéhandamen*, (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 *nekemitéhan'damen*, *hanman*.

I am easy-going, *nenekeminangusi*, 3. *nek*.

[FAÇON. — WAY, MANNER.]

Way of doing, custom, *arenauákesin*, *ni éreneuakesime*.

That is my way of doing it, *ni érkamighesía*. See "Custom."

[FAIM. — HUNGER.]

manussangan, or *aupun*; I am hungry, *nemanussé*, 3. *man*, or *nedaupunami*, 3. *aupunamu*.

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, *nekaduhtamen*.

I weep from hunger, *neséssaranmi*, 3. *ses*.

I have a ravenous [canine] hunger, *manda* [not/no] *nekisisémipi*.

One is hungry, *manussanganu*.

We are hungry, one and all together, *nemanussédibena*.

I am hungry, having no meat nor fish, although I have much grain, e.g., *nessodun*; *nedaupunem*, 3.

udaupunemar — 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, *nemanusséχan*.

I am always eating, *nemussattam*, 3. *mussattam*.

[FAIRE. — TO DO, MAKE.]

I do something, *nederihhtun*, 3. *ud.*; to him, for him, *nederihhtauan*; entirely, completely, *nekisihhtun*, 3. *aki*.

I do something to him, *nederihan*; what have you done to him? *kégui kederihansa?* nothing, *manda* [not/no], *kégui nederihansi*.

I do some things, I work, etc., *nedansi*, 3. *ansu*.

Musak ansihka — do not permit, Jesus, that I do that.

I make it beautiful, well, *nurihtun* (animate) *nurihan*.

I do it badly, spoil it, *nematsihhtun*, 3. *amat*.

I do, I act, *nedansi*, 3. *ansu*.

I only do it halfway, *nepuhkuihtun*, 3. *ap*.

I cannot do what I have in mind, I cannot conceive how beautiful it is, e.g., *nenaskanérdamen*; crudely, *nemamégûihhtun*, 3. *am.*; quickly, *nenabihtun*, 3. *un.*; slowly, *nebemetsanuihtun*, 3. *ab*.

I cannot do it, whether because of sickness or because I do not want to, or *nenurhusi*, 3. *nur*.

I am not able to do it, *nedanrauihtun*, 3. *ud*.

Do you know how that must be done? *kuéuerdamennasa tanni éritúmek?* I do not see [how], *nenikanbi*.

I do something to see whether I will do it well, *nekûakûétsihhtun* (animate) *negûagûétsihan*, or *nekutsitun*, that is, *kutsiui nedritun*.

What are you doing? *kégui érihttauan?*

That is what I am doing, *ni érihttaua*; as he does, *ni érihttangu*.

I let him do as he pleases, *netsikihtauan*.

I will do to you as you do to me, *ni arihiáné*, *netse nanbi kederihuren*.

Do that in your turn, *ne nanbi kederihhtun*.

I undo, e.g., a cabin, or a decorated altar, *nenughenemen*; undo it! *nughené*, *nughenemuku* (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, *kihtauadé ni kekisánahugun*.

It is your own doing if you listen to the demon, *maskû kihtauadé ni kekisanahugun*.

Nenahnabihtun — I am accustomed to doing that very quickly, etc.

Nedénihtun — 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] *tsirinangûatîi*.

Nedénauihhtun, that is, *énauui nederihhtun*, 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, *nedéhérauihan éhéraitauanné neba utsi urighek*.

Nedéhérauihtun, that is [id est], *éhérauiui nederihtun* — I do it better and better.

I do him all sorts of ill-treatment, *nemanínauan*.

Nepegūatéhan, (inanimate) -*téhémen* — I can do something to him.

What do people want to do with that, why is it being done? *kégûi éhto asin?*

They want to do that with it, that is why, *iuga ésimek*.

Kesahagakki — I am ill-treated, etc.

Ékkuné pegua ua 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] *uésineskéui*.

I know how to do everything, *neuéuandamineské*.

I do him some harm, making him fall, cutting him, etc., *neuégghihan*.

[FAMILIÈREMENT. — FAMILIARLY.]

Naraiui — familiarly, frankly.

Nenarauigheruran — I speak to him familiarly, etc.; *nenarauihan*, I act familiarly with him.

[FAMILLE. — FAMILY.] that is, all the relatives, etc., *negudangudiak*.

[FANTASQUE. — WHIMSICAL.] See below, p. 245.

[FAON. — FAWN.]

The fawn of a doe, of a roe-deer, of a moose, *mahkusesis*; a year old, *kadenaduris*. See below, p. 245.

[FARINE. — FLOUR.]

Of Indian corn, *skamuninukhamen*; flour [in general], *nukhâmen*; of French wheat, *auennutsüimininukhamen*; of small grain, *abanntéigan*; of cracked/ground grain, *pesedamun*, *nar*.

[FÂCHER. — TO ANGER.] See page 241 [s.v. "Troublesome"]. [MS 244, 245]

I am angry, I become angry, *nemuskuérdam*; about that, *nemuskûérdamen*, 3. *mus.*; *neneskahra*, or *nekeskahra*; against him, *neneskaranuan*.

I appear angry, *neneskannangusi*; — because of what is said to me, *negagansimeghé*, 3. *gag.*; 3. *darh.*, that is [id est], *aribiui nekikkanmeghé manda* [not/no] *neskuteman*.

I anger him by doing something, *negagansihan*, 3. *agag.*, or *nemuskuérdamihan*.

— by word, *negagansíman*, 3. *agag*.

I always speak [in anger], *nekesedúnké*, 3. *kes*.

I speak to him, being angry, *neneskanman*.

I get very angry, *nedereghikkûauérdam*.

I get angry, *nekeskahra*; I have gotten angry, *nekisirauéhra*.

I am about to get angry, *nedanptsirauéhra*.

I want to get angry, *nekadarirauéhra*.

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, *nusséduku*, *kûak*.

[FAUTE. — FAULT.]

That is a fault, a sin, that is not good, *annâinangûat*.

These snowshoes are beautiful, but those are not, *urigûiak ughik anghemak, ughikki annâinangusiak*.

[FANTASQUE. — WHIMSICAL (continued).]

I am whimsical, I want now one thing, now another, *nenitansimatsenamási*.

[FÉLICITER. — TO CONGRATULATE.]

I congratulate myself, *nedaramísi*.

I congratulate him, *nedaramissuhandamauan*.

[FEMME. — WOMAN.]

phâinem, muk, or *manandagûéssu, süak*; midwife, one who receives the child, etc., *nutsihuet*, 1st [person] *nenutsihué*; 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) *kûan'kuné*, (she is spoken ill of among them) (Lat.).

[FENÊTRE. — WINDOW.] *taüisangan, nar*.

[FENDRE. — TO SPLIT.]

I split, *nepsikassi*.

I split it with an instrument (Lat.), *nepesiktéhemén*, 3. *ap.*, (animate) *nepsihyan*.

I split his head, *nepesigandebéttéhan*, 3. *ap.*, or *nepetiktéhemén utép.*; that is split, *pesighihrré*.

I split the animal down the middle (namely, lengthwise from the head to the feet), *nepesiktéhan*; I split, I open, the animal, the fish, *nedereuan*.

This wood, e.g., splits badly, *matsinéhré, urinéhré*.

[FER. — IRON.]

[MS 246, 247] *arenaragu*;* that is made of it, *arenaragûié*; the blacksmith who works iron, *nudaragukket*; 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, *usskanaragukkan*; the iron, having been put in the fire, becomes as if rusted, etc., *agûangûaraghihré*.

[FERMER. — TO CLOSE.]

I close, e.g., the book, or something — whatever it is I close, as I close a book, *nüisauannaghenemen*.

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., *nepetegûiretséui*, 3. *pet.*; the mouth, *nekepedunési*, 3. *kepedunéü*; the eyes, *nepeseghigûéui*, 3. *pes.*; the door, *nedentéhhadun*, 3. *üden*, imperative: *entéhadu*; the knife, *nebihkaïnamen*, 3. *ab.*; the bag, tying it, *nekebuberemen*, 3. *ak.*; that — a cabin, e.g. — is closed with a stone, *kebapskahté pnapesku*; 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., *nekepeskûagáhamen*; the cabin is well shut, *tsittamaté*; 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] *éhéganbauuii*.

I am firm, strong, of a strong constitution, *nesangherísi*, 3. *sang*.

I act firmly, *neuauanbai*, 3. *uau*; 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, *nemaneskauan*.

I hold a feast of dog meat, e.g., etc., *nemaneskassi aremus*.

I make him the host of the feast, *nemaneskassüühan*, 3. *am*; someone makes you host of it, *kemaneskassüühughé*; I hold his place there, *nederusséuan*; someone holds a feast for me, *nemaneskanghé*; have they invited you to the feast? *küitsimanéskanghébasanaua*?

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., *kussiham sangmansin N*.

That is the day of his feast, *ni édûtsi kussihut*.

Every seventh day is the feast of Sunday, *ési tanbasanskéssughenakkiuighi sannt*.

The Circumcision, *ni édûtsi uiresa*, or *ariuiúsa Jesus*.

The [Feast of the] Kings [Epiphany], *ni édûtsiui nandaramihakauahadís nhriak sangmank*.

[* From the French word "saint." — Editor.]

Facsimile p. 086 · printed p. 455 · guide words FET–FIC

Candlemas (Purification), *ni édûtsi gherenemek uassénemanganar gherenemeghé*, etc.

The Annunciation, *ni édûtsi nandandokkéussa Marie Gabriélar*.

Palm [Sunday], *gherenann sediak*.

Good Friday, *ni édûtsi skahéuahtekuk darinésa Jesus*.

Easter, *ni édûtsi kighéhusísa J*. [Jesus].

The Ascension, *ni édûtsi spemkik ariransa J*. [Jesus].

Pentecost, *ni édûtsi uriniuéskuít pétsiransa, pétsirandé*.

Holy Thursday, *ni édûtsi samansa uhaghé udokkana*, *ni édûtsi J*. [Jesus] *udokkana pahtriansüürisa*.

Corpus Christi, *abanmussé aiamihan'meghé*.

St. John's [Day], *édûtsi péskamek skutâi, péskámeghé skutâi*.

The Assumption, *ni édûtsi sang-Mari spemkik arussaresa*.

The Visitation, *ni édûtsi nantsi aramihkauansa Elizabétar*.

The Conception, *ni édûtsi bimuriméghesa sang Marie*.

The Presentation of the Virgin, *ni édûtsi arussaresa nessigadenédé sang Marie panbahtamiguk miredé k'ku*.

Christmas, *nibaniaiamihanmeghé*.

That is the anniversary of the day the feast was first held, *tebeskaiükizekat*.

[FEU. — FIRE.]

skutâi, skutar; there is some, *skutaiïio*.

I spread out, scatter the embers, *nedapskanséíghé*.

There is too big a fire, *usanmkédé*.

I make one, putting on the wood, *nemadudaué*, 3. *ma*.; I light it, make it blaze, *nepeskurénemen*, 3. *ap*.; I blow on it to light it, *nepúdase*; I arrange the wood beforehand so as to light it afterward, *kéttaisi nurtun, auasurat*; the fire is good, *urahkkédé*, ardent, *kesahkkédé*; I put wood on it, *nematutasétauan, nepunesé*; for him, *nepunsa'ran*; the fire crackles, *péskesahté*; I go out of the cabin to fetch [wood] to put on the fire, *nepintsé, nepitsé*; for him, *nepitséuan*; I stir it up, *nuresénemen*, 3. *ur*., or *nemankuânsenighé*, or *nebikuséhigh*.

Stir the fire! 1st [person] *nedankûansétsn, ankuanséttu skutâi*; instrument for stirring it, *bikuséhígan, manntéhígan*; 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, *pesuann*; I throw it in the fire, *neketsétéstun*, 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, *téptansitsskutâi, téptansu*; the fire catches, e.g., in the cabin, etc., *tsekedé, 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.); *udunek utsi sasankanmkerâi skutâi*, it comes out through the mouth, 1st [person] *nudaanmkerâi*; I put it out, *nenikassasé*, 3. *nek*.; by blowing, *nenikassépudauan'damen*, 3. *un*.; by tamping, *nenihkazéhhkâmen*, 3. *un*.; with snow, *nenikazéhhemen*; I pull it out of the fire, *nenandagannemen*, (animate) *-dagannan*; they have no fire, *nekassauank*; 1st [person] *nenikassauanbena*, you [plural], *ba*. [?]; I light a fire so that it makes a lot of smoke, *nepipesâíhadun*; one must dig, make a path, in order to cut a firebreak, *psakéhank*, 1st [person] *nepeskéhémen*.

[FÈVE. — BEAN.] kidney bean, *ahtebahkûé, kûar*; *pitunéhré*.

[FEUILLE, FEUILLER. — LEAF, TO SHED LEAVES / FLAKE.]

Slate, e.g., lifts and flakes off, likewise cedar and other wood.

Leaf, *mibi, mibiar*; they fall, *penubagat*; falling, *penubagahkké*.

I shall go when they fall, *penubagakkétsi nemantsi*.

Leaves fall, *penubagat*, or *penubagak*, or *penubagakké*.

The little leaves of the *sédiak* [tree] fall, *suhkûandaghirak*.

[FIANTE. — DUNG (?).] *mitseگان*.

[FICHER. — TO STICK, PLANT (in the ground).]

I stick it in, *nesahkkéhadun*, 3. *us*.; doing it, [continued: MS 250, 251]

Facsimile p. 087 · printed p. 456 · guide words FIE–FLO

[continuing from previous page] to hold upright, or *nederiganbauíhadun*, or *nebadankahádun*, the same as before (Lat.).

[FIEL. — GALL, BILE.] *uísi, ar.*

[FIÈVRE. — FEVER.]

I have a fever, *nekesísi*, 3. *kesísu*, or *kesidé*, *kesassédé nhagké*, etc.; he has tertian fever, double tertian, or quartan, *ritétebeskaukiskûé ussagamaresu*; quartan fever, or tertian, that comes always at the same hour, *nunutsesungan*; I have it that way [?], *nenunutsesi*, 3. *nunutsessu*.

[FIGURE. — FIGURE, SHAPE, IMAGE.]

image, *auiχígan*; it takes on every sort of shape, *ntsedannangu uderinangusin inessiui kegûi*; I give another shape to my body, *nederigüihansi*, that is, *érighia nepirüütun*; 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 — *nesakskusin*; *usakskusínar, 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, *skûansuntagu, guk*; I make some, I twist it, *nederetaknighé*.

[FILLE. — GIRL, DAUGHTER.]

My daughter, *nedus*, 3. *udussar*; bereft of father or mother (Lat.), *uséhkkûis*; I am so bereft, etc. (Lat.), *neduséhkûisüi*; I have her as a daughter, *nuduskan*, 3. *uduskannar*; I give her [in marriage] to him, *nuduskéuan*, 3. *uduskéuanr*; my little daughter, *nusses*, 3. *ussessar*; girl, virgin, *nankskûé*, *nankskûéssis* (diminutive); she adorns herself to please, *banreskûai*; 1st [person] *nebanreskûai*; I am a girl, *nenankskûéisüi*, 3. *nank-ssuio*; a French girl, *auennutsüiskûéssis*; a Huron girl, *abémadenäiskûéssis*, etc.

[FILS. — SON.]

My son, *nnemann*, 3. *unémannar*.

I have him as a son, *nunémannin*, 3. *unémanninar*; I give him [to another], *nunémannkéuan*, 3. *un-kéuanr*; my little one, *nusses*; I have a son, *nunitzanni*, 3. *unitzannu*; I have him as a son, *nunémannin*, *uhaghé*.

[FINIR. — TO FINISH.]

Something that is finished, *manéhré*, [MS 252, 253] 1st [person] *nemanéhra*.

I believe that his tobacco, e.g., is finished, *nemanéuéreman*.

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, *nekutsimeran'uan*, (inanimate) *damen*; 3. *akut*.

I smell it, *nemeran'damen*, 3. *am.*, (animate) *nemeranuan*.

Smell it, to see whether it is good, *kutse meranda éri mangûak*.

The dog smells the bear, the animals [?], etc., *udahíghé*.

[FLAME. — FLAME.] that is, it blazes, *peskúré*, or *uasakuré*.

[FLASQUER. — TO MAKE SLACK, LIMP.]

I slacken, e.g., linen, I smooth it, etc., I make it slippery, *nüasséχámen*.

It has been made smooth, slack, etc., *uasséχansu*.

[FLATTER. — TO FLATTER.]

I soothe him, *nedaughihan*.

I say things to him that flatter him, *nedaughirauéman*, or *nuréman*.

I do things for him that flatter him, *nedaughirauéhan*.

[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.]

pépskûasáüek, *ghir*; the trees flower, *sanghibat*, or *sanghibagadur abasîar*; I will go when the trees flower, *sanghibagakkétsi nemantsi*; a dried flower, *mesüipté*; it *mesüiptéui*; that tree in flower, *peskûasauéhiu abasi*, *ni édutsi peskûasasek*, *peskûasauéghé*.

[FLEUVE. — RIVER.] *sîpu*.

[FLOT. — WAVE.] *tegu*, *tegî'ak*; a big wave, *kesantegu*, *ak*.

Facsimile p. 088 · printed p. 457 · guide words FLO–FOR

[FLOTTER. — TO FLOAT.] That floats on the water, *muskagûahann*.

[FLUX. — FLUX (bleeding).]

He has a flux, whether of blood or other, *naharîné*; 1st [person] *nenaharîné*; "I have the menstrual flux," says the woman (Lat.), *netsepi'ghé*.

[FLUTTE. — FLUTE.] *pikûangan*; I play it, *nederekûétsi*, 3. *aruk*.

[FOIBLE. — WEAK.]

WEAKNESS, faintness. See "Faintness." [MS 254, 255]

Nesangherîgana, 3. *sang*. — I have strong legs, I am strong in the legs.

[FOIS. — TIME(S).]

Sometimes, or *nannekutsiui*, or *ankuanbéhkki*; little by little, one at a time, *ési uackhéssîmis*; another time, *anuidamîtsi*; at least once, *tégné pézekuda*; each one time, *pipézekuda*; for the last time, *metsëssara*; for the first [time], *ni aneghi ni sipisi*; a hundred times, *negudattegûé*, *késseta*; etc.; all at once, *atîiui*. See *atîiui* [in the Particles].

[FOLIE. — MADNESS.] See below.

[FOU. — MAD.]

He is mad enough to do that, e.g., *udereghikkûi -asûghin*; I am mad, I have no wit, *nedasughi*, 3. *as*; I am mad, *nunandaminé*, or *nunandam*, 3. *uan*; I speak like a madman, *nunandüé*, 3. *uan*; I have foolish thoughts, *nunandamitéhansi*.

[FOLIE. — MADNESS (noun).] *azuguangan*; that smacks of madness, *azuktangu*.

[FOND. — BOTTOM.]

At the bottom of the water, *aranmbéguk*; that goes there, *ketahré*; of the earth, *aranmkik*; of the sack, *aranmnuték*; *atsihtaiui*, upside down, head first; *atsihtaiuihré*, he falls backward, head first, 1st [person] *nedatsihtaiuihra*.

[FONDRE. — TO MELT.]

I melt, e.g., lead, *nesuhkubéssemen*, or *nenukbéstun*; (animate) *-béssan nukbéssemank suriank*; — fat, *nukbéstansu*.

I melt fat, *nesarsípemé*, or *nepemiké*.

I skim it off, once it has melted, *nepemiké*; skim the fat off this fatty meat, *uihké*.

Nukekûamédé pemi — the fat melts.

Nukekûamésu — the ice, or snow, melts in the water, e.g.

I melt it in the fire, *nunukubéssemen*, 3. *un.*; in the mouth, *nunukubéttamen*, 3. *un.*; the ice melts in the water,; the fire melts, e.g., the candle, *sukubéhté skutaikutsi*, likewise in the sun, *kizus utsi*.

[FONTAINE. — SPRING.] cold water, *tekepíghe*.

[FORCE. — STRENGTH.]

I use force, I employ force, *nemerkasani*; [MS 256, 257] toward that, because of that, *nemerpikadámen*.

I make him feel my strength, *nesangrassanihtauan*, or *nemerkasanihtauan*.

I procure that for myself, on my own (Lat. absolutely), *nedatsüittun*, 3. *ud*.

With all my strength, *érghikkûisania*.

By force, in spite of oneself, *tsiganuiui*.

I hold it firmly, tightly, *nemerkenan*, (inanimate) *-nemen*, *nesangherenan*, (inanimate) *-nemen*, or *nedassanen*, (inanimate) *nemen*, *ssanen ua*, truly [?] (Lat.).

I am strong, *nesangheriui*, 3. *sang.*, or *nesangranbai*.

Nesangritéhékangun — 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, *aranmakihku*, or *abasihku*, or *kekahkûiku*.

[FORT. — FORT, FORTRESS.]

fortress, *uahkanruzen*, *nar*; the fort is attacked, *ntansu*, or *ntansüé*; we attack it, *nenitunénaué*.

I surround it with a palisade of stakes, *neuahkanruzenáhamen*.

The stakes, the palisade, *uahkanruzenakûémar*; *uahkanruzenahansu*, it is surrounded with stakes.

I take a fort, *nenihtun uahkanruzen*.

I was at this [passage incomplete]

I pass over the stakes of the fort, *nebansitandasann uakaruzen*, or *nebansitakanruzenahandasé*, *nebansidarikké* — I pass over a small palisade.

Facsimile p. 89 · printed p. 458 · guide words FOR–FOI

[FORGERON. — BLACKSMITH.]

One who works with iron, *nudaragukkét*.

[FOSSE. — PIT, DITCH.]

puskenígan; I make one, *nepuskeníghé*; I make one, *nüianrké*, 3. *uan*; it has not yet been made, *éssema uanrkésn*; when it has been made, etc., *kisi uanrkémeghé*.

[FOU. — MAD, CRAZY.]

I am mad, I have no sense, *nunandam*, 3. *uan*, or *nunandaminé*, the habitual state.

I talk madly, *nedazugüé*. [see above, MS 255.]

[FOUDRE. — LIGHTNING, THUNDERBOLT.]

Lightning, thunder, *pédanghiagu*; — it strikes, falls, *ariktéhkauak*, *pédanghiaku*.

[FOUET. — WHIP.]

sasémhígan; I whip him, *nesasémhan* or *nesasasemhan*, 3. *us*, absolute form *nenasemhué*; I give him a stroke of the whip, *nenegudahkaman*; — two (strokes), *nenissáhkaman*; three, *nenessákaman*; ten, *metara nekéhssakaman*; how many, etc.? *kekéssakameghénaua*?

[Page 258 of the MS. is blank.]

[FOUILLER. — TO SEARCH, RUMMAGE.] [MS 259]

I search, I look for, *nekûirauhtassi*, 3. *kui*; I search him in the bosom to see if he has stolen, *nekûirukámasan kémutenét*.

I search it, by hand, *nekûirúnemen*; (animate) *nekûirúnenan*, 3. *ak*.

[FOULER. — TO TRAMPLE.]

I trample it underfoot in contempt, *nedakeskámen*.

I trample it, *nesekkikkamen*, 3. *us*, *sekikkansu*.

[FOUR. — OVEN.]

Where bread is put to bake, *abannḡangan*.*

[FOURCHETTE. — FORK.]

It is forked, *niketauakûat*.

[FOURMI. — ANT.]

érigus, *erigusak*.

[FOURRER. — TO STUFF, PUT IN.]

I have stuck a piece of wood into my foot or hand, etc., *nüéghitsin*; I pull it out, *nepukûatemenem üéghitsína*; I stuff it in, put it inside, *nepidun*, 3. (inanimate) *ab*, (animate) *nepihrran*; into the bosom, *nepimurin*, 3. *ap*; put it there, *pimûri*.

[* Query: is this from the English word "oven"? — Editor.]

[FRAISES. — STRAWBERRIES.]

meskikûiminsak; I go to gather them, *nemaúiné*.

[FRANBOISES. — RASPBERRIES.]

pekeskiminak.

[FRANCE.]

In France, *aganmenuhkik*; a Frenchman, *auennuts*, *tsak*.

[FRANÇOIS. — FRENCH.]

I am French, *nedauennutsüi*, 3. *au*.

I speak French, *nedauennutsandüé*.

[FRANÇOIS.]

The village of St. Francis de Sales, *néssauakamíghé*; the people there, *unessauakamighéuiak*. [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, *nemauahké*.

I strike with that, I use that to strike with, *netaghéhtun*.

I strike a board that makes a noise, etc., likewise at the door, e.g., *nedabakusaghitéhémén*, *kerangan*.

One strikes there, one must strike there, *abakusakutéhansu*.

I strike against the wood, rhythmically, against something — bark of the cabin, *nedabagûitéhémén*.

One strikes there, etc. — canoe, bark, etc., *abakutéhansu*.

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., *nemauákaman*.

I strike him, *nedagáman*.

I strike myself, e.g., the chest, *nederetéhusi*, or *sin*.

I strike wood, iron, etc., *nederetéhhémén*.

I strike wood, I chop it, *nedagámen abasi*.

[FOÏNE. — BEECHNUT.]

Fruit of the beech tree, *uatsüiminar*.

Facsimile p. 90 · printed p. 459 · guide words FRE–FUI

[FRÉMIR. — TO SHIVER, TREMBLE.]

I shiver, tremble with fear, *nemantsipúsi*.

[FRÈRE. — BROTHER.] — see Parentée [Kinship].

[FRICASSER. — TO FRY.]

I fry it, (animate) *nedapanhkûésan*, (inanimate) *nedapankûésemen*; it is fried, *apanhkûésu*.

I fry it in the pan, *nesararanpsekûahadighé*, or *nedapankûésíghé*.

[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, *kisaskatsu*; 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 nemuθugun anbédatsuangan*.

To be lightly dressed, e.g. to be, etc., *tekéghiui*.

I am sensitive to cold, *nepuskeratsi*.

Psatsiāk arentanbak, they are cold, they are troubled by it, *nemesatsibena*, etc.; *kemesatsība kemesatsibansa éhto!* [how cold you (pl.) are!]

Tkanbann, it is cold in the morning, *tkanbanuppan tkanbanussa*; subst. *téhkanbak*, *tkanbághé*, *téhkanbakeban*; *tekerangu*, *tekerangūhré*, it is cold in the evening; subst. *tékerangūik*, *tekerangūighé*, *tékerangūikeban*.

Tekitebahkat, it is cold at night, etc.

udaganitebihkat, *uskanitebihkat*, it is not cold at night.

Tekekizekat, a cold day.

Kesitaitebihkat, it is warm at night.

[FROMAGE. — CHEESE.]

atsis, *sak*.*

[FRONT. — FOREHEAD.]

meskátegûé; my forehead, *neskátegûé*; I wrinkle it, *nedahantekeskátegûa*; it is wrinkled, *ahantekeskategûéu*; I have a lump/swelling there, *netsegûarem* or *nedaantekeskategûéra*; a lump, *tsegûar*.

[* From the English word "cheese." — Editor.]

[FRONDE. — SLING.]

For throwing stones, *kekerasnépudangan*.

[FROTTER. — TO RUB.]

I rub it with sand to clean it, *nekesanmkipudun*, (animate) *kipuran*.

I rub my robe where there is mud, after having let it dry, *nesuhkûipudun asesku*.

I rub it with something, *nepesagûatun*, (animate) *tauan* or *uann*.

It must be rubbed, etc., *kesibaripudansu*, or *supudansu*, 1st person *nekesibaripudun*, or *nedahsupudun*, (animate) *ran*.

Nuusanmipudun, I rub it too much.

Nederipudun, I rub it.

Puskeripudé, it is soft/tender enough to sharpen, e.g.; *sangripudé*, hard.

uasassipudansu, or *kasibaripuiansu*, or *kesibaripudansu*, 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, *asüansu uraman* or *asunansu*.

[FUIR. — TO FLEE.]

I want to run away, *nekadauazahra*.

I flee, I run away, *nekuansi*, or *nekûansurié*, or *nekuansussé*.

I make myself flee (I flee in haste), *nekuansúran*; I make him flee, *reku*; I make you flee, *suri*; you make me flee, *surér*.

I catch up with him, I join him, on the way, *nedatmíhkauan*.

I flee in such a way that no one will find me, *nepesetsurié*.

I flee sin, *nekûansudamen*, *matsenauakesuangan*.

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, *nekarabeskauan*, 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, *nekûansiktun*.

[FUIR — continued.]

I flee from him, avoid him, without his knowing where I am going, *nepesetsúran*.

[FRUIT.] [MS 262] The fruits of the trees: —

Atebimin, nar, big like large peas, red.

Atoküimin, nar, good, small, black.

Meskiküiminse, sak, strawberries.

Ibimin, nar, red, poor (low quality).

Kepeskimin, nak, raspberries.

Négaianmküimin, nar, like large peas, black, mulberries (*meurons*).

Ketsirumen, nar, black, good, big as the thumb.

Pemüiäimin, nak, black.

Pesésimen, nar, good and big like plums.

Pesurimin, nak, black.

Masimin, nar, red, small.

Panbeséganimin, nar, good.

Pupuküé, kûar, red, tart, bitter.

Tarannimin, nar, small, black, poor.

Sahté, tar, fresh, not yet dry; when they are dry, *sikisahtar*.

Éspakuse, sar, or *mesemenes, sar*, they resemble the *sahtar*.

ussaghirumenesak, grapes.

Tsighen, nak, apples.

Kanuaküimin, nak, plums.

uanbimin, nar, chestnuts.

utsüimin, nar, beechnuts.

Asebanmsküéminar, gooseberries.

The fruits of the ground: —

Pen, nak, groundnuts (earth-pears); the tool (iron) for digging them, *tauan, ma nedahtauan; uisanusansu, kuku*, or *uisaniui bagastansu, 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*.

Aduüdu, udiak, long, like a stick in the middle, sweet.

Meskusit, tar, big like filberts, or ground beans.

Kantsu, tsuak, 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.

Pesâisu, pesâipugusu, it smells of garlic, with a strong, acrid odor, etc.

They are ripe, good to eat, *atsihtar*, (animate) *ahtsesu*; or, not yet ripe, *édûtsi atsihtek*.

They are still hard, not yet good, etc., *skaretsiüar*.

When they will be good, e.g. the blueberries, *sahtar étsitéghé*.

I go to gather, to pick them, *nemauiiné*, or *nemauiši*.

It bears fruit, *sangu*; good fruits, *urisangu*.

[FUMÉE. — SMOKE.]

[FUMER. — TO SMOKE.]

It smokes, *pekedaii*; there is a great deal of smoke, *pepipekedédék*; quickly, urgently, *ui uisanui bagastansu*.
[MS 263]

I am bothered in the eyes by the smoke, *nepekesi*.

The smoke makes me cry, *nemuskisebikûanéruši*.

The linen gets smoked, *uisanusatétsi iu*; it will get smoked while drying in the cabin, *uisan'usansu, kérepi penesé kadansu*.

It is blackened by the smoke, *uisanuigu*, it is yellow (from smoke).

[FUMIER. — MANURE.]

One puts manure on the fields for, etc., *pakkikkann*; I put some, *nedapkikkann*.

[FUSIL. — GUN.]

pešküandi, *ar*; I load it, *neptkazéhué*, 3. *pit*, or *nekakazéuhtun*, 3. *kakazéuhtun*; I fire it, *nepeskam*; at him, the same. See "Tirer" [To shoot]. I test it to see whether it shoots straight, *nekuâkûétsiadassé*, 3. *kûa*; is your gun loaded, is there something in it? *kekakazéuéthénaua*? yes, there is something, it is loaded, *kakazéuéhté*; if it should break, *puskûiasghé*, *puskûiasu*, or *taraghiásu*, or *temiásu*, it breaks, etc.; *anrauaraughessen*, ...

Facsimile p. 92 · printed p. 461 · guide words GAD–GEL

[FUSIL — continued.]

... it did not catch fire; *anrauankeréhré*, 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, *messimínar*.

[GAGE. — PLEDGE, STAKE.]

I give this as a pledge, *negheretun*; to him, *negheretáuan*, or *uann*; I take them back, *nüikunemen*.

[GAGER. — TO BET, WAGER.]

I bet against you, let us bet, *anmadída*, or *tanuadída*.

[GAGNER. — TO WIN, EARN.]

I have won, *netemhüé*, or *negahüé*, (animate) *negahüan*, (animate) *netemhan*.

They are all good, there is not one that is not, etc., I bring back good ones, etc., *nurihara*, *nemesúdam*, *pézekuda nederakkann*; two, *nenisuram*; three, *nenesuram*, *niéúram*.

Nedénéui, there is only [one?] black or white one, all the others are, etc.

Nemesudam, there are two of them, etc.

Nenisúram, I bring back two of the same at a time, etc.; three at a time, *nenesuram*, *neiéuram*, etc.

[GALETTE. — FLATCAKE.]

abann, *nak*.

[GALE. — SCABIES, MANGE.]

meghí, I have the mange, *nemeghiui*, or *nemanegakihra*.

Psakédar, a kind of leprosy; *psakédénereku*, he has it, etc.

[GANT. — GLOVE.]

Mittens, *meretsés*, *sar*. See "Mitaines" [Mittens].

[GARDER. — TO KEEP, GUARD.]

I keep this, *nenénauérdámen*, (animate) *nenénauérman*; for him, *damauan*; by watching it, *nenénauanbadámen*, (animate) *-baman*; in mind, *nekeritéhandamen*, (animate) *-hanman*.

I keep food for him, *nedakutsenemauan*.

I keep this with difficulty, I take pains to keep it, *nesaaghéusi*; *nesaaghéusinéban*, I have suffered [in doing so], whether from cold, etc., etc.

I guard the cabin, *nekesenauíghé*, *nekesenauigan*, *sauan*, *nutíghé*, or *nekesenauasé*, or *nekesenauitansi*; one says, concerning the child (Lat. *de puero*), e.g., *nekesenauihan*; take care what you are doing, *uahktéstohkkan*; it is given to me free of charge, *nemégatséssüámeghé*.

[GARÇON. — BOY.]

uskinus, diminutive *uskinussis*; I am a boy, *nuskinussissüi*; orphaned of father or of mother (Lat.), *kiabes*, diminutive *kiabímis*; unmarried, *kikanbé*.

[GARGARISER. — TO GARGLE.]

I gargle, *nekesesedúna*. [MS 268, 269]

[GÂTER. — TO SPOIL.]

I spoil my robe, e.g., etc., *métassessküéhrée* or *tetaraghihrre nedassé*; that is spoiled, rotten, e.g. meat, etc.; it stinks, *arikann*, subst. *érkanghi*; *arikank arikangak anmptegûak*, the wild geese are spoiled, etc.

That is spoiled, *anahüé*, or *üéghitansüé*; let no one spoil it any more, nothing that spoils it, e.g. the canoe, *meusak uéghitsuhkits charupé-uragu*; *pesâisen*, that is spoiled, this meat is rotten; *nepesaimerandamen*, I sense that it is spoiled; *nüékarokké*, 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, *nedarenakāiui*; sit down on my left, *pantsiui aragüui api*.

[GELER. — TO FREEZE.]

I am frozen with cold, *pihta nedanbedatsi nekisátsi*; I am entirely stiff from it, *nedagûátsi*; I am frozen in some part of my body, there is a blister there, *nüégátsi*; I am a little so, *netsirátsi*.

My fingers are frozen, *nebabésgátsi*; the nose, *nedagûatsitanitsi*, *nedanbedasskitanétsi*; the face, *nedanbedasskigûétsi*; the ears, *nedanbedaskitasagûétsi*; that is frozen, stiffened, *tagûaden*, (animate) *taguatsu*; the ...

[GELER — continued.]

The river is (open/flowing), *kebaden*, *kisaden*; it is not, *manda kebadenüi*; it is entirely frozen, *tsitsamáden*; *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, *nedarusseku*; I am his son-in-law, *nesúrus*; 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 akaüdi*.

[GLACE. — ICE.]

pekuâm; on the ice, *pkuamik*; there is some, *pkuanmiüo*, or *müo*; the river is covered with it, *pessaniaruku pkuam sipuk*; the ice breaks, *pesigheregûhrre pkuâm*; the ice melts in the kettle, *pekuam*, *nukebéssu*, *métbéssu*, it is melted; *uskiuaden*, 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*; *nesenstkûihra*, 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, *kesanderekugukarenanbak*; *nekesanderkúgu*, 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, *nepukûanukéhíghé*, or *neuin 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, *nusasitékkauan*; I slip on the ice, *nedaskéhipusi*, 3. *skéhipusu*; that is slippery, well polished, *uasassé*; *uasassépudansu*, one rubs it to make it slippery, well polished; the road is slippery, on the ice, *uasasserégûé 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., *tauakamiku*; 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. *uder.*, or *nepirüihtamen*, 3. *pir*.

I find it tastes of bear, *auéssüianké nederítamen*.

Nederihtamen, I find it has that taste.

I taste, sample the food, *nedakutsihtamen*, (animate) *nedakutsihpan*.

Nedakutsihtamaúann, I give him the rest, etc.

Manda neuéuihtamuun éripugûak, I do not know what taste that has, I am congested (with a cold), e.g. I taste nothing.

Neuéuihtamen or *nenuhtamen*, *éripugûak*, I know what the taste is, etc.

[GOUVERNER. — TO GOVERN.]

I govern, *netebérghé* or *netebérdam*; that, *netebérdamen*; him, *netebérman*, etc.

Manda netebérdamanghéun, 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*; *nemétsipasanbehugu*, 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 *meseghiruk*, *rubanik*, subst. *méseghirek*, *reghé*, *mémeseghiruhudit*, *meseghiruhudidé*, etc.

I am also as big as that, *netétebákusin iu*.

Tsansekkéssannkao késseta erghikkuk, ki, ni éreghirek kizus, the sun is ... as big as the earth. [see below, MS p. 275, "Grand."]

[GRAIN. — SEED.]

Seeds, *skaníminar*.

[GRENIER. — GRANARY, ATTIC.]

spemsaguk.

[GRAISSE. — FAT, GREASE.]

pemi; marrow fat, *üin*; bear fat, *auéssusiipemi*; moose fat, *musípemi*; seal fat, *akiküipemi*; fatty meat, that is, it is nothing but fat, *uihké*; the animal is fat, *uihkaiüo*; — lean, *pangüéuagu* or *kakéuagu*; I cut it into pieces to render it, *nesegusemen*, (animate) *nesekusan*; 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, *nepemiuttun*, (animate) *nemuihan*; on the body (Lat. *in corpore*), *nemuiñan*; on the head (Lat. *in capite*), by hand, *nemuiñi*; I grease it for him, by hand, *nemuiñan*; I grease, e.g., shoes, etc., *nemuiéghihémen*; grease them! *müéghihé*.

[GRAISSER — continued. — TO GREASE.]

I grease myself, I spoil my clothes, e.g., with grease, *nepemihusi*.

I grease my body, e.g., *nemuiñusi*.

[Page 274 of the MS. is blank.]

I grease my hands, *nemuiñetséusi*. [MS 275]

My hands are greased, *nepemiñetsa*, 3. *pemiñetsé*.

One greases, or, it must be greased, e.g. the shoes, *müéghiansuar*; 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, *uihkaiñ*; lean, *anraüsu*.

I am fat, *nuihkaiñ*, 3. *uihkaiñ*; I am lean, *nedanrahúsi*.

I am so misshapen from being fat, *nepirüiganmi*, 3. *pir*.

[GRAND — continued. — BIG.]

I am big, *nekunáhkusi*; that is (big), *messeghihkun*.

That man is big, *messeghir arenanbé*.

I make it bigger, *nemeseghikuihtun*.

[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*- ...

[GRATTER — continued.]

madamen nhagé ketsekamadansu; all over the body, *tsitsiguann*.

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, *nepisiüimihran*.

[GRAVER. — TO ENGRAVE.]

I engrave on wood, *nederahkusíghé*; on bark, that is, I engrave a figure, *nederikûhíghé*.

[GRÊLER. — see below.]

[GRÈVE. — RIVERBANK, SHORE.]

The bank on this side of the river, *sítemek*; I come from there, *sitemeghé*, *num*, or *nudussé*. [see below, MS p. 277, "Grève."]

[GRÊLER. — TO HAIL.]

It hails, *sihkurâi*; if it hails, I stay put, *sihkurai'ghé nedápi*.

The grain is hailed on (damaged by hail), *uskuskibaghitékamenégar sihkurâi skamúnégar*.

Hailstones, *peguan*, plural *pekûamak*.

[GRÊLOT. — SLEIGH-BELL, RATTLE.] [MS 276, 277]

Indian rattle, or French one, *éssabanuanépudék*, plural *-pudéghir*.

[GRENOUILLE. — FROG.]

tsegûares sak.

[GRÈVE — continued.]

sítemek sitemeghé, I go there, *nemahtanbé*.

[GRIL. — GRIDIRON, DRYING RACK.]

abemékûangan.

A wooden rack on which oysters and fish are dried, *kesahsann*, plural *nak*.

[GRILLER. — TO GRILL, ROAST.]

I grill, e.g. an eel, meat, *nepesahkgûabann*.

I grill meat without a spit, *nedabéuann*.

I singe off the animal's hair, *netsákesan*.

I grill a fresh fish, *nedabamési*, or *nedabann* or *nedapúsi*; a dried one, *nedabagûannási*.

I roast Indian corn, *nedabimisi*; meat (flesh), *nedabéuasi*.

[GRIMACES. — GRIMACES.]

I make faces, *nemanmaskigûétassi*.

[GRIMPER. — TO CLIMB.]

I climb a tree, *nederandaué*; quickly, *nederandauéhrra*; the bear climbs it, *arandaué auéssus*.

[GRINCER. — TO GRIND (the teeth).]

I grind my teeth, *netsihtamanbidéui*.

[GRONDER. — TO SCOLD, GROWL.]

I scold, I am angry, *nemuskuérdam*; I scold him, *nemuskuérman*.

[GROS. — BIG, THICK.]

That is thick, e.g. wood, *mesakûat*, subst. *mésakûak mésakuké*; *udaman mesakusu*, the tobacco is thick (strong); a large cave in the rock, *aranmapesku*.

How thick they are, e.g. the *penak* (ground-nuts), *tannenaua udereghirenan*; singular (animate), *tannenaua udereghiren*; singular (inanimate), *tannenaua arighen*.

It is as big as a wild pigeon (*tourte*), *présghé érghiruk*.

Iûba arghikughé, if one gave me, e.g., one as big as that.

Big, *mesakûat*, (animate) *mesákusu*, or *meségu*; small, *piuégu*; this woman is big (pregnant), ready to give birth, *messigangu*, 1st person *nemeskangu*; I am pregnant, thus, *nespikkangûa*; *nedare nukke*, "I have a man (child) in my belly" (Lat.); "I have the menstrual flow" (Lat.), *netsepíghé*.

[GROSSIÈREMENT. — COARSELY, ROUGHLY.]

I do that roughly, *manmangûiui nederihtun* or *nemanmangûihtun*; 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, *nébihkagansúghé*, [MS 280, 281] *kisipukagansughédé*.

[GUERRE. — WAR.]

War, *mattanbeku*; I go to war to gain land, a village, wealth, etc., *nenupéussékadamen*; I go to war, *nenupéussé*; I come back from it, *nedanbinupéussé*; against him, *nenanskáuan*, or *nekadunaran*, 3. *unans*;
...

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., *nekadunaran* or *nenanskauan*; the warriors, *mattanbégûi-arenanbak*; I am one, *nemattanbégûi-arenanbai*; I understand well how to make war, *nenitauatanbékuké*.

Nenantemassibena, we go to help them, etc.; they, *nantmassiik*.

The war devours us, undoes us, *nemuhugúna mattanbékú*.

[GUEUX. — BEGGAR, WRETCH.]

I am a beggar, wretched, *neketemanghesessi*.

H.

[HABILLER, DESHABILLER. — TO DRESS, UNDESS.] [MS 282, 283]

I get dressed, *nuresshusi* or *nurékresin*, 3. *urékresin*.

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, *neχéssébaguhsin*, or *nedanbiasi*.

I am dressed in black, *nemikazéssésé*, 3. *mkaz*; in white, *nuanbégnaham*; in red, *nemukûégnaham*; in yellow, *nuisanuignaham*.

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 udannan mamétsinétsik araséséhedit érsésétsik*.

I am dressed, but I am not girded (belted), *neséssébágusin*.

Nekesinerdam, I am not glad because of the bad weather, that is, this bad day makes me sad, etc.

[HABLER. — TO BOAST.]

I boast, *nepisuan'tsemi*, 3. *pis*.

[HACHE. — AXE.]

temahígan;* my axe, *netemahígan*, 3. *ut*.

I have none, *manda nutemahiganiui*.

[* In the Delaware language, *tamahican*; in Mohegan, *tamahican*; and hence in English, "tomahawk." — Editor.]

I break it, chip it, *niéktéstun*; who broke this axe? *auenni üéktan'gussa séghétamahigané*? Has it broken? It is broken, *uéhtéssen*; through the middle, *pusketéssen*.

I put a handle on it, *nenassákûadun* or *nussidakukkann* or *pekaganiui*.

I take the handle off it, *neketsésitakûéhadûn* or *neketsesida kûéstun*.

[HACHER. — TO CHOP, MINCE.]

I chop it, cut it into pieces, *nesesegusketéhémén*; the flesh, *neseguskéuahktéhémén* or *nukkésaghitéhémén*; *nesegusemen*, 3. *useg*., I chop meat, etc., (animate) *neségusan*, 3. *us*.

[HAINE. — HATRED.]

I give him, inspire in him, hatred of his (former) custom, *netsesérdamauann érkamighesit*.

I inspire it in him for his idol, e.g., *netsesérdamauannar*, etc.

I give, inspire, hatred, *netsesérdamasi*.

[HAÏR. — TO HATE.]

I hate him, *netsibaghitéhandamen*; him, *netsibagitéhanman*, *netsesérdamen* or *nematsérdamen*; him, *netsesérman*.

[HALEINE. — BREATH.] — sharp/piercing breath, *tsangann* or *megus*.

[HALENER. — TO BREATHE ON.]

I breathe on him, while striking him, e.g., *nertésémútasán*.

[HAMEÇON. — FISHHOOK.]

mkíkan, or *tausapénigan*.

[HARANGUER. — TO MAKE A SPEECH.]

I make a speech in council, at the feast, [MS 284, 285] I am heard from afar, *nupétangusi*, 3. *uapétangusu*.
Give a speech! (imperative), *uapétangusi*.

Facsimile p. 97 · printed p. 466 · guide words HAU–HIS

[HARANGUER — continued.]

I do not know how to make a speech, *manda nenihtansiuapétangusi*.

I make a speech while walking through the village, *nepemetangusi*.

Tsibaghitéhéui nangu eritéhansit herode sankasi métsinéhedits messiiu auansisak nisigaden utsi erenanbaitsik nikuanbi ari neba uetsi kiradénhret, etc., *musak tegné pezeku kutsetéhakéku temitéhuku tzatsébesuku pesihktéhuku nega tanne kiruansa erihegu, ua tami nruku 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, *nedéhxudun*, (animate) *nedéhxúran*.

I raise it, put it higher, *nedaspigunemen*, (animate) *nedaspigunan*.

"Pull yourself up," said to one who is lying down, *spigusi* or *sin*, or *spesin*, 1st person *nedespesin*, 1st person *nedaspigusi*.

The fish, e.g., leaps up out of the water to take the air, *ékedau*.

This stone, e.g., that one throws, goes too high, *usanmi-spihré*.

The cabin is tall, *spigannu*; how tall it is, *ni éspigannik*; low, *tassigannu*; 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. ☐, *muspanghenansu*, *spanghenansu*; low, *tabassanghenansu*.

[HAUTEUR. — HEIGHT.]

How high should it be? *tanni spanghenansu*? *ni spanghenansik*, that is how high it is.

[HÉLAS. — ALAS.]

uéhkénangu or *agaié*, *aghé*, *aghia*, etc.; it is used in various ways (Lat.).

Neuéhkaérdam, I say "alas"; one says it, *uéhkaérdansu*.

Neuéhkaérman, I say "alas" over him, concerning his person.

Alas, *aghè*, *agaie*, *aghia*, etc., terms of complaint, of suffering.

Nedaghihanmi, I say *aghé*.

Neuisaérmi, I cry out, I fear some misfortune, disaster, accident, etc.; *uisaérmu*, one says likewise of a sick person (Lat.).

Ékuisisaérnn 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.]

meskihkuar; the place where there is some, *meskihku* or *meskiküühku*.

I pull it up from the field, *nemaséskenighé*.

I cut it, *nemanéskiküé*.

I set fire to it, *netsakesanué*, *netsakesemen*.

The grass grows, *sankskat*.

It is halfway to what it should be, *néranuskat*.

It is at its full height, *sénmskat*.

There is grass, e.g. in my field, *uanaskûé*.

There is some in the fields, *uanaskûégar kikkannar uénéskûéghir kikkannar urituhudits*.

[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, *nusasapskaham*; against the door, *nedahsabessaghitéhémén*; it is also said of other things (Lat.).

[HIDEUX. — HIDEOUS.]

That is hideous, *tsibaghinángûat*, *gusu*. [MS 286, 287]

I am so, *netsibaghinan'gusi*.

[HIDROPIQUE. — DROPSICAL.]

I am dropsical, *nepassannbé*, *nedepessanebann eto ussegûinangan*.

[HIER. — YESTERDAY.]

urangüé. See "Tems" [Time].

[HIPOCRITE. — HYPOCRITE.]

I am a hypocrite, *ketzauai nepanbahtam*, or *nusskitsipanbahtam*.

[HISTOIRE. — STORY, HISTORY.]

nannegannantsemuangan.

Facsimile p. 98 · printed p. 467 · guide words HIV–HUR

[HIVER. — WINTER.]

The winter we are in, *pebun*; the past one, *pebuné*; the coming one, *pebúghé*; the middle of it, once one is in it, *nanuipun*; it is very harsh, *akûihpun*, or *tkihpun*; it is mild, not harsh, *udaganihpun*.

[HIVERNER. — TO WINTER, SPEND THE WINTER.]

I winter with him, *nepebunapinéna*.

I will stay in the village through the winter, *nepebunabin udénék*.

Minauipun, it is as if it were another winter, seeing it snow, e.g., etc., or *utsitauipun*.

Baiémipun, the winter lasts a long time, is very prolonged.

[HOMME. — MAN.] (Lat. *homo*)

arenanbé,* plural *ak*; (Lat. *vir*) *séénanbé*, plural *ak*.

I am a man without any fault, *nepékkabanai*.

I have no wit, I know how to do or work at nothing — said by a man, *nenananbasanbai*; said by a woman, *nenananbaseskûai*. [see above, "Esprit" (Wit/Spirit).]

You are not a man, you are a beast, *areni auënni kia*.

A young unmarried man, *kiganbé*; a married one, *ketudé*.

A man who is carefree, who worries about nothing, *pangûi-arenanbé*.

A married man, *ussirdam*. See "Marié" [Married].

A man who has two wives, or a woman who has two husbands, *nisuhkaué*, 1st person *nenisúhkaau*.

[* In the Delaware language, *lenápe*? — Editor.]

[HONNEUR. — HONOR.]

[HONORER. — TO HONOR.]

I honor him, *nekussitun*, (animate) *nekussihan*.

I am worthy of honor, *nekussihígusi*.

I am, together with him, worthy of honor, *nekussihigusúman*.

I fear him, *nenannekûitérman*.

[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 kégûi nanbi méguua*.

I shame him, I put him to shame by my example, *nedagatsihan*; you shame me, *kekagatsíhi*, etc.; I shame you, *kedagatsihur*, etc.

I shame him by words (Lat. *verbis*), *nedagatsiman*, 3. *udag*.

I am ashamed of that, *nedagatsiketun*, or *nedagatsuandamen*.

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 nemuθuguun agatsuangan*; nor about the cold, *anbedatsuangan*.

[HOQUET. — HICCUP.]

I have the hiccups, *neghetépsúri*.

When one has it only once, one says (Lat. *dicitur*), *nepuhkûhada*.

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, *nepuhkûahadauéuan*.

[HORREUR. — HORROR.]

I am horrified by that, *netsibaghitéhan'damen*; of him, *-hanman*.

[HORS. — see "Dehors" (Outside).]

[HOUE. — HOE.]

Spade, hoe, *arakéhígan*.

urighenba pétauégghé, kederekéiganüanr, etc., you (pl.) would do well to bring your hoes, etc.

[HUILE. — OIL.]

Grease, *pemi*; I oil it, *nemüéghihíghé*.

[HUITRES. — OYSTERS.]

Shellfish, *éssak*.

[HUMIDE. — DAMP.]

That is damp, *kakanmké*; it is not, *manda musbékanmkéui*, (animate) *nekeséghisan*.

That is cold, *tekéghen*; I dry it, *nekesabéghisemen*.

[HUMILIER. — TO HUMBLE.]

I humble myself, *nenudäéresi*, 3. *nud*.

[HURLER. — TO HOWL.]

The wolf, or the dog, howls, *tarokûésu*, *ughiké*, *ughiranr auennir*.

[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, *nedaskauétéhansi*.

[JAMAIS. — NEVER.]

mandahatsi.

[JAMBE. — LEG.]

My leg, *nekant*, 3. *ukant*. See "the parts of the Body" [p. 133]; I have broken it, *gandétéssin*; I have swollen it, *nemagûiganda*.

[JAPPER. — TO YAP, BARK.]

The dog yaps, *tarokkûésu*, or also *zaskadému*.

[JARDIN. — GARDEN.]

kihkann, *udahkihkann* or *nebizunkihkann*.

Garter, *kikananbi*, plural *ar*; of porcupine (quills), *kanuianbikikananbi*; I tie it, *nekikigananbisi*; I untie it, *nedaampkûiadúnar nekikigananbiar*.

[ÏEUX. — EYES.]

tsisegur, singular *tsisegu*; my eyes, *netsisegur*.

I have good eyes, *nüaüiranraghigûa*.

I have bad ones, *nemamatsanraghigûa*, or *neuauinigûa*.

I have red ones, *megûiketséhrar netsisegur*.

I have a soreness there, they smart, *nepupukiguéné*.

Something has gotten into it, *nebesri*, 3. *besriru*.

I have some dirt in the corner (of my eye), *nemamerígûa*; one who has small eyes, *babüanraghiku*; they (pl.), *bébüanraghikuantsik*, 1st person *nebabüanraghikûa*; I have big ones, *nemannesanraghigûa*.

[MS 294, 295] I blink my eyes, *nepesehigûéasi*.

I open them, *nepeskûadauanbi*, 3. *bes*; I close them, *nebeskigûési*.

I gouge them out on him, *nepúkanraghikûénan*, or *neghédanrakigûéhan*.

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, *nesugnigûeuan*; on you, *kesugnigûéur*.

I try on shoes, stockings, I put them on to see if they fit well, *nekutkámen*; likewise a coat (*justaucorps*), robe, or shirt, *nekutagûin* or *nekutsiagûin*; a shirt, *nekutagûin* or *nekutkauann*, *nekutsiagûin*.

[JETER. — TO THROW.]

I throw water, I sprinkle, on that, *nederebéghiadun*; 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, *nedasbigûakann*.

I throw it into the water, *netsäupakkan* or *netsahpakkan*.

I throw myself down from above, *nepenikedäi*, 3. *penikedau*.

I throw water on him, falling in a faint (weakness), *nedakakssíman*.

I throw myself, rush upon him, *nekûirdauan*; he upon me, *nekûirdangun*.

I throw something at him, *nederahkéuann*.

I throw it into the fire, *neketsénemen*.

Throw that to me! *nanudakéui*.

I throw the water out of the canoe, *nessinebékkamen*, or *nedahχigann*, the water that is in the canoe.

I spit it out of my mouth, *nesugarátamen*.

I throw that out by pouring, e.g. the water from a kettle, etc., *nesukahadun*, (animate) *nesukaharan*.

He throws himself into the water, *ni utsapitéssinen*.

I throw it against him, *nederakkéuan*.

I throw it on the ground (inanimate and animate), *nekibahkann*, plural *nekibahkannak*.

I throw it against something, "I dash it (against)" (Lat.), *nekûaskutéhsíman*.

I throw it into the fire, *neketsénan*, (inanimate) *neketsénemen*.

I throw it into the water, *netsahpakkann*, (animate) *netsahpakkanran*.

I throw myself down from above, I let myself fall, *nepenikdäi* or *nnesikdäi*.

Facsimile p. 100 · printed p. 469 · guide words JEU–IMP

[JETER — continued.]

Kûansakkann iu, *kûansakkanna*, 1st person *nekûansakkann*, one throws it onto the dump, abandons it, etc.

[JEUNE. — YOUNG.]

My young people, *nuskinsusemak*.

[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, *auakantsi nepetarami*.

[ÎLE. — ISLAND.] (Lat. *insula*)

menahan; on the island, *menahanuk*.

Métngghéghé, uigiak, sa ari métnaghéghé, they are encamped in a line along the edge of the island.

Assamenaghiui, 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, *auassenaghé*; it is said only (Lat.) of the width, that is, of one who lives across the width, facing me, *auassenaghiui*.

Peninsula, that is, the land of the peninsula, *kusanuaanmu*; they live there, *auighinan kûésansaánmék* or *kûésanuéik*.

Anaskûananmiui, at the tip of the peninsula, or *uanaskûaanmék*.

[IMAGE.]

auixígan.

[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., *neuihsiremman*.

Kégu utsi uitsihremmat ughik ézughitsik, whether for theft or for sin, etc. [see below, MS p. 297.]

[Page 296 of the MS. is blank.]

[297.]

Nederauan, 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., *neghéspuhkaharan*. [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 IMPLORE.]

I implore him, *neuihuinséman*; for someone, *neuiuinuansuésan*; for myself, *neuihuinuansüéhusi*.

I implore urgently, with insistence, *nesankutâiuinuansi*.

I implore Jesus with all possible insistence, *nesankutâiuinuansi Jesussek* or *Jesusghé*.

[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, *negadáhari*, or *minaguba*.

[IMPORTUNER, IMPORTUN. — TO PESTER, PEST.]

I pester him by visiting too often, *nemaanihan*; he (pesters), *nemaaniheku*.

I flee, seeing myself too much pestered, *nekuansurië*, or *nukuansi*.

I am a pest to him, I afflict him, I torment him, with my visits, *nunemihan*, *nudamimeghe*.

He is a pest, he runs to the cabins to get something to eat, yet it is not given to him (Lat.), *manihüé*.

He pesters me, coming repeatedly [?] into my cabin to get something to eat, etc., *mneāaniheku*.

I am a pest with my visits, *niigudai*, 3. *uigudau*.

[IMPOSSIBLE.]

That seems impossible, not feasible, etc., *naskantéhanmegûat* or *naskannangûat* or *naskanhérmegûat*, or *penérdaminangûat*, *nenaskanhérdamen*.

Facsimile p. 101 · printed p. 470 · guide words IMP–JON

[IMPRIMER. — TO PRINT, TO IMPRESS.]

I imprint one thing on another, *nedauihχámen*.

[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, *nepisiüiman*.

[INCARNER. — TO BECOME INCARNATE.]

Jesus became incarnate, made himself man in the womb of Mary, *Jesus arenanbaéhusussa udaramhaghékdari Marie*.

[INCESSAMMENT. — INCESSANTLY.]

uanghéhga.

I speak incessantly, *nekanghékdunké*.

[INCITER. — TO INCITE.]

I incite him; see the preceding page [p. 297].

[INDIGNE. — UNWORTHY.]

I consider myself unworthy, *nenudanéresi*.

[INFORMER. — TO INFORM ONESELF.]

I inform myself, *nekûakûétsimskké*.

Of him [i.e., I make inquiry about him], *nekûakûétsimúran*.

I report what I have learned, *nedannkauan'tsemi*, 3. *ann*.

[INTERPRÈTE. — INTERPRETER.]

You will serve me as interpreter to speak to N.; you will tell him what I tell you, *kenanberutauitsi gherurûghé N.*, ési *kedandokkésan*, 1st [person] *nedannkauandokkésan*.

You will serve me as interpreter, you will speak for me, *kegherusicitamauétsi*.

Ask him, e.g. whether he has been baptized, *küakkétsimure kisi sugnebansussahéto*.

I interpret the letter, e.g., *nedannkaûandokkandamen*.

[INTERROGER. — TO QUESTION.]

I question, *nekûakuétsimskké*; I question him, *nekûakûetsimûran*.

[INTERROMPRE. — TO INTERRUPT.]

I interrupt him while he is speaking, *nunibíran*, *nuniman*, or *nuntéman*. See Particles, *Pemetsiniui*.

[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 udokkana panbatam utsi*, or *panbahtam*.

[INTENTION.]

What is your intention when you do that — for whom do you do it? *kégusnaua kederitéhansi érokkani*, *auénni 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, *nedanattun*, *niikûitéhandamen*, *niikûéremán*.

[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: —

Meteurenuangan, *bauénarduangan* — the sorcerer who has killed someone, *bauibueuangan baui handé* *auehannduar aregušanas namikande auenni auehanduar tebeskusidé* and *kitauande*, etc.

uimansin, or *uimansudin*, or *uimansuangan*. See below (Lat. "vide inferius"). *utsipéde uimansúdin*.

Kuransuangan arerdaghe amesihugur kuran suar ara auansisar nemihanritsir uetsi mda [*manda*, "no/not"] *neratebiku*.

Kussigann, the fire that gives false predictions about the future (Lat. "de futuro"); *mauinebisunar*, at a distance (Lat. "in distans").

Kussittangan, or *kussitanganikann*: 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*, *kegu utsi mesitauian samade siguadur aremus*.

Pisuiukussihueuangan, idolatry, *amesihugur*, etc.

Metewi siphamasangan, or *siphamasuangan*, a sacrifice to obtain calm weather (bonace), etc.

Ansimesuangan, *ansimeside kadauinede ansimansaane meghireté ni uetsi metsinet*, or *utsibaahuregur meghiretsir uetsi kadunet ansihuduangan*.

Amattamuangan, to feel [it] upon oneself, *netsiramadáma kemetsinebena*, etc., *kakerhaman uaduangan*, *nekakerhamangu manman*- [continues on next page]

...*tsaranghe ureuangan*. See Jongleur, p. 301.

I think that of him, *Nedannérman*.

I tell him, I will not do what you do, *Nedanmiman*.

Nipskanudeuangan, unipskimanr, nankskuar — 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, *nüiaganbai*, *nüighérdam* (of a man), *nuiaksküai* (of a woman).

I am joyful, *nüiagakké*.

I have thoughts of joy, *nüiaghitéhansi*.

I am heard [understood], I show forth great joy, *nüéütangusi*.

I have very great joy, *nekuahrirauéman*; I have great fear,

I cause joy by that, *neuanuiaghihtun*; to him, *neuanuiaghihtauan*.

I tell him things that fill his heart with joy, *nepessaniurirauéman*; more commonly, *nurirauéman*.

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.

Nekuahrirauémeghébena éri nhrant erué kemitangusena, someone warned us, etc.; we would not have thought of that.

Nekuahrirauéman, I tell him something that causes him joy or sorrow.

Nedéhküiueuhké, 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, *nepébagadúnemen*.

I join my hands [together], *nedaküiretsési*, or *nebébagadunemenar neretsiar*.

I join two pieces of bark, e.g., *nebébagadunemen*.

A handful [joined together]. See "Handful."

Two drops of water join to make only one, *mamanubéghi*, or *manüibéghihré*.

Tsihtamiui, well joined; that is [well joined], *tsihtamahté*; these planks are [well joined], *tsihtamapiiak küak*; the pine trees [?] are well joined, *tsihtamahtarurir psikaskur netsihtamahtun*, animate *netsihtamahran*.

Nebébagadunemenar neretsiar, I join hands [together].

[JONC. — RUSH, REED.]

anansnasku, kur; I go to get some, I pull it, I cut it, *nemananansnaksûé*.

[JONGLER, JONGLEUR. — TO PRACTICE SORCERY; SORCERER.]

Sorcerer, *metéürenu, -nuak*; sorcery, *metéurenúdi*.

I practice sorcery, *nenebihké*; I conjure him, *nenebihran*.

The sorcerer invokes the devil, *mtéurenu unandérmanr matskuar*.

I sing and someone answers my song, *nenekuhumassi*.

I give to the sorcerer what he asks of me, so that someone will not die, *nesipamauan*; one gives, etc., *sipamanuadin*.

I carry my *manitu* [spirit, manitou] (says the sorcerer), *nebauian*, or *nebauihan*. [See Jonglerie, p. 298.]

uimansin, or *uimansudin*: 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 *uanbanrüessu*), 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 uimansudin*, he has eaten some of this cooked grain, etc.

Kussigann: 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.]

manué; my cheek, *nanué*, *kanué*, *uanué*.

[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 [?], *ṁda* [*manda*] *uaghenui*.

Temahuté auenni ṁda [*manda*], etc., *uiganmketsik* — players.

I win, I take what is staked on the game, *netemhué*; from him, *netemhan*.

They play, they wager, *anmadúak*; let us play, let us wager, *anmadído*.

Iu uétsura, I play that against you; *nedahtahsin iu*, I play that; I play that, *iu nedanmkéhtun*.

What shall we play? *kégui étanuadiagu*?

Our guns [as the stake], *kepéskuandinauar tansadída*.

I play nothing, *ṁda* [*manda*] *nenihtanuitahsi*; 3. *ṁda* [*manda*] *nehtanuitahsiui*.

I play with white discs on one side and black ones on the other, *nederakké*, or *nedanmké*, or *nedauéhannar*.

The discs, *ésséhüánar*; 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, *nemesudam* (one draws 4 grains).

When there are 7 of the same color and one of the other, *nedénéui* (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., *negudagūaharan*.

Nedasahamanku, he takes a game away from my score, he removes a stick, etc.

Nemétasahamanku, he takes away my whole score entirely, he removes them all, etc.

Pirüané negahiiku, he beats me, *keg*, 3. *agaiigur*, or *utemhugur*; (in the "chariot" game) *ṁda* [*manda*] *temaiüdiun*, 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, *ṁda* [*manda*], *kedahiun niüina*.

The straws with which one plays another game, *pesseníganar*.

The grains of the bowl game are also called (Lat. "dicuntur etiam"), *ésséüianar*.

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, *nuanradéháma*, 3. *uan mé*.

We play it, *nuanradéhémanbena*, and *kuanradébamanba*, etc.

Put down the small discs, etc., *puné ésséuanar*.

Nederakébena, I put them [down].

What do you want to play? *kégui étássian*, or *kégui étássiagu*? Nothing, *m̄da* [*manda*] *kégui nedatassi*.

I stake one or two beaver [pelts], etc., *matahrré*, or *rak nedátassi*.

Children's games: —

Súhé, a flat piece of wood that they slide over the snow [or] ice.

Nesuha, I make it slide; imperative: *suha*, *suhants*.

Séskip (inanimate), a small syringe [popgun], which they [use], etc.

Pébés-kûamangan, a spinning top on ice, etc.; on the ground, *aripudangan*.

Nesasemhan, I whip it.

Nenénantuhsui, I play, e.g., blind-man's-buff, I have my eyes covered and I try to catch someone, etc.; 3. *nénantuhsüio*, that one is caught, is [caught], etc.

[JOUR. — DAY.]

One day, *nektiskiskûémígat*; two, *nissikiskûémígat*, etc.

Day, *kizuku*; one day, *pezékun kizuku*, or *pezekun uahkamek*.

Étséhkûiighi, it being day.

A fine day, *uriuáhkamé*.

At the first break of day, *uspansiüüi*.

Tséhkuât, it is day, the day is beginning.

uémanban néhihré, the sun is about to rise.

Tséhkuniui, 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].

Facsimile p. 104 · printed p. 473 · guide words JOUR–IVR

(continued from previous page, under JOUR — DAY)

Pedegussé, *nauéhkûé*, *anremaséhkûé*, or *umandandé*.

Nekihré, it [the sun] sets.

From sunset until night, at twilight, *magranguihrré*, or *kégan pesedé*.

Pesedé, *anguannétebikat*, *amauitebahkat*, *nanuitebikat*, *aghikitebahkat*, *péssutséhkûât*, *tséhkûât*, etc.

What time of night is it? *tanni édutsi tebihkat*?

During the day, *érigunkízegak*.

By day, *spetaüüi*; there's a fine day, *urikizegat*.

A bad day, *matsikizegat*.

Short day, in winter, *tadangukízegat pépúghi*.

Long, in summer, *gûaguannkizegat nipeghi*.

It is 3 days since he came, *tsugnágat baieppan*.

From Quebec to Tadoussac I took 3 days, *Kébekutsi Tadasagughéari nisugnibié*, 3. *tsug*.

I will stay 3 days at Quebec, *tsugniutsi nedapin Kébek*.

I will come on the appointed day, *nebagatsi nikkumbekizegatki*.

This is today's day [it is today], *iu kizegat*.

Several days, *mesâirokiui*.

[MS 304, 305] How many days will we walk? *kekéssukunudébenatsinaua*.

Will we get there this evening? *küemihanbenatsinaua, nüémihra, nenudahra*; no, Answer: *kenudaranbenatsi*, we will fall short of it.

I see the daylight again, I am not dead, *nedatséhkusin*; he seeing it, etc., *tsékusighé*; let him see it, *tséhkusits*.

I work all day, *nenikégarokké*.

A fine day, *urisáhkamé*.

A bad [day], *mastuáhkamé*.

I know what the weather will be, etc., or the day, etc., *neuéuinamen uahkamé*.

Érmekizegak, during the day.

Kikizegahkeban, this past day.

Kisekué, when it is not yet past, etc.

Ermikéugniui, in a few days.

uahkéssugniui, during a few days.

uahkéssugnahké, 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,
neuihuinuman k'ku. hkiatsi unitzanniané tanni kesseta kizegat nekutsigadéghéari nitsi akéssüinan érenanbaitsik kenitzannak.

[ISSUE. — WAY OUT.]

I see no way out to leave here, I walk but do not know where I am going, *nekiüanui*.

[JUGER. — TO JUDGE.]

I judge, *neteberumüé*.

I judge it, *neteberútemen*, animate *neteberúman*.

[JUMEAU. — TWIN.]

We are twins, *nedagûésüübena*, 3. *tagûéssüak*.

[JUSQUE. — UNTIL, AS FAR AS.]

Give me some as far as there, *kèsibahagaiokûatéts*; look, there is some as far as there, *iuékuték kina kinangûiga iu kûatéts*.

As far as there, *nitsi uikûiui*.

The tide rises as far as there, *uasikûitamágak*.

There is how far it goes down [to], *uauikukak*.

If you do not work from now until autumn, *m̄da* [*manda*] *arokkéuégué nikkûanbi utsi tâi tagûanghighé ari*, etc.

I will walk until evening, *nepessedénussétsi*.

[IVRE, IVROGNERIE. — DRUNK, DRUNKENNESS.]

I am drunk, *nunēsemi*, 3. *uanessemu*.

I am half so [half drunk], *netegussemi*, 3. *deg*.

I am given over to drunkenness, *neuighēssemi*, 3. *uigh*.

[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, *ięū'man*.

[LAC. — LAKE.]

Lake, *peguāsebem*, *mar*; a cove in a lake, *uanrinangamek*.

[LAID. — UGLY.]

He is ugly, he makes his soul ugly, *tsibaghinangusi utsetsakuihugu*.

I am ugly, *nematsīghi*.

[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., *nukaísíné*, 3. *uakausina*, *nenetsékûaku*, (animate) *nukaísina*, or *nukauiéhanman*, of calling him, e.g., to the feast, *nukaísinéban 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 [?], *nüékantsíman*, 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 *nudanban'gané*.

I am going to fetch it, *nenandüadamen nuiassé*.

Nenandenassi, I am going to fetch my sled that was left behind, etc.

[LAIT. — MILK.]

Some milk, *merendákus*.

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 *nekuânhpugúbena*.

[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, *temirariüésansané*.

Moose tongue, *musiraru*, *musirarúar*.

I cut his tongue, *neghétsirariüésan*, 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, *nedésirarûéhan*.

[LANGUEUR. — LANGUOR.]

I am in languor; it is a long time that I have been sick, *nedatsangûi* or *nenutsemüi*.

[LANTERNE. — LANTERN.]

Lantern, where one puts the candle, *uassénemanganíanr*.

Facsimile p. 106 · printed p. 475 · guide words LAP–LEV

[LAPIDER. — TO STONE.]

I stone him, I strike him with stones, *nedagáman pnapskur*.

[LARD. — BACON, PORK FAT.]

piksiuihkké.*

[LARGE. — WIDE.]

It is too wide, too loose (that which he is dressed in), *usanmégu*, etc., or *usanmikeskégu keskisu*, *sse*, e.g., or *meskûé*; inanimate *usanméghen*.

Wide, that is [wide], *keské*; there is how it is [wide], *ni késké*.

A wide covering, large, *keskéghen*, animate *keskégu*.

[LARME. — TEAR.]

mesebíguān, *nar*; I shed some, *nussebíguāni*.

They fall from my eyes, *nesebíguānar penepétsüanur*, or *nesebíguānar súhkûiar*.

[Page MS 312 is blank.]

[MS 313] One wipes away tears, *maüruredin*.

I wipe them, I make [them] present, etc., *nemaürukké*; to him, *nemaurúran*.

[ST. LAURENS. — SAINT LAWRENCE (river).]

abamékuanganek penuku, *tarabéku*, *kisikisidé isiganiui i kurepri*, etc.

[LARRON. — THIEF.]

I am a thief, *nenetanuikemútené*, or *nekemutenéski*.

[LAS. — TIRED.]

I am tired of walking, *nesaüsâi*, 3. *sausâi*.

— of working, *nesaurokké*.

— of standing, *nesauiganbau*, 3. *sauig*.

— of sitting, *nesaükési*, or *nesauigána*, or *nesauamarsi*, or *nesauamadamen nhaghé*.

— of rowing, of swimming, *nesaüisani*, 3. *sauahsanu*.

— of carrying wood, *nesaügu auansonar*.

— of going on snowshoes, *nesauanghemé*, 3. *sau*.

My hands tire, *nesauiretséui*.

[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, *nekesesebéharan* (this is more fitting for baptism than [the previous word] — Lat. "aptius est pro baptismo quam nesugnebanran").

I wash it, *nekesebéhadun*, animate *nekesesebéharan*.

I wash [some] potatoes, *nekesesípené*, or *nekesesebaharank penak*.

I wash [some] skin, [some] linen, etc., I bleach it, *nekesestaghenemen*, *nekeseséghenemen*, or *nuanbéghenemen*, *uanbeghenansu*.

I wash e.g. a shirt, *nekeseséghenan*.

Bleach [some] for me, wash my shirts for me, *keseséghenemaui nedanturéhanué*, or, plural, *hanuak*.

I wash my face, *nekesíguā*, 3. *kes*; his, *nekesesigûénan*.

The hands, *nekesíretsa*, 3. *kes*; his, *nekesiretsénan*.

The feet, *nekesebahadúnar nesítar*; his, *nekesesesiténan*.

[LÉCHER. — TO LICK.]

I lick, *nenuskuānsi*, with the finger or with the tongue (Lat. "digito vel lingua"), 3. *nus*; inanimate *nenuskûandamen*.

My spoon, *meruskuanman*, with the finger or with the tongue (Lat.), *nedemkoann*, 3. *unuskuanmanr*.
I lick the plate with my finger, etc., *nenuskûauítsüe urangan*, or *nenuskuandamen*.

[LÉGER. — LIGHT (in weight).]

I am light, *nenannankésessi*. [MS 314, 315]

That is light, *nannankesessen*, or *nanangan*, animate *nannankesesu*.

I find it light, *nenanangüadâmen*; the absolute [form], *nenanangüaré*, *nenanangüadâmen*, or
nenananghenemen, animate *nenanan'ghenan*.

[LENTEMENT. — SLOWLY.]

nésanma, *menni*.

[LÈPRE. — LEPROSY.]

Psakédar, a kind of leprosy; *psakédé mereku*, he has it, etc.

[LETTRE. — LETTER.]

auixígan, *nar*.

[LEVER. — TO RAISE, TO LIFT.]

I lift it up, *nedaspigunemen*, animate *nedaspigunan*.

Nibadenakuann, one lifts it up.

I raise a stake, e.g. a cross, *nenibadenakûn*; it is raised, *nibadenansu*.

Raise that, *nibadené*; raise the stake of the fort, e.g., *nibadenaküé*, 1st person *nenibadenahküé*.

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. *anmikku*.

I make him get up, I lift him from the ground, *nedanmikenan*, 3. *ud*.

I rise to my feet from being seated, *nunanghi*, 3. *uanangu*, *ni unanghin*.

I lift a burden with difficulty, I can [barely] raise it, *auakantsin nepegüannemen*, or *nepugüannemen*, 3. *ap*.

I raise the door, or, the covering of the doorway, so that one may pass through freely, *netaniüdénemansi*;
his, *netaniüdénemauan*, 3. *utanudénemauanr*, *tanüdénemansu*.

Having gotten up, he has little wit, he is as if asleep, dazed, *uanekusu*, 1st person *nunékuassu*.

Having gotten up he does not know what he is doing, all dazed, *tekukusu*, 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, *nekarabeskauan*.

At the moment I raise my arm, *aneghi méuire gûanahasía*, 1st person *nemauireguanáhesi*.

Nauiküanbéhχan, one [lifts] it; *uiküanbéhχan*, 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 *nepenánbéhχan*.

[LÈVRES. — LIPS.]

My lips, my mouth, the same [word], *nanüé*, *kanüé*, *uanüé*.

I say it with the tip of my lips [insincerely], *ketzauai nesin*.

Auennenaua ni éranθit? Who is it, who is stung like that? *m̄da* [*manda*] *ni auenni uderanθiun*, no one is stung like that.

[LÉZARD. — LIZARD.]

éhkatan̄ku.

[LIEN. — TIE, STRAP, BOND.]

Of leather, of hide, or rawhide strip [babiche], *urúghes*, *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], *uighebi*, *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. *ud*.

He, that, is tied, *kerabisu*.

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, *usam̄mikunanbé*, animate *usam̄mikunanbikansu*.

I tie his hands behind his back, *nedérmaskébiran*.

Érmaskébiran, or *bisu Jesus*, Jesus is led with hands tied behind his back.

One binds, e.g., the pickets of a fort by placing crosswise poles, etc., *spanakûabisu*, *spanakûaberansíts*.

I tie it in that manner, *nedaspanakûaberemen*; or *naderakûaberemen*.

Éssema arakûabisisi, *arakûaberemuku*, it is not yet tied thus, etc.; tie it, *kedaspanakuaberigannan*.

[LIÈVRE. — HARE.]

matteguéssu, *usak*. [MS 316, 317]

I look for some, I go to look for some, *nemahttegûéssukké*.

[LIGNE à pêcher. — FISHING LINE.]

meghikanakûam; I cast it in the water to fish, *nedanmé*.

I catch fish with it, *nebiθa*.

[LIMAÇON. — SNAIL.]

Aketsebanrassu, a snail.

[LIME. — FILE (tool).]

araraghipudígan; I file, *nedararaghipudíghé*.

[LION.]

Or a kind of lion, *pihtanru*, *ruak*.

[LIRE. — TO READ.]

I read, I know [how to recognize] the writing, *muéuihnamen auiχígan*, 3. *aué*.

Read (Lat. "lege"), *uéuihna auiχígan*.

[LIT. — BED.]

(Lat. "cubile"), *kaúdi*; my bed, my mat, *nekaúdi*, 3. *ak*.

A bed raised off the ground, *téssákûabun*; one that is not [raised], *apun*; mine, *netapun*.

I make [arrange] my bed, *nekaúdi nurittun*, 3. *ur*.

Facsimile p. 108 · printed p. 477 · guide words LIV–LUN

[LIVRE. — BOOK.]

BOOK, letter, image, picture, writing, *auiǵigan*.

I fold the letter, e.g., or some object, *niisaäinemen auiǵigan*.

I close a book, or something, in the same way (Lat. "eodem modo"), *niisauannaghenemen*.

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, *nepessudérdamen*.

I would like to see him very far from me, *negaganhuskangu*.

He would like to see me [far away], etc., *negaganhuskauan*.

How far is it? *tannenaua adudat*?

It is far, *nanuadúghé*, or *nanuat*; it is not far, *m̃da* [*manda*] *nanuatii*.

Nenannanuérmeḡun éhto anmessukkantti? Does he not believe that I am very far away?

[LONG. — LONG.]

It is too long — a belt, a bark cord, etc., *usanmikunatagat*; of a rope, namely, animate *usanmikunatagusu*. A robe, e.g., a blanket too long, *usanmíkunéghen*.

It is too short, entirely [too short], *takesesen*, animate *-kesesu*.

There is how long it is, of the animate, *ni akunisín*.

Niseda kûénisit, *ni kuné useḡuné*, its tail is twice the length of its body.

It is long, *kunagûat*, *kunisu*, *kuné*; it is too long, *usanmi kuné*.

Bring me one [of it] (e.g., wood, a stick) of this length, *maneska ni kûének*.

It is too short, *usanmi taakûéssu*, inanimate *taakûé*.

A belt, e.g., long, *kunatagat*.

[LORETTE.]

abémadenai'nek; the Indians (Hurons) who are there, *abémadenai'ak*.

[LOUAGE. — RENT, HIRE.]

I give you a beaver [pelt] for the rental of the gun, e.g., *pézeku matahrre kemirer nemkauihianneban*.

[LOUER. — TO PRAISE, TO HIRE.]

I praise him to others, I speak well of him to others, *nureruhumauannar urir*.

I speak well of him, etc., *nureruhumasin ua*.

I praise him (Lat. "laudo," I praise), *nurerüan*, or *nurandokkanran*.

I hire him (Lat. "eum conduco," I hire him), *nedarokkanran*, 3. *ud*, or *nematemiman*.

I hire [something] (Lat. "absolutum," absolute form), *nedarokkémi*.

I hire him, promising him something, *nedangûadauan*.

[LOGGER. — TO LODGE.]

I lodge him, I stay with him, etc., *nüitighéman*. [MS 318, 319]

I stay in a stranger's cabin for some time, *nüitighémüé*.

[LOUP-CERVIER. — LYNX.]

manrsem, *muk*, or *muak*; its skin, *manrsemuueué*.

[LOUP-MARIN. — SEAL.]

ahkiku, *kuak*; its skin, *akikûéué*.

[LOUPE. — WEN, TUMOR.]

I have a wen, e.g., on the forehead, *netsegûarem*, 3. *utsegûaremar*; the wen, *tsegûar*.

[LOUTRE. — OTTER.]

kiunîghé; its skin, *kiunîghéué*.

[LUIRE. — TO SHINE.]

I glow [?], *neméménankké*, 3. *mém*, *méménankahadída*, *-kahadiku*, *-kéhéédits*.

That shines, gives light, *speté*, or *uassé*.

uassé, after the thunder it grows windy and then it rains.

[LUMIÈRE. — LIGHT.]

uasákuré.

[LUNE. — MOON.]

The moon, *kizus*, *nibankizus*.

It rises, *néhisu*; it sets, *nekisu*.

The renewal of the moon [new moon], *nangusu* (it appears).

Its first quarter, when it is 5 or 6 days [old], *néraniighir* (it waxes).

When it is 11 or 12 days [old], *kégan aémeghir* (soon full).

It is full, *uémeghir*, *uémeghirghé*.

After its full [phase], *pekínem*; being past its full [phase], *pekeneghé*.

Facsimile p. 109 · printed p. 478 · guide words LUN–MAI

(continued from previous page, under LUNE — MOON)

Its 16th, 17th, and 18th day, *utsiné* (it wanes, it begins from there to die away).

Its 22nd, 23rd day, *pébassiné* (it is half gone).

At its disappearance, *sésemína*, or *métsína* (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], *pasküé anbanámu*.

It shines, gives light, *panguâsem*; eclipsed, *pkenem kizus*.

The Months by Moons: —

January, *mekûasîgûé*, when it is very cold, etc.

February, *names kizus*, when fish are caught.

March, *nemattanmui kizus*, when a quantity of fish are caught.

[Page MS 320 is blank.]

[MS 321] April, *anmsu-kizus*, when a quantity of herring are caught, fish that are called (Lat. "dicuntur") *anmsü'ak*. This month is also called (Lat. "hic mensis appellatur etiam") *kikai-kizus*, the moon in which one sows.

May, *nukékéhigai-kizus*, when the Indian corn is covered [hilled]; *nenukkéhíghé*, I cover it.

June, *nekakûigai-kizus*, when the corn is hilled up; *nenikakûihíghé*, I hill it up; *nkakûihígan*, the hilling.

July, *sattai-kizus*, when the blueberries are ripe; this month is also called (Lat.) *matsipenan mus*; *ni matsipenanmus*, the eels begin [running] in summer.

August, *kizus*, or *mantseuadokkûi-kizus*, the long days, the great sun.

September, *mauinai-kizus*, when the acorns are gathered.

October, *assebaskûatus*, when the [river] edges are frozen; *assebaskûaten*, the edge is frozen.

November, *pekûâmhann-kizus*, when a hole is made in the ice to kill beaver; *nepekuâmaha*, I make a hole in the ice to kill beaver.

December, *kune-kizus*, the moon is long. [See below, Months, p. 343b]

[LUNETTE D'APPROCHE. — SPYGLASS, TELESCOPE.]

aranbûdi, 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., *neseguskadâmen*, 3. *us*, animate *nesaguskâman*.

— [I chew] bark, in order to make figures on it, *nederagûiakadîghé*; chewed and figured bark, *arigûiakadîgan*, *nar*; they are well drawn, *urigûakatansu*.

[MAIGRE. — THIN, LEAN.]

I am thin, *netanraîisi*, 3. *anraîisu*, which is also said (Lat. "de pecore") of livestock.

[MAIN. — HAND.]

HAND, *meretsi*; my hand, *neretsi*, 3. *uretsiar*; the right [hand], *arenakaiui*; the left, *pantsiui*; my right [hand], *nedarenakaiui*; my left, *nedahpanti*.

I use my right hand to work, *nedarenakérokke*.

— the left, *nedapantsarokke*.

I have white hands, *nuauanbiretsa*.

I take him by the hand, *nesaghîpedinénan*.

I pass [it] from hand to hand, *nedankahusadun*, 3. *ud*.

I put something in his hand, *nedaspanretsénan*; put [it] in mine, *spanretséni*.

I put my hand in a hole, *nepisineské*.

[MAINTENANT. — NOW.]

nikkuanbi, or *neghéhti*.

[MAISON. — HOUSE.]

uigûiam, *nar*; in the house, *ûiguanmek*. See "Cabane" [Cabin].

[MAÎTRE. — MASTER.]

I am the master in my house, *nedaritebérdam nüiguanmek*.

Facsimile p. 110 · printed p. 479 · guide words MAL–MAL

(continued from previous page, under MAÎTRE — MASTER)

I am the master of life, *netebérdamipemanusangané*.

I am the master, *netebérdam*; of that, *netebérdamen*, etc.

See "I govern."

Is one master of that, can one prevent oneself, e.g., from coughing? etc., *tebérdansu pegûa éhto?* etc.

[MAL. — BAD, EVIL.]

That is bad, that is not good, *matsigheniu*, or *sahaio*, *m̃da* [*manda*] *urighenui*.

I speak ill of him, *nematsimamesaniman*.

I do him harm, *nemamesanihan*; I speak ill of him about it, *nemamesaniman*.

[MS 327] Where do you hurt? *tanni édaramársian?*

Netepek, at the head, *nedapskukûik*, at the neck; *negudan'ganek*, at the throat, *netsisegur*, or *tsisegur*, at the eyes; *pekitanek*, at the nose; *naniganek*, at the belly; *nepeskûanek*, at the spine; *neréuanganek*, at the heart; *nedanbidangu*, I have a toothache; imperfect: *-guhuban*, 3. *guppan*; imperative: *anbidangu*, *guts*, *guda*, *guku*, *guhudits*; *auenni éhto anbidaθ?* [Who has a toothache?] Answer: *nia anbidangûa*, *abidangu*; *métsiganasin*, he no longer has anything but bones [is worn to skin and bone], so much has he been sick, 1st person *nemétsiganasin*.

He is always sick, he has nothing but bones, *tsangiïio*, *tsangu*, or *nutsemüio*, *nutsemu*.

I have sore eyes, they sting me, *nepupukigûéné*.

I have a sore throat, *negudangan nussagapáhagun*.

I am sick, *nessagamaressi*, or *nussagapahagun*, or *nussaganbadamen*, *nepeskuann kandak*.

I am languishing, wasting away, I am sickly, *nedatsangûi*, or *nenutsemüi*, 3. *tsangiïio*, *nutsemu*.

He has a chronic illness from which he recovers and then relapses, *mandamarsu*, 1st person *nemandamarsi*; 1st person negative *m̃da* [*manda*] *nemandamarsi*.

He falls in a fit of the falling sickness [epilepsy], *utsibireku*, 1st person *nutsibiregu*.

He has a fit every month, *ési pézekuar kisusar néperitsi utsibireku*.

[MALADE, MALADIE. — SICK, SICKNESS.]

Sickness runs through the village [is epidemic], *pétsinabanganu*.

This kind of sickness is called (Lat. "dicitur"), *pétsinabangan*.

We have a horrible sickness, *nesaaghinébena*.

Sickness, *ussagamaressuangan*.

A secret illness, *uneptiangan*.

I am no longer sick, *nedèhkûiussagamaresi*, 3. *ék*, or *nedèkûamarsi*.

I am doing better, *nebapakamarsi*, 3. *bepa*.

I attend the sick person, I relieve him, *nenutsetsangûanman*.

The sick person complains, *mamande*, 1st person *nemamandé*.

I strike him while he is sick, which makes him more ill, *nenirauitéhan*.

I do something to him while he is sick, which makes him more sick, *nenirasihan*.

Tsegûar, a wen [tumor]; I have one, *tsegûar nenihregu*.

If the person who has it does not cut it or lance it, etc., he dies of it, *m̃da* [*manda*] *kadunarankûé tsegûar unihregu*.

Pemüé, it is a swelling, sometimes as large as the wen, but there is an abscess inside it, which there is not in the wen.

Nedakûamadamen, that hurts me badly, that stings me a lot.

Anraui nekakûamadâmen êhrimek, what is said to me truly causes me pain, it stings a lot, but I suffer it for Jesus.

Nusagamadâmen neretsi, or *nhaghé*, etc., my hand, etc., hurts me.

Kighitsé messiuî nhaghé, I have pain, ache, throughout my whole body.

Nekighidamadamen, or *nekighitéuaghési*, I have pain, ache, throughout my whole body from having worked too much, or *pisuiui* [from exertion].

Sauígané, 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)

Sohkûihré, my body iu at its limit [can bear no more], etc., 1st person *nesuhkûihra*.

[MS 328, 329] There is an abscess in this swelling, etc., *penüé*.

I have some [an abscess] in my body, etc., *nepemüem*, 3. *apemüémar*.

I have a chronic illness, *nenutsemüi*, or *nedantsangûi*, 3. *nutsemu*, is, 3. *tsangûio*, or *tsangu*.

I give him a curse, I bewitch him, do him harm, *metéurenu nederipenaran*, or *nebauénáran*.

[MANCHE. — SLEEVE.]

A woman's sleeve, *petenangan*, *nak*, 3. *ap*.

I put them on, *nepitenanganaiüderesi*, or *nepittenann nepitenanganak*.

I take them off, *neghétsipetenanganénesi*, or *neghétenank nepitenanganak*, 3. *agh*, *ap*.

Let a handle be made, etc., *ussidakuansits*.

A knife handle, *usítaku*, or *ussidakukan*.

I put a handle on it, *nussidakukann*; for him, *nussidakukésan*; -*késgun*, he makes one for me.

[MANCHON. — MUFF.]

meretses.

Taragûio ntsékûaku, or, *m̃da* [*manda*] *ussidakûansisi*, or *ussidakuísi*, 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.]

Nüikigûémi, I call.

I summon him, I make him come, *nüikûîman*.

[MANGER. — TO EAT.]

Nesakkadankué, 3. *skadankûé*, I prepare [food] to eat.

I eat, *nemitsesi*, 3. *mit*, or *nesugrúsi*.

— that, *nemitsi*.

I eat fish, potatoes, apples, men (in general), dogs (in general), the feet of animals, etc. — [for these] one says (Lat. "dicitur") *nemuhan*; e.g., *nemuhank penak*, *nemessak*, dogs, etc.; *nemuhanuk méguak*, I eat the Iroquois.

I eat flesh, *uios nemítsi*, 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, *nedahsaman*, 3. *ud*.

I put the morsel in his mouth, *nesahkamuttran*, or *nepiθamuran*.

I put good food in his mouth, *nuripuderan*.

I eat with [a utensil], *neuitsihppi*; with him, *nuitsipúman*.

I eat with my fingers, *neretsi nedauéhkann*.

I prepare for him what is needed, *nenúdenan*, 3. *unudenanr*.

I prepare [food] to eat, *nenudankûé*, 3. *nudankûé*, or *-kués*.

For him, *nesakadankûahrrian*, 3. *usak*; prepare [something] for me, etc., *skadankûahrri*, *nikkuânbi*.

I bring him food, *nederusadauan mitsuangan*.

I get [food] ready, I make my kettle [prepare my pot], *nebagastankûarsi*.

Nudankuâri, 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, *nenisukadinéna*, *nisukadída*; they [eat together], *nisuhkaduak*.

You two eat, *nissukadiku*; you three, *tsukadiku*.

He puts his hand in the dish before his turn, or, he eats twice while I eat once, *néneganmihuku ua*.

You eat twice while I eat once, *kenéneganmihi*.

I do not eat enough, *nenudahppi*, 3. *nud*.

He eats quickly, *nabihpu*; I am full, *nüémipi*, or *nüémanbési*.

I put something [on] so that in eating I do not soil my clothing, *nebaradámen anitsuangan*; so that the host does not fall [from my mouth], e.g., *nebaráman hostiûin*.

Nesipkaranmi, I can go a long time without eating, I can bear hunger for a long time.

Nenihkékaranmi, one day.

Nenisugnaranmi, two days.

Facsimile p. 112 · printed p. 481 · guide words MAN–MAN

(continued from previous page, under MANGER — TO EAT)

Nenesugnaranmi, three days, etc.

Nedapamin kégui, that which one eats with, etc., or, which serves as an accompaniment for eating something else, *nedapaminar aneskemenar*, etc.

Nemitsamauan, 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 késsugniadaua, or *nikéssugnearamia*, there is how long a time I have not eaten.

Auakantsi 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.

uskebedunié, 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, *niékantesáman*, 3. *auék*.

I am reluctant to give food, wanting to spare the provisions, *nesaaghesi*.

[MS 331] I feel like eating something, whether fish, meat, etc., *nesúhudun*, 3. *súhudun*; *uskebedunié*, or flesh, fish, etc.

I leave some of my food [uneaten], *nedakutsadámen*.

I cannot eat meat all by itself, *nenahnétanuipangûadamen uios*.

I provide the food, *nesághérghé*.

The one who has provided it, or, the shepherd who feeds [his flock] (Lat. "pastor qui nutrit"), *saaghéüsiinnu*.

The animals have eaten the corn, or your corn, *kedanesugar*, or *kedamenangar*.

I go begging, seeking food, in the cabins, *nekisighé*, or *nekisigheski*, 3. *kis*.

Being in the cabin, he wishes...

...that food be given to him, *kéuansu*, 1st person *nekéransi*, or *neneskauanbüéski*, 3. *kau*.

I ask him for food, *nemikéuanman*.

I do not have enough to give food to everyone, *nenudahrra*, 3. *nu*.

I have none for him, *nenudahrrann*.

I eat only acorns, *nebangüáttegûé*; only meat, *nebangûadámen*; only fatty meat, *nebangûihnugûé*.

I am not accustomed to give food, *nesâakesi*, 3. *saakusu*; it is also so said (Lat. "dicitur etiam"), but less correctly, *m̃da* [*manda*] *nenetanuisariüi*.

Eating that, my stomach turns, *nepetsetsiraua*.

I am accustomed to giving food, to several, to all, *nenekemési*, 3. *nekemusu*.

I eat only meat, *nepangûadámen*; only fatty meat, *nebangûinnugûé*; only acorns, *nebangûáttegûé*.

I take pleasure in eating, I eat willingly, *niighimitsesi*, or *niigahppi*.

These things are eaten, *mitsansuar*.

I eat what had been given to another to eat, *nuuanuahrrémihppi*.

I give him to eat what had been given to me to eat, *nesanpesáman*, or *neghéuakassaman*. See *Sanbisi*.

I give you food, etc., *kesanpesamiüren iu*, or *keghéuaghérmeren iu*.

A small child who begins to eat, *ntapu*, *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, *nenesanuansi*.

Nenesanuansin iu, 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-mitsuangan*.

I go to seek provisions, food, whether beaver, etc., *nenatebihka*.

[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), *nepuhkūéri* or *nepuhkūérkangun kégūi*.

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, *nesuhkáuauan*.

I eat everything, *neketámi*; that (a thing), *neketámen*, (animate) *neketáman*.

I eat with him, *nüitsokkadúman* or *nüitsipúman*.

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. *sariü*, 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 nenadauihigun*.

1st subj. *messiui nédauihik*, negative *higuku*.

2. *nédauihusk*, 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, *uiinéghekek*.

[MARCHAND. — MERCHANT.]

Merchant, *nudannkurant*.

[MARCHANDISES. — MERCHANDISE.]

Merchandise; the house where the goods are, *nudannkurahigamigur* or *matsessuhigamigur*.

[MARCHER. — TO WALK.]

He walks with his head down, *atsitaïkûéssé*, 1st *nedatsitaïkûéssé*.

I walk, *nepemussé*, 3. *pem.*; slowly, *nemennussé*.

Quickly, whether uphill or downhill, *negûagûanmansé*.

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, *nedahkûanbussé*, 3. *kûan*, subj. *ékûanbussét*;
nedahkûanbussaran, 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.

Ninisusséku tétebeskausséku, etc., walk two by two, *nisuséku*, 1st person *nenisuséhbena*.

I walk well, nothing hinders me, likewise, in fine weather, *nurussé*.

I walk in the water, *nepemansúghé*.

I walk right behind him, as in a procession, etc., *nesaaketsíkasan*.

I walk on my knees, *nedatsitegûakéhssé*.

I walk on all fours, *nepemígusi*; or, crawling on my belly, *pemígusu skuk*.

I walk in the rain, *nekegherannussé*;

— with the wind behind [me], *nenamsúgú*;

— wind in front [of me], *nedaptsigûéssé*.

I walk on four [legs], *nepemígusi*; they [walk on all fours], *pememangûak*.

[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 [?], *megûiak*, *megûiakur*, or *nebianaskikké*.

I sink into it, *nebudbakhékham*.

[MARÉE. — TIDE.]

The tide is high, *psanessen*; low, *kisekat*, or *anptsikat*.

It goes down, *usihkkat*; it rises, *tamágan*, which is also said (Lat. "dicitur etiam") *anptsitamagan*.

It neither rises nor falls, *tzanebéghi*.

It rises up to there, *uauikutamagak*.

It falls down to there, *uauíkukak*.

I embark on the rising tide, *tamagaghé nepúsi*.

I embark on the falling tide, *usikeké nepúsi*.

[MARIAGE, MARIER. — MARRIAGE, TO MARRY.]

I want to marry, *nekadauatzannan*, or *nekadauinisiünéhna*, which is said (Lat. "dicitur ab utroque") of either [sex]; or *nekadauisitapúman*, which is heard [used] less correctly (Lat. "id minus bene audit").

I want to make gifts for that, *nekadauanuhan*.

I make them, *nemanuhan*, or *nepunatséssüé*.

The man makes them, *uinnau*, 1st person *nüuinnaui* (for the first time, [gifts] which consist of a gun or a necklace).

They are made, *uinanttin*, or *punatséssüadin*.

If afterward blankets are given, it is called (Lat. "dicitur") *agüihudin*.

If kettles, wampum, [or] skins, it is called (Lat.) *miredin*.

Have you made the gifts? *kekisiuinnauipešanaua*, or *kekisipunatséssüépešanaua*?

What gifts have been made? *tanni éri miredin*?

She sends back the presents, *asatansu*. [MS 334, 335]

1st person *nedahsahtu*; they were sent back, *asatanuadin*.

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*, *tsétsebakandats*, *nirba uatzannandé N.*, *nuritéhanman*, *urenauakesu éhto*, *neskuhumauan*.

When she has consented, etc., *kisi neskuhumúreghé*, *kemiran*, etc.

My request is consented to, I am granted what I ask, *nekisiskuhumanghé*, or *nekiktanghé*.

When the missionary speaks about this to the father or mother of the girl, he says to them, *kekadaüsiremeghé*.

If it is [someone asking] for another than his own daughter, etc., *kadauitsebakandam ua phâinem N.*

Who is it that asks for her? *auenni kadauatzannant*, or *auenni kédaüsiremit*?

Well then, I will speak of it to my relatives to learn if they want it, *peragátsi nedihrank késsangudiég ari urérdamuhudidégatsi*.

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.; *musak aritéhansikkan*, *matsighentsi kéztataüghé nemihutangus mđahaba* [*mandahaba*] *iu kutsitsüimeruun*, *mđa* [*manda*] *ketebémeru iu utsi*, *kiága tanni érermesian*, etc.

Do you not think of marrying your eldest [daughter]? *éssemanaua kederérdamu auennirba uitighémandé nesesis*?

Do you consent that he marry? *kederiurérdamennauaba auennir kesesis nisiühididé*?

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] *uranperanr nenanpererüé*.

ussiredin, presents are brought for the marriage.

Nussireman, I bring them, e.g. to the father, or etc.

Nussiredamékkan, I give the present of a kettle.

Nussiredamékka kukûâk, I give the present of several kettles.

Nussiredaméktu peskuandi, or *skuansu*.

ussiremuansu, they are brought [as presents] for the woman.

Tunansu, she receives them, or *tunem ua uédussit*.

The publishing of the banns: —

N. N. kemihkumereba kaddui-panbátami-nisuuak, *N. N. ni aneghi Pérezküda nüirank*, or *uihtamek*, or *uihret*. [I publish the banns of marriage of N. N., who intend to be married, for the first time.]

The 2nd [time], *ni aneghi niseda nüihrank*, etc.

The 3rd [time], *ni aneghi metsessara nüirank*, etc.

I will marry you tomorrow, *sébatsi kenébauixérba*.

What the priest asks them: —

N. Kederérmannaua N. uaséhkkét asskamiu. [N., will you take N. to wife?]

— *Nenisüinéna érnauagak panbahtami-nisüin?* and vice versa (Lat.) [i.e., the same question put to the woman].

Take [each other's] hand, *saxiretsénédiku*.

Put the ring on him (Lat.), *saxiretséüideré*.

I am married — says the man (Lat.), *nekitudé*; but the woman [says] (Lat.), *nussi*.

They are married, *nissüüak*.

They love each other, *mussanridítsir*.

I am married to her, or to him, *niütapúman*.

I married them, *nekisinibauixank*.

Do you have a wife? *phâinemnaua kutzannan?*

Where is your wife? *tannuanga nissüiéguâ?*

He is, or she is, married, *tsebakandam*; they are [married], *tsebakandamuk*.

He is not married, he cannot find anyone who is willing, *kanghéghighikskûé*.

[MARMOTTER. — TO MUTTER, MURMUR.]

I mutter, murmur, *nekikimedunké*; 3rd [person] *kiki*.

[MARQUE. — MARK. See below, p. 337.]

[MARTEAU. — HAMMER.]

tsitanbéŋgan, or *amare*, *amaris*.*

[MARSOUIN. — PORPOISE.]

White porpoise, *uanbaméku*. [MS 336, 337]

[MARQUE. — MARK.]

This is the mark, the figure of N., *uanga édarauihxusída* N.

I put my mark, *nedauihxusi*.

I mark [something] with a strap, in order to know it again when taking some measurement, etc., *nekikanbésemen*; likewise, with a piece of wood, *nekihkakusemen*; likewise, using either [the strap or the wood], or the like, *netebakunemen*.

[MARTE. — MARTEN.]

pépanakessu; a marten-trap, *kerahígan*.

I catch one [in it]; likewise a beaver, etc., *neghehrha*.

A robe of marten [fur], *panakesiúuak*.

[MATACHER. — TO PAINT, TO STAIN (THE BODY).]

Eraghinansu, it must be painted, colored, etc.; it must be painted black, e.g. a board, etc., *mekazésérághinansu*.

I paint a hide, *neniukuéghíhémén*; wood, etc., *nemekusaghenemen*; it must be painted, *mekusaghenansu*.

I paint myself, *nedérághi*; 3rd [person] *érágu*.

I paint him, *nedérághinan*.

I am painted red, I paint myself [red], *nemekûanüéhusi*; 3rd [person] *mek*.

I am stained red, or another [color], by chance, *nemamukûanua*.

I am stained by accident, without meaning to, *nemamuhkuânuhé*.

[MÂTIN. — MORNING.]

tshkué; very early in the morning, *usspansuiui*.

[* 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, *nesspanuusétsi*; 3rd [person] *sp*.

MAURE. — MOOR, OR NEGRO.

perakamen, *-ménak*.

[MÉCHANT. — WICKED; BAD-TEMPERED (OF A PERSON).]

I am wicked, easily angered, etc., *neneskanbai*.

I am wicked, *nematsenauakesi*; 3rd [person] *mat*.

I have nothing wicked [in me], *m̄da* [*kégui*] *nemuθugu*; 3rd [person] *m̄da* [*manda*] *kégui muθuguii*.

MÉDAILLE. — MEDAL.

panbahtami-surian.

[MÉDECIN. — PHYSICIAN, DOCTOR.]

I am a physician, *nenutsangûé*, *nenutsangûanran*.

MÉDECINE. — MEDICINE.

nebizun; to induce vomiting, *sagagûi-nebizun*.

Medicine for the eyes, *sugnikuangan*.

Medicine, ointment, plaster, *sipisuan nebizun*, or *sipisuann*.

I ask you for a medicine, *küikutmur nebizun*.

What medicine are you asking of me? *kégusi nebizun uikutmauian*?

Have you benefited from the medicine? *kuramarsinaua*? or *kuranbédamennaua*?

I always carry, I always risk taking with me, my medicines, *nekiuinepinar nüipenedamenar, nenebizúnar*.
 [MS 339] This medicine does me no good, no more good — I stop making use of it, *nedéhkuanbédamen*.
 This medicine is not good for burns, *ṁda* [*manda*] *urighenui métkazézimeghfutsi*.
 It is good for cuts, *urighen uéktéhusímeghé utsi*.
 I swallow it, *nekusihadun*; 3rd [person] *agu*; or *nemessihadun*; 3rd [person] *am*.
 I make him swallow it, *nesahkamureran*.

[MÉDIRE. — TO SLANDER, TO SPEAK ILL.]

I speak ill [of someone], *nuskughémi*; of him, *nuskúman*, that is, *usskauiu neteberúman*.

[MÉLANGE. — MIXTURE.]

With a mixture, *kuhradiui*; in composition, *kuhradé*.
 I mix that with [something], *nekuhradénemen* (inanimate); *nekuradénan* (animate).
ṁda [*manda*] *mina kuhradénansiui*, it can no longer be mixed with [anything], etc.

MELON D'EAU. — WATERMELON.

éskitamek uahsaué; plural *éskitameghir*; that is, [a melon] that is not cooked.
 It is ripe, *kisi nitsíguét*.
 I cut it (inanimate), *nederesemen*; (animate) *nederesan*; or *nenutsitunak*, I pick apples.
 Cut me off a piece [of it], *baghésemaui* (inanimate); I cut it, *nebaghésemen*; 1st [person, animate] *nebaghésemauan*.

[MÉMOIRE. — MEMORY.]

I have the memory of that, I remember it, *nemihkûitéhan'damen*.
usanmi tétebahtar katoanganar, these words are too much alike [nearly synonyms].

[MÉNAGER. — TO BE SPARING WITH, TO MANAGE.]

I am sparing with the provisions, *nekuhpaéredemen mitsuangan* (inanimate); *nekûpaérman udaman* (animate).

[MENTIR. — TO LIE.]

I lie, I tell [things] in vain, *nepisiiantsemi*.
 I lie, that is, I invent what I recount, and I tell it now [sometimes] one way, now [sometimes] another, *nebaburebüé*.

[MENTON. — CHIN.]

My chin, *nkûi*; *keku*; *ukui*.

[MÉPRISER, MÉPRISABLE. — TO DESPISE, DESPICABLE.]

Nekeneskeruhumasi, I say of him that he is despicable — truly it suits him well.
Nekeneskeruhumauann, I say to someone, "That one is despicable."
Kekeneskeruhumuren, I tell you that that one is despicable.
Keneskérmutangûat, or *keneskesetangûat*, that smacks of contempt.
 I despise it (inanimate), *nekeneskérdamen*; (animate) *nekeneskéremán*.
 I despise him, esteem him little, *nekeneskinauan*; think little of him, *nemamégûéremán*.
 I do everything for him carelessly, coarsely, *nemamégûihan*.

I am despised, no account is taken of me, *nekeneskíghi*.

[MER. — SEA.]

The sea, salt water, *subéku*, *subéguk*; at/to the sea, *subéguk*.

Facsimile p. 117 · printed p. 486 · guide words MER–MET

[MÈRE. — MOTHER.]

[MS 340, 341] My mother, *nigaus*; 3rd [person] *uigaussar*. See "Kinship."

I have a mother, *niügaüssi*.

uégak nedaraméskéuank, N. N. *métsinídegak*, or *nésaanigak*.

Iu ériuisihidisa, or *deban*, N. N. *uégaknaua éraméskéüghigak*.

uégak kepanbahtamauéuannugaktsi.

uanga panbahtamauéuagu.

uégak panbahtamauéuagüigak.

MESSE. — 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], *nenudenáké*; serve me the Mass, help me, *arenmasi*.

Always serve at Mass, *ési aramaiskémeghi kenudenaké*.

Do you know how to serve Mass? *kuéuérdamennaua ahari nudenakémek?* or *kenitanuinudenakénaua?*

After Mass, *kisáramâiskémeghé*.

He came before Mass, *éssema iaramâiskémukeban baiéhpan*.

I pray during Mass, *nepanbahtam aramâiskann*.

I want to teach you to serve Mass, *kekakékimereba kadáui nudenakéuangan*.

Things pertaining to the service of the Mass, etc. (Lat.): —

uskihtagûi, dress yourself, etc.; *uskihtagûiku*, plural.

Kussitu urir, *kussituku urir*.

Take care of these robes, etc., *Musak matsitukkan*, *musak matsituhkkéku*.

The censer, *Skutâi ataütek*.

The incense-boat, *Peku étauapit*.

The sprinkler (aspergillum), *Arebéghiadiğan*.

I sprinkle them [with it], etc., *Nederebéghiadauank arenanbak*.

Nikannusséhédits uassénemanganar ghéremeghik, that is, those who carry the torches walk first.

Nikannussétsik nisuak nah udagûiui aragûabihidits, that is, the two who go in front stop there, etc.

udéuk ughik, or *uédussétsik neman araguabihidits*, etc.

Épemaüui arusséhédits nisuak, *nisuak arenakaiüi*, *nisuak aragûiui pantsiui*: two on the right, two on the left, etc.

We greet each other, etc., at the same time, *Tétebiui kederanghibena*.

Kinauanbamiku, *ne nanbi kiruansa ketesinan*, watch as I do, and do the same.

[MEASURE, MESURER. — MEASURE, TO MEASURE.]

A measure, *tebakunígan*.

I measure, *netebakunighé*; 3rd [person] *teb*.

Arakunansu pézekuda, an ell.

I measure it, *netebakunemen*; 3rd [person] *ut*.

Measure yourselves to see who is taller, *tétebeghiruku anérghiruk*.

Nekutéi, or *ü areghir*, he has a span [hand's-breadth]; *nisséi*, two; *ntséi*, or *ntséü*, three; *iéuëi*, or *ü*, four; *nannnéi*, or *ü*, five; *negudans kéhséi*, or *s*, six; *negudannkaö kéhséi*, twelve, etc.; *nanuiretsé*, half a span; *nenighiretsé*, a finger's-breadth long [an inch].

[METTRE. — 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], *musak piriégats*.

I put one thing in place of another that I take, *netésüatzannemen*.

I put [them] all together in the same place, *nemanuittun*; 3rd [person] *aman*.

I am put, or something is put into me, *nepunmanghé*.

I put [something] into him, *népunmauan*.

I put it there until tomorrow, either to cook it, or to finish it, etc. (inanimate) *negahdeguntun*; (animate) *negadegunran*.

I put it among [others], etc., I mix it, etc., *nekihrádenan*.

I put it there (animate), *nededuran*; I put myself there, *nededuresi*.

[* 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 *nebí múrin*.

I put it in a storm [?], a vessel, etc. (animate) *nedéperan*; 3rd [person] *udép*; (inanimate) *netéptun*.

I put something in his hand, *nedaspanretsénan*; put [it] in mine, *spanretséni*.

I put it there, inside, *nedahtauatun*.

I put it on top of something, e.g. a horse, *messiui kegüi nuskihtrran*.

Nepitsipunemen, I put that in one place, thinking I am putting it in another, *patsi*; participle: *nederérdam patsi ni punema*, or *pisuiui nederérdam iu éto punema*.

I put myself into something, *nebíresi*.

They gather around him, whether kneeling, etc. — e.g. around the cradle of the newborn Mary, *udakûarapihtananuanr*; 1st [person] *nedakûarapitauan*.

[MÛR, MÛRIR. — RIPE, TO RIPEN.]

The grain is ripe, *kisi nitsigûét*.

The grains are ripening, *skamunar nitsigûédur*.

That is [ripe], *kisíghen*; the fruits are [ripe], *atsihtar*; they are not [ripe], *sekaresüiar*, *éssema atsitéuiar*.

[Page 342 of the MS. is blank.]

[MEUBLE. — FURNITURE.]

[MS 343] My furniture, *nematséssum*; *mar*.

The furniture of the deceased man or woman, *urir sassigûanai'ghir*; or, she who brings it says, "I make a gift on behalf of the dead," *nepakiteníghé uanga utsi metsinédebána*.

[MEURTRIR. — TO BRUISE.]

I am all bruised, *messiui minanbüihré nhaghé késthímek*; 1st [person] *neminanbüihra*.

You are [bruised], *messiui minanbüihré khaghé késthürek*.

He is [bruised], *messiui minanbüihre uhaghé késthütt*.

[MIETTE. — CRUMB.]

Crumbs, whether of bread or of other things, *béieranghir*.

My crumbs, *nebiétamenar*.

[MIEUX. — BETTER.]

I make a better canoe than you [do], *nia urahami nenihnanutúri*.

MILIEU. — MIDDLE.

nanuiui.

During the day, [at] the middle, *érigunkizekak nanuiui*, or *paskûété*.

It is noon, that is, the middle of the day, *paskûé*.

The middle of the road, *nanuiui*, or *anptaiuiui*.

In the middle of the river, *tsaütegué*.

Midnight, the middle of the night, *nanûitebihkat*.

He is in the middle of us, *nedéïdopihtauanna*.

I am in the middle, *nedéïdopitanguk*.

[MINE. — FEIGNED LOOK, TRICK.]

I trick him, by making him turn his face so that he does not see me take what he was holding and had set down for a moment, etc.; the same [phrase serves for], *nunigûéthuran*, *nenitzann*.

[MINCE. — THIN.]

That is thin, round in shape, *piuahkûat* (inanimate); (animate) *piuáhkusu*, *piuahkusesen*, or *uasabisuabann*, e.g.

Thin and flat, like bark, a board, etc., *uasabé*, *uasabigûagat* (inanimate); (animate) *uasabéssû*.

Thin, e.g. a blanket, *uasabéghezen*; thick, *kepaktágat*, or *kepaghé*; *uasabéghehen*, a thin hide.

MIROIR. — MIRROR.

bibinautsakûangan.

I look at myself in it, *nebibinautsakûansi*; 3rd [person] *bib*.

[MISÉRABLE. — WRETCHED, MISERABLE.]

I am in distress, *nemesâirissaakké taihka*, [MS 343a, 343b]; 3rd [person] *mes*, that is, *ési saagat nederarokké*.

I am wretched, *neketemanghesessi*; 3rd [person] *ket*.

I make him wretched, *neketemanghûhan*.

I regard him as wretched, *nedusüinauan*.

MISÉRICORDE. — MERCY. See "Compassion."

MITAINE. — MITTEN.

meretses, *sar*, *mar*, *nemeretses*, etc.

I put them on, *nemeretsésahúsi*.

I take them off, *nekétsimeretsesséhnesi*.

[MOCQUER. — TO MOCK.]

I mock that, *nemamesanútemen*.

I mock him, I listen to him with contempt, *nekeneskihtauan*; of you, *keneskihtur*.

I mock him, *nemamessaníman*, or *nematsipenéman*.

I mock that, *nemamesanuhtemen*.

Not even that, not even the slightest thing, *ni arghikkûúsi*.

Facsimile p. 119 · printed p. 488 · guide words MOD–MOU

[MODESTE. — MODEST.]

He is modest, does not jest, etc., *uanness*; 1st [person] *nuannessi*.

MOËLLE. — MARROW (which is in the bones).

üin.

Marrow [pith] of trees, *auip*.

[MOIS. — MONTH.]

A month, *pézeku kizus*. See "Moon" [p. 319].

How many months is it since he was born? *késsuaknaua kizussak ua äärenanbaideban?*

It is six months, *negudansga késsua kizussa*.

She begins to have her [monthly] courses, *kuransu*; 1st [person] *nekuransi*.

She has them regularly, *tsebíghe*.

[MOISI. — MOLDY.]

That is moldy, *agûangûihré*; the bread is [moldy], *agûangûihré abann*.

[MOITIÉ. — HALF.]

Half, lengthwise, *isies* (inanimate) *isié*; crosswise, *puhkûies* (inanimate) *puhkûié*.

[MOQUER. — TO MOCK. See above, "Mocquer."]

MORUE. — COD (fish).

nûhkaméku.

[MONCEAU. — HEAP, PILE.]

I put [it] in a pile, with a broom [rake], etc. (inanimate) *nemangûékámen*; (animate) *nemangûéhrank*; pile them up, *mangûamuku urir*.

With the hands, (inanimate) *nemangûénemen*; (animate) *nemangûénank*.

Put that further, toward another side, *iu eri asahtu*; 1st [person] *nedahsatur*; likewise, I unload, etc.

MONRÉAL. — MONTREAL.

Ansitsûanuk.

[MS 344, 345] [MONTRER. — TO SHOW.]

I show, make [something] be seen, *nenamittrié*, or *nenamirüé*; to him, etc., *nenamittran*, or *nebibinuttran*, or *nenamiran*.

I show that, *nenamirun*.

I let him see [it], I show him, *neuéuittran*.

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*.

MONTAGNE. — MOUNTAIN.

pemadené; above the mountain, *usédenúghé*, or *usankuk*, or *usankúghé*; at the foot, *némékaanki*; along [the slope], *nutahdené*; around it, *uiunadené*; on the other side, *aganmádené*; the descent, *penankanutsesessen*; the ascent, *tekûankessen*.

I climb, I grip [claw upward] as I go, *nedahandanbatsi*.

It is difficult to climb up there, *ni saaghiarandauésen*.

[MONTER. — TO CLIMB, TO GO UP.]

I climb — a ladder, a tree, *nederandaué*; 3rd [person] *aran*.

I cry while climbing, so difficult is it, *nasétandaué*.

I go up, e.g. to the altar, *netekussakûé*; 3rd [person] *tekussakûé*.

I climb the mountain, *nedahkûanki*.

I descend it, *nepenanki*.

The bear climbs a tree, or the squirrel [does], etc., *arandauéhré*; let him climb, etc., *arandauérants*; 1st [person] *nedarandauéhra*.

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, *akudáiii*.

The fish go up the rivers, *uderakutannan*; singular *uderakutann*.

You will go up as far as that pine tree, *kepétakutéhemba küésékkét*; 1st [person] *nepétakutéhhémén*.

[MORDRE. — TO BITE.]

I bite, *nesāghé*.

I bite him, *nesagaman*.

The serpent bit me, *nesagameku skuk* — said also of a dog, etc. (Lat.).

I bite his ear, cut it off with my teeth, *netemanrakeseban*.

[MORCEAU. — 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*.

[MORT. — DEATH. See below, "Mort," p. 347.]

[MOUCHER. — TO WIPE THE NOSE.]

Wipe the child who is snotty, *kassedu*- [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.]

[MOURIR. — TO DIE.]

I die, I am dead, *nemétsíné*; 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 *nepüanman*.

He is dead, he gave up the spirit, *éremiéhkûaranmu*, or *éhkûaranmu*, or *ékûanbadam*; 1st [person] *nedérmiehkuaranmi*, or *nedéhkûaranmi*, or *nedéhkûanbadam*.

One who comes back not knowing who he is [was] — whether a spirit, etc., *uanangmesu*, *süak*.

A dead person who comes back after his death, *kéhtanusu*, *süak*.

I am afraid of it, *nesansi*; 3rd [person] *tsansu*.

They go to weep for the dead, to cover the face, etc., *nantsi-mauapansuak*, or *nantsi-urakenigak*.

*Métsinéda érangumandebani côiua*k, the relatives of the dead [so] agree.

Émesis m̄da [*manda*] *métsina*, my elder sister is dead. [The] younger [sister], *uédukann m̄da* [*manda*].

My elder brother is dead, *Ehkémuga métsina*.

His elder brother is dead, *Éhkém̄da* [*ékém̄anda*] *ua métsina*.

[MORT. — DEATH.]

[MS 347] I beat him to make him die, he dies while I am beating him, *nekûaskutéhan*.

I fall dead, all at once, *nesarkiné*, or *nekûérkûiné*.

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*, *nedaskuândamen nemétsinann*.

Nepüérem̄an, I believe that he will die.

I utter the death-cry, *neküémi*.

That makes me die, *io nenepuandamen*, *nepüanmegûn udaruguangan*.

I fear death, *neséghe*si *kédauina*, or *nesékpanné*.

I live long, I die with difficulty, *nesibiné*.

One dies, *messimétsinann*.

A child has died, is extinguished, *nekassénigann auansis*.

I am dead, extinguished, *nenikassé*; *kenikassé*; *nikassé*.

They are extinguished, *nikassénigak*; you and we, you and I, *kenikassénighébena*.

Where will you go after your death? *tannetsenaua éianan kisi métsinaáné*?

What will become of you if you should come to die without having repented? *tannetsi éritóan metsinaané kandak m̄da* [*manda*] *annersiüané*?

Those who seized Jesus all fell dead, *pemangûak*.

We all fall dead, etc., *kepemangûébena*.

You fall, etc., *kepemangûéba*, etc. See page 344, above, etc.

Kepanbahtamauéuanna N. *uedarenumanda*, *tâi unitzanna*.

Kep. [i.e. *Kepanbahtamauéuanna*, "I pray for..."] etc. N. *éuitsiémanda pézeküa*, *tâi éphâinemumanda*.

Kep. etc. N. *uéssesmanda*, or *uésesmanda*, or *uéduhkumesmanda*, or *ékismanda*, or *uédokkanm̄manda*, *uésgamunmanda*, or *éuigaussmanda*.

Nedarokkanrku éuigaussitebana, or uénitzannidebana.

Let us pray for N., *ukkuduma nisigaden métsinésaana.*

For the father, *uénighihigu-manda*; his children, *nedarokkanreguk unitzannebáni.*

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, *neuéuisi.*

I do not attend it, *nuskaiisi.*

He is about to die by accident, *Ehdaripisu*, or *édaripisi*; 1st [person] *nededaripisi.*

Facsimile p. 121 · printed p. 490 · guide words MOT–MUL

I cover the death by giving a present, etc., *nedahsshán*; my covering, *nedagúanéχan*, or *nemeragúahan.*

One who is dead, if one speaks of him, e.g., it is said (Lat.), *kehtanusüa.*

I come back from a swoon, *nedanbaranmihra.*

Nemesitéhanman, or *nemesáiresi*, I remember him dead, that is why I weep.

Métsinésaana m̃da [*manda*] *apiuanné amirannésa Jesussar pézekun, udakkikkann ni éri aritéhansisa panbahtamauéuinets.*

Things prevent me, whether from fleeing or from walking, which is the reason I am abandoned and must die there, etc., *Pezekunuk nededaripisi.*

MOT. — WORD.

gherusuangan, or *ketuangan*; I say only part of it, *netagûirariüetan'gusi*; 3rd [person] *tag.*

usanmi tébehtar ketoanganar, these words are too much the same [nearly synonyms].

Look for a word that ends, e.g., in *mauan*, *kûirauatu ketoangan métanaski-uihtamek, mauan.*

I do not understand a single word of what you say, *m̃da* [*manda*] *tégné negudannkûat kûéuturu.*

I tell it to you in a word, etc., *negudannkûat kedandokkéuren.*

[MOUCHER. — TO WIPE THE NOSE.]

I wipe my nose, *nesanígûi*; 3rd [person] *sanigu.*

Wipe the child who is snotty, *kassedunéné*; 1st [person] *nekassedunénan.*

[MOUCHE. — FLY (insect).]

A fly, *putséué*, *uak*, or *putséué.*

[MOUCHETER. — SPECKLED, SPOTTED.]

It is speckled, *pepesaghikesu*, or *pepesaghigu* (inanimate) *pepesaghigen*, or *pepesagauixansu.*

[MOUILLER. — 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 nesesunbighihran, nenesunbéghenemen.*

That is wet, *mussebégat* (animate) *bégressu.*

I am all wet, *nemoussebéghesi*, or *nebaübanué.*

That is wet, *baúbé*; those things are [wet], *baübar*; I wet it, *nebaubanuaran.*

I wet myself, or my feet, crossing the brook, *nederansúghé.*

A wet man, *baúbauandansu*; 1st [person] *nebaübauadun.*

A deerskin is wet, e.g., *baübé*; plural *sak*, *baübak*, or *musbéghésu*.

My blanket, e.g., is wet, frozen [glazed], from my breath during the night, e.g., *nekigûaransin*.

It is wetted, *musbéghihadansu*.

I wet it, *nemusbéghihadun* (animate) *haran*.

MOULIN. — MILL.

tagûahangan; I grind wheat there, *nenantéausi*; 3rd [person] *nan*.

MOUSSE. — MOSS.

assakamiku, *gur*.

MOUVETTE. — STIRRER (to stir the kettle).

arbékhiġan; I stir with one, *nederebékhiġhé*; I make one, *nederebékhiġanikké*.

[Page 348 of the MS. is blank.]

[MUER. — TO MOLT. See below.]

[MUET. — MUTE, DUMB.]

He is mute, *nanétaniüé*; 1st [person] *nenanétaniüé*. [MS 349]

[MUER. — TO MOLT, TO SHED.]

An animal that molts, *anptsipeskûauahadu*; it has lost its hair, *méhtauéhadu*; it grows back, *san'gaué*; it has grown back halfway, *néranuauéhadu*, or *néranuaué*; it is [back to] its ordinary size, *uémaué*.

[MULTIPLIER. — TO MULTIPLY.]

The loaves are multiplied, *peskahrak abannak*.

Peskhré kuku, 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 mitsuangan, 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.

[NAGER. — TO SWIM.]

[MS 352, 353] I swim while bathing, *nepemakûitsin*.

I cross the river by swimming, *nebikagáhamen*; 3rd [person] *abi*.

I paddle, *nuθaanbié*; 3rd [person] *uθaanbié*; imperative *uθaanbié*, or *nenihtanuibié*.

I swim ahead of the canoe, *nenikanneké*; behind [it], *nutsitsiké*; in the middle, *nenaniüragûaham*.

I am tired of swimming, *nesaüسانی*; 3rd [person] *sauahsánu*.

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: *udékka uderipianneban*.

Nepemipiébena, nederipiéhbena, we go there by canoe, paddling, etc.

Tanni éri piéssa? Where has he gone? etc.

udékka uderipiannéban.

Ari piaredin, one goes that way, etc.

I use the paddle, *nuθam*; 3rd [person] *uθatam*, or *nuθahamen*; 3rd [person] *uθáhamen*; imperative *uθahi*.
I always swim, *nekeskamipié*.

NAÎTRE. — TO BE BORN.

A child is born, *udarenanbaï auansis*, or *arenanbao*, or *baïo*.

He was born with malice [in him], *unespighin*, or *unespiguandamen matsenauakesuangan*.

A child is born, it has come out, it is [now] on earth, *akisi metabi auansis*, or *kisi metabu*; plural *büak*, or *nigu*; that is, *kisi metsiui apu*.

[NATION. — NATION.]

The various nations

[NATTE. — 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? *kégui nedanákasin*, or *kegüi 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, *nedanansen*.

I make one, *nederittun anansen*.

[NATUREL. — NATURE, DISPOSITION.]

He is of a very wicked nature, he gets angry, scolds constantly, *akunauakessu*; 1st [person] *nedakunauákesi*.

He appears to be of a wicked nature, *matsekamighesiüinan'gusu*.

[NAUFRAGE. — SHIPWRECK.]

I suffer a loss, an accident befalls me, *neuégghiné*, [MS 354, 355] or *niüégghiné*.

I am shipwrecked, my canoe is broken, etc., *neguskansi*; 3rd [person] *gus*.

Have pity on those who have been shipwrecked, load their belongings, divide the men among the canoes, etc., *ketemanghémuku ueghi kuskanuésik nétsik, pusitsku kégussar tzatzébipusihuku arenanbak urinénkuérdiku*.

NAVIRE. — SHIP.

keturaku, gur.

[NERF. — NERVE. See below.]

[NEZ. — NOSE.]

My nose, *nekihtan*; 3rd [person] *kihtan*; I bleed from the nose, *nebekihtana*; 3rd [person] *beg*.

NÉGE [Neige] . — SNOW.

uasanri; there is some, *uasanrihké*; much, *pessangüahté*, or *pessangüahré*.

One sinks into it up to there, *udékka pekûahansu*.

There is [snow] up to there, *iuga arspanguahté*.

You would see men falling into the fire as thickly as [snow falls] when it snows, etc., *kenamihanbanik arenanbak kedaskutâik, mátsena péssanghi ni akéssinan pénirantsik*.

It snows, *psan*; it has snowed, *psanussa*; it drifts [is carried by wind], *keraden*.

Facsimile p. 123 · printed p. 492 · guide words NEG–NOU

It [snow] melts, *nugubéssu uasanri*; there iu more, *métritté*, or *métbéssu*, or *méteritté*.

I remove the snow from the cabin, *nemaganrihtamen uigüanm*; I remove it in order to make camp, wherever it may be, *nemaganrihpi*.

I put some in the kettle, *negunhapihké*.

Put some in, *gunhapihké*.

I eat some of it, *nemüanriágûé*.

There is a lot of snow, *pessangûahté*.

Up to where is there [snow]? *tanne naua aranguahré*?

Up to the knee, e.g., *meketeguk*.

Penakuhté, the snow falls as [wet] rain, from the trees, from a tree (Lat.).

Ni arangûahré, it has snowed that much, showing with the finger, or the hand, etc.

Kesihpu, or *kesipsann*, or *pessankupu*, it snows a lot.

[NÉGLIGER. — TO NEGLECT.]

I neglect it, I do not look at it, e.g., something that I find, etc., *nedarianbadâmen, nedarianbaman auapasē kandak*.

NERF. — NERVE, SINEW (thread of sinew).

kikuândi, ar.

The nerve/sinew of a man's body, or of animals, *utsét, tar*.

[NETTOYER. — TO CLEAN.]

I clean it, using a stick, wood, etc., *nebaütéhhemen*; 3rd [person] *abau*; (animate) *-téhan sé kandok*.

— the kettle, *nekesebaharan kuku*.

— the bark dish, *nekesesitsuaghenemen*, or *nekesesebahadun*.

[NEVEU. — NEPHEW. See below, p. 357.]

[NEUF. — NINE. See below, p. 357.]

[NEZ. — NOSE. See above.]

NID D'OISEAU. — BIRD'S NEST.

uasesé.

[NIER. — TO DENY.]

I deny, *nedighésé*; 3rd [person] *igh*, or *nebégûasiüé*; St. Peter, e.g., denies Jesus, *abégûasuanmanr Jesussar*.

I deny it to him, *netighéuaman*.

I deny that, *netighéuandâmen is*.

[MS 356, 357] [NOËL. — CHRISTMAS. See below.]

NŒUD, [NOUER]. — KNOT, TO TIE.

ketsipriadigan; it is tied, *kisi ketsipriadansu*.

I tie it, *nekitsipriadun*; 3rd [person] *akitsipkiadun*; (animate) *-haran*.

A knot in wood [of a tree], *peskaantekun*, *nur*; *mesârripeskaantekunékesu* (inanimate)
mesârripeskaantekunégat: this bread is very full of knots [lumps].

NEVEU. — NEPHEW. See "Kinship."

NEUF. — NINE, nine times. See "The Numbers."

[NOYER. — TO DROWN.]

I drown myself, I throw myself into the water, etc., *netsapakanresi nebik*.

He drowned, *nebik darihna*, *tsauapihra*; 1st [person] *erue nebik nededariné*.

NOËL. — CHRISTMAS.

One prays at night [i.e., Midnight Mass], *nibanpanbahtansu*, or *nibanhanmianmeghé*.

NOIR. — BLACK.

mkazésighen (animate) *mekazéuigu*; *sauan*, *nesseghighen*, *gu*; noun form *nésseghek*.

My garment is black, *nemikazéüséué*; 3rd [person] *mkazéüséué*; red, white, yellow. See "Garment."

[NOIRCIR. — TO BLACKEN.]

I blacken myself, with charcoal, *nemesedangûé mkasé*; him, *nemesedangûénan mkasé*; my shirt is black,
mkazési nedanturéhansé, or *nemikazéui-anturéhansé*.

NOISETTE. — HAZELNUT.

pagannes, *ar*.

NOIX. — WALNUT.

pagann, *nar*; the walnut tree, *pagannssi*.

I crack it with my teeth, *nesekuskadâmen*; with an instrument, a stone, an axe, *nepagansi*.

I knock some down, or something else (Lat.), *nebentéhhémen*.

Worms eat them, *amitsinanr ukugak*.

NOM. — NAME.

nüisuangan.

His name, *uderisisiangan*; my name, *nederisisiangan*.

He revives the name, e.g., of *anbigansék nanbisisu*, or *unanbisisína 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 Jesus uderiui suangan*, *nenesedohan Jesus*.

A name difficult to pronounce, *saaghisiregûat*.

[NOURRICE, NOURRIR. — NURSE, TO NOURISH.]

I am a nurse, *nenusai*.

I nourish, I take care to provide for [someone's] living, [MS 358, 359] *nesaghéssin*; him, *nesaghéssuanman*.

I nourish him, I furnish him with good food. See "To Eat." [See also p. 360.]

[NOMS. — NAMES. See "Name," p. 357.]

The Saint John River, *urastegu*.

Orange [Albany], *Temaígan*.

Sankedéhrank, it is a place fairly close to here, on the sea, etc.

The priests, *uanbeskûésiantsik*, from the word (Lat.) *keskûébi*, collar.

The Recollects, who go barefoot, *mémesaaghikandétsik*, or *mémesaaghiésidétsik*; or, from the hood [cowl] they are called (Lat.), *anguskûésunnhaghik*.

Matsibigûadussek, the river where Mr. de St. Castin lives.

Boston, *Méssatsúsek*.

Aghenibékki, the river of *Anmesukkantti*.

[NOMBRE. — NUMBER.]

The Numbers: —

| # | Abstract number | Concrete (animate) | Concrete (inanimate) | Multiplicative ("times") |

| --- | --- | --- | --- |

| 1 | *pézeku* | *pézeku* | *pézekun* | *pézekúda* (once) |

| 2 | *niss* | *nissak* | *nisenur* | *nisseda* |

| 3 | *nass* | *nhruak* | *nhanur* | *ntseda* |

| 4 | *iéu* | *iéuak* | *iéunur* | *iéuda* |

| 5 | *barénesku* | *nannnuak* | *nannnenur* | *nannneda* |

| 6 | *nekudans* | *negudanskéssuak* | *negudanskéssenur* | *negudanskésseta* |

| 7 | *tanbauans* | *tanbauanskéssuak* | (and so for the rest) | (and so for the rest) |

| 8 | *ntsansek* | (and so for the rest) | | |

| 9 | *nurisi* | | |

| 10 | *mtára* | | |

| 11 | *negudannkáo* | | |

| 12 | *nisannkáo* | | |

| 13 | *tsannkáo* | | |

| 14 | *iéüannkáo* | | |

| 15 | *nannnannkáo*, or *késsann* | | |

| 16 | *negudanntsannkáo* | | |

| 17 | *tanbauanntsannkáo* | | |

| 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 | *iéuineské* | | |

| 50 | *nannineské* | | |

| 60 | *negudanskéssineské*, etc. | | |

| 100 | *negudahtegûé* | | |

| 200 | *nesahtegûé* | | |

| 1,000 | *negudamkûahki* | | |

| 2,000 | *nisamkûahki* | | |

| 3,000 | *tsamkûahki* | | |

| 10,000 | *negudahtegûékuâmguahki*, etc. | | |

How many are there of that, e.g., of syllables? *késsenüio*?

Answer: 4, *iéüniüio*; 3, *nhaiüio*; etc.

They are two hundred warriors, e.g., *nisattegûéssu*.

[NOUVEAU. — NEW.]

Pirié, new; *m̃da* [**manda**] *piriïaniui* [MS 360, 361] *ketsiniséskughé utsi*, there is nothing new with regard to God.

I give you my person anew, *nunuski kemireren nhaghé*.

uski, anew; *pirimaskesé*, a new robe.

Piri, anew; *piriné*, that is [new].

[NOURRIR. — TO NOURISH. See p. 358.]

I nourish, e.g., a bird, an animal, *nenitasuman*.

[NOURRISSON. — NURSLING, FOSTER-CHILD.]

My nursling, my pupil, *nenitasum*, *mak*.

[NOUVEAU. — NEW. See above.]

[NOUVELLES. — NEWS.]

What news does one tell? *kégûi aritangûat*?

Good news, *uritangûat*; bad [news], *matsitangûat*; distressing [news], *saaktangûat*, or *meskaiütangûat*.

The news spreads, *kiutangûat*.

I tell it, I recount it, *nederan'tsemi*, or *nedan'tsemi*; 3rd [person] *antsemu*.

I learn of it, I hear it (Lat.), *nekihktam*.

I carry the news, *nepéstangûadokké*; to someone, *-dokkéuan*.

Go carry the news, *aritagûadokké*.

I bring it while running [fleeing], *nepétsíphüé*.

That is all the news, *ni nemétantsemin*.

I go to find out what news is being told, *nekusnúhtama*; about him, *nekusnuhtamauan*.

Facsimile p. 125 · printed p. 494 · guide words NUD—OBS

[NUD. — NAKED.]

I am naked, *nedanmésaghíhrra*; 3rd [person] *amé ghíhré*, or *nemussaghéhra*; 3rd [person] *mus*.

I strip him, I make him naked, *nepaskenan*, or *neghédénemauannar udassar*; 3rd [person] *ag*.

I lead him, I take him along all naked, *nemémesagússaran*, or *nemémesaghenan*.

He becomes naked, *ni amémesaghenesin*.

NUÉE. — CLOUD.

assuku; the cloud goes that way, *assuku udahkuihré*, or *assuku utsitan*.

[NUIRE. — TO HARM.]

The cabin, e.g., is in the way, it keeps one from [something], etc., *atsérkassu*.

It must be taken down, *nughenansu*, or *nuhkansu* — at least the part, *puhkuié*, *nuhkansu*; *kéhtansu*, in order to move it.

I cannot harm him, I can do nothing to him, *nedanrasihan*.

I help him in his extreme need, *nesaaghéüsianman*.

[NUIT. — NIGHT.]

One night, *katehkuniui*, or *nektugniui*; two [nights], *nisugniui*; three, *tsugniui*, etc.

It is nearly night, *kégan pesedé*; it is night, *pesedé*.

Last night, it was night, *titebukûigheban*, or *uehrangûighé pesadéghé*.

The coming night, or the night already begun, or the one we are in, *éremitebuhkûik*, or *éremitebakkak*.

Tonight, *iu tébkûiuiik*.

What hour, what part, what time of the night are we in? *tanni édutsi tebihkat?*

The night, *titebukûikeban*, said of the whole night (Lat.).

He wept during the night, *Sugheranntsi érmi-tebahkak*.

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, *anguannétebihkat*; 3rd, *amauitebahkat*; 4th, *nanuitebihkat*; 5th, *aghikitebahkat*; 6th, *pessutséhkûat*, it is almost day; *tséhkûat*, it is day.

I often pray during the night, *nemañesâiri-panbahtam tépkûiuiighi*; every night, *tépkûiuiighi*.

I am going to spend the night there, *nededuzekûanm*.

It has been three nights that I have not slept at all, *tsugnidebukûaiui m̃da* [*manda*] *tégné nekikáui*.

The nights are long, *kûakûannitebihkat*.

O.

[OBÉIR, DÉSOBÉIR. — TO OBEY, TO DISOBEY.]

[MS 364, 365] I obey, *nekiktam*; that [thing], *nekiktámen*; him, *nekiktauan*.

I obey you, *kekiktur*; you obey me, *kekiktau*.

I obey him, I do what he commands me, *nekûitastauan*; 3rd [person] *akûit*.

I disobey him, *neketzauíhtauan*.

I always obey him, *nekesikítáuan*.

I take part in his disobedience, *neketzasitauéman*.

I disobey you, I am rebellious to you, *kekenskihtur*.

[OBSCUR. — DARK.]

I cannot go there, e.g., because it's dark, there is no light, *pesaghiui*.

It is dark, etc., *pesegatâi*.

I know it only dimly, *nuremérdámen*.

I cannot find that without light, in the dark, *peseghiui*.

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*.

Facsimile p. 126 · printed p. 495 · guide words OCC–ORN

I am in darkness, *nebanpesegábi*, or *nepesegábi*.

[OCCUPER. — TO BE BUSY, OCCUPIED.]

I am busy, *nudamarokké*.

[ODEUR. — ODOR, SMELL.]

That has a good smell, *urimangûat*; a bad one, *matsimangûat*, or *maskimaré*, always bad.

Of a strong odor, like something rotten, etc., *arikkann*.

CEIL. — EYE.

tsíseku, *gur*; my eye, *netsíseku*; 3rd [person] *usíseku*. 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, *nenutehigûéuan*.

CEUF. — EGG.

uanuan, *nar*; fish eggs [roe], *ussekannak*; hatched, *pukuhu*; she broods them, *akasüih* *χamenar uanuanar*.

Agûitsiméu, it is [already] formed within the egg.

It has eggs, *uanuanüio*, of birds (Lat.); but of fish (Lat.), *useganniüio*, *usegannak*, or *uanuannmüio*; the male, *nanbéhré*; the female, *skûéhré*.

Ni ansit matsku ansihidit auansisak, *auansiskandak kisi tekunande sipsisar*, *ni usaghikandébirann esi utsüiharann*, *ni mina auikutaghenan*, etc.

OISEAU. — BIRD.

sipsis, *sak*, *sipsüio*; its beak, *udun*, or *ukihtan*. [See "Animals," p. 22, 23.]

Its throat, *amudémin*.

Its wing, *urgûana*, *nak*; its tail, *uaráni*, *ueregûaniüitsik*, *uregûaniüio*.

Its feathers, *auipunak*; the wing feathers, *urgûanígúnak*; it has [feathers], *urgûaniüio*; singular -*gun*.

It sings, it makes a sound, *tarokkûésu*; it feeds its young, etc., *apihtamuranr*.

It feeds its young beak-to-beak, *piθamúsé*.

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, *nenitasúmak*, or *suminak*.

[OFFENSER. — TO OFFEND.]

I offend him, by action, *negagansihan*; by word (Lat.), *negaganuiman*.

I offend him, *nemanihan*, etc.

[OFFRIR. — TO OFFER.]

I offer, *nepakiteníghé*; to God only (Lat.), [MS 366, 367] *nepakitenámauan*.

[OMBRE. — SHADE, SHADOW.]

My shadow, *netsetsaku*; 3rd [person] *utsetsakûar*.

In the shade, shady, *anbagauáhtek*.

I sleep in the shade, *anbagauáhtek nekauin*.

ONCLE. — UNCLE. See "Kinship."

ONGLE. — NAIL (fingernail, claw).

mekas, sak.

My nail, *nekas, sak*; 3rd [person] *ukásar*.

I have them long, *nekûakûannihkása*; 3rd [person] *kûak*.

They fall off me, *ketsihrak nekásak*.

I pull them off him, *nekétsikaséphan*.

OREILLE. — EAR.

metauaku; my ear, *netauaku ket*; 3rd [person] *utauaku utauagur*, only (Lat.).

I have them [my ears] pierced, *netsirséhéuann*; 3rd [person] *utsirséhéuann*.

My earrings, that is, I have some, *nesagheséhi*; plural *nesagheséhunar*.

I hang them, I put them on my ears, *nesagheséhuderesi*; on him, *nesagheséhuderan*.

My ears ring, *neban'kesa*; 3rd [person] *bankesé*.

I stop up my ears with my hands, etc., *negaghépséhnesi*.

I put my finger in his ear, *nedasigûanraghesénan*; 3rd [person] *udasi*.

I pierce his ear in order to put [something] there, etc., *netsirséhan*.

I [pierce] my own, etc., *netsirséhusi*.

ORIGINAL. — MOOSE.

mus, suk; male, *aiánbé*; female, *hèhrar*.

The bone that is in the middle of the moose's heart, *uskanitéhann, nar*.

The left hind foot, *ukass*.

[ORNER. — TO ADORN.]

I adorn it, I embellish it, *nurihan* (inanimate) *nurihtun*. [MS 368, 369]

ORNEMENT. — ORNAMENT (adornments, whether of the neck or the head).

usúar; 1st [person] *nusumar, tsihtokkûébiar*.

Facsimile p. 127 · printed p. 496 · guide words OS-PAI

[OS. — BONE.]

Bone, *sigûat, dur*; my bone, *nesigûadum*; my bones, *-dumar*; 3rd person, *usigûadum*, etc.

Kékétsihré, I disjoin it, etc.; *kékétsígar siguadun*, the flesh is so thoroughly cooked that the bones come away from it easily, of flesh (Lat. *de carne*), or, etc., *kékétsiganandé*, (animate) *nukaïsina*.

The bone that is in the heart of the moose, *uskanitéhann, nar*.

I break the bones, *neseguskitéhémenar*, 3rd person, *useg*.

The bone is not in its place, dislocated, *patáskéhré*.
The bone is set again, rejoined, *énighen sigúat*.
The bone is out of its place, dislocated, *barskéhtéhansu*.
I have dislocated it, *nebarskéhtésin*.

[OUBLIER. — TO FORGET.]

I forget it, *nuhkasérdamen*.
Nukasérman, I have forgotten to know him; *nunitéhanman*, I forget it.
I forget, *nukasitéhansi*, 3rd person, *uakasitéhansu*.
That, *nukauitéhandamen*, 3rd person, *uk[asitéhandamen]*, (animate) *nukasitéhanman*.
I have forgotten, e.g., my knife at the cabin, *nukasisiné nenetsékûaku*.

[OUBLI. — FORGETFULNESS.]

I put it out of mind, *nüaëtsitéhanman*, 3rd person, *auaëh*, etc., or *nüaëdérman*.

[OURAGAN. — HURRICANE.]

uragan. See *Plat* [Flat].

[OURLER, OURLET. — TO HEM; HEM.]

One makes a hem, one folds it over, etc., *utebéghenansu*.
Nedatebéghenemen, I fold it into a hem, etc.

[OURS. — BEAR.]

auessus, *sak*; it licks its paws, *muskûauirtséhúsu*.
I tame it, *nenegatsihan*; a bear's skin, *meskûé*, *kûak*; likewise, of *hō'e* [man].

[OUVRIR. — TO OPEN.]

I open it, the door for example, *netaniüdéhtun*, *netentéhadun*, *nepanntéhhemen krangan*, 3rd person, *ap[...]*.
With the key, *nebukutéhhémen*, 3rd person, *abukutéhhémen*.
To him, *nepanntéhéhmauan krangan*.
Open it for me, *pantsakámaui*, or *pekudémaui*, or *panntémaui*. See *Porte* [Door].
Open this case, for example, *pekudéhé*; I cannot (Lat. non possum), *m̄da* [manda] *nepekudéhémuun*.
One opens the grave, *pekahan*; likewise a cache, 1st person, *nepikahamen*.

[OUTARDES. — WILD GEESE.]

amptgûak, singular *amptegûé*.

[OUVRAGE. — WORK.]

His work, *akisitoangan*.
See how beautiful [combien] my work is, *kina uéuessi akisitoanganía*.
[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 iénkékuban*, or *kékup*, *essema énkéua*; to him, *nedanbenkauan*. See a little further below (Lat. paulo inferius).

Kégûi anbenkan, with what will you pay him?

Kégûi anbenkauian? with what will you pay me?

I pay him with that, *is anbenka*.

I pay him with a beaver, *ua anbenka matahré*.

I am paid after having been beaten, *nedaptéhúghé*, 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.,
nemauatutemauan.

Nedanbenkansi, I pay myself.

Nedanraûimauatute mauan, I have not been able to obtain my payment.

[PAYS. — COUNTRY.]

They are of the same country, etc., *nekudukamighesüak nekudukamighesibena*.

[PAIN. — BREAD.]

abann, *nak*; I make some, *nederihan abann*, 3rd person, *ari[han]*; for him, *nederitauan*; you [give] me some, *kederitai*; I [give] you some, *kederihtur*; make me one, *aritaui abann*.

Facsimile p. 128 · printed p. 497 · guide words PAI–PAR

The bread swells, rises, etc., *péhtsesu abann*.

I make bread, *nebannké*.

I knead it, or (Lat. *seu*) work the flour together with it, etc., *nedanbaussámen*.

I wrap it in leaves, *nuisibaghibíran meskikiär*.

Aritéstanuadin, 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.]

meskikiär; I cut some, *nemusikeskesanué*; for him, *nedanbenkadauéuan*.

[PAIER. — TO PAY. See above.]

I pay, *nedanbenké*, 3rd person, *anb[enké]*; to him, *nedanbenkauan*, 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, *nenantsiürira*.

I cannot make it, *mandahaba nekisiurihra*.

Let us make peace, *uriranda*, or *aranguhudída*.

They speak of peace, *uruansiak*.

I have thoughts of peace, *nemennitéhansi*.

To live in peace, *uanuanghenauéssanrediku*, or *sankauéssanrediku*.

Live in peace, *uanuanghenauéssantzi*, or *sankauéssantzi*.

They live in peace, *uanuanghenauéssanreduak*.

[PÂLIR. — TO GROW PALE.]

I grow pale with fear, *nuanmbekihra*.

[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, *neniséünemen*; 3, *neneséünemen*; 4, *neiéuéüneinen*; 5, *nenannéünemen*; 6, *negudans nekésséünemen*; etc.

How many [combien] spans does it have? *késsetana késséünansu?* or *késséünaua*.

[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.]

abassenúdé, dar; I make one, *nedabasse nudékké*, 3rd person, *ab[...]*.

[PENCHER. — TO LEAN, TILT.]

I tilt my head, *nedatsidashküési*, 3rd person, *ats[idashküési]*; *-küü*.

The canoe tilts, *peméhté agüiden*; I tilt it, *nedapméhkamen*, e.g. a canoe, *agüiden*, 3rd person, *ud[...]*.

The ground slopes, is on a slant, *pemaankké*.

Which way does the tree lean? *tanni éragüitasakûak?*

It leans that way, *udéhka aragüitáhagûat*.

[PANSE. — PAUNCH, BELLY.]

The paunch of the moose, or the deer, *auinássaghé*.

The ground bulges, *atsihtauanké*.

[PAPE. — POPE.]

ketsisangmansi-pahtrians.

[PAPIER. — PAPER.]

pirasku, kur.

[PAQUET. — BUNDLE, PACK.]

uiasse.

My bundle, *niiass*, sar; I make it, *nuranbihké*; of it (animate), *nuranbihkan*.

I cannot carry it, *nedanuaré*.

[PARADIS. — PARADISE.]

spemki; in paradise, *spemkik*, *spemkighé*.

[PARALYTIQUE. — PARALYZED.]

I cannot walk, having my feet or hands cut off, *neuiuibíghi*, 3rd person, *uiu[...]*.

[PARDONNER. — TO FORGIVE.]

I forgive him, I do not wish to do anything to him, *manda kégûi nekadauiranui*, 3rd person, *ak[...]*.

I forgive him, *nuritéhanman*, or *nuriranuan*.

[PARER. — TO PARRY, WARD OFF.]

I parry the blow for example, I seize the thing with which he means to strike me, *nenituptun*.

Facsimile p. 129 · printed p. 498 · guide words PAR–PAR

I parry it, I avoid it, or (Lat. seu) the blow, whether moral or physical, *nedabasihtamen*.

Banreskûao, a girl who adorns herself to please, 1st person, *nebanreskûai*.

[PAREIL. — SIMILAR, THE SAME.]

[MS 376, 377] *Ansitaiui*, in like manner. See Particles.

I pay him back in kind, I take my revenge on him, *nedansitéhan*.

I return the like, *nekansitéuéhkansi*, 3rd person, *ans[itéséhkansi]*.

You despise God, for example; he will repay you in kind, *ansitéuéhkansutsi*.

You will pay for it in hell eternally, *kesagannmurguntsi arannekin*.

You will suffer for it, but in a strange manner, etc., *netanni ari*, or *kesaghinéuandamentsi*.

The fox foretells some [quelque] misfortune, *nedansimeku kuankutes*.

Kedansimegûan 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 *udansihtangûr nurkar*, etc., or else that he recovered [?] after having been as if [comme] killed.

I pay back in kind, I avenge myself, *nedahruda*, or *-dann*, 3rd person, *arudan*.

I take revenge on him, *nédahrudauan*.

[PARENTÉE. — KINSHIP.]

The degrees of kinship: —

Nemusumes, *nemusûmi*, 3rd person, *amussumesar*, my grandfather, etc.

Nuhkumes, *nuhkumi*, 3rd person, *uhkemesar*, my mother, or my grandmother, my aunt — one says (Lat. dicitur) likewise of [an aunt], etc., *kisûmétsindé*.

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, *uigáussar*, my mother, etc.

Nnemann, 3rd person, *unémannar*, my son.

Nedus, 3rd person, *udussar*, my daughter.

Nedusimis, or *nukudusim*, my niece, the daughter of my sister.

Nnémannimis, or *nukudum*, my nephew, the son of my brother.

Tsemes, 3rd person, *usemesar*, my niece, the daughter of my brother.

Nedauansem, my nephew, the son of my elder sister, or of my brother; and the one who is *udauansemar* is called *nenesis* [?].

Nitsié, 3rd person, *auitsiar*, my brother, etc.; *auitsian*, you are my brother; we [nous] are brothers, *niütsiétibena*, 3rd person, *auitsiétii'ak*.

Tsesis, my elder brother; *kesisiston*, elder brother; *usesisar*, his elder brother.

Neduhkanis, 3rd person, *uduhkanar*, my younger brother, etc.

Nesis, my uncle.

Nusses, *nussis*, 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.

Nnadenguseseskûé, 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*.

Nadangusis, 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, *kemesâiriuduseskâurkkusesak*.

Nenitsékéssu, my sister — said by a woman (Lat. ait mulier) — 3rd person, *utséh*.

Nebaénemun, my sister — said by a man (Lat. ait vir).

Nudokkanin 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 nhaghénuk*; but a man says of a girl (Lat. ille autem homo dicit de puella) *nenitzanreguskué*.

Niseda pemiunitzannuredin kûéni pemanusit, 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

Nepihtairauann, said by the grandfather of the children of the 4th generation.

Nuhkum, this is what is said to the sister of one's father.

Likewise (Lat. item), *nuhkum* is said to the wife of one's uncle, *uderangumeguk uhkumar ntsemes*.

The children of *nukum* — the kin — *nadangus*, or *nadangusis*.

Nenitzanreku, said to a father-in-law.

Nadangu, said to the wife of one's brother; in turn (Lat. vicissim), *uderangumegur*.

One says to the children of one's *nadangu*, *ntsemes netsemesak*. The children say, *nuhkum*.

Nenitzanreku, said to those whom one has for [pour] *nuhkum*.

Nadangu, *nedarusseku*, my son-in-law, said by the father to the husband of his daughter.

I am his son-in-law, *nesîrus*.

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.

Nedusékûisem, said to the daughter of one's deceased brother.

Nirem, 3rd person, *uiremur* — I say [this] to the wife of my elder brother, or my elder sister, or a younger sibling; in turn (Lat. *vicissim*), *udihregur nirem*.

Nedannkauinûmak, 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., *érangumúghik*, *érangumátsik*, *érangumantsi*.

They are of one family, *nekutsiuihrank*; we are [of one family], *nenekutsiuiranibena*.

I have him for [pour] a relative, *nederangúman*, 3rd person, *ud[...]*.

I have many [beaucoup] relatives, a great [grande] kin-network, *nemesâirangudamen*.

"I give thanks to you, Jesus" (Lat. *Gratias ago tibi, Jesu*), etc., *uriuni érérmiasa ua unitzannits panbatameritsi*.

My brother, that is (Lat. *seu*), a stranger whom I love as my brother, *nidanbé*.

Nadangûam, said by the sister to the wife of her brother.

Kudangûi, 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, *nekerúsi*, 3rd person, *ker[...]*; to him, *nekerúran*, 3rd person, *ak[...]*; to that (inanimate), *negherurdámen*, e.g., *skahhéuasku*.

I speak in a low voice, in bad [matters] (Lat. *in malis*), *nekikimedunké*.

I speak in a low voice, in good [matters] (Lat. *in bonis*), *nekikimüansi*, or *néhsanma nekerúsi*.

I speak loudly, *nepessangüan'si*, 3rd person, *pess[...]*; too quickly, *nenabedunké*, 3rd person, *nab[...]*.

— slowly, *nemennüansi*.

I become flustered while speaking, *neganguraüidunké*, or *nukaüidunké*.

I speak with great wisdom, *nenebansé*.

I speak in a pitiable [pitoyable] manner, *neketemangüéssi*.

I take pleasure when someone speaks to me of him, *nuresedamuanman*; [it displeases me], *nematsedamuanman*.

I speak forcefully, *nedasanué*.

I speak to him in secret, *nekikimuman*.

I speak with others, I give my opinion [sentiment], *nüidiüansi*, that is, *nuitsigherúsi*.

I speak as he does, I have the same manner of speech, *nüitandüéman*.

One speaks of me, *neteberutemanghé*, or *nedandokkan'reghé*.

I speak of him, I judge him, *neteberuman*.

I speak Abnaki, *nedarenandüé*; Algonquin, *nesangnanandüé*; Huron, *nedabémadenaandüé*; Iroquois, *nemékûaandüé*, etc.

I speak of that, I give my opinion [sentiment] of it, *neteberuhtemen*. [MS 380, 381]

I speak of him, I say what [que] I think of him, *neteberúman*.

He speaks for [pour] me while preaching; it is doubtless for [pour] me that he speaks, *nemāghestauan*.

I speak to him while growing angry, etc., *neneskanman*, or *neneskangheruran*.
 I wait for him here, where he must pass or come, and I will speak to him, *nedaskuhanran*.
 I keep on talking, I answer everything he says to me, I want to get the better of him, *nekesedunké*.
 I gain nothing, I make no progress by speaking to him — he is always set in his opinions, etc.,
nenaskadéstáuan, or *nenudanrauéman*.

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"), *nenedanrauémeghé*.
 One gains nothing by talking to me, etc., *nenudanrauéman*.
 I was able to persuade him, etc., *nepegüanrauéman*.
 I speak to him by signs, whether of the hands or of the face, etc., *nederusikûéhtamauan*, or *nederusikûéritamauan*, or *nederikûéhtamauann*.
Nedauighigherúran, 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 ua auansis, 1st person, *nenitanué*, he speaks, [he] already speaks.
 It costs nothing to speak, but [everything] to act, etc., *nekemat gherúsin*, *anarokkémek ni saaghérdansu*.
 I speak of something [quelque chose] base, *negheruredámen*.

[PAROLE. — WORD, SPEECH.] [MS 380, 381]

ketuangan, *gherusüangan*.
 An unseemly word, *matsedunkéuangan*.
 I speak wicked, unseemly words, *nematsédunké*.
 I say wicked ones to him, *nematsigheruran*.
 I say good ones to him, *nurigheruran*.
 Words, terms hard to understand, *saaghiurgûadur*, or *saaghisirguahkir*; I speak them, etc.,
nesaaghiariuihtamenar.
 I give him, I furnish him, words, *neméghiketoanganéman*.
 I carry the word, *nemantsadun aketulan*, N.
 Word of the council, *aketuunganüan*.
 I follow his word, I take it for [pour] my rule, *nenanbaméketuunganéuan*.
 Keep your word in what [que] you tell me, *uittasüi kuranmé*.
 Keep your word, do not forget it, do not disobey me, *uakauitéhandamukkan idaman*; *musak ketzauhtukkan*.
 I send my word, *nepetsitanué*.
 The father, while preaching, speaks for [pour] me, against me, *nemaghimeku pahtrians*.
 I think of him that [que] it is for [pour] me that he speaks, *nemakesedauan*, or *nemantsedauan*; 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,
neuéuinamauannar uretsiar kégus tanni uétsi ariptangu.
 I speak disjointedly [à bâton rompu], without thinking about what [que] I say, *nemamédunké*, or
nemanmangüigherusi.
 I speak incessantly, *nekanghékdunké*.
 I talk too much, *nusanmdunké*.

You speak like a drunken man, *matsena auenni kederedunké*.

I speak like [comme] him, *nüütandüéhman*.

I speak well concerning prayer, *nuripanbahtamiketuangané*.

Stop telling me, speaking to me of these things [choses]; speak to me of God, *aratets iu éhkuiarenandokkéui ketsiniuésku dakki utsi gheruri*.

I speak ill of Peter, for example, *nematsedukkéuannar Piérar*, or *nematsenauakessandokkéuannan*.

[PAROÎTRE. — TO APPEAR.]

I make it appear, that is (Lat. seu), I hold it, take it in my hand, and it is seen, *nüätenemen*, 3rd person, *uat[...]*.

I show it to him, *nuatenemauan*, or *nenamittran*, or *nenamitan*, or *nenamittruann*.

I appear wholly different, *nepiriüinan'gusi*.

That appears, *uehuinangûat*, or *turinangûat*.

[PART, PARTIE. — PART, PORTION.] [MS 382, 383]

Lengthwise, *isié*; several [plusieurs] parts, *séui isianüar*; *isiganiui*, one part lengthwise.

Apart, separately, *tsatsébiui*.

I get angry when I am given the smallest part, the smallest portion [plat], *nemētaué*; I [do this] to him, *nemetauaman*.

He is there as if [comme] he had no part [in it], as if [comme] it were not he who had done the deed, *kankanapu*.

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, *nepúsi*; one departs, *pusuredin*.

Facsimile p. 132 · printed p. 501 · guide words PAS–PEA

I depart, I go away over land, *nenemantsi*; one departs, *mantsuredin*.

I leave this place by land, I move my camp, *nekúsi*.

One departs, one goes to camp elsewhere, *kusuredin*.

[PASSER. — TO PASS. See below.]

I will pass by there where he lives, *nededudussann uighihidit*, or *nitsi nepemussann*.

[PARTAGER. — TO SHARE, DIVIDE.]

I divide up the provisions, grain or meat, *nepébassenemenar skamunar*, or *uios*, etc.

I divide bread, eel, etc., *nedissenan abann*, *nahamu*.

[PARTICIPER. — TO PARTAKE, SHARE IN.]

I share in his sin, in [his] impurity, *nüitsipahtanuéhkansúman*, *nüitsiarauéhkansúman*.

I share in his disobedience, *neketzauitauéman*.

[PARTIR. — TO DEPART.]

Since when have you [vous] been gone? *késsugnagatnaua aiassenaghé kumenan?* [See above.]

[PARTI. — RESOLVED, CONFIDENT.]

I regard myself as if [comme] I were strong, brave, etc., *nekinitéhan'mesi*.

It is dangerous, and takes courage, to say the Mass, because [que] the particles of the host are carried off by the slightest wind, *hostiuiñ beíéhrank atsi méuiasis nurampseghé*, or *pskurampsen ni uētsi séagak iúdari aramâissikémek*, or wherever [tanni] the least [kétsi] particle of the Body of Jesus flies away, *tanni kétsi beíéhrank Jesus uhaghé pskurampsen*.

[PASSER. — TO PASS.]

I cross to the other side, *nepikagahrre*, 3rd person, *pik[...]*, *nepikagánbia*. See River.

Negahtai neman arahuran, one crosses the river [with it].

Pekagáhuriku aganmek, take me across to the other side.

I take him across, *nedansüahuran*, or *-húrié*.

Bring me across from the other side, *ansüahúri*.

I cross the river alone, *nepikaganbié*.

I pass beneath a tree, *nesipassagussé*.

I pass on, I pass by the town, I go further, *nebaemkámen udéné*.

Aneghi késkanuanmérana, etc., as [lorsque] I walk — said (Lat. dicitur) of the whole body (Lat. de toto corpore).

Kéhseta méuarihka, or *méuamérkia ni kehseta kedíhreren Jesus kemussanrer*, as many [autant] steps as [que] I take, etc., 1st person, *nemauarihké*, or *nemauamérki*.

The mosquitoes, for example, pass through the crape [veil], for example, *ésuhsak*, or they pass through it, *udésusandamenan*, 1st person, *nedésusandamen*.

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, *ussité*, *tar*.

— of a bear's forepaw, *auessus uretsiar*; of the hind [paw], *ussitar*.

[PAVILLON. — TENT, PAVILION.]

metéuéghen. [MS 384, 385]

[PAUVRE. — POOR.]

I economize the provisions, *neguppahéresi*, or *nenimérsi*.

I economize them for him, *neguppaihan*, or *nenimérmuan*, or *ann*.

I listen to him as [comme] a poor man, *nedusustáuan*.

I look at him as [comme] a wretched man, *nedusüinauan*.

[PAYER. — TO PAY. See above, Paier.]

[S. PAUL.]

ahassuar naimeku, *pessudussédé neman ni sarakiui spemkik utsi bagadaté uhaghek ari nettai apentéssinen kik ari nudauant auennir erit*, &c., *udansagherdamenan tanni uitsétsi nudauahadit auennir mda [manda]* *nemihahadikuir ni unanghin Paul, mda [manda]* *tegne namitanui uitsésantsik amantsaanbeghenannan udehnek ari kiui pétanbéghenedé*, &c.

[PEAU. — SKIN.]

My skin, my body, my person, *nhaghé*, 3rd person, *uhaghé*.

Tanned skin, in general (Lat. in genere), *matéhghen*, *nur*.

Well-tanned skin, *nuhkéghen*, (animate) *nuhkégu*.

Facsimile p. 133 · printed p. 502 · guide words PEA–PEI

Moose-hide, untanned, raw, *muussé*, or *mesaskesigan*.

— of deer, untanned, *pangûéghihansé*, *hanuak*.

ûibiui kisi tsiḡansu, or *kákaben*, it is dried only [tantum], and with the hair still on it.

— of stag, *manrussésé*, *uak*; a robe of the same [même], *maïuak*.

— of wildcat, *éssebanéué*; Answer: a robe of the same [même], *éssebanéüak*, or *maïuak*.

— of beaver, *matahrre*; of bear, *messekûé*.

Pangussé, tanned moose-hide.

— of lynx, *manrsemuueué*; my robe of the same [même], *nemanrsemuueuak*; his robe, *amanrsemuueua*.

— of seal, *akikûéué*; *akikuéünudé*, a bag of the same [même].

— of the otter, *kiunighésé*.

— of marten, the name of the animal is the same [même] [as the hide], *épanakessu*.

A robe of marten skins, *épanakessüuueuak*.

Bearskin, *meskué*, *kuak*.

I tan a beaver skin, *nedagûihannké*, *nedagûihannkannak*.

I put a skin in water to [pour] tan it, *nedagûitráé*, or *θré*.

I wring it with a stick, *nebimakuhíghé*.

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), *nederéghnaséué*, N., *nederéghnan meskué*, or *ssé*.

The scraper, the instrument (Lat. instrumentum), *kahkhígan*; the scrapings, *udiak*.

I stretch it on a hoop, *netukabíran*; it must be stretched, *tukabihran*.

I rub a greasy skin with my hand, *nudaghéghenemen*, or *nederéghnemen*.

I tan a moose-hide, *nebankusehkké*; white, *nuanbéghnaséué*.

I tan it well, *nenukéghenaséhué*; it is well [tanned], *nukéghen*, *nukégu*.

I remove the hair from a deerskin or young moose-hide, *netsihḡan*; it is removed, *tsihḡansu*.

I remove the flesh, I scrape it, *nederadiétéhighé*; it is removed, *aradiétansu*.

I remove the hair, I scrape it off, *nederasésíghé*, or *nepeskûauésíghé*.

It is removed, *arahikusan*.

Nederhíkusa, tan it, etc., *arahikusé* — said only (Lat. dicitur tantum) of the buffalo (Lat. bubalo).

I know how to tan beaver skins for [pour] robes, *nenihtansiagûianiké*.

If you wanted to tan some for me, *agûianikéuianéba*.

A robe of beaver skins, *agûianak*.

Netukabiremen mussé, I stretch it on a hoop, moose-hide.

Netuhkebíran ssé, a deerskin.

Nederhikusé, I tan a skin on one side, said of every kind (Lat. *omni dicitur*), 3rd person, *arahíkusé*.

One must scrape this skin on one side, *ansaiui kutíχusan*.

You scrape it on both [sides], *kebitauafχusann*.

[PÉCHÉ. — SIN.] [MS 386, 387]

matsenauakessuungan; a grave [sin], impurity, *pahtanuéhkansuungan*.

I sin, *nedannâiuéhkansi*, or *ne âirauéhkansia kégui kederauékansipesa*.

I sin grievously, *nepahtanuéhkansi*.

In how many [combien] ways does one offend God? *késsitsébadur ghéganuihutsir ketsinisésku?*

I sin in thought, *nepahtantéhanui*.

— in deed, *nematsiarauéhkansi*.

— in word, *nematsedunkansi*.

I forgive sins, *nedannhíkamen* — said only (Lat. *dicitur tantum*) of God (Lat. *de Deo*).

[PEIGNE. — COMB.]

naskûéhun; it is nice, *urígu*.

I comb myself, *nenaskûéhúsi*, (animate) *nenaskûéhan*.

[PEINE. — PAIN, TROUBLE. See below.]

[PEINTURE. — PAINT, PAINTING.]

urámann; it is beautiful, *urígu urámann*.

— red, *mekûigussi*; (see Vermillion); black, *atemkun*.

— white, *uanbirámann*; violet, *petidians*; blue, *titiens*.

— blue, green, gray, the same as black (Lat. *idem ac*), *mkozéuighen*.

— yellow, *uisanuighen*, (animate) *uisanuigu*.

Facsimile p. 134 · printed p. 503 · guide words PEI–PEN

Atemkun, 3rd person, *atemkunar*, 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, *nebégûaséremán*.

That grieves me, *nesaaghérdámen*.

That angers me, gives me trouble, *nedakkûérdámen*.

I see with my eyes a thing that [qui] grieves me, *nesaaghínamen*.

I see it in my mind with pain, *nesaaghitéhan'damen*.

Nedasanérdamauan v. g. *netsetsaku*, 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, *usaaghérdamenésá éri m̃da [manda] panbáhtamuriku rikusa*, or *éri m̃da [manda] urenauakesirikusa*.

I have no trouble about the shame that might be done to me, or the cold that I might endure, *m̄da [manda] tégné némuθuguun agatsuangan*, or *anbedotsuangan*.

I have concern for [pour] your person, *nesaghéüsin 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, *maganraskuandi*.

[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], *nedâisanbadámen*, *panbaman*.

[PENDRE. — TO HANG.]

udéhkutsínén, he is hanged; *udéhkutsínán*, they [are].

I hang it, *nedéχúdun*, 3rd person, *ud[...]*, (animate) *nedéhχúran*, (inanimate) *éhχúdé*, it is [hung].

One hangs, for example, a man by the neck to [pour] strangle him, *kesekedunébiran*, 1st person, *nekesekedunébiran*.

I hang something [quelque chose] on him — for example a stone around his neck so that [pour] he bows his head forward, etc. — *nenauaskûébíran*, or *nedatsihtaukkûébíran*.

[PANSER. — TO DRESS (A WOUND).]

I dress, for example, a wounded man, *nesipíran*.

I dress my own [wound], *nesipíresi*.

[PENSÉE, PENSER. — THOUGHT; TO THINK.]

I think, *nederitéhansi*, or *nederérdam*; about that, *nederitéhandamen*; about that, *nederérdamen*, *nederereman*.

I think about that, *netepitéhandamen*, or *nekeritéhan'damen*, (animate) *-banman*.

Think about what [que] I tell you, in order to [pour] deliberate on it, for example, *tepitéhanda késsírerannir*.

Do you see it in your mind, etc.? *keuéuitéhandamen éhto?*

I say what [comme] I think, I hide nothing, *nesanbikerusi*, or *nesanbüé*.

Think about what [que] I teach you, *keritéhanda éri kakékímera*.

I think about him, *nemihkûitéhanman*, or *nekeritéhanman*.

I think for [pour] him, *nemihkûitéhandamauan*.

I cease thinking about him, *nedèhkûimutéreman*, (inanimate) *nedèhkûimúhtuann*.

I give up the thought of doing that, *nedèhkûitéhandamen*, or *nepunitéhan'damen*.

I have thoughts of terror, *nesankutâitéhansi*.

I have fearful thoughts that torment my heart, *nedaskuitéha*, *skûitéhé*.

I have anxious thoughts, *negaghiuansi*.

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, *nüédéremān*, that is (Lat. seu), *nudaniui nededudéremān*.

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), *nemanuitéhandamen tanni éduṭtek uéríghek*, or *nedérauérdámen*, etc., or *matsíghek*.

[MS 390, 391] I have peaceful thoughts, gentle ones, *nemennitéhānsi*.

I have allurements, *nemétandérdámen*, or *nüigandamérdámen*, *mérman*.

I have unfavorable thoughts, of slander, etc., for example, *nepiriütéhanghémi*.

I have nothing that [qui] stops my thought, no hindrance, *nesankauitéhānsi*, or *nenanéstitéha*, 3rd person, *nanisitéhé*.

I change my mind at once, now [tantôt] one thing, now [tantôt] another, *nenanésanuitéha*, 3rd person, *nanésanuitéhé*.

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, *nematsitéhānsi*.

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., *nepupurebitéha*.

We are of the same mind, *nemanuitéhan'síbenā*.

I think of God, I raise my mind to God, *nekeritéhanman ketsiniuésku*.

I penetrate in thought, I pass through, etc., *nedésitéhan'damen*, or *nedésanraghitéhandamen*.

Ésanraghiui, through, penetratingly.

I hide my thought, *negantsitéhānsi*; 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), *nederitéhénān*.

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. — *nedanbandéremān*.

I think intently about that, *nekeritéhandamen*, or *nekerérdamen*; conjunctive form (Lat. subjunctivum), *kéditéhandak*, *kérérdak*, (animate) *nemérkérmān*, 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 — *nedésanragahāmen uan batkahānsu*, *nebatkáhamen*, 3rd person, *bat[...]*, or *netésibadakámen*; with a hot iron, *nedauipesemen*.

A piercer, an awl, *pimenígan*.

I pierce beads, for example, *nepessemenar*; they must be pierced, *pessansuar*.

I pierce something [quelque chose] with the hot iron, *nepessemen*.

I pierce it with arrows, *nepemān arur*, or *pahkûé*.

Tauihré nedahsé, my blanket is pierced.

Éhésamihré, it pierces through and through; *éhésamihré kanuís*, 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., *nunihadun*, or *-dúné*, or *nüanihadun*, 3rd person, *uan*, *netsékuaku*, (animate) *nuniharan*, or *nedantun*, or *nunihadun*, (animate) *nedantauann*, or *nunihádaun*.

You suffer a loss, *kunihadansi*.

I have lost all my fine things, *nemétsiuanihadu*, or *nenékkauanihadu*.

You are lost if you listen to him, for example, *kihtauadé*, *ni kekisanahugun*.

I make him hang [it],

I lose, I search, etc., *nekûirstem*; that, *nekûirstemen*; him, *nekûirúhman*.

I suffer a great loss through the death of my child, or [through the death of] him who earned my living, etc., *neséhkéhuku*.

He loses much by losing me, etc., *neuehkéhan*, etc.

I lose much by his going away, etc., or, *nenanékantasihuku*.

I lose much, my axe for example being broken, *nenanékantasihugun netemaigan*.

Facsimile p. 136 · printed p. 505 · guide words PER–PET

I lose,, *nuniadansi*.

I have lost something [quelque chose] of his, *nuniadauannar kéguassar*.

I lose it, *nunihadun*, (animate) *nuniharan*.

[PERDRIX. — PARTRIDGE.]

matsiréssu, *uak*.

[PÈRE. — FATHER.]

My father, *nemihtangus*. See Kinship. I have a father, I have him for [pour] a father, *numihtangusi*.

[PÉRIL. — DANGER.]

I am in danger of my life, *érii'é 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, *netsikíhtauan*.

God permits the demon, for example, to tempt, etc., *kku utsikihtauanr matskuar*, etc.

[PERRUQUE. — WIG.]

pirüanratuk. * [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., *nepegüanrauéman*; habitually (Lat. usitative), *nekiktangu*.

[PESANT. — HEAVY. See below, Peser.]

I am heavy, *nedahkígur*, 3rd person, *tekigur*; we, *nedahkigurebena*; you (pl.), *kedakigureba*, 3rd person, *tekiguruk*.

That is heavy, *tekigūan*, (animate) *tekigur*.

I am heavy, *nedahkīgur*, 3rd person, *tekigur*, *nedahkigurebena*, *kedakidakigureba*, 3rd person, *tekiguruk*.

[PÊCHER. — TO FISH.]

I fish, with a hook, *nedanmé*, 3rd person, *anmé*; with that, *inedanméhtun*; I catch some, *nebiθa*, 3rd person, *petahé*.

How many [combien] have you caught? *késsüak kebiθanpesa*?

One fishes there, there is fishing, *anmangan*.

There is fishing in all the lakes, *messiuiikki pekūasebémar anmangânüar*.

NegukskuânMé, 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, *uteb[...]*; it is weighed, (inanimate) *tebanbéhχansu*, (animate) *tebanbéhχan*.

[PELLE. — SHOVEL.]

A fire shovel, *mantsešégan*. [See above, p. 387.]

[PETIT. — SMALL.]

I am small, *nepiusessi*, 3rd person, *piu[...]*.

I am too small to [pour] reach there, that is (Lat. seu), I am tall only up to here, *nenudanákusi*; my robe, my blanket, is small, *piuèkesesen*.

That is small, that is small, *piusesen*; of a *uighebi*, for example, a bark cord, subjunctive form, *piuikebéghesek*, *piuikebégat*, subjunctive form, *gak*; a thick one, a *uighebi*, *mesikebégat*, subjunctive form, *gak*; bark, *piuigūagassen*, or *piuigūagat*.

Pikkan, a cord of a kind of hemp; it is small, thin, *piūtaget*, *piūtaghesesen*, (animate) *piuégu*; thick, *mesahtagat*, subjunctive form, *gak*.

[PÉTUN. — TOBACCO.]

udáman; I have some, *nudamanm*, or *nudamanmi*.

I give him tobacco to smoke, *neméksenaman*, or *nutzannan udáman*, *panna netauasenéhan da tauasénéhi*.

I do not smoke, *nenadauihpa*.

I smoke, *nudamo*, 3rd person, *udamé*. See Calumet.

I have no more tobacco, *nemétsihppa ni uétsi éhkūihpan*.

One is given a craving to smoke, *nesankutâikadauihppa*.

I have a craving to smoke, *nekadauihppa (sanua)*, (with the pipe, etc.) *nenasküssené*, or *-kussenan*, *neneskussené*.

I am accustomed to smoking, *nenihtanppa*.

I ask him for tobacco to smoke, *neneskussenáman*.

Give me [some] to smoke, *méksenami*.

Wild [Indian] tobacco rolled into a plug, *uanuiianbaghenan*.

One smokes, *udamehedin ni édari udamehedímek*.

Tobacco such as [comme] the Indians [use], *arenipanüiéié*.

I give him a smoke from my pipe, *nepintsenéuan*.

I chop it [the tobacco], *nesegûipesanué*; for [pour] him, *neseguipesanuéuan*.

Facsimile p. 137 · printed p. 506 · guide words PEU–PIL

I give him a smoke from my pipe, *nedakutsakaséhtamauan*.

Give me tobacco to [pour] fill my pipe once, *nekutasenéhi*, 1st person, *nenekutasenéhan*.

[PEU. — LITTLE, FEW.] [MS 394, 395]

tagassiusi, *mésiassis*, *paghiessis*.

A little water, *tagusessen nebi*, or *uahkéssis*; there is little in the jug, *ketzebéssu*.

Little by little, drop by drop, *tarébéhéré*, (inanimate) *netagasérdamen*, or *nemanésérdamen*.

I believe he has little tobacco left, for example, *netagaséremán*, or *nemanésérman*, that it will soon be finished.

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

[PEUR. — FEAR. See below.]

[PEUT-ÊTRE. — PERHAPS.]

érüé, perhaps I shall not come (Lat. *forsan non veniam*), *érüétsi mda* [*manda*] *neba*.

[PEUR. — FEAR.]

I am afraid of him, *nenesahan*; I am at once afraid, for example of torments, etc., *nedaskûitéha*, 3rd person, *skuitéhé*.

I frighten him in order to [pour] make him give up, for example, prayer, *nunpán'íran*.

I am afraid, *neségheši*, 3rd person, *ség[...]*; *nekûihtáéremán*, I fear him.

I frighten him, *nesékpanhuran*, 3rd person, *us[...]*, or *nemiuppanüdáuan*, I frighten him on account of [cause] another.

I am afraid of the dead, *nenesansi*, 3rd person, *ntsansu*.

Namespanhureku matsku, the devil terrifies me.

I make him tremble with fear, *nenanegapanüran*.

[PHYSIONOMIE. — COUNTENANCE.]

He has a wicked countenance, he appears to be of an evil nature, *matsakamighesiüinan'gusu*.

[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 sésegustéhan iu péskameghé*.

[PIED. — FOOT.]

My foot, *nesit*, 3rd person, *usit*.

It is cut off for me, *temesansüé nesíté*.

I have hurt it, *nekikitsesída*, 3rd person, *kik[...]*.

I have them bare, *nemémésaghesídé*.

I kick him, *nedakskekáuan*.

[PIERRE. — STONE.]

pnapesku, kur.

— for sharpening, sandstone, *kidadangan*.

— for a gun (flint), *peskuandiapesku*.

They split in the fire, *péskedar*, or *péskapeskedar pnapkur*.

The distance of a stone's throw, *uémakémek pnapesku*.

I throw one, etc., *nüémakann pnapesku*.

[PILER. — TO POUND.]

I pound in the mortar, *nedakûassi*, 3rd person, *dak[...]*, or *minutéassi*; for [pour] him, *netegûahamauii*; something [quelque chose] — grain, meat, etc. — *nedahkhuâmen*, or *mann*, 3rd person, *ud[...]*.

That must be pounded, *tahgûahansils*; it is pounded, *tahgûahansu*.

The mortar, *tagûahangan*; the pestle, *kunasénéku*.

I pound between two stones, *nedaskimíné*, 3rd person, *skaimíné*.

The stone with which one strikes, *nimangan*; the one on which one pounds, *sitkûéhun*.

The bag in which the stone is kept, *pahígann*.

Pekûihré, it is pounded very fine; *usanmi pekûité assu*, it is pounded too fine.

Anpitsiteassu, it is still to be pounded.

Nekuntéassi, I am slow at it, etc.

Nekistéassi, I have pounded.

Kûéntéassitda, see how much [combien] there is still to pound.

Édaritaassimek tehkuassurditsik, where one pounds.

[Page 396 of the MS. is blank.]

I pound meat, in the mortar or on the stone, *nedahkûéüiannké*. [MS 397]

Likewise (Lat. item), I pound meat between two stones, *nedahkhuamen*.

Facsimile p. 138 · printed p. 507 · guide words PIL–PLA

Pounded meat, *tagûahéuann*.

I pound during the night, *nenibatéassi*.

I pound all night until daybreak, *netsitsékunitéhassi tséhkuhkéari*.

[PILLER. — TO PLUNDER.]

I plunder it, *nemegugnan*.

[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, *anθuann*, or *anθúann*, 3rd person, *udanθuann*, plural *nar*.

He is stung, *anθansu*; badly, *uranθansu*, or *uranbansu*.

Nuranbandun, 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, *kedanthur kadáui*.

I am pricked, *nedanθi*; he is not, *m̃da [manda] anθiui*.

[PISSER. — TO URINATE.]

"I urinate" (Lat. mingo), *neseghi*; the noun form (Lat. substantivum), *segudi*, 3rd person, *usegudi*; nowadays these words are commonly used instead (Lat. his vulgo nunc utuntur verbis), *nesûgnebé*, or *nenudéssé*.

[PISTE. — TRACK, TRAIL.]

I see tracks, either of a man or of a beast, *nebenran arenanbé*, or *mus*, for example.

My track, *nedaskanpetu*.

Fresh tracks, *skanpetu, tüak*.

Old ones, *negannanpetu; aranptu*, somewhat old tracks.

I am on the track, I follow (Lat. sequor), *nenusauanpetassi*, 3rd person, *us[...]*.

I track him, *nussauanperan*.

I have seen the *arenanbe*, for example, or *miis*, etc.

[PISTOLET. — PISTOL.]

arannséüieié.

[PITIÉ. — PITY.]

To have pity. See Compassion.

[PLACE. — PLACE, ROOM.] [MS 398, 399]

There is room, *iéüman, tásé*; there is none, *m̃da [manda] tanmantaséui*.

Everything is full, *pépsannredin*, or *pépsannrediak*, or *pépsannapiak*.

That is put in place of the other, *ésüahtté*.

I make room for him, *nedassapittamaui*, or *nedassémataui*, or *nedaiémataui*.

I prepare the place, *nurihtun*, or *nuranakann*; for him, *nuritauan udanakann*; before he comes, *nenikkanniuritun*.

Make room for me, *tassapittamaui, -uiku*, make [ye] room for me, etc.

I sit down in the place of the one who [qui] gets up, *nedapin iéüman uétsi uananghimek*.

We do not have enough room, *nenusapíbena*.

I take his place despite him, *nemanekáuan*.

I hold his place, I succeed him, *nenanbekauan*.

I teach in his place, I do what he used to do, *nenanbaméansüéuan*.

One goes to inspect the place, for example, for [pour] the village, for the camp site, *antsuredin*.

They go there to inspect it, *antsüak*, or *antsurediäak*, 1st person, *nenantsisidantsi*.

[PLAIE. — WOUND.]

The wound is closed, *nitskan nitsekann*; mine is closed, *nenitsekísi*, 3rd person, *nitsekísu*.

His body is entirely covered with wounds, so much has he been whipped, beaten roughly, *sisétéhémauannésa uhaghé, sisétéhémauann uhaghé*.

[PLAINE. — PLAIN.]

Where there are no trees, *babarskudâi*; if it is such, etc., *babarskuahké*.

[PLAINDRE. — TO COMPLAIN, PITY.]

I complain, *nedaghiahanmi*; being sick, *nemamandé*, 3rd person, *mam[...]*.

Neuisaérmi, I was laughing, for example, and someone offended me, etc. — whatever is now done to me, no one can make me laugh anymore, *neuisaérmi*.

[PLAIRE. — TO PLEASE.]

I am pleased at his home, I am there with pleasure, *nüauigauandapin iu*.

I seek to please — for example, a girl who [qui] adorns herself — *nebanresküai*.

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, *unamiθruhann uhaghé*, 1st person, *nenamiθrohann*.

Facsimile p. 139 · printed p. 508 · guide words PLA–PLI

I do him a favor, I please him, *nurirauéman*.

[PLANCHE. — PLANK, BOARD.]

A plank, board, *psíkasku*, *kur*.

I walk on a plank, a tree-trunk, like a bridge, *nedereságûé*.

[PLANTER. — TO PLANT.]

I plant it in the ground, *nebadankádun*, or *nesakkahadun*, or *nuriganbauihadun*.

Suskûiganbao abasi, this stake, this tree, is planted on a slope, it is not straight.

Tsibatsiganbao, it is planted straight; *pimesküiganbao*, 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, *uanrádé*, plural *dak*; a tin dish, *skaronsküié uanrádé*; a bark dish, *urangan*.

The round part, the hollow of the dish, *uanríghen* (animate), *uanrígu*.

The bark dish is not deep, not hollow; likewise a bag, *manét* (animate) *manésu*; it is deep, hollow, *peskant* (animate) *peskansu*.

It is full of some liquid, *pesannbé*; it is half full, *anptaübé*, or *néranübé*.

There is little of it, *ketzébéssu*.

A dish or trough (ouragan? — perhaps "auge," trough), square like a crate, *séskitsu*.

A kind of pitcher for going to fetch water, *pekenantsu*, or *puθantsu*.

Ni ékubéssa, this flask, e.g., was full up to here, *ékubé*, etc.

I fill it, *nepesanahtun*; *psanntuku*, fill it! (imperative)

[PLEURER. — TO WEEP, TO CRY.] [MS 400, 401]

I weep, *nezaskadémi*, 3rd person *zas*., or *nemaúghé*.

I weep over something, *nemauidamen*.

I weep for him/her, *nemauiaman*; for someone, *nemauighéuan*.

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, *nedéhkūnpansuran*.

I weep without reason, *nepapisuapansi*, 3rd person *pisuapansu*; what is the matter with you, etc.? *kégui, uétpan'sian*?

I weep because, e.g., my mother is going away, *nemanué*, 3rd person *manué* (animate) *nemanuan*.

I weep for you, *kemanure*, *kemanhurebena*, *kemanui*.

I weep easily, *nemerísemi*.

I weep from climbing something rough, difficult to climb, *nesésandaué*.

I weep over my own wickedness, *nemauidámen nematsenauakesuangan*.

I weep for nothing, *nepisuapansi*; likewise, I pretend to weep, *nedamptapansi*.

I weep because they are going to put me to death, *nedaskūitēha*.

I do not weep at all at being put to death, *nesangritēha*.

[PLEUVOIR. — TO RAIN.]

It rains, it is raining, *sugherann*; it has rained, *kisrann*; it stops (raining), etc., *èhkurann*.

It has rained too much, *usanmerann*; it rains a lot [much], *kesserann*.

It rains very hard, *kesserann*; how hard it rains! *arghikurann*.

It rains into the cabin, *matsebé*.

The rain puts out the fire, *nekasséhgubé skutāi*.

It rains on me, *nebagaderan'nami*, 3rd person *bag*.

Sugheranné, it is raining right now.

It is still raining, it is still raining, *anpeterann*.

[PLUIE. — RAIN.]

The rain stops me, *nekesanderannami*.

I come during the rain, *nepétsikegherannussé*, 3rd person *bét*.

I will come notwithstanding the rain, *minahgubasugherannghé nepétsi kegherannussétsi*.

[PLIER. — TO FOLD, TO BEND.]

I fold something, e.g. linen, etc., *nuréghenemen anturéaséghen*.

— the arm, *nepikanghipedinési*.

That bends, *udaganghit*, plural *udaganghitur*.

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., *nebihkuhamen*.

[PLOMB. — LEAD.]

LEAD, *skaronesku*, *kur*.

Mesapesku skaronskur 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, *nedagûidedun nebik*, 3rd person *ud*.

I plunge it, e.g., in the water (animate), *negamēgunan*.

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 *tsauapu*, imperative: *tsauapi*.

I dip my finger in the holy water, for instance, *netsahupinské*; dip it! *tsahuapniské*.

I plunge it, throw it into the water, *nedagûitsíman nebik*, etc.

I plunge into the water, I sink down into it, *nedagûitsin*.

[PLUS. — MORE.]

There is more of it than is needed, *baémihré*, *uémihré*; there is not enough of it, *nudahré*, plural *nudahrar*.

[PLUMER. — TO PLUCK (a bird).]

I pluck a bird, *nebeskûipüéhharan*, or *nebeskûiharan*.

[PLUME. — FEATHER, QUILL.]

The feather one writes with (a quill), *ahauixighést urgûanigun*.

A feather that the French wear on their hats, *sauígunak*.

PLUSIEURS. — SEVERAL, MANY.

SEVERAL, (animate) *mesâirok*, (inanimate) *mesâiredur*; several times, *mesâiriui*, *mesairedubanir*, or *dusaanir*.

They are several/many, (animate) *mesâiruak*, *mesâirubanik*, *-rusaanik*.

PLÛT À DIEU. — WOULD TO GOD.

Would to God, *amannté*, or *uéúni*.

[POCHE. — POCKET, POUCH.]

My pocket, tobacco pouch, etc., *nepitsipüandi*, 3rd person *ap*.

[POÊLE. — FRYING PAN.]

A frying pan, *apankûésigan*, or *sararanpsekûahadígan*.

[POIL. — HAIR, FUR.]

The hair/fur of an animal, *piésse*, 3rd person *apiéssumar*; its coat is fine, thick, long, *uráué*; it is not so, *matsáué*.

I remove it from the moose(-hide) by cutting it off, *nepeskûauésíghé*; one removes it, if [needed], it must be done, *peskûauésansu*.

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, *netsikhaséué*.

POING. — FIST.

FIST, the closed hand, *ptekûtretsi*.

[POIGNÉE. — HANDFUL.]

I take a handful of it, or a double handful, *nenaghenemen*.

He gave me a handful of it, etc., *negudaburtsannar nekutsiretsannar nemireghé*, 2nd person *nenissaburtsannar*, etc.

[POINTE. — POINT, TIP.]

Arakusígan, points made lace-fashion, which are made around a piece of wood, a dish, etc.

I make points on it, *nederakusíghé*; on that, *nederakusemen* (animate) *nederakusan*.

I make [notches] on a tree in order to strip off the bark, *netemikebéhíghé*.

[POINTU. — POINTED, SHARP.]

That is very sharp, *uriuskúansu*, inanimate *uriuskúaiighen*.

POIS. — PEAS (to eat).

PEAS to eat, *asennutsüiminan*. [MS 404, 405]

POISON. — [EMPOISONNER. — TO POISON.]

POISON, *matsinebízun*; or rather (Lat.), *métsinaangani-nebízun*.

I have poisoned myself without knowing it, *nemespi*; knowingly, willingly, *nemespuresi*; *nemespúreghé*, one [does so].

I poison him, without knowing that I am giving him poison — it is by accident, *nemespúran*, or *nemespuderan*. See TO POISON.

A river [poisoned], *nebízunhamen sipu*, or *nematsinebizunhamen sipu*.

I poison him by mixing something into his drink or food, *nenesepamuderan*.

POISSON. — FISH.

FISH, *namés*, *sak*.

Mesâiruhannésa, a great deal of it has been caught, whether by line, etc.; 1st person, *nemesâiruha*.

Facsimile p. 141 · printed p. 510 · guide words POI–POR

Nespiuisitsir is the generic name for certain fish.

The trident, or a long rod of iron with [a point] in the middle, etc., *kankskasihigan*.

Anraui mesâirebégiak, there are indeed a great many fish where I used to fish, but, etc.

Does one catch any? *peθahannnaua*?

No, *m̄da* [manda] *peθanhanuiak*, or *m̄da* [manda] *peθanhugiiaak*.

I catch it/them with a fishing line, *nebiθa*, or *ann*, 3rd person *biθé*.

I catch it/them by torchlight, *nuassa*; I spear it, *nedestéhan*.

Smoked fish, *agüann*, or *namesagüann*.

Fish scale, *uarahaghé*, plural *gak*.

Fish fin, *utanganes*, *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, *nëssangan*, or *tauangan*.

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.

Meskûamegu, plural *gûak*, salmon; *skuhtam*, plural *muk*, trout; *kanmégu*, plural *gûak*, large and small [kinds].

Nahamu, plural *muak*, eel; *usiganes*, plural *sak*, very small [eels].

Nibanmu, plural *muak*, almost like eels, without bones, *sangman*, plural *ank*.

Anmsu, plural *suak*, [.....]; *mesâi*, plural *mesak*, fairly large.

uansesu, plural *sûiak*, catfish; *mesamégu*, plural *gûak*, very small.

Kikanmkué, plural *kûak*, a foot long and nearly round; *apunanmesu*, plural *suak*, small sea [fish].

uikéssu, plural *suak*, fairly small; *nanmégûéssu*, plural *suak*, small.

Magahaghé, plural *gak*, bass; *ketamégu*, plural *guâk*, large.

Pukangané, plural *ganak*, small; *sangûategûé*, plural *gûak*, small.

Maiïmu, plural *muak*, a bit large.

Kunusé, plural *sak*, pike.

Namégu, plural *gûak*, [.....].

Nukamégu, plural *gûak*, codfish.

Pekué, plural *pekuahak*, oysters.

ukanderes, plural *ukanderesuanr*, the fleshy part [head] of oysters and other creatures that live in shells.

Nanbémégu, the male; *skûémégu*, the female.

ussegannah, plural *nak*; fish roe — it has roe, *usseganniïo*.

The fish have spawned, have nested, they have gone off, there are none left, *métanmüiak*.

[POITRINE. — CHEST, BREAST.]

My chest, *nedureké*, 3rd person *ud*.

POMME. — APPLE.

APPLE, *tsighéné*, plural *nak*.

Pekûatenansu, one peels off its skin.

Tanni éragûakéhhémant, or *rit*? Where is she looking for some?

udékka nederagûakéhhéma, I am looking for some on that side.

I am going to look for some, *nüéhθáma*.

Potatoes, *penak*.

I cook them, I make a kettle[-full] of them, *nenesiapéné*, *nebagassemanak* *penak*.

PORC-ÉPI. — PORCUPINE.

PORCUPINE, *mandauessu*, plural *sûiak*; its quills, *kanuiak*.

PORCEAU. — PIGLET.

PIGLET, *piks*, plural *sak*.*

[PORCELAINE. — WAMPUM.]

A black wampum bead, *seганbi*, plural *-biak*. [MS 406, 407]

A white bead, *uanbanbi*, 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, *metéiuiiréan'tbéssar*, or *utebesisar*; thirty of them are worth one beaver [pelt].

Amarsursak, like crescent moons; thirty are worth one beaver.

uanbigan, 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, *skuansu*; where there is more white, *uanbighen skuansu* — it is less prized.

I make a wampum collar, *nedaskuânsuké*.

A wampum braid, for tying the hair, *assukûébianbi*, 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, *unígan*; the near end of it, *uahudagûanni ghemek*; at the [far] end, etc., *uédagûânníganek*.

The far end, *auassenígané*; at the [far] end, etc., *auasseníganek*.

Are you coming from the far end of the portage? *uanaua keda auassenígané?*

One begins the portage, etc., at *édari nighémek*.

Where one finishes it, *édari kisnighémek*.

Agûannighéda iu, let us make the portage here, let us begin — this is the near end, here, etc.

Métanbéniganik, or *auassenígané*, at the far end of the portage.

[PORTE. — DOOR. See below.]

[PORTER. — TO CARRY.]

I carry a load, I make a trip, *nepetsitu*; make one! (imperative), *petsitu*.

I carry the canoe there, *nepetsitun agûiden*; I make the portage, *nunighé*.

Carry it! *petsitaiiri*, or *petsitu*; 1st person, *nepetsitaiirin*.

I carry things over portages — it is also said (Lat.), *nenauaré*, or *nemantséuaré*, or *nuiasi*.

I carry only a little with me when traveling, *nenanangússé*, or *nenananghihra*.

I carry nothing at all, *nemanmtsihra*.

I go to fetch [something], carrying it by a strap on my neck, *nenantnighéhhadun*.

I carry it on my neck [by tumpline], *nunighéhhadun* (animate) *nunighéharan*.

I carry two [loads], *nenisanbé*.

Nepegûannemen (animate) *nepegûannan küé*, e.g., I can lift it, I can carry it, it is not beyond my strength.

Pegûannansu, it can be carried.

Nedanraïnemen (animate) *raïnri* [?], or: I cannot carry it, etc.

Anraïnansu, one cannot [carry it], etc. [See below, p. 409.]

PORTE. — DOOR.

DOOR (Lat. "janua"), *krangan*; I knock on it, *nedapagusaghitéhémén*.

I break it down, *nebukutétéhémén*, 3rd person *abu*.

I open it, *nepanntéhémén*, or *nepantsakámen*; for him, *nepantsakamauan nekepetéhémén*. See TO OPEN.

Open the door for me, *pépudémaui*; close it, etc., *nekepesakámen keposságahiu kepete*.

I close it, *nekepossakámen*; for me, *kepossagahamaui*.

I fit it so that it joins tight everywhere, *netténettaihadun*, or *netténéténamen*.

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., *kepossagahansu*.

It is open, *panntéhansu*.

It is entirely open, *taniüdétté*.

It passes underneath the door or the blanket [flap], *tabassíkusi*; 1st person, *netabassíkusi*.

[PORTER. — TO CARRY.]

I carry something, I convey it, *nederússadun*, 3rd person *ud*, or *nemantsadun*.

I carry that everywhere, *nekiussadun*.

I carry [it] with me, *nenespussann*.

Carry it! *arussadu*.

I carry it, I convey it, *nederússaran*, 3rd person *ud*.

I carry clothes, etc., *nenespin*, 3rd person *un*, *nenespússann*, 3rd person *un*; negative: *m̃da* [manda] *nenespusséun*.

Facsimile p. 143 · printed p. 512 · guide words POS–POU

I cannot carry it, it is too heavy, *nedanraïnemen*.

I carry it from one place to another, etc., *nekurbussadun*.

I bring him food to eat, *nederussadauan mitsuangan*.

I carry it (animate) on my shoulders, *nenahúman*, 3rd person *unahumanr*.

I carry it, I transport it elsewhere, *nederagúatun*; it is transported, *arakutansu*.

I carry the book, for instance, *nekurbussadun*, *nedékuâmarsi*.

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 udassé*.

Nenénauapihtauan, I carry him even though I am smaller, etc.; *tanneuits éhto ua uri udanbarapihtauanr*, or past tense *-tauannésa?* — 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, *nenihiran'damen*.

You alone possess it, *kenihhrantsi*.

Nihirantsi uatzannemanne, if I had something.

The demon possesses him, *matsiniuéskur udapitangur*.

POUDRE. — POWDER.

POWDER, *pesâi, ménanmkipúdé*.

[POUDRIER. — POWDER FLASK.]

The powder flask leaks, *ménnamkipúdek*; it does not [leak], etc., *éssema métanmkipudési*; it does [leak], *kisi métanmkipúde*.

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, *nekûiramauan*.

[POULS. — PULSE.]

PULSE (Lat. "pulsus"), *ahadartahktéhssik*.

I feel it, touch it, *nekudanbéghenan*, 3rd person *agud*.

The pulse beats, *taranbéktéssin*.

You are certainly ill, for your pulse is going very fast, *kussagamaresi éhto taihkai ksanbéktéssin kepedin*, or *pessangûanbéktéssinuk*.

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, *nedéhésuussé*, likewise (Lat.) *éhissiui nederussé*. [See below, p. 417.]

[POURRIR. — TO ROT.]

That is rotten, *métarfhkann*.

[POURSUIVRE. — TO PURSUE, CHASE.]

I pursue him, *nenusuphnáran*, 3rd person *unus*, inanimate *nenusupenadun*; by water, *nenusúhan*, 3rd person *unus*.

[POURVOIR. — TO PROVIDE FOR.]

I provide him with everything, *nederimihrrann éri nadauihut*; you [provide] him, etc., *ked*, etc., *éri nad*; he [provides] him, 3rd person *uder*, *-éri nadauihigúrit*.

[POUSSER. — TO PUSH.]

He pushes it with his foot, *agûakukámen*; 1st person, *negûakukámen* (animate) *negûakukauan*.

I push that with my foot, *nekuâkuânmaKKamen*, the same as the preceding (Lat.).

I, being lying down, for instance, and wanting to stretch out, push it with my feet, *nekûakûanmaKKauan*.

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) *nemannkauan*.

I push it, with the hand (Lat. "manu"), *nekûakunemen*, 3rd person *ak*.

Him, with the hand, *nekûakûiharan*, 3rd person *ak*.

Him, with the hand, a little, *nekûagunan*; forcefully, *negunkûiharan*.

I push him with my hand to wake him, *netukiharan*, or *nebégûharan*.

I push that, *negûakukâmen*, 3rd person *agûakukâmen* — the tide, for instance, pushes the fresh water [back].

I push it, *negûakukauan*.

POUVOIR. — TO BE ABLE.

Can you do that? *kenihtatunnaua*?

Facsimile p. 144 · printed p. 513 · guide words PRA–PRE

I cannot do it, *m̄da* [manda] *nenihtatsun*, or *nedanrauhtun*.

I cannot restrain myself, *m̄da* [manda] *nekeskitsun*; do it if you can, *keskihtu*.

Neskeskitun *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., *nedarsérihtun*.

PRAIRIE. — OPEN COUNTRY.

PRAIRIE, open country, *babarsskúdâi*.

[PRÊCHER. — TO PREACH.] [MS 412, 413]

I preach, *nekikinuhumasi*; to the men, *nekikinuhumasank*, etc.; substantive: *kekinuhumasia*.

He speaks for me, he says that for me when preaching, *nemaaghestauan*.

PRÈS. — NEAR.

NEAR (Lat. "prope"), *pésut*, or *pesutsiui*; *minaguba péssuké*, though I am near.

Pésutsiui 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 iu*, or *netébagunakanresi*.

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 ua*.

I throw you in there, *ketébagunéssarar*.

I pull him out of it, *negabannan*.

[PRÉFÉRER. — TO PREFER.]

I prefer him, *nekéuaghérman*; that, *nekéuaghérdâmen*, *nenganmérdâmen*.

That he might have or eat that in preference — it is fine with me, etc., *nenessauaghérman*.

PREMIER. — FIRST.

FIRST, firstly, *tâmi*, *ntâmi*.

I am the first, or mine is first, *nia ntâmi*.

I walk first, by land, *nenikkannussé*, 3rd person *nik*.; by water, *nenihkkannihra*.

I sing first, *nenitamintu*, or *nenikkanmintu*.

[PRENDRE. — TO TAKE.]

I take what is given to me, I receive it, *nenitúnemen* (animate) *nenitúnan*.

I take it without being given it, *nüihkúnemen*; take that! *uihkun*; *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, *kederagustúren*.

I take, for instance, an axe that I find, in order to bring it, or else to keep it, *nuténemen*.

I take something from him against his will, *nemegughenan*.

I take/sample it by tasting, *nenitutamen*.

I take, for instance, the communion cloth, *nederéptun anturéanséghen*.

I take it, I pull it, *nederiphan*.

I take with my fingers something that is attached, etc., *nepekúadenemen* (inanimate) *nepekúadenan*.

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, *nedassidéremán*.

I take, I carry off something, whether to steal it or to keep it, or, *nutenemen*.

One has taken [it], *utemansu*, etc.

I take, for instance, the host with my mouth, *nenihtuban*; with the hand (Lat. "manu"), *nenituhpan*.

I take some of that, *nutenemen* (animate) *nutenan*, *utenansu*.

He wants to take nothing from me, *nüiküihuku*.

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., *küiküihihi*.

I take it quickly, *nenimiphan*, inanimate *nenimiptun*.

I take it by force or against his will, whether with the hand or otherwise, *nutsipetauan*, *nenegughenan*, or *nanm*.

Let those who have taken something not bring it, *uétemeghesaanik*, *peθuduis iu*.

utenahrak udamank, tobacco has been taken; that, *utenahré*, *utenansu*, 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., *netzatzébipetanuadibena*, or *netzatzébipanna*.

I take him by the hand to greet him, *nederihádauan*.

I take, with difficulty, something that is up high, *nesiukuân batsi*.

[PRÉSENT. — GIFT, OFFERING.]

Offerings, with respect to God (Lat.), *pakitenígan*.

I make an offering, *nepakiteníghé*; to God, *nepakitenamauan*.

[PRESSER. — TO PRESS, URGE.]

I press him, with the hand (Lat. "manu"); he is in my hand, *nesapanretsann*; the same is expressed by, *asanmiui neretsiktâi*.

I press him, I tell him to do that, *netsitsiganman*.

I press him to do that, *nenudanrokkannran*; the same is expressed by, *nudaniui nedarokkanran*.

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 skamunar*, 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], *nematmihué*, *matahrré*, or *rak*.; one lends to me, *nematmihúghé*.

I lend to him, *nenemekasihan*, 3rd person *unemek*., or *nematemihan*, 3rd person *amat*.

I lend to you, *kenemekasihur*, etc.; imperative: *nemakasihi*, or *nemekasi*.

[PRÉTENTION. — CLAIM, EXPECTATION.]

My claim, my wish, *nedatsüandamúdi*.

[PRIER. — TO PRAY. PRIÈRE. — PRAYER.]

I pray, *nepanbahtam*; [I pray to] God, *nepanbahtamasan ketsiniuésku*.

— for him, *nepanbahtamasésan*, 3rd person *ap*.

One prays, *panbahtansu*.

I leave off praying, quit the prayer, etc., *nepuniadun panbahtamuangan*.

I pray with just the tips of my lips [half-heartedly], *nuskitsipanbahtam*.

Finish your prayer! *tégûagûi-panbahta*.

Prayer, *panbahtamuangan*; he ruins it [says it badly], *matsitun panbahtam*.

I am going to pray, *nenantsipanbahtam*.

I am accustomed to reciting this prayer, *nederipanbahtamen*.

I pray to So-and-so for that, *neuéuinuaman iu utsi*, or *ua neuuiinuansüéuan*.

[PRINTEMPS. — SPRING.]

The spring one is [now] in, *síguân*; it is spring, *sigûaniüio*; last spring, *sigûáné*; next spring, *sigûaghé*; we are in spring, *nesigûanesinbena*.

[PRISON. — PRISON.]

I put him in prison, *nekepesakhan*.

I take him out of it, I make him come out, *nedanpekusagahan*.

[PROCHE. — NEAR, CLOSE BY.]

It is near, *péssut*; I find it near, *nepéssudérdámen*; far, *nenanuérdámen*. [MS 416, 417]

He is near, he lives near, *péssudapu*, or *pésutsiui apu*.

His cabin, for instance, is near another one — one wall serves for both, *annkaiité*.

The village is close by, *péssutsiui tâi udéné*.

Anmesukkantsi, do not think me as close to him [as I really am], *nenannanuérmegun éhto anmesukkantti*.

Nenannanuérdamen, I thought I was still far from this place, and here I am close.

[PROCURER. — TO PROCURE, OBTAIN.]

I procure that for myself, *nepégûatansí nutanbési*.

I procure, whether provisions or clothing — I go hunting, for instance, for that, *nekadunadun*.

[PROFITER. — TO PROFIT, BENEFIT.]

I profit from that, *nederanbédâmen*, or *nutanbéhdâmen*, or *nemanauéké*.

I have stopped benefiting from the medicine that you gave me — it did me good, but the illness keeps coming back, *kadossemihianneban nebizun nedéhkuanbédâmen*.

Facsimile p. 146 · printed p. 515 · guide words PRO—QUE

Kemanmaskimi, if you heal, I profit.

Kemanmaskimibena, we profit, if you heal.

Nemanmaskimegûna, 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., *nedéhésuussé*. [See above, p. 411.]

[PROMETTRE. — TO PROMISE.]

I promise, I tell him beforehand, *nekéttéué*.

I promise him, I tell him beforehand, *nekéhtëman*, or *maassa nedihranérermuk*.

I promise him — that is, I say "yes!" I consent to him, *neneskuhumauan*, *neneskuhumassi*.

[PRONONCER. — TO PRONOUNCE.]

I pronounce that, for instance the name of Jesus, *nesedohomen*.

Him, *nesedohan*; my name is pronounced, *nesedohúghé*.

I cannot say that — that is, I say it without effect, no one acting [accordingly], etc., *nedanraui-idâmen*.

I cannot tell him — that is, I tell him without effect, without his doing what I [tell him], etc.,
nedanrauihran.

I cannot speak to him, that is, etc., *nedanrauigheruran*.

[PROPRE. — CLEAN. MALPROPRE. — DIRTY.]

I am dirty from what I do, *nemanmangûitun*, or *nenananbasinaské*, *messiui kégui*, entirely so.

I am clean, *nebétarokké*, or *nebékkiuritun*.

[PROTÉGER. — TO PROTECT.]

I protect him, *ndangukkauéuihan*.

[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*.

Nedahxíghé, I draw water, using something [a vessel].

Kégui kedahxíghé, with what will you draw water?

Ni kedahxíghétun, you will draw with that, etc. [See below.]

PRUNE. — PLUM.

PLUM, *kanuakûimin*, plural *minak*; plum trees, *kanuakûiminúsi*.

PUCE. — FLEA.

FLEA, *babiku*, plural *kûak*; 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 néuakazésitsik*. [MS 319]

He burns there for as long as he shall have been judged [to deserve], *kûénihrisa*, *nikuninauatkazézin*.

[PURIFIER. — TO PURIFY.]

The kettle, for instance, purified by fire, *kesesahraghesan*, or *kesesaraghesu*, or *kesesankûépúran*.

PUS. — PUS.

PUS, that which comes from wounds, *meri*.

[Pages 420, 421, and 422 of the manuscript are blank.]

Q.

QUAND. — WHEN. [MS 423]

WHEN, of the past (Lat.), *tsíghé*.

When, of the future — when will you sow your field? *tsighétsenaua kedakkiké?*

[QUARRÉ. — SQUARE.]

I cut a plank straight, *tétebesaghé*; *tétebēsaghets netétebessaghēssemen*, *netétebēssemen*, 3rd person *ut*.

The cabin, for instance, is square, *tétebikeské*, substantive *-skéghé*.

QUATRE, etc. — See NUMBERS.

QUELQUEFOIS. — SOMETIMES.

SOMETIMES, *nannekutsiui*, *ankuanbékki*.

[QUE. — WHAT.]

What will become of you, [if] you refuse everything? *tannetsenaua ésián? messiui kégui kesikandaman?*

Facsimile p. 147 · printed p. 516 · guide words QUI–QUE

What do you mean? What do you ask? *kégui kesi?*

What does that mean? What will [it] become? *tanni ésimék, kégui asin?*

[QUI. — WHO.]

Who is there, what is it? *kégûi ásu?*

Which man is it that has died? *auennanga mátsinéda?*

What is that? *kégusni, kégûini, nekégus?*

QUELQU'UN. — SOMEONE.

SOMEONE, *auēnni*.

[QUERELLE. — QUARREL.]

I quarrel with him, *nekikkanman*; they quarrel with each other, *kikandiak*.

I answer him without quarreling with him, *neneskúman*.

I reconcile those who are quarreling, *netsighiharank*.

We are always quarreling, we are always in trouble, *nemanmatsaraberañbena*; you are so too, etc.,
kemanmatsarabéharegüan; they are so, *matsarabéhtrak*.

[QUÉRIR. — TO GO FETCH.] [MS 424, 425]

I go to fetch something by water, *nenanθudun*, *auenni nanθudangu*, (animate) *nenanθuran*.

I go to fetch something by land, *nemaneskámen*, 3rd person *am.*, *nenantsihptun*, (animate) *nenantsiphan*.

I go to fetch it, *nemaneskauan*.

Let them go fetch — that is, let them come with their load, *nauaréhédits*.

I go to fetch something that I have left, and to bring it on my back, *nenantsüaré*; for him, *nenantsuarésan*.

I go to fetch on my back something, *nenantsuhadámen*, (animate) *nenantsuhaman*.

I come to fetch something, *nemaneskamen*, *nenimeskámen*.

Come and fetch what I want to give you, *nimeska kégüi kadáui mirera*.

I go to fetch the animal that has been killed, *nenandadohkûé*.

— the deer that has been killed, *nekutkûé*.

— the moose, *nenegussémus*.

I go to fetch [it] on my neck [by tumpline], *nenantníghé*; *nantrigaégûéba*, if you would like, etc.

Nantrikhedin, *nantrikhedimeghé*, one goes to fetch [it] on the neck.

Nedanbeníghé, or *nepétníghé*, *pétníghéptansits*, I have just come from fetching [it] on my neck.

Nemantséníghé, I go off with my load on my neck.

Nedakiguníghé, I carry something heavy on my neck.

Musak tekiguníghékéku (animate) *nunigáharan*, do not carry too heavy [a load], etc.

Iéuak kandak unigarahadits pézeküar küar kûénisirtsir, 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., *nenandiüadamen nüiässé*.

nenandenassi, I go to fetch, for instance, my sled, etc.

[QUITTER. — TO LEAVE, QUIT.]

I leave [it], *nenegariüé*.

I leave that, *nenegatemen*, 3rd person *uneg*.

I leave him, I quit his side, I distance myself from him, *neküagüanmansanman*.

I leave it, I set it down, I do not trouble myself over it, *nepuníhadun* (animate) *nepuníharan*.

I leave him, *nenegáran*.

I leave him, abandon him, *nenegatsíharan*.

[QUEUE. — TAIL.]

Beaver tail, *usēguné*.

I take it by the tail, *nederenan usēgunek*.

A wampum "tail" [pendant], or a very large one, *pahtann*; an ordinary one, *paherangan*.

The tail, for instance, of a red-dyed deerskin, etc., *usüar*, 1st person *nusúmar*; 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 *ud.*, (animate) *nederékhan*.

[RACINE. — ROOT.]

Roots, in general (Lat.), *uatzapkak*; it has a root, *uatzapekisiio*.

Root [used] for a canoe, *uadabi*, plural *uadábak*; small ones, *uadabisar*.

I go to fetch some, I pull it up, *nemanadábe*, 3rd person *man*.

I split it down the middle, *nederadabéθíghé*.

I dye it red, etc., *nedatsádabé*.

Roots, *étsabakiuik*.

French [European] roots, [.....] *penak*.

Long roots, fairly thick, that are sweet, *uduüdiüar*.

[RACCOMMODER. — TO REPAIR, MEND.]

I repair, I fix something, *nurittun*, 3rd person *ur*.

[RACONTER. — TO RELATE, TO TELL.]

I tell [a story], *nedantsemi*, *nederantsemi*, 3rd person *ant*.

I tell that, *nedandokkandamen*.

I tell him, *nedandokkéuan*, 3rd person *ud.*, or *neuéuittran*.

In what he says, tells, he never departs from the truth, *uéuantseminnu*.

One tells that — that is, it is worth telling, *anandokkanregûat*.

I tell him, I inform him, that someone is sick, *nedamanman*; absolute form, *nedamanué*, 3rd person *ud*.

While another is telling [a story], I take the floor, I interject, etc., *nuntéman*, 3rd person *untémanr*.

I tell him in passing, etc., *nenauadokkéuan*.

While another is telling [a story], I take the floor, I tell my own, I interject, *nepemetsinantsemi*, or *pometsiniui nudüansin*.

I tell of my good deeds, *nurenauakesuruhusi*, or *nurandokkanresi*.

[RADOTER. — TO RAMBLE, TALK NONSENSE.]

I ramble, talk nonsense, *m̄da* [manda] *nuéuandamu*, 3rd person *ué*.

[RAFRAÎCHIR. — TO REFRESH, COOL.]

The herbs refresh me, for instance, *nedakhaghékangunar meskikiär*, 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, *nedaandüé*; mockery, *andüéuangan*.

I jest in coarse words, etc., *nematsiandüé*.

I judge him to know how to do nothing (there is mockery in this term), *nedanniman*.

RAISIN. — GRAPE.

GRAPE, *ussaghirumenesar*.

I go to gather some, I pick some, *nemauiné*, or *nutsihtun*.

[RAISON. — REASON.]

All the more reason, *nega aiaga*.

[RARE. — RARE, SCATTERED.]

There is one here and another there, spaced apart; they are rare, scattered, *pépézeku ūman*. [MS 428, 429]

[RAMASSER. — TO GATHER, PICK UP.]

I gather something, *nüisauatun*; gather it! (imperative) *uisauatun*, (animate) *nüisauáttauau*.

To gather up, for instance, the leftovers, for instance of food, *maéaduku*, or *maiahaduku*.

He gathers for me, *nemaéadangu maéadansüar*; 1st person, *nemaéadun*.

I gather them for him, *nemaéadauan*.

I gather them (animate) *nüisaiünank*, inanimate *nüisaunemenar*.

RAMEAU. — BOUGH, BRANCH.

BOUGH, branch, of cedar or fir, *sedi*, plural *sedíak*, *uranakánnan éianrit udaseuanr udasekannan*.

[RAMENER. — TO BRING BACK.]

I bring someone back, etc., *nusiéssáran*, 3rd person *uassu*.

Facsimile p. 149 · printed p. 518 · guide words RAM–REC

[RAMPER. — TO CRAWL.]

I crawl, I move on my belly, *nepemígusi*.

RAPIDE. — RAPIDS, WATERFALL.

RAPIDS, a waterfall, *pannteku*.

I jump over it, *nekaskihra*.

I drag the canoe there, *nederansugadu*.

RAQUETTE. — SNOWSHOE.

A woman's snowshoe, *sanmes*, plural *sanmsak*.

Snowshoe, *anghem*, plural *anghemak*; my [snowshoes], *nedanghemak*.

I make some, *nederihank*, *anghemak*.

— for him, *nederítauan anghema*.

— for me, *nederítansi 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, *nedaharahangheméhéban*.

I make some for him, *nederhangheméuan*.

They are woven, *kishansüak*; 1st person, *nekishank*.

The webbing, *arahanghemangan*.
 I have snowshoes, *nudanghemi*.
 The wood of the snowshoe [frame], *saakuânghemak*.
 I bend it, *nuankeskási*; I pierce it, *nebabékuânghemé*.
 The two crossbars in the middle, *tekuskategur*, or *kuskategur*.
 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, *nedapiran'ghemé*.
 The weaving in front, *ussekategûés*.
 The weaving at the back, *ussegunes*.
Nudanghemi, I have some, *nederhanghemé*. [MS 430, 431]
Kishansüak, 1st person *nekishank*, they are laced, made.
Nenutméhra, I walk without snowshoes.
 Take your snowshoes, go on snowshoes! *angmahi*; 1st person, *nedangmaham*.
 The rawhide thong for the front and the back, *skahanghemansunar*.
 I make the front and the back, *netsahkánghemé*.
 The hole, that is, the opening, *udun*; I make it, *nederitun udun*.
 The thong that is there to hold [the snowshoe] to the foot, *nanbesidébi*.
 I pass the thong through the holes in the wood, *nebesímé*.
 I pass it while doing the weaving, *nederhan'ghemé*.
 I redden it, *nemuhkuanbékhíghé*.
 I tie my snowshoes to my feet, *nursitémekasi*.
 I go on snowshoes, *nebeman'ghemé*, 3rd person *bem*.
 I fall often on my snowshoes, *nenítaniütéssin anghemaamanni*.
 I take off my snowshoes, *neghékkédanghemé*.
 Mine are broken, because the wood [broke], *nekeskanghemé*.
 The thong of my snowshoe is broken, *nedaukuran nedanghem*.
 I redo the thong-work, *nemissehanghemé*.

RASSADE. — GLASS TRADE-BEADS.

GLASS TRADE-BEADS, *mansanbiar*.

[RASSASIER. — TO SATISFY (hunger).]

I am full/satisfied, *nüémihppi*; with that (animate), *neuémippan*; *nerémihppank penak*, with potatoes.

[RASER. — TO SHAVE.]

I shave my beard, *netsighitiéhughé*, 3rd person *ut*.

For him, *netsighitiéhan*, 3rd person *ut*.

I shave my hair, *nemusi*, 3rd person *musu*.

[RAT. — RAT, MUSKRAT.]

Muskrat, *muskûéssu*; its lodge, *uasesé*; kidneys of the muskrat, *muskûéssuiriar*; of the beaver, *temahkûairiar*; kidney, *uiriar*.

Rat, a big mouse, *mémeranaskanauéhssu*.

[REBROUSSER. — TO TURN BACK.]

I turn back, I retrace my steps, *nusúé*, 3rd person *uasúé*, or *nusüéhra*. [MS 432, 433]

I think of turning back from the plan I had, *nepetekitéhanmesi*, or *nusüétéhanmesi*.

RÉCIPROQUEMENT. — RECIPROCALLY.

RECIPROCALLY, *nanbi*.

[RECEVOIR. — TO RECEIVE.]

I receive, *nenitunemen* (animate) *nenitunan*; from him, *nenitunemauan*.

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, *nenituptun*.

[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, *neuihuinuáman*; *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, *nuranbémeku*; you [profit] by me, *bémi*; I [profit] by him, *-mek*.

[RECONNOÎTRE. — TO RECOGNIZE.]

I recognize it, *neuéuinamen*; (animate) *neuéuinauan*.

He hears me with pleasure, etc., *nüüxedangu*; I hear him, etc., *nüüxedauan*; I hear him, *küüxedur*; you hear me, *küüxedai*; *nüüxedamen*; that [affects] me, *asixedamen*.

[RECULER. — TO BACK UP, RETREAT.]

I back up, *nedasanganbauíasi*.

[RECVLONS. — BACKWARDS.]

I walk backwards, *nedaséhtansé*.

[REDRESSER. — TO STRAIGHTEN.]

I straighten it, *nedénauanhkámen*, 3rd person *dén*.

[REFAIRE. — TO REDO.]

I redo it, *mina nederihtun*.

[REFROIDIR. — TO COOL.]

Tekihrants, let it cool.

I cool my food by blowing on it, *nedahkiputuanuándamen*.

— 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, *nesikûémegu*.

I refuse, *nesikuémeghé*.

I refuse what is given to me, *nedahsáhamen*, or *nedahsahadun*, (animate) *nedahsaharan*.

Musak sihkûémeruhka, do not refuse me; plural (to several), *sihkûémerúhkéku*.

[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, *nesékhurgûanbáman*.

I look at it steadily — *nekikinamen*, (animate) *nekikinauann*.

I always watch where he goes, *nenussauanbáman*, that is, I follow him with my eyes.

I look at that with pity, in pity, *neketemanganbadámen*.

Him, *neketemanganbáman*.

Look this way! *naïsanbi*.

I look in order to learn, etc., *nekikinauanbi*.

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, *nepusanbi*.

I look at him as a wretch [pitiable person], *nedesiïinauan*.

I look elsewhere, I turn away my gaze, *nederanbíási*.

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, *neséseminamen*, or *nedanrauikinamen*, or *neséseminauan*.

Why do you look at me for so long? *kégui méssiaranbamian*?

I look at him, being angry with him, *nemuskuânáman*.

How many times does one look — for instance, at a river that winds, etc.? *késseta késaanmek*? Answer: *nekudaanmek*, or *nekudaanmu*, once, etc.; twice, *nisaanmek*, or *nissaanmu*; three [times], *tsaananmu*; four [times], *iéuananmu*, etc.

Kégu uésanbamíar? 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

Nenudaanbáman, I barely see it, and perhaps I do not see it at all.

Nenudamiaranbaman, I am busy watching it.

[RÈGLE. — RULE.]

My rule, alone, I take as my rule, *netebeskûsin*, 3. ut., *netebeskudauan*, (inanimate) *netebeskudun*, *ketebeskudur tanni érenasakesian*.

Netebeskudauan, 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, *nudérdámen*, (animate) *nutsitéhan*; one also says, likewise, of an animate being (Lat. *de nobili*), *nudérdámen arenanbei métsinéde*.

Do not grieve for your child, he is in heaven, *musak udérdamukkan kenitzan, spemkíghé apu*.

I regret it, I would wish to see it when it has long been separated [from me], *nektûirûman*.

I miss my relative who is presently going away, e.g. going far off, *nemanuan*, 3. am.

I regret it so much, going away, that it causes me grief, *nenuhuskareku*; it grieves me, etc., *nenuhuskaran*.

[REJAILLIR. — TO SPLASH UP, TO REBOUND.]

The water splashed up, *sisébéktéssen*.

[REJETTER. — TO REJECT, TO THROW BACK.]

I reject that, *nedasannemen, nedasanérdamen*, 3. udas., (animate) *nedásannan*, 3. uda.

[RÉJOUIR. — TO REJOICE.]

I rejoice, *nuighérdam*; over that, *nuighérdamen*. See Joy.

[RELEVER. — TO LIFT UP AGAIN.]

I lift him up, *nedanmikiiphan*, (inanimate) *nedanmikiptun*, reflexive *nedanmihkiphusi*.

[RELUIRE. — TO SHINE, TO GLISTEN.]

[MS 436, 437] - That shines, *taráhkuré*, or *uahuasakuréhré*, or *uasahkuré*.

[REMERCIER. — TO THANK.]

I thank him, I do him good [in return], *nedaramihan, kégui mirughé aramisu*.

I thank you, *kedaramihi*, or *uriuni*.

I thank you for what you give me to eat, *uriuni éssamian*.

[REEMPLIR. — TO FILL.]

I fill it, *nepesanáhtun*, 3. apes., or *nepsanipunemen*, 3. epes., (animate) *nepsannebéharan*.

— with water, *nepossanbahadun*, 3. pes., from *tsanbann*, from *kessanbu*.

— the kettle, *nepossanan'kkûé*, 3. pes.

I fill it, *neuésatzuhtun*, (animate) *neuéuatzutanuan*.

I fill it, (animate) *nepesánaran*.

utsibahurugur eri kadunet uetsi 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., *nedésuskanbéhkámen nebi*.

I stir it, *nederipûdun*, 3. ud., (animate) *nederiphan*.

— the head, *nenannankkûépusi*, 3. nan.

I move, *nemamandésaghi, mémandésaghit, nemamantsimedam*, likewise *mamandésaguits*, 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 mandésaghiui*; being paralyzed, *anrauittu, manda kisi mamantsiui*.

There, I begin to move myself, *ni aneghi kisi mandésaghia*.

[RENCONTRER. — TO MEET, TO ENCOUNTER.]

I meet him on the way, *nunaskauan*, 3. un.

I go to meet him out of honor, I greet him at once, *nedaptaramihkauan*, 3. ud.

I go to meet him out of honor, *nedapsikauan*, 3. ud.; in order to relieve him of his load, likewise, in order to relieve him of his load knowing that he comes heavily laden, *nenantsiärésan*.

I go to meet [him], *nedapsikûsi*; toward him, *nedapsikauan*; imperative: *apitkas*, plural *apitkuku*.

[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, *negussatêhkamen*, 3. ag.

I fall over, *neghiptêhssin*, 3. kip., (animate) *neghiptêhkauan*.

I am knocked over by the wind, *neghîberan mesugu*, 3. *ghiberan mesugu*.

On one's back, fallen backward, *atsitaiui*.

I knock over in passing something that is standing, *neghiptêhkamen*, 3. aghip., (animate) *-kauan*.

[REPENTIR. — TO REPENT.]

[MS 438, 439] - I repent, *netannêrsi*, or *nedannâitêhanmesi*.

It will be too late when you repent, *kesaghinésandamentsi*; only when it is over will you repent, *métsiuitsi ketannersi*.

[RÉPONDRE. — TO ANSWER.]

I answer, *nedansitéui χίghé*.

I answer, e.g. his letter, *nedansitéuikhamauan*.

I do not answer for what will happen on the shore, e.g., *manda tégné iu nepétsiuranmésn sítemek*.

I answer, e.g. what is asked of me, etc., *nedansitéué*.

I reduce him, in an argument, to having no word left with which to answer me, *nesékuâhâmauan*.

[REPOS, REPOSER. — REST, TO REST.]

I rest, having worked, or without having worked (Lat. *sine labore*), *nedaréuéssin*, 3. *aréuéssin*.

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., *êhkûihaia*.

[REPRENDRE. — TO REPROVE.]

Correct me whenever, e.g., I do not speak correctly, *énaiuiitamaui*.

I correct him, etc., *neténaiuiitamauan*.

I scold him, I quarrel with him, *nekerahamauan*, or *nemûskuirauéman*. [See below.]

[REPRÉSENTER. — TO PICTURE, TO REPRESENT.]

I picture him to myself by his way of acting, *nebibinauitêhanman*.

Nebibinauitêhandamen apatsuriéuangan, 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, *nepuhkuérgangun*, *pèmi*, the grease, e.g., etc.; it makes me ill, *aramadansu*.

The grease, e.g., that I have eaten troubles me, etc., *nedanrukusi*.

[REPRODUIRE. — TO REPRODUCE.]

I should like to be reproduced, to be in two places, *amanté nissüia*, or *amanté nissenüik nhaghé*.

If I were reproduced, *nissenüighé nhaghé*.

[RÉSERVER. — TO RESERVE.]

I reserve that, *nenénauérdamen*.

— for him, *nenénauérdamauan*.

[RÉSISTANCE. — RESISTANCE.]

Manda kekerahamanguunan uhagé Jesus, o executioners, Jesus offers you no resistance — why [do you treat him so], etc.

[RESPECTER. — TO RESPECT.]

I respect him, *nenanneküiréman*, I esteem him uniquely.

I respect prayer, *nepanbatam ne χussitun*.

[RESPIRER. — TO BREATHE.]

I breathe, *nenéssé*.

I have difficulty breathing, *nesauarandamihrra*, 3. *sau*.

I hold my breath, only [barely], for a long time I do not breathe, *nedahsétanranmi*; that is [the same], *nederagüinéssé aragüisi*.

[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., *éuníghen*; *manda éniighenüi*, it does not [rejoin], etc.

[RESSEMBLER. — TO RESEMBLE.]

They resemble each other, *anérigüak*, or *ua éríghit*, [MS 440, 441] *ni nanbi uderíghin*, or *uderinangusin*.

Érighideban uderíghin, he is as he was, etc.

I resemble [him], *ni nederíghin*, 3. *ud.*, or *nederíghi*.

He resembles the one I saw, *ni uderíghin némihûkeban*.

Facsimile p. 153 · printed p. 522 · guide words RES–REV

I resemble him, *nederasan*, 3. *uderasanu*; I [resemble] you, *kederuren*, *kederur*; you [resemble] me, *kederaui*; imperative plural: *aruku*.

I resemble [someone], *nederasaké*, 3. *araüké*.

I resemble him; or, we resemble each other, *nedanérighinéna*, or *nedanérinangusinéna*, or *netanérinangusuman*; that is [the same], *nederenangusin érinangusit*.

He no longer resembles [what he was], *piriünangusu ua*.

Let it be as it is, *arighetsga*.

There are too many similar words, *usannir-tétebator ketoanganar*.

[RESTER. — TO REMAIN.]

Nothing remains, *manda kéguî kutsihréui*.

If something remains, *kutsiranghé*.

[RESSUSCITER. — TO RISE AGAIN, TO BE RESURRECTED.]

I rise again, *nedanpitsipéhué*; I raise him again, *nedanpitsipéhan*.

I resurrect myself, *nedanpitsipéhusi*.

He gives himself life again, *kíghé*.

[RETENIR. — TO HOLD BACK, TO RESTRAIN.]

I cannot hold myself back, etc., *manda nekeskituun*; see that you are able to, *keskihtu*.

I have barely kept the host [in my mouth], e.g. — it nearly fell out of my mouth, *auakantsi nemaasaman hostisin*; or, *manda arakantsi peniréuiar hostisinar*.

[RETENTIR. — TO RESOUND.]

That resounds, makes noise, *tarokkûésu*.

[RETIRER. — TO WITHDRAW, TO PULL BACK.]

I pull him out from between the hands of the one beating him, *nemegughenan*, or *nepukûatsiretsenan*.

I pull him up out of a low place, *nüikûiphan*.

Withdraw from here, *aiéma*, or *aséma*; withdraw, [you pl.], *aiémanku*.

I withdraw, *nedaiéma*, or *nedaséma*, 3. *aiéma*, 3. *aséma*.

I pull that out, e.g. from a hole, etc., *neghétsiptun*.

I withdraw backward, *nesa nedasanganbauíasi*, 3. *asan*.

I withdraw from him, I distance him from me, *nedaiémátasan*.

Withdraw from me, get away from me, *aiémátaui*.

He withdraws from me, *nedaiémahtangu*.

Withdraw from me (if he is standing), *aiémanganbauíhtauí*.

I withdraw into a cabin because of the cold, the rain, etc., or elsewhere where it is not raining, *nenégûi*.

[RETOURNER. — TO TURN BACK, TO RETURN.]

I turn over the ground, *kepiui num*.

The deer, e.g., turns back, *nahutsi peteghiganbaüar*.

[RÉTRÉCIR. — TO SHRINK, TO SHRIVEL.]

The skin, e.g., shrinks by the fire or the sun, it puckers up, *utsihté*, (animate) *utsesu*.

Cloth, [or] skin shrinks when wetted, etc., *utsátahghihré*; of deerskin, *utségihihré*; it stretches out, *siptaghihré*, (animate) *siptagu*.

[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 nederthara*, 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, *nederegûassi*, 3. *aregussu*; *nederegûassúdi*, 3. *uder.*, or *argusúdi*.

Of something, *nuinanbadam*; of that, *dâmen*, *-baman*, of him.

(The *sansanakets* say *nematkuanm*, or *nüinampsi*, or *nederegûam*.)

What I dreamed,

I do not usually dream, *manda nenihtansi-arekussi*.

I try to recall what I dreamed, *nekûiraiüitéhandamen érgûasianneban*.

I dream of the Iroquois, that he would kill us, *nüinanbamuhuguk méguâk*.

Facsimile p. 154 · printed p. 523 · guide words REV-RIV

[RÉVÉRENCE. — REVERENCE, TO BOW.]

I make a bow, *nederanghi*, 3. *arangu*.

Make it [the bow], *aranghi*.

I bow my head, or *nenauassiganbaii*.

I make him do it [bow], *nederanghítasan*, 3. *uder*.

[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, *nurarukké*, 3. *ur*.

[RICHE. — RICH.]

I am rich, *nuirauighi*, *nemiratséssüé*, 3. *uir-mirat*.

[RIDÉ. — WRINKLED.]

I am wrinkled, *nedantkesskádegûa*, 3. *ant*.

[RIEN. — NOTHING.]

Nothing, *manda kégûi*; there is nothing at all, *manda kégui sésemiui*; that is worth nothing, *matsighen iu*.

[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 uahkaniui uigüam*.

[RIRE. — TO LAUGH.]

I laugh, *nedanbedérmi*, 3. *anb.*; or, one laughs, *édarérmuredímek*.

I make [someone] laugh, *nedanbedérmuhüé*.

I make him laugh, *nedanbedérmuhan*.

I smile at him, *nedanbedérmuhtasan*.

[RISQUER. — TO RISK.]

I take a risk with him, *nüipenéman*.

Let us risk it together, *küipenedíban*; we risk it together, *küipenedíbena*, 3. *üipenedüiak*.

I take a risk with my medicines — only [in this], I always carry them with me, *nüipenedamenar nebizunar*.

[RIVIÈRE. — RIVER.]

River, *sípu ar*; the lower part of the river, *nahüui*; the upper part, *náremek*; a small [river], *tsitsikutgûéssu*; a large [one], *kesskihtegûé*.

A river that flows into another, *érmihtegûek*.

A river that runs straight, *sahsaghúhtegûé*; that turns, *panbébetketegûé*; that forks, *niketaúhtegûé*, or *niketstegûé*.

It is deep, it has much water, *tennâi*.

It is swift, *kesitsuann*, or *kesihtann*, *mennitann*; it is shallow, *pangûéssu*, or *piüiteméssu*.

The water in it is clear, *uanbebégat*, or *uakamebégat*.

Nahitsuann édari nahitsuak, where the river descends again, etc.

The narrows of the river, *uéuisasághé*.

The entrance, *pititegûé*; I enter the river, *nesittaham*; the mouth, the outlet, *sanghedéhtegûé*.

The Three Rivers, *médanbérudenuk*.

usanuananmé, 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., *nepikagahuran*; I am going to take him across, *nenandagahuran*, or *nedansuahuran*.

I arrive at the other bank, *netsesagaham*.

There is little water in the river, *métkat*, or *pankukat*.

There is none at all, *sésemiui sikarakat*.

The river is full, [there is] much water, e.g. in springtime, *psanguaessen*; it is rising, it is high, *pétangasésen*; it is falling, *usihkkat*.

In what state is the river? *tannenaua aduttekak*?

It has risen or fallen by half, *néranükat*.

Has it risen much? *pessanguinaua pétangasessen*?

See how much it has risen, *ni kûéni pétangasésen*.

A brook or river that comes down from the higher lands and flows from only one side, *piðibígûé*, or *armibígûé*; the place it comes from, that is, its beginning or source, *piðiu*.

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, *nedahkutéhhémen*.

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 *nedapskuânnsé*, or *nasé*.

A beaver robe, *agûihanak*; I make one, *nedagûihanaké*; a marten robe, *panakesüassak*, or *épanakesüassak*; a cat[-skin] robe, etc. See Skin.

I put a robe on him, *nedasséhuderan*, or *nedassékéuan*.

Nedapsküannsé 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 *nepuskunan*.

I break it by hand (Lat. *manu*), *netemenemen nepuskunemen*, 3. ap.; *nepuskûihptun*, (animate) *nepuskerpan*.

That is broken, *puskûirré*, *seguskihré*.

The canoe is broken, *temihrré agûiden*.

That is fragile, it breaks easily, *puskeré*, (animate) *puskerísu*.

Broken, *temihré*, said of what is long; *pekûéré*, of what is broad; *éri kunek 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) *udaghizu*, 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, *nüéghítsin*; *nüéghinannar neretsiar*, into my hands.

[ROND. — ROUND.]

Round, *uanuianghen*; flat and round; that is [flat-round], *uanuianghen iu*, or *petegûíghen*, ball-round; I make it round, *nuanuianghenemen*; it must be made round, *uanuianghenansu*, or *uanghenninsu*.

I make it round, *nüanuittun*, 3. as.

It must be made round lengthwise, *petegûakûansu*.

It must be made round like a ball, *petegûikemandansu*.

It must be made round and flat, *uanuiankemandansu*.

[RONFLER. — TO SNORE.]

I snore, *netsigûaréhgusi*, 3. tsi., etc.

[RONGER. — TO GNAW.]

I gnaw, e.g., a bone, *netsitsigûadámen*, 3. sts.; *netsitsigûamann ua uderi*, the part near the backbone.

[I gnaw] a piece of bark, *nederigûagadámen*, *maskûé*, 3. sd.

[ROSE. — ROSE.]

Rose, flower, *asekkuhéssu*, *ak*.

[ROSEÉE. — DEW.]

Morning dew, *auann*, *usanmauann*.

Wait until the dew has passed, *pera éhkûiauats*, or *paskauats*; indicative: *baskasann*.

[RÔTIR. — TO ROAST.]

I roast, using a cord, etc., *nüéuébapúhkûé*, (animate) *nüéuébapuhkuânn*.

I roast with a spit, a pointed stick, at the end of which [the meat is placed], etc., *nedapunassi*, or *nepesakûabamégûé*, or *nedapûsin*, or *nepessagûabann*, 3. ap., (animate) *nepesahkûa bann*.

The spit, or the [roasting] stick, etc., *psakûabéuangahtteku*.

Roast [some] for me, e.g. meat, *apûri*, *uios*, e.g., 1st [person]: *nedahpuran*.

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 uios*, or *skamunar*, 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. *udabannéban*, --*nenuppan*, k. *k-nanpan*, 3. *udabannébanir*; imperative: *abé*, *abéts*, *abéda*, *abéku*, *abéhédits*, *abansu*; it is [roasted], (animate).

[Page 448 of the manuscript is blank.]

[ROUGE. — RED.]

[MS 449] - That is red, *mkûighen iu*.

[ROUGIR. — TO REDDEN, TO BLUSH.]

I redden it, *nemuhkûatsêssemen*, 3. am.

Facsimile p. 156 · printed p. 525 · guide words ROU–SAG

[ROULER. — TO ROLL.]

I roll it, *nedatbigûaghênemen*, or *nedatebenemen*, e.g. bark, *maskûé*.

I roll, e.g., a stone, a log, etc., (animate) [with] a beaver, e.g., *ghenan nedatebipúdun*, (animate) *nedatebipúran*, e.g. *kûé*; one rolls it, *atebipudansu*.

[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, *siadiminan'gan*.

I sift, I pass it through, *nesiadiminé*.

I sift that, *nesídu*; let it be sifted, *siadansits*.

[SABLE. — SAND.]

Sand, *négahku*.

[SAC. — BAG, SACK.]

My bag, where I put my small belongings, etc., *nesaghiperangan*, 3. usag.

Bag, *menúté*; my bag, *nemenuté*, 3. am.

A bag of white-wood bark, *pihkannúdé*.

A bag of *uighebiar* [root fiber] that is not corded, *nuhkenúdé*.

A bag of white-wood *uighebiar*, *kakinúdé*.

A bag of *uighebiar*, but of various colors, *udéhkúénúdé*.

A hemp bag, *taghenann-núdé*; hemp, *taghenank*.

A bag of another kind of hemp, from which nets are made, *rhabinúdé*.

Séhtaguk is the name of the [material] with which it is made.

Another bag, made of *séhtaguk*, *kesegussenúdé*.

A sealskin bag, *akikúéunúdé*.

A porcupine[-quill] bag without a design, *paganbi*.

Worked with a design, *aranuiaghenigan*.

Tobacco pouch, *pitsipuandi*.

[RUER. — TO RUSH AT, TO CHARGE.]

I rush [at something], *nekûirdassi*.

I rush at him, I throw myself upon him, *nekûirdasan*; he [rushes] at me, *nekûirdangun*.

The eagle swoops down upon the fish, *akûirdasanr sauangan namésar*.

[ENRHUMER. — TO CATCH COLD.]

I have a cold, *nussegûiné*, 3. us. [See above, p. 219.]

[Pages 450, 451, and 452 of the manuscript are blank.]

I make a bag, *nemenudéhkann* — one says [this] of any [kind of bag] (Lat. *dicitur de omnibus*).

Make one, *menudéhké*; make me one, *menudéhkéui*.

I open it, *nepikannemen*; I close it, *nekebuberemen*.

I search in it, *nekûírukhámen*.

Corn bag/basket, *nekutskenar*, *nissuskenar*, *tsuskenar*, *iéuskenar*, *nan'nuskenar*, *negudans kesuskenar*, *arakéssuskenédur*, *tanbasans kesuskenedur*.

Késsuskenédurnasa kutzannemen.

[SACCAGER. — TO PLUNDER, TO RAVAGE.]

We plunder the village, *nesikutéhemebena* [MS 454, 455]; *nesikutékémenénasar*, understood, *matsesuar*.

We enter the village in order to kill everyone, *nepitigadassibena*.

[SACRIFICE. — SACRIFICE.]

I make a sacrifice. See I Offer.

[SAGAMITÉ. — CORN MUSH.]

Sagamité, *ntsann*; I make some, *netsanhé*, or *nenetsanbassi*; make some, *ntsanhé*.

I make some for myself, *nenetsanpresi*.

Make me some, *ntsannpri*; I make you some, *kenetsanprer*.

At the start, I put a little flour in the water so that it will soon boil, *nederíhadun*, (animate); only, in the kettle, *nederihadasann*, or *nedangúahadauann*.

[SAGE, SAGESSE. — WISE, WISDOM.]

I am wise, *nurenauakesi*, 3. ur.

He is prudent, he does not go visiting, he does not joke around, he always works, *uannesu*.

I am full of wisdom, I have wisdom as my [whole] portion, *nepéhkinui* — one says this only (Lat. *dicitur tantum*) of God; "you are" [in that state], subjunctive, *péhkinuian*, 3. *péhkinuit*.

I become wise all at once, having been foolish for a long time, *neuéuandamira*.

[SAIGNER. — TO BLEED.]

I bleed from a wound, or from anywhere (Lat. *omni*), *nutsikuâghesi*. See Blood.

I bleed from the nose, *nenekihtana*, 3. neg.; [I stop it] with sand, *sanuan nepukeskûéhan*.

I bleed him, *nedagadamasan*, 3. ud.; in the arm, *upedinek*; in the foot, *ukan'dek*; absolute form: *nedagadamasi*.

I bleed you, *kedagadamur*, or *muren*.

They bleed me, *nedagadamanghé*; I bleed [someone], *nedagadamassi*.

I bleed myself, *nedagadamansi*.

Lancet, that is, the thing used [for bleeding], *dagadamangann*.

Bend your arm, *méuiassis pekaüné*; 1st [person]: *nepikaunemen*.

Rest it, let it fall upon mine, *maneniui puné nepedínek*, or *nepedinek téstu*; 1st [person]: *netéstun*.

Do not hold it tight, *musak merikenemukkan*; 1st [person]: *nemerkenemen*.

The vein does not show, *manda namihigusiui kantsu*.

The blood comes out, *utsikûâghesu*.

I bind the arm, I put on the bandage, *nedassitabereman*.

If it comes undone, you will bind it again, *peskuikûâghirhé*, or *peskûikûâghiranghé*, *kederaberemen*; [if] you undo it, *iu kederaberemen pedin*.

Are you afraid of bloodletting? *kekûitaérdamennasa tagadamanuadin*.

[SALER. — TO SALT.] See Salt, p. 461.

I salt it, *nesanranuehamen*, 3. us., (animate) *nesanranuehan*.

That is too salty, *usanmi sanranuehansu iu*.

[SALIVE. — SALIVA.]

Saliva, *neseseku*.

[SALUER. — TO GREET.]

I greet him, *nederamihkasan*, 3. ud.; I [greet] you, *kedaramihkur*, etc.

I greet him for the sake of another, *nedaramihkamasan*; for, e.g., Pierre, *Pierar*.

Nedaramihkamangu, for Pierre, he greets me for Pierre's sake.

[Page 456 of the manuscript is blank.]

[SANG. — BLOOD.]

[MS 457] - Blood, *bahgakkann*; my blood, *nebahkkanum*, 3. ab.

I vomit it up through the mouth, *bagahkkan nutsiadu*; *kuts.*, 3. *utsi*.

I stanch his blood, *nekepiskûébihran*.

I am covered in blood, *nebakkanúi*, 3. *bagahkkanúio*.

I am entirely covered in blood, *nemesigûaghesi*, 3. *mesigûaghesu*.

The blood is stanching, it stops flowing, *éhkûikuâgat*, or *éhkûitsuan*; it does not stop, etc., *manda kisi éhkuitsüanüi*.

[SANGLOTTER. — TO SOB.]

I sob, I moan, *nenesagûaranmi*, 3. *unes*.

[SANGSUE. — LEECH.]

Leech, *pabésku*; that which drinks blood, *pékkamesemit*.

[SANS. — WITHOUT.]

A carefree man, who troubles himself about nothing, *pangûi-arenanbé*.

[SANTÉ. — HEALTH.]

I am in good health, *nuripemanúsi*, 3. *ur*.

[SAPIN. — FIR TREE.]

Fir tree, *pupukan'hiku*; the branches, for [water] to run off over, etc., *sedíak*.

[SATISFAIRE. — TO SATISFY.]

I satisfy someone, *nedasighihan*; for him, *nedasighihtasésan*.

[SAUMON. — SALMON.]

Salmon, *meskûaméku*, *kûak*.

[SAVON. — SOAP.]

Soap, *arégnasésangan*; I soap [something], *nederégnemen*.

[SAUTERELLE. — GRASSHOPPER.]

Grasshopper, *tzanres*, *sak*.

[SAUTER. — TO JUMP.]

I jump, *nederikdai*, 3. *arikdau*, or *nekeθi*, 3. *keθai*.

I jump upon [something], *nekûirdasi*, 3. *kûir*; upon him, *nekûirdasan*, 3. *akûir*.

I jump down, *nepenikdai*, 3. *ben*.

Facsimile p. 158 · printed p. 527 · guide words SAV–SEC

I hop on one foot, *nenapargandé'ksmi*, 3. *nap*.

I jump from [one piece of] ice to another, *nederikdai*, *pk sámik*.

I fall a little way off, *nebaghesin*.

[SAVOIR. — TO KNOW.] See below.

[SAUVER. — TO SAVE.]

[MS 458, 459] - I save myself, I flee, *nepuriúé*; I help him escape, etc., *nepuriúéhχan*.

I flee, bringing the news as I flee, *nepétsihphüé*.

unabikûansikedain, the mouse, e.g., escapes the trap.

I give him hope in his heart that he will be saved, *nekighérauérman*.

I flee from him, I avoid him, etc., *nepuran*.

I consider him saved, I wish to save him, *nekighéuérman*.

I consider myself saved, *nekighéuérsi*, or *nekighéuérmesi*.

That by which you are saved, your salvation (Lat. *salutare tuum*), *kekighéhuésangan*.

The slave has escaped, *peskamu ua 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., *nepeskamuderan*.

Nepureku auéθus, he escapes me, he flees; 3. *apuregur auésûussar*, he escapes him, he flees.

[SAVOIR. — TO KNOW.]

I know that, *müéuérdamen*, 3. *ueu*; I do not know (Lat. *nescio*), *nedasannerdamen*, *dámen*, (animate) *térman*.

One knows it for certain, *pebétérmegûat iu*.

One knows for certain about me, *nepebétérmégusi*.

I know it precisely, *nekinauérdamen*.

I want to know everything and see everything, *nenihtanuipébétsiuéuérdighé*.

[SCIE, SCIER. — SAW, TO SAW.]

Saw, *psipodangan*, *psipodangan*, *temipodangan*; I saw it, *nedemipúdun*, 3. *ud.*; *nepsipúdun*, *psipodansits*, (animate) *nepsipodasan*, *psipodunets*, 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) *kesepassu*; in the sun, *kizussek utsipáhté*; by the fire, *skutâik utsipáhté*.

The oxen, e.g., dry up a small river by drinking it all at once, *kaussuk pézekúda kadessemihididé usikahadunan sipussis*.

I dry it by drinking all the water that is in the jug, etc., *nusikahadun*, 3. *usik*.

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, *nesiphámen*, (animate) *nesiphan*; *sipansuar*, or *kespasansüar*, or *nekesepasemen*, (animate) *nekesepaseman*, (animate) *kesepassu*.

[SECOND. — SECOND.]

Second, only, right beside, *ni kûahriui*.

I am the second, *nia nahkûahriui*, 3. *égma nahkûahriui*.

[SECOUER. — TO SHAKE.]

I shake it, *nebaséghihadun*, 3. *ab.*; the snow, *nebauanriakiadun*.

Shake off the snow that is on you, *bauanriakúsi*, or *kutéusi*.

I shake the dust, e.g., off a piece of clothing, etc., *nepaséghihadun*, or *nebasihadun*; shake it there, *basihadu*.

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 uitzekkédida*.

I help him, *nuitsokkéman*, (inanimate) *nuitsokkédamen*; help me, *uitzokkémi*; absolute form: *nuitsokkéghémi*.

I help, e.g., the one whom they want to kill, and I am the reason they let him go, *nepukûaruhumasin*.

I deliver him from death, etc., *nepukûaruhan*.

Facsimile p. 159 · printed p. 528 · guide words SEI–SEV

[SEIN. — BOSOM.]

I carry [something] in my bosom, *nebimuri*.

I move [something] within my bosom, *nemandéuaghi*.

I put it in my bosom, *nedaranmsénemen*; imperative: *aranmséni*; (animate) *nederanmsénan*.

[SEL. — SALT.]

Salt, *sanranuéié*; it is salty, *sanranuéhansu*, or *sanranuetéhansu*.

[SALER. — TO SALT.]

I salt that, *nesanranuéhamen*, or *nesanranuetéhémen*, (animate) *nesanranuéhan*.

[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., *nedeskiibi*, *nedaskuibitun*, 3. *skuibu*, (animate) *nedaskuipihan*.

[SEOIR. See below, p. 463.]

[SÉPARER. — TO SEPARATE.]

I separate from him, *nebagantsiranuan* (said of a man, e.g., who leaves his wife, and then takes her back, and then leaves her again for a time, etc.).

I separate them as they fight, I lead one to one side, the other to the other, *nenet zatzebusaran*.

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) *netzatzébérman*.

[SERPENT. — SNAKE.]

Snake, *skuk*, *skugak*.

Rattlesnake, *sisikûé*, *sisikûak*; the rattle, *usígûian*; the skin, *uráhaghé*.

"Brood of vipers" (Lat. *progenies viperarum*), Jesus said [to them], etc., *skugak kenighihanregúba*.

Panbébetgakûat abasi, that which winds [like a snake].

Winding along, *panbébetghiui*, e.g. a road, etc.

Panbébetganiütsessen, a road that winds, e.g.

Sasaghiui, [going] straight, cutting straight across a road that winds, e.g.

Nesagussé, 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. *usek.*, *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, *nudohpannihemin khaghé*.

I serve him (Lat. *illi ministro*), *nenudenan*; absolute form: *nenudenakké*.

[Page 462 of the manuscript is blank.]

[MS 463] - I make use of that, *nedauékkann*, 3. *ud.*; make use of it, *auéhkke*; I am presently using it, *nedanptauékkann*.

He uses that to work with, *udarokkékkann*.

Kégûi io arauékétansu? — What is it to be used for?

What do you use, to do that? *kégus éuékkassa érokkané?*

I put shoes on him, *nedauémenan*, or *nedauémuderan*, of the (animate) [class], 3. *udaue*, etc.

[SERVANTE. — SERVANT (FEMALE).]

She is a servant, *unudenegur*, or *unénaiïnegur*.

I am a servant, *nuduhpanniéskuemmeku*.

[SEUL. — ALONE.]

I am alone, *nenekutsinni*.

I come alone, *nenekutsihra*, or *nenekutussé*, 3. *nekûitussé*.

I go away alone, *nemantsénékûihtussé*, 3. *man*.

[SEULEMENT. — ONLY.]

Only, *uibiui*; sixteen, six — see Numbers.

[SEVRER. — TO WEAN.]

The child is weaned, it stops nursing, *éhkûitann*; 1st [person]: *nedéhkûihta*.

Facsimile p. 160 · printed p. 529 · guide words SEO–SOM

I wean him, *nedéhkûitauan*.

[SEOIR. — TO SUIT, TO BECOME.]

That suits you well, *kedébekangun*; 1st [person]: *nedéb.*, etc.

[SIFFLER. — TO WHISTLE.]

I whistle, *nekûikussem*, 3. *kûik.*; against [someone], *nekuikusuman*.

[SIGNE, SIGNER. — SIGN, TO MAKE A SIGN.]

I make the sign of the cross, *nedaskahéuahtekukan'mesi*. See Cross.

I sign myself [make my mark] on the letter, *nedauikúsi*, 3. *auik*.

I signal to someone from a distance, I show him, *nederüigandamasann*, 3. *ud*.

[SINCÈRE. — SINCERE.]

I am sincere, faithful, *nesanbenauakesi*.

[SCEUR. — SISTER.]

My sister, says a woman (Lat. *ait mulier*), *nitséhkéssu*, 3. *uitséhkéssüar*, or *nitsesékéssu*, 3. *uitsesékéssur*, or *nedárenum* — says a woman.

All those [women] are sisters, *uitsékéssudiak*.

My sister, whether older or younger, says a man (Lat. *ait vir*), *nebaénemum*, 3. *abaénemúmar*, or *aphaibénnumar*. See Kinship.

[SOIF. — THIRST.]

[MS 464, 465] - I am thirsty, *nekadaússemi*, 3. *gad*.; I drink, *nekadussemi*.

I am extremely thirsty, *nesankutâikadaussemi*, or *nesankutâianbangüé*.

I thirst for that, *nekadaussemuandamen*.

[SOIN. — CARE.]

I take care of him, I look after him well, *nurihan*.

I render him every service, or he always refuses me, *nedéhérauihan*.

I take good care of him while traveling, e.g., *nuanurussaran*.

[SOIR. — EVENING.]

Evening, night, *pesedé*. See Night. It is evening, *pesedaüio*.

I will come this evening, *nebatsi pesedéghé*; note that the word (Lat. *verbum*) *pesedéghé*, used without the augment, that is, without the accent, signifies the future tense; with the augment,

it signifies the past tense (Lat. *præteritum tempus*), *pésedéghé baiéppan*.

It is evening, *urangüio*.

I see the evening again, [that is,] I am not dead, I see daylight again, *nedatséhkusin*; *nurankusin*, I see the daylight again, etc. — that is said for the evening.

[SOLDAT. — SOLDIER.]

Soldier, *ussemananes*, *sak*; are you one? *kussemangannessiünasa*?

[SOLEIL. — SUN.]

The sun reflects there, it is hot there, etc., *kizus utébassemen*, or *tébahtâi kizus utsi*.

The sun, *kizus*.

Tannenasa éhto adutkizegat? (one answers this with it) — What time is it?

It will soon be day, *péssutséhkûat*; it is day, *tséhkûat*.

uémanban néhihré, it shows itself a little.

It goes back [under cloud again], *uasüé*, or *usiann*.

Ni aneghi spirassit (Lat. it has begun to shine), it begins to grow light.

Néhihré, it has risen; *nibadussé*, it moves along, advances.

Paskué, at the middle, noon.

Erahsek kizus, *aharahsek*, it casts its rays.

Pedegussé, *naséhkûé*, *anremauéhkûé*, or *umandandé*, near to setting.

Nekihré, it has set.

The sun is there, *ni udan*; where is it? *tanni édant?* — being there, *tandé kizus*.

It shines, *pagadassem*; it blinds me, *nedagadassi*; *udékka éskûa tande nia édutsi anbkunüa*.

It is covered by clouds, *assuku*, or *nekahuku kizus*.

[SOLLICITER. — TO URGE, TO ENTREAT.]

I urge him to [do] something, I tell him plainly, *nedatsüiman*.

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., *nekéhspekáharan*.

Nekéhspekahareku, I obey him, etc., as above (Lat. *ut superius*).

[SOMMEIL. — SLEEP.]

I am sleepy, *nekadúχi*, 3. *kadúχu*.

How sleepy I am! *kadoχines tanni*.

Facsimile p. 161 · printed p. 530 · guide words SON–SOU

[SONGE. — DREAM.]

Dream (Lat. *somnium*), *arekusudin*, (inanimate) *-tadamen*.

[SONGER. — TO DREAM.]

I dream, *nederegüassi*. See "I dream" [above].

I dreamed that some misfortune would happen to him, *nüinanbádam*.

I dreamed that it would happen to me, etc., *nüinanbamesi*; to him, *nüinanbaman*.

[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, *nunudéhpanüiran*, or *nenudéhsaran*.

We go out, *nenudaanbansibena*, *uigüanmek utsi* — only in the plural (Lat. *tantum in plur.*), 3. *ud*.

I go out of the cabin, *nemantsi*, *nenudéssé*, 3. *nudaanbansiak*, they go out of the church, etc.

Ésihré, or *sihré siadiminanganek*, or *menutek*, that comes out of the sifter or the sack, etc.

Ésihrar skamunar, 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*), *nenunudaharan*, 3. *un*. *uéuékûansé*, he stays inside, he does not go out, I prevent him from going out.

Tâi nedari uéuékûansé nezaskadémuangan, or *nemuskûérdamuangan*, 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, *nepuhtasanman*, (inanimate) *neputaundamen*.

This green wood on the fire hisses at me from its end, *neputauanmuku*; *netsitsumegun*, it makes "tsi tsi tsi" at me; *netsitsúman*, I make "tsi tsi" at it, etc.

I blow on my hands to warm them, *nekisuaran metamenar neretsiar*.

[SOUFFLET. — BELLOWS.]

Bellows for the fire, *pudasangan*; I blow [with it], *nepudasé*; 1st [person]: *nepudaué*. See Fire.

A slap; he is slapped, *gaskigûétéhan*.

I give him one [a slap], *negaskigûétéhan*, 3. *agas*.

I give him a slap, *nebabaghiádauan*.

I blow, e.g., a bladder, *neputauandamen*, (animate) *neputauanman*.

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 métkazézúrek*, 3. *ur.*; *éri métkazézut*.

I suffer much, I have a strange misadventure, *nesaghíné*.

I make him suffer, *nesaghipenaran*.

I make him suffer, I torment him, *nemamégahan*.

I suffer that patiently, *nedannhérdâmen*; because of him, *nedannhérdamauan*.

You will suffer for it in a strange way, you will pay for it in hell (e.g. for mocking God), *kesaganmurguntsi aranmki ne tanni ari*, or *kesaghinéuandamentsi*.

I suffer greatly over something that was so distressing, *netsihramadâmen*.

Pudedasákudé iu abasi, this wood smokes on the fire.

Nepudedasákusi, it smokes at me, I am bothered by it; said improperly, or ironically, *neputasanmeku*.

[SOUHAITER. — TO WISH.]

I wish greatly, *nenumérdâmen*, or *nepauan'dâmen*.

I wish for something, *nepanuérdâmen*; ardently, *nedatsüérdâmen*, or *nedatsüitun*.

I wish, e.g., to go, *nedassuandâmen*.

My wish, my aim, *nedatsuandamúdi*.

It has been a long time that I have wished to see him, *nanuat ni kekûirumeren*.

I wish for it, I desire it, etc., *nekûiruman*.

Pan'uké; 1st [person]: *nepan'uké* — said of a child (Lat. *de puero*), he wants to go outside there, or there, etc., *nederipan'üké*, or *nederipanukann*, 3. *uderip.*; likewise, *nederitsuhkann*, 3. *uderitsu'kann*, or *tsuhké*.

Gakiuandüak, they long ardently, e.g., for their village.

Gakiuandüé gakke uá, 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, *nuranbéθeran*.

I relieve him in some way in his sickness by talking to him, *netsiktharan*.

Netsikiharegun, I feel as though relieved by what he tells me.

[SOUPIRER. — TO SIGH, TO LONG FOR.]

I long for corn, e.g., *amanté udaskamunmia*; absolute form: *nedagûighémi*.

[SOUPÇONNER. — TO SUSPECT.]

I suspect him of having taken, or hidden, something of mine, *nedagûïman*.

One suspects, e.g., the medicine-man of having caused someone's death, e.g., *agûïman meteurenu*, etc.

[Page 468 of the manuscript is blank.]

[SOULIER. — SHOE.]

[MS 469] - French shoe, *asennutsuákessen*, *nar*, or *arenekessen*, *nar*, Indian [style].

— Indian [shoes], *mkessen*, *nar*; my shoe, *nemekessen*, *nar*.

My shoes are worn through, *nedauhkáma*; they are worn out, *nemétkáma*.

I make some, *nemakseneké*, 3. *kesenihkké*.

Nisukskenagadur, two pairs.

I mend them, *nemihsakisené*.

I sew them, *nedaskûamenar*; I pleat them, *nebihkhamen*.

The laces, *tatasagûananbi*.

I smoke them [to cure them], *népássénemen*; smoke mine for me, etc., *passemasi nemekessenar*.

My shoes are stiff, *kesiaskedar nemekessenar*.

I rub them when they are stiff, *nenukéghenemenar*.

I put them on, *nedauémi*, 3. *auému*.

I take them off, *nekedékesené*.

I put them out to dry when they are wet, *nedékudkēséné*.

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, *negaghéhpsa*, 3. *gag.*, *sé*.

[SOURCIL. — EYEBROW.]

Eyebrow, the hair [above] the eyes, etc., *manmann*; my [eyebrow], *nemanmann*.

Nemanmann mantsihré, go, walk — a sign of some greeting, etc.

[SOUTENIR. — TO SUPPORT.]

I support the sick person to help him walk, *netsitunan*, 3. *ut*.

The fort of the church, e.g., and the fort of the Indians, support each other, help one another, for defense, *urinisútar urir*.

[SOUVENT. — OFTEN.]

Often, *ankuanbékki*, or *nannekutsúi*.

[SOUVENIR. — TO REMEMBER.]

One remembers that, *mikûitéhandansu*.

I remember that, *nemihkûitéhandamen*, (animate) *-hanman*.

I do not remember, *manda nemihkûitéhandamuunar*, *négar*, or *nemihkûéremán*.

I remember [it], *nemihkuitehanmesi*.

I remind him, *nemikurauéhan*.

[STÉRILE. — BARREN.]

She is barren, *ptúsu* — said only (Lat. *dicitur tantum*) of a barren moose; of a woman (Lat. *de muliere*), *ptususkûau*; of a man (Lat. *de viro*), *ptusiānbao*.

[Page 470 of the manuscript is blank.]

[SUAIRE. — SHROUD.]

[MS 471] - Shroud, that in which one is buried, *üiségheñígan*.

The Holy Shroud, *ni Jesus üiségheñessa*.

[SUCER. — TO SUCK.]

I suck that (the *sauan*, *nesisibadamen*, *sisibadansu*), or *nesinebégadāmen*, (animate) *-bégāman*, *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, *nesugarítamen*.

Kedassugarem, your sugar; that is, you have some.

I make some, *nesugarikké*.

[SUER. — TO SWEAT.]

I sweat, *nedanbesési*; the fire makes me sweat, *skutâik 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, ..., *nekeskedunénan*.

[SUGGÉRER. — TO SUGGEST.]

I suggest it to him, *nuihtamauan*, 3. *auí*.

[SUIVRE. — TO FOLLOW.]

I follow him, sequor (Lat.), *nenussukauan*; by sight, *nenusuanbaman*.

I follow him wherever he goes, *nenusupenaran*.

SUISSE. — CHIPMUNK (A KIND OF SQUIRREL).

anikuses, *sak*; squirrel, *mihkúé*.

[SUPERBE, SUPERBEMENT. — PROUD, PROUDLY.]

I am proud (of a man), *nebanranbai*, *nebanredun*; (of a woman), *nebanrskûai* or *nebanredun*, 3. *banrskûau*.

I think proudly of myself, *nepanredunûitêhansi*.

[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, *neuiumansi*; him, *nüiuiinuáman*.

I beseech for the souls in purgatory, *nüiuiansuuéuank nanuatkazézítsik*; absolute form, *-gúghémi*.

I beseech him with winning words, *nüiuiinangúman*.

Kégu utsi uiuiinuangúmian, 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., *keuansinangumereba*.

[SURMONTER. — TO OVERCOME. See below.]

[SURPASSER. — TO SURPASS.]

I surpass, *nenegamihûé*; *néneganuaduak*, they surpass each other.

I surpass him, overcome him, *nenegamihan*, or *nenegamkauan*.

Négamihuranné kégui kemiri, you will give me something if I have done it, or said it, sooner than you.

[SURMONTER. — TO OVERCOME.]

I overcome him, *neuinihan*, (inanimate) *neuinihtun*; overcome yourself, *uinihúsi*.

I was overcome without you, *nhuinihughéhébanba manda* (not/no) *kia*. See To Conquer.

[SURPLUS. — SURPLUS, EXTRA.]

One extra — one uses all of them except one, one left over, *kutsihré*.

[SURPRENDRE, SURPRIS. — TO SURPRISE, SURPRISED.]

I am surprised at that, *nedansaghérdámen*.

A surprising thing, *ansaghérdaminangu*; 1st [person], *nesaghestauan*.

I am surprised at what you tell me, at what I hear said, *kesaghestur*, *kesaghinudüren*.

I am surprised at what is told me, e.g. it being otherwise than I expected, *nekuâhrihra*, *kûarirannes tanni*, what a surprise, etc., *nekuarirauémeghé*.

[SUSCITER. — TO STIR UP, INCITE.]

I stir them up, the Iroquois for instance, *nekakésûmank méguak*.

I stir him up, *nekakésúman*.

[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) *psagatsesu*, 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.

maguânn; my heel, *naguânn*, 3. *uagûann*.

Facsimile p. 164 · printed p. 533 · guide words TAM–TER

TAMBOUR. — DRUM.

paksrangan; I beat it, *nedapagûaûri*.

[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.

taïssémúdi, animate.

[TÂTER. — TO FEEL, TOUCH. See "Goût" (Taste).]

I feel of it, etc.

[TÂTONNER. — TO GROPE.]

I grope, *nekûirunemen*.

[TARD. — LATE.]

I came too late, e.g. for the Mass, *nemétsikusi*.

[TEINDRE. — TO DYE.]

I dye it, boiling it, *nedatsemen*, (animate) *nedatsesan uaradé*; it is dyed, *atsesansu*.

I dye, boiling it, *nedahtsanué*; in red, *nedatsádabé*.

Nedatsa émkunak, I dye spoons; *nedatsesanua*, I dye only one spoon, with *sedi*.

Nutéghebiar, I dye *uighebi*.

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.,
nenespihighéun k'ku.

TEMPÊTE. — STORM, TEMPEST.

kesantgûi; it has ceased, *éhkuikesantgûi*.

[TEMPS. — TIME, WEATHER.]

I know what the weather will be, or the day, *neuéúhnamen uahkamé*.

It is fine weather, a fine day, *urikizegat*; bad [weather], *matsikizegat*.

It has been a long time, *nanuat*; it has not been long, *kétsikanué*.

Take whatever time you like [lit. think what time, what time you will], it is always ahead [of you],
ananguanmadúghé, that is to say [idem est], *na udasamek anguanmekni*.

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 kunat.

Penetsaniui, or *penetsanuiui*, or *petsenanuiui*, [it is] a long time.

Penetsanussé, or *petsenanussé*, it is a long time before it comes.

Pénetsanuikisighék, or *pétsanuighék*, it takes a long time to grow.

Penetsanuigu, this child is long in growing.

TENAILLES. — TONGS, PINCERS.

nimeskutâiauégan. [MS 478, 479]

[TENIR. — TO HOLD.]

Mary was holding the book precisely, and the place in the book, etc., *méanunek*; 1st [person],
nemaanunemen, I hold it precisely there.

[TENTATION. — TEMPTATION.]

Temptation of Jesus, *anbanniuits urir nnapskur ni uskitrann Jesussar matsku panbatami uigamiguk pita spemek*
— *udirann* — *penikdaï mdhaba keuéktésinu, kenituneguktsi angeriak, &c., ne mina amantsarann pita ari*
muspadenek ni ed trann usankughé.

[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], *ketsemekûakamíghé.*

The low [ground], *uanrkamíghé*; I level it, *nurékkéhihghé.*

[TERRE. — EARTH, LAND, GROUND.]

The mainland on the seashore, e.g., *ketakamigu.*

Earth, ground, *ki*; on the ground, *kik*; on this earth, *ihhkkik.*

Underground, *aranmkik.*

Land that has been burned over, where there is nothing but brush left, *tsegahtaihku.*

On the ground, down, *metsiui.*

I go into the woods/backcountry, e.g. hunting, or etc., *kepiui neda.*

I come back from there, *kepiui num.*

I go into the backcountry for a short time, *nekiukéni.*

I intend to go there, etc., *nekiuitéhansi.*

The earth produces, *usankanur, sankkéhrar messiui 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., *nedapkikké.*

This land, where we live, e.g., is poor/wretched, *iuki ketemanghesesin.*

The place where one crosses the land to reach a lake or river, or to go to some place, *kepanusesek.*

That is where he cut across, etc., *uétsi kepanudédeban.*

Nekepanbansibena, we cut across, we cross, etc.

I cut across, I cross the land, etc., *nekipussé*.

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, *pekûatekéhré*.

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. *utep*.

The head of a man, *arenanbaantep*; of a moose, *musantep*.

Of a deer, *marusantep*; of an eel, *nahamuantep*, etc.

The top of the head, *mananskuantep*.

Death's-head, skull, *tsipantep*.

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, *nüékantsíman*.

Head-breaker [war-club], *pahkûé*.

I lower my head, I bend it, *nedatsitattikûési*, or *nenauaskûébi*, or *nenauaskûégan'bauí*, 3. *nau*.

I lower it while walking, *nenauaskûési*.

I make him lower it, bend it, e.g. to anoint him, *nenauaskûénan*.

I raise it, *nedaspikukûési*; raise it! (imperative), *spikukûési*.

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, *atsihtaiükûéssé*, 1st [person] *nedatsihtaiükûéssé*.

I bow my head while standing, *nedatsihtaiükûéganbauí*.

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.,
netsighihtauan; *ketsighihtur*, I [leave it to] you.

Musku, the beaver, seal, etc., raises its head out of the water; *kamegu*, it dives back under.

[TETER. — TO SUCKLE, NURSE.]

The child suckles its mother, *uigaussar ununanmanr*, 1st [person]. [MS 480, 481]

I suckle it, *nunanman*; that, *nenunandámen*.

I nurse [give suck], *nenusaï*.

I give it to suckle, *nenuran* (*nuni*, breast; "give me the breast").

I suckle, being a child (Lat.), *nenuni* or *nededarita*.

I wean him, cease giving him suck, *nedéhkûitaran*.

ua dakkepegûa éskua pemihtant? Does he still suckle?

I stop giving him suck upon having another at the breast, or likewise, without having one, *nedutsinéán* or *nepsekarúnan*.

[TIRER. — TO SHOOT, PULL, DRAW.]

I shoot the gun at someone, *nepéskam*, 3. *apéskanr*; *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 *nedaspihgúsin* 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, *nebarhíghé*, 3. *arahíghé*.

Wadding-puller [ramrod tool], *kéthígan*.

I pull something from somewhere, *nenudenemen*.

I pull it out of the fire, *nekétkazénan*.

Facsimile p. 166 · printed p. 535 · guide words TIS–TON

He pulls me by my robe, *negheréghiphuku*.

I pull his ear, *nüikûanragsénan*.

I pull him out of an underground place, *nüikûanbékhan*.

I pull him, e.g. out of a cellar, a hiding place, *nudussadun aranmiui*.

I pull him, I being below and he above, *nepenekanran*.

I will pull you down when you go up to heaven, *kepenakanrertsí spemkik aian'ané*.

I pull him up, *nüikunan* or *nedaspigunan*.

Kepeskampesanasa? Have you shot [something], that is, killed it?

Nepeskamuhuban 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 usin S. Thomas, namitauanné kési késtéhansisa pisineskanné, ertéhansisa uréuanganek neba aiaga nuranmsedamen, &c. Kina Thomas kési hestéhansianneban pisineské értéhansiaméban neréuanganék musak mina ketzauermikan.

TISON. — FIREBRAND, EMBER.

pukukazédé, 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*.

Nepenaçan, I let it fall from above.

I fall to the ground, *nüéktessin* or *neghiptehssin* or *nederetéssin*, 3. *aritéssin*.

I make you fall, *nüéktéssíman*.

I fall a little way off, *nebaghesin*.

I fall in the water, *netsaiipihra*.

I fall backward, *nedénatsinetéssin*.

I make him fall by striking him, *negûaguiharan*.

I let him fall by accident, I let him fall, *nebarenemen*, (animate) *nebarenan potanie kandak*, *nebanégunemen*, the same; 3. *ab*.

A tree has fallen on me, *nekauaiighi*, 3. *kasaiigu*.

That has fallen, *penihré*; into the fire, *ketsesétéssin*, (animate) *ketsesésu*.

I fall down dead, *nekûérkûiné*; I fall while sliding, *nusassetéhkka*.

A cabin has fallen, *uiguanmé*; *messiui sukkuranmsené*, by the wind.

I make it fall, *nepeniharan* or *nepenetéhsiman*.

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, *neseguskitéhugun*.

I fall on him, *neseguskitéhkauan*.

Nüéktéssin, 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], *neségûami*.

I make him choke on it in this way, I am the cause of it, *neségûamuran*.

Suhkûihré, or *penihré megghi*, e.g. the scab falls off.

Suhkûihré, *uiguanm*, the cabin falls.

I make, I let a little water fall, from the finger, e.g., *nepesakbéstun*.

On him, on the tongue, e.g., of the miser [evil rich man], *nepesakbéstauan*.

TONDRE (kindling), for lighting a fire, etc., — TINDER.

tsikuângusaku or *ikuângusaku*.

[TONDRE. — TO SHEAR.]

I shear him, *nemusan*; I shear myself, *nemúsi*.

TONNEAU. — BARREL, CASK.

manrikírés, animate.

TONNE (of bark). — BARK CONTAINER.

uanuantsénígan.

Facsimile p. 167 · printed p. 536 · guide words TON–TOU

[TONNER. — TO THUNDER.]

It thunders, *pédanghiagu*; thundering, *pédanghigné*; it was thundering, *pédanguppan*.

Lightning, *sahsanbíguak*, or *pesakurahasüak pédanghiak*, *utseskausisanbígak* — there is lightning, it is going to thunder.

[TONNERRE. — THUNDER.]

The thunder has struck, *pédanghiagu ariktéhkkaüiak*, or *pédangu*, *-güio*, (inanimate) *pedanghisik*.

Nuduté pédanghiak aneghi nanitumeghi sasanbigué hédidé nettai tsibatekukann nikeba utsi manda kegui arihiguhudiku pedanghio.

[TORCHER. — TO WIPE.]

I wipe it, etc., *nekassehámen*, (animate) *nekassehan*.

[TORT. — WRONG, HARM.]

I am wronged, I have lost, e.g. my daughter who died for want of help, *nüéghihughé*.

I do him wrong, etc., *nüéghihan*; (inanimate) *nüéghihtun*, I spoil it, I lose it.

[TORDRE. — TO TWIST.]

I twist, I spin thread, *nederetakníghé*; (inanimate) *nighitun*.

TORTUE. — TURTLE.

turebé, animate; its shell, *amikenaku* or *uaraghé*.

TÔT. — SOON.

tébné, *tébnétsi*, *kégan*, or *néhhéni*.

[TOUCHER. — TO TOUCH.]

I touch it, e.g. the ear, with saliva, *nepesagunmauan*, or *sann*, etc.

I touch him, tango (Lat.), *nesanmenemen*; him, *nesanmenan*; touch me, *nesannipúsi*.

I touch him on the body, *nekúakûétésaghenan* or *nenanansésaghenan*.

I feel that, groping, e.g. [to see] whether there is something in a sack, *nekutenemen*.

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, *nekutanbéghenan*.

I make him touch, e.g. relics — I apply them to him and then take them away, *nedauiitenemauan*; *-mangun*, [it touches] me; *mur*, [I touch] you.

Nenansiptun nhaghé, e.g. I touch it, scratch it, take hold of it in touching it.

Nematsisanmpusi, I touch myself wrongly, hurt myself by touching.

Nepahtatannskâhasi, I lay my hands on it, etc.

[TOUPIE. — TOP (TOY).]

A kind of top that children make spin, etc., *aripodangan*.

I make it spin, *nederipudun*; spin it! (imperative), *aripuré*. [MS 484, 485]

[TOURMENTER. — TO TORMENT.]

I torment myself, scratching with my nails, *nedanmbédaskiretsési*.

I torment him, *nemamégahan*, (inanimate) *nemamégatun*.

I torment him, afflict him, I am importunate with him, *nunemihan*.

I am tormented enough, I am beyond it, *nüémanbési*; said also of food (Lat.).

I torment his father, *nemamégatauannar amihtangussar*.

Nuniadauannar kégussar, I have caused him to lose something.

[TOURNER. — TO TURN.]

I turn about in a canoe, *nekudegûihra*, or *nekuskanué*.

I turn it, *nekudegûitéhkkauan*.

Turn that in your hand, *kurbipúdu*; 1st [person], *nekurbipúdun*.

It must be turned like a roast, etc., *kurbipudansu*.

I turn around while walking, *nüanüiansé*.

I go around the tree, *nekistangûépúsi*.

I turn myself, changing position, while lying down, *nekurbakéhsin*, or *nekurbehssin*.

Kurbaskipudansu, to turn the roast, e.g. hung on a cord, *nekurbaskipudun*, (animate) *nekurbaskipúran*.

I turn it upside down, I make what was below be above, *nekurbahtun*; particle, *kurbisi*; (animate) *nekurbaran*.

It must be turned, *kurbetansu* or *kureperan*.

TOURNE-SOL. — SUNFLOWER.

kisuskannak.

TOURTE. — WILD PIGEON.

prés, préssak.

TOUT. — ALL, EVERYTHING.

messiui, nekikkaniui.

Everywhere, *kiui* or *papanmiui*; *kiudau*, he visits everywhere.

Facsimile p. 168 · printed p. 537 · guide words TOU–TRA

[TOUSSER. — TO COUGH.]

I cough, I go "hem, hem," *nuskuâranmi*, 3. *uss*.; his cough (that of a consumptive, etc.), *uskuâranmiritsir*, etc.

[TRAHIR. — TO BETRAY.]

I betray him, as Judas [betrayed] Jesus, e.g., *nenebakadáuan*.

[TRAÎNE. — SLED. See below.]

[TRAITER. — TO DEAL WITH, TRADE, TREAT.]

I trade, *nehtahtanué*; that, *netahstanuann*, *netatanuéhtun*; him, *netatanuéhan*.

ugahkéhto manda anuadiui, iu that not traded? is it given away for nothing?

Gahkio anuadu or *anuadussa*, one wants it, etc.

I deal secretly in another's goods to draw the profit myself, as if it were mine, *nekemutsiatanuéhtun*.

I trade to gain something, *nedatanuasi*.

— that, to draw a profit from it, *nedatanuasihun*.

Nebaémerútemen, I want more for it than it cost me.

Baémerutansu kégui, one sells it for more.

usanmerutansu, 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 érhamauk*; to you, *ni érhamára*; 1st [person] *nederhamauan*, or *nurhámauan*.

TRAÎNE, TRAIN, TRAÎNER. — SLED, SLEDGE; TO DRAG.

udanbanasku, kur; I drag [a sled], *nudanbé*.

Matsipudé, it slides badly, with difficulty, *matsipusu*, *uripusu*, etc.

I fall from it in a faint, *nesankutâinasi*.

I drag it, *nudantsiman*, 3. *ud*.

I make a sled, *nudanbanaskuké*. 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, *nudanbannaasku*; negative, I have none, *manda nudanbannaaskiis*.

I drag him, holding him by the hand, he being on the ground, *nepemandantsipha*.

I drag it along the ground, *nudantsiman*, (inanimate) *nudantsitun*.

TRANCHE. — SLICE. See below, p. 488.

[TRANSPARENT. — TRANSPARENT.]

Baui-namihigûat, one sees it transparently; even though it is inside something, one still sees [through], etc.

Basiui, transparently.

Bauanbadansu, *bauanbamegué*, covered, e.g., yet one sees through it.

I see through it, *nebauanbadamen*, (animate) *nebauanbaman*.

What is transparent, *ésanbamégûek*; that is [transparent], *ésanbamegûé*, or *éhézatté*.

Éhezatté pirasku, 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, *antekahadumegkéba is*; 1st [person], *nedantekáhadun*.

[TRAVAILLER. — TO WORK.]

One works, *arohkkedin*.

I work, *nedarokké*; for him, *nedarokkéuan*; for me, *nedarokkéhúsi*.

I work a great deal, *nemesâirarohké*.

I work well, *nurarokké* or *nenihtanutarokké*; badly, *nematsarokké*.

Do you know how to work? *keuéúerdamennaua erarokkánn?*

I am tired from working, *nesauarokké*.

I work all day, *nenikékarokké*.

I am slow at working, *nedabangarokké*.

"Bestir yourself," one says to someone who does not want to work, *mandéughi gakkí*.

A man or woman who always works, etc., *uanuanbao*.

Nüékarokké, 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], *nebanbébetegussé*.

See the particles *Peteghiui* and *Pemetsiniui*, and the particle *Éhsanraghiui*.*

* [At the end of the French part of this Dictionary. — Ed.]

That is crosswise/askew, *ansuahté iu*.

I put it there crosswise, *nedansuahtun*.

[TRAVERSER. — TO CROSS.]

I cross without reaching [the other side], *nesanuéssé*, *sanuaïui nepemussé*.

[TREMBLER. — TO TREMBLE, SHAKE.]

I tremble, *nenanghipúsi* or *namantsipúsi*.

I make him tremble with fear, I frighten him, *nesékpán'üiran*.

The earth trembles [earthquake], *nénémkípúdé ki*, or *nenemkamighipúdé*, or *mantsipudé ki*, or *uigüanm*.

Aspen, "trembling-earth" [poplar], *kûigüan*.

[TREMPER. — TO SOAK, DIP.]

I dip it in water, *netsäipēnemen*, (animate) *-penan*.

I dip it in broth, in fat, *nesekuhíghé*.

I put it to soak — wheat, linen, etc., *nedagüidedun*.

Nedagüitsiman pekuahan, 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 üráman*.

[TRISTE. — SAD.]

I am sad, *nussikérdam*; 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.), *urághesi*, *uraghesiar*.

Entrails/tripe of rocks [a kind of lichen or rock formation], *kanghéhssanak*.

[TRISTE. — SAD. See above.]

[TROMPER. — TO DECEIVE.]

I deceive, *nepatsuriué*, 3. *pat*; him, *nepatsuran*.

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, *nunigüéüiran*.

I deceive him, I tell him I will not do a thing, being however resolved to do it, *nenesakadámen*, (animate) *nenepakadauan*, or *nuripakadauan*.

This is how I deceive [someone], etc., *ni éri nebania*; you, *nebanian*; he, *nebant*; imperfect: *ni eri nebanneban*; you, *nebaniasa*, etc., *nederineba*, 3. *uderinebann*.

I who deceive him in answering, *éssenaérinebanni*, 2nd [person] *-nebanani*, 3rd [person] *nebantsi*.

Messiui kegui kederinebann, you use everything to deceive me with your answers.

Messiui kegui nederinepakadangun, 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, *nenepakádaun*.

I look for some means to deceive him, *nenepakadámen*, and then, *nenepakádaun*.

I deceive him, I say to him, "Let's go there," and I lead him elsewhere, *nekuânsipehan*.

I find nothing to deceive him with, to make my case good, *nedatsérineba*.

TROMPETTE. — TRUMPET.

bibiuan; I play it, *nebibiié*.

TROP. — TOO MUCH.

usanmi; there is too much water in it, e.g., *usannéret nebi*.

[TROU. — HOLE.]

A hole in the woods, in the cabin, etc., *tétanuaragat*, plural *-gakir*, (animate) *tétanuarághesu*, or *éhésanrághesu*.

There was a hole, *tétanuaragatussa*, 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, *tauai'gan*, 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, *nebibghebéghiadun*, *nebibghebéghenemen*, or *nebibkebehkhámen*.

It is troubled/muddied, *bibghebéghihré*.

I become confused while speaking, *neganguraüdunké*, or *nukaüdunké*.

I confuse him while he is speaking, I make him forget, etc., by what I say to him, *nukauiman*.

I offend him by what I say to him, *negaganuiman*.

[TROUER. — TO PIERCE, MAKE A HOLE.]

I pierce something with a tool, *nedésibadaχámen*, or *nebatχámen*; it is pierced, bored through, *ésaraghitédeansu*.

[TROUVER. — TO FIND.]

I find what I had lost, *nemēskamen*, (animate) *nemeskauan*, *uéniadannéban*, 3. *ames*.

I find in my mind what I had long sought, etc., *nemikauitéhan'damen*; it has been found, *meskansu*.

I could scarcely find it, *nekéskauan*.

I have not found it, having sought it, *neséssemadonatun*, (animate) *neséssemadonahan*, or *nederadunahan*, or *nesiadunahan*.

I find [something] shortly after having dug, *nemikuhan*, or *kukéhan*, 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, *nenabatsihusi*.

TRUITE. — TROUT.

skutam, plural *skutamuk*, *skuhtamuk*. [MS 491]

[TUER. — TO KILL.]

I kill, *nenirké*, *kenirké*, *nhrikké*, 3. plural *nrikkak*.

I kill that, *nenihtun*; him, *nenihran*; myself, *nenihraumesi*; also, I torment myself, *nemesan*, [said of] a bird, beast, beaver, etc.

One who kills for a living [an executioner], *kadonnkéuinnu*.

I want to kill him, to capture him, *nekadunaran*.

I go to kill him, to beat him, etc., *nenanskauan*.

The cry of a man who brings news of those who have been killed in war, *nenekahughébena nia uibiui némihiégu*.

Nenekatéüghébena Igrismannak, *nia uibiui némihiégu*, 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? *kessetánaua messighéssa?*

I have killed a deer, or a moose, 1st [person], *nemessíghé*.

He has killed two of them, *nisusukerasé*; three, *tsusukerasé*, etc.

He has killed one of them, *messíghé*, or *nekuturaué*, *nudutkûakerásé*; four, *iéuttkûakerasé*, etc.

He has killed a bear, *neguduskurásé*, 1st [person] *neneguduskurásé*; two, *nisuskurásé*; three, *tsuskurásé*; four, *iéuskuráué*, etc.

Nedanmauitéhan, 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, *nemesihúghé*.

I [have?] killed his father, *nenihtauanna amihtangusar*; he has been killed, *ntauannébána*, 3. *unihranr*.

[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 *netzatzebussébena*.

(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, *nederibanuhké*.

I do as he does, I join myself to him, I accompany him, *nuitsihréman*.

I go, I am going away, *nemantsi*.

I go there, *neman neda*, *neman nederussé*.

Where has he gone, in which direction? *tanni éragûirant?*

I go as fast as I can, hurrying, *nüüizansé*.

I go without any hindrance, *nesankaussé*.

I go further on, I pass by the town, I go beyond it, *nebaemkamen udené*.

I go ahead, *nenikannussé*.

I go gladly, willingly, outside, elsewhere, *bariui ari nebanukké*.

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

I go there straight, without stopping elsewhere, *nenénekemandussé* or *nesanuéssé* or *nesasagusse*, nothing hinders me, right away, etc.

Sanuaiui nemantsi sasaghiui, nothing keeps me from going away, etc.

I avoid him, I do not go where he is, *nekeskamihkauan*.

Nekeskamussé, I avoid it, I do not go where it is even though it is near.

I go where the others go, *nederudann*, 3. *uderudann*, *nederudébena*, etc.; imperative: *arudé*, *arudéts*, *arudéda*, *arudéku*, *arudéhédits*; subjunctive: *érúda*, etc.; *ni nedauéhkkann*, *érutedimek*.

VACHE (cow, ox). — CATTLE.

kaus, *suk*.*

VAGUE. — WAVE.

tegu, *tegüak*.

* [See the word "Bœuf" (Ox), pp. 22, 23, and the note upon it. — Ed.]

[VAINCRE. — TO CONQUER.]

I conquer him, overcome him in turn, *nedansitéuinihan*.

He will conquer you, *kedansitésihigun* or *kemétsinkangu*. See "Surmonter" (To Overcome).

We all want to have the upper hand, we want to prevail over the others, *nekékerahamanuadibena*.

I think to myself that I shall win, or that I am brave, etc., *nekinérmesi*; that is, the same as, *nekinanbaérmesi*.

VALLÉE. — VALLEY.

mémékédené or *mémékkansi*.

The mountain, *spemankuk* or *pemadené*, etc., or *ussankuk*.

[VALOIR. — TO BE WORTH.]

What is that worth? *tannenaua aranuado*? (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, *tébanuadiiak*.

Are these things worth more, then? *baémanuadiiaknaua*?

That is worth nothing, *kesahio* or *sahio*, plural *sahiurir*; (animate) *kesaua* or *sahua*; past tense (Lat.), *saagakke uéghé*, *saagakke uanga*.

That is not enough, you do not give me as much as I give you, the price is not yet equal, *éssema tébanuadiuiak*.

It is hard, difficult, expensive to sell, *sahakamasu*.

(*Negudumskûaudu* is the value of 4 francs.)

[VEILLER. — TO WATCH, STAY AWAKE.]

I stay awake, *muanuanbi*. [MS 496, 497]

While everyone sleeps I stay awake, *messiui kaiürediné nia nuanuanbi*. See "Éveiller" (To Awaken), "Dormir" (To Sleep).

[VENDRE. — TO SELL.]

I sell. See "Traitter" (To Trade).

[VENGER. — TO AVENGE.]

I avenge myself, *nedaruda*, 3. *arudan*; on him, *nedarúdauan*; for him, *nedarudauéuan*.

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, *nedareduandamen*.

[VOULOIR. — TO WANT.]

I want it, *nüigandam*.

I do not want it, *nesigandam*.

Érérmüet, *éérérmüéhédit*, *éérémsémüétsik*, 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. *uädé*.

[VENIR. — TO COME.]

I come, *neba*; from there, *numen*; subjunctive *uma*, 2nd [person] *uéman*; *nuanum*, or *men*, or *nuanudussé*; imperative: *uanüma* or *uanudusse*; where does he come from? *tanni üiek?* coming, etc., *uéghé*; they, *uémuhudit*.

Come! (sg.) *nahui*; come here! (pl.) *nahumuku*; come in a while, *nankékkénahkum*.

I come here, whether by land or by water, carrying the household goods, etc., *nepédúdé*; carrying nothing, *népetsihra*.

He comes here, *iu abann*; that comes, *baianmüio*.

I come back from moose-hunting, *nedanbabanmussé*.

Where do you come from? *tanni uéman*, plural *uémégu*; from where do you two come? *tanni uédagussan uédagussaéku?* from there, *uahnum*, or *uakkanum*.

[VENT. — WIND.]

From which direction does the wind come? *tandékka uéderansék?*

It is windy, *keseranmsen*; from that direction, *udékka uderanmsen*.

The wind is favorable, *ureranmsen*; unfavorable, *matseranmsen*.

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, *kudarahta*; 1st [person] *nekudaráhtamen*.

Manda kisisdaratansiui, 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., *kuskuranmpsedansu*; I [do that to] it, etc., *nekuskuranmpsedun*.

There is a whirlwind, *anhanpsküéranmpsen*.

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, *uéuantseuinnu*.

VERMILLON. — VERMILION (PAINT).

Paint, *üráman*.

Go look for some for me, go and find me some, *kûirauahi üraman*; 1st [person] *nekuirauahan*.

I cook it over the fire, *nedapiramané*.

Cook some for me, *apiramanéui*, *nedapiramanéuan*. See "Peinture" (Paint).

[VERRUE. — WART. See below.]

VERS. — WORMS (AS LONG AS THE HAND).

uédi, [MS 498, 499] plural *uédiak*; I have some, *skugak nenihregu*; small worms, *skuhsis*, etc.; worms that are on flesh/meat, e.g., *puhkûé*, *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, *ûétsi manenintúmek*; the last, or, *édûtsi tsannaranmuhtamek*.

[VERSER. — TO POUR.]

I pour, by hand (Lat.), *nesugnemen*.

I pour into his mouth — water, broth, etc., *nesukekamauan*.

VESSIE. — BLADDER.

uskûé; I put fat into it, *nepitsipemé*.

[VÊTIR, REVÊTIR. — TO DRESS, CLOTHE.]

I dress him warmly, *nekisüaséuan*.

I take off my belt, *neséssébágussin*.

[VUE. — SIGHT, EYESIGHT.]

My sight is short [I am nearsighted], *nenikanbi*; I do not lose sight of him, *nenénauanbaman*.

I have good eyesight, *nuradauanbi*, or *nuranraghigûa*.

VEUF. — WIDOWER.

sigüit; widow, *siguskûé*.

VIANDE. — MEAT.

uios. See "Chair" (Flesh).

[VIATIQUE. — VIATICUM (LAST COMMUNION).]

I give him extreme unction/the viaticum, *metsëssara nepanbahtami-müihan*.

[VIE, VIVRE. — LIFE, TO LIVE.]

He revives himself, *kighé*.

I give him life, *nekighéhan*.

I give him life, I make him live, *nepemanusiḡan*.

It is because of that that I live, *nudanúsi*, or *nuanüdanusi*.

I believe I have life [I feel I am alive], *nekighéuérmes*i, or *uersi*.

I restore life, *nekighétun*.

That makes me live, I live because of it (Lat.), *nuanudanusuandamen iu*.

I live with him sharing his happy life, *nüitsiarenanbaïman*.

Nepétanüsi, I come along with [?] life.

Auennetse kandak ni pétanusit? Who is it that will live, e.g., until this time? etc.

[VIEIL. — OLD. See below.]

I am old, *nemirusessüi*; who is old, *mérusëssüit*.

Old man, *meruses*.

I am old (of a woman), *neuínésussüi*; who is old (f.), *uénëssusüit*; old woman, *uinésussis*.

[VEUVE. — WIDOW.]

I am a widow, *uinésésussio*, *nesigusküai*.

[VIEUX. — OLD. See above.]

He is old, he can no longer go anywhere, *métandam*; 1st [person] *nemétandam*.

VIERGE. — VIRGIN.

kussihuskûé; 1st [person] *nekussihusküai*.

VILLAGE. — VILLAGE. [MS 500, 501]

udâine; I come there, *neba udâinek*; I go there, *nederusse udének*.

I go to another village, *nederussé kedak udéné éhtek*.

There is not yet a village there, *éssema udenaiüi*.

We who live in the same village, *négudakanruzenaég*.

Two villages join together, *manudâinahak*.

We are in the same village, *nemanudâinaébéna*.

We are of several nations in the village, *nekankéssitsebakamigsibena négutudâinaég*.

The villages of the Abnaki, *Narankamiguk epitsik arenanbak*.

Nanrantsuak, *Anmessukkantti*, *Pannauanbskek*, *Néssaüiakamíghé*, at St. Francis de Sales* — the men, etc.,
unéssasakamighéuiak.

[VIN. — WINE.]

Wine, *méhkuampak*.

[VIPÈRE. — VIPER.]

Offspring of vipers (Lat.), *skugak kenighihanregüba*.

[VIVRE. — TO LIVE.]

I live, *nedarenanbai*. See "Vie" (Life).

I live well, that is, I am not hungry, I am not sick, etc., *nuanuranusi*.

I live a long time, *nesibiné*, I die with difficulty.

VIS-À-VIS. — FACING, OPPOSITE.

tetebiui.

Tétebikaghé or *tétebeskauikaghé*, the star, e.g., being opposite/above the stable at Bethlehem.

Netétebihkamen, I am opposite that.

VISAGE. — FACE.

tsíseku.

My face is frozen, *nesíségûé*.

I show on my face the joy that I have, *nedaramigûéhrré*.

I change countenance, *nepiruigûéhrra*.

I scratch off/tear at his face, *nepessaghigûénan*.

I veil his face, *nedassurangûéhan*.

I remove the spots from my face, *nekassigûéhusi* or *nekesígûé*.

I have removed them, there are no more, etc., *nepikigûéhusi*.

[VISER. — TO AIM.]

I aim, I take aim, *nekûakûédankham*, 3. *kûa*. [MS 502, 503]

I aim at him, *negûéssankamauan*.

I hit what I aim at, *nemessúdamen*, (animate) *nemessan*.

[VISITE. — VISIT.]

I visit, *nedudái*, 3. *udau*; subjunctive *udaia*, *udaian*, etc. See the particle *Sanbiui*.

I visit, coming from afar, *nutsihué*; him, *nutsihan*.

I come from afar to visit him, *kutsihur*; 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, *nutsihigu Jesus*.

I visit a sick person, *nemauazanbáman*, in general (of any kind), *nemauasanbi*.

I visit him, *nedudéhkauan*; I [visit] you, *kedudéhkur*, or *-kuren*.

I come from afar to visit him, *nemesseduhkauan*, or *nenutsetsihan*.

[VIVRES. — PROVISIONS, FOOD SUPPLIES.]

Provisions, *mitsuungan*; I am stingy with the provisions, I spare them, *nesaaghési*.

The provisions are held in common, *manuisi mitsuungan*.

I have plenty of provisions, *mesâiret mitsuungan uatzannema*.

I look for some, *nekûiruhumitsebé*.

I look for some, e.g. deer, etc., *nenatebi*; *kenatebikannan*, you [pl.] are looking for some.

I cannot find my provisions, *nekûirutemen mitsuangan*, (animate) *nekûiruman*.

I seek out, I procure provisions, *nekadunahtun mitsuangan*.

I take provisions for the journey, *nenîma*, 3. *nîman*; for myself, *nenimaresi*; I give him some of it, *nenimaran*;
I make some, I prepare some for him, *nenimasanikkéuan*; *utenansuar nimarimeghebanigar*, someone has
taken what had been given to me for my journey; I load it into the canoe, *nimanuann nepusihtun*; I go to
fetch some, *nenátepi*.

UNIVERS. — UNIVERSE.

pépamkamíghék.

We two are but one, he and I, *nepézeküi-néna*.

The two chains of St. Peter, e.g., join together into one, having been placed one near the other, *kuahrissi
punank nettâi apézeküinan*.

[VOYAGER. — TO TRAVEL.] [MS 504, 505]

I travel, *nekiussé*.

I go from town to town, *nekiüdaï udâinaikuk*.

[VOILE. — SAIL.]

Canoe sail, *tsibégihíghan*; I set it up, *nesibégihíghé*.

I hoist it, *nenimékhíghé*; imperative: *nimékhíghé*, or *nimékhamanda*.

I lower it, *neneségihadíghé*; imperative: *neségihadanda*.

I take it off, *neneségihadun*.

I go under sail, *nesibégihthima*.

The mast, *tsibégihibanakûem*; I hoist it, *uikûéghiaradíghan*.

[VOILER. — TO VEIL.]

I veil his face, *nedasurangûéhan*.

[VOIR. — TO SEE.]

I make him see when he was blind, *nüanbihçan*.

I see, I am not blind, *nüanbi* or *nepeskuadaüianbi*.

I see, *nenamihûé*.

I see it, *nenamihtun* or *neuéuittun*, (animate) *nenamihan*, 3. *un*.

I show, I display, *nenamitrué*; to him, *nenamittran*.

I see it close up, *nepéssusanbáman*.

I long eagerly to see it, *muisizákkauan*, or *nunemitéhanman*.

I see it dimly, *nunemérman*.

I have an extreme desire to see it, *nesankutâikûirúman*.

I see it entirely, *nemesanbáman*.

I come to see, in the cabin, whether he is there, what he is doing, *netepenauihan*; absolute form,
netepenauanbi, *nekikirauan apu éhto*; (inanimate) *netepenauihtun*.

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, *nenuremanbadâmen*, (animate) *nenuremanbaman*.
I see him, I greet him for the last time, *nematsitséremam*.

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 *nenamihüé*, *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.
Mandanaua kenamihtan, one says, e.g., to one who has sore eyes; he says, e.g., *méuiassis nenamihta*.
I search by sight — *nekuirauanbi*; for him, *nekuirauanbaman*; for that, *nekuirauanbadâmen*.
Nahutsi ari pésanbiagu or *pésanbímek*, from here to as far as we can see, to the extent that a view stretches, etc.
I see him without hindrance, *nesankauínan*.
I see it through a hole, *nesanbadâmen*, 3rd person *us*; or *nedésanraganbadâmen*.
Keuighinur, I take pleasure in seeing you dance, e.g., or etc. — *kurinur*, 1st person *muighinuan*; or *nurinúan*, *pémegant* or *pémegantsik*.
VEÜE (SIGHT). See "Veüe."

[VOLER. — TO FLY.]

He flies (Lat. *volat*, "he flies"), *pemitüihré*; 1st person *nepemitüihra*.
Netüü agüa matsena sipsis, I dreamed that I was flying like a bird.
Amanté tüia, I would like to fly, etc.
[Page 506 of the MS. is blank.]

[VOMIR. — TO VOMIT.]

That makes me vomit, *nesekagûikangun*. [MS 507]
I vomit, *nesekagûi*, 3rd person *sek*; that (inanimate), *nesekagûihtamen*; (animate) *nesegagûihtauan*.

[VRAI. — TRUE.]

I speak the truth, *nuranmé*.
I speak the truth about him, *nuranméan*; he sees that people speak truly of him, he is convinced, *uranméuérmesü*.
I never depart from the truth, *neséuantsemuinnüi*.
I know that people have spoken truly of him, *nuranméuéрман*.

[VERILLE (i.e. VRILLE). — GIMLET.]

For boring, *pimenígan*.

[USER. — TO WEAR OUT.]

That is worn out, *métsihrré*.
I wear out my shoes, *nemétkâmen*; they are worn out, *métkansüar*.

[VIDER. — TO EMPTY.]

I empty the bag, e.g., I put things elsewhere, etc., *nesigûénemen menuté*.

There still remains something in it, *éskûakenaua iu mitsebu*.

[YEUX. — EYES.] See "ieux," p. 293.

[Pages 508, and 509 of the MS. are blank.]

Facsimile p. 176 · printed p. — (ADDENDA) · guide words —

ADDENDA.

[The following lists of words, Nos. 1, 2, 3, all in Father Rasles' handwriting, are on detached pieces of paper, preserved in the Dictionary. — Editor.]

[No. 1.]

uasüé-uihtansu, one repeats this verse(?), e.g.

I have relatives, *nederangusi*.

I skin/flay, *nepessihadassi*.

One speaks, etc., *aréuadahsin*.

I go there, etc., *nenanteuadassi*.

That, *nenanteuadun*.

I sing to you, dance, *kenauadiüeur pemega*.

I like the broth, soup, *nüiganbüé*.

It is at the edge of the rise, *essaïui tãi*.

Atüiui, nedatüikisitun, that is, *nemanuikisitun*.

I make a handle well, *nuresidahkuhké*.

I have searched everywhere, *messiui nederadunassi*.

You are sleepy, you sleep on and off, *kikibihra*.

Moose lice (ticks), *sagaskesse*.

I come to sell, *Nenandanntkura*.

I come to buy, *Nenandantanué*.

I naturally tilt my head to one side, *bimkué*, 1st person *nebimkua*.

Säktiui, standing; *metsiniui*, crosswise, for a frame/sash, e.g., *pemetsinakutar*; or *pemetsintar iu ketébahkann*, you put that as an offering.

I test myself, *nekutsiaresi*.

I go backward, *esi tsítansé*, 1st person *netsitansé*.

Kutsiui *pera*, if you wanted to try it beforehand.

One further ahead than the other, *uaétsiui*.

Let it be so, *uaéttâits*.

I put it there, *nüiétlun*.

It is fine, warm weather, during the winter, *udágann*.

He walks crookedly, *pemetsinusse*.

Put on stockings, garments, etc., *asíghé*; *témanruann*, or (Lat. *seu*), *manda ussegunéiui* (not ...).

I extinguish it, e.g., the tinder, which is animate(?), *nenekatséhan*.

Kutsihuskue, *nahumuku*.

[No. 2.]

Put it properly in its place [gap in MS], *mansagûatuku*.

I put it [incomplete in MS], *nemansagûatun*.

I pull it further forward, or I come to fetch my load, *nemantseguatun*; or *nedanbüaré*.

I carry it for him, *nenauaréuan*.

Where one goes, *abanmussangan*.

White, *uasséhghen*, or *uanbíghen*.

I make him sit, I take him in order to make him sit, *nenukabihphan*, or *nedapiphan*.

I am weary of that, I will not take it, *nesauígana*.

I make half of them, *nenéranuihtun manute*, *kaidap*.

Facsimile p. 177 · printed p. 546 · guide words —

Nenughenan, 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, *kenughener*.

[No. 3.]

Skíghen iu ehiansa auenni, that is fresh, [meaning] that someone, or some animal, has been there.

Psipeneghé arígu, 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., *nukauihadun* — *nukauihadunar nedaskamunmar tai udaskamunmar*; or *nekékuhradahadunar*, 1st person *nekékuhradáhadun*.

I am troubled at not being able to work, I who am accustomed to it, etc., *nesiuérdam*.

I am wet, *nenesbeghesi*, or *nemissbeghesi*.

I am weary of doing that, *nesautu*.

Facsimile p. 178 · printed p. 547 (number not printed) · guide words —

PARTICULÆ.

A.

[MS 510] [1]

Aanguânmiui, incomparably more; or, it is always said in the comparative (Lat. *semper dicitur comparative*) with reference to another (Lat. *ad alia*). *Aanguanmiui kankesahreinguât Jesus uhaghé uanurassémuinangûat*, the body of Jesus appears much more radiant than a light appears. By this particle, e.g., *anguanmek*, "beyond." *Aanguânmassemüinangûat Jesus uhaghé ua edahsem*, or *nudanassem*, namely (Lat. *scilicet*), *kizus*.

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.

Aanguânmiui nedéhéreku, or *nedaanguanmimeku*, 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.; *nedaanguânmantsemi*, I tell of what is beyond, of what has not happened.

Aétaghiui, or *uanuiba*, a particle testifying a grateful feeling toward someone occupied in some need (Lat. *gratum animum testificans alicui in aliquâ necessitate versanti*); *uanuibakki*, or *aétaghiui kisitauanné*, would to God I finish; *aétaghiui uiba nedíreghe kepusihhuren*, said to one who has a great desire to embark.

Aétaghiui éto nekaduhtamen iu, said by one who sees much food, e.g. — "won't it arrive, that which I desire," etc. — said in derision.

Aganmiui, from the other bank of the river; *aragûagûanmuaiui*, from the bank where he is, *énága*.

Aganuiui, or *pisuiui*; *aganuiui kedihripessa kedanbenkur*, it is in vain that you told me, "I will pay you," since you do not do it.

Ahantsi, or *ahantsiui*, or *ahanteghikkûi*, more and more; *ahantsi neganmihusi*, surpass yourself more and more; *ési ahantsiui muskûeredam kizegakki*, he grows angrier every day, more and more; *ahanteghikkûi sangmanuihé ne tanní ari*, give thanks more and more eternally.

Āgāiē, 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 ûétsi*, *aghépa uétsi*, etc.

Agána, *atsi*.

Aghía, a particle of compassion (Lat. *compassionis particula*).

Agûa, "he says," or "it is said"; *manusse agûa*, "he is hungry," he says.

Agûadâré, or *-ri*, a particle of admiration (Lat. *admirationis particula*): *agûadâré! uitséuantsik uhi akéssussannan!* — good Lord, how many companions they go with! [MS 2, 3]

Aia, [expresses] admiration and contempt (Lat. *admirationis et contemptûs*), *aia azúgu ua*.

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."

Aiótemi, that is, *pessangui kesina asskamiui*. *Nedaiotemírdâmen*, or *nenidamikadâmen*, that is, *nemesâiritun kégui*, I gather a great deal; *nedaiotemipanuérđâmen*, I desire it greatly; *udaiotemitéhanr urír*, he beats him a great deal, etc.

Akudaiui, at the rise of the river, etc.

Akutéhansu, one goes up the river, one goes against the current; *nedakutéhémen*, I go up it, etc.; *uderakutannan*, the fish go up it there.

Amanté, or *uéuñi*, 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! *Amessantziŋba nunitzanninéna!* — 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 nunitzanninéna* — said by those who, having been married a long time without children, when they finally have one, [say] "at last we have one," etc.

Anmétsüa saaghinangusu, 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 kesaghestur*, *kesaghinuduren* — what you tell me, what I hear you say, etc., certainly surprises me greatly.

Amptaiui (see *Anptaiui*), or *néhranui* (see *Néhranui*), which is on this side.

Amptsi, during, or still; *amptsiŋbahtam*, 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;

amptsiŋenasímek, in the midst of combat.

Amutseghe, even; *amutseghé manda nenamihanun*, 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.

Anangûanmiui, or *aiangûanmiui*, or *anangûanmadúghé*, or *aiangumadúghé* — it is beyond what is said and what is believed.

Aiangumadughé kematsenauakesi, you are always worse; you are [more so] than is said, etc.

Anbagasiui, hidden by something so that one does not see it; *anbagaiüssé assuku*, Jesus ascending into heaven, a cloud keeps him from being seen, etc.; *uderianbagaussannabasik*, or *pnapeskuk*, in walking he comes level with a tree, or a rock, that hides him; *nedanbagaiükauan*, I hide it, I place myself before him so that he is not seen. [MS 4, 5]

Ahneghi, instantly, the first time, etc.; *ahneghi kisitunésa*, as soon as he had finished that; *ni ahneghi ua némihuk*, that is the first time I see him; *ni ahneghi nepétsihra*, I have only just arrived; *némihughé ua ahneghi pihta kûrumukeban*, *taihka nüigherdamuhuban*, as soon as I saw the one I desired, etc.

Anguanmek, beyond.

Anguanmsöé, it is now if ever, or "if ever"; *perabâin anguanmsöé uésighittusa auéuëssitéhannes tanni*, if ever the heart, the affection (of Mary, e.g.) suffered a cruel blow; *agûanmsöétsi meseghirané kurenauakesi*, or *matsenasakesi*, said of a child that is born; *iudari manussémek*, *agûanmsöé éhto auassenaghé manussann*, one is hungry here, but much more so there; *amutseghé iudari ptahan*, *anguanmsöé éhto nemanmesairok*, one takes it here where it does not occur, so much must there be of it there; *iu udâinan namessak*, *agûanmsöé éhto neman*, *aiiak*, ... (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; *angûanmsöé nia pansérdama arakéiganar éri kénskérmeğûak*, when they [fish] are cheap — this particle (Lat. *hæc particula*) carries an implication of contempt; *angûanmsöé ua éssameragu*, 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*; *mesâinangûat tanni sékpanhurik*; *angûanmsöé 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; *angûanmsöé panuêrdama maskese nemémesaghihra*.

Angunikki, "since," a particle (Lat. *particula*); *keketemanghérmisi Jesus*, *angunikki kisi pitigan nhaghé*, perhaps you will have pity on me since you have come into me; *kedatsuihtun angunikki érkûéhsian*, you bring on the hiccup that you have, you make yourself sneeze; *udedarinamihannan éto anguniki ériráhadit*, they must have seen them, since they are elsewhere(?); *uatzannemen éhto temahiganar angunikki miresk*, or *angûanmsöé* — 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 tséhkûaku*, *manda nutzannemuun*, *kederérmeruhuban nemirekutsi*, *angunikki éhrianneban kemirererts*; *kadasi pusûak éhto ughik*, *angunikki pékukéhédit uturuan*, those no doubt want to embark, since they are joining together, etc.

Anermiuí ari, or *anremi*, *netanní ari*, *ne neman ari tanni*, forever (Lat. *in æternum*); *nedanérmuiighérdamtsi*, I shall be continually joyful.

Annka, that's exactly it; *ni annka manda nesiun*, that is exactly what I am not saying.

Annkasi, or *annkasisi*, one after another, by succession (Lat. *per successionem*); *nedannkauinúmak*, my descendants; *nuranmerdamen uéüéssi annkai panbahtamuinnúdi*, I believe that there is a true church that we have by succession.

Annki, "but."

Anguanbékki, *nannekutsisi*, "sometimes." [MS 6, 7]

Annrri, an ornamental particle (Lat. *particula ornativa*).

Anpetsi, or *mina*, "again."

Anptsi, in composition (Lat. *in compositione*); *anptsippu*, he is [in the act of] eating; *anptarrokké*, he is at work. See above, *Ampts*.

Anptaiui, or *néranuiui*, halfway, e.g. halfway along the road; it is half full; *auptaiui nenamihan*, I saw it on the way; *anptautar*, *anptautéghe*, a bag, a dish, half full; *nedanptaurann*, I fill it halfway.

Anrasi, "in truth," etc.; *anrasgakki nurérdamen*, *nedanrauittunki*, in truth I would very much like that, but I cannot do it; *kekikturgakki anraui*, I want to obey you, etc.; *manda pegûa kegheruranui*? Haven't you spoken to him? *anrauûga pessangûi negheruran uss kebisaaghinangusu pegua*, yes, I spoke to him earnestly, but in vain, so difficult is he; *anrauítáuéné iu érokkanrera*, *nabiui kemihkumi*, if you cannot do what I have given you to do, warn me beforehand; *nekadaui pusihiban*, *anraui nikkuanbi nepirutéhansi*, 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; *érmitagûanghik*, during the passing of autumn; *éremuðedímek*, while one goes, etc.; *éremimantsaredímek*, while one is going away; *éremikikédímek*, while one is sowing; *nederemiéhkûoranmi*, I give up the ghost.

uéúdatéghe pesighirehtsi, if it is set against the other, it will split; *uéütsiui uratar*, one against the other.

Ansitaiui, one upon the other; *nedansitéhtun*, I put them one upon the other; *ansitétauané mandahatsi pesighiréui*, *ansitétanssar*.

Facsimile p. 181 · printed p. 550 · guide words A–A

Ansitaiui, in exchange, tit for tat.

Ansuiui, askew, crosswise.

Ansokké, then, afterward.

Antarghikkûi, "at the end," finally (from the verb *antarghikkun*; *antarghihkuts*, 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); *Jesusga antarghikkûi mesuriaked usaghinéuanganar*, it is Jesus who, by his sufferings, procures for us infinite blessings, in the end.

Anttari, there.

Anuaiui, on one side; *ansaiui kutihxusanr sse*, he is mocked from one side; from the second [side], you mock him, *ketitauaihxusann*.

Apitauui, in composition (Lat. *in compositione*), or *uskitsiui*, covertly, by fraud; *Herode apitauui gheruran nhrútsi sangman*, Herod speaks to the three kings while disguising his feelings; *nepitauigheruran*.

Apiui, being seated; *skaiui*, being standing; *asitegûakkaiui*, being on one's knees.

Arah, a particle of admiration (Lat. *admirationis particula*); *arahio uéritöégussa*, God knows how — oh, how happy your adventure was (O Mary); *arahughik uériríteghik*, *niuna manda*, there are only those who are happy; as for us, we are not.

[MS 8, 9] *Aragûagûanmuaiui*, from the other bank of the river; *aganmiui*, from the other bank; *aragûiui*, from that side, from the other side; *utsedéhka nederagussann*, I will go to that side; *arakaiui*, from that side, or *udékke*, 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 kederauéhkansin*, it could well be you — no doubt it is you who committed this fault; *araksé nia nederauéhkansianneban*, you will perhaps say that it is I who committed this fault; *araksé éhto kemuskuérdam*? — is it perhaps that you are angry?

araksénaua kekus tami sangmanuérdamagu? — 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*).

Arenakaiui, to the right; *pantsiui*, to the left.

Areni, or *naraiui*, without design, but ...; *areni*, or *narabiui utesni*, he does that without design; *areni nedudai*, I visit without design, without pretending anything else; *nüigandamen anraui nepanbahtamen*,

areneki nepatsureku matsiniuésku, in truth I do like prayer, etc., but the demon deceives me; *areni udaman*, common tobacco, of the country; *kedareni asénni*, or *nuiui*, you are not a man.

Ari, dari, or *nanuat iu utsi Kébékari*, it is far from here to Québec; *nahutsi ari manda kegui aiui*, from here to there, there is nothing; *Marikkéhari*, at Mary's; *kia ari*, with you; *nekudaïs kekéssüübena 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] *Arighéui nededararokkann neuhtsihra, nedapi*, pretending to do something else; *arighéui*, 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.

Arihiui, arérdansu tanni érighek, arighets; arihiperansu netur, that is, almost as if (Lat. *ferè*) I do not lend it (*nekerahamanun*); people constantly make use of my canoe without saying anything to me; I do not stop them, I let them do it; *nedarehitéhughé*, that is, *arihiui nebanktéhughé manda nedahrudain; assebaniui*, at the very edge; *pesiktébi assebaniui*, split that flush with the wood upon ... (*continues on next page*)

Facsimile p. 182 · printed p. 551 · guide words A–D

(*continued*) ... the edge; *nedassebahtun*, I put up a partition, bark of a cabin, etc.; *nedarehimeghé*, that is, *arihiui nekikkanmeghe, manda neskuteman iu arghikküui*, 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? *kégüi éhto aritebat io nhaghéna uighnamassa?* — how then could it be that you were pleased with our persons (O Jesus)?

Asitegûakkaiui, being on one's knees; *apiui*, being seated; *skaiui*, being standing.

Assamiui, assamenaghiui, on the island where I dwell, on this side, at the end; *assamenigané*, I go, e.g., to the island, at the near end; *auassenaghé*, those who dwell at one end of the island; *auassenaghiui*, directly opposite the end where I dwell; *métnaghéghé*, those who dwell at the [far] end of the island, *éri kunek*.

Aséhtaniui, in a directly opposite manner, e.g., instead of using the point of a needle I use the head end; *aséhtanarenandié*, to say, e.g., "*nemanussé*" [I am hungry], he says "*kemanussé*," etc.; *nedasèhtansé*, I walk backward, retreating; *nedasétanga*, I dance backward, etc.; *nedahséhtanrokké*, I work backward, etc.; *érmaniui*, 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, *érmaniui nedagaian*, or *nedasèhkann*.

Atsitaiui, upside down; *atsitsiui*, or *épemaiui*, at the end, e.g., of the altar, etc.; *atiui*, or *manuiui, ntseda atiiui aramâiskann*, they are said almost all at once, all together; *atsiui nebagastu*, I cook everything all at once; *atiui nebagasseman nurké*, I cook a young deer whole, all at once; *atsihtaiui*, upside down; *atsihtaiuihré*, he falls backward, head first; *dakki iu dakki ua 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" — *iéuak*, or *nannniak dakki*, "5," I say, etc.

Auakantsi, hardly; *auakantsi neba*, I have hardly arrived.

Azuktangu, that smacks of madness.

Auassiuui, further, behind; *auassadene*, beyond, behind the mountain; *auassenaghiui*, behind the island, at the other end of the island, breadthwise.

B.

Barberutsiui, from space to space, e.g., I rest, or I put/plant something, etc.; *barberutsiui nedapi*, or *nebarberutapi; barberutsiui tsekédé*, this wood burns quickly, more must be added at once.

Baémiui, or *baïémiui*, or *saébi*, for the superlative and comparative degree (Lat. *pro gradu superlativo et comparativo*).

Bauui, or *éhsanraghiui*, see *éhsanraghiui*; *baui-namihigūat*, one sees through it transparently, etc.; *basanbadansu*, *bauanbamegué*, a covering, e.g., through which one can see; *nebauanbadamen*, I see through it, animate: *-baman*; *bimskūiui*, crosswise, askew; *nebimskūihtun*, I do that crookedly, on the wrong side; *nebimskūakesneké*, I make this shoe crooked, etc.; *bimskūihré agūiden*, e.g., going straight, then all at once it goes crooked — this shape: ㄣ.

Baraghiussi, *uskitsiui*, a little; *baraghesusu*, that is, *baraghiusi uressusu*, he has cut himself a little, etc.

D.

Da, indicates admiration (Lat. *indicat admirationem*); *da*, *uderesinde*, look, see how he is lying down; *ude...* (continues on next page)

Facsimile p. 183 · printed p. 552 · guide words E–E

(continued) ... *retangusinda*, listen, thus, e.g., how he speaks, etc., what he says; *arigūéuinda*, see what face he makes; *érabamimekda*, thus, as one, he watches me; *anbudaitda*, *udaitda*, thus he visits, etc.; *aredunkétda*, thus he answers, speaks, etc.; *késhihiditda*, 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.; *sugheranné*, it is actually raining, *psanné*, *pemeregūitané*; *neketámen*, *neketamené*, *gherenansüé*, one is actually carrying the axe, e.g., *pekūatsihré uipité*, etc.

Édaga, *édagaséhkansimeghé*, an astonishing thing, capable of causing it.

Édari, there, here; *iúdari*, here; *édari panbahtamek*, where one prays.

[MS 12, 13] *Édutsi*, *ni édütsikkimant*, that is, *ni édütsi kakékímant*, that is when God, e.g., inspires him, etc.; *édudérmiaked Jesus*, *uderérman éhto angeria*? — does Jesus esteem the angels as much as he esteems us?

Éganui, only in composition (Lat. *in compositione tantum*), or *pisuiui*; *éganuimanauéhka*, it is in vain that I make use of that, *manda utanbémegūatüi*.

Éhésokké, in turn, by turns.

Égūami, wholly, entirely; *nudégūamimiraiik arenanbak*, I give to all; *nedégūamiuritunar kégussar*, I settle everything.

Éhéiauasiui, one of two, alternated by one, e.g., in counting, or in patterns, etc.; *éhéiauasiui kizegakki nekakékimank auansísak*, e.g., every other day I will teach the children; *éhéiauasiui auixansu*, 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.

Éidaiui, or *épemaiui*, at the end, at both ends of something; *éidauhtar menahanisar*, *nanuiui ketsimenahann*, there are two small islands on each side of a large one.

Éhkuanbi, in composition

Éhkui, signifies cessation (Lat. *cessationem significat*); *nedéhkūitéhansi*, I cease to think; *nedéhkūihan*, I cease to do something to him; *kedéhkuassanrer*, I cease to love him; *éhkūansidé*, he ceasing to speak, etc.; *éhkūanbi*, *ni éhkūanbussét*, one has seen her, she is on her way; *nedahkūanbussé*, I am on my way, *ékuanbessanné*, etc.

Ékkuné, "then," "and then" — the same also as (Lat. *idem etiam ac*) *tsüi*, absolutely, *kanghéga*, or *seui*; *ékkuné ketzaiütanm*, does he not then have to disobey? *ékkuné azugüanganis tanni*? — what folly, e.g., to speak thus; *ékkuné kûankutaérda*, absolutely, fear that; *ékkuné pegüaua uri bankuéhant*? — why does he always beat him? *ékkuné kesai*, or *kesi kikkainreduak*, for *kikkanduak*, you always say [it], etc.

Épegüatsi, a particle of causality (Lat. *causalitatis particula*), "wherefore," "to such a degree that"; *pemetsiniui udéhka nederinamihan*, or *nepemetsininamihan*, I see him beside me, facing me; *pemetsiniui udéhka*

nederussann, 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; éremekizegat, today, this day that flows by.

Ériüé, perhaps, almost, as it were, nearly; ériüétsi baié, perhaps he will come; erüé nüéktéssin, I nearly fell.

Éreghikkûi, so much is it, etc.; éreghikkûi urenauakesissa, pihta Sang[ui]ne Marie, tébatbaua auenni areni phainem udereghikkûi urenauakesin, so was Holy Mary; it truly belongs to no other woman to have been so; udereghik- ... (continues on next page)

Facsimile p. 184 · printed p. 553 · guide words E–G

kûi azughin ua, so mad is he; érghikkûi uéuandughé, so wise is he; kedereghikkûi kesaansin, how good you are (Lat. *quantum bonus es*); éssema tégne ni erghikkûiúsi nueuérdamuun, 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 nipeghe, it has been a year since summer; ni érehsanrian ni éri pughé, since winter; ni éri sigraghé, etc., ni éri pesedéghé, the evening before yesterday evening.

Éssa, nia essa neuéuinamen, niokke manda neuéuinamuun, truly it is indeed for me to read; no, I cannot, nia pegúába essa, or aiago neuéuinamen amutseghé kia manda keuiuinamuun.

Ésanraghiui, or baiuii (see Baiuii), through a hole, penetratingly (Lat. *penetrativè*); nedésitéhandamen, or nedésanraghitéhandamen, I pass through in thought; ésihré nederitéhansuungan, 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.

Éseriui; kia éseriui kemantséhráhaban, we were of the same rank, and you are — go first, etc.; nedeserussé, or (Lat. *seu*), ésseriui nederussé, I go ahead of the others, I leave the rank.

Éhssema, not yet.

Énauuii, with resemblance of one thing to another; nedenauihtun, or (Lat. *seu*), énauiui nederihtun, or netétebihun, I make, e.g., a shoe like the other, etc.; éhénasi-uóaham, the canoe, e.g., about to strike against a rock — he turns it aside with a stroke of the paddle; ériüé nekuskansé ni netéhénasi-uóáhamen, I nearly failed to steer clear, I right myself, I fend off, etc., with a stroke of the paddle; nedénaui-uittamaun, I right it, when it... (continues on next page)

... has said one word for another, or has not pronounced it correctly; éhérauiui, better and better; nedéhérauihtun, that is, nederitun, I do it better and better, éhérasitauanné neba utsi urighek.

Ésüüui, by exchange, or ansitaüui; ésüiatantida, let us trade; nedésüiatanué, I give in exchange, I trade; nedésuatanman, against him; nedésüiatantibena, we trade with each other.

Éhtassiui, éhtassi, every day without fail; éhtassiüina kepanbahtam uésspansékki, 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, métsinégak, they are dead; métsinébanik, métsinébanigak, métsinésaanigak pusiak, they embark, pusugak, they have embarked; édamubánik, édamubanigak, etc., manussak, manusségak, udauéhkannanga, they make use of it (of the absent thing); nuennaíga, uanga, it is he who is not here, etc.; tanni nedaskamunemegar, nedapenimegak, or nepenegak, nesítegar, neretsígar, when I was cold there, etc. [MS 16, 17]

Ga also signifies affirmation (Lat. *etiam affirmitem*); nenaui? — isn't that it? niga, yes, that's it; auenni kisitangussa iu? — 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; *tsékuakuga ni*, give me, lend me please this knife; *tâitsga ni*, leave it there, etc.

Ghé; *Jesusseghé*, "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., *iéïman*, etc., *neman*.

Eidasui, in two places; *éidasapu*, there are two places of it; *éitasui*, on one side and the other, I being in the middle, e.g.

Īri. See *Anptsî*.

Isiganui, or *nanuaiui*, halved lengthwise; *puhkuiui*, halved in width; *isiganui uiuibigu*, he is paralyzed on half of his body, from head to feet.

Ittaui spetâinemuk, these suns (e.g., Jesus and Mary) will give light both by night and by day.

Iskûaniui éttaiui, from both ends; *ittaiui-gherené iu*, 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*), *ittauikat, niseda kisekat pézekun kizuku*.

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 kesésandamu asskamiui*, I believe that you will never be wise; *kia Jesus kenihrégéhheban khédasi kighéhiéghe*, you, Jesus, were put to death in order to give us life; *nepanbahtam kadási*, or *nekadasipanbahtam*, "I wish to pray" (Lat. *volo orare*); *nekadapuihpa*, I have a desire to smoke; *kédasi muskûérdamanni nekerahamansi*, when I am about to grow angry, I stop myself; *kekadaui muskûéremi éhto?* — I believe you want to be angry with me?

Kahkéhsi, how many things; *kemîreren 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 kesangmanîba*, 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*); *iu kandak*, or *kandakba, asénni miruk?* — as for that, to whom shall I give it? *kégûitsi kedaséhkann? iu kandak*, what will you use, e.g., to do that? — that, for example.

Kanghêga, kanghêghi, kanghêghé, continually, or *nénekemantsiui*.

Kanghima, ni, kanghima usin, that is, *ni usin*; *kanghima séghé uanihré*.

Kanisi, or *bégûasiui*, 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*; *nekikanérdamuhuban*, I expected rather that I would have had it, e.g.; *manda tégne nederitéhanheban, nekikkanmeghétsi-barisi nederérdamu*, etc., etc.; *kanisi, nederarokké*, I am ordered to do one thing; I expected to do another.

Katehkuniui, or *nekutsgheuiui*, one night; *nisugniui*, two nights; *tsugniui*, three, etc.

Ké, a particle signifying "from/out of" (Lat. *ex*); *kétsinisésküinnukké kétsiniuéskuinnu*, "God from God" (Lat. *ex deo deus*); *bagadahsmüinnukké bagadahsmuinnu*, "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.

Kekemitsebaiui, without removing anything; *kekiui*, casually, without removing anything, etc.; *kekarahagaiui kekiui nemuhank penak*, I eat ground-nuts without peeling them, etc.; *kekiui 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 damrun Jesus utsi*, I used to disobey you, I was rebellious toward you.

Késaghi, preferably; *késaghérmer*, I prefer you, or (Lat. *seu*), *késaghi kederérmer*, I think of you preferably; *késaghi utanbédamuda*, 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; *kekerahamansipesanaua 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 *kessadaiui*, "even if they were to put us to death along with Jesus," said St. Thomas, "we shall be happy," etc.; *minaguba kessadé nereraghinagûé kuriritebenatsi*, etc.

[MS 20, 21] *Kesebétaiui*, being warmed, warmly; *tagûatsiui*, frozen, coldly.

Kesi, a particle; *pihta kesi*, that is, *baémiui*; *pihta kesi bagadasem kizus*, it is very brilliant, etc.; *pihta kesi mussanregusu*, *kesermegusu*, etc., he is very lovable, etc.; whence (Lat. *unde*) *nekesihra*, 3rd person *kesihré*, I go very quickly, etc.

Kesiba, "well then," "well"; *kesibatsi kenamittun*, well then, you will see if, e.g., the thing does not happen thus.

Késseta, how many times.

Kesspené, or *minagui*, "once"; *sikandághé kandak asenni arokkann*, it is [as if]

said, *kesspenétsi*, *banktéhuranné tâikahtai kepapesankutéur*, 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-nepapesangûiptsi*, said, e.g., of a sick person, if I eat once, I will eat a great deal; *kesspené pezekuda kihtauade matsku ésitsi kekiktauan*, if once (Lat. *semel*) you listen to the demon, you will always listen to him.

Ketsauai, for fun, in jest, pretendedly, *ketsauai nemuskûérdam*.

Ketsiui nekadossemi, or *nekitussemin*, I drink from the kettle, etc.; *ketsiui nuighibena namessak éhidit*, we live very close to where there is fish.

Kéttaui,

Kétté, or *maassa*, beforehand (Lat. *in antecessum*), before, previously; *io maassa kederitun*, do that beforehand; *kéhtté aragûérman kedansaghiriten nekutena kadási*, one thinks (e.g., of Mary) that you will someday have a considerable adventure.

Ketzauai nesin, I say it insincerely (lit. from the tip of the lips), etc., or (Lat. *seu*), disobediently; *ketzauai nesin*, I say it insincerely; *ketzauai negherusi*, I do not speak frankly, etc.; hence (Lat. *hinc*) *neketrauirdam*, 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 uderarokka*, that is what I am going to do for you, etc.; I allow you, e.g., to buy that, *musakeki asenni miriéagats*, but do not give it to anyone; *tsuisi nemireku Jesus nutanbédamuangan uranméttunki kégui idaghi* — this *ki* signifies "for/because" (Lat. *illud ki significat car*), etc.

Kikatssuii, or *senutsuii*, along the edge of the river, whether by water or by land; likewise (Lat. *item*) *kikatsuii*, against something, adjoining something;

Facsimile p. 187 · printed p. 556 · guide words K–K

puné iu kikatsuii abasik, or *kikatsahkûé*, put this against this piece of wood, joining it to that wood; or, a foot's length of this wood. [continued from preceding page]

Kigaiüi — entirely alive.

kigaiüi udabannar turebar, 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.

Kimiui — secretly, in hiding.

Kinangüi — at least.

kinanguga nusebigüanin, at least let me shed tears, seeing, for example, Jesus on the cross.

kesikandam arokkan, *kinangui uihtsihranané panbahtameghé*, you do not want to work — at least attend to prayer.

kinangui, at least; *kinanguba kemétsinéheban ériranauaané*, etc.

Kinaui, **kinaiüi** (see *kira*, etc.) — distinctly, specially.

uanga kankkinauérmanui, as for that one, nothing distinct is known about him.

Kiradaiüi, see *kuhradaiüi* — mixed together.

kihtamüüi, see *kihtamuangan*; *kihtamuiui nedauirighé*, I write while listening; hence *nekiktam*, I listen.

Kisi — it is done.

kisi mantsüa, he has gone away, he has left.

kekisisugnebensinaua? have you been baptized? *kisi*, yes; see *nekisisugnebensani*.

Kisi, see *papanmiui* — everywhere.

kiüdaui, he visits in all the cabins; *kiutanui*, see *uésiuniui*.

Kuariui, *kuahri* — near, in composition.

nukûariraséman, I give him a joy like his own, etc.; *nekuarinamihan*, I see him near me.

Kûakûanmaniüi, *nuhpaiüi* — at a distance, so to speak (Lat. *ut ita dicatur*).

nekûakûanmanbi, I am seated a little way off; *nenuhpébi*, I am seated a little way off.

nekûakûanmanssé, I move away, etc.; *kûakûanmanui nederussé*, I move away a little, see *nekûakûanmansé*.

kûakuaskuaiüitsi uahari nemesairesameghé, from now until then, they will keep giving me more and more, etc.

nibanraianmihan peghé utsi kuâkuâskuaiüi ua ari kakûankisekat, since Christmas the days have been growing longer, etc.

kûakuaskûaiüi ua ari mesâiredur 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: *kûakûaskûaiüi keské*, it is narrow at one end and keeps widening — it is wide at the other.

Kuhaskûahriüi — 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); *kuasaguiui iu*, see *kūasakutu iu peni*, put that back, move it back, it is too close to the fire, e.g.; *kūasagūabi*, move back, sit further back.

Kūaskuāi, *kūaskūai tépté*, see, in the imperative, *téptets* — fill all of that

kūaskūai psanntar skamunar, the vessel was entirely bare, full of grain — is now empty; *kuaskuāi psanntéts*, see *psannabits*, etc., that it be filled again with the same kind of grain, see of another kind, etc. [MS 22, 23]

Kurbaskiui — turning around, we shall see it.

e.g. when we have rounded the point, or when we shall have turned it, etc.

Kuéni — so long a time.

kuéni asannermian, how is it that you have been so long without knowing me? *kuniui*, during this space of time; *ni kuniui manda uanbikussa*, he was blind during that time.

Kuéربيui — turning it toward the other side, with respect to another (Lat. *in respectu alterius*).

kuéربيui nemireghen, this is given to me to give to another; *kuéربيui nemiran*, etc., I give him what was given to me for him.

Kuhradaïui, see *kiradaïui*, see *kassadaïui*, in composition, *kuhradé* — mixed.

see *kessadaïui*; *nekuhradénemen*, I mix this with, etc.; *kessadénhran sangman*, the captain is mixed in among the slain.

Kurbiui — upside down, topsy-turvy.

nekurbahtun, [continued on following page]

Facsimile p. 188 · printed p. 557 · guide words M–M

[continuing *Kurbiui*] *nekurbahtun*, I turn it upside down — e.g. the roast, I put the top on the bottom, etc.; (animate) *nekurbaran*.

Kurami — most certainly, quite truly (Lat. *perquam verissimè*).

Kutauïui — detached, askew, separated, etc.

kutaútegûé, a river, a stream that branches off from the great one, etc.; *kutauïui tâi armanragat*, the hole goes in deep underground.

Kutsiui — trial, testing, etc.

kutsiui nederitun, or *nekutsihtun*, I try it, I test it, etc.; *nedahkutsítamen*, I taste this, I sample it; (animate) *nedahkutsipan*, *nedahkutsitamauann*.

M

Maanui — straight on, see *tâikamiui*.

nemaanükámen, 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, *amaanuiteberutemen*, or *amaanui-uittamen*.

Maassa, see *kéhtté* — beforehand (Lat. *in antecessum*).

Mahmiriui — *nemamirenemen agūiden*, being on the mud, I pull it into the water for fear it will spoil on the mud.

nemamirtun, 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 nenamihanui, I have not seen it; *nuinihughéhébanba manda kia*, or *égma*, I was overcome without you, or without him.

Manmetsits, see *metsēssara* — for the last time.

Manmangūiui — coarsely.

nemanmangūittua, I do this coarsely, without finesse, etc.

Manui, see *manuiui* — together; see *manuniui*.

nemaniūnemen mitsuangan, e.g. I put it together, etc.; that is, *maniūniui nepunemen*.

Mauiui — from afar.

mauiui negheruran, I speak to him from afar; see *nemasigheruran*.

Maneniui — without reflection, without mystery, all at once.

Matuena, see *tehanraui* — a particle of comparison (Lat. *comparationis particula*).

Megudariui — without any admixture of anything, etc.; the same as *nekutsiui*.

ûétsitsi megudariui uéuéssi ketoanganian, so that you may have only beautiful words, without any admixture, etc.

Mesaghesidaiui, see *mémésaghiui* — having the feet, or the body, bare.

Mémékaui, see *mémékéhsághi* — down below, in the valley.

Meseghikkui — the same as *ahantsi*. See.

Mesetsaiui — whole, entire; of this one says universally (Lat. *omni dicitur*).

I cook it whole, I take it, etc.; *messiui*, see *nekikkaniui*, see *keghiui*, all, etc.

Mesikantsiui, *nekutena* — 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; *mesikantsiui tanni sankasinúra*, 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.

Mehtanaskiui — finally.

nemétanaskiuihtamen iu, I no longer say anything about it, etc.; *métanaskiui*, finally, in completion;
nemétanaski-panbahtam, I finish my prayer, etc.

Métantsiui, see *uigauantsiui* — willingly, with pleasure, etc.

nemetantsiurihipi, I eat with pleasure what is good, I seek it out, I am a glutton; *métantsiui uigauantsiui nekadussesemi*, etc.

Métsimiui, see *asskamiui* — always; *kemetsi*- [continued on following page]

Facsimile p. 189 · printed p. 558 · guide words N–N

[continuing *Métsimiui*] *kemetsiminigu*, a child that always seems about to be born, and yet is never born.

Metsinaï, see *petsinaï* — in the open, uncovered.

Metsitsi — finally; *metsassara*.

mimétsiketöanganéhédiku, those who do not make an end of speaking (Lat. *qui non faciunt finem loquendi*).

Métsiui, see *métsiuitsi* — too late.

métsiuitsi ketannéresi, it will be too late when you repent.

Metsiui — on the ground, lying down; e.g. where there is no cabin, or under the sign of the moon.

Mikau, see *ninhi* — in a singular manner; it denotes singularity (Lat. *singularitatem notat*).

Marie mikau kédasi unitzannit, Mary, who was to give birth in a singular manner.

Mina-guba, see *negadahari* — no matter, whatever.

mina-guba muskûermiáné, no matter that you are angry with me; *mmina-guba kikanmiáné ési mihkuméranni*, *asskamiui ketsi kemihkumer Jesus utsi*, though you quarrel with me when I warn you, I shall keep warning you, always, for the love of Jesus.

mina-guba sarakkiui matsitéhansiáné, *manda kepahtanséhkansi*, *nabiui kerahamansiáné*, whatever evil thoughts you may have at first, you do not sin, if you at once repel them and hold yourself back.

mina-guba kegan métsinanné, *atsega iu kemihkumeren érghikkûi iu mihkumera*, 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-guba aramihkaighé asskamiutsi nemuskûermeku, no matter that I might go to greet him, he will always be angry with me. [MS 26, 27]

Mínagûi — once that is so, see *kesspenémína*, see *minaiui* — again, still.

minagûi arokkaéigûé musak idamukéku nesauarokké.

N

Napiui — quickly.

napiui keba, come back quickly.

Náia — particle of admiration, of surprise (Lat. *admirationis*).

Nahiui — down the river, whether by water or by land.

nenahnussé, I go there, whether by water or by land.

Nâighé — then, at that time.

Nanka — is it not so?

iu èhto uighimaneban 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, *késsúhkanda nanka?* let us help each other, shall we not?

Nankaiui — in a short time.

nankaiüssi, in a very short time; *nangandui*, in some time, not long after; *mandahatsi nangandüi netse nebann*, I shall not delay long in coming.

Nankakké — in a short time.

nankakkétsi baiéuak, they will come in a short time.

Nannekutsi, see *-tsiui*, see *kuti ankuânbékki* — at times, occasionally.

Nantsi, in composition, denotes motion only (Lat. *tantum motum significat*).

nenantsigherúran, I am going to speak to him; *kenantsinamihur*, I come to see you; *unantsipanbahtam*, he goes to pray.

Nanuiui — the middle, in the middle.

Narai — *nedauéhkan*, it is worth nothing, but for lack of another I make use of it.

Neraiui — frankly, freely.

naraiuiikegherurer, see *kenorasigherurer*, I speak to you freely.

Naremek — up the river.

naremek neda, etc.

Nauatsiui — in passing.

nenasatsinutshank tsighemak, in passing I shall pick some apples; *nenauadandokkésan*, I tell him about it in passing, on my way back; *nenauatsiaramihkauantsi*, I shall greet him in passing.

Nega aiaga — all the more reason.

Negannié — it is an old custom.

neganni arenanbak, the ancients; *negannianué anastuts*, may the old customs be done away with.

Negadahari, see *minaguba* — 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 péssutapidé*, *iuba érihuk*, for if he were near, I would do this to him, etc.

Nekkan, *nekikaiui*, see *messiui* — universally.

nékkan-nhtatüinnui-ketsiniuésku, God is universally almighty (Lat. *omnipotens*).

Nekutsiui — uniquely, see *megudariui*.

Nekutena, see *mesikantsiui* — some days later, hereafter (Lat. *in posterum*).

Nekemi — easily.

nekemat, see *neghemat*, it is easy; *kenegmi-uinitanganak*, your easy victories.

Nénekemantsiui, see *sanuaiui* — continuously, without a break of days, years, etc.

nénekemantsiui, right away, continuously; *manda nénekemantsi-uihtansiui*, one must not say that straightaway, one must stop there, e.g., etc.; *nénekemandaramutansu*, see *sanuéramutansu*, the tune of this song runs straight through, etc.

Nénisiui, see *éhézőkké* — *nénisiui nederitáhansi iu aritauanné*, I am in doubt.

néniséuitébansi néniséuitébandamenar niserur, etc., I am in doubt as to which one I will do, etc.

Népéraui — preferably, that one in particular, precisely that one.

népéraui arokkan, you work preferably — that is, you who have no habit of working, you work in order to get by, e.g., etc.; *iunaua kéguí?* *népéraui kénskérdamüan*, what then is that? it is precisely what you must not despise; *népéraui mussanrian ézüghia*, I who have no preferential regard for you love you; likewise (Lat. *idem*) *kéhéraga mussanrian nedazughikki*; *népéraui kikkannmian nâighé utsi mussanrera*, it is precisely me that you quarrel with, and yet I love you; *népéraui-arokket patrians?* why does he work?

Nehraniuiui, see *amptaiuiui* — that which is on this side.

Jesus nehraniui aranmkik aiéssa, Jesus went to a place in the earth that is on this side of that of the damned; *néranui*, through the middle; *nenérauihtun*, I divide this [continuing at right]

néranui netemesan nahamu, I divide it through the middle, etc.; *neranui nedihran*, that is, *bepassiui nedihran*.

Nésanma — softly.

nésanma gherusi, speak softly, etc.; *nesanmtéhan*, I strike him lightly.

[Page 30 of the manuscript is blank.]

Nesspi — it indicates a character/sign (Lat. *characterem indicat*).

nespiui sugherann, it rains and hails at the same time; see *nespebéssen sughetann tâi sikuré*. [MS 31]

Ntsaiuiui — *tâi nedakkikkann*, my field is in the middle, see *nanuiui*.

Netsi — then, at that time.

Nitaitis — *tâitsga ni*, *abasi ni*, see *abasiga-ni*, *nahudun*.

Ni, **nikki**, **nega** — that is it, it is done, there it is, etc.

Nikkanniui — in front, in advance.

nenikkannussé, I walk in front.

Nenikkannintu — I sing in front, I begin first, etc.

Niaga, see *niaiaga*, see *neti* — then, at that time.

Nibaniui — by night.

nenibanssé, I walk by night.

Ninhi, see *mikaui* — it denotes singularity (Lat. *singularitatem notat*).

ninhihanmat, thou (Mary), who dost give birth in an ineffable manner; *ninhimekdába tanni Marie ni késsit phâinem*, who could say among how many women Mary is to be found, etc.

Nisiui — both.

nisiui nederitunar, I make them both.

Nudaniui — on this side (of).

see *neuaédéremán*, see *nénudaéremán*, you will not be able to do that, etc.; *nuaédéremán*, (for *nudaniui nederérman*), I have unjust thoughts of him, that is, I think of him unfavorably (Lat./lit. on this side); *nenudanérsi*, I consider myself unworthy, I judge myself unfavorably; *nudanrauérman*, one cannot persuade them, one persuades them only partway.

Nurmiui — 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 uétsi*, *uéhkenangu*, *uéhkénangu pa uétsi*, etc. [MS 32, 33]

sahtaikkénaua? Answer: *sahtaikképa messúi 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.

Pansitsiui — beyond the rapids, beyond the waterfall.

nüighibena, etc.

Pantsiui — on the left.

arenakaiui, on the right.

Paghé — *paghé arenanbes tanni*? how many men? *paghé namessis tanni*? how many fish?

Pakaiui — a little.

Pakantsiui, **pakatsiui** — far from us, off to one side.

amantsinésa pakatsiui ári, he went off very far from us.

Panbébetghiui — winding, serpent-like.

panbébetganüdessan, a path that winds like a serpent; *sasaghiui*, straight ahead; *nesagussé*, I go straight ahead, I cut across this winding path.

Pangûiui — purely, without mixture.

pangûiui uios nemitsi, or rather (Lat. *potius*) *nepangûadamen*, I eat nothing but meat.

Pansidankiui — above/on top of the mountain.

Papanmiui, see *kisi* — everywhere.

Patsi, see *pisüui* — *patsi éhto kederérman ua 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 *pisüui nederérdam iu éhto punema*.

Pegúa — so then, etc.

ni pegûa idama, that is not what I am saying! is that then what I am saying?

Pekaganiui — through the middle; e.g. the axe is broken crosswise through the middle.

likewise, I cross the river through the middle; *pekaganiui*, see *nepikagansé*.

Pemetsiniui arok utu, see *pemetsintu* — put this bark, wood, [as] a cover on the plate, crosswise.

saktiui, lengthwise; *saktsaiu*, etc.; *pemetsiniui*, see *pemaiui*, crosswise, I go — e.g. along a path, and I see someone going crosswise on another one; *pemetsinantsemu*, he throws himself in crosswise while another is telling a story, and takes the floor from him; see *pemetsiniui uduansin*.

Pemi — that is (Lat. *id est*) *anptsi*.

pemapansu, see *anptapansu*, he is about to cry, etc.

Penetsaniui, see *penetsanuiui*, see *petsenansiui* — a long time.

petsenanussé, see *penetsanussé*, he takes a long time in coming; *pénetsanui-kisighék*, *pétsansighék*, it takes a long time to grow; *penetsansigu*, this child is slow to grow; *nabigu*, it grows fast; *turbé*, 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.; *musak pera kégûi riégats*, *pera kûina tepitéhanda*, do not say anything at all to him until you have thought it over well beforehand.

Perabain — *perabaámeghe*, can one say how much, etc.?

perabain uéuéssinnüis kejesussissemena!! can it be said how exquisite a man our dear Jesus is! (Lat. *potest-ne dici quam exquisitus homo sit Jesusus noster!*)

Perana — that very particularly; the same as (Lat. *idem ac*) *pihta urahami*.

ua perana urenauakesu, the others, e.g., are wise, but he is exceedingly so.

Pesagaiui — darkly, dimly.

see *peseghiui*; *peseгаhtâi*, it is dark here in the house.

Pessangui — much, strongly.

nepessankutéhúghé, I am beaten hard.

Petaghiui — crosswise; e.g. that which crosses line *a*:

[diagram: a line labeled *a*, crossed by another line]

nepetégússé, see *nepeské*, see *nepeskesse*, I go along a path that crosses another; *nepeteghitéhansi*, I have crooked/perverse thoughts.

Piri, pirüi — it indicates novelty (Lat. *novitatem indicat*).

piri maské, a new blanket; *piri sangmanuissadin*, this new and illustrious feast.

Facsimile p. 192 · printed p. 561 · guide words S–S

Pirsiui — on the edge of the path. [MS 34, 35]

pirisui nebemusé! I walk on the edge, etc.; *nepirsamadamen nhaghé*, I feel no pain at all, as if my body were that of another.

Pisüiui, see *taégaiui* — in vain; see *aganuiui*.

Pihta — it holds the place of a superlative (Lat. *tenet locum superlativi*).

pihta sangrâi iu, that is very strong.

Puhkûié — one half, lengthwise/in width; see *temiui temi-abann*, a half-loaf, etc.

puhkûiui, see *puhkûianiui*, half in width; *isiganiui*, half in length; *puhkûiui nedagûin*, I cover myself with half of it, widthwise; *isiganiui uiuibigu*, he is paralyzed on half of his body, from the head down to the feet.

S.

Saébi, see *baiémiui* — much more, greatly, very strongly, etc.

Saiui — carelessly.

saiui pitu, put that in the bag without arranging it, without tying it, simply as it is.

Saéghihré — he is not girded/belted, he goes about carelessly.

see, one adds (Lat. *additur*), *udassé*, e.g., etc.

Saktsiui — lengthwise, e.g. a strip of bark, of wood, as a covering, etc.

that one puts lengthwise, *saktsiui arakutu*, see *saktsahtu*; *pemetsiniui*, flatwise — bark, e.g. wood, as a covering, etc.; *pemetsiniui arakutu*, see *pemetsintu*.

Ssani — strictly, greatly.

ssani nenauerda kepanbahtamungan, keep your prayer strictly; *ketzautansúppa ssani uranméhssu?* can one refuse one's trust to him who strictly, truly speaks of himself (Lat. *verè dicit de seipso*)?

Sanbiui — frankly, without pretense.

manda nesansbiué, that is (Lat. *id est*) *manda küinanesiun*, or *manda nesanbigherusi*, I dissemble, I speak with pretense; I do not dissemble with him, *nesanbigherui*, that is, *kuina nidihran*; *sanbiui 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*

udamangan, it goes from hand to hand, etc.; *sanbussao mitsuangan*, the food passes from one to another; *sanbiui miredin*, they give to one another hand to hand; *nesanbudai*, coming, arriving from somewhere, I make a visit before entering my cabin; *nesanbudai*, I visit one cabin and then another, etc.

Sankau, see *arighéui* — well then, I shall stay, e.g. I shall not go hunting, since I am told to remain.

Sankau 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.

udâinek sankankihidit, at last they arrive at the town.

Sanktâiui — where it ceases to be [a river]; a river, or a stream, entering into another — the spot where it enters is called *sanktâiui*, this figure (Lat. *hæc figura*):

[diagram: a small mark with a line, over a circle — a river-mouth symbol]

Sanuaiui, see *nénekemantsiui* — continuously, without a break of days or years, etc.

sanuaiui nemantsi, nothing stops me from leaving; *nesanuésse*, that is, *sanuaiui nepemusse*, I go straight there, etc.; likewise *sasaghiui*, *nesasagussé*, I go there without stopping anywhere, without hindrance.

Santaui, see *kekissantaui* — feast day. [*]

Sanué, particle of exhortation, see the entreating particle (Lat. *precatoria*) — come now, please.

sanué arokkéku, come now, work; *sanuéba ketemanghérmiáné*, if you would be willing, or, have pity on me; *sanué arérman*, *asenni éhto kenamihan*, does one think this of Zacharie, e.g.

Sarakkiui — all at once, suddenly.

ni sarakkiui, there, all at once, etc.; *nesarkiné*, he dies all of a sudden.

Sasaghiui apétunar abasiar kuahriui keranganek — he brings the trees all whole, etc.

sasaghiui, that which goes straight, [continued on following page]

[* From the French, *Saint*. — Editor.]

Sauuii — weary. [MS 36, 37]

nesasraskke, I am tired of working; *nesauimanessé*, tired of cutting wood.

Sééssi, see *méuiassimis* — very little.

Sésébagûiui — without being girded/belted.

nesésébagusin, I take off my belt, e.g. to sleep, etc.

Séui, see *éui* — continually, ever and ever, and so always the same.

Senutsiui — near, along the bank of the river, whether by water or by land.

senutsiui arakudann, he goes along the bank, etc.; see *kikkatsiui*.

Sésemiûi — *sésemiui métsihré iu*, that is entirely finished.

manda tégné sésemiui urenauakesu, he is very wise, he has not the least malice; *sesemiui nemussanreku*, he loves me; *sésemiui nekeneskérmeku*, he despises me, etc.

Sipûi — at last.

sipûi Jesus mussanrera, at last I now know that I love you, O Jesus; *sipiui uéuandam*, he is beginning to have understanding/reason.

Siusaiui — on one side and the other.

tanni éragûirahadit? where have they gone? *sissaiui*.

Skaiui — standing.

apiui, sitting; *asitegûakkaiui*, kneeling.

Skena — *musak skena uanihrakits*, 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*.

Skiui — raw, being uncooked.

Skûanik — the last, see *udéûghé*.

skûanik pemussé, gherusu, he walks, he speaks last.

Spetaïui — by day.

nibaniui, by night; *nedaspetéssé*, I walk by day; *nenibansse*, by night.

T.

Tagaghiui, see *uikûiui* — up to there.

tagaghiui tamágan, the tide rises up to there; *tagaghiui uétkiuia*, my land extends up to there; *spemkik uighérdansits tagaghiui iukkik*, let there be rejoicing from heaven all the way down to earth; *tagaghikkûinangûat utebérdamuangan*, his domain extends just as far, e.g. from heaven to earth.

Tagassiuissi — a little, see *bagaiussi*, see *pakiésiuiui*, *uahkésis*.

Tagûatsiui — icily, coldly.

manda nekisimitsesi tagûatsiui, I cannot eat what is cold; *kesebétaiui*, warmly, having been reheated.

Tagiûiui — both together.

tagunaéghéba, 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]

Tâikamiui — see *Maanui*.

Tanna — whoever.

Tanneba — for after all, how...?

tanneba kandak ûétsi maneniui uramsedura? how could I possibly believe the blind man, without any other consideration?

Tanneda, see *tanni nekikinamenga ni*, see *pera nekikinâmen* — *tanneda nekikinamen*, bring that so that I may see it.

kisi uranméhant tanneda uanga, after he had told him the truth about someone, it is not known what became of him.

Tannega, see *uâta* — *uâta baandé*, see *tannega baandé*, *tanni éragûirant?* *tannega*, where has he gone? I do not know, or, how should I know?

Facsimile p. 194 · printed p. 563 · guide words T–u

[continuing *Tainega*] *negherurantsenaua 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 ughik kadâui uanandamuhudidé, musak kia uanandamukkan*, if those people want to act like fools, do not be one yourself; *tannega annerside, tannega manda*, perhaps he will repent, perhaps not; *tannega ériühetsi sigandamuk*, 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 uighérdamuhudit, there, they have joy.

Tébatbau — *tébatbau kia kemuskûérmer*, you do not deserve that I be angry with you.

tébatbaua banranbao, it is indeed like him to think highly of himself; *tébatbaua uéuandam*, one cannot hope that he will be wise; *tébatbauu kikdari uighérdansu, pihto spemkik uighérdansu*, the joys of earth are well comparable to the joys of heaven; *tébatbau nia nenihtatun*, it is not for me to do that.

Téhanraui, see *matsena* — a particle of comparison (Lat. *comparationis particula*).

Tégné, negative particle (Lat. *particula negativa*) — *manda tégné kéguî*, nothing at all.

tégné pézekuda, at least once.

Tégnéda — that one too.

Tékéghiui — coldly.

tekéghiui nedagûin, I am dressed for the cold; *tekéniui*, in the frost, in the cold, to put something outside so that it freezes, etc.

Témesaniui — universally.

neteméhsanbi, I am universal, everywhere; *témesankiskûépian*, you who are everywhere, etc.

Temiiui, see *puhkûiui* — half in width.

temigabann [?], a half-loaf.

Tésseniui — lying down, sitting.

skanuahé tésseniui, he sings lying down.

Tétebiui — equally, on an equal footing.

Tsebiui — separately; *tsatsebiui*.

Tsi — sign of the future tense (Lat. *nota futuri*).

nemantsi, I am going; *nemantsitsi*, I shall go.

Tzatzébiui — separately. [MS 42, 43]

Tsauui — with loss.

nenesauipeskam, I fired and lost what I had put into the gun — I killed nothing; *nenesauiadunar skarunskur*, I lost my shot while firing, I killed nothing.

Tseptui sugherann — rain mixed with hail is falling.

Tsiganiui, tsiganuiui — 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.

Tsighiui — without saying anything, in silence.

Tsihtamiui — joined, fitted together.

tsihtamahté, that fits well together; *tsihtamahtar urir psikaskur*, well fitted together; *netsihtamahtun*; (animate) *netsihtamahran*.

Tsitsitaniui, 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.

Tsüan — but, by the way.

Tsubatâi — yes, truly.

tsubatâi arudan, yes truly, he will avenge himself.

Tsüi, see *uittasüi* — absolutely.

tsüi iu kederihtun, you absolutely must do that.

Tzatzébiui, tzebiui — separately.

u.

uanuianiui aresansits — the same as (Lat. *idem ac*) *uéüüiniui*, etc.

uakaniui — around, see *uéüüiniui*.

uanaskuiui — 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; *uanaskurihtan*, at the tip of the nose; *uanaskûinim*, of the ear of corn; *uanaskûanru*, of [continued on following page]

Facsimile p. 195 · printed p. 564 · guide words u–u

[continuing *uanaskuiui*] the tail; *uanaskûananmiui*, at the tip of the peninsula; *uanaskûananmék*, at the tip of the peninsula; *kusanuaanmu*, the land of the peninsula, they live there, etc.; *auighînan kûésanuaanmék*, see *kûésanuéik*.

uanga — he is absent, or (Lat. *vel*) dead.

uasaghéuio, see *ghéio* — empty.

uasagaiui — emptily, in vain (Lat. *inaniter*).

uasagai-menuté, an empty sack; *uasagheianiui uanüdüérsüünnsak uasagaiui gûagûanéremat*, those who think themselves of consequence — you think that they will go away carrying nothing, (Lat.) *you send the rich away empty*.

uanuanghenaui — gently, at rest. [MS 44, 45]

uanuanghenau aritu, do that in peace; *neuanuanghenau-arenanbaï nikkuanbi*, I now live at rest.

uanuianiui — round like a plate, as (Lat. *comme*) a dish, etc.

uanuianiui aritansu, *uanuianghenansu*, see *uanuikemandansu*; *petegûiui arikmandansu*, see *petegûikemandansu*, it must be made round, in a ball.

uanuibakki, see *aétaghiui* — particle of gratitude (Lat. *gratitudinis particula*).

uanuibakki ketemanghérmiáné, this is a favor you would be doing me if you would have pity on me;

uanuibakki, see *aétaghiui kisitauanné*, if only I could finish that, or, would to God, etc.

uasüaiui — turning back another way.

uassénemaiui — by torchlight, with a light.

asihibé uassénemaiui, he goes to fetch water carrying a torch.

uédagûi — from this side.

tanni uédagussa? from which side do you come?

udagûiui — from there to here.

udékka udaguiui numen, I come from there.

udassamek — on this side, see *nahudagûiui*.

udüi — out of the ordinary (Lat./lit. beyond the common).

udüi-asennuts, a man out of the ordinary; *udüiasansis*, a child of consequence; *uanudüiersünnsak*, they consider themselves people of consequence.

uéghé — then, at that time.

uéhkénangu — alas.

uéuandamiui — wisely, with intelligence.

uéuandam, he has intelligence.

uémi — as much as is sufficient, fully (Lat. *quantum satis*).

nega tanni uéminauégusahga, 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.

uéuébiui — on high, e.g. Jesus, who will be in the air to judge, etc.

uéüiüiniui, see *uahkaniui*, see *kiutanui*, see *assebaniui* — all around, about, etc.

uéuéssi — nobly, by choice.

neuéuéssihan, I adorn him, I make him illustrious [?].

uéuépsághi, see *spemsaduk* — on high, in degree.

uéuini, see *amanté* — would to God.

kinangui gakkeba, uéuini gakkeba pétasansaané, if only I had at least brought that.

uiiizaniui — eagerly, with haste.

nuiiizansé, I go with haste; *uiiizarranku*, go as quickly as possible; *uizankizegatki*, there, the day that will soon end.

uéuisaiui — 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]

uéisauághé, the place in the river that is narrow and then widens, etc.; *uéisauanragat*, a hole wide at the start, then narrow, then wide; *uéisauikemandansu*, 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*, *uékénangu uétſi*, etc. [MS 46, 47]

uibiui, see *megudariui* — only.

uits — ornamental particle (Lat. *ornativa particula*).

uabauits matsinangusessu, truly indeed, this will be filthy (e.g., (Lat.) *that which brought forth beauty*); *ne uits éſiansa*, what then was I thinking? etc.

uitsi — together (Lat. *simul*), only in composition (Lat. *in compositione tantum*).

uittasüi, see *tsüi* — absolutely.

uittasüi kuranmé, keep your word in what you tell me.

urahami — for after all, but rather, etc.

usskauui — unknowingly, without being seen.

know that he has taken something, e.g.; *nuskaiünamihan*, I see him and he does not see me;
nuskauanbaman, I watch, I seek out [continued on following page]

Facsimile p. 196 · printed p. 565 · guide words u–u

[continuing *usskauui*] birds without being seen, in order to shoot them, e.g. from the ground (Lat. *ex terrâ*), they being over the river.

uskantsi — *tuhküiharantsi*, he wakes him, etc.

tuhküiharúghi, I wake him by touching him, by shaking him, etc.; *tukuiharetsi*, he is woken by him, etc.;
tühkuirahaditsi, he is woken by several people, etc.; *pesangui tuküiহারé*, wake him by touching him, by shaking him, etc.; one does not say (Lat. *non dicitur*) *uskantsi tuhküiহারé*, etc.

ussaüi — on the edge of something.

usségunek, that is, *ussaiui agunek*, on the edge of the cache/hiding place.

uriuni — that is good, many thanks.

utseskauui — to meet, to come to meet.

utseskauitiirak, the birds, e.g., fly to meet me; *nutseskauinamihan*, I see him coming to meet me, etc.

usskebi — *usskebi pegûa kurenasakeui*, for after all you are wise.

usskebi küahrirasémant, *gherurant*, can it be said, or how [?], what new joy it causes them in their speaking of it; *kuskebi pegûa kebanürenüi*, how much, in truth, e.g., your intelligence is worth (Lat. *ingenio vales*);
usskebérük pegûa, as though they amounted to little.

usskiui, see *ntami* — *usskiui érenanbairidé unitzannar*, this is her first child, it is the first time she has given birth.

that is, *minaiui*, anew; *nunuski mirera nhaghé*, I give myself to you anew; *usskiasansis ghérenauasansit Marikkédari*, this newborn child (namely, John the Baptist) newly born is carried by Mary; *usskiaransis, ni aneghi érenanbait*.

uskitsiui — outside, on the exterior, above something.

nuskitsi-panbahtam, I pray only with my lips, etc.; *uskitsimatasséué*, he is poorly dressed on the outside;
uanuskitsi matsighéssiegu 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.

Kikatsiui, see *senutsiui* — along the bank of the river, whether by water or by land; likewise (Lat. *item*),
kikatsiui, against something, joining onto something.

puuné iu kikatsiui abasik, or *kikatsahkûé*, 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.)

Asur — it signifies multiplicity (Lat. *significat multiplicitem*).

kégûi asuredüak? what do they keep doing? *kégu uits asurdinésa udâinek?* 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.

uiaghigûérré, that your face be a little more cheerful.

Kûahri — it indicates new joy (Lat. *novam lætitiā indicat*).

nekûahriraséman, I cause him a new joy.

Mamiriui — it signifies the beginning of some action or thing (Lat. *significat initium alicujus actionis vel rei*).

mémîrekizekak, from the very beginning of this day.

uiakka, **uia** — 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 ussikérdaméni, *mikûitéhanmé Jesus*, every single time you wish, remember Jesus.

Nu — 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; *nunuski mirera nhaghé*, I who give myself to you anew.