Zanna Van Loon · John Steckley · Toon Van Hal · Andy Peetermans (eds.)

Anchored in ink

Pierre-Philippe Potier's *Elementa Grammaticae Huronicae* (1745),
a Jesuit grammar of Wendat

Universitätsverlag Potsdam

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Awažatǫkwerati haekwašẽndaę de Wyandot

'We use this writing for some purpose, we honour their name the Wyandot' (literal translation)

We honour the Wyandot with this book.

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Abbreviations

AJC   Archive of the Jesuits in Canada (Montreal, Canada)

AVM   Archives de la Ville de Montréal (Montreal, Canada)

BNF   Bibliothèque Nationale de France (Paris, France)

CEAAC Centre d'Études Acadiennes Anselme-Chiasson (Moncton, Canada)

JCB   John Carter Brown Library (Providence, USA)

KCSC Kislak Center for Special Collections, Penn Libraries (Philadelphia, USA)

MUL   McGill University Library (Montreal, Canada)

MC   Musée de la Civilisation (Quebec City, Canada)

UCSS Univers culturel de Saint-Sulpice – Département des archives (Montreal, Canada)

1. Introduction:
A forgotten grammar
of a forgotten language?

Toon Van Hal, Zanna Van Loon & Wouter Mercelis

As early as 1510, Spanish and Portuguese members of religious orders set out for the Americas to evangelize local Native communities. When establishing contact with these peoples and attempting to convert them to the Christian faith, the language barrier proved to be one of the most important obstacles. To efficiently teach the religious doctrine to Native groups of people unfamiliar with European culture and religion, the first missionaries therefore attempted to master local Indigenous tongues. This was no easy task, as cultural and linguistic diversity characterized the Americas from Nunavut in present-day Canada to Cape Horn in Chile. In order to pass on key information about the languages to their successors, missionaries zealously codified their acquired knowledge in linguistic works – grammars, vocabularies and phrasebooks – and prepared devotional translations – such as catechisms, sermons and confession manuals. This would herald a new tradition: both Catholic and Protestant missionaries from different European states, operating in colonial contexts in different parts of the world, committed themselves to the study and recording of local languages so as to pursue their proselytizing efforts. Today, their activities help researchers to reconstruct knowledge of Indigenous languages, many of which are on the verge of extinction, dormant, or definitively lost.

The present volume focuses on one of these 'missionary grammars': the eighteenth-century *Elementa grammaticae Huronicae* by Jesuit Pierre-Philippe Potier (1708–1781), describing the Huron language, nowadays called Wendat.

Missionary linguistics in New France:
a controversial legacy

In the early 1600s, the French gained a permanent foothold in North America, initially establishing a colony based on the trade in animal furs with local communities. This is why during the first decades of the seventeenth century only a small number of French colonists migrated to North America, permanently occupying a small region in the St Lawrence Valley with three main colonial centres – Quebec City, Trois-Rivières and Montreal – and naming it New France. The fur traders were granted exclusive rights by the French king and were gradually accompanied by missionaries, who would actively attempt to convert the many Indigenous communities living in the vast areas covering the Hudson Bay in the north, the Atlantic Ocean in the east and the Great Lakes in the west for almost two centuries. Throughout the seventeenth century, the colony was able to expand, but it would last until the 1660s before the French crown set up an effective colonial organization and centralized administration (Havard 2001: 31). Of the three principal religious orders active in New France to study local Indigenous languages – the Recollect friars, the Jesuits and the Sulpician priests – the Jesuits created the largest output in linguistic material.

The great linguistic diversity did not facilitate missionary activity. Some basic facts were already known about some Indigenous languages belonging to the Algonquian and Iroquoian language families through Jacques Cartier's (1493–1557) three voyages of exploration (between 1534 and 1542) as well as through the encounters of the French colonist Samuel de Champlain (1574–1635) (Campeau 1967: 70, 187). Far away from all familiar European luxury, the Jesuits settled in the villages of the Native communities to immerse themselves in the local language (Schreyer 1996: 77). Missionaries with good linguistic skills were given the task of focusing primarily on language, while the others concentrated on administration (Hanzeli 1969: 54). It led to alienating scenes on both sides: that the Jesuits questioned the behaviours and rituals of the Natives need not be argued. But those often strangely inept celibatarian men, struggling to paddle in a canoe, also disturbed the Natives (Cushner 2006: 156; Schreyer 1996: 89).

European missionaries' attempts to convert Indigenous populations of the Americas to Christianity irrevocably altered these populations' ways of living forever. The legacy of friars, priests and ministers in the Americas is extremely contentious. Enforcing their beliefs on Native communities, they actively 'aimed to destroy' Native belief systems, life styles and rituals, leaving no or little room for Indigenous expressions of culture. This problematic context inflicted lasting wounds on Native linguistic cultures and caused local languages

to disappear (Rivett 2017: 15). At the time this book went to press, the recovery of multiple mass graves in former residential schools confronted Canadians with the historical horrific treatment of the Native population by members of the church in the nineteenth and twentieth centuries.

Bearing this dramatic and damaging episode of European colonialism in mind, present-day scholars can engage in multiple ways with the missionary legacy. Along the lines of postcolonial theory, literary scholars and a new generation of anthropologists vigorously point out that missionary grammars above all reflect problematic power relations: composing a grammar of a non-European language by making use of a Latinate framework – or straitjacket – in a downright colonial context is an act of appropriation (cf. Mignolo 1992). Of course, it cannot be denied that numerous missionary writings testify to an extremely Eurocentric (or Christian) worldview and that colonial systems have indeed instigated language loss, causing many languages to become extinct or threatened. We should ask ourselves whether the entire early modern missionary enterprise should be viewed through this postcolonial lens only. In an important paper, Catherine Fountain (2015: 194) concludes that missionaries as well 'were in many cases demonstrably affected in their own attitudes and perceptions by the study of the language and the describing of its structures'. Despite their – by today's standards – questionable incentives, missionaries (and Native collaborators willing to share knowledge) worked hard to commit knowledge of Indigenous languages to paper, and, in a global perspective, these written records are often the only traces we have some of these languages. We cannot simply disregard the *en masse* production of missionary linguistic texts, the accompanying translations of pastoral texts and the contribution of Native interlocutors in making these texts. 'Indigenous tongues were not simply erased', Sarah Rivett (2017: 16) notes, 'they were also preserved'.

In 2019, UNESCO launched the International Year of Indigenous Languages, encouraging nations to act against the alarming rate of language disappearance. As awareness grows about the decreasing diversity of the world's languages, affecting numerous local cultures, these missionary texts can help preserve and revitalize knowledge of languages that are already extinct or endangered and have remained ill-documented. Hence, from a rugged past in which missionary Indigenous-language documents used to be one of the manifestations of colonial oppression, these linguistic works can today help make sense of past cultures, and even get adopted as tools of empowerment to re-establish Indigenous cultures.

Wendat studies and Potier's *Elementa*

The linguistic production of early modern missionaries was considerable. Later generations of missionaries gratefully relied on the work of the pioneers: they learned the language by transcribing the writings of their predecessors, and by following 'practical lessons' given by the Indigenous people (Hanzeli 1969: 22, 52). RELiCTA, a database of early modern texts in and on non-European languages, estimates a total number of 179 missionary texts produced in New France between 1600 and 1800 that we know of.[1] The vast majority of these texts were never printed. It would take until 1764, shortly after France had ceded its North American colony to England, before the British printers William Brown and Thomas Gilmore installed the first printing press in Quebec City. Previous attempts had proved unsuccessful. For instance, in 1665, the French state had refused to approve the missionaries' request for a printing press (Hanzeli 1969: 50). Despite a contested nineteenth-century source about an eighteenth-century printing press in Michilimackinac brought by the Jesuit Pierre du Jaunay, there are no other direct traces corroborating the existence of a local printing press under the French regime (Melançon 2011: 85, 100). The lack of local presses did not prevent the circulation of missionary knowledge of Indigenous languages, as French friars and clergymen eagerly produced and distributed texts by hand. Among the many linguistic works, the eighteenth-century Latin manuscript *Elementa grammaticae Huronicae* stands out as one of the only extant missionary grammars of the Iroquoian languages compiled in the early modern period.

Today, the Archive of the Jesuits in Canada in Montreal and the Kislak Center for Special Collections of the Penn Libraries in Philadelphia (USA) hold two similar copies of the eighteenth-century grammar of the Wendat language.[2] Both versions, titled *Elementa grammaticae Huronicae,* are bound together with other linguistic documents. The texts are in the hand of Pierre-Philippe Potier, a French-speaking Jesuit who wrote these works to learn the Wendat

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1 The RELiCTA database (Repertory of Early modern Linguistic & Catechetical Tools of Asia, America and Africa), compiled for the KU Leuven project of which this publication forms part, brings together all metadata of texts on non-European languages produced between 1500 and 1800 and currently encompasses more than 4000 records. Sources included are grammars, vocabularies, chronicles, travel reports, ego documents, correspondence, catechisms, sermon books, confession manuals, bible translations, hymn books, prayer books, manuals for the administering of the sacraments, religious treatises, poetry and plays. See https://relicta.org and Van Hal, Peetermans & Van Loon (2018). For a recent overview, see also the third chapter in Kilarski (2021).

2 See ([AJC MS 019] Potier 1745); ([KCSC Item 223] Potier 17xx).

language. What makes these two manuscripts particularly interesting study objects is that they represent one of the few extant pieces of writing documenting the early modern Wendat language.

As most texts produced by French missionaries were manuscripts in the absence of a local printing press, we can only assume that the sources available today are just a fraction of a much larger corpus. In contrast to printed books, usually produced in editions consisting of hundreds or thousands of copies depending on the demand, manuscripts had lesser chances of survival. Several factors can explain why many early modern manuscripts did not survive: intensive use, theft, accidental loss, natural damage (mould, water or moisture damage, an accidental fire), man-made damage (cleaning manuscripts for reuse, mishandling or damaging repairs) and deliberate destruction. Moreover, as most extant French manuscript writings on Indigenous languages are overall stored in local Canadian archives, these handwritten works have only limited availability and are only studied infrequently. This issue led Victor Egon Hanzeli (1908–1991), a pioneer in the field of Missionary Linguistics, to denounce the lack of scholarly editions:

> All factors considered, it is indeed regrettable that the bulk of the linguistic works of the French missionaries in New France is still awaiting publication. The few which have been published in Shea's Library of American Linguistics are hardly accessible, owing to the limited number of copies printed. The most substantial publication, the facsimile edition of Potier's records of eighteenth-century Michillimackinac Huron [= Wyandot; Fraser 1920, eds.], may impress the antiquarian, though they do disservice to the linguist who may lack the patience to decipher manuscripts. (Hanzeli 1969: 102)

More than fifty years later, the situation is mostly unchanged. Despite a number of recent initiatives to digitize or publish early modern missionary Indigenous-language texts produced in New France in modern scholarly editions, the majority of the extant material can only be consulted physically in North American libraries and archives.[3] The *Elementa grammaticae Huronicae* is one of the few documents available in a facsimile edition. However, the edition by Alexander Fraser (1920) dates back a century and is limited to monochrome photographs, which makes it a rather difficult edition to use. Despite the growing interest given to Pierre Potier[4] and the history of the Wendat people, the inter-

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3   Examples of scholarly publications are Day (1975); Daviault (1994); Toupin (1996); Steckley (2004; 2010a); and Cottier & Lambert-Brétière (2018).

4   Toupin (1996) goes into detail about Potier's administrative and sacramental work (wills, baptisms, funerals, marriages etc.), his correspondence and brief autobiography, as well as

est in the *Elementa* has remained overall limited. Lagarde (1980) focuses her attention mainly on a nineteenth-century transcription of a Latin grammar of Wendat, which in the past has been attributed to the Jesuit Father Pierre-Joseph-Marie Chaumonot (1611–1693), while solely relying on Potier's *Elementa* to fill in particular gaps. Short mentions can be found in Barbeau (1949), Mithun (1979: 143) and Goddard (1996: 23).

While there are many studies on Huron-Wendat and Wyandot culture and history (see e.g. Trigger 1987, Sioui 1999 and Garrad 2014), the attention given to the language has remained fairly restricted. In addition to the multiple studies by John Steckley (e.g. 1992; 2004; 2007a; 2007b; 2014), Kopris (2001) obtained a PhD on the language of the Wyandot. His work elaborates on Marius Barbeau's research (see e.g. 1949; 1957), who conducted fieldwork with sound recordings at the beginning of the twentieth century. Lagarde (1980) and Lukaniec (2018) focus on the Wendat verb. Wendat is of course also touched upon in studies dealing with the Iroquoian language family in general (cf. e.g. Mithun 1999).

Potier's grammar against the background of the circulation and oblivion of knowledge

The idea for this publication emerged in the context of two research projects. First, the multidisciplinary KU Leuven project *Evolving views on the world's languages in a globalizing world (1540–1840)* aimed to describe and analyse the complex processes of production, dissemination and reception of linguistic writings created by missionaries, both from a historical and linguistic angle (KU Leuven project 3H150301, 2015–2019, see Behiels et al. 2020). Second, *A Fresh Look Backward: Scholarly Forgetting in the History of the Humanities* was funded by the Volkswagen Foundation (2016–2018). As part of a collaboration between the Humboldt Universität zu Berlin and KU Leuven, the goal of this project was to investigate the dynamics that explain how scholarly knowledge can sink into oblivion (Lamers & Van Hal 2020). In 2018, these two projects came together in a small-scale workshop we held in Leuven, during which we discussed Pierre-Philippe Potier's grammar and use of the Wendat language. This book is a follow-up of the workshop, gathering our perspectives combined with an annotated transcription of the grammar.

his travelogues and his description of French in la Nouvelle France – today a significant source for language historians studying the specifics of Canadian French.

Potier's case – and the case of missionary linguistics in general – is an interesting instance of at least temporary scholarly forgetting, in that it is not entirely clear to what extent 'scholarly knowledge' is at stake here. 'Attempts to classify knowledge (in the sense of that which is known) are often more enlightening than attempts to define it', Fritz Machlup observed in 1980, adding that '[c]lassifications are said to make little sense unless it is stated what purposes they are to serve. Sometimes, however, the purpose may be merely to give an impression of the range and variety of things that are there to think about' (Machlup 1980: 59). Such classifications help visualize the distinction between basic and applied or general and particular knowledge. Among other oppositions, which are of course gradual and not binary in nature, one can think of distinctions opposing analytical and empirical, enduring and transitory, explicit and implicit, male and female, local and universal knowledge (see Machlup 1980 and Burke 2016). Present-day approaches to the history of knowledge excel in their breadth of scope. The shift in research interests can be visualized as follows (primarily based on Östling et al. 2018):

Before	Now
Learned knowledge	Mundane, practical and artisanal knowledge
Articulated/codified knowledge	Implicit/tacit knowledge
Origin and making of knowledge	Circulation, transformation and societal impact
Texts and books	Objects and images
Western traditions	Native traditions
Contribution of individuals	Contribution of communities
Centre-to-periphery dissemination	Multidirectional dissemination

We see that knowledge related to missionary linguistic writings occupies an interesting in-between position in many regards. For example, today we would consider the study of a language like Wendat a particularly academic subject, whereas in Potier's time this may rather have been seen as a form of artisanal knowledge. In missionary linguistics, Native traditions and western traditions come together, while it is a matter of debate to what extent missionary linguistic output should be seen as a (cumulative) individual undertaking or as an intrinsically community-based contribution.

We think that missionary linguistic tools therefore constitute a rewarding field for examining the dynamics of the circulation of knowledge (Van Loon Forthcoming), and – ultimately – the possible termination of its circulation. Missionary linguists compiled their works in order to pass on their knowledge

to their successors, so as to ensure and stimulate their evangelization efforts. But their efforts were extremely prone to loss or oblivion, especially due to the absence of a printing press in New France. Some missionaries were well aware of this vulnerability. Jean-Baptiste de la Brosse (1724–1782), the Jesuit author of *Éléments de langue montagnaise* (1768), stated regretfully that, despite their hard work, not much written material by his predecessors was left. A part of the manuscripts had vanished in the fire of Chicoutimi in 1699, while other manuscripts had disappeared in the period during which the mission was deprived of pastors (Cottier & Lambert-Brétière 2018: 5; see also chapter 11; Van Hal 2019 for the South-Asian context and Van Hal 2020 for the modern period).

One of the questions to be asked is what the missionaries thought about a wider dissemination of their tools, e.g. among learned audiences in Europe or among the Native communities. Xavier & Županov (2015) showed that the scientific production of Portuguese missionaries in India was largely appropriated by subsequent English colonizers, without giving credit to the Catholic missionaries. In sociological literature, such a strategy has been called a case of *Vergessenmachen* (Lamers, Van Hal & Clercx 2020): here we see that the produced knowledge remains in circulation, while the knowledge producers fade into oblivion. (Needless to say, the entire European colonial undertaking can be seen as a case of *Vergessenmachen,* viz. of the original Native cultures.)

In many cases, however, both the knowledge preserved in these manuscripts and its producers fell into oblivion, and Potier's *Elementa* is one of these cases. The present Open Access publication therefore aims first and foremost to facilitate the study of an ill-documented language by making available to a wider audience knowledge of the Wendat language in general and Potier's work in particular.

Aims and contents of this volume

This publication complements the 1920 facsimile by offering an annotated transcription of the *Elementa,* together with a number of explanatory chapters zooming in on the historical context, the language and the structure of the grammar – thus engaging with the manuscript from different angles. In so doing, we first and foremost seek to offer a service to historians, linguists, anthropologists, and anyone interested in Wendat and missionary grammar. The work should be seen as a stepping-stone rather than as an endpoint: the study wants to facilitate, but will not eliminate, the work of future scholars. An important and urgent desideratum is of course a full translation of Potier's grammar, but it turned out an unfeasible task to meet this need in the frame of this

short-running side-project. At the publisher's website, the material from the edition will be made available in manageable formats (doc-files) so that colleagues can fruitfully build on it.

The volume falls into three main parts, the first of which is introductory in nature, offering information about the Wendat and Wyandot (which is the topic of chapter 2), the early modern Jesuit mission in New France and the Jesuits' linguistic output related to Wendat. In chapter 3, Zanna Van Loon presents Pierre-Philippe Potier as a representative of eighteenth-century missionary linguistics. We then shift the focus to language. After explaining how the Wendat language relates to Wyandot and situating the languages in their Iroquoian context, John Steckley takes his time to focus on the complicated 'anatomy' of the Wendat verb. From the perspective of a present-day linguist, he discusses the morphemes that can occur in nine positions within the Wendat verb, while at the same time outlining whether and how Potier discussed these elements in his grammar. Chapter 5 offers a summary of Potier's grammar by forging links between the sections in Potier's grammar and the 'Wendat crash course' as presented in chapter 4. This overview can thus be seen as a roadmap of Potier's grammar, somewhat mitigating the lack of a translation.

The second part, the text edition, forms the heart of the volume. It has a separate succinct introduction, explaining the conventions used. The third part brings together a number of specific case studies. In a first study, John Steckley analyses the use of the Wyandot dialect in Potier's Wendat grammar (chapter 6). Chapter 7 by Andy Peetermans and Raf Van Rooy examines how Potier made use of Greek graphemes and grammatical concepts (such as 'augment' and 'aorist') in order to describe Wendat. Subsequently, Andy Peetermans investigates Potier's strategies to tackle what is nowadays called 'object agreement' (chapter 8). Zanna Van Loon then focuses on the specifics of the manuscript culture in New France. She discusses how such manuscripts containing linguistic knowledge were in use among readers (chapter 9). In chapter 10, Wouter Mercelis, Andy Peetermans and Toon Van Hal succinctly describe the similarities and differences between the three manuscripts offering grammatical descriptions of Wendat that are still available. Fannie Dionne, finally, examines in chapter 11 the vicissitudes of Potier's manuscript legacy after his death, in the nineteenth and twentieth centuries.

A note on conventions

Keeping the colonialist bias in mind, we have given preference to the use of terms such as 'Native' and 'Indigenous' over 'Indian(s)'. We nonetheless

acknowledge that classifying distinct Indigenous communities as one single entity downplays the societal, cultural and linguistic complexity and diversity among these communities. Furthermore, when referring to the names of specific peoples, we have chosen to adopt the conventional names in order to facilitate reading. For instance, we decided to use 'Algonquin' instead of *Anishinaabe* or *Omàamiwinini* and 'Innu' instead of *Nêhiraw Iriniw.* If at some point we refer to different 'degrees of civility' of Native communities, we do so according to the early modern European criteria of the time. Naming Indigenous communities and languages often presents particular challenges. The description of diverse populations will always take place from a Eurocentric perspective with regard to societal and cultural organization, as many conventional names given to Indigenous communities derive from European languages. A textbook example is 'Huron'. This is in fact a French name that derives from the rather derogatory term *hure* ('a boar's head'), in reference to the Huron's allegedly bristly hair style (Trigger 1987: 27). Such European terms are nevertheless used for common use and convenience.

This publication refers to the Huron population before and after the 1640s differently. When referring to the Native group before the dispersal of the late 1640s, we use the term 'Huron-Wendat'. After 1640, we set the Wyandot peoples who descended from the Petun, along with Huron and Neutral refugees, and dispersed eventually to become the current populations in Anderdon (in Michigan), Kansas and Oklahoma, apart from the Huron-Wendat who came to inhabit the area of Lorette (Wendake), near Quebec City. As far as the language is concerned, we systematically adopt the term 'Wendat', except when we specifically refer to the varieties spoken by the Wyandot people who came to live in the Detroit area.

Whenever we refer to the contents of the Wendat grammar (edited in this volume) and certain other manuscripts, we do so by referring to Potier as the author for ease of use. Nonetheless, we want to stress that these documents are most likely the product of accumulated interventions made by different hands and with the vital contribution of unidentified Native collaborators.

The bibliography covers all primary and secondary sources consulted. To maintain a clear overview, archival documents have been listed according to their file records. When discussing specific manuscripts in the chapters, we have adopted in-text citations including their call number and the holding institution. Whenever discussing the text of our edition of Potier's *Elementa* in the chapters, we refer to it as 'Potier, *Elementa:* [page number]'.

I On the 'Huron', the languages and Potier

2. The Huron-Wendat and Wyandot

Zanna Van Loon, John Steckley & Wouter Mercelis

Prior to European contact, the territories later encompassing New France – covering the shores of Hudson Bay in the north, the Atlantic Ocean in the east and the areas around the Great Lakes in the west and along the Mississippi River in the south – were mostly inhabited by small independent and egalitarian societies living either sedentarily or semi-nomadically. Several distinct Indigenous communities, having developed their own culture, tended to live in clan-based confederacies of nations, speaking languages of three main (internally varying) language families: Inuit, Algonquian and Iroquoian languages. The Inuit inhabited the northeastern coastline with the Atlantic Ocean in the northeast of present-day province of Quebec and the northwest of present-day Newfoundland and Labrador in Canada.

The semi-nomadic Algonquian hunter-gatherer populations occupied the mainland area along the St. Lawrence River and other lands surrounding the Great Lakes. They mainly consisted of the Anishinaabe peoples – known as Algonquin, Mississauga, Nipissing, Ojibwa and Ottawa – the Innu known as Montagnais (Nehiraw-Iriniw), Naskapi or Papinachois, the Abenaki, Micmac, Etchemin (Malecite) and the Attikamekw. The semi-sedentary Iroquoian population groups lived in the Great Lakes region north and south of Lake Ontario, north of Lake Erie and south of Lake Huron. Iroquoian peoples were horticultural, depending mainly on the cultivation of corn, beans and squash as their food staple, sunflower for oil and tobacco. Living in concentrated villages of

populations that could be larger than 1,000, they had a culture that was matrilineal and matrilocal in residence, and they all spoke different language varieties per community. Of these nations, the Iroquois Confederacy[1], also known as the Iroquois League of Five Nations and probably established in the course of the fifteenth century, had intense, often violent relations with the French and their Indigenous allies. The confederacy consisted of five linguistically, culturally and ethnically related nations living south of Lake Ontario, from east to west Mohawk, Oneida, Onondaga, Cayuga and Seneca – each speaking a distinct Iroquoian language (Mann 2000: 7).

A second particular Iroquoian population to come into contact with the French did so in a less hostile way, viz. as allies and trading partners: the Ontario Iroquoian groups. Even though European missionaries referred to these populations as one unified population group speaking one language, it is important to acknowledge their cultural heterogeneity.[2] These people consisted of three distinct confederacies: the Petun, the Huron-Wendat and the Neutral, or *Neutres* as they were named by the French. The primary group in terms of relationship with the French, the Huron-Wendat, called themselves Wendat, sometimes spelled as *wendat, ouendat* or *ȣendat*[3], for which no meaning has yet been determined. The French named them *Hurons,* referring to their 'Mohawk' hairstyle (see chapter 1).

The Huron-Wendat settled on the northern shores of Lake Ontario, but lived by and south of the Georgian Bay (Lake Huron) and near Lake Simcoe. This area, referred to as *Huronie* or *Huronia* by the French, was home to more than twenty thousand people living in thirty communities forming part of four or five different nations (Lozier 2018: 86). Some researchers use Huronia and *Wendake* interchangeably to signal specifically the Huron-Wendat territories, but in fact Wendake refers to anywhere the Huron-Wendat peoples live (Garrad 2014: 31, 37). Nowadays, their community in Quebec City is known by that name.

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1   The united people refer to themselves collectively as *Haudenosaunee,* 'they extend a house'. The basis of this unification was the orally transmitted myth 'the Great Law', which narrated how a man, the Peacemaker, had a vision as a child about bringing peace to nations at war with each other, which he as a grown man fulfilled. The Great Law was also intended to involve more nations under their form of government as confederates or to submit other nations by force. In the early eighteenth century they extended the house of their confederacy to include the related Tuscarora (Garrad 2014: 47).
2   In fact, most scholars correctly refer to the Huron population as Wyandot or Wendat, but fail to acknowledge that the Petun and the Neutral are distinct population groups, which belong to the Ontario Iroquoian group but are not part of the Huron-Wendat confederacy (Trigger 1985: 221).
3   The Jesuits used the Greek ligature *ȣ* before a vowel to represent the sound [w].

By the late 1500s, the Huron-Wendat formed an alliance or confederacy of at least four nations of which the *Hatinnia8enten* or 'Bear' made up the majority, who in turn consisted of two 'ethnic' groups: the 'Northern Bear' and the 'Southern Bear' (Steckley 2004: 9). Sometime around the fourteenth century, they had migrated from the south to the lands around the Georgian Bay together with the nation *Hatingeenonniahak* (literally 'they are making cord people'). There, these two nations coexisted with three other nations, the *Arendaιeronon,* or 'Rock', the *Atahontaenrat,* or 'Deer' (literally 'he has two white ears') and the *Ataronchronnon* (literally probably 'people of the clay or mud') often referred to now as the 'Bog', from the middle of the sixteenth century onwards. They all spoke different dialects of Wendat. In the late 1630s, the *Wenrôhronons* (literally 'people of moss in water', a reference to the large turtle in their origin myth) or Wenro migrated north from Neutral to Huron-Wendat territory, having been soundly defeated in warfare by the Iroquois. They joined the Bear nation and were adopted by the Turtle clan (Garrad 2014: 40–45; Steckley 2007b: 50–52).

The Petun or Tobacco Nation (named in Wendat *Ekyǫnǫtaterunǫ* 'people where there is a hill or mountain'), consisted of a confederacy of the Wolf and the Deer. These two entities may have been clans or originally separate nations – this is not entirely clear. They lived between the Nottawasaga River and Blue Mountain of the Niagara escarpment, south from Georgian Bay of Lake Huron in present-day Ontario.[4] Related to the Petun in terms of language and culture, were the Neutrals (or *Atti8endaronk*, which can be translated as 'they, their words are distant'), a confederacy of an unknown number of nations inhabiting the lands between the Grand River and the Niagara River in present-day Ontario.

Although the Huron-Wendat and the Petun were the hereditary enemies of the Iroquois Confederacy, they shared similar cultural traits and were descendants of the proto-Iroquoian peoples. The Huron-Wendat diet was preeminent in corn, which they turned into a variety of dishes, primarily soup and bread. Fish appears to have been more important than meat. The Huron-Wendat, mainly the women, practiced slash-and-burn agriculture or horticulture, obtaining fertile fields by cutting down and then burning sections of forest (Lozier 2018: 90). Building new villages close to the water every twelve years (Fenton 1978), the Huron-Wendat lived in longhouses in different clans or groups surrounded

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4   European settlers coined the name 'Petun' for this population group, because of the association of the people with tobacco (they were, however, traders rather than cultivators of tobacco). In accordance with Charles Garrad, the primary authority on the study of the Petun, we will use this term for matters of convenience (Garrad 2014: 18).

Figure 2.1   Map of Native nations in New France

by palisades. Their society was organized on matrilocal and matrilineal principles (Steckley 2014: 3). The maternal uncle seems to have played a more important role than the father (Heidenreich 1978: 370).

According to early modern Jesuit sources, political decision-making was a task for men, especially the elders (Fenton 1978: 309; Heidenreich 1978: 371). Coming from a patriarchal society in Europe, the Jesuits were not generally very good at recognizing women's political influence. However, Jesuit historian Pierre François de Charlevoix (1682–1721) wrote in 1721:

> I have been assured that they [the women] always deliberate first on whatever is proposed in council; and that they afterwards give the result of their deliberation to the chiefs, who made the report to the general council, composed of the elders (cf. Steckley 2014: 173).

Potier also recorded in his mid-eighteenth-century census that the elders' council included both women and men (Toupin 1996: 227–229).

Each clan had a civil chief and a war chief. At least once a year there was a large council with the entire Huron-Wendat confederation. Major decisions could take a long time to arrive at, as unanimity of votes was required. This may help explain in part the slow response to the Iroquois threat in the 1640s and their ensuing defeat (Heidenreich 1978: 372).

In the early modern period, Huron-Wendat life centred around their belief system, given that every activity, such as hunting and fishing, came with rituals of a religious nature (Trigger 1987: 76). The Huron-Wendat believed that all things, animate and inanimate, including natural features like rocks, had an *oki* or spirit in them. They also considered humans to be *oki,* especially shamans and exceptionally strong warriors (Trigger 1987: 75–76). The most powerful *oki* in existence was the sky, being in control of the weather. Another very important *oki* was Yaataensik ('she, her body is old'), who fell from the sky to become the first woman on earth. Her grandchildren were Iouskeha and Tawiskaron, twin brothers who fought each other. In so doing, they changed the world. This is one of the many manifestations of the Huron-Wendat's dualistic view of the world (Steckley 2007b: 15–22). Iouskeha is presented as being the 'good twin' in his responsibility regarding living beings and the weather. Tawiskaron, in turn, is seen as the 'bad twin' in his opposition to his brother, sometimes destroying the 'good' that Iouskeha did. After he was killed by Iouskeha, his blood became flint (*atawiskara*), from which arrowheads and axe and knife blades were made. Strong believers in an afterlife, the Huron-Wendat became very receptive to the Christian view of life after death (Heidenreich 1978: 374).

Warfare characterized the Iroquoian and Algonquian societies (Lozier 2018: 98–99). The mid to late 1640s heralded the start of a growing competition between Native confederacies due to developing trade networks with competing European powers – England, the Dutch Republic and France –, resulting in ethnic conflicts and violence in the St. Lawrence Valley and around the Great Lakes. The Ontario Iroquoian people, after having formed an alliance with the French, experienced increasing warfare with the Iroquois confederacy, who aligned with the Dutch and the English (Steckley 2004: 9). The results of these mid-seventeenth-century battles became known as the Dispersal of the Ontario Iroquoian groups, to indicate the period when the Huron-Wendat, Petun and Neutral were forced to leave their territories in present-day Ontario, with the Bog nation disappearing completely (Garrad 2014: 53). The event led two other nations of the Huron-Wendat alliance to join forces with members of the rival Iroquois Confederacy in the 1650s. The Deer became part of the Iroquois Seneca and moved to an area south of Lake Ontario, and the Rock decided to live in the region of the Mohawk, while the Cord and the Bear first migrated to Sillery and then, in 1697, to the area around the city of Quebec called Lorette (nowadays known as Wendake).[5]

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5   The Huron-Wendat in Potier's writing in the 1740s were referred to as *hatindgiaᴤointen Sauvages de Lorette* ([AJC MS 019] Potier 1745: 154), suggesting that there could be a signifi-

Figure 2.2   Migrations of the Huron-Wendat and the Wyandot

Some of the remaining Huron-Wendat people merged with the Petun and became known as the Wyandot. This 'new' population group settled in Michilimackinac, nowadays known as Mackinac Island west to Lake Huron, in 1650. After a few migrations and a return to Michilimackinac in 1671, the Wyandot resettled near Detroit in 1704. The following decades, internal conflicts led to a division of the Wyandot in two groups, one of which migrated to the Ohio Valley in the 1740s. After forced relocations by the American government in the nineteenth century, they later dispersed in the present-day states of Michigan, Kansas and Oklahoma in the United States. The other group resettled near Detroit and the French settlement Pointe de Montréal, today's Windsor, in the mid-1700s, where they stayed.[6]

cant number of descendants of the Bear nation at Lorette. It could also be a traditional pre-dispersal reference, as the Bear were the westernmost of the Wendat nations, the one closest to the Petun.

6   This paragraph is largely based on the encyclopedia article by Heidenreich (2011).

Figure 2.3 Pair of moccasins of the Huron culture (1790–1815). Native-tanned and dyed skin, silk, quill, deer and moose hair, metal. Metropolitan Museum New York. Accession Number: 2011.154.90a, b

Figure 2.4 Sash (wool yarn and glass beads; ca. 1830). Possibly made in Ontario or Quebec. Metropolitan Museum New York. Accession Number: 2019.456.24

Today, descendants of the Huron-Wendat and Wyandot people live in distinct areas across North America: the Wyandotte Nation in Wyandotte, Oklahoma (USA), the Huron-Wendat Nation in Wendake, Quebec City (Canada), the Wyandot Nation of Anderdon in Trenton, Michigan (USA) and the Wyandot Nation of Kansas in Kansas City, Kansas (USA).

3. Pierre-Philippe Potier and the Jesuit mission in New France

Zanna Van Loon

An eighteenth-century Jesuit and his predecessors among the Huron-Wendat and Wyandot

Pierre-Philippe Potier (1708–1781), born in Blandain in present-day Belgium in a family of seven children, was one of the last early modern Jesuit priests who left Europe for New France to perform missionary work among local Indigenous communities. Between 1721 and 1727, Potier attended school in the Jesuit college of Tournai, before taking a two-year course in philosophy in Douai. On 30 September 1729, he entered the novitiate of the Society of Jesus in Tournai. The next step in his training was a year of study in Lille in 1731. From 1732 until 1738, he instructed Jesuit students in the College of Béthune, a town in Northern France, in grammar, poetry and rhetoric. In 1738, he began a four-year study in theology. From his student period, sixteen volumes of study notes in his handwriting have been preserved, which are currently held at the Université de Laval in Quebec City (Toupin 1996: 1162–1163). He then began his tertianship in Armentières and finally took his fourth vow in Tournai in 1743. That same year, Potier left for the French port city of La Rochelle so as to embark on the transatlantic journey to New France. After a week's delay due to dense fog, the priest finally left aboard the Rubis on 25 June 1743, following in the footsteps of the Jesuits who had preceded him to New France.

The first generation of Jesuit missionaries to arrive in New France in the early 1620s encountered Native people in two different ways. Some Jesuits would take responsibility for converting Indigenous communities which often paid a visit to permanent mission posts near Montreal, Trois-Rivières, Quebec, Tadoussac and Sillery. These settlements were based on former seasonal meeting points between bands of Algonquian communities (Lozier 2018: 20). The Jesuit houses not only offered missionaries a place to rest and study, they also continued to serve as a meeting place for the visits of trading Algonquian nations, and for Huron-Wendat and Algonquian refugee communities. This enabled the residing Jesuits to study the languages spoken by visiting communities, such as Innu, Algonquin and Wendat, during their stay.

Others went inland to achieve the evangelization of other Native groups, mainly the Huron-Wendat, during the so-called 'flying missions'. By 1626, the Jesuits had actively started to evangelize the Wendat nation in their own territory, which they called Huronia, at Georgian Bay near Lake Simcoe (Steckley 2004: 11). Even though the first Jesuits most likely relied upon the language teachings of Recollect friars, a reformed branch of the Franciscan order, they soon made their own efforts to learn local languages (Schreyer 1996: 97). Jesuit Father Jean de Brébeuf (1593–1649) in particular managed to develop a high level of proficiency in the Wendat language during his stay among the Huron-Wendat between 1626 and 1629. Meanwhile, tensions rose in Europe between France and England during the Thirty Years' War, resulting in a military conflict between 1627 and 1629. The war impacted New France, as English troops raided Quebec in 1629, forcing Recollect and Jesuit missionaries to return to France. By the time the Jesuits were able to travel back to New France in 1632, Brébeuf had published a Wendat catechism – a translation of the original catechetical text by Jacob Ledesma *en Langage Canadois.* The catechism was printed in Rouen in 1630, and reprinted as part of Champlain's *Les voyages de la Nouvelle France occidentale* in 1632 and 1640. (In these later editions, the text included an Innu translation as well – see Steckley 2017a: 132.) Upon his return in New France, Brébeuf continued to work among the Huron-Wendat population together with other Jesuits.

When French settlers met with Huron-Wendat traders during their visits to Quebec in 1633, Samuel de Champlain arranged for Jesuits to travel with them back to their lands. Accordingly, in 1634, following the fur trade routes westwards, these missionary men founded a new mission in Huron-Wendat territory. It is from this moment onwards, Carole Blackburn (2004: 39) notes, that the Huron-Wendat 'became the focus of the Jesuit missionary efforts in New France.' The evangelization efforts intensified, leading more fathers to study the language. Warfare with the Five Iroquoian Nations in the late 1640s led

Figure 3.1   Map of New France and mission settlements

to the death of numerous Huron-Wendat people and eight Jesuit missionaries (who were later called the 'Canadian martyrs' and regarded as Jesuit saints). It also caused surviving Huron-Wendat communities to resettle in the area near Quebec City, in the Jesuit mission of Lorette, while another group, the Wyandot, relocated initially in Michilimackinac, in present-day Mackinac Island between Lake Huron and Lake Michigan (Steckley 2004: 12, 16). Pierre-Philippe Potier would work with both communities.

Having arrived in Quebec in October 1743, Potier spent eight months in the nearby Lorette mission while being taught Wendat by Jesuit Father Pierre-Daniel Richer (1682–1770), the superior of the Lorette mission (Toupin 1996: 11). To enhance his learning, Potier was commissioned to copy one of his predecessors' work on Wendat word roots, the basic units of the language (Toupin 1996: 29). This Jesuit, Étienne de Carheil (1633–1726), had led the mission in Michilimackinac, but could not prevent the Wyandot community from migrating from Michilimackinac to Detroit (Vachon 2003). Despite Potier's committed efforts, he admitted in a letter sent in the spring of 1747 that after two years he was still struggling with Wendat (Toupin 1996: 624).

In September 1744, Potier joined the Wyandot mission of Jesuit Father Armand de La Richardie (1686–1758) at Bois Blanc Island, near Detroit. Three years later, La Richardie established a new mission post in Pointe de Montréal,

a place the English would later call Sandwich in 1797, but which is currently known as Windsor, Ontario – separated from the city of Detroit only by the Detroit River. There, Potier erected a church in 1749 and founded the first parish of Ontario in 1767, Notre-Dame-de-l'Assomption (Toupin 1996: 12). In doing so, Potier came to head the oldest parish in Ontario, where he continued to minister to the Wyandot population and French settlers. During the last years of his life, his health deteriorated, due to age-associated diseases, among which was vertigo. On 16 July 1781, he fell backwards down a ladder and died from the effects of a skull fracture (Toupin 1996: 21, Toupin 2003). After the old Wyandot Church was demolished in 1851, Potier's body was buried next to the new Our Lady of Heaven Church in Windsor (Fraser 1920: xix).

The Jesuits' written material on Wendat

It goes without saying that learning to speak and understand a completely unfamiliar language required an intense effort and dedication for the Jesuit missionaries in New France, particularly because they did not have an ample theoretical basis to rely on. Not being able to resort to European-style language learning, these men were forced to reflect on new approaches. Especially the first Jesuits – and Recollect friars – to arrive in North America could only rely on their own fieldwork and the indispensable help of Native collaborators. Moreover, the first missionaries needed to be constantly exposed to the languages they wanted to learn to achieve a solid degree of proficiency. The contribution of Native informants, tutors and translators was critical to build and extend the missionaries' vocabulary. The techniques they relied upon involved listening, taking notes, asking questions and rehearsing to try out what they had learned – a practice also adopted by fellow missionaries operating in other continents of the world (see, e.g. Huiyi 2015: 209).

After these men had completed their language study in the field, they started developing a corpus of material on Wendat by abundantly producing grammars, dictionaries, catechisms, cantiques, sermon books and confessional manuals. In doing so, they not only facilitated their own study but also contributed to the language learning of newcomers and fellow missionaries.

Most linguistic activities were pursued in the permanent main mission stations along the St. Lawrence River at Montreal, Trois-Rivières, Quebec and Tadoussac. These settlements allowed the Jesuits to take some time to rest from their missions and to devote themselves to study, but also to have newly arrived missionaries learn Native languages by studying and copying already produced texts (Hanzeli 1969: 27). As far as we know, the Jesuits and Recollect

friars produced at least twenty different manuscripts dealing with Wendat in the early modern period, which probably is only a fraction of a larger corpus (cf. Table 1).

Pierre-Philippe Potier, like his predecessors, dedicated many hours in mission settlements to writing notes in various prebound books, a number of which recorded information about the Wendat language. These manuscripts in Potier's handwriting have survived to this day, making his works particularly interesting study objects to learn more about early modern missionary linguistics in New France. As the Jesuit order's suppression in France in the 1760s greatly impacted missionary work in North America, Potier is considered to be one of the last known early modern French Jesuits to have written material in Wendat (Hanzeli 1969: 29–30).

During his first years in New France, Potier prepared three compendia of Wendat word roots accompanied by French translations, known as the *Radices linguae Huronicae* of 1743, 1744 and 1751, which are currently preserved in the Archive of the Jesuits in Canada ([AJC MS 017] Potier 1743; [AJC MS 018] Potier 1744; [AJC MS 020] Potier 1751). As an Iroquoian language, Wendat is polysynthetic, meaning that it has complex morphological structures: to build a sentence, a speaker has to combine verb stems (or roots) with noun stems and other morphemes (prefixes and suffixes) (Mithun 2015: 38; see also chapter 4). The polysynthetic nature of the language obliged missionaries to compose vocabularies revolving around verbs. In vocabularies translating Indigenous words to Latin or French, they therefore listed verb roots or *radices* and accompanying morphological combinations next to their French or Latin equivalents. Potier also finished a twenty-page Wendat-French vocabulary appended to a census list of Bois Blancs Island of 1747, which was thematically organized, for instance discussing body parts, kinship terms, fauna and flora and housing. The document is nowadays stored in the Archive de la Ville de Montréal (AVM) as *Vocabulaire huron-français* ([AVM CA M001 BM 007-D36] Potier 1744–1752). In addition to these linguistic instruments, Potier completed a 231-page notebook with passages of the Gospel and sermons in 1747, including the *De Religione,* a theological treatise of 53 pages on how to explain Christianity in Wendat. Divided in two columns, the manuscript, now part of the Archive of the Jesuits in Canada, helped him preach homilies and sermons to a Wendat-speaking audience ([AJC MS 022] Potier 1747).

Probably Pierre-Philippe Potier's most elaborate work – the subject matter of this publication – is his 82-page Wendat grammar *Elementa grammaticae Huronicae* in folio format. Today, two similar autograph copies of the *Elementa* are extant in the Archive of the Jesuits in Canada (AJC) and in the Kislak Center for Special Collections (KCSC) respectively (see chapters 9–10). In 1745, two years

Missionary	Work	Date	Medium	Holding institution and call number
Joseph le Caron and Nicolas Viel (O.F.M. Rec.)	[Dictionary of the Wendat language]	17th century	Manuscript (lost)	
Jean de Brébeuf (S.J.)	[Wendat grammar]	17th century	Manuscript (lost)	
Jérôme Lalemant (S.J.)	[Principles of the Wendat language]	17th century	Manuscript (lost)	
Étienne de Carheil (S.J.)	Radices linguae Huronicae	17th century	Manuscript (lost)	
Pierre-Joseph Marie Chaumonot (S.J.)	[Wendat grammar]	17th century	Manuscript (lost)	
Pierre-Joseph Marie Chaumonot and Jean de Brébeuf (S.J.)	[Dictionary and grammar of Neutral-Wendat]	17th century	Manuscript (lost)	
Anonymous, but attributed to Pierre-Joseph Marie Chaumonot (S.J.)	*Dictionnaire huron, radices linguae Huronicae; conjugatio*	17th century	Manuscript	MC, MS 62
Anonymous, but attributed to Pierre-Joseph Marie Chaumonot (S.J.)	*Dictionnaire huron*	17th century	Manuscript	MC, MS 67
Anonymous, but attributed to Pierre-Joseph Marie Chaumonot (S.J.)	[*Radices linguae Huronicae*]	17th century	Manuscript	MC, MS 59
Anonymous, but attributed to Pierre-Joseph Marie Chaumonot and Jean de Brébeuf (S.J.)	*Dictionnaire français-huron*	17th century	Manuscript	MC, MS 60
Anonymous, but attributed to Pierre-Joseph Marie Chaumonot (S.J.)	*Dictionnaire huron et hiroquois onontaheronon*	1670	Manuscript	UCSS, P1: 8A.4/017

Missionary	Work	Date	Medium	Holding institution and call number
Anonymous, but attributed to Pierre-Joseph Marie Chaumonot (S.J.)	*Radices linguae Huronicae*	1675	Manuscript	MC, MS 65
Anonymous, but attributed to Pierre-Joseph Marie Chaumonot (S.J.)	[French-Wendat dictionary and vocabulary]	c. 1690	Manuscript	JCB, Codex Ind 12
Anonymous	*Observationes quaedam linguam Huronicam spectantes*	1740	Manuscript	AJC, 0100-2001.2.1
Pierre-Philippe Potier (S.J.)	*Radices linguae Huronicae* [vol 1]	1743	Manuscript	AJC, MS 017
Pierre-Philippe Potier (S.J.)	*Radices linguae Huronicae* [vol 1]	1744	Manuscript	AJC, MS 018
Pierre-Philippe Potier (S.J.)	*Vocabulaire huron-français*	17th century	Manuscript	AVM, CA M001 BM 007-D36
Pierre-Philippe Potier (S.J.)	*Elementa grammaticae Huronicae*	1745	Manuscript	AJC, MS 019
Pierre-Philippe Potier (S.J.)	*Elementa grammaticae Huronicae*	18th century	Manuscript	KCSC, Ms. Coll, 700 item 223
Pierre-Philippe Potier (S.J.)	*Radices Huronicae*	1751	Manuscript	AJC, MS 020
Anonymous	*Grammatica Huronica*	18xx	Transcription of a (lost) 17th-century manuscript	MUL, Lande S0648

Table 3.1 Overview of known written linguistic output by missionaries in early modern New France*

* This list is based on the online database RELiCTA. It only includes linguistic work, excluding devotional tools, general descriptions of the language in travel reports, historical texts, correspondence and the annually published Jesuit *Relations*.

after arriving in New France, Potier finished the first copy of the *Elementa* (henceforth called the AJC copy), including a large set of linguistic documents on Wendat. In addition to the grammar, the manuscript includes alphabetical lists of pronouns, adverbs and prepositions, a short manual of French phrases with Wendat equivalents (*quelques demandes pour se faire instruire*), a vocabulary on kinship and a compendium of Wendat word roots (*Radices Huronicae*). He also incorporated a census of the Wyandot population in his mission dated 1745, as well as miscellaneous lists, including, for instance, the names of towns in Wendat and French. Notably, Potier added 'III' to the *Radices Huronicae* included in the 1745 grammar, likely implying that it was the third part following the first two compendia of 1743 and 1744, and preceding the fourth *Radices* of 1751. The second copy of the *Elementa* (henceforth called the KCSC copy), counting 81 pages in folio format, also includes a compendium of Wendat word roots and alphabetical lists of pronouns, adverbs and prepositions, but lacks the other texts that are present in the AJC copy.[1]

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1   An online-consultable digital reproduction is available, see https://colenda.library.upenn.edu/catalog/81431-p3804xr4z (accessed 9 January 2023).

4. The languages: Wendat and Wyandot

John Steckley

Introduction: Wendat, Wyandot and other languages

Wendat does not stand alone as a language. It is not what linguists call a 'language isolate'. It is part of a language family, called Iroquoian. The name of the family comes from the word 'Iroquois', an outsider-imposed term thought to have come from a Basque-based trade or pidgin language (Bakker 1991). Including Wendat there are seven languages in the northern branch of the family; the six others are the languages of the peoples usually referred to as Iroquois, but who use the term *Haudenosaunee:* the Mohawk (*Kanien'keháka* – 'People of at the Flint'), Oneida (*Onyota'a:taka* – 'People of the Standing Stone'), Onondaga ('People of the Hills'), Cayuga (*Ga·yo·gǫh·ó:nǫ'* – 'People of the Pipe'), Seneca (*Onondowagah* – 'Great Hill People') and Tuscarora (*Skarù:rę'* – 'Hemp Gatherers' or 'Shirt-Wearing People'[1]). Here and elsewhere in this contribution, the names in brackets are what these indigenous populations call themselves. There were other languages that belonged to this branch in the seventeenth century, including St. Lawrence Iroquoian, Erie, Susquehannock and Wenro, but they did not survive into Pierre Potier's time. The one surviving member of the southern branch of the family is Cherokee (*Aniyvwiya'i* – 'Principal People').

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1   Rudes (1999: 223), entry for '-hskar- cloth, linen, shirt'.

The following list of cognates for one noun ('village, community, camp') illustrates two of the phonetic differences between Wendat/Wyandot and other Northern Iroquoian languages:

Contrasting Wendat/Wyandot with other Northern Iroquoian Languages

Wendat/Wyandot	*yandata'[2]*	
Mohawk	*kaná:ta'*	Michelson (1973: 76)
Oneida	*kanata'*	Michelson & Doxtator (2002: 554)
Onondaga	*ganada'*	Woodbury (2003: 672)
Cayuga	*gana:da'*	Froman et al. (2002: 504)
Seneca	*kanata'*	Chafe (2012: 31)
Tuscarora	*kata'na*[3]	Rudes (1999: 430)
St. Lawrence Iroquoian	*Canada*	(The St. Lawrence Iroquoian cognate was 'Canada', later the country name.)

The language called Wendat here had in the first half of the seventeenth century several dialects, at least four. In *Words of the Huron* (Steckley 2007b: 35–45), the four are labelled: Rock, Southern Bear, Northern Bear and Petun (*Ekyǫnǫtate-runǫ* – 'People of where there is a Mountain'). The Rock was a nation within the Huron-Wendat alliance or confederacy that lived to the east of the others. Their dialect seems to have become standard Wendat in the writing of the Jesuits by the eighteenth century. By contrast, the dialects of Northern and Southern Bear, living farther to the west, died out in Jesuit writing during the seventeenth century. The Petun lived the farthest west and were politically independent of the Huron-Wendat alliance. In 1649–1650, all of these populations were driven out of their homeland (in what is now the province of Ontario), which started a diaspora that lasts until today. The Petun (and other refugees that joined them) became known as the Wyandot, and they have communities today in the states of Michigan, Kansas and Oklahoma. Meanwhile, the remaining Huron-Wendat, who are still known by this name today, went east to Wendake near what is now the city of Quebec.

The Petun dialect shared four characteristic phonetic features with Northern and Southern Bear, as is unsurprising given their relative geographical

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2   The -*y*- here was represented by the Jesuit linguists with a -ͺ-, the *iota subscriptum,* and the noun final glottal stop -'- they did not record.

3   The Tuscarora lived apart from the other five nations of the confederacy, joining them in the first part of the eighteenth century. They were invited to 'join the house' at that time.

proximity. In diaspora times, these four features (among others) came to distinguish Wyandot from Wendat (see also chapter 6).

Four contrasting dialect features

Wendat		Wyandot		Translation
Feature	Example	Feature	Example	
-tyV- (-V = vowel)	atyes	-kyV-	akyes	She often abandons, quits.
-ndy-	ˌandya[4]	-ngy-	ˌangya	finger
-nnr-	sennren[5]	-ndr-	sendren	Tie it up.
-š-	aša'[6]	-šr-	ašra'	axe

The Wyandot that is found in Potier's grammar he learned beginning in September of 1744, when he went to work and live with the Wyandot of the Detroit area in Michigan, after having first spent eight months at the Lorette mission near Quebec.

The primacy of the verb in Wendat

Languages can be constructed mainly on syntax (word order), typically accompanied by relatively many words in a sentence. Many languages in the Indo-European family, especially English, are built on such a model. Other languages can be constructed mainly on morphology (word structure), typically accompanied by relatively many building blocks called morphemes combined into a single word. Such a language is Wendat, as are the other members of the Iroquoian family and a good number of other Indigenous languages of North America as well (e.g., the Algonquian family, the one with the largest number of member languages).

The main player in the language, and in the morphology game, is the verb. An overwhelming majority of the words in the language are verbs, and they carry within them by far the greater part of the grammatical work. Consequently, most of Wendat grammar (as reflected by Potier's work) entails the

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4   For both examples see Fraser (1920: 449), written with -di- and -gi-.
5   Fraser (1920: 314).
6   For both examples see Fraser (1920: 445), written with -ch- instead of -š-.

morphology or structure of the verb. The verb can be broken up into nine different meaning-bearing structural positions (called slots), which have a fixed order and most (but not all) of which can only be filled by one morpheme at a time. For phonetic purposes, a joiner vowel sometimes is inserted between elements. It is mandatory that verbs have at least the following three elements (morphemes): pronominal prefix, verb root, aspect suffix.

The nine positions or slots can be visualized as follows (the three obligatory ones are put in bold):

Prefixes			Roots		Suffixes			
1	2	3	4	5	6	7	8	9
pre-pro-nominal	**pro-nouns**	voice	noun	**verb**	root suffix	**aspect**	aspect suffix	clitics

These slots and the elements that can fill them will be presented one by one, from left to right. From time to time, some remarks are given about how these categories are presented by Potier, a topic that is treated somewhat more systematically in chapter 5.[7]

Slot 1: Pre-pronominal prefixes

These prefixes are called pre-pronominal for the simple reason that they precede the pronominal prefixes of slot 2. Of the pre-pronominal prefixes of Wendat, three stand apart in that they are concerned with the expression of grammatical modality: these are called the modal prefixes. They will be treated separately later on. First, the following subsection will offer an enumeration of those pre-pronominal prefixes that are not of a modal nature. In contrast to what is true of most other slots, this slot can be occupied by more than one morpheme at a time.

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7   In this chapter, references to the text of the *Elementa* (which otherwise would have rapidly crowded the page and would moreover have had limited value) have been systematically omitted.

Non-modal pre-pronominal prefixes

The following non-modal pre-pronominal prefixes will be treated here: partitive, translocative, subjunctive, cislocative, negative, dualic and repetitive.

Partitive: *-i-*

The partitive is represented by an *-i-* at the beginning of a word, and it generally has the meaning 'such', referring to a particular quantity or other physical characteristic. It first shows up in Potier's grammar as *i adjectitium seu euphonicum* (p. 2). He writes of this 'additive or euphonic *i*' as having no meaning, being there basically for reasons of sound. In certain contexts, its presence or absence depends on the sound situation. In particular, this happens with short verbs, such as in the following one presented by Potier as an example of *i adjectitium:*

i̦erhe	I wish, think. (Fraser 1920: 383)	
i-		prosthetic vowel
-̦-	first person singular agent – I	pronominal prefix
-erh-	wish, think	verb root
-e	purposive	aspect

If the pronominal prefix of the first person singular agent (-̦-) in the verb form above were to be replaced by a more phonologically substantial one, the *-i-* would not appear.

In other examples of the *i adjectitium,* however, we in fact encounter the partitive:

ndak iskaatare	Four (bodies) are added.	
ndak	four	
i-	partitive – such	non-modal
-s-	repetitive – again	non-modal
-ka-	fem.-zoic singular agent – it	pronominal prefix
-at-	body	noun root
-a-		joiner vowel
-re	add to + stative	verb root + aspect

Translocative: *-e-* or *-a-*

The translocative is about moving away from a location, meaning 'going', 'away' or 'there'. In Potier's grammar, its use is presented most clearly in the section on the *Verbum Môtûs* (p. 27). What Potier does here is take the verb root *-itenr-* 'have compassion, pity'. He then adds the dislocative (going somewhere) root suffix and shows contrasts between 'coming' somewhere and 'going'. The word refers to 'coming' (*viens*) without the translocative. With the translocative added we have 'going away' (*vais*):

Without the translocative		With the translocative *-a-*	
˛itenrande	je viens avoir pitie I come having pity	a˛itenrande	je vais avoir pitie I go having pity
˛itenrandes	je viens ordinairement avoir pitie I come ordinarily having pity	a˛itenrandes	je vais ordinairement avoir pitie I go ordinarily having pity
˛itenrandenn	je venois avoir pitie I came having pity	a˛itenrandenn	j'allois avoir & I went having pity
˛itenrandesk8a	Je venois ordinaire- ment & I came ordinarily having pity	a˛itenrandesk8a	j'allois ordin: & I went ordinarily having pity

Although the prefix here looks like the factual (which Potier calls 'aorist'), it is not. In some instances elsewhere in the grammar, in fact, Potier succumbs to just this kind of confusion and erroneously calls forms involving the translocative 'aorist'.

Subjunctive: *-t(e)-*

The subjunctive puts the verb into a hypothetical situation and is usually translated with 'if' and the conditional mood. Generally, Wendat uses parts of verbs to take the place of conjunctions in English and French. Potier describes the subjunctive as being represented by either a *-te-* or a *-de-*. All the examples he presents, however, use *-te-*. Let us analyse the sentence *a˛eθet, te 8annenhaen* 'I would grind if I had corn':

a̗eθet	I would grind.

a-	optative	modal
-̗e-	1st person singular agent – I	pronominal prefix
-θe-	pound	verb root
-t	causative + punctual	root suffix + aspect

te8annenhaen	if I had corn

te8-	subjunctive	non-modal
-a-	1st person singular patient – I	pronominal prefix
-nnenh-	corn	noun root
-a-		joiner vowel
-en	have + stative	verb root + aspect

Another example: *aia̗8arih8anderaj, te a̗8endak8andet* 'we would sin, if we had sex'.

aia̗8arih8anderaj	We would be making mistakes in matters.

ai-	optative – would	modal
-a̗8a-	1st person excl. pl. agent – we	pronominal prefix
-rih8-	matter, affair	noun root
-a-		joiner vowel
-nderaj	make a mistake + punctual	verb root + aspect

te a̗8endak8andet	if we engaged in sex

te-	subjunctive – if	non-modal
-a̗8-	1st person excl. pl. agent – we	pronominal prefix
-e-	semi-reflexive	voice
-ndak8-	sex, marriage	noun root
-a-		joiner vowel
-ndet	envelope + stative	verb root + aspect

Cislocative: -(*e*)*ti*- or -*a*-

The cislocative typically refers to a particular location in time or space. When the verb is one of motion, it implies moving or coming towards the speaker at a specific location. Potier engages in a lengthy description of the phenomenon (p. 24–25), referring to it with the term *localitas.* It has the meaning of 'here' or 'where'. To provide what he called the infinitive, there is the ungrammatical *onta8arask8an,* exhibiting the factual and the stative at the same time. This form was created by the Jesuits. The base form for the cislocative in Wendat is -*et(i)-,* with different forms coming from the phonetic interaction with the pronominal prefixes. These examples are from an *a*-conjugation verb.

etisk8arask8as	You (pl.) often leave from here.	
eti-	cislocative – here	non-modal
-sk8-	2nd person plural agent – you	pronominal prefix
-arask8a-	leave	verb root
-s	habitual	aspect

ekarask8as	I often leave from here.	
e-	cislocative – here	non-modal
-k-	1st person singular agent – I	pronominal prefix
-arask8a-	leave	verb root
-s	habitual	aspect

With the factual and the optative, the cislocative is -*t*- surrounded by two factual or optative morphemes, the first with -*on*- and the second just -*a*-.

onta̧arask8a	I left from here.	
on-	factual	modal
-t-	cislocative – here	non-modal
-a-	factual	modal
-̧-	1st person singular agent – I	pronominal prefix
-arask8a	leave + punctual	verb root + aspect

Negative: -*t*(*e*)-

The negative prefix has the obvious meaning of negation. Usually it is found after the independent word *stan.* It occurs most often with the future prefix and the dislocative and purposive suffixes (see below) to give a sense of negative intention or prediction of the future.

Potier discusses the negative in the grammar in terms of the 'future negative'. The negative prefix is separated from the word it affects, and it is attached to the negative particle *stan.* This is not a sure sign that it is in fact part of another word, as the same happens with the very similar dualic (which will be discussed next).

It is strange that Potier never mentions the negative with regard to the habitual and the stative, nor with a non-future punctual. But such forms do exist in the language:

te̗e̗enk	I do not often see. (Fraser 1920: 243)	
te-	negative – not	non-modal
-̗e-	1st person singular agent – I	pronominal prefix
-̗en-	see	verb root
-k	habitual	aspect

stante innonh8e…	I do not like it. (Fraser 1920: 310)	
stan	not	separate word
te-	negative	non-modal
-i-	1st person singular agent – I	pronominal prefix
-nnonh8e	like, love + stative	verb root + aspect

t'aontatennonstasen	They would not guard each other. (Fraser 1920: 617)	
t-	negative	non-modal
-a-	optative	modal
-on-	indefinite agent	pronominal prefix
-tate-	reflexive	voice
-nnonsta-	keep or guard	verb root
-sen	dative + punctual	root suffix + aspect

As the example below illustrates, it is possible to combine multiple morphemes of slot 1 in a single verb form:

tatechiatatiande	if you will not talk	

ta-	subjunctive – if	non-modal
-t-	negative – not	non-modal
-e-	future	modal
-chi-	2nd person singular – you	pronominal prefix
-atati-	talk	verb root
-and-	dislocative	root suffix
-e	purposive	aspect

Dualic: *-t(e)-*

The dualic refers either to a concrete twoness – e.g., something done with two eyes (looking, staring) or two legs (running, jumping) – or to a more abstract twoness with negative implications of conflict, danger, uncertainty or emotional disturbance.

Potier presents the dualic *-t(e)-*, which he terms *dualitas,* both alone (p. 26), in combination with the repetitive (*reduplicatio cum te dualitatis,* p. 27) and in combination with the cislocative (*exemplar verbi reduplicativam et locativam simul particulas assumentis,* p. 25). Potier describes this latter combination as combining the cislocative (*particula locativa*) with the repetitive (*particula reduplicativa*) rather than the dualic, presumably because this specific use of the dualic can be translated in the same way as the repetitive.

The example verb root he gives for the dualic (by itself) is *-asenχ8-* 'cry out' (see also Fraser 1920: 176):

teˌasenχ8as	I often cry out.	

te-	dualic	non-modal
-ˌ-	1st person singular agent – I	pronominal prefix
-asenχ8-	cry out	verb root
-as	habitual	aspect

While he goes into great detail as to what forms the dualic takes alone and when in combination with sounds that follow, he and the Jesuits before him spend little or no time in describing in what Wendat semantic groups of situ-

ations it is used. The example given shares the dualic and the situation of 'loud disturbing noises' with the verb root *-astraꝺa-* 'yawn' (Fraser 1920: 179), *-atsonst-* 'sneeze' (Fraser 1920: 206), *-henre-* 'call out' (Fraser 1920: 259) and *-ndiawa-* 'vomit' (Fraser 1920: 289).

Other such groups include some actions done with two eyes: *-ꞔannra-* 'look at' (Fraser 1920: 235),[8] verbs that incorporate *-ꞔak-* 'whites of the eyes' (Fraser 1920: 446) or *-ꞔar-* 'eyes' (Fraser 1920: 446) such as *-akaken-* 'open one's eyes' (Fraser 1920: 164), *-akaringen-* 'give a look of anger' (Fraser 1920: 165)[9] and *-akarandit-* 'stare at' (Fraser 1920: 165).[10] Some verbs that involve two legs or feet also form a dualic group: *-aratat-* 'run' (Fraser 1920: 171), *-arate-* 'go on snowshoes' (Fraser 1920: 172), *-atsindet-* 'skate' (Fraser 1920: 205), *-atsingenron-* 'bend on knee' (Fraser 1920: 205), *-atsirhon-* 'walk on four limbs' (Fraser 1920: 205), *-atsisten-* 'have swollen legs' (Fraser 1920: 205) and *-t-* 'stand' (Fraser 1920: 356). There are more such groups (Steckley 2007b: 15–21).

Repetitive: -(*e*)(*t*)*s*(*i*)-

The repetitive typically adds the meaning of 'again' or 'returning to a state' to a verb. With the negative prefix it gives the meaning of 'no longer'. It is also used with reference to oneness, either concrete (i.e. with the verb root *-t-*, signifying 'to be one') or through a more abstract Wendat notion of returning to the oneness of peace, health, freedom or generally any kind of balance. The base form is *-s-*, which Potier presents in the grammar, calling it *reduplicatio.*

skatatiak	I talk again.

s-	repetitive – again	non-modal
-k[11]*-*	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-ak	habitual	aspect

Potier's focus is much more on the pronunciation than what may be called the abstract thinking of the Wendat of this prefix in the grammar. For instance, he

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8   Strangely, this does not include *-ꞔen-* 'see' (Fraser 1920: 243).
9   This literally means 'to have one's eyes go out'.
10   This literally means 'to strengthen one's eyes'.
11   One of the sound rules in the language is that a *-y-* after an *-s-* becomes a *-k-*.

at no point makes explicit that the repetitive can take the sense 'very', even though he mentions forms that use it in this way, e.g. the following:

ishaatachien	He is a miserable, deformed man.

i-	partitive	non-modal
-s-	repetitive – very	non-modal
-ha-	masculine singular agent – he	pronominal prefix
-at-	body	noun root
-chien	be bad + stative	verb root + aspect

This lack of presenting a general more abstract meaning for a non-modal pre-pronominal prefix is similar to the situation with the dualic.

Modal pre-pronominal prefixes

Modal is a linguistic term used to refer to indicators of intention, prediction and opinion of truth value of a statement. In English modals are the auxiliary verbs *can, could, may, might, must, shall, should, will* and *would.* In Wendat there are three pre-pronominal prefixes that are modals: **future** (*shall, will*), **factual** (relative certainty concerning that which recently happened and will soon happen) and **optative** (*could, should* and *would*). They all typically take the punctual aspect. The future and the factual can take the purposive as well, but less often.

The three modals were referred to by the Jesuits as *futurum, aoristus* and *modus potentialis,* respectively. The future is presented in four different forms. The most common is the *futurum affirmativum,* which takes the punctual aspect.

Future: *-e-*

e̳atatia	I will talk.

e-	future	modal
-̳-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-a	punctual	aspect

Additionally, Potier names two different forms of *futurum continuationis.* The first involves the habitual aspect followed by the punctual aspect. It is encountered rarely in the dictionary:

e̜a[tatiahaj]	I will continue to talk regularly.

e-	future	modal
-ˀ-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-ha-	habitual	aspect
-j	punctual	aspect

The next form, which appears much more often, has the dislocative root suffix and the purposive aspect.

e̜a[tatiande]	I am going to continue talking.

e-	future	modal
-ˀ-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-and-	dislocative	root suffix
-e	purposive	aspect

The fourth example of the use of the future prefix is the *futurum negativum,* which adds the negative pre-pronominal prefix to the last-mentioned combination. The Jesuits separated this prefix from the verb, and often added it to the end of the negative particle *stan* 'not', writing, for instance *stant'e̜atatiande* rather than *stan te̜atatiande.*

te̜atatiande	I will not talk. (prediction or intention)

t-	negative	non-modal
-e-	future	modal
-ˀ-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-and-	dislocative	root suffix
-e	purposive	aspect

The fifth is what is called the *futurum praeterito mixtum,* another form that is rarely found in the dictionary. It involves the stative aspect followed by the punctual.

e8a̧atatik	I will have talked.	

e8-	future	modal
-a̧-	1st person singular patient – I	pronominal prefix
-atat-	talk	verb root
-i-	stative	aspect
-k	punctual	aspect

The sixth, which involves the negative prefix, the purposive aspect and the past aspect suffix, is labelled by Potier not as *futurum,* but as the *praesens et imperfectum negativum* of the *modus potentialis* (though its similarity with the *futurum negativum* is remarked upon).

tȩatatiandenn	I would not have talked.	

t-	negative	non-modal
-e-	future	modal
-̧-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-and-	dislocative	root suffix
-e-	purposive	aspect
-nn	past	aspect suffix

Factual: *-a(8)-*

The factual is used to refer to the recent and knowable past with the punctual and an immediate future when used with the purposive ('at the point of'). The Jesuits used the term *aoristus* to refer to it. This is a linguistic term taken from the study of Classical Greek, which the Jesuits were well-versed in, it being part of their training. The term was used with a simple or undefined situation.

There are two formats in which it is found in Potier's writing. One is called *aoristus primus* 'first aorist'. It is the usual form in which the factual appears. It takes the punctual aspect:

a̡atatia	I am going to talk. I have just talked.[12]

a-	factual	modal
-̡-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-a	punctual	aspect

Potier also presents an *aoristus secundus* 'second aorist', a combination of the factual, the undoer and the punctual.

a̡atatiaska	I am about to talk. I almost talked.[13]

a-	factual	modal
-̡-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-sk-	undoer	root suffix
-a	punctual	aspect

Optative: *-a-, -a8-, -ai-, -ae-*

In its basic and most common form, appearing just with the punctual aspect, the optative – named by the Jesuit linguists the *modus potentialis* – is presented as follows:

â̡atatia	I would, should talk.[14]

â[15]-	optative	modal
-̡-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-a	punctual	aspect

This basic form, called *praesens et imperfectum affirmativum,* is not the only optative form to be found. There is also the *aliud praesens et imperfectum negativum* of the modus potentialis (to be contrasted with the *praesens et imper-*

12   *… je vais parler … voila q[u]e parle … je viens de parler … je parles.*
13   *j'ai pensé parler … peu s'en est fallus q[u]e je n'ai parle … j'ai presq[ue] parlé.*
14   *q[u]e je parle … afinq[ue] je parle … il faut que je parle … je parlerois … je devrois parler.*
15   This symbol refers to a long *-a-*.

fectum negativum mentioned above with regard to the future prefix), which involves the negative non-modal pre-pronominal prefix and the habitual plus the punctual aspect.

t'ą̂atatiaska	I should not have been talking.[16]

t'	negative	non-modal
-â-	optative	modal
-ą̨-	1st person singular agent – I	pronominal prefix
-atat-	talk	verb root
-ias-	habitual	aspect
-ka	punctual	aspect

Another form given with the optative is referred to by Potier as the *praeteritum perfectum* of the *modus potentialis.* It has the stative aspect followed by the punctual.

aoņatatik	I would have talked.

a-	optative	modal
-oņ-[17]	1st person singular patient – I	pronominal prefix
-atat-	talk	verb root
-i-	stative	aspect
-k	punctual	aspect

The combination that Potier calls the *plusquam perfectum* involves the optative, the stative and the past aspect suffix:

aoņatatinnen	I had talked.

a-	optative	modal
oņ-	1st person singular patient – I	pronominal prefix
-atat-	talk	verb root
-i-	stative	aspect
-nnen	past	aspect suffix

16 *j'ai bien affaire de parler … pourquoi parlerois-je?*
17 The length of the optative has influenced this pronominal prefix form to have *-on-* rather than just *-a-*.

A single example using the progressive root suffix with the habitual appears for the *modus potentialis continuativus:*

aon̨atatihatieska	I would continue to talk.

a-	optative	modal
-on̨-	1st person singular patient – I	pronominal prefix
-atat-	talk	verb root
-i-	stative	aspect
-hatie[18]-	progressive	root suffix
-s-	habitual	aspect
-ka	punctual	aspect

Imperatives

Imperatives involve telling people to do something. Imperatives in Wendat/ Wyandot add two elements to a verb: a pre-pronominal prefix which alters 2nd person agent forms and an aspect suffix which is identical with the punctual suffix. The four most common forms (as they appear with consonant conjugation roots) are:

Prefix form

sa- said to one person (with the 2nd person singular agent)
tsi- said to more than one person (with the 2nd person plural agent)
ti- Let's (said to one person; with the 1st person dual inclusive agent)
kwa- Let's (said to more than one person; with the 1st person plural inclusive agent)

sannrawa	Dance! (said to one person)

sa-	imp. + 2nd person singular agent – you	imperative + pronom. prefix
-nnrawa	dance + imperative	verb root + aspect

18   The *-e-* here might indicate the presence of the purposive aspect.

tsinnrawa	Dance! (said to more than one person)	

tsi-	imp. + 2nd person plural agent – you (pl.)	imperative + pronom. prefix
-nnrawa	dance + imperative	verb root + aspect

tinnrawa	Let's dance. (you and I)	

ti-	imp. + 1st person inclusive dual agent – we two	imperative + pronom. prefix
-nnrawa	dance + imperative	verb root + aspect

kwannrawa	Let's dance. (talking to a group)	

kwa-	imp. + 1st person inclusive plur. agent – we	imperative + pronom. prefix
-nnrawa	dance + imperative	verb root + aspect

Slot 2: Pronominal prefixes in Wendat

Pronominal prefixes are the most complicated part of the morphology of the Wendat verb. The unpublished booklet ('Pronominal Prefixes in Wyandot') I created for a discussion of pronominal prefixes in the Wyandot language is 70 pages. Potier goes into some detail in his presentation of the pronominal prefixes in Wendat. He does not explain so much as present examples. This is in part because he and his predecessors lacked a modern linguistic terminology. Careful analysis of what he presents can lead to more complete explanation.

Agent and patient

There are two grammatical players in the pronominal prefixes. The agent is the one most commonly found. When it occurs in a verb form, it always plays the part of the subject. Sometimes it stands alone, and sometimes it is used in combination with a patient, which then always serves as the object. When the patient occurs without the agent, it is the subject, which usually happens whenever a verb takes the stative aspect. There are a few things to keep in mind: (1) the patient is not always a patient in the sense most linguists would expect

but more like a non-agent; (2) when the agent and the patient occur together (semantically), this does not mean that both are expressed separately (morphologically).

Here are some examples, using the verb root *-hiaton-* 'mark, write'.

Agent alone as subject

ˌ***a***hiatonk	She often writes, is a writer.

ˌ*a-*	fem.-zoic singular agent – she	pronominal prefix
-hiaton-	mark, write	verb root
-k	habitual	aspect

Patient alone as subject

ohiaton	She is writing, has written.

o-	fem.-zoic singular patient – she	pronominal prefix
-hiaton	mark, write + stative	verb root + aspect

Agent subject and patient object

hohiatondi	She is writing to him.

ho-	fem.-zoic singular agent – she + masculine singular patient – him	pronominal prefix
-hiaton-	mark, write	verb root
-d-	dative	root suffix
-i	stative	aspect

Clusivity

With the first person dual and plural agents, there is clusivity – a feature common among North American Indigenous languages but not found in most European languages. It distinguishes between the inclusive 'we', which in-

cludes the listener or listeners, and the exclusive 'we', which excludes the listener or listeners. The exclusive is always presented first in Potier's lists.

Exclusive: *-aͺ-*

ea̗iate8a	We two (excluding the listener) will flee.

e-	future	modal
-a̗i-	1st person excl. dual agent – we 2	pronominal prefix
-ate-	semi-reflexive	voice
-8a	take + punctual	verb root + aspect

ea8ate8a	We (more than two, excluding the listeners) will flee.

e-	future	modal
-a8-	1st person exclusive pl. agent – we	pronominal prefix
-ate-	semi-reflexive	voice
-8a-	take + punctual	verb root + aspect

Inclusive: *-t-* and *-k-*

etiate8a	We two (including the listener) will flee.

e-	future	modal
-ti-	1st person incl. dual agent – we 2	pronominal prefix
-ate-	semi-reflexive	voice
-8a	take + punctual	verb root + aspect

ek8ate8a	We (including two or more listeners) will flee.

e-	future	modal
-k8-	1st person incl. pl. agent – we (> 2)	pronominal prefix
-ate-	semi-reflexive	voice
-8a	take + punctual	verb root + aspect

Number

Wyandot has a three-part distinction of singular, dual and plural. The distinction between dual (two) and plural (more than two) exists mainly with the agent. With the patient it only exists with the first and second person. The dual is often but not always marked with an *-i-,* the plural with a *-ʒ-,* as with the examples just presented.

Gender

There are three grammatical genders: masculine, feminine-zoic (zoic meaning 'it') and indefinite ('somebody', 'they'). This is unusual in the Indigenous languages of North America. Most do not distinguish in pronominal forms between the masculine and the feminine.

Masculine

The masculine form is usually marked by the presence of an *-h-.* The masculine plural forms can refer to groups that are all male, or are mixed male and female.

hahiatonk	He often writes, is a writer.	

ha-	masculine singular agent – he	pronominal prefix
-hiaton-	mark, write	verb root
-k	habitual	aspect

hatihiatonk	They (m.) write, are writers.	

hati-	masc./mixed plural agent – they	pronominal prefix
-hiaton-	mark, write	verb root
-k	habitual	aspect

The masculine plural generally can refer to a group that is all male, or a group including males and females. Tribal names often use the masculine plural:

*hoti*nnonchiondi	They (m) build a house ('Iroquois' or 'Haudenosaunee').

hoti	masculine/mixed pl. patient – they	pronominal prefix
-nnonchi	house	noun root
-ondi	build, make + stative	verb root + aspect

Feminine-zoic

The feminine-zoic is often marked by a -ˌ- (*-y-*). The term 'zoic' indicates that the pronominal prefix can refer not just to female humans, but to animals, and generally to anything referred to by the English pronoun 'it'.

ˌ*a*nniennon	It barks many times, is a dog.

ˌ*a-*	fem.-zoic singular agent – it	pronominal prefix
-nnien-	bark	verb root
-non	distributive – many times + stative	root suffix + aspect

ˌ*a*ndataˌaon	It is an old village, community.

ˌ*a-*	fem.-zoic singular agent – it	pronominal prefix
-ndat-	village	noun root
-a-		joiner vowel
-ˌaon	be old + stative	verb root + aspect

Indefinite

The indefinite can be translated with a singular – 'one', 'someone' – or a plural – 'they, them, people' (with no gender reference). The sounds *-e-* and *-ayo-* are often associated with it.

eti*esa*nont	They will give you.

e-	future	modal
-ti-	dualic	non-modal
-esa-	indefinite. agent – they + 2nd pers. singular patient – you	pronominal prefix
-nont	give + punctual	aspect

ehiatonk	One often writes; people often write.

e-	indefinite agent – they	pronominal prefix
-hiaton-	mark, write	verb root
-k	habitual	aspect

*e**sa̡o**io*	He will kill them, people.

e-	future	modal
-sa̡o-	masc. singular agent – he + indefinite patient – them	pronominal prefix
-io-	kill + punctual	verb root + aspect

Conjugations

General overview

Wendat has five conjugations based on the forms taken by the pronominal pre-fixes. The most common is the consonant conjugation. This name is a bit mis-leading. Not every root with this conjugation begins with a consonant. Many begin with *-e-*. The other four conjugations are *a*-conjugation (with roots be-ginning with *a*-), *e*-conjugation (with roots beginning with *e*-), *yen-/i*-conjuga-tion (with roots beginning with either of those two sounds) and *o*-conjugation (with roots beginning with *-o-*). The **bolded** sounds are the initial ones of the roots. The order in which the conjugations are presented was established by the Jesuits and also found in Potier.

A-CONJUGATION

*a**hahạe***	on the path

ahah-	fem.-zoic singular agent – it + path	pronom. prefix + noun root
-a-		noun suffix
-̡e	external locative – at, on	clitic

CONSONANT CONJUGATION

ˌa**h**araˌon	It is inside the woods.

ˌa-	fem.-zoic singular agent – it	pronominal prefix
-har-	woods, forest	noun root
-aˌon	be inside + stative	verb root + aspect

E-CONJUGATION

enonk8at	It is medicine.

| enonk8at | fem.-zoic singular agent – it | pronominal prefix + |
| | + be medicine + stative | verb root + aspect |

ˌ**en-/i**-CONJUGATION

ˌ**en**tson	It is a fish.

| ˌentson | fem.-zoic singular agent – it | pronominal prefix |
| | be a fish + stative | verb root + aspect |

a**i**ren	I have drunk.

a-	factual	modal
-ir-	ıst person singular agent – I	pronominal prefix
	drink	+ verb root
-en	punctual	aspect

O-CONJUGATION

ontario	It is a large lake.

ontar-	fem.-zoic singular agent – it	pronominal prefix
	lake	+ noun root
-io	be large, great + stative	verb root + aspect

Order of the parts of the pronominal prefix

It would be helpful for the language learner if in those forms where agent and patient are combined, their order were fixed (e.g., if the agent always came before the patient). But such is not the case. Gender is significant concerning what comes first. Unfortunately, this was not discussed by Potier or his predecessors.

The masculine almost always comes first

The masculine form almost always comes first, regardless of whether it is agent or patient. This is usually *-h-*, but it is *-s-* before the first person dual or plural with the indefinite. In the following examples of prefixes that contain an agent and a patient at the same time, the masculine form is **bolded**. After the overview, an example of each of the prefixes is given.

Form	Agent	Patient
-h(e)-	first person singular	masculine singular
-haˌ(e)	first person singular	masculine plural
-hek8a-	first person inclusive plural	masculine singular
-haek8a-	first person inclusive plural	masculine plural
-hechie-	second person singular	masculine singular
-hachie-	second person singular	masculine plural
-hesk8a-	second person plural	masculine singular
-haesk8a-	second person plural	masculine plural
-ho-	fem.-zoic singular	masculine singular
-haˌon-	fem.-zoic singular	masculine plural
-se[19]-	indefinite agent	masculine singular
-hae	indefinite agent	masculine plural

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19 This is with the consonant conjugation. Other conjugations have other forms, all beginning with *s-*.

here8a'ti	I reprimanded, scolded, opposed him. [consonant conjugation]	
he-	1st person singular agent – I + masculine singular patient – him	pronominal prefix
-rew8a't-	reprimand, scold, oppose	verb root
-i	stative	aspect

hayere8a'ti	I reprimanded, scolded them (m/m) [consonant conjugation]	
haye-	1st person singular agent – I + masculine plural patient – them	pronominal prefix
-re8a't-	reprimand, scold, oppose	verb root
-i	stative	aspect

hek8aˏ8annen	He is large to us; he is our chief. [consonant conjugation]	
hek8a-	1st person inclusive plural agent – we + masculine singular patient – him	pronominal prefix
-ˏ8annen	be large + stative	verb root + aspect

a**haek8a**nnontra	We put them inside, buried them. [consonant conjugation]	
a-	factual	modal
-haek8a-	1st person inclusive plural agent – we + masculine plural patient – them	pronominal prefix
-nnont-	be inside	verb root
-ra-	transitional + punctual	root suffix + aspect

e**hechi**akarat	You (singular) will take care of him. [*a*-conjugation]	
e-	future	modal
-hechi-	2nd person singular – you + masculine singular patient – him	pronominal prefix
-akarat	take care of + punctual	verb root + aspect

*e**hesk8a**nnont*	You (plural) will give to him. [consonant conjugation]

e-	future	modal
-hesk8a-	2nd person plural agent – you (pl.) + masculine singular patient – him	pronominal prefix
-nnont	give + punctual	verb root + aspect

***haesk8a**chiendaen*	You (pl.) are honouring their names. [consonant conjugation]

haesk8a-	2nd person plural agent – you (pl.) + masculine plural patient – them (m.)	pronominal prefix
-chiend-	body	noun root
-a-		joiner vowel
-en-	put + stative	verb root + aspect

*a**ho̧**en*	She saw him. [consonant conjugation]

a-	factual	modal
-ho-	fem.-zoic singular agent – she + masc. singular patient – him	pronominal prefix
-̧en	see + punctual	verb root + aspect

***ha̧on**eną*	She has them (m) as children, her sons. [consonant conjugation]

ha̧on-	fem.-zoic singular agent – she + masc. plural patient – them (m.)	pronominal prefix
-en-	have as child + stative	verb root + aspect
-a	diminutive	aspect suffix

Sometimes the fem.-zoic patient comes first

The fem.-zoic form comes first when it is the plural patient, and the agent is first or second person. The form representing the fem.-zoic plural patient uses -ˌa-.

Form	Agent	Patient
ˌ**a**ˌ(e)-	1st person singular	fem.-zoic plural
ˌ**a**aˌi-[20]	1st person dual exclusive	fem.-zoic plural
ˌ**a**aˌ8[21]-	1st person plural exclusive	fem.-zoic plural
ˌ**ae**ti-	1st person dual inclusive	fem.-zoic plural
ˌ**ae**k8a-	1st person plural inclusive	fem.-zoic plural
ˌ**a**hš(e)-	2nd person singular	fem.-zoic plural
ˌ**ae**(ts/st)(i)-	2nd person dual	fem.-zoic plural
ˌ**ae**sk8(a)	2nd second person plural	fem.-zoic plural

*tonsa*ˌ**a**ˌ*itronda*	I have not led, placed them back. [*i*-conjugation]

t-	negative	non-modal
-on-	factual	modal
-s-	repetitive – back	non-modal
-a-	factual	modal
*-ˌa*ˌ*-*	1st person singular agent – I + fem.-zoic plural patient – them (f.)	pronominal prefix
-itron-	be placed	verb root
-d-	dislocative	root suffix
-a	punctual	aspect

*e*ˌ**aeti***nont*	We two (n) will give to them (f). [consonant conjugation]

e-	future	modal
-ˌaeti-	1st person (n) dual agent – we 2 + fem.-zoic plural patient – them (f)	pronominal prefix
-nont	give + punctual	verb root + aspect

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20 This is the form used with both the *a*-conjugation and the consonant conjugation.
21 This is the form used with both the *a*-conjugation and the *e*-conjugation.

*e̗**aek8a**nont*	We (n) will give to them (f). [consonant conjugation]

e-	future	modal
-̗aek8a-	1st person inclusive plural agent – we + fem.-zoic plural patient – them (f)	pronominal prefix
-nont	give + punctual	verb root + aspect

*es**kachie**nnionde*	You will take them (f) with you again. [consonant conjugation]

e-	future	modal
-s-	repetitive	non-modal
-kahchie-	2nd person singular agent – you + fem.-zoic pl. pat. – them (f)	pronominal prefix
-nnion-	take along	verb root
-d-	dislocative	root suffix
-e	purposive	aspect

*es**kaetsi**nondeh*	You (dual) will take them (f) with you again. [consonant conj.]

e-	future	modal
-s-	repetitive – again	non-modal
-kaetsi-	2nd person dual agent – you two + fem.-zoic pl. patient – them (f.)	pronominal prefix
-nyon-	take along	verb root
-d-	dislocative	root suffix
-eh	purposive	aspect

*e̗**aesk8a**rio*	You (pl.) will kill them (f). [consonant conjugation]

e-	future	modal
-̗aesk8a-	2nd person pl. agent – you (pl.) + fem.-zoic pl. patient – them (f.)	pronominal prefix
-rio	kill + punctual	verb root + aspect

Slot 3: Voice

When linguists use the term 'voice', the usual reference is to the distinction between active, with the subject being the doer, and passive with the subject being the one to which the activity of the verb is done ('patient') – to be taken in the sense of the general linguist, not the Iroquoianist sense explained earlier. There is also the middle voice, which typically involves the subject as doer and receiver. The middle voice along with passive are two voices expressed with voice markers in Wendat/Wyandot, called the reflexive and semi-reflexive. The reflexive voice can have several functions: reflexive (which is the most common), passive and middle voice. The semi-reflexive voice tends to be passive. It also can represent the middle voice or relate to a common grouping.

Voice is discussed in Potier's grammar extensively in *De verbo passivo* and *De verbo deponenti* for the semi-reflexive voice, and *De verbo reciproco* for the reflexive.

Reflexive: *-atat-*

Potier saw the reflexive as a way of expressing what would be nouns in French, the kind of nouns that are necessary for Christian discourse: love, honour, baptism, communion, confirmation, extreme unction, order and marriage. The constructions he presents might be a little artificial in the way that no plural pronominal prefix is used. Two examples are the following. They have no smooth translation; the translation given is the concept they were meant to represent for the missionaries rather than an accurate reflection of the Wendat.

atatendak8aesti	baptism	
atate-	fem.-zoic singular agent – it + reflexive	pronominal prefix + voice
-ndak8-	water	noun root
-ae-	hit, strike	verb root
-st-	causative – instrumental	root suffix
-i	stative	aspect

atataχaristiann[h]onχ8i communion		

atat-	fem.-zoic singular agent – it + reflexive	pronominal prefix + voice
-aχaristi-	eucharist[22]	noun root
-a-		joiner vowel
-nnhon(t)-	have in mouth	verb root
-χ8-	instrumental (possibly transitional)	root suffix
-i	stative	aspect

'Normal' Native use of this form, with a non-singular pronominal prefix, is the following:

a̧iatatennonhonk	We two are related to each other.	

a̧i-	1st person exclusive dual agent – we two	pronominal prefix
-atate-	reflexive	voice
-nnnonhon-	be related	verb root
-k	stative	aspect

The passive is structured like this:

hotanditenstandih	He is pitiable.	

ho-	masculine singular patient – he	pronominal prefix
-tand-	reciprocal	voice
-iten-	have compassion, pity	verb root
-st-	causative-instrumental	root suffix
-ih	stative	aspect

22   This is one of a very small number of French/Latin words borrowed into Wendat at that time.

Semi-reflexive: *-at-*

atiarondi	She made herself a bag.[23]	
ati-	fem.-zoic singular agent – she + semi-reflexive	pronominal prefix + voice
-ar-	sack, bag	noun root
-ondi	make + stative	verb root + aspect

otehiaton	It is marked, written on.	
o-	fem.-zoic singular patient – it	pronominal prefix
-te-	semi-reflexive	voice
-hiaton	mark, write + stative	verb root + aspect

Slot 4: Noun roots

Noun stems are often added to verbs, always immediately before the verb roots. Nouns incorporated into verbs in this way occur much more frequently than they stand on their own. Most noun stems are simply noun roots. However, sometimes they are formed by adding a nominalizer or 'nounmaker' *-ch(r)-*, and rarely the instrumental root suffix *-k8-,* to a verb root. Usually a joiner vowel *-a-* appears between the noun stem and the verb root. By far the most commonly found noun roots in Potier are *-at-* 'body, living being' and *-rih8-* 'matter (of importance), affair, news'.

Slot 5: Verb roots

The verb root, of course, is the heart of the Wendat verb. There are approximately one thousand different verb roots in the language, most of which can take more than one thousand forms. This tells us something about the productive capacity of Wendat verbs; they are capable, at least hypothetically, of producing over one million words. Consequently, these verb roots are also the

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23 *Se faire un sac.* The Jesuits presented fem.-zoic agent forms with usually the stative aspect as a substitute for 'infinitives'. This word would be translated by Wendat with the feminine – 'she'.

most important lexical units of the language, and indeed they are the basis of Potier's main lexicographical work, the *Radices* ('Roots').

Slot 6: Root suffixes

One reason why each Wendat verb can generate so many words is that the root suffix position is very productive. There are twelve different root suffixes, most of which occur commonly. More than one root suffix can occur at a time – usually, however, only one appears.

Causative: -(*a*)*t*-

The causative root suffix is one of the most common of the root suffixes. It adds the meanings 'place', 'cause, make' or 'for some purpose'. Potier discusses and gives examples of this root suffix in several places.

a̧et	I am going to a place.[24]	

a-	factual	modal
-ˌ-	1st person singular agent – I	pronominal prefix
-e-	go, come	verb root
-t	causative + punctual	root suffix + aspect

echiastorati	You will cause yourself to go fast (i.e. hurry). (Fraser 1920: 356)	

e-	future	modal
-chi-	2nd person singular agent – you	pronominal prefix
-a-	semi-reflexive	voice
-stor-	be fast	verb root
-at-	causative	root suffix
-i	stative	aspect

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24 *je vas, cum designator locus vg* Teiotia̧i *je vais a montreal*

aˌierat	I used it for some purpose.

a-	factual	modal
ˌi-	1st person singular agent	pronominal prefix
-er-	do	verb root
-at	causative + punctual	root suffix + aspect

Causative-instrumental: *-st-*

The causative-instrumental and the causative share the meanings of 'make', or 'cause'. For that reason, the two root suffixes never appear in the same verb at the same time. Some examples are found on pages 61 and 62 of the grammar. The following is one example:

aˌendiˌonratoˌensθa	It is what causes me to know.

aˌe-	1st person singular patient – I	pronominal prefix
-ndiˌonr-	mind, thoughts	noun root
-a-		joiner vowel
-toˌen-	know	verb root
-st-	causative-instrumental	root suffix
-ha	habitual	aspect

Dative

The dative root suffix adds the meaning of 'pertaining to, for the advantage or disadvantage of someone'. Potier does not refer to it with a special name, but merely discusses the forms taken by the dative without summarising the common elements of meaning. An example:

eˌonons	I will arrive at your place.

e-	future	pre-pronominal prefix
-ˌon-	1 singular agent + 2 singular patient	pronominal prefix
-on-	arrive	verb root
-s	dative + punctual	root suffix + aspect

Dislocative: -(c)h- or -n(d)-

The dislocative adds the meaning of motion or generally 'going to'. Potier refers to it as *verbum motûs.*

harask8ahe	He goes walking.

h-	masculine singular agent – he	pronominal prefix
-arask8a-	leave, walk	verb root
-h-	dislocative	root suffix
-e	purposive	aspect

Distributive: -(an/on)on- or -(ai)on-

The distributive adds the meaning of 'many times or places' to the verb. Sometimes, a second distributive is added. It seems to reinforce the meaning, making it 'very many,' but the evidence is not clear in every case.

Potier labels it *verbum multiplicativum.* One example given by him shows that there are two degrees that can be illustrated:

onnont8ton	There are multiple mountains.[25]
onnont8tonnion	There are innumerable mountains.[26]

o-	fem.-zoic singular patient – it	pronominal prefix
-nnont-	hill, mountain	noun root
-8t-	stand	verb root
-on	distributive + stative	root suffix + aspect

Frequentative: -skon-

The (rather infrequent) frequentative means 'frequently'. It only takes the stative aspect. Potier calls it *verbum frequentativum seu augmentativum.* This is one of the examples he gives:

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25 *il y a plusieurs montagnes …*
26 *il y a des mont:[agnes] sans nombres*

hotendotonskon	He tells stories frequently.[27]

ho-	masculine singular patient – he	pronominal prefix
-te-	semi-reflexive	voice
-ndoton-	tell	verb root
-skon-	frequentative	root suffix
-ø	stative	aspect

Inchoative: [effect on slot 7]

The inchoative adds the meaning of 'coming into being' to a verb root. In the Jesuit Wendat dictionaries, we find it translated into French as *devenir, se trouver* etc. Typically, it does not so much take an independent form as it affects the aspect form that follows it in position seven. You usually detect its presence by the aspect form used (e.g., *-ha-* for punctual, *-ndi-* for stative). In the Jesuit writings it shares forms with the dative, so it is sometimes difficult to know which is being used when translating from Wendat into English. In the dictionary entries, Potier uses *inch,* short for inchoative, to mark inchoative verbs.

ahaskoha	He has sunk into the water, ice.

a-	factual	modal
-ha-	masculine singular agent – he	pronominal prefix
-sk-	body	noun root
-o-	be in water	verb root
-ha	inchoative + punctual	root suffix + aspect

27   *grand raconteur*

Instrumental: *-ak8-*

The instrumental is a root suffix that generally refers to something being an instrument for doing something or a place. The various meanings are discussed by Potier on pages 61–62. The following is an example regarding 'place':

ondaonnentak8i	The place where the river is made to fall.[28]

o-	fem.-zoic singular patient – it	pronominal prefix
-ndao-	river	noun root
-nnen-	fall	verb root
-t-	causative	root suffix
-ak8-	instrumental	root suffix
-i	stative	aspect

Progressive

The progressive gives the sense of 'going about doing, or continuing'. Potier presents it as the *verbum motus et continuationis.* An example he gives is the following:

hotrendaentatie	He continues his prayer while walking.

ho-	masculine singular patient – he	pronominal prefix
-t-	semi-reflexive	voice
-rend-	prayer, song	noun root
-a-		joiner vowel
-en-	put	verb root
-t-	stative[29]	aspect
-ati-	progressive	root suffix
-e	purposive	aspect

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28 *ou la riviere descend*
29 The progressive is an unusual root suffix in that it always comes after the stative aspect and then has another aspect following it.

Transitional: -(*ra*)(*h*)*8*/*o*(*i*)-

The transitional makes the semantic content of the verb transitive, enabling it to take an object. One among the several forms taken by the transitional, -*(h)8i*-, is discussed by Potier under *De formatione relativorum* (p. 56). He excludes reference to the -*ra*- form.

Undoer: -*8a*- and/or -*ska*-

The undoer creates the opposite meaning from that of the verb root. Although many examples are presented in the dictionary (e.g. Fraser 1920: 331), it is not discussed in the grammar. It does, however, probably play a role in the 'second aorist' discussed under the factual prefix (slot 1).

Slot 7: Aspect

Aspect is a grammatical feature that differs from tense in that it deals not with the time something happened (i.e., past, present and future), but with what can be called temporal flow. Aspect typically involves contrasts such as completed (sometimes called perfective) versus incomplete (imperfective), single versus repeated action, and action versus state. Along with the pronominal prefixes and the verb roots, the aspects are necessary parts of virtually every Wendat verb. Usually there is only one aspect in a particular verb form, but, sometimes, there can be two (or even more rarely, three).

Habitual: -*ch*- or -*s*- or -*ha*-

The habitual aspect is generally used for repeated or continuing action. It can express the idea that some action or state is characteristic or typical. When occurring with other aspects, it goes after the stative and before the punctual.

¸atatiahak	I used to talk.	
¸-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-ha-	habitual	aspect
-k	past	aspect suffix

ˌehiatonhonk	I used to write.

ˌe-	1st person singular agent – I	pronominal prefix
-hiaton-	mark, write	verb root
-hon-	habitual	aspect
-k	past	aspect suffix

ˌehierask8a	I used to remember.

ˌ-	1st person singular agent – I	pronominal prefix
-ehiera-	bring to mind	verb root
-s-	habitual	aspect
-k8a	past	aspect suffix

Stative

The stative aspect typically provides one of two types of meaning. One entails being in a particular state (hence the name), the other is the sense of completed action typically associated with the perfective form in other languages (e.g., the verbs taking *to have* or *avoir* as auxiliaries in English and French respectively). The stative aspect commonly appears with a patient as subject when the verb involves just one grammatical player. A number of verb roots take only the stative aspect. In such cases, when there is a need to communicate a different aspect, Wendat relies on a separate auxiliary verb, -ˌen-, to which the other aspect attaches. When the stative form occurs with another aspect, it always appears first. The basic rule for morphemes with the stative aspect is that they take *-i-*, unless the verb root ends with another vowel (oral or nasal), and there is no inchoative or dative root suffix following the verb root, in which case there is no morpheme for the stative.

aˌatatinnen	I had talked.

aˌ-	1st person singular patient – I	pronominal prefix
-atat-	talk	verb root
-i-	stative	aspect
-nnen	past	aspect suffix

The punctual

The punctual appears with the three modal prefixes, the factual, the future and the optative. In each case it has a sense of completion, in the recent past, in the future and as a prediction. There are a variety of morphemes that the punctual takes. It takes no morpheme at all after the root suffixes causative *-t-,* causative-instrumental *-st-,* verb roots that end with *-t-* and the undoer *-8a* (*eha̧et* 'he will scratch, scrape'; *horen8a* 'he floated'). It takes *-a* after verb roots ending with *-i* (*ȩatatia* 'I will talk'), *-en* with verb roots ending with a nasal vowel plus *-t-* (*ehatonronte* 'he will sing'), *-ha* with verb roots ending with *-o-* (*eoha* 'water will arrive'), *-k-* after the inchoative root suffix (*eorak* 'night will come'), *-s* with the dative root suffix (*auwas* 'it was short for her') and *-y-* (written as *-j-*) after a verb root ending with *-e* (*e8tej* 'it will burn').

Purposive: *-8-*

The purposive aspect appears to add the notion of intention or probability, both negative and positive. It typically follows the dislocative root suffix, but also sometimes follows the progressive. The most frequent form the purposive takes is with the negative and future prefixes, but Potier also presents it with the optative and with the subjunctive.

tȩatatiandenn	I would not have talked.	

t-	negative	non-modal
-e-	future	modal
-̧-	1st person singular agent – I	pronominal prefix
-atati-	talk	verb root
-and-	dislocative	root suffix
-e-	purposive	aspect
-nn	past	aspect suffix

Slot 8: Aspect suffixes

As the name implies, aspect suffixes follow aspects. There are two clear members of this group: the past and the diminutive.

Past: *-nn(en)-* or *-k(8a)-* or *-n(n/d)-*

The past takes various forms, depending on which aspect it follows. It does not appear with the punctual, because the punctual combined with the factual prefix already signifies the past. It frequently appears in the forms that Potier labels *plusquam perfectum.*

Diminutive: *-a*

The diminutive comes after the stative aspect as *-a,* and it is used in most kin terms. No other suffix can follow it. Like with diminutives in other languages (e.g. Spanish) it does not just mean 'small, little' but seems also to mark a kind of familiarity and closeness. It is used with family terms involving brothers and sisters, parents and children, uncles and sister's children, grandparents and grandchildren (Fraser 1920: 108–109, 216, 219, 243, 387 and 388). It is not discussed as such in Potier's grammar.

Slot 9: Clitics

Clitics are difficult elements to describe. For purposes of this project, we will just say that they come at the ends of words. There are two that will be discussed here: populative and external locative.

Populative: *-ronnon*

The populative suffix is used to refer to 'a people'. This usually means a clan or a nation. It is discussed by Potier as a type of noun called *nationalia* (p. 65). One of the examples he gives is the following:

onnonta˛eronnon	People at the hill, hill people.

o-	fem.-zoic singular patient – it	pronominal prefix
-nnont-	hill, mountain	noun root
-a		noun suffix
˛e	external locative	clitic
-ronnon	populative	clitic

External locative: -ˌe

ahahaˌe	On the path/road.	

ahah-	fem.-zoic singular agent + path – it	pronominal prefix + noun root
-a-		noun suffix
-ˌe	external locative	clitic

Pronominal prefix chart

Here are the Wyandot pronominal prefixes. The five different conjugation patterns are:

A – roots that begin with *a-.* If another vowel appears at the prefix end, it replaces the *a-.*

C – roots that begin with a consonant, and some roots that begin with a vowel.

E – roots that begin with *e-.*

I – roots that begin with *-i-* or *-ˌen-.* When one of those forms is presented at the end of the pronominal prefix, it represents how the root begins.

O – This includes roots that begin with *o-.*

First person

Legenda:
None: no Patient
P: Patient
p: plural
1:      First person
2:      Second person
M: Masculine
FZ: Feminine-zoic
Ind: indefinite

Singular agent: -ˌ-

Cj.	None	2P	2dP	2pP	MP	MpP	FZP	FZpP	IndP
A	ˌ-	ˌon-	ˌi	ˌ8-	h-	haˌ-	ˌ-	ˌaˌ-	χe-
C	ˌe-	ˌon(ˌ)-	ˌi-	ˌ8a-	he-	haˌe-	ˌe-	ˌaˌe-	χe
E	ˌ-	ˌon-	nd-	ˌ8-	h-	haˌ-	ˌ-	ˌaˌ-	χe-
I	ˌi-	ˌon-	ndi-	ˌ8en-	hi-	haˌi-	ˌi-	ˌaˌi-	χen-
O	ˌ-	ˌon-	ndo-	ˌi-	h-	haˌ-	ˌ-	ˌaˌ-	χe-

Inclusive dual agent: *-ti-*

Cj.	None	MP	MpP	FZP	FZpP
A	ti-	heti-	haeti-	ti-	˛aeti-
C	ti-	heti-	haeti-	ti-	˛aeti-
E	t-	het-	haet-	ti-	˛aet-
I	ti-	heti-	haeti-	ten-	˛aeti-
O	t-	het-	haet-	t-	˛aet-

Inclusive plural agent: *-k8-*

Cj.	None	MP	MpP	FZP	FZpP	IndP
A	k8-	hek8-	haek8-	k8-	˛aek8-	aχi-
C	k8a-	hek8a-	haek8a-	k8a-	˛aek8a-	aχe-
E	k8-	hek8-	haek8-	k8-	˛aek8-	aχe-
I	k8en-	hek8en-	haek8en-	k8en-	˛aek8en-	aχi-
O	ti-	het-	-haeti-	ti-	˛aeti-	aχi-

Exclusive dual agent: *-i-*

Cj.	None	2P	2pP	MP	MpP	FZP	FZpP
A	a˛i-	es-	es-	sa˛i-	ha˛i-	a˛i-	˛aa˛i-
C	a˛i-	esa-	esa-	sa˛i-	ha˛i-	a˛i-	˛aa˛i-
E	and-	es-	es-	sand-	hand[30]-	and-	˛aand-
I	andi-	esen-	esen	sandi-	handi-	andi-	˛aandi-
O	ando-	es-	es-	sand-	hand-	and-	˛aand-

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30 With pronominal prefixes that end with -d-, if a nasal vowel (-en- or -on-) follows it, the -d- is replaced with an -n.

Exclusive plural agent: *-a8-*

Cj.	None	2P	2pP	MP	MpP	FZP	FZpP	IndP
A	a‿8-	ˌon-	etsi-	sa‿8-	haa‿8-	a‿8-	ˌaa‿8-	aχi-
C	a‿8a-	ˌon-	etsi-	sa‿8a-	haa‿8a-	a‿8a-	ˌaa8a-	aχe-
E	a8-	ˌon-	etsi-	sa‿8-	haa‿8-	a‿8-	ˌaa8-	aχi-
I	a8en-	ˌon-	etsi-	sa‿8en-	ha‿8en	a8en-	ˌaa‿8en-	aχi-
O	a‿i-	ˌon-	etsi-	sa‿i-	ha‿i-	a‿-	ˌaa‿i-	aχi-

Second person

Singular agent: *-ch-*

Cj.	None	1P	1dP	1pP	MP	MpP	FZP	FZpP	IndP
A	chi-	sk-	ski-	sk8-	hechi-	hachi-	chi-	ˌachi-	che-
C	chie-	ske-	ski-	sk8a-	hechie-	hachie-	chie-	ˌachie-	che-
E	chi-	sk-	st-	sk8-	hechi-	hachi-	chi-	ˌachi-	che-
I	chi-	ski-	sti-	sk8en-	hechi-	hachi-	chi-	ˌachi-	chen-
O	chi-	sk-	st-	ski-	hechi-	hachi-	chi-	ˌachi-	che-

Dual agent: *-ts-/-st-*

Cj.	None	1P	1pP	MP	MpP	FZP	FZpP
A	ts-	sk-	sk8-	hets-	haets-	ts-	ˌaets-
C	tsi-	ske-	sk8a-	hetsi-	haetsi-	tsi	ˌaetsi-
E	st-	sk-	sk8-	hest-	haest-	st-	ˌaest-
I	sti-	ski-	sk8en-	hesti-	haesti-	sti-	ˌaesti-
O	st-	sko-	ski-	hest-	haest-	st-	yaest-

Plural agent: *-skw-*

Cj.	None	1P + 1pP[31]	MP	MpP	FZP	FZpP	IndP
A	sk8-	sk8-	hesk8-	haesk8	-sk8-	aesk8-	etsi-
C	sk8a-	sk8a-	hesk8e-	haesk8a-	sk8a-	ˌaesk8a	etsi-
E	sk8-	sk-	hesk8-	haesk8	-sk8-	ˌaesk8-	etsi-
I	sk8en-	sk8en-	hesk8en-	haesk8en-	skwen-	ˌaesk8en-	etsi-
O	ts-	ski-	hets-	haets-	ts-	ˌaets-	etsi-

Masculine

Singular agent: *-h(a)-*

Cj.	None	1P	1dP	1pP	2P	2dP	2pP	MP
A	h-	haˌ-	sonˌi-	sonˌ8-	hi-	hets-	hesk8-	ho-
C	ha-	haˌe-	sonˌi	sonˌ8a-	hia-	hetsi-	hesk8a-	ho-
E	h-	haˌ-	sond-	sonˌ8-	hi-	hest-	hesk8-	h(a8)-
I	hen-	haˌi-	sondi-	sonˌ8en-	hien-	hesti-	hesk8en-	ho-
O	h-	haˌ-	sond-	sonˌi-	hi-	hest-	hets-	h(a)o-

Cj	MpP	FZP	FZpP	IndP
A	haˌon-	h-	haˌon-	saˌo-
C	haˌon-	ha-	haˌon-	saˌo-
E	haˌon-	h-	haˌon-	saˌa8-
I	haˌon-	hen-	haˌon-	saˌo-
O	haˌon-	h-	haˌon-	saˌa-

Dual agent: *-hi-/-ʿnd-*

Cj.	None	This agent form takes no patient forms.
A	hi-	
C	hi-	
E	ʿnd-	
I	ʿndi-	
O	ʿnd-	

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31   Potier neglected to include the second person plural agent, first person singular and plural patient in the list of the pronominal prefixes that take this form.

Plural agent: *-ha-*

Cj.	None	1P	1dP	1pP	2P	2dP	2pP	MP
A	hon-	honˎ-	haoniˎ-	haonˎȣ-	hes-	haets-	haeskȣ-	hon-
C	hati-	honˎe-	haoniˎ	haonˎȣa-	hesa-	haetsi-	haeskȣa-	hona-
E	hend-	honˎ-	haond-	haonˎȣ-	hes	haest-	haeskȣ-	hon-
I	hendi-	honˎi-	haondi-	haonˎȣen-	hesen	haesti-	haeskȣen-	honen-
O	hend-	honˎ-	haond-	haoniˎ-	hes-	haest-	haets-	hon-

CJ	MpP	FZP	FZpP	IndP
A	honend-	ˎon-	ˎonend-	haaˎo-
C	hoṅati-	ˎona-	ˎonati-	haaˎo-
E	honend-	ˎon-	ˎonend-	haaˎaȣ-
I	họmęndi-	ˎoṅen-	ˎonendi-	haaˎo-
O	hoṅend-	ˎon-	ˎonend	haaˎa-

Fem.-zoic agent

Singular agent: *-ay-*

Cj.	None	1P	1dP	1pP	MP	MpP	FZP	FZpP	IndP
A	root	aˎ-	oniˎ-	onˎȣ-	ho-	haˎon-	o-	ˎaˎon-	aˎo-
C	ˎa-	aˎe-	oniˎ-	onˎȣa-	h-	haˎon-	o-	ˎaˎon-	aˎo-
E	root	aˎ-	ond-	onˎȣ-	haȣ-	haˎone-	aȣ-	ˎaˎon-	aˎaȣ-
I	root	aˎi-	ondi-	onˎȣen-	ho-	haˎon-	o-	ˎaˎon-	aˎo-
O	root	aˎ-	ond-	onˎ-	ha-	haˎ-	a-	ˎaˎon-	aˎa

Dual agent: *-yi-/-ndi-*

Cj.	None
A	iˎ
C	iˎ
E	nd
I	ndi
O	nd

Plural agent

Cj.	None	1P	1dP	1pP	2P	2dP	2pP	MP
A	ˌon-	ˌonˌ-	ˌaonˌi-	ˌaonȣ-	ˌes-	ˌaets-	ˌaeskȣ-	hon-
C	ati-	ˌonˌe-	ˌaonˌi-	ˌaonȣa-	ˌesa-	ˌaetsa-	ˌaeskȣa-	hona-
E	end-	ˌonˌ-	ˌaond-	ˌaonȣ-	ˌes-	ˌaest-	ˌaeskȣ-	hon-
I	endi-	ˌonˌi-	ˌaondi-	ˌaonȣen-	ˌesen-	ˌaesti-	ˌaeskȣen-	honen-
O	end	ˌonˌ-	ˌaond-	ˌaonˌi-	ˌes-	ˌaest-	ˌaest-	hon-

Cj	MpP	FZP	FZpP	IndP
A	honend-	ˌon-	ˌonend-	ˌaaˌo-
C	honati-	ˌona-	ˌoṅati-	ˌaaˌo-
E	honend-	ˌon-	ˌonend-	ˌaaˌaȣ-
I	honendi-	ˌonen	ˌonendi-	ˌaaˌo-
O	honend-	ˌon-	ˌonend-	ˌaaˌa

Indefinite agent

Cj	None	1P	1pP	2P	2pP	FZP	FZpP	MP	MpP
A	on-	ˌonˌ-	onχi-	es-	etsi-	on-	ˌaon-	son-	haon-
C	e-	ˌonˌe-	onχi-	esa-	etsi-	e-	ˌae-	se-	hae-
E	aˌ-	ˌonˌ-	onχï-	es-	ets-	aˌ-	ˌaaˌ-	saˌ-	haaˌ-
I	ai-	ˌonˌi-	onχi-	esen-	etsi-	ai-	ˌai-	sai-	haai-
O	aˌ-	ˌonˌ-	onχï-	es-	etsi-	aˌ-	ˌaaˌ-	say-	haaˌ-

5. The structure of Potier's grammar

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Introduction: Potier and the model of (Graeco-)Latin grammar

As discussed in chapter 4, Wendat can often express in a single word – a single verb, to be exact – that for which English would need a full-blown sentence. In Wendat as in Latin, information on modality, number and person is included in the verb, while it needs to be expressed through individual words such as *would* and *they* in English. Wendat, however, goes far beyond Latin when it comes to encoding information within the verb. That we mention Latin rather than some other language as a basis of comparison is no accident: like other early modern missionary grammarians of the Americas and Asia, Potier relied on the Graeco-Latin model that was familiar to all educated Europeans. Given that these grammarians' aim was practical and didactic, in that they first and foremost wanted to facilitate language acquisition for their peers, it comes as no surprise that they embraced the period's standard frame of reference in the form of Latin grammar (Zwartjes & Hovdhaugen 2004: 2; Peetermans 2020: 36–39, 296–299).

This approach had of course its limitations. Given that the Graeco-Latin model was designed in order to describe Greek and Latin, it was not always an obvious task to make fruitful use of this traditional apparatus to describe

languages having structures very different from those of the classical languages of Europe. In this context, scholars have sometimes described this Latinate model as a mental straitjacket, with grammatical categories absent from the model being simply cut out, and grammatical categories that were present in the model only – and not in the language under description – being forcefully inserted. Such a view is described, but not adhered to, by Klein (2001) and Zimmermann (2004). Over the past few decades, however, the field of missionary linguistics has convincingly demonstrated that most missionaries did not adopt a narrow-minded approach to this model: rather, they often showed a high degree of creativity in order to be flexible in using it (Zwartjes 1998; Winkler 2016; Peetermans 2020: 302–305).

It is important to recognize that not all of the grammatical concepts or categories that we today believe play a significant role in Latin or Greek were already present in the Graeco-Latin model of grammar. We might, for example, expect Potier to profit from the availability of aspect as a grammatical category in Greek when describing the expression of aspect in Wendat. This expectation is not met, however, for the simple reason that the Greeks themselves interpreted the differences in aspect in their grammatical framework in terms of temporal differences (Versteegh 2013). Indeed, the recognition of aspect as an independent grammatical category would not occur until the nineteenth century, and its introduction into Iroquoian linguistics dates from the 1950s (see also chapter 7 in this volume). More generally, if we are to avoid anachronism, we should not be too quick to assume that a background in Latin or Greek through a 'traditional' school grammar gives us direct knowledge of Graeco-Latin grammar as represented in the head of an early modern Jesuit.

The purpose of this chapter is to examine (in broad strokes) how Potier structured his grammar and in what ways he attempted to resolve incompatibilities between the language he described and the language which provided the basis for his grammaticographical model. Since we are following the structure of Potier's text quite closely here, the chapter also functions as a summary of Potier's work, and thus as a first means of opening up his work to a wider audience – given that a translation is not yet available. The basic structure of the grammar can be schematized as follows:

- 1–2: spelling and pronunciation (*De litteris*);

- 2–64: the verb;
  - 2–45: matters of conjugation (*De verbis*);
  - 46–64: semantic/(morpho)syntactic verb types (*De verbis*);

∴ 65–67/74/76: syntax (*De syntaxi*), including treatment of the noun and adjective (65–67), and arguably also of the pronoun (67), adverb (68–74) and preposition (75–76);

∴ 77–82: *Miscellanea.*

What immediately catches the eye is the significant attention devoted to the verb, which is dealt with in two sections with identical titles (*De verbis*). Other parts of speech are treated in *De syntaxi.* The reasons underlying this choice will be elucidated further in the following sections. In chapter 10 the specifics of Potier's approach will be compared with the only other premodern grammar of Wendat that is still extant today.

De litteris: spelling, pronunciation and 'functional letters'

Much about Potier's short overview of spelling and pronunciation at the beginning of the grammar is unsurprising, beginning with its presence at the very start of the work – common in early modern grammars, though not universal. Another typical 'early modern' feature is the lack of any systematic distinction between phonology and spelling (i.e., between sounds and the letters with which they are written); and in fact Potier's grammar shares with many grammars of the period (among which those of other Native languages) a more general lack of systematicity when it comes to the description of pronunciation.
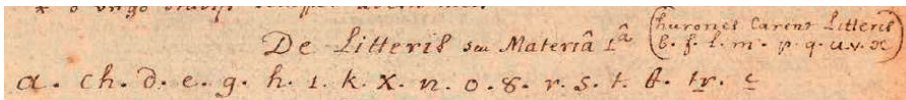
Figure 5.1   Presentation of the alphabet on the *Elementa*'s first page ([AJC MS 019] Potier 1745: 1)

The section's general ordering principle is not any kind of classification of speech sounds, but the order of the alphabet. At the start, the letters of the alphabet are enumerated, accompanied by a statement that Wendat 'lacks' certain letters of the Latin alphabet. (Among these 'lacking' letters, we find *b, f, m, p* and *v,* which all represent labials, but alphabetical logic separates them.) Then, some of the letters receive some further comment. Often, the letters that are commented upon are either absent from the Latin alphabet (*χ, ȣ, θ*) or

pronounced in ways that do not quite correspond to the intuition of a French-speaking reader. For instance, about the letter *c* (which only occurs in the combination *ch*), it is noted that it can be pronounced either like the French *ch* (i.e. [ʃ], as in the English *Chicago, chic* or *sheet*) or like the Italian *c* (i.e. [tʃ], as in the English *cheek* or *cheat*).[1] Also, the French reader needed to be reminded that *h* was never to be silent, and that *s* was always to be pronounced [s] (as in French or English *sermon*), never [z] (as in French *raison* or English *reason*). All of these features are in alignment, it can be noted, with what is commonly observed in Spanish missionary grammars as well.[2]

A more surprising feature of Potier's *De litteris* is that a number of letters are discussed not so much in terms of their pronunciation, as with regard to the 'functions' they serve in certain parts of the grammar. In the case of the letters iota, *i* and *ȣ,* this is done in separate sections added at the end of *De litteris* (*De ι seu j (iota); De i adjectitio seu euphonico; De ȣ euphonico seu adjectitio*). Here we learn, for instance, that the iota 'is useful for distinguishing number, gender [or] persons [of verbs]',[3] that numerals are commonly combined with verb forms that start with an *i* and that *ȣ* is often encountered in third person feminine verb forms. We also find similar remarks in the general overview of the letters, such as when it is said that *θ* often results from the concurrence of a *nota localitatis* (cislocative prefix) or *te dualitatis* (dualic/duplicative prefix) with a following *h.* This same kind of 'functional' approach is not so much a feature of Graeco-Latin grammar as it is one of Jewish and Christian Hebrew grammar, where letters are commonly approached both from an articulatory and from a functional point of view.[4] What we see is that Potier thus from time to time pays attention to 'morphemic' features – especially if these can be linked with one single letter. Nevertheless, as John Steckley has already observed in the previous chapter, this attention overall remains very limited.

For the Jesuits, it was not always very obvious to recognize Wendat sounds and to render them through European graphemes. Let us illustrate this with one example. Potier writes of there being three different pronunciations of *e*, more or less matching the three forms: *é, ê* and *è.* The representation using *ê* is

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1   It seems this case of allophonic variation has not yet been taken up by modern discussions of the language.

2   Some further comments on the presence of Greek graphemes in Wendat writing and on the different pronunciations of *r* can be found in chapter 7; see also chapter 6 on what the section *De litteris* can teach us about some of the differences between Wendat and Wyandot.

3   Potier (*Elementa:* 2): *utilis est ad distinguendum numerum, genus, personas.*

4   On this feature of the Hebrew grammatical tradition and its reception in Spanish American missionary grammars, see Peetermans (2020: 207–215).

flawed, as illustrated by the example given by Potier. He writes *ondaie,* which is the third person pronoun, frequently used in Wendat speech. This is a word represented in several different ways throughout the seventeenth century. In his dictionary of 1632, Recollect Brother Gabriel Sagard recorded it with *onday* and *onde* (Steckley 2010a: 92, 134 and 201 and 208 and 394 respectively). In Jesuit Father Jean de Brébeuf's catechism published in the same year we have the word presented as *ondée* (Steckley 2017b: 118, 132 and 143–144 passim). In his prayer of 1636, he writes it as *ondayee.* Five years later, in a prayer composed by Huron-Wendat Christian Joseph Chihoatenhwa, we have *ondaie.* In what John Steckley believes to be Brébeuf's oldest surviving dictionary of the early 1640s we have *on'de* and *on'dee* (Steckley 2010b: 116 and 221 and 230 respectively). In 1654, the Jesuit Pierre-Joseph-Marie Chaumonot recorded it as *onde* (Thwaites 1898: 166–171 and 173). In the dictionary written circa 1697, we consistently have *ondaie.* This form is also consistently used by Potier in the grammar published in the present edition. John Steckley believes that one reason why there is so much difficulty with this word lies with the Jesuit inability to hear and use a glottal stop, which is a sound that was not part of the recognized orthography of any language that they had previously encountered (an example in English is *bu**tt**on,* often pronounced as *[bɛʔn̩]*). In the Wyandot dialect, as written down by early French-Canadian anthropologist Marius Barbeau, who relied on Wyandot informants, the word was recorded primarily as *ǫdaeʾ,* sometimes as *ǫndaeʾ,* with shorter forms *ndaeʾ* and *daeʾ* influenced by the vowels at the end of preceding words.

De verbis: Latin grammar and the Wendat verb

Discussion of the verb takes up a very substantial portion of the grammar (2–64). That the description of the verb requires that much space is neither unusual (against the background of Graeco-Latin grammar) nor surprising (in the light of Wendat's heavily verb-oriented nature), but that it is the first part of speech to be discussed is atypical: grammars of the Graeco-Latin tradition, including American missionary grammars, normally begin with the noun. In his 1768 *Éléments de langue montagnaise,* Jean-Baptiste de La Brosse, for instance, started his grammar of Innu, a polysynthetic Algonquian language, with the noun (see Cottier & Lambert-Brétière 2018). Potier's section on verbs falls into two major portions, each of which is preceded by the identical title *De verbis.* The first of these sections (2–45) mostly deals with matters of modality, aspect and person marking – coinciding more or less with what in traditional terminology is known as the 'conjugation' of the verb, and typically involving the

presentation of conjugation tables – , while the second section (46–64) focuses on the various semantic or (morpho)syntactic types of verbs.

The reader who wishes to obtain a general overview of Potier's approach to the Wendat verb can turn to pages 2 and 46–47 of the grammar, where the two different sections with the same title *De verbis* begin. In the following sub-sections of the present contribution, we will seek to provide a first orientation to the ways in which Potier adopts and adapts Graeco-Latin terminology and classifications to the description of the Wendat verb. In a number of places, we have provided tables offering rough and sometimes tentative clarifications of the relations between the terminology of Potier and that of present-day Iroquoianists, which itself presents some variation. Rather than to attempt to be exhaustive in our presentation of present-day terminology, we have chosen to contrast the terminology used by John Steckley in chapter 4 in this volume with that of Megan Elizabeth Lukaniec's recent dissertation on Wendat verb morphology (Lukaniec 2018), hoping that the contrast will sometimes prove instructive. In some cases (though certainly not all), Lukaniec's terminology will be more readily understood by the (non-Iroquoianist) general linguist.

'Paradigms' and 'conjugations': describing agent and patient person prefixes

In Potier's description, Wendat verbs come in two different '**paradigms**'. One he labels with the letter C, which is short for *chi-*, the typical beginning of the second-person-singular form of this paradigm's 'present tense' (*praesens indicativi*). The other he labels with the letter S, in reference to the typical beginning of this paradigm's second person singular (cf. Table 5.1). To some extent, this recalls the distinction often made in Ancient Greek manuals between *-ô* and *-mi* verbs, based on the first person singular. In the terminology currently employed by Iroquoian linguists, the C paradigm collects those forms in which agent subject prefixes are used, and the S paradigm those which contain patient subject prefixes (which the general linguist may feel more at ease calling 'non-agents'). Thus, when Potier says that all 'perfect-tense' verbs 'belong to paradigm S',[5] this amounts to an observation that there is a strong tendency for verbs with the stative aspect to have patient rather than agent prefixes.

Next, each verb (regardless of its 'paradigm') belongs to a '**conjugation**' (of which there are said to be five, implicitly matching the number of Latin

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5   Potier (*Elementa:* 3): *o[mn]ia perfecta pertinent ad p[aradygma] S.*

Label Potier	Chapter 4	Lukaniec
paradygma C, paradygma Ch, paradygma Chi	slot 2: agent as subject	agent prefixes 78–83
paradygma S	slot 2: patient as subject	patient prefixes 83–86
(quinque) conjugationes	(five) conjugations	(ten) conjugation classes 78
prima conjugatio: atati/ akerondi	slot 2: a-conjugation	a-stem
secunda conjugatio: ˌahiaton/ ˌateȣatandi	slot 2: consonant conjugation	C-stem, iV-stem (*y-stem), n(d)V-stem (*nV-stem), r-stem
tertia conjugatio: ehierandi/ eiachendi	slot 2: e-conjugation	e-stem
quarta conjugatio: ˌentenri/ ˌentahekenhȣi	slot 2: ˌen-/i-conjugation	en-stem (*ˌe-stem), i-stem
quinta conjugatio: oriti/ oneskȣandi	slot 2: o-conjugation	o-stem, on-stem (*ˌo-stem)

Table 5.1 Labels given by Potier and corresponding places in modern grammars (part 1)

conjugations). This is a way of describing the different allomorphs taken by the (agent or patient) subject prefixes as they precede verb stems starting with different sounds. In the case of the 'first conjugation', for instance, this verb stem starts with an /a/, and in the case of the 'second conjugation' with a consonant. In other words, this is a purely formal, phonologically conditioned categorization.

Combined, the two 'paradigms' and five 'conjugations' offer a way of organizing the rich variety of Wendat agent and patient person prefixes, by allowing each single slot of a 'traditional' conjugation paradigm (e.g., the first person singular of the present indicative) to take ten different forms (e.g., the first person singular *patient* of the present indicative *of a verb stem starting with a consonant*).

When agent and patient co-occur in one and the same verb form, recourse is taken to a different concept, which will be discussed further on: **'relations'**.

Figure 5.2 Start of the presentation of the five 'conjugations' of the 'C paradigm' ([AJC MS 019] Potier 1745: 3)

'Moods' and 'tenses': describing modality and aspect

To approach the domain of modality and aspect, Potier starts from the Latin grammar idea that verbs can have different '**moods**' (such as 'indicative', 'imperative' and 'subjunctive'), which themselves can have different '**tenses**' (such as 'present', future' or 'pluperfect'). While today it is generally recognized that for Wendat and the other Iroquoian languages aspect is a much more important category than tense, up to the middle of the twentieth century the description of these languages remained dominated by the traditional (Graeco-Latin) terminology of tense, until Floyd Glenn Lounsbury's (1914–1998) *Oneida Verb Morphology* of 1953 changed the frame of reference (Foster 1985: 403). Describing an aspectual system through the language of tense is bound to be an imperfect fit, and the interpretation of Potier's categorization presents some difficulties.

Importantly, while the different 'moods' can be said to have relatively clear values (e.g., the 'indicative mood' refers to factual modality, and the 'potential mood' is associated with the combination of the punctual aspect with optative modality), for the 'tenses' this is less the case. In the labels 'present indicative' and 'present potential', for example, 'present' does not have the same value: in the 'indicative', it refers specifically to habitual aspect (without tense marking), whereas in verb forms in the 'potential', habitual aspect is not even a possibility at all. In Table 5.2, only for the 'indicative' the values of the different 'tenses' are specified; the other 'moods' still await elucidation (but see the discussion of the optative prefix in chapter 4 for some clarifications on the different 'tenses' of the 'potential mood').

Incidentally, in some cases the label 'preterite' seems to be used where 'perfect' would have been expected (in the Latin grammatical tradition, the 'perfect' is chief among the 'preterite', i.e. past, tenses).

Label Potier	Chapter 4	Lukaniec
praesens (indicativi)	slot 7: habitual	habitual aspect-mood suffix 101–103
imperfectum (indicativi)	slot 7: habitual + slot 8: past	habitual aspect-mood suffix 101–103 + past expanded aspect suffix 322–328
(praeteritum) perfectum (indicativi)	slot 7: stative (in combination with slot 2: patient as subject)	stative aspect-mood suffix 103–108
plusquam perfectum (indicativi)	slot 7: stative + slot 8: past (in combination with slot 2: patient as subject)	stative aspect-mood suffix 103–108 + past expanded aspect suffix 322–328
aoristus (primus indicativi)	slot 1: factual (in combination with punctual aspect)	factual modal prefix (in combination with perfective aspect) 110–113
aoristus secundus (indicativi)	slot 1: factual + slot 6: undoer (in combination with punctual aspect)	factual modal prefix (in combination with perfective aspect) 110–113 + reversive derivational suffix 298–303
futurum (affirmativum indicativi)	slot 1: future (in combination with punctual aspect)	future modal prefix (in combination with perfective aspect) 113–114
futurum continuationis primum (indicativi)	slot 1: future + slot 7: habitual and punctual	future modal prefix 113–114 + habitual aspect-mood suffix 101–103 + perfective aspect-mood suffix 109–110
futurum continuationis secundum (indicativi)	slot 1: future + slot 6: dislocative + slot 7: purposive	future modal prefix 113–114 + dislocative derivational suffix 305–307 + purposive aspect-mood suffix 119–123
futurum negativum (indicativi)	slot 1: negative and future + slot 6: dislocative + slot 7: purposive	negative prepronominal prefix 173–177 + future modal prefix 113–114 + dislocative derivational suffix 305–307 + purposive aspect-mood suffix 119–123
modus imperativus	slot 1: imperative	imperative pronominal prefix 117–119
modus potentialis	slot 1: optative (in combination with punctual aspect)	optative/irrealis modal prefix (in combination with perfective aspect) 115–117
modus optativus	slot 1: subjunctive (combined with an undeclined particle *sen* meaning 'let it be that')	not discussed
modus subjunctivus	slot 1: subjunctive	amplifier (mentioned *passim*)
modus infinitivus	slot 2: fem.-zoic singular agent + slot 7: stative	agent prefix of the third person fem.-zoic or neuter singular 82 + stative aspect-mood suffix 103–108

Table 5.2 Labels given by Potier and corresponding places in modern grammars (part 2)

The category of 'person': the indefinite person and clusivity

From a cross-linguistic point of view, 'person' has been among the more successfully generalizable categories of Graeco-Latin grammar: a very great part of today's terminology in this regard simply continues patterns that have been in use since antiquity. Potier presents an overview of the different persons that are found in a typical Wendat verb paradigm at the top of page 3 of his grammar; this overview can be schematized as in Table 5.3.

In Potier's overview, only the indefinite person (*persona indeterminata*) is given a terminological label, while the others are clarified by means of translational equivalents in French. Throughout the grammar, however, labels such as *prima/secunda/tertia persona singularis/dualis/pluralis* are commonly encountered. The difference between inclusive and exclusive forms of the first person, however, is exclusively conveyed through translational equivalents.

First person singular 'I'	**First person dual exclusive** 'he/she and I'	**First person plural exclusive** 'they and I'
	First person dual inclusive 'you and I'	**First person plural inclusive** 'you all and I'
Second person singular 'you'	**Second person dual** 'the two of you'	**Second person plural** 'you all'
Third person masculine singular 'he'	**Third person masculine dual** 'the two of them'	**Third person masculine plural** 'they'
Third person feminine singular 'she'	**Third person feminine dual** 'those two women'	**Third person feminine plural** 'those women'
		Indefinite person 'one'

Table 5.3 The category of 'person'
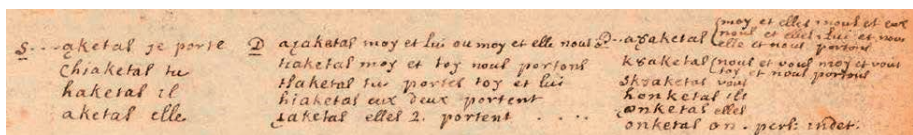
Figure 5.3 Potier's overview of the different slots found in a verb paradigm ([AJC MS 019] Potier 1745: 3)

The overview above is also the key to the order in which Wendat verb forms are listed throughout the grammar: from the first person singular to the third person feminine plural and the indefinite person, with the dual forms listed between the singular and plural ones.

'Relations': describing transitive person prefixes

Earlier on, we have described how Potier made use of the terms 'C(hi) paradigm' and 'S paradigm' to refer to agent and patient prefixes, respectively. When agent and patient co-occur in one and the same verb form – which, crucially, in Wendat morphology does not take the form of a simple combination of the corresponding agent and patient prefixes, but involves a related yet separate set of *transitive* prefixes – , recourse is taken to a different concept: 'relations' (*relationes*). As discussed in chapter 8, the use of this term seems to have been inspired not so much by the framework of Latin grammar as by that of scholastic philosophy (taking advantage of a partial overlap between the two frameworks' terminologies).

The different 'relations' are presented on pages 15–21 of the grammar, after the presentations of the two 'paradigms' C (3–7) and S (13–14) (cf. Table 5.4). As is to be expected, the 'relations' also have five different 'conjugations' (i.e., the transitive prefixes, like the agent and patient prefixes, have different phonologically conditioned allomorphs, depending on the first sound of the verb stem).

The second section *De verbis:* getting a grip on Wendat's numerous prefixes and suffixes

In addition to the morphology of person ('paradigms', 'relations', 'conjugations'), modality ('moods': 'indicative', 'potential'…) and aspect ('tenses': 'present', 'imperfect'…), the first section *De verbis* also singles out (on pp. 22–27) four other among the categories that can be expressed by a Wendat verb: (1) repetitive, (2) cislocative, (3) dualic/duplicative and (4) dislocative. The last one can occur either by itself (as a suffix), or in combination with the translocative prefix. As such, all of these categories involve the use of a prepronominal prefix; this may help explain their presence in the first section *De verbis,* which through its attention to the category of person (and to a lesser extent through its attention to modality) tends to be centrally involved with the beginnings of verbs (up to slot 2). Indeed, the prepronominal prefixes seem to be seen as a matter of conjugation, with conjugation tables being provided (cf. Table 5.5).

Label Potier	Chapter 4	Lukaniec
relationes, verbum relativum	slot 2: agent subject and patient object	transitive pronominal prefixes 86–99
relatio determinatorum ad indeterminatos, seu relatio indeterminata activa	indefinite person as patient, in combination with some (non-indefinite) agent	first and second persons acting on third (indefinite) persons 93; third persons acting on third (indefinite) persons 97
relatio determinatorum ad indeterminatos, seu relatio indeterminata passiva	indefinite person as agent, in combination with some (non-indefinite) patient	third (indefinite) persons acting on first and second persons 95; third (indefinite) persons acting on third persons 97
relatio primae ad secundam	first-person agent and second-person patient	first persons acting on second persons 92
relatio activa primae ad tertiam	first-person agent and third-person patient	first persons acting on third persons 93
relatio (activa) secundae ad tertiam	second-person agent and third-person patient	second persons acting on third persons 93
relatio (activa) secundae ad primam	second-person agent and first-person patient	second persons acting on first persons 92
relatio passiva primae ad tertiam vel activa tertiae ad primam	third-person agent and first-person patient	third persons acting on first persons 95
relatio passiva secundae ad tertiam vel activa tertiae ad secundam	third-person agent and second-person patient	third persons acting on second persons 95
relatio passiva (vel activa) tertiae ad tertiam	third-person agent and third-person patient	third persons acting on third persons 97

Table 5.4 Labels given by Potier and corresponding places in modern grammars (part 3)

Label Potier	Chapter 4	Lukaniec
reduplicatio, particula reduplica-tiva seu reiterativa	slot 1: repetitive	repetitive prepronominal prefix 152–157
localitas, particula distantialis seu locativa, nota localitatis	slot 1: cislocative	cislocative prepronominal pre-fix 145–152
te verbale, te affirmativum, te dualitatis	slot 1: dualic	duplicative prepronominal pre-fix 158–166
verbum motûs	slot 6: dislocative (and slot 1: trans-locative)	dislocative derivational suffix 305–307 (and translocative pre-pronominal prefix 167–170)

Table 5.5 Labels given by Potier and corresponding places in modern gram-mars (part 4)

Most of the other categories that can be expressed by the Wendat verb's pre-fixes and suffixes, however, are discussed later on in the grammar, in the sec-ond section *De verbis* (pp. 46–64). The section is structured around a traditional notion of Graeco-Latin grammar, the *genera verborum* 'kinds of verbs' (singu-lar: *genus verborum*), which is to say: the various semantic or (morpho)syntac-tic types of verbs. It is curious to note that while this concept clearly permeates the whole of the section, the associated term *genus verborum* is almost entirely absent. The 'kinds of verbs' that are presented are listed in Table 5.6.

It is interesting to note that the section progresses roughly 'from left to right', starting with person prefixes (slot 2) and ending with root suffixes (slot 6). Also, the 'passive', 'deponent' and 'relative-passive' verb are morphologically identi-cal: all three involve the same semi-reflexive (also: middle voice) prefix. That they are considered to be three different types seems to have been inspired en-tirely by features of their Latin or French translational equivalents. Something similar is true for the morphologically indistinguishable 'active' and 'neuter' verb. Finally, it should be noted that the *verbum motus et continuationis* is en-tirely different from the *verbum motûs* discussed in the first section *De verbis.*

Label Potier	Chapter 4	Lukaniec
verbum impersonale	slot 2: fem.-zoic singular (agent or patient) referring to an impersonal 'it'	agent prefix of the third person fem.-zoic or neuter singular 82; patient prefix of the third person fem.-zoic or neuter singular 85
*verbum personale**	slot 2: agent as subject or patient as subject or object	agent prefixes 78–83; patient prefixes 83–86; transitive prefixes 86–99
verbum activum seu simplex	slot 2: agent as subject or patient as subject	agent prefixes 78–83; patient prefixes 83–86
verbum relativum	(slot 2: agent subject and patient object;) slot 6: transitional	(transitive prefixes 86–99;) no 'transitional' suffix is identified by Lukaniec**
verbum passivum	slot 3: semi-reflexive	middle voice prefix 202–220
verbum reciprocum seu mutuale	slot 3: reflexive	reflexive voice prefix 220–225
verbum neutrum	slot 2: agent as subject or patient as subject	agent prefixes 78–83; patient prefixes 83–86
*verbum commune****	slot 2: agent as subject or patient as subject or object	agent prefixes 78–83; patient prefixes 83–86; transitive prefixes 86–99
verbum deponens	slot 3: semi-reflexive	middle voice prefix 202–220
verbum relativo-passivum	slot 3: semi-reflexive	middle voice prefix 202–220
verbum neutro-acquisitivum	slot 6: dative	benefactive derivational suffix 273–286
verbum motus et continuationis	slot 6: progressive	progressive derivational suffix 319–322
verbum frequentativum seu augmentativum	slot 6: frequentative	frequentative derivational suffix 303–305
verbum multiplicativum	slot 6: distributive	distributive derivational suffix 293–298

* This term is a hyperonym of all the following ones. Cf. Potier (*Elementa:* 47): *verbum pers[onale] est multiplex, sc[ilicet] activum, seu simplex … relativum … passivum … reciprocum seu mutuale … neutrum … commune … deponens relativo-passivum … neutro-acquisitivum … verbum motûs .. verbum continuationis … frequentativum … multiplicativum .. augmentativum.*

** Lukaniec (2018: 257–313) does, however, include scattered remarks on the ways in which different derivational suffixes (a term roughly equivalent to Steckley's 'root suffix', associated with slot 6) can affect a verb's argument structure.

*** The label 'common verb' seems to refer to verb stems that can be used both transitively and intransitively without the need for any root suffixes. Of course, the transitive and intransitive use are still morphologically distinguishable through the use of different person prefixes.

Table 5.6   Labels given by Potier and corresponding places in modern grammars (part 5)

De syntaxi and *Miscellanea:* **Wendat beyond the verb**

After the two long sections on the verb, there is a chapter on 'syntax' (*De syntaxi*) starting on page 65. Although it is not entirely clear where this section ends, it is certain that it includes all discussion of substantive and adjective nouns (65–67), highly plausible that it includes the remarks on pronouns (67), and quite plausible that it also includes the overviews of adverbs (68–74; these are listed by semantic class) and prepositions (75–76; listed by Latin translational equivalent). In other words, it seems that discussion of all parts of speech with the exception of the verb, and especially discussion of the noun (substantive and adjective), is subsumed under the heading of 'syntax', traditionally understood to involve the ordering of words into sentences. Once again, so it appears, the primacy of the verb in Wendat is affirmed: not only is it the first part of speech to be discussed, it is even the only one among the traditional parts of speech thought worthy of a separate treatment. In this regard, the grammar is very different from Spanish missionary grammars, which tend to adhere much more closely to the traditional parts-of-speech model of Graeco-Latin grammar.

Within the 'syntactic' sections of Potier's grammar, the notion of *compositio* 'compounding' plays a recurring role. What is expressed in Latin through different words (e.g. adjective and noun, verb and noun) tends to have a one-word equivalent in Wendat; thus, 'compounding' assumes some of the roles traditionally associated with 'syntax' in Latin grammar. Here, a parallel with Spanish missionary grammars is readily found: in Nahuatl grammar, 'compounding' and 'syntax' are involved in a similar dialectic, with some grammarians highlighting the connection between the two,[6] and others denying Nahuatl any 'syntax' whatsoever, maintaining that it is built entirely on 'compounding' instead[7] (Suárez Roca 1992: 120–124; Peetermans 2020: 83).

After the overview of the prepositions, a title *Miscellanea* appears (77). It introduces some small sections that are structured around certain Latin or French expressions, asking the question how these can be expressed in Wendat: 'to be', 'to be in the sense of to exist', 'to be in some place', 'to have', 'an adjective with an infinitive', 'in order to', 'because'… This reliance on translational

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6   For Vetancurt (1673: f. 38 recto), for example, 'syntax' and 'compounding' go hand in hand; or rather, 'compounding' is one of the principal means through which 'syntax' can be realized.

7   Carochi (1645: f. ✠6 verso): 'In the fourth [book], instead of syntax (which this language does not have) there is a treatment of the way in which words are compounded with others.' [*En el quarto, en lugar de sintaxi (que esta lengua no la tiene) se pone el modo con que vnos vocablos se componen con otros.*]

Figure 5.4 Unnumbered table of contents in the AJC copy of Potier's *Elementa grammaticae Huronicae* (AJC MS 019)

equivalents as a structuring principle is of course typical not only of this grammar, but of early modern missionary grammars at large. One might ask the question whether the *Miscellanea* could be interpreted as belonging to the part on 'syntax' as well, but this possibility can probably be safely discarded on the grounds that (1) in the AJC copy, the table of contents presents the titles *De syntaxi* and *Miscellanea* in a comparable size, considerably larger than that of the other titles, and (2) in the KCSC copy the *Miscellanea* appear before the title *De syntaxi* rather than after it, maybe because the section was associated with verbs.

Our laborious attempts to fit the Latin grammatical terms used by Potier into the rather 'morphological-anatomical' framework proposed in chapter 4 show that the traditional Latin model is running up against its limits here. Occasionally, these terms even cause confusion rather than clarification. Yet this is by no means a plea to simply discard the terminology of the Jesuit: today, it is difficult for us to assess whether Potier's contemporaries had significantly less problems in interpreting such labels. In any case, for present-day readers, Potier's work remains a goldmine – first and foremost because of the many elaborate paradigms and the numerous helpful translational equivalents.

II Text edition

Wouter Mercelis, Andy Peetermans & John Steckley

Foreword

As mentioned in chapter 1, Alexander Fraser's century-old edition of the *Elementa grammaticae Huronicae* consists of a low-quality photographic reproduction, which renders many portions difficult or impossible to read. Moreover, a mere reproduction offers little help with the various difficulties that today's reader may encounter in seeking to interpret the *Elementa.* To render this relatively challenging text more accessible, we have sought to offer the following:

(1) A full transcription of the text of the grammar as it is found in AJC MS 019 – the same document, dated 1745, that was reproduced by Fraser – thus sharply improving its legibility and digital searchability. For reasons of feasibility, we have not made a transcription of the entirety of AJC. Instead, we have taken as our cut-off point page 82, on the basis of the observation that on page 83, the manuscript starts to take a decidedly lexicographical turn.[1]

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1 Whereas the grammatical part of AJC (found in this edition) contains sections labelled 'about pronouns' (*de pronominibus*) and 'about adverbs' (*de adverbiis*), from page 83 onwards we encounter labels such as 'pronouns/adverbs in alphabetical order' (*juxta ordinem alphabeticum*).

(2) To further facilitate interpretation, we have sought (i) to solve all abbreviations; (ii) to mark, for each individual word in the text, whether it is to be read as Latin, French or Wendat; (iii) to present the work's many tables in a clear form; and (iv) to clarify the work's structure through the formatting of its headings. As discussed in chapter 5, the structure of the *Elementa* is somewhat open for interpretation, so our choices in this regard should not be taken as certain or definitive.

(3) A rudimentary 'critical apparatus' indicating the many small and sometimes larger changes that Potier made to the *Elementa*'s text in a later document now preserved in KCSC (Item 223). This apparatus is presented in the form of footnotes. For a general appraisal of the relation between the AJC and KCSC copies, see chapter 10.[2] Only in an advanced stage of our edition project, Zanna Van Loon brought the existence of the more recent KCSC document to our attention.

(4) Chapter 5 of this book presents a rough roadmap to the *Elementa*'s structure and some of its Latin terminology. Especially when read in conjunction with chapter 4, it can serve as a basic guide for the linguistically interested reader wishing to better understand the *Elementa*'s explanatory passages.

(5) As explained in chapter 1, this edition is a starting point. Colleagues interested in elaborating on this work can find the word files on the publisher's website.

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2   The reader interested in the fate of these two manuscripts between Potier's time and our own can turn to chapter 11.

Conventions

Latin text is printed in roman, Wendat in **bold**, French in *italics.*

Abbreviations are solved between ⟨angle brackets⟩, while [square brackets] mark text that is difficult or impossible to decipher.[3] When no reasonable conjecture can be made for the compromised text, this is indicated by means of something like [...], with the number of dots between the square brackets giving a rough measure of the quantity of text we believe to be missing.

~~Struck through portions~~ represent text that has been struck through or otherwise cancelled out in the manuscript. Text that has been added between the lines by Potier is shown ^{in superscript}.

The formatting of titles should by no means be taken to faithfully represent how these titles look in the manuscript, especially as regards the presence or absence of underlining.

The beginning of a new page in the AJC manuscript is marked by the insertion of the page number in the way shown below; moreover, every page in the edition contains the number of the corresponding AJC page in its footer text, between square brackets: [1].

[1] This marks the beginning of the first page of AJC.

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3   Thus, to give a relatively complex example, 'non i⟨ntel⟩l⟨e⟩g[it]⟨ur⟩' should be taken to mean that we believe the manuscript to read 'non ilgit', the final 'it' being poorly legible, and that we believe this should be interpreted as an abbreviated version of the Latin *non intelligitur.*

Elementa grammaticae huronicae

[1]

* nisi efficiamini sicut parvuli, non intrabitis in regnum caelorum
* deus scientiarum, dominus est
* o virgo studiis semper adesto meis[1]

De Litteris seu Materiâ 1â[2] (hurones carent Litteris
b. f. l. m. p. q. u. v. x)[3]

a. ch. d. e. ɡ. h. i. k. χ. n. o. ȣ. r. s. t. θ. tr. ι .

c semper est junctum cum **h** et hae duae litterae simul junctae pronun-
tiant⟨u⟩r more gallorum⟨,⟩ v⟨erbi⟩g⟨ratia⟩: **chie˛anᵍnionk** *tu fais chaudière* ..
et al⟨i⟩q⟨uan⟩do ut **C** italicum ut **chieons** (aegrotas)

---

1   These three lines are absent from ᴋᴄsᴄ.
2   SEU MATERIÂ 1Â: absent from ᴋᴄsᴄ.
3   The parenthetical note is absent from ᴋᴄsᴄ, which lists the 'lacking' letters next to the row
     presenting the Huron alphabet. Moreover, in ᴋᴄsᴄ the letter l is absent from the list of 'lacking
     letters'.

d al‹i›q‹uan›do pronuntiat‹u›r ut **n** i̯ rios: et vicissim **n** ut **d**‹,› v‹erbi›g‹ratia›: **onnhe** vivere à multis pronuntiat‹u›r ut **ondhe** v‹el› potius **onthe**

* commutantur interdum **n** et **d** in 3ª et 5ª conjug‹atione› ut videbitur suo loco

* promiscue etiam in fine quarumd‹am› vocum pronuntiat‹u›r‹,› v‹erbi›g‹ratia› **ondaie** ˌaiâtenʰa8ind v‹el› ˌaiatenha8inn utroque modo scribitur et pronuntiatur…item **t'eˌatatiandenn** v‹el› **t'eˌatatiandend** non loquerer

* post **n** et ante **i** purum, sonat semper ut apud nos *gui*‹,› v‹erbi›g‹ratia› ˌ**andia** digitus dic ˌ**anguia**, quasi sit diphtongus.. * plura de littera **d** in capite litterae **n**

e potest notari triplici accentu, acuto, circumflexo, gravi ; et varie sonat pro vario accentuum sono… q‹uan›do notat‹u›r acuto, sonat ut **e** masculinum gallicum *divinité*‹,› ut **i**ˌ**é** *je viens* … si circumflectitur, sonat ut apud gallos *dais monnoye*‹,› v‹erbi›g‹ratia› **ondê**, quasi esset **ondaie** …. quod si gravem habeat, medium sonat inter utrumq‹ue› ut *ay* gallicum‹,› v‹erbi›g‹ratia›: **i**ˌ**erhe** volo, puto

g vulgo sonat ut iota,[1] al‹i›q‹uan›do tamen ut apud nos‹,› v‹erbi›g‹ratia›: **ochingot**[2] grus **ochingota** genu[3] &c‹etera›

h semper consonat, semperq‹ue› cum aspiratione effertur

i nunquam est consonans …. al‹i›q‹uan›do coalescit in diphtongum ut **ondaie**.. alii sonum finalem efferunt ut nos *playe*; alii ut **ondé** …[4] **e**ˌ**ihej** moriar … al‹i›q‹uan›do supernotat‹u›r duobus punctis, et tunc fit diaeresis[5] v‹erbi›g‹ratia› **hatïentes** cognoscunt

* memorare quae superius diximus de littera **d**, et ea praesenti litterae applica; nam si coalescit in unam syllabam cum praecedentibus v‹el› **d** v‹el› **t** v‹el› **k** v‹el› **n**; et **i** sit purum, fit quasi liquefactio in pronuntiando‹,› v‹erbi›g‹ratia›: ˌ**andia** dic **ianguia** .. **hatatiak** loquit‹u›r dic **hatakiak** .. **eskion** redibo quasi **esguion** ˌ**e**ˌ**annionk** *je fais chaudiere* dic **ïeiagnionk**, **gn** ut galli *agneau*: .. **onnianni** bene, dic **ogniandi** vel potius **ongiandi**

k et **χ** sonant ut **kh** v‹erbi› g‹ratia› **χa** hic haec hoc di‹c› **kha**

n si sola sit, vocali praecedenti jungat‹u›r‹,› v‹erbi› g‹ratia› **atenion** far torrere[6] *graler du blé* dic **aten-ion**, non vero **ate-nion** … si geminetur, nil difficultatis est.

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1   ᴋᴄsᴄ: ut iota **ι**
2   ᴋᴄsᴄ: **aθogchingot**
3   ᴋᴄsᴄ: *genou*
4   alii sonum finalem efferunt ut nos *playe*; alii ut **ondé** …: absent from ᴋᴄsᴄ.
5   ᴋᴄsᴄ: al‹i›q‹uan›do fit diaeresis et supernotatur duobus punctis
6   far torrere: absent from ᴋᴄsᴄ.

o semper pronuntiat⟨u⟩r ut apud gallos (* **o** et **ȣ** al⟨i⟩quando promiscue adhibent⟨u⟩r

ȣ sonat ut *ou* … * nota **i** et **ȣ** saepe facere unam tantum syllabam. cum vocali aut diphtongo sequenti v⟨erbi⟩ g⟨ratia⟩ **kȣaraskȣa** *partons* … **chionȣesen** *tu es libéral* … **tionȣesen** *nous sommes libéraux*; q⟨u⟩ae omnia trissyllaba sunt ….. at q⟨uan⟩do notant⟨u⟩r duobus punctis, faciunt duplicem syllabam cum sequente vocali aut diphtongo⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hotïa̤i** *ils ont coupé*⟨,⟩ quadrisyllabum … **hotia̤i** *il est coupé*⟨,⟩ trissyl⟨labum⟩ sic **eskïon** *elles rentreront* est trissyl⟨labum⟩, et **eskion** *je rentrerai* dissyllabum.

r tribus modis effertur … 1° ut apud nos, sed nonquam¹ geminatur … 2° lenius pronuntiatur, si leni aut nullo notetur accentu v⟨erbi⟩ g⟨ratia⟩ **ȧronta** *arbre,* **ˌarenda** *cérémonie* … asperius vero, si notet⟨u⟩r spiritu aspero v⟨erbi⟩ g⟨ratia⟩ **ˌȧronta** *pierre*⟨,⟩ **ˌȧrenda** *rocher* …² 3° si r praecedatur litteris **d . t . k . n .** ardua fit pronuntiatio vix habiles nos galli³ ad imitandam huronicam pronuntiationem … ex nostris conatibus, haec habe: applica: fortiter linguam palato, deinde nitere, proferre syllabam⁴ in qua **r** inest⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ˌaatra** imago⟨,⟩ **aȣendrakȣi** obedire⟨,⟩ **te haˌannra** aspicit … **hatateskȣenroskra** barbam ipse tondet⁵ (ab **ˌaskȣenra** barba et **oskaron** evellere.⁶

s nunquam pronuntiatur ut z, licet inter duas vocales;⁷ sed ut⁸ duplex **ss**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a 'sara** *anse de chaudière*

t et **θ** duplex est: aliud **θ** pro **th** …. saepe **t** vulgare coalescit seu⁹ mutatur in **θ** ob **h** q⟨u⟩ae sequitur in formandis temporibus et aptandis cum localitate; et **te** dualitatis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **aθasenχȣa** clamavit, pro **a te hasenχȣa**

---

1 nonquam: sic, sc. nunquam. ᴋᴄsᴄ offers the same erroneous spelling.
2 In the example **ȧronta**, said to contain a smooth breathing mark (*lenis accentus*), the text in fact offers a rough breathing mark; inversely, in the examples said to contain a rough breathing mark (*spiritus asper*), **ˌȧronta** and **ˌȧrenda**, a smooth breathing mark is used instead. The same state of affairs is found in ᴋᴄsᴄ.
3 ᴋᴄsᴄ: vix habiles sumus nos galli
4 syllabam: absent from ᴋᴄsᴄ.
5 ᴋᴄsᴄ: suam tondet barbam
6 (ab **ˌaskȣenra** barba et **oskaron** evellere: absent from ᴋᴄsᴄ.
7 licet inter duas vocales: absent from ᴋᴄsᴄ.
8 ᴋᴄsᴄ: sed semper ut
9 coalescit seu: absent from ᴋᴄsᴄ.

De ɩ seu **j** (iota)

* haec virgula seu semi-littera ɩ v⟨el⟩ **j** maximi est usus

1° ad pronuntiandum v⟨erbi⟩g⟨ratia⟩ ˛**atatiak** dic **iatatiak** .. ˛**ehiatonk** dic **iehiatonk** &c⟨etera⟩ ante alias vocales idem; sed lenius quasi prope i, non vero omnino: usus docebit

2° ad pronuntiandum asperius consonantes, et quasi dupplicandas⟨,⟩ v⟨erbi⟩g⟨ratia⟩: ˛**aka ꝁ8as** aspicio dic ˛**akakk8as**: **a ʾson** adhuc, nondum dic **asson**

3° affixa litterae r variat pronuntiationem, et facit leniorem⟨,⟩ v⟨erbi⟩g⟨ratia⟩ **aȑati**[1] numerare; leniori, non tremulo linguae motu hanc litteram efferas[2]

[2]

4° ad distinguenda quaedam tempora alia ab aliis⟨,⟩ v⟨erbi⟩g⟨ratia⟩: **a8aton-drak8a** haec mulier lucrata est: ˛**a8atondrak8a** lucramur, tum nil addit pronuntiationi

* quaedam verba habent ex natura sua ɩ ante **8**, et illud ɩ pronuntiat⟨u⟩r ut **i**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˛**anda8randi** posse: dic **iandaï8randi** … ˛**a˛8annen** magnum esse, cum derivatis (non tamen omnibus) dic **iaï8annen** – raro pronuntiatur in vocibus compositis ab **a8annen:** nisi ad exprimendum pluralitatem[3]

5° utilis est ad distinguendum numerum, genus, personas, ut rerum series docebit

6° insolita et barbara facit quaedam tempora, cum post **n** in fine adjicitur v⟨erbi⟩ g⟨ratia⟩ ˛**aronχa** audio[4]⟨,⟩ **e˛aron˛** v⟨el⟩ **e˛aronj** audiam; dic: **e˛aroen**[5]

7° utilis est ad discendum idioma iroquaeum, nam scribunt **g**, ubi scribimus ɩ
Nota me deinceps dicturum iota, non parvum i ut dicebant et interdum scribebant[6] veteres

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1   **aȑati**: sic, with rough breathing mark. The same spelling is found in ᴋᴄsᴄ.

2   leniori, non tremulo linguae motu hanc litteram efferas : absent from ᴋᴄsᴄ.

3   cum derivatis (non tamen omnibus) dic **iaï8annen** – raro pronuntiatur in vocibus compositis ab **a8annen:** nisi ad exprimendum pluralitatem: absent from ᴋᴄsᴄ. Rather, ᴋᴄsᴄ has the following: ˛**a˛8annen** magnum esse &c⟨etera⟩ dic:

4   ˛**aronχa** audio: absent from ᴋᴄsᴄ.

5   ᴋᴄsᴄ: **e˛aronen**

6   et interdum scribebant: absent from ᴋᴄsᴄ.

De **i** adjectitio seu euphonico

i adjectitium ita appellatum quia nihil sensui vocum addit v⟨el⟩ minuit sed euphoniae causa praefigitur quibusdam vocibus[1] et verbis

1° verbis monosyllabis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ i̫e *je vais* … **ondaie ichit** pro **chit** de hoc[2] loqueris a verbo ̫**ent** .. **χa i̫a** sum hujus aetatis a verbo **a**[3]

2° verbis dissyllabis **aton** dicere⟨,⟩ **eri** velle⟨,⟩ **ondi** facere⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **i̫atonk** dico⟨,⟩ **i̫erhe** volo⟨,⟩ **i̫onniak** facio

3° verbis anomalis ̫**ann** v⟨el⟩ ̫**and** (1ⁱˢ et 2ⁱˢ personis) v⟨erbi⟩ g⟨ratia⟩: **innontenk** do⟨,⟩ **istontenk** das … **innonh8e** amo, **iston8e** amas **indare**⟨,⟩ **istare** *je demeure, tu* a verbis ̫**annonten** dare⟨,⟩ ̫**annonh8e** amare .. ̫**andare** habitare[4]

* non affigitur **i** adj⟨ectitium⟩ his verbis cum aliquod habent augmentum ut **a** in aoristo et **e** in futuro; aut nota relationis ̫**a . ha . a̫e . hae . he .** **χe** &c⟨etera⟩ uno verbo perit semper post **te . θe . χe . aχi .** aliasq⟨ue⟩ similes relationis notas … item post crementa **a . ai . e . oni** … deniq⟨ue⟩ cum praecedit aliqua particula v⟨el⟩ praepositio⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **i̫atonk** dico, **stante ̫atonk** non dico.[5]

4° **i** adject⟨itium⟩ praeponitur reduplicativis et numeris binario majoribus nisi sit motus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ dicitur: **tendi te skare** …. **achi̫enk io̫ennhaek; ndak iskaatare**[6] *dans 3 ans, ajoutez 4 mois ou lunes;*[7] *il y a 3 ans et 4 mois…* * at dices **sho̫dennion** v⟨el⟩[8] **skat shoⁿdennion** *il y a un an* … **tendi shondennion** *il y a 2 ans* … **achi̫enk eshondennion** *il y a 3 ans* … **e . o . i**. ob motum qui significat⟨u⟩r a verbo ̫**andennion** *atteindre ou attraper,* quod junctum reduplicationi significat *avoir un an* … illi autem si deinceps alios quoque numeros praefigas, significabit ut supra

5° **i** adject⟨itium⟩ saepe additur compositis ab **8ten** tale esse⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **θo ichiat8ten** sic comparatus es; pro **chiat8ten**[9]

6° dicitur **hatoχα** v⟨el⟩ **ihatoχa**

7° post **a8eti** semper ponitur **i** adject⟨itium⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a8eti ihatoχa** omnia videt

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1   ᴋᴄꜱᴄ: quibusdam nominibus
2   ᴋᴄꜱᴄ: de illo
3   a verbo ̫**ent** .. **χa i̫a** sum hujus aetatis a verbo **a**: absent from ᴋᴄꜱᴄ.
4   ᴋᴄꜱᴄ: **indare** maneo; **istare** manes… ab ̫**annonten** dare, ̫**annonh8e**, ̫**andare**
5   ᴋᴄꜱᴄ: v⟨erbi⟩ g⟨ratia⟩ **i̫atonk** dico: dic **stante ̫atonk** non dico
6   **achi̫enk io̫ennhaek; ndak iskaatare**: ᴋᴄꜱᴄ has: **achienk io̫ennhe̫ek ndak isk8atare**
7   *dans 3 ans, ajoutez 4 mois ou lunes*: absent from ᴋᴄꜱᴄ.
8   **sho̫dennion** v⟨el⟩: absent from ᴋᴄꜱᴄ.
9   ᴋᴄꜱᴄ: sic **ichiat8ten** talis es (pro **chiat8ten**)

De 8 euphonico seu adjectitio

8 euphonicum praefigitur 3^is personis fem⟨ininis⟩ tam singularibus quam plu-
ralibus incipientibus ab **a** et **e** parad⟨ygmatis⟩ **C**,[1] quoties praecedit **e** v⟨el⟩ **i**⟨,⟩
v⟨erbi⟩ g⟨ratia⟩ **atonk** illa dicit adde pro more **i** quia venit a verbo **aton** dic-
ere; et dic **i8atonk**
* ante negationem perit **i** adject⟨itium⟩ non vero 8 adject⟨itium⟩; dic **stante
8atonk** …. **endehieras** recordantur illae, **stante 8endehieras** non recordan-
tur … **erhe** vult illa **i8erhe** duplex euphonia,[2] **stante 8erhe** non vult …. **ti
8atïat8ten** sic facta sunt pro **ti atïat8ten** …. **stante 8atatiak** illa non loquitur
Nota⟨:⟩ 8 euphonicum semper praeponitur 1^is pers⟨onis⟩ sing⟨ularibus⟩ p⟨ara-
dygmatis⟩ **S** q⟨u⟩ae semper incipiunt ab **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a ̭atati** locutus
sum **stante 8a ̭atati** non loquar

De verbis

1° duo sunt modi conjugandorum verborum q⟨u⟩os vocamus paradygma;
sc⟨ilicet⟩ par⟨adygma⟩ **C**, quia 2^a pers⟨ona⟩ sing⟨ularis⟩ incipit a littera **C**⟨,⟩
v⟨erbi⟩ g⟨ratia⟩ **̭akåk8as** aspicio, **chiakåk8as** aspicis … alterum dicit⟨u⟩r
par⟨adygma⟩ **S**, quia 2^a pers⟨ona⟩ incipit a littera **S**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a ̭akaȯta**
je suis gueux **sakaȯta** miser es
* discrepant illa duo parad⟨ygmata⟩: non solum 2^â personâ sing⟨ulari⟩, sed
etiam multis aliis … 1° parad⟨ygma⟩ **S** non admittit secundo 1^am pers⟨onam⟩
in duali et plur⟨ali⟩, quas habet par⟨adygma⟩ **C**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a ̭iatatiak**
loquimur ego et ille v⟨el⟩ illa; **tiatatiak** ego et tu loquim⟨u⟩r en pro duali ….
in parad⟨ygmate⟩ **S**: **on ̭iakerons** metuimus ego et ille, ego et illa, ego et tu ….
in plurali **a ̭8atatiak** loquimur ego et alii non praesentes, v⟨el⟩ aliae, v⟨el⟩ nos
et illi v⟨el⟩ illae: **k8atatiak** loquimur nos omnes q⟨u⟩i hic adsumus … **on ̭8ak-
erons** timemus omnes, sive tu et nos, sive ego et vos, sive quicumq⟨ue⟩;
modo adsit 1^a persona[3] … 2° duae ultimae pers⟨onae⟩ dualis et plur⟨alis⟩ sunt
semper similes.
2° 5^e sunt verborum conjug⟨ationes⟩ tum p⟨aradygmati⟩ **C** tum p⟨aradygmati⟩
S quae distinguunt⟨u⟩r per vocalem initialem infinitivi **a . ̭a . e . ̭e** v⟨el⟩ **̭i. o**
v⟨el⟩ **8**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ 1^a **atonn^thara** gaudere.. 2^a **̭ann^thaten** desiderare

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1   ᴋᴄsᴄ: **Ch**
2   duplex euphonia : absent from ᴋᴄsᴄ.
3   timemus omnes, sive tu et nos, sive ego et vos, sive quicumq⟨ue⟩; modo adsit 1a persona: ᴋᴄsᴄ
    has: timemus omnes sive praesentes sive absentes

regretter.. 3ᵃ **ennonti** accelerare.. 4ᵃ **˛echia˛i** quaerere v‹el› **iren** bibere..
5ᵃ **onnhon˛endi** pati v‹el› **ȣtensti** sic conformare[1]

3° modi verborum sunt 6.… indic‹ativus›‹,› imper‹ativus› .. modus pot‹entialis› .. optat‹ivus› .. subj‹unctivus› .. infin‹itivus›

4° modorum tempora sunt 9 .. pr‹aesens› .. imp‹erfectum› .. perf‹ectum› .. plusq‹uam›perf‹ectum› .. aor‹istus› 1 .. aor‹istus› 2 .. fut‹urum› aff‹irmativum›, fut‹urum› cont‹inuationis›, fut‹urum› (duplex) nega‹tivum›[2] tempora sunt varia pro modorum varietate, plura in indic‹ativo›, pauca in modo pot‹entiali›, nulla in imp‹erativo› et infin‹itivo›, quaedam sunt raro in usu.

5° 3 sunt numeri ut apud graecos .. sing‹ularis› .. dual‹is› .. plur‹alis›

6° personae plures sunt quam apud graecos

[3]

S	˛aketas	*je porte*	D	a˛iaketas	*moy et lui ou moy et elle nous*	P	aȣaketas	*moy et elles, nous et eux, nous et elles, lui et nous, elle et nous portons*
				tiaketas	*moy et toy nous portons*		kȣaketas	*nous et vous, moy et vous, toy et nous portons*
	chiaketas	*tu*		tsaketas	*tu portes toy et lui*		skȣaketas	*vous*
	haketas	*il*		hiaketas	*eux deux portent*		honketas	*ils*
	aketas	*elle*		˛iaketas	*elles 2 portent*		˛onketas	*elles*
							onketas	*on* pers‹ona› indet‹erminata›

Quinque Conjugationes parad‹ygmatis› **C**

atati	**˛ahiaton**	**ehieᵃrandi**	**˛entenri**	**oriti**
loqui	scribere	meminisse	misereri	condire

1 ᴋᴄsᴄ: comparare
2 ᴋᴄsᴄ: 2… fut‹urum› aff‹irmativum›… Neg‹ativum›

indicativus

praesens

	tatiak	Hiatonk	hieras[1]	tenrha	riθa
S	ˏa	ˏe	ˏe	ˏi	ˏo
	chia	Chie	chie	chi	chio
	ha	Ha	He	hen	ho
	a	ˏa	E	ˏen	o
D	aˏia	aˏi	ande	andi	ando
	tia	Ti	Te	ti	to
	tsa	Tsi	ste	sti	sto
	hia	Hi	ńde	ńdi	ńdo
	ˏia	ˏi	nde	ndi	ndo
P	aˏ8a	aˏ8a	a8e	a8en	aˏio añio
	k8a	k8a	k8e	k8en	tio
	sk8a	sk8a	sk8e	sk8en	tso
	hon	Hati	hende	hendi	hendo
	ˏon	Ati	ende	endi	endo
	on	E	aˏe	e v⟨el⟩ ai	aˏo

imperfectum *je parlois* &c⟨etera⟩

	tatiahak	hiatonhonk	hierask8a	tenrhak	ritak
S	ˏa	ˏe	ˏe	ˏi	ˏo

caetera ut praesens
*nota: imperf⟨ectum⟩ format⟨u⟩r a praesenti addita littera et aliq⟨uan⟩do syllaba
praet⟨eritum⟩ perf⟨ectum⟩ *j'ai parlé* &c⟨etera⟩

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1 ᴋᴄꜱᴄ: hiaras. ᴋᴄꜱᴄ has a (Wyandot) ⟨a⟩ in all forms of this verb.

	tati	hiaton	hierandi	tenri	riti
S	a̗a	a̗e	a̗e	a̗i	a̗o
	sa	sa	Se	sen	so
	ho	ho	ha8e	ho	hao
	a	o	a8e	o	ao
D	on̗ia dic oñia[1]	on̗i	onde	ondi	ondo
	tsa	tsi	Ste	sti	sto
	honda	hoti	honde	hondi	hondo
	onda	oti	onde	ondi	ondo
P	on̗8a	on̗8a	on̗8e	on̗8en	on̗io
	sk8a	sk8a	sk8e	sk8en	tso
	honda	hoti	honde	hondi	hondo
	onda	oti	onde	ondi	ondo
	a̗o	a̗o	a̗a8e	a̗o	a̗ao

*nota:[2] o⟨mn⟩ia perfecta pertinent ad p⟨aradygma⟩ **S**

*nota:[3] in verbis 4ᵃᵉ conj⟨ugationis⟩ quae habent **he** in 3ᵃ pers⟨ona⟩ sing⟨ulari⟩ masc⟨ulina⟩ praeteriti, habere **e** pro indeterminata praesentis indicativi q⟨u⟩ae vero habent **ha8e**, habere **ai** pro indet⟨erminata⟩ praes⟨entis⟩ indicativi talia sunt **̗iren** bibere **̗enheon** mori **̗echia̗i** quaerere … **chi ̗entak8i** *faire expres*

plusq⟨uam⟩ perf⟨ectum⟩ *j'avois parlé*

	tatinnen	hiatonnen	hierandinnen	tenrinnen	ritinnen
S	a̗a	a̗e	a̗e	a̗i	a̗o

caetera ut perf⟨ectum⟩

*nota: plusq⟨uam⟩perf⟨ectum⟩ nil differt à perf⟨ecto⟩ nisi incremento finali **nnen** vel **nen** si perf⟨ectum⟩ desinit in **n**

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1 dic **oñia**: a later addition in different ink. ᴋᴄꜱᴄ adopts it as part of its text.
2 ᴋᴄꜱᴄ: 1°
3 ᴋᴄꜱᴄ: 2°

[4]

aoristus 1[us]

1° *je vais parler* 2° *voilà que je parle* 3° *je viens de parler* 4° *je parlai*

	tatia	hiaton	hieraha	tenr	rit
S	a̧a	a̧e	a̧e	a̧i	a̧o
	achia	achie	achie	achi	achio
	aha	aha	Ahe	ahen	aho
	a8a	a̧a	a8e	a̧en	ao
D	aa̧ia	aa̧i	aande	aandi	aando
	etia	eti	Ete	eti	eto
	etsa	etsi	Este	esti	esto
	ahia	ahi	aṅde	aṅdi	aṅdo
	a̧ia	a̧i	Ande	andi	ando
P	aa̧8a	aa̧8a	aa̧8e	aa8en	aa̧io
	ek8a	ek8a	ek8e	ek8en	etio
	esk8a	esk8a	esk8e	esk8en	etso
	ahon	ahati	ahende	ahendi	ahendo
	a̧on	a8ati	a8ende	a8endi	a8endo
	aon	ae	aa̧e	ae v⟨el⟩ ai[aai]	aa̧o

*nota:[1] aor⟨istus⟩ saepe usurpat⟨u⟩r pro praesenti, et habet aliquid affine cum perfecto et fut⟨uro⟩.
*nota:[2] aoristi gaudent incremento initiali quod fere semper est **a** exceptis duabus personis post 1[am] in duali et plurali

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1 ксѕс: 1°
2 ксѕс: 2°

aoristus 2ᵘˢ

1° j'ai pensé parler 2° peu s'en est fallu que je n'ai parlé 3° j'ai presq⟨ue⟩ parlé

	Tatiaska	hiatonska	Hieraska	tenraska	ritaska
S	a̦a	a̦e	a̦e	a̦i	a̦o

caetera ut aoristus 2ᵘˢ[1] *not⟨a⟩:[2] aor⟨istus⟩ 2ᵘˢ semper desinit in **ska** .. et format⟨u⟩r quasi ab imperfecto
*nota:[3] si res dudum praeteriit sic exprimitur: olim prope locutus fueram:
tioskenhia a̦atatinnen
futur⟨um⟩ aff⟨irmativum⟩ *je parlerai* &c⟨etera⟩.

	Tatia	hiaton	hieraha	tenr	rit
S	e̦a	e̦e	e̦e	e̦i	e̦o
	Echia	echie	echie	echi	echio
	Eha	eha	Ehe	ehen	eho
	e8a	e̦a	e8e	e̦en	eo
D	ea̦ia	ea̦i	eande	eandi	eando
	etia	eti	Ete	eti	eto
	etsa	etsi	Este	esti	esto
	ehia	ehi	eńde	eńdi	eńdo
	e̦ia	e̦i	ende	endi	endo
P	ea̦8a	ea̦8a	ea8e	ea8en	ea̦io
	ek8a	ek8a	ek8e	ek8en	etio
	esk8a	esk8a	esk8e	esk8en	etso
	ehon	ehati	ehende	ehendi	ehendo
	e̦on	e8ati	e8ende	e8endi	e8endo
	eon	ee	ea̦e	ee v⟨el⟩ ei	ea̦o

---

1 КCSC: caetera ut aor⟨istus⟩ 1
2 КCSC: 1°
3 КCSC: 2°

futur⟨um⟩ continuationis 1ᵘᵐ

je continerai[1] de parler &c⟨etera⟩

	tatiahaj	hiatonhonj	hieraska	tenrhaj	ritaj
S	e̦a	e̦e	e̦e	e̦i	e̦o

caetera ut fut⟨urum⟩ aff⟨irmativum⟩
*nota: hoc fut⟨urum⟩ formatur ab imperfecto: quod si desinat in **sk8a**:
fut⟨urum⟩ cont⟨inuationis⟩ erit in **ska** … si desinat in **k**, **k** mutabitur in **j**

futur⟨um⟩ continuationis 2ᵘᵐ

je continuerai de parler &c⟨etera⟩

	tatiande	hiatonde	hierache	tenrande	ritande
S	e̦a	e̦e	e̦e	e̦i	e̦o

caetera ut fut⟨urum⟩ aff⟨irmativum⟩
*nota: hoc fut⟨urum⟩ est fut⟨urum⟩ neg⟨ativum⟩ sublata negatione: est etiam
futurum motus

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1   ᴋᴄsᴄ: *continuerai*

[5]

<u>futur⟨um⟩ neg⟨ativum⟩</u> *je ne parlerai pas*

	tatiatande[1]	**Hiatonde**	**hierache**	**tenrande**	**ritande**
S	**stant'e̜a**	**stant'e̜e**	**stant'e̜e**	**stant'e̜i**	**stant'e̜o**
	v⟨el⟩ **t'e̜a**	v⟨el⟩ **t'e̜e**	v⟨el⟩ **t'e̜e**	v⟨el⟩ **t'e̜i**	v⟨el⟩ **t'e̜o**

caetera ut fut⟨urum⟩ aff⟨irmativum⟩ praefixâ semper negatione

*nota:[2] ex hoc fut⟨uro⟩ formantur 1° fut⟨urum⟩ continuationis… 2° praesens negat⟨ivum⟩ modi pot⟨entialis⟩ 3° verbum motus

*nota:[3] hoc fut⟨urum⟩ semper habet aliquam ex his terminationibus **De . he . χe . se . che . θe .**

*nota:[4] cum verbis q⟨u⟩ae carent hoc fut⟨uro⟩ adhibe fut⟨urum⟩ aff⟨irmativum⟩ cum verbo auxil⟨iari⟩ **en**: sic dices **stant'e̜aentas e̜enk** *je n'en aurai pas* a verbo **̜aen**

<u>aliud futur⟨um⟩ negat⟨ivum⟩[5]</u> (est perfectum cum nega⟨ti⟩o⟨n⟩e et ꝏ euphonico

stante ꝏa̜atati *je ne parlerai pas* et sic de aliis verbis

stante satati *tu* &c⟨etera⟩ caetera ut perfectum (nota: q⟨uan⟩do ignorat⟨u⟩r fut⟨urum⟩ neg⟨ativum⟩

utere hoc praet⟨erito⟩ cum neg⟨atione⟩

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1   Sic.

2   ᴋᴄsᴄ: 1°

3   ᴋᴄsᴄ: 2°

4   ᴋᴄsᴄ: 3°

5   In ᴋᴄsᴄ, this section on the 'other negative future' is reduced to the following marginal notation: perfectum usurpatur pro fut⟨uro⟩ negativo.. v⟨erbi⟩g⟨ratia⟩ **stante ꝏa̜atati** non loquar &c⟨etera⟩

imperativus

1° parle toy .. 2° parlez plusieurs .. 3° parlons nous 2 .. 4° parlons plusieurs

	tatia	hiaton	hieraha	tenr	rit
1	sa	se	Se	tsi	so
2	tsa	tsi	Ste	sti	sto
3	tia	Ti	Te	ti	to
4	k8a	k8a	k8e	k8en	tio

alius imper⟨ativus⟩ (est praes⟨ens⟩ aff⟨irmativum⟩ modi pot⟨entialis⟩

	tatia	hiaton	hieraha	tenr	rit
1	âchia tu	âchie	âchie	âchi	âchio
2	t'aetia nos duo	t'aeti	t'aete	t'aeti	t'aeto
3	âek8a nos	âek8a	âek8e	âek8en	âetio
4	âesk8a vos	âesk8a	âesk8e	âesk8en	âetso

imper⟨ativus⟩ continuationis 1us

continue de parler &c⟨etera⟩

	tatiahaj	hiatonhonj	hieraska	tenrhaj	ritaj
1	sa	se	Se	tsi	so

caetera ut imperativus

imper‹ativus› continuationis 2ᵘˢ

perge loqui &c‹etera›

	tatiande	hiatonde	hierache	tenrande	ritande
1	sa	se	se	sti	so

caetera ut imperativus
imper‹ativus› ex praet‹erito›**[1]** fut‹uro› mixto formatus (*ayes parlé*)

	tatik asken v‹el› tatik aθo	hiatonk asken v‹el› hiatonk aθo	hierandik asken v‹el› hierandik aθo	tenrik asken v‹el› tenrik aθo	ritik asken v‹el› ritik aθo
1	sa	sa	se	tsi	so

caetera ut imperat‹ivus›
*nota: **asken** signat benevolum imperium‹,› v‹erbi› g‹ratia› **satatik asken** *ayes parlé je te prie*‹,› v‹erbi› g‹ratia› *quand je reviendrai* … **aθo** vero signat invitum quasi consensum, v‹el› objurgationem‹,› v‹erbi› g‹ratia› **satatik aθo** *ayes donc parlé puisq‹ue› tu le veux*
*nota: imperativus 2ᵃᵉ conj‹ugationis› par‹adygmatis› **S** est in **sa** et non in **se**

Modus potentialis

praesens et imperf‹ectum› affirmativum

1° *que je parle* .. 2° *afinq‹ue› je parle* .. 3° *il faut que je parle* 4° *je parlerois* ..
5° *je devrois parler*

---

1   praet‹erito›: absent from ᴋᴄѕᴄ.

	Tatia	hiaton	hieraha	tenr	rit
S	â͏a	â͏e	â͏e	â͏i	â͏o
	Âchia	âchie	âchie	âchi	âchio
	Âha	âha	âhe	âhen	âho
	â8a	â͏a[1]	â8e	â8en	âo
⟨D⟩[2]	âia͏ia	âia͏i	âiande	âiandi	âiando
	Âetia	âeti	âete	âeti	âeto
	Âetsa	âetsi	âeste	âesti	âesto
	Âhia	âhi	âńde	âńdi	âńdo
	â͏ia	â͏i	ânde	ândi	ândo[3]
P	âia͏8a	âia8a	âia8e	âia8en[4]	âia͏io
	âek8a	âek8a	âek8e	âek8en	âetio
	âesk8a	âesk8a	âesk8e	âesk8en	âetso
	Âhon	âhati	âhende	âhendi	âhendo
	â͏on	â8ati	â8ende	â8endi	â8endo
	âion âñion	âie	âia͏e	âie v⟨el⟩ âai	âia͏o

*nota: **â** initiale producit⟨u⟩r, ut distinguatur ab aoristo

praesens et imperf⟨ectum⟩ negat⟨ivum⟩

1° *je ne parlerois pas .. * 2° *je ne devrois pas parler * 3° *je n'aurois pas parlé*

	tatiandenn	hiatondenn	hierachend[5]	tenrandenn	ritandenn
S	stant'e͏a v⟨el⟩ t'e͏a	stant'e͏e v⟨el⟩ t'e͏e	stant'e͏e v⟨el⟩ t'e͏e	stant'e͏i v⟨el⟩ t'e͏i	stant'e͏o v⟨el⟩ t'e͏o

caetera ut ~~praesens~~ futurum neg⟨ativum⟩ indicativi
*nota: illud praesens non differt a fut⟨uro⟩ neg⟨ativo⟩ indic⟨ativi⟩ ni additione
nn v⟨el⟩ **nd**

1 Sic.
2 ксsс: D
3 ксsс: **ândo**
4 ксsс: **âia͏8a âia͏8e âia͏8en**
5 ксsс: **hiarachrend**

aliud praes⟨ens⟩ et imp⟨erfectum⟩ neg⟨ativum⟩

1° j'ai bien affaire de parler .. 2° pourquoi non¹ parlerois-je?

	tatïaska	hiatonska	hieraska	tenraska	ritaska
S	t'â̧a	t'â̧e	t'â̧e	t'â̧i	t'â̧o

non i⟨ntel⟩l⟨e⟩g[it]⟨ur⟩²
caetera ut praes⟨ens⟩ aff⟨irmativum⟩ modi pot⟨entialis⟩ addito ubiq⟨ue⟩ **t**³

praeteritum perfect⟨um⟩

1° j'ai dû parler .. 2° j'aurois dû parler … 3° j'aurois pû⁴ parler 4° j'aurois parlé .. 5° j'eusse parlé

	tatik	hiatonk	hierandik	tenrik	ritik
S	aoņa	aoņe	aoņe	aoņi	aoņo
	aesa	aesa	aese	aesen	aeso
	aho	aho	aha8e	aho	ahao
	aio	aio	aia8e	aio	aiao
D	añonñia	añoņi	añiondi	añiondi	añiondo
	aioņia	aioņi	aionde	aiondi	aiondo⁵
	aetsa	aetsi	aeste	aesti	aesto
	ahonda	ahoti	ahonde	ahondi	ahondo
	aionda	aioti	aionde	aiondi	aiondo
P	añion8a sic alii				
	aioņ8a	aioņ8a	aioņ8e	aioņ8en	aioņio⁶
	aesk8a	aesk8a	aesk8e	aesk8en	aetso
	ahonda	ahoti	ahonde	ahondi	ahondo
	aionda	aioti	aionde	aiondi	aiondo
	aia̧o	aia̧o	aia̧a8e	aia̧o	aia̧ao

1   *non*: absent from ᴋᴄsᴄ.
2   ᴋᴄsᴄ: illud tempus non e⟨st⟩ hîc in usu
3   addito ubiq⟨ue⟩ **t**: absent from ᴋᴄsᴄ. ᴋᴄsᴄ adds: *illud tempus non e⟨st⟩ hîc in usu
4   Sic.
5   ᴋᴄsᴄ: âïoņia (dic **añonñia**)   aioņi (dic **añioņi**)   añionde   añiondi   añiondo
6   ᴋᴄsᴄ: **aïoņ8a** (dic (**anioņ8a**)   aïoņ8a (dic **añion**)   añioņ8e   añion8en   añionñio

plusquam perfectum

1° j'eusse parlé .. 2° j'eusse dû parler … 3° a ce que j'eusse parlé 4° j'eusse a en parler

	tatinnen	hiatonnen	hierandinnen	tenrinnen	ritinnen
S	aon̦a	aon̦e	aon̦e	aon̦i	aon̦o

caetera ut praet⟨eritum⟩ perf⟨ectum⟩

modus pot⟨entialis⟩ continuativus

je continuerois encore à parler
aon̦atatik ichien v⟨el⟩ **aon̦atatihatieska** et sic de aliis verbis
caetera ut perfectum
*nota: pro modo continuativo neg⟨ativo⟩ dices **aesakaȣank de satatihatiend**
tu devrois avoir cessé de parler v⟨el⟩ *tu n'aurois pas dû continuer a parler*

[7]

futur⟨um⟩ praeterito mixtum (hoc tempus pertinet ad subj⟨unctivum⟩

j'aurai parlé[1]

	tatik	hiatonk	hierandik	tenrik	ritik
⟨S⟩	e8aₐa	e8aₑe	e8aₑe	e8a	e8aₒo
	esa	esa	ese	esen	eso
	eho	eho	eha8e	eho	ehao
	eo	eo	ea8e	eo	eao
⟨D⟩	eonñia eonₑia	eonₑi	eonde	eondi	eondo
	etsa	etsi	este	esti	etso
	ehonda	ehoti	ehonde	ehondi	ehondo
	eonda	eoti	eonde	eondi	eondo
⟨P⟩	eonₑ8a	eonₑ8a	eonₑ8e	eonₑ8en	eonₑio
	esk8a	esk8a	esk8e	esk8en	etso
	ehonda	ehoti	ehonde	ehondi	ehondo
	eonda	eoti	eonde	eondi	eondo
	eaₑo	eaₑo	eaₐa8e	eaₑo	eaₑao

Optativus

praesens	**te ₑatatiak asen** v⟨el⟩ **sen te ₑatatiak** utinam nunc loquar * caetera ut praesens indicativi et sic de aliis verbis
imperf⟨ectum⟩	**te ₑatatiahak sen** *q⟨u⟩e ne parlois* * caetera ut imp⟨erfectum⟩ indic⟨ativi⟩
praeterit⟨um⟩	**te 8aₑatati sen** *que n'ai je parlé* * caetera ut perf⟨ectum⟩ indic⟨ativi⟩
plusq⟨uam⟩ perf⟨ectum⟩	**te 8aₑatatinnen sen** *q⟨u⟩e ne parlois je!* * caetera ut plusq⟨uam perfectum⟩ indic⟨ativi⟩
fut⟨urum⟩ aff⟨irmativum⟩	**te ₑatatiak ásen** utinam al⟨i⟩q⟨uan⟩do loquar * caetera ut praes⟨ens⟩ indic⟨ativi⟩
fut⟨urum⟩ neg⟨ativum⟩	**ta sen te ₑatatiak** utinam non loquar * distinguit⟨u⟩r ab affirmativo per **ta sen te** q⟨u⟩ae par⟨ticu⟩lae praeponunt⟨u⟩r personis; non separant⟨u⟩r nec postponunt⟨u⟩r

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1 ᴋᴄꜱᴄ: *quand j'aurai parlé,* in accordance with the 'subjunctive' character claimed in the text.

Subjunctivus

praesens	**te ˌatatiak** *si je parlois* * caetera ut praes⟨ens⟩ indic⟨ativi⟩
imperf⟨ectum⟩	**te ˌatatiahak** *si j'eusse parlé* * caetera ut imp⟨erfectum⟩ indic⟨ativi⟩
praeterit⟨um⟩¹	**te 8aˌatati** *si j'avois parlé*
plusq⟨uam⟩ perf⟨ectum⟩	**te 8aˌatatinnen** *si j'eusse parlé*
fut⟨urum⟩ aff⟨irmativum⟩	**de ˌatatia** *si je parle* * nota: in fut⟨uro⟩ ponit⟨u⟩r **de** pro **te** galli *si* **de ondaie thˌatatia** *pour que je parlasse*²
fut⟨urum⟩ neg⟨ativum⟩³	**ta te** v⟨el⟩ **onta te ˌatatia** *si vous ne* &c⟨etera⟩
fut⟨urum⟩ praet⟨erito⟩ m⟨ixtum⟩	**d'e8aˌatatik** *quand j'auray parlé* vide modum pot⟨entialem⟩⁴

Infinitivus

atati loqui … **ˌahiaton** scribere … **ehierandi** mem⟨inisse⟩ … **ˌentenri** misereri . **oriti** condire

Observationes in verba

* 1ª … **i** in ultimis personis pluralibus 2ᵃᵉ conj⟨ugationis⟩ producitur in o⟨mn⟩ibus temporibus et modis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hatïhiatonk⟨,⟩ hatïhiatonk⟨,⟩ atïhiatonk⟨,⟩ ehatïhiaton** &c⟨etera⟩

* 2ª .. verba 3ᵃᵉ conj⟨ugationis⟩ incipientia ab **enn** v⟨el⟩ **end** par⟨adygmatis⟩ **S**⁵ habent 3ᵃˢ person⟨as⟩ plur⟨ales⟩ in **hon . ˌon . on** ~~v⟨erbi⟩ g⟨ratia⟩ […d]~~ et non in **hend** ut verba hujus conj⟨ugationis⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hondiˌonraenk** *il*⁶ *délibèrent⟨,⟩* **honnonta** *ils ~~délibèrent~~ hâtent* ab **endiˌonraen** *délibérer* et **ennonti** *presser*

3ª ead⟨em⟩ verba 3ᵃᵉ conj⟨ugationis⟩ aliquando habent in duali **hiendiˌonraenk** non vero **ṅdendiˌonraenk** – si in genere faeminino⁷

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1 ᴋᴄsᴄ: perf⟨ectum⟩
2 ᴋᴄsᴄ: galli *si* **de**… **ondaie de ˌatatia** *pour que je parlasse*
3 ᴋᴄsᴄ lacks this 'future negative subjunctive'.
4 *quand j'auray parlé* vide modum pot⟨entialem⟩: absent from ᴋᴄsᴄ.
5 ᴋᴄsᴄ: C. However, S appears to be the correct option, with 'hujus conjugationis' referring to the corresponding conjugation of the **C** paradigm (presented in the previous section).
6 ᴋᴄsᴄ: *ils*
7 si in genere faeminino: absent from ᴋᴄsᴄ.

3ª¹ ead⟨em⟩ verba 3ᵃᵉ conj⟨ugationis⟩ parad⟨ygmatis⟩ **S** non habent **ha8e** in 3ⁱˢ personis singularibus sed **ho** … q⟨u⟩aedam vero utroq⟨ue⟩ modo conjugant⟨u⟩r: **ho** et **ha8e** – et pro relationibus **sa̭o** et **sa̭a8e**, talia sunt **ennonh8indi** *s'empresser* **ennontandi** *presser les autres*

4ª ead⟨em⟩ verba 3ᵃᵉ in **enn** et **end** par⟨adygmatis⟩ **Chi**, in 2ª et 3ª persona dualis numeri et in 3ⁱˢ personis pluralibus mutare **nd** in **nn** – dicit⟨u⟩r v.g. **ondehieras** – dic **annenta8as, 'nnenta8as, hennenta8as**, non vero **andenta8as** nec **andenta8as** nec **hendenta8as** – in parad⟨ygmate⟩ **S hondehierandi,** dic **honnenta8an** observa hoc verbum e⟨ss⟩e in **ent** non vero in **en[d]²**

5ª q⟨u⟩aedam verba 4ᵃᵉ conj⟨ugationis⟩ habent in omnibus temporibus quae sequunt⟨u⟩r paradygma **S ha8e . a8e . a̭a8e** in 3ⁱˢ personis singularibus et in persona indeterminata, non autem **ho . o . a̭o** et in relationibus **sa̭a8e a̭a8e** pro **sa̭o** et **a̭o** haec scilicet 4ᵒʳ verba ̭**eren** v⟨el⟩ **iren** bibere, ̭**enheon** mori; ̭**echiai³** quaerere, **chi ̭entak8i** *faire expres*

[8]

6ª verba 4ᵃᵉ conj⟨ugationis⟩, q⟨u⟩ae non habent **n** post **e**, non conjugantur ut ̭**enteri**, non enim accersunt litteram **n** quae est ° propria⁴ verbi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **heṙa** bibit ̭**a8era, k8era** bibimus -. ̭**echia̭i . hechias** quaerit, **a̭8echias**⟨,⟩ **k8echias** quaerimus – ut **hentenrha**⟨,⟩ **a̭8entenrha**⟨,⟩ **k8entenrha**

7ª pleraq⟨ue⟩ verba 4ᵃᵉ conj⟨ugationis⟩ habent **te** dualitatis in numero duali et sic conjugant⟨u⟩r : **te anditron, t'etitron, t'estitron, t'enditron,** ego et ille adsumus &c⟨etera⟩ ab ̭**entron** *y être* … **te andiheons, te tiheons, te stiheons, te ṅdiheons** a verbo ̭**enheon** mori –

* … 8ª quaedam verba 5ᵃᵉ conjug⟨ationis⟩ incipiunt ab **on** ut **onesk8andi,** alia vero ab **o** ut **oriti** … q⟨u⟩ae incipiunt ab **on** non habent **and . hend . end . ond** ; sed: **ann, henn, enn, onn.** in duali et plurali, et in utroq⟨ue⟩ paradygmate; v⟨erbi⟩ g⟨ratia⟩ ab **onnhe** *vivre*: **annoⁿnhe** nos duo vivimus: **andoriθa** nos duo condimus … **hennonnhe, ennonnhe** vivunt: **hendoriθa, endoriθa** condiunt … * in perfecto, adeoq⟨ue⟩ in parad⟨ygmate⟩ **S ondoriti** condierunt

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1 ᴋᴄsᴄ corrects the repetition of 3ª but at the end of the list uses 9ª twice.
2 The last letter falls off the margin. ᴋᴄsᴄ: **end**
3 ᴋᴄsᴄ: ̭**echia̭i**
4 ᴋᴄsᴄ: q⟨u⟩ae non est propria

Elementa grammaticae huronicae [8]   **133**

onnonesk8andi *ils ont agréé,* non vero **ondonesk8andi**, forte euphoniae causâ

* … 9ª ex supra dictis patet hanc linguam scatere amphibologiis, et verbis sensu ancipiti tum in scriptione tum in pronuntiatione, et in verbis communibus, et in relationibus ut videbitur infra

De imperativo

1° imp⟨erativus⟩ fo⟨rm⟩at⟨u⟩r à 2ª pers⟨ona⟩ singulari futuri, **echi** mutato in **s**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

echietet ; seθet *pile*

2° si post **S** seq⟨u⟩it⟨u⟩r **i** praefige **t**. **echihon** dices⟨,⟩ **tsihon** dic &c⟨etera⟩

3° si post **S** reperit⟨u⟩r **i** purum et breve, perit⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **echion tson** intra &c⟨etera⟩

4. in parad⟨ygmate⟩ **S** tolle **e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **esakeronha** timebis, **sakeronha** time

5. v⟨er⟩ba in **ˌand** et **ann** brevibus perdunt etiam **e: estaθara** tu v⟨isiteras⟩ **staθara** visite

6. s⟨imili⟩ter verba in **ˌar** perdunt **e: echrih8anderas** peccabis⟨,⟩ **chrih8anderas** pecca

7. q⟨uan⟩do de duobus est sermo saepe praefigetur **ti** v⟨erbi⟩ g⟨ratia⟩ **ti tsatont** *mettez vous 2*

8. in p⟨ro⟩po⟨sition⟩ibus nega⟨tiv⟩is utere **ennonchien** v⟨el⟩ **te 8astato** cum fut⟨uro⟩: **te 8asta sen θo** quaeso ne &c⟨etera⟩

De Modo potentiali

1. modus pot⟨entialis⟩ signat agendi potentiam non autem actionem, et videtur respondere locutioni gallicae in *rois je parlerois* &c⟨etera⟩

2° q⟨uan⟩do gallica vox *j'eusse* potest resolvi per *j'aurois,* exprimi debet per modum potentialem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *j'eusse pilé si tu ne m'eusse*[1] *empêché* **aonˌeθetinnen onta te skenda8erhandinnen**; si non possit resolvi utere plusq⟨uam⟩ perf⟨ecto⟩ indicat⟨ivi⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *si j'eusse pilé j'eusse fait du pain,* **aondaθarontak, te 8aˌetinnen**

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1   Sic.

3° ab imperf⟨ecto⟩ indic⟨ativi⟩ fo⟨rm⟩at⟨u⟩r aliud tempus modi pot⟨entialis⟩ praefigendo illi notas modi pot⟨entialis⟩ **â âe ai**[1] &c⟨etera⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **aontahonnhek** *il vivoit encore,* **a̱ aentak** *cela y seroit* **orast aiond8sk8a** *il pleuvroit encore*

4° Saepe modus potentialis usurpatur interrogativé ad significandam nega-tionem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **âhaienn^dron** *seroit il mechant?* pro **te haiennron** *il n'est pas mechant*

5° modus pot⟨entialis⟩ saepe etiam usurpat⟨u⟩r pro fut⟨uro⟩ neg⟨ativo⟩ v⟨erbi⟩ g⟨ratia⟩ **âhaon atichien** v⟨el⟩ **tatichien âhaon** pro **stan atiaondi te haonde** *certes il n'arrivera pas* v⟨el⟩ **t'atichien t'ahaonhonj**

De optativo

1. modus pot⟨entialis⟩ elegantissime adhibet⟨u⟩r:[2] ut in oratione dom⟨inica⟩ **aiesachiendaen** honoreris .. **aia̱8ak8as θa sken** beati simus .. **âhe̱ en sen d'ies8s** videam Jesum: ita galli *q⟨u⟩e je vous voye Jésus*

2° utunt⟨u⟩r par⟨ticu⟩la praepositiva **te** et postpositiva **sen** v⟨el⟩ **sken** post vocalem et **asen** v⟨el⟩ **asken** post consonantem : **te hek8a̱ en sen ti handia-gonch8ten**[3] hunc videamus quo lepore sit – **te a̱8atatiak sen d'ies8s dinde marie** utinam jesus et maria simul loquamur :– **te oṉ8atatinnen sen d'ies8s dinde marie** : utinam locuti fuissem⟨u⟩s &c⟨etera⟩ *nota: hîc urones[4] uti indi-cativo

3° alio modo adhibent⟨u⟩r part⟨icul⟩ae, scilicet cum verbum praecedit, vel nominativus, v⟨el⟩ casus, tunc enim postpositiva fit praepositiva v⟨erbi⟩ g⟨ratia⟩ **isa sken te oṉiatatinnen** utinam ego et tu locuti fuissem⟨u⟩s – **̱arih8a8asti sken te oṉihiatonnen** rem pulchram utinam ego et tu scrip-sissemus

4° optativus neg⟨ativus⟩: seu potius ~~negativus~~ aversativus sic exprimit⟨u⟩r: **ta sen te ̱atatiak** utinam non loquar – **ta sen te 8a̱atatinnen** utinam non fuissem locutus *nota adhiberi tempora indicativi modi

5° verba q⟨u⟩ae habent **te** duale sic efferunt⟨u⟩r **ta sen ta te 8a̱ asenk8innen** utinam non clamassem – **ta sen ta te ̱asenχ8as** utinam non clamem

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1   ᴋᴄꜱᴄ: **âi**
2   ᴋᴄꜱᴄ: modus pot⟨entialis⟩ elegantissime adhibetur pro opt⟨ativo⟩
3   ᴋᴄꜱᴄ: **handiangonchr8ten**
4   ᴋᴄꜱᴄ: hurones

De Subjunctivo

1° Subjunctivi t⟨em⟩pora non differunt a temporibus indic⟨ativi⟩ nisi per praefixas par⟨ticu⟩las **te** *si* v⟨el⟩ **de te** pro futuro v⟨erbi⟩ g⟨ratia⟩ **a͇eθet, te ȣannenhaen** *je pilerois si j'avois du blé*

2° **De** solitarie positum signat *quand* v⟨el⟩ *lorsq⟨ue⟩* et tunc regit fut⟨urum⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *si j'avois … si je faisois* &c⟨etera⟩ non enim reddit⟨u⟩r huronice per imperf⟨ectum⟩, sed, ut plurimùm, per praesens v⟨el⟩ aor⟨istum⟩ v⟨el⟩ modum pot⟨entialem⟩ v⟨erbi⟩ g⟨ratia⟩ *nous pécherions, si nous couchions avec des femmes:* **aiaȣarihȣanderaj, te aȣendakȣandeθa** v⟨el⟩ **t'aaȣendak-ȣandeten** v⟨el⟩ **t'aia͇ȣendakȣandeten** – item : **âhaȣeiachendinnen te ȣa͇atatinnen** iratus fuisset, si locutus fuissem – **ehaoneskȣen d'echiatatia** illi placebit, si loquaris-

3° propositiones neg⟨ativae⟩ sequentes sic efferunt⟨u⟩r: *si je ne pilois presentement tu me tancerois, et tu me tancerois si je ne pilois d'icy à q⟨uelque⟩ temps* **askakȣendihaten onta te ͇eθeta – onta te ͇eθetandenn askakȣendihaten**

4° cum concurrit par⟨ticu⟩la nega⟨tiv⟩a **te** cum par⟨ticu⟩la **te** signante *si,* tunc illa mutat⟨u⟩r in **ta** v⟨el⟩ **onta**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *me protégerois tu si je ne portois tes hardes* **askiatannonstat atichien ta te** v⟨el⟩ **onta te ͇aketas d'esatendotaȣan** item: **ehahȣeiachenk ta te** v⟨el⟩ **onta te chiatatiande** irascet⟨u⟩r, si non loquaris

De infinitivo

verba o⟨mn⟩ia carent participiis supinis et gerundiis quae sic supplentur.

1° infinitivus habet vim participii praeteriti⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **͇achondi** res facta – unde **͇achondinnen e͇achondik – ͇ahiaton** res scripta &c⟨etera⟩[1]

2° infinitivus al⟨i⟩q⟨uan⟩do supplet vicem gerundivi addendo **͇e** v⟨el⟩ **ke**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **͇achiensti͇e** *en faisant festin;* **͇annonchi͇e** *pendant qu'on etoit assemblé*⟨,⟩ **atrendaenke** *pendant qu'on prioit dieu* v⟨el⟩ *en priant*

3° Supina in um supplent⟨u⟩r addendo unam é particulis motus ad verbum v⟨erbi⟩ g⟨ratia⟩ **a͇araθonde** eo cubitum – **a͇atsatañionde** eo pransum: **a͇aketaθe** v⟨el⟩ **a͇aketatihatie** eo portatum v⟨el⟩ eo ferens

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1 κcsc: **͇achrondi** res facta **͇achrondinnen** erat facta.… **e͇achrondik** &c⟨etera⟩.… **͇ahiaton** res scripta &c⟨etera⟩

4° Supina in u : exprim⟨u⟩nt⟨u⟩r per praesens infinitivi (v⟨el⟩ indet⟨ermina-tum⟩ modi pot⟨entialis⟩) v⟨erbi⟩ g⟨ratia⟩ **˓andoron d'aketati** (v⟨el⟩ **d'ai˒on-ketat**)⟨,⟩ *difficile à porter* – **˓andoron ˒ahiaton** v⟨el⟩ utere indeterminato⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **˓andoron d'aiehiaton** *difficile qu'on écrive* per modum poten-tialem - * potest etiam suppleri per par⟨ticu⟩las finales **t** v⟨el⟩ **ti** v⟨el⟩ **k** v⟨el⟩ **k8i** q⟨u⟩ae signant causalitatem v⟨erbi⟩ g⟨ratia⟩ **˒a˒ah8at** *cuillier à dresser*

5° futurum: portaturum v⟨el⟩ portatum ire quod gallice sic reditur[1] *je crois qu'il porteras[2]*; exprimunt hurones quasi esset, *il portera je le crois* **ehaketat i˒erhe** –

6° gerundia, et participia⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *je suis tombé en portant,* sic effe-runt hurones: **˒aketask8a st'a˒itaraha** *je portois, lorsq⟨ue⟩ je suis tombé* vel utunt⟨u⟩r particulis **hatie, tie, hontie**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩: **a˒itarandi st'a˒ake-tatihatiend** vel **a˒aketatihatiend st'a˒itaraha** *j'allois portant lorsq⟨ue⟩ je suis tombé*

7° participium praesentis, v⟨erbi⟩ g⟨ratia⟩ portans ; redditur ut gerundium

8° pro futuro in rus: eo precaturus v⟨el⟩ precaturus sum, si sit motus utere verbo motûs **˒atrendaende**, si non sit motûs utere aoristo **a˒atrendaen**

9° participium futuri portaturus non est in usu apud hurones nisi junctum negationi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan on˒aketas8a te'˒en** non sum gestaturus **stan saketas8a te'˒en** tu non es gestaturus

10 participium praeteriti exprimit⟨u⟩r per ipsum infiniti⟨v⟩um in aliquib⟨u⟩s verbis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **˒achondi** res facta; in aliis vero redditur per praeteri-tum impersonale⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ondaie a˒oketati** v⟨el⟩ **a˒oketatinnen** *cela a été porté* v⟨el⟩ *on a porté cela* vide articulum 1°

11 participium futuri passivi effert⟨u⟩r per modum pot⟨entialem⟩ impersona-lis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ondaie d'aoinketat** res gestanda v⟨el⟩ potius *chose qu'on doit porter*

12. participium fut⟨uri⟩ passivi v⟨erbi⟩ g⟨ratia⟩ amandus, suppletur per rela-tivum cum modo pot⟨entiali⟩ v⟨erbi⟩ g⟨ratia⟩ **âhonchiendaen** honorandus … vel per additionem **ti, sti k8i hondera8ati** admirandus

13 participium praeteriti v⟨erbi⟩ g⟨ratia⟩ amatus: suppletur per relativum ut **hoñannonh8e** v⟨el⟩ **sennonh8e** *on l'aime*

14 infini⟨ti⟩vus gallorum q⟨u⟩i resolvitur a gallis per par⟨ticu⟩lam *que* sive *que* inter duo verba sic exprimitur: **i˒erhe θo ahaer** volo hoc

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1   ᴋᴄsᴄ: redditur
2   Sic. ᴋᴄsᴄ: *portera*

hoc[1] faciat, loco, facias: quasi esset: volo hoc faciat dominatio vestra italorum more q⟨u⟩i honoris causa dicunt volo faciat[2] – **isa i̧onnhas, i̧atonk sarask8a** jubeo te proficisci – **a̧oñehien, tsihon** mando tibi dicere (ad v⟨er⟩b⟨u⟩m) tibi mando, dic – **ehiatonk N. ha8eiachens** *on ecrit que N. est faché* quibus in exemplis vides *que* supprimi

15 praesens infi⟨ni⟩tivi apud hurones accipitur eod⟨em⟩ modo quo apud gallos: *le boire, le manger* &c⟨etera⟩ 1° ad signf⟨i⟩c⟨an⟩dum modum indefinitum v⟨erbi⟩ g⟨ratia⟩ *il faut manger* .. 2° pro objecto, seu pro cibo et potu …
3° pro ipso actu⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ pro ipsa manducatione

16° Locutio ista et similes: *il viendra pour se confesser,* ita effertur: *il viendra et il se confessera* **onh8a eshaon, θo ati esha̧oron8as** v⟨el⟩ **onh8a eshaon chia esha̧oron8as** v⟨el⟩ **ondaie ichien,** v⟨el⟩ **ondaie ati** &c⟨etera⟩

De persona indeterminata p⟨aradygmatis⟩ **C**

⟨1°⟩[3] persona indet⟨erminata⟩ dicitur ea quae respondet voci gallicae *on*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *on parle* **ontatiak** … * nota: persona indet⟨erminata⟩ est obnoxia terminationibus et incrementis propriis cujusq⟨ue⟩ temporis et modi sicut sunt personae determinatae v⟨el⟩ **ontatiak eontatiak . t'eontetiande**[4]

⟨2°⟩ in 1ᵃ conj⟨ugatione⟩ formatur à 3ᵃ pers⟨ona⟩ plurali fem⟨inina⟩ sublato **ɩ**, v⟨erbi⟩ g⟨ratia⟩ **̧ontatiak** *elles parle* .. **ontatiak** *on parle*

⟨3°⟩ in 2ᵃ conj⟨ugatione⟩ format⟨u⟩r ab infinitivo **̧a** infinitivi mutato in **e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **̧ahiaton, ehiaton**[5] (*on écrit*)

⟨4°⟩in 3ᵃ conj⟨ugatione⟩ format⟨u⟩r ab infinitivo (a 1ᵃ singulari indicat⟨ivi⟩)[6] illi praefigendo **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ehierandi: a̧ehieras** *on se souvient* …. excipe verba q⟨u⟩ae incipiunt ab **enn** v⟨el⟩ **end** quae habent **on** pro persona indeterminata : v⟨erbi⟩ g⟨ratia⟩ **orih8atoėti ondaėtak8a** *on profane la chose sainte* ab **endaetak8i**… de 3ⁱⁱˢ pers⟨onis⟩ plur⟨alibus⟩ diximus supra eas sequi 1ᵃᵐ conj⟨ugationem⟩

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1 Dittography provoked by page break.
2 In ᴋᴄsᴄ, this part of the note reads as follows: infinitivus qui resolvitur à gallis per par⟨ticu⟩lam *que,* sive *que* inter duo v⟨er⟩ba, sic exprimitur: **i̧erhe θo ahaer** volo hoc facias, quasi esset: volo hoc faciat dominatio vestra, italorum more, qui honoris causa dicunt: volo, faciat…
3 In ᴋᴄsᴄ, these points are thus numbered.
4 ᴋᴄsᴄ: **t'eontatiande**
5 ᴋᴄsᴄ: **ehiatonk**
6 a 1a singulari indicat⟨ivi⟩: absent from ᴋᴄsᴄ.

⟨5°⟩ in 4ª conj⟨ugatione⟩ ut plurimum sequitur 2ᵃᵐ conj⟨ugationem⟩, nam paucis exceptis, habent **e** pro initiali … alia q⟨u⟩ae pauciora sunt, formant personam indet⟨erminatam⟩ ab infinitivo ei praefigendo **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a̗ichias** ab **e̗chia̗i** quaerere[1] .. **aiheons** ab **e̗nheon** mori[2]… **chi-ai ˈtak8a** à **chi- e̗ntak8i** *faire expres*[3] – prope dixerim, caetera habent **e**
⟨6°⟩ in 5ª conj⟨ugatione⟩ format⟨u⟩r a 1ª pers⟨ona⟩ praesentis, illi praefigendo **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a̗onnhe** vivitur ab **o̗nnhe** vivo – **onnhe** vivere.

De persona indet⟨erminata⟩ p⟨aradygmatis⟩ **S**

formatur à 3ª pers⟨ona⟩ sing⟨ulari⟩ fem⟨inina⟩ illi praefigendo **a** cum ɩ⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **otati** locuta est **a̗otati** *on a parlé* … **a8eiakaen** *elle est lâche*⟨,⟩ **a̗a8eiakaen** *on est poltron*… **aorichen** *elle a de l'assaisonnement*⟨,⟩ **a̗aorichen** *on a de l'assaissonement*

Notanda

1° * persona indet⟨erminata⟩ cum relatione exprimit⟨u⟩r semper per reciprocum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **st'ontatierha d'a̗orih8anderaskon** *ce qu'on fait aux pêcheurs*
2° * quae exprimunt⟨u⟩r per vocem (aut potius) personam indeterminatam determinantur tantum per adjunctas particulas⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *j'ai vu un cheval, j'ay vu des chevaux* : **a̗e̗en a̗ochiatens** … **a̗e̗en ondatoronton d'a̗ochiatens**[4]
3° * quando pers⟨ona⟩ indet⟨erminata⟩ jungenda est determinatis, habenda est ratio numeri dualis au[5] pluralis earum : v⟨erbi⟩ g⟨ratia⟩ *elle a rencontré N* **aθiatraha** N … *elle a rencontré pierre et jean* **aθontraha**…
at quando persona q⟨u⟩ae est veluti casus verbi est indeterminata, habetur tantum ratio personae q⟨u⟩ae locum tenet nominativi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a̗ondia̗i istask8a?** *est ce avec une personne mariée que tu as ~~peché~~*

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1 ᴋᴄsᴄ: *on cherche*
2 ᴋᴄsᴄ: *on meurt*
3 ᴋᴄsᴄ: *on fait expres*
4 ᴋᴄsᴄ: v⟨erbi⟩ g⟨ratia⟩: *j'ai vû un cheval* **a̗e̗en a̗ochiatens**….. **a̗e̗en ondatonronton d'a̗ochiatens** *j'en ai vu plusieurs*
5 ᴋᴄsᴄ: aut

couché?[1] … **onn'ak8atraha n'on8e** *elle a rencontré des hom⟨mes⟩* … haec regula est tantum pro absolutis, non pro relativis.

[11–12]

Pages 11 and 12 blank in the manuscript.

[13]

Quinque Conjugationes parad⟨ygmatis⟩ **S**

akerondi	**ͺate8atandi**	**eiachendi**	**ͺentahekenh8i**	**onesk8andi**
timere	taedere	irasci	pro meritis excipi	*agréer*

Indicativus

praesens

	kerons	**ͱte8atandik**	**iachens**	**tahekens**	**nesk8andik**
S	aͺa	aͺe	aͺe	aͺi	aͺo
	sa	sa	se	sen	so
	ho	ho	ha8e	ho	hao
	o	o	a8e	o	ao
D	onͺia (oñia)	onͺi	onde	ondi	onno
	tsa	tsi	ste	sti	sto
	honda	hoti	honde	hondi	honno
	onda	oti	onde	ondi	onno

1 ᴋᴄsᴄ: *couché (peché)*

	kerons	ꞇe8atandik	iachens	tahekens	nesk8andik
P	on̨8a	on̨8a	on̨8e	on̨8en	on̨io dic **oñion**[1]
	sk8a	sk8a	sk8e	sk8en	tso
	honda	hoti	honde	hondi	honno
	onda	oti	onde	ondi	onno
	ąo	ąo	ąa8e	ąo	ąao

imperfectum

	keronska[2]	ꞇe8a ꞇandihik	iachensk8a	tahekensk8a	nesk8andihik
S	ąa	ąe	ąe	ąi	ąo

caetera ut praesens

perfectum

	kerondi	ꞇe8atandi	iachendi	tahekenh8i	nesk8andi
S	ąa	ąe	ąe	ąi	ąo

caetera ut praesens

plusq⟨uam⟩perf⟨ectum⟩

	kerondinnen	te8atendinnen	iachendinnen	tahekenh8innen	nesk8andinnen
S	ąa	ąe	ąe	ąi	ąo

caetera ut praesens

1 dic **oñion**: seems to be written in different ink.
2 ᴋᴄꜱᴄ: **keronsk8a**

aoristus 1

	keronha	ʼteȣaten	iachenk	tahekenk	neskȣen
S	on̩a	on̩e	on̩e	on̩i	on̩o onion[1]
	esa	esa	ese	esen	eso
	aho	aho	ahaȣe	aho	ahao
	ao	ao	aaȣe	ao	aao
D	aon̩ia	aon̩i	aonde	aondi	aonno
	etsa	etsi	este	esti	esto
	ahonda	ahoti	ahonde	ahondi	ahonno
	aonda	aoti	aonde	aondi	aonno
P	aon̩ȣa	aon̩ȣa	aon̩ȣe	aon̩ȣen	aon̩io
	eskȣa	eskȣa	eskȣe	eskȣen	etso
	ahonda	ahoti	ahonde	ahondi	ahonno
	aonda	aoti	aonde	aondi	aonno
	aa̩o	aa̩o	aa̩aȣe	aa̩o	aa̩ao

aorist⟨us⟩ 2

	keronska	teȣatandiska	iachenska	tahekenska	neskȣandiska
S	on̩a	on̩e	on̩e	on̩i	on̩o

caetera ut aor⟨istus⟩ 1us

1 **onion**: in different ink.

futur⟨um⟩ aff⟨irmativum⟩

	keronha	Ꞌteȣaten	iachenk	tahekenk	neskȣen
⟨S⟩	eȣa̗a	eȣa̗e	eȣa̗e	eȣa̗i	eȣa̗o
	esa	esa	ese	esen	eso
	eho	ehe	ehaȣe	eho	ehao
	eo	eo	eaȣe	eo	eao[1]
⟨D⟩	eon̗ia	eon̗i	eonde	eondi	eonno
	etsa	etsi	este	esti	esto
	ehonda	ehoti	ehonde	ehondi	ehond^{n}o
	eonda	eoti	eonde	eondi	eond^{n}o
⟨P⟩	eon̗ȣa	eon̗ȣa	eon̗ȣe	eonȣen	eon̗io
	eskȣa	eskȣa	eskȣe	eskȣen	etso
	ehonda	ehoti	ehonde	ehondi	ehonno
	eonda	eoti	eonde	eondi	eonno
	ea̗o	ea̗o	ea̗aȣe	ea̗o	ea̗ao

fut⟨urum⟩ contin⟨uationis⟩

	keronska	teȣatandihi	iachenska	tahekenska	neskȣandihi
S	eȣa̗a	eȣa̗e	eȣa̗e	eȣa̗i	eȣa̗o

caetera ut fut⟨urum⟩ aff⟨irmativum⟩ * vide conj⟨ugationem⟩ par⟨adygma-tis⟩ **C**[2]

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1 ᴋᴄsᴄ only gives the singular forms of this paradigm and adds the note: caetera ut aor⟨istus⟩ ponendo **e** loco **a** initiali.
2 vide conj⟨ugationem⟩ par⟨adygmatis⟩ **C**: absent from ᴋᴄsᴄ.

fut⟨urum⟩ negat⟨ivum⟩

	keronche	te8atandihe	iachenche	tahekenh8e	nesk8andihe
S	t'e8a̭a	t'e8a̭e	t'e8a̭e	t'e8a̭i	t'e8a̭o

caetera ut fut⟨urum⟩ aff⟨irmativum⟩ * dicitur etiam **stante e8a̭a** &c⟨etera⟩

imperativus

keronha	te8aten	iachenk	tahekenk	nesk8en
sa	sa	se	tsi	so
tsa	tsi	ste	sti	sto
tia	ti	te	ti	to
k8a	k8a	k8e	k8en	tio

alius imp⟨erativus⟩ (est praesens modi pot⟨entialis⟩

	keronha	te8aten	iachenk	tahekenk	nesk8en
1	âesa	âesa	âese	âesen	âeso

vide praesens modi pot⟨entialis⟩
* pro tribus aliis imper⟨ativis⟩ exemplum sit par⟨adygma⟩ **C**

Modus potentialis

praes⟨ens⟩ et imperf⟨ectum⟩ affir⟨mativum⟩

	keronha	te8aten	iachenk	tahekenk	nesk8en
S	âon̯a	âon̯e	âon̯e	âoni[1]	âon̯o
	âesa	âesa	âese	âesen	âeso
	âho	âho	âha8e	âho	âhao
	âio	âio	âia8e	âio	âiao
D	âion̯ia	âion̯i	âionde	âiondi	âionno
	âetsa	âetsi	âeste	âesti	âesto
	âhonda	âhoti	âhonde	âhondi	âhonno
	âionda	âioti	âionde	âiondi	âionno
P	âion̯8a	âion̯8a	âion̯8e	âion8en[2]	âion̯io
	âesk8a	âesk8a	âesk8e	âesk8en	âetso
	âhonda	âhonda	âhonde	âhondi	âhonno
	âionda	âionda	âionde	âiondi	âionno
	âia̯o	âia̯o	âia̯a8e	âia̯o	âia̯ao

aliud praes⟨ens⟩ et imp⟨erfectum⟩[3]

	keronska	&c⟨etera⟩
S	t'aon̯a	caetera ut praes⟨ens⟩ af⟨firmativum⟩ * vide par⟨adygma⟩ **C**

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1 ᴋᴄsᴄ: **âon̯i**
2 ᴋᴄsᴄ: **âion̯8en**
3 In ᴋᴄsᴄ, this 'other present and imperfect of the potential mood' is called 'other negative present' and is given after the 'negative present' of the type **t'e8a̯akeronchend** rather than before it

praes⟨ens⟩ neg⟨ativum⟩

	keronchend	te8atandihenn	iachenchend	tahekenh8end	nesk8andihend
S	t'e8a̬a	t'e8a̬e	t'e8a̬e	t'e8a̬i	t'e8a̬o

caetera ut fut⟨urum⟩ indicativi

perfectum

	kerondik	te8atandik	iachendik	tahekenh8ik	nesk8andik
S	aon̬a	aon̬e	aon̬e	aon̬i	aon̬o

caetera ut praes⟨ens⟩ af⟨firmativum⟩ modi pot⟨entialis⟩

plusq⟨uam⟩ perf⟨ectum⟩

	kerondinnen	te8atandinnen	iachendinnen	tahekenh8innen	nesk8andinnen
S	aon̬a	aon̬e	aon̬e	aon̬i	aon̬o

caetera ut praes⟨ens⟩ af⟨firmativum⟩ modi pot⟨entialis⟩

Mod⟨us⟩ pot⟨entialis⟩ contin⟨uationis⟩

	kerondihatiaska[1]
S	aon̬a

caetera ut praes⟨ens⟩ af⟨firmativum⟩ modi pot⟨entialis⟩ * vide p⟨aradygma⟩ **C**

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1   κcsc gives both **aon̬akerondihatieska** and **aon̬akerondik ichien** (the second of these being mentioned first).

fut⟨urum⟩ praet⟨erito⟩ mixt⟨um⟩

	kerondik	te8atandik	iachendik	tahekenh8ik	nesk8andik
S	e8a͜a	e8a͜e	e8a͜e	e8a͜i	e8a͜o

caetera ut perf⟨ectum⟩ indicativi, addito ubiq⟨ue⟩ **e** initiali[1]
pro *optativo, subjunctivo et infinitivo* (vide par⟨adygma⟩ **C**

[15]

Relatio determinatorum ad indeterminatos

seu Relatio indeterminata activa
ego illos .. tu illos .. ille illos .. &c⟨etera⟩

aθaratandi	ask8ahendi	endaeˈtak8i	͜entenri	onnhonti
bene facere alicui	odisse aliquem	irridere aliquem	misereri alicujus	⟨vi⟩vificare[2] aliquem

Indicativus

praesens

	θaratandik	sk8ahens	ndaetak8a	tenrha	nnᵗhons
S	Xea	χe	χee	χe	χeo
	Chea	che	chee	che	cheo
	sa͜o	sa͜o	sa͜a8e	sa͜o	sa͜ao
	a͜o	a͜o	a͜a8e	a͜o	a͜ao

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1 ᴋᴄsᴄ has another note: ut fut⟨urum⟩ aff⟨irmativum⟩
2 ᴋᴄsᴄ: vivificare

	θaratandik	sk8ahens	ndaetak8a	tenrha	nnᵗhons
P	Aχïa	aχi	aχïe	aχi	aχio
	Etsïa	etsi	etsïe	etsi	etsio
	haa‸o	haa‸o	haa‸a8e	haa‸o	haa‸ao
	‸aa‸o v⟨el⟩ ai8 ‸ai8	‸aa‸o v⟨el⟩ ai8	‸aa‸a8e v⟨el⟩ ‸at8e	‸aa‸o v⟨el⟩ ‸ai8	‸aa‸ao v⟨el⟩ ‸ai8o

imperfect⟨um⟩

	θaratandihik	sk8ahensk8a	ndae‸tak8ak	tenrhak	nnhonsk8a
S	Xea	χe	χee	χe	χeo

caetera ut praes⟨ens⟩

perfectum

	Θaratandi	sk8ahendi	ndaetak8i	tenri	nnhonti
S	Xea	χe	χee	χe	χeo

caetera ut praes⟨ens⟩

plusq⟨uam⟩ perf⟨ectum⟩

	Θaratandinnen	sk8ahendinnen	ndaetak8innen	tenrinnen	nnhontinnen
S	Xea	χe	χee	χe	χeo

caetera ut praes⟨ens⟩

aorist⟨us⟩ 1

θaraten	sk8ahenk	ndaetak	tenr	nnhont
aχea	aχe	aχee	aχe	aχeo
achea	ache	achee	ache	acheo
asa˛o	asa˛o	asa˛a8e	asa˛o	asa˛ao
aa˛o	aa˛o	aa˛a8e	aa˛o	aa˛ao
aaχïa	aaχï	aaχïe	aaχï	aaχïo
aetsïa	aetsi	aetsïe	aetsi	aetsïo
ahaa˛o	ahaa˛o	ahaa˛a8e	ahaa˛o	ahaa˛ao
a˛aa˛o	a˛aa˛o	a˛aa˛a8e	a˛aa˛o	a˛aa˛ao

(Row marked P at the fifth line: aaχïa)

aorist⟨us⟩ 2 vide par⟨adygma⟩ **C[1]**

fut⟨urum⟩ aff⟨irmativum⟩

θaraten	sk8ahenk	ndaetak	tenr	nnhont
eχea	eχe	eχee	eχe	eχeo

(Row marked S)

caetera ut aor⟨istus⟩ 1. ponendo ubiq⟨ue⟩ **e** loco **a**

fut⟨urum⟩ neg⟨ativum⟩

θaratandihe	sk8aenche	ndaetak8ande	tenrande	nnhonθe
t'eχea	t'eχe	t'eχee	t'eχe	t'eχeo

(Row marked ⟨S⟩)

caetera ut fut⟨urum⟩ af⟨firmativum⟩ * forte etiam **stant'eχea** &c⟨etera⟩

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1   κcsc: vide par⟨adygma⟩ **S**

Imperativus

	θaraten	sk8ahenk	ndaetak	tenr	nnhont
⟨S⟩	sea	se	see	se	seo
	tsïa	tsi	tsïe	tsi v⟨el⟩ sti	tsio

*modus pot⟨entialis⟩ usurpat⟨u⟩r pro imperativo

Modus potent⟨ialis⟩

praes⟨ens⟩ et imp⟨erfectum⟩ aff⟨irmativum⟩

	θaraten	sk8ahenk	ndaetak	tenr	nnhont
S	âχea	âχe	âχee	âχe	âχeo
	âchea	âche	âchee	âche	âcheo
	âsa‚o	âsa‚o	âsa‚a8e	âsa‚o	âsa‚ao
	âi‚ao	âi‚ao	âia‚a8e	âi‚ao	âia‚ao
P	âiaχia	âiaχi	âiaχïe	âiaχi	âiaχïo
	âɨetsia	âɨetsi	âetsie	âetsi	âetsio
	âhaa‚o	âhaa‚o	âhaa‚a8e	âhaa‚o	âhaa‚ao
	âiaa‚o	âiaa‚o	âiaa‚a8e	âiaa‚o	âiaa‚ao

praes⟨ens⟩ et imp⟨erfectum⟩ neg⟨ativum⟩

	θaratandihenn	sk8ahenchenn	ndaetak8andenn	tenrandenn	nnhonθenn
⟨S⟩	t'eχea	t'eχe	t'eχee	t'eχe	t'eχeo

caetera ut fut⟨urum⟩ neg⟨ativum⟩ indicativi

[16]

<u>perfectum</u>

	θaratandik	sk8ahendik	ndaetak8ik	tenrik	nnhontik
S	âχea	âχe	âχee	âχe	âχeo

caetera ut praes⟨ens⟩ af⟨firmativum⟩ modi pot⟨entialis⟩
<u>plusq⟨uam⟩ perf⟨ectum⟩</u>

	θaratandinnen	sk8ahendinnen	ndaetak8innen	tenrinnen	nnhontinnen
S	âχea	âχe	âχee	âχe	âχeo

caetera ut praes⟨ens⟩ modi pot⟨entialis⟩

fut⟨urum⟩ praet⟨erito⟩ mixt⟨um⟩

	θaratandik	sk8ahendik	ndaetak8ik	tenrik	nnhontik
S	eχea	eχe	eχee	eχe	eχeo

caetera ⟨ut futurum indicativi⟩[1]
pro *optativo, subjunctivo &c⟨etera⟩*[2] vide par⟨adygma⟩ **C**

Relatio determin⟨at⟩orum[3] ad indeterminatos

seu Relatio indeterminata passiva
ego ab illis .. tu ab illis .. ille ab illis .. &c⟨etera⟩ v⟨el⟩ illi me &c⟨etera⟩

aron̦asenni	ˏaienstandi	endihatendi	ˍentenri	on8eˈti
respondere	docere	commodare	misereri	*décourager q⟨uel-qu'un⟩*

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1   ᴋᴄꜱᴄ: &c⟨etera⟩ ut fut⟨urum⟩ ind⟨icativi⟩
2   ᴋᴄꜱᴄ: pro optativo, subjunctivo, et infinitivo
3   ᴋᴄꜱᴄ: determinatorum

Indicativus

praesens

	ronˌasennik	nienstandik	ndihatandik	tenrha	nȣeˑꝩa
S	onˌa	onˌe v⟨el⟩ oññie	onˌe	onˌi	onˌo
	esa	esa	ese	esen	eso
	hona	hona	hone	honen	hono
	ˌona	ˌona	ˌone	ˌonen	ˌono
P	onχïa	onχi	onχïe	onχi	onχio
	etsïa	etsi	etsïe	etsi	etsïo
	hoñenda	honati	honende	honendi	honenno
	ˌonenda	ˌonati	ˌonende	ˌonendi	ˌonenno

imperfectum

	ronˌasennihik	ienstandihik	ndihatandihik	tenrhak	nȣeˑꝩak
S	onˌa	onˌe	onˌe	onˌi	onˌo

caetera ut praes⟨ens⟩

perfectum

	ronˌasenni	ienstandi	ndihatandi	tenri	nȣeˑꝫti
S	onˌa	onˌe	onˌe	onˌi	onˌo

caetera ut praes⟨ens⟩

plusq⟨uam⟩ perf⟨ectum⟩

	ron͜asenninnen	ienstandinnen	ndihatandinnen	tenrinnen	n8e'tinnen
S	on͜a	on͜e	on͜e	on͜i	on͜o

caetera ut praes⟨ens⟩

aorist⟨us⟩ 1

	ron͜as	iensten	ndihaten	tenr	n8et
S	aon͜a	aon͜e	aon͜e	aon͜i	aon͜o
	aesa	aesa	aese	aesen	aeso
	ahona	ahona	ahone	ahoñen	ahono
	a͜ona	a͜ona	a͜one	a͜oñen	a͜ono
P	aonχïa	aonχïa	aonχïe	aonχï	aonχio
	aetsia	aetsïa	aetsïe	aetsi	aetsïo
	ahonenda	ahonati	ahonende	ahoñendi	ahonneno
	a͜onenda	a͜onati	a͜onende	a͜onendi	a͜onenno[1]

fut⟨urum⟩ aff⟨irmativum⟩

	ron͜as	iensten	ndihåten	tenr	n8ét
S	eon͜a	eon͜e	eon͜e	eon͜i	eon͜o

caetera ut aor⟨istus⟩ 1, **a** initiali mutato in **e**

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1 ᴋᴄsᴄ includes a note: aor⟨istus⟩ 2. vide p⟨aradygma⟩ **C**

fut⟨urum⟩ neg⟨ativum⟩

	ron̬asennihe	ienstandihe	ndihatandihe	tenrande	n8etande
S	t'eon̬a	t'eon̬e	t'eon̬e	t'eon̬i	t'eon̬o

caetera ut aor⟨istus⟩ 1 &c⟨etera⟩

Modus potentialis

praes⟨ens⟩ et imp⟨erfectum⟩ aff⟨irmativum⟩

	ron̬as	iensten	ndihåten	tenr	n8e t
S	aion̬a v⟨el⟩ âon̬a	aion̬e v⟨el⟩	aion̬e v⟨el⟩	aion̬iv⟨el⟩	aion̬o v⟨el⟩
	aiesa	aiesa	aiese	aiesen	aieso
	âhona	âhona	âhone	âhonen	âhono
	ą̊ona	ą̊ona	ą̊one	ą̊onen	ą̊ono
P	âionχia	âionχi	âionχïe	âionχi	âionχio
	âietsia	âietsïa	âietsïe	âietsi	âietsio
	âhonenda	âhonati	âhonende	âhonendi	âhonneno
	â̬onenda	â̬onati	â̬onende	â̬onendi	â̬onenno

[page 17 started on the penultimate line of the singular forms of the preceding table]

praes⟨ens⟩ neg⟨ativum⟩

	ron̜asennihenn	ienstandihenn	ndihatandihenn	tenrandenn	8eˈtandenn
S	t'eon̜a	t'eon̜e	t'eon̜e	t'eon̜i	t'eon̜o

caetera ut fut⟨urum⟩ neg⟨ativum⟩ indicativi

praeteritum

	ron̜asennik	ienstandik	ndihatandik	tenrik	n8eˈtik
S	âon̜a	âon̜e	âon̜e	âon̜i	âon̜o

caetera ut mod⟨us⟩ pot⟨entialis⟩

plusq⟨uam⟩ perf⟨ectum⟩

	ron̜asenninnen	ienstandinnen	ndihatandinnen	tenrinnen	n8eˈtinnen
⟨S⟩	âon̜a	âon̜e	âon̜e	âon̜i	âon̜o

fut⟨urum⟩ praet⟨erito⟩ mixt⟨um⟩

	ron̜asennik	ienstandik	ndihatandik	tenrik	n8eˈtik
⟨S⟩	eon̜a	eon̜e	eon̜e	eon̜i	eon̜o[1]

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1 KCSC includes a note: pro optativo, subjunctivo, et infinitivo… vide parad⟨ygma⟩ **C**

Relationes[1]

Relatio 1ᵃᵉ ad 2ᵃᵐ

	1ᵃ akak8i	**2ᵃ annᵗhandi**	**3ᵃ ehierandi**	**4ᵃ ͵entenri**	**5ᵃ onnhonti**
	regarder q⟨uel-qu'un⟩	*commander à q⟨uelqu'un⟩*	*se souvenir de q⟨uelqu'un⟩*	*pitoyer q⟨uel-qu'un⟩*	*vivifier q⟨uel-qu'un⟩*
	kȧk8as	**nnᵗhas**	**hieras**	**tenrha**	**nnhons**
ego te	**͵ona**	**͵on** v⟨el⟩ **͵o**	**͵one**	**͵on**	**͵ono**
nos duo te v⟨el⟩ plures	**esa**	**esa**	**ese**	**esen**	**eso**
nos plur⟨es⟩ vos plur⟨es⟩	**etsïa**	**etsï**	**etsïe**	**etsi**	**etsïo**
ego vos duo	**͵ia**	**͵i**	**nde**	**ndi**	**ndo** v⟨el⟩ **nno**
ego vos plures	**͵8a**	**͵8a**	**͵8e**	**͵8en**	**͵io**

Relatio activa 1ᵃᵉ ad 3ᵃᵐ

	kak8as	**nnhas**	**hieras**	**tenrha**	**nnhons**
ego illum	**ha**	**hennᵗhas**[2]	**he**	**hi**	**ho**
ego et tu illum	**hetia**	**heti**	**hete**	**heti**	**heto**
ego et vos illum	**hek8a**	**hek8a ͵tas**[3]	**hek8e**	**hek8en**	**hetio**
ego et ille illum	**sa͵ia**	**sa͵i**	**sande**	**sandi**	**sanno** v⟨el⟩ **sando**
ego et illi illum	**sa͵8a**	**sa͵8atas**[4]	**sa͵8e**	**sa͵8en**	**sa͵io**
ego illos	**ha͵a**	**ha͵e**	**ha͵e**	**ha͵i**	**ha͵o**
ego et tu illos	**haetia**	**haeti**	**haete**	**haeti**	**haeto**
ego et vos illos v⟨el⟩ ego et tu illos	**haek8a**	**haek8a**	**haek8e**	**haek8en**	**haetio**
ego et ille illos	**haa͵ia**	**haa͵i**	**haande**	**haandi**	**haanno** v⟨el⟩ **haando**
ego et illi illos v⟨el⟩ nos et illi illos	**haa͵8a**	**haa͵8a**	**haa͵8e**	**haa͵8en**	**haa͵io**

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1 ᴋᴄsᴄ: Relationes. determinatae &c⟨etera⟩
2 In ᴋᴄsᴄ, this prefix is given as **he**.
3 In ᴋᴄsᴄ, this prefix is given as **hek8a**.
4 In ᴋᴄsᴄ, this prefix is given as **sa͵8a**.

	kak8as	nnhas	hieras	tenrha	nnhons
ego illam	ˌa	ˌe	ˌe	ˌi	ˌo
ego et tu illam	tia	ti	ti	te	to
ego et vos illam v⟨el⟩ nos et tu illam	k8a	k8a	k8e	k8en	tio
ego et ille illam	aˌia	aˌi	ande	andi	anno v⟨el⟩ ando
ego et illi illam v⟨el⟩ nos et ille illam	aˌ8a	aˌ8a	aˌ8e	a8en	aˌio
ego illas	ˌaˌa	ˌaˌe	ˌaˌe	ˌaˌi	ˌaˌo
ego et tu illas	ˌaetia	ˌaeti	ˌaete	ˌaeti	ˌaeto
ego et vos illas v⟨el⟩ nos et tu illas	ˌaek8a	ˌaek8a	ˌaek8e	ˌaek8en	ˌaetio
ego et ille illas	ˌaaˌia	ˌaaˌi	ˌaande	ˌaandi	ˌaanno v⟨el⟩ ˌaando
ego et illi illas v⟨el⟩ nos et ille illas	ˌaaˌ8a	ˌaaˌ8a	ˌaaˌ8e	ˌaaˌ8en	ˌaaˌio
ego aliquem v⟨el⟩ al⟨i⟩q⟨u⟩os indet⟨erminatos⟩	χea	χe	χee	χe	χeo
nos aliquem v⟨el⟩ al⟨i⟩q⟨u⟩os indet⟨erminatos⟩	aχia	aχe	aχie	aχi	aχio

Relatio activa 2ᵃᵉ ad 3ᵃᵐ

	kak8as	nnhas	hieras	tenrha	nnhons
tu illum	hechia	hechie	hechie	hechi	hechio
vos duo illum	hetsa	hetsi	heste	hesti	hesto
vos plures illum	hesk8a	hesk8e	hesk8e	hesk8en	hetso
tu illos	hachia	hachie	hachie	hachi	hachio
vos 2 illos	haetsa	haetsi	haeste	haesti	haesto
vos pl⟨ures⟩ illos	haesk8a	haesk8a	haesk8e	haesk8en	haetso
tu illam	chia	chie	chie	chi	chio
vos 2 illam	tsa	tsi	ste	sti	sto
vos pl⟨ures⟩ illam	sk8a	sk8a	sk8e	sk8en	tso
tu illas	ˌachia	ˌachie	ˌachie	ˌachi	ˌachio
vos 2 illas	ˌaetsa	ˌaetsi	ˌaeste	ˌaesti	ˌasto
vos pl⟨ures⟩ illas	ˌaesk8a	ˌaesk8a	ˌaesk8e	ˌaesk8en	ˌaetso

tu aliquem, aliquos v⟨el⟩ aliquas indet⟨erminatas⟩	**chea**	**che**	**chee**	**che**	**cheo**
vos aliquem, aliquos v⟨el⟩ aliquas indet⟨erminatas⟩	**etsia**	**etsi**	**etsie**	**etsi**	**etsio**

[19]

Relationes[1]

Relatio 2[ae] ad 1[am][2]

1ª **akak8i**	2ª **annhandi**	3ª **ehierandi**	4ª **ₔentenri**	5ª **onnhonti**
regarder q⟨uelqu'un⟩	*commander à q⟨uelqu'un⟩*	*se souvenir de q⟨uelqu'un⟩*	*pitoyer q⟨uelqu'un⟩*	*vivifier q⟨uelqu'un⟩*

	kak8as	**nnhas**	**hieras**	**tenrha**	**nnhons**
tu me	**ska**	**ske**	**ske**	**ski**	**sko**
tu nos duo	**skia**	**ski**	**ste**	**sti**	**sto**
tu v⟨el⟩ vos duo nos plures	**sk8a**	**sk8a**	**sk8e**	**sk8en**	**skio**

Relatio passiva (v⟨el⟩ activa) 1[ae] ad 3[am] v⟨el⟩ 3[ae] ad 1[am][3]

	kak8as	**nnhas**	**hieras**	**tenrha**	**nnhons**
ego ab illo v⟨el⟩ ille me	**haₔa**	**haₔe**	**haₔe**	**haₔi**	**haₔo**
nos duo ab illo v⟨el⟩ ille nos duo	**sonₔia**	**sonₔi**	**sonde**	**sondi**	**sonno** v⟨el⟩ **sondo**
nos plur⟨es⟩ ab illo v⟨el⟩ illo nos pl⟨ures⟩	**sonₔ8a**	**sonₔ8a**	**sonₔ8e**	**sonₔ8en**	**sonₔio**

1 In ᴋᴄsᴄ, the 'relation' from second to first person precedes rather than follows that from second to third, and there is no title 'Relationes' separating them.
2 ᴋᴄsᴄ: Relatio activa 2[ae] ad 1[am]
3 ᴋᴄsᴄ: Relatio passiva 1[ae] ad 3[am]… v⟨el⟩ activa 3[ae] ad 1[am]

	kak8as	nnhas	hieras	tenrha	nnhons
ego ab illis v⟨el⟩ illi me	hoñ̦a	hon̦e	hon̦e	hon̦i	hon̦o
nos duo ab illis v⟨el⟩ illi nos duo	haonia	haon̦i	haonde	haondi	haonno v⟨el⟩ haondo
nos pl⟨ures⟩ ab illis v⟨el⟩ illi nos pl⟨ures⟩	haon̦8a	haon̦8a	haon̦8e	haon8en	haon̦io
ego ab illa v⟨el⟩ illa me	a̦a	a̦e	a̦e	a̦i	a̦o
nos 2 ab illa v⟨el⟩ illa nos 2	on̦ia	on̦i	onde	ondi	onno v⟨el⟩ ondo
nos pl⟨ures⟩ ab illa v⟨el⟩ illa nos pl⟨ures⟩	on̦8a	on̦8a	on̦8e	on̦8en	on̦io
ego ab illabus v⟨el⟩ illae me	̦on̦a	̦on̦e	̦on̦e	̦on̦i	̦on̦o
nos 2 ab illabus v⟨el⟩ illae nos duo	̦aon̦ia	̦aon̦e	̦aonde	̦aondi	̦aonno v⟨el⟩ ̦aondo
nos pl⟨ures⟩ ab illabus v⟨el⟩ illae nos pl⟨ures⟩	̦aon̦8a	̦aon̦8a	̦aon̦8e	̦aon̦8en	̦aon̦io
ego ab al⟨i⟩q⟨u⟩o v⟨el⟩ al⟨i⟩q⟨u⟩â v⟨el⟩ aliquibus &c⟨etera⟩ me	on̦a	on̦e	on̦e	on̦i	on̦o
ego ab al⟨i⟩quibus v⟨el⟩ aliq⟨u⟩i me	onχïa	onχi	onχïe	onχi	onχïo

Relatio passiva (v⟨el⟩ activa) 3ᵃᵉ ad 2ᵃᵐ[1]

	kak8as	nnhas	hieras	tenrha	nnhons
tu ab illo v⟨el⟩ ille te	hia	hia	hie	hien	hio
vos 2 ab illo v⟨el⟩ ille &c⟨etera⟩	hetsa	hetsi	heste	hesti	hesto
vos pl⟨ures⟩ ab illo v⟨el⟩ ille &c⟨etera⟩	hesk8a	hesk8a	hesk8e	hesk8en	hetso
tu ab illis v⟨el⟩ illi te	hesa	hesa	hese	hesen	heso
vos 2 ab illis v⟨el⟩ illi …	haetsa	haetsi	haeste	haesti	haesto
vos pl⟨ures⟩ ab illis v⟨el⟩ …	haesk8a	haesk8a	haesk8e	haesk8en	haetso

1 ᴋᴄsᴄ: Relatio passiva 2ᵃᵉ ad 3ᵃᵐ… v⟨el⟩ activa 3ᵃᵉ ad 2ᵃᵐ

tu ab illa v⟨el⟩ illa te	**sa**	**sa**	**se**	**sen**	**so**
vos 2 ab illa v⟨el⟩ …	**tsa**	**tsi**	**ste**	**sti**	**sto**
vos pl⟨ures⟩ ab illa v⟨el⟩ …	**sk8a**	**sk8a**	**sk8e**	**sk8en**	**tso**
tu ab illabus v⟨el⟩ illae te	**˛esa**	**˛esa**	**˛ese**	**˛esen**	**˛eso**
vos 2 ab illabus v⟨el⟩ …	**˛aetsa**	**˛aetsi**	**˛aeste**	**˛aesti**	**˛aesto**
vos pl⟨ures⟩ ab illabus v⟨el⟩ …	**˛aesk8a**	**˛aesk8a**	**˛aesk8e**	**˛aesk8en**	**˛aetso**
te ab aliquo v⟨el⟩ … aliquibus v⟨el⟩ aliqui &c⟨etera⟩	**esa**	**esa**	**ese**	**esen**	**eso**
vos ab aliquo v⟨el⟩ aliquibus v⟨el⟩ aliqui vos	**etsia**	**etsi**	**etsïe**	**etsi (esti)**	**etsio**

[20]

Relatio passiva (v⟨el⟩ activa) 3ᵃᵉ ad 3ᵃᵐ[1]

	kak8as	**nnhas**	**hieras**	**tenrha**	**nnhons**
ille illum v⟨el⟩ …	**ho**	**ho**	**he** (alibi **ha8e**)	**ho**	**ho** (alibi **hao**)
ille illos v⟨el⟩ …	**ha˛ona**	**ha˛on**	**ha˛one**	**ha˛on**	**ha˛ono**
illi illum v⟨el⟩ …	**hoña**	**hona**	**hone**	**honen**	**hono**
illi illos v⟨el⟩ …	**hoñenda**	**hoñati**	**hoñende**	**hoñendi**	**hoñenno** v⟨el⟩ **hoñendo**
ille illam	**ha**	**ha**	**he**	**hen**	**ho**
ille illas	**ha˛ona**	**ha˛on**	**ha˛one**	**ha˛on**	**ha˛ono**
illi illam	**˛ona**	**˛ona**	**˛one**	**˛oñen**	**˛ono**
illi illas	**˛oñenda**	**˛onati**	**˛onende**	**˛onendi**	**˛onenno** v⟨el⟩ **˛onendo**

1 ᴋᴄsᴄ: Relatio 3ᵃᵉ ad 3ᵃᵐ

	kak8as	nnhas	hieras	tenrha	nnhons
illa illum v⟨el⟩ ille ab illa	ho	ho	ha8e	ho	hao
illa illos v⟨el⟩ …	haˌona	haˌon	haˌone	haˌon	haˌono
⟨illae⟩ illum v⟨el⟩ …	hoňa	hona	hone	hoňen	hono
⟨illae⟩ illos v⟨el⟩ …	honenda	hoňati	honende	honendi	honenno v⟨el⟩ honendo
illa illam v⟨el⟩ …	o	o	a8e	o	ao
illa illas	ˌaona	ˌaon	ˌaone	ˌaon	ˌaono
illae illam	ˌona	ˌona	ˌone	ˌonen	ˌono
illae illas	ˌonenda	ˌoňati	ˌonende	ˌonendi	ˌonenno v⟨el⟩ ˌonendo
ille al⟨i⟩q⟨u⟩os indet⟨erminatos⟩	saˌo	saˌo	saˌa8e	saˌo	saˌao
illi al⟨i⟩q⟨u⟩os indet⟨erminatos⟩	haaˌo	haaˌo	haaˌa8e	haaˌo	haaˌao
(est persona indet⟨erminata⟩ par⟨adygmatis⟩ **S** cum increm⟨ento⟩ initiali v⟨el⟩ sine)					
illa al⟨i⟩q⟨u⟩os indet⟨erminatos⟩	aˌo	aˌo	aˌa8e	aˌo	aˌao
illae al⟨i⟩q⟨u⟩os indet⟨erminatos⟩	ˌaaˌo	ˌaaˌo	ˌaaˌa8e	ˌaaˌo	ˌaaˌao
ille ab aliquib⟨u⟩s indet⟨erminatis⟩	son	se	saˌe	se v⟨el⟩ sai	saˌo
illi ab aliquib⟨u⟩s indet⟨erminatis⟩	haon	hae	haaˌe	hae v⟨el⟩ haai	haaˌo
(est persona indeterm⟨inata⟩ par⟨adygmatis⟩ **C** cum al⟨i⟩q⟨u⟩o increm⟨ento⟩ init⟨i⟩ali v⟨el⟩ sine)					
illa ab aliquib⟨u⟩s indet⟨erminatis⟩	on	(i)e (i adject⟨itium⟩)	aˌe	e v⟨el⟩ ai	aˌo
illae ab aliquib⟨u⟩s indet⟨erminatis⟩	ˌaon	ˌae	ˌaaˌe	aˌe v⟨el⟩ ˌaai	ˌaaˌo

Imperativus

	akak8a	nnᵗhaha	hieraha	tenr	nnhont
tu me	ta͜a	ta͜e	ta͜e	ta͜i	ta͜o
tu, nos 2 v⟨el⟩ vos 2 me v⟨el⟩ nos	ta͜ia	ta͜i	tande	tandi	tanno v⟨el⟩ tando
tu, nos v⟨el⟩ vos me v⟨el⟩ nos	ta͜8a	ta͜8a	ta͜8e	ta͜8en	ta͜io
tu illum	hesa	hese	hese	hetsi	heso
vos illum	hetsa	hetsi	heste	hesti	hesto
tu illos	hasa	hase	hase	hatsi	haso
vos illos	hatsa	hatse	haste	hasti	hasto
tu illam	sa	se	se	tsi	so
vos illam	tsa	tse	ste	sti	sto
tu illas	͜asa	͜ase	͜ase	͜atsi	͜aso
vos illas	͜atsa	͜atse	͜aste	͜asti	͜asto
tu al⟨i⟩q⟨u⟩os &c⟨etera⟩ indet⟨erminatos⟩	sea	se	see	se	seo
vos al⟨i⟩q⟨u⟩os &c⟨etera⟩ ind⟨eterminatos⟩	tsïa	tsi	tsïe	tsi (alibi s𝛉i)[1]	tsïo

finis

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1   ᴋᴄꜱᴄ: tsi v⟨el⟩ sti

Notae in Relationes

in praes⟨enti⟩, imperf⟨ecto⟩, perf⟨ecto⟩, et plusq⟨uam⟩ perf⟨ecto⟩, fut⟨uro⟩ neg⟨ativo⟩, et modo pot⟨entiali⟩ neg⟨ativo⟩ nil mutatur in affixis initialibus, sed finales tantum mutantur pro diversitate temporum. Sicq⟨ue⟩ dices: **ͺonendiθa . ͺonendiθak . ͺonenditi ͺonenditinnen . stan te ͺonenditonde, . te ͺonenditandenn**

nota **e8aͺakak8a** ego videbor ab illa –

in reliquis personis v⟨er⟩bi relativi antepones pro futuro **e**, pro aoristo **a** et pro mod⟨o⟩ pot⟨entiali⟩ **â** exceptis sequentibus quibus in modo pot⟨entiali⟩ praeponitur **ai, aiaχiakak8a** *nous les verrions*⟨,⟩ **aionχiakak8a** *on nous regarderoit*⟨,⟩ **aiesakak8a** *on te verroit*⟨,⟩ **aietsiakak8a** *on vous verroit*⟨,⟩ **aionͺakak8a** *on me verroit*⟨,⟩ **aionkak8a** *on le verroit*⟨,⟩ **aiͺaokak8a** *elle verroit le monde.* indeterminate –

Reïteratio: **aonsaiaχiakak8a** *nous devrions les voir derechef*⟨,⟩ **aonsaionχiak**⟨,⟩ **aonsaiesak**⟨,⟩ **aonsaietsiak**

Localitas **taontaionχiakak8acha** *qu'on nous revienne voir …* **tontaiesak**⟨,⟩ **tontaietsiak**

in aoristo autem **onsa** tantum pro redup⟨licatione⟩ et **onta** v⟨el⟩ **tonta** pro localitate praeponitur omnibus personis relativis his exceptis q⟨u⟩ae singularem numerum femininum denotant. istae enim sequunt⟨u⟩r regulas verbi simplicis

in imperativo dic pro redup⟨licatione⟩ **onsataͺakak8a** *regarde moy derechef* .. **onsataͺiak**⟨,⟩ **onsataͺ8ak**

pro localitate **ataͺahak8a** *regarde moy de là* .. **ataͺiak** .. **ataͺ8ak**

localitas juncta reduplicationi **tontataͺakak8acha** *reviens moy voir de là icy*⟨,⟩ **tontataͺiak tontataͺ8ak**

extra aoristum, modum pot⟨entialem⟩ aff⟨irmativum⟩ et imperativum: reduplicatio[1] per litteram **S**, ita ut quando praecedit littera **y** sive parvum **ι** ista mutet⟨u⟩r in **k** ut **skonakak8as** ego te rursus specto **skiakak8as** ego vos 2 &c⟨etera⟩ **sk8akak8as** ego vos plur⟨es⟩

in relatione 2ᵃᵉ ad 1ᵃᵐ pro redupl⟨icatione⟩[2] mutat⟨u⟩r **k** in **χ** diciturq⟨ue⟩ **sχakak8as**⟨,⟩ **sχiak**⟨,⟩ **sχ8ak** pro **skakak8as** &c⟨etera⟩

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1 κcsc: reduplicatio fit
2 κcsc: pro relatione

item in anomalis 2ᵃᵉ conj⟨ugationis⟩ inchoatis ab ˏ**and** v⟨el⟩ ˏ**ann**: **t** mutatur in **θ**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **istontenk** tu mihi das **isθontenk** tu mihi reddis

quando **S** apponenda est personae inchoatae ab **S** non additur nova littera **S** ut **saˏiakak8a** nos 2 ab illo rursus videm⟨u⟩s **saˏ8ak**[1] nos plures rursus &c⟨etera⟩ .. **sonˏiakak8as** nos 2 ab illo rursus videm⟨u⟩r **sonˏ8ak**[2] nos pl⟨ures⟩ &c⟨etera⟩

reliquis personis inchoatis a vocali, praefigitur **ts** v⟨erbi⟩ g⟨ratia⟩ **tsesakak8as** *on te revoit* **tsetsiakak8as, tsaχiak, tsonχiak, tsonˏa** &c⟨etera⟩

localitas extra aorist⟨um⟩ &c⟨etera⟩ exprimit⟨u⟩r per particulam **et** hoc modo: quando praefigitur **ι** istud **ι** mutatur in **k** et **t** perit ut **ekonakak8acha** pro **etkonkak8acha** *je te viendrai voir de là* .. **ekiak, ek8ak** quando **et** praecedit litteram **h, t** coalescens cum **h** evadit in **θ** ut **eʽθaˏakak8acha** *il me viendra voir de là* **eθiak** *il te viendra voir de là* quando autem praeponi debet personae inchoatae ab **s,** haec supplet vicem **t**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **esonˏiakak8acha** *il nous viendra voir nous 2* **esonˏ8ak**[3]

reliquis personis inchoatis a vocali praeponitur **eti**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **etiesa-kak8as** *on te regarde de là* **etionχiak** *on nous regarde de là*

[22]

De Reduplicatione

1° in omni reduplicatione reperitur littera **S** : potest ergo haber⟨i⟩ pro notâ reduplicationis – gaudet aliquando littera al⟨i⟩q⟨u⟩â praecedente, aliquando littera sequente –

2° aoristus, omnis parad⟨ygmatis⟩, in omni numero et persona habet **ons** praefixum initio vocabuli

3° modus pot⟨entialis⟩ in omni tempore, numero et persona, excepto futuro ex praesenti neg⟨ativo⟩ habet **aons** praefixum initio vocabuli

4° imperativo praefigitur **sa** v⟨el⟩ **onsa**

5° vocabulo incipienti ab **ι** seu iota, praefigitur **sk**, dempto **ι**

* praecedentes regulae nulli exceptioni sunt obnoxiae

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1   ᴋᴄsᴄ: **saˏ8akak8a**
2   ᴋᴄsᴄ: **sonˏ8akak8as**
3   ᴋᴄsᴄ: **esonˏ8akak8achra** *il nouns vriendra voir tous* (ex hoc loco)

6° verbo incipienti ab **h**, praefigitur **s**, quae tunc aspiratur, dempta **h**, v⟨erbi⟩ g⟨ratia⟩ **hatatiak**⟨,⟩ *il parle* **s ʾatatiak** *il reparle*

nota 1°⟨:⟩ si post **h** sequitur **i** ponitur **ts**, non **s**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hihiatonk** *ils ecrivent tous 2*⟨,⟩ **tsihiatonk** *ils recrivent tous 2*

nota 2°⟨:⟩ si **i** est purum seu ante vocalem eliditur v⟨erbi⟩ g⟨ratia⟩ **hiatatiak**, *ils parlent tous 2*⟨,⟩ **tsatatiak** *ils reparlent tous 2*

7° vocabulo incipienti a consonante praeponit⟨u⟩r **tsi**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **sae-rihen** *tu est guerri,* **tsisaerihen** *tu est reguerri*

nota 1°⟨:⟩ vocabula incipi⟨enti⟩a a **chi** et **che** mutant **ch** in **s**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **chiatatiak** *tu parles,* **satatiak** *tu reparles*

nota 2°⟨:⟩ 4ª conj⟨ugatio⟩ non habet **si** sed **tsi** (pro **chi**)

nota 3°⟨:⟩ vocabula incipientia à **nd** mutant **nd** in **st**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **nde-hieras** *eux 2 se souviennent,* **stehieras** pro redup⟨licatione⟩

8° vocabulo incipienti a vocali praefigitur **ts**

nota 1°⟨:⟩ 1ª persona sing⟨ularis⟩ par⟨adygmatis⟩ **S** quae semper incipit ab **a** quaerit sibi praeponi **sk8**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a͙atati** *j'ai parlé,* **sk8a͙atati** *j'ai re-parlé*

nota 2°⟨:⟩ 3ᵃᵉ personae faemininae par⟨adygmatis⟩ **chi** incipientes ab **a** v⟨el⟩ **e**, habent **sk8** sibi praefixum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **atatiak** *elle parle*⟨,⟩ **sk8atatiak** *elle reparle*⟨,⟩ **endehieras** *elles se souviennent*⟨,⟩ **sk8endehieras** *elles se res-souvient*¹

Appendix de Reduplicatione

1° relationes 2ᵃᵉ personae: ad 1ᵃᵐ **ska** tu me⟨,⟩ **skia** tu nos 2 v⟨el⟩ vos 2 me, **sk8a** vos plures me v⟨el⟩ tu nos plures, et similes aliarum conjug⟨ationum⟩ … et 1ᵃᵉ personae dualis aut pluralis ad 3ᵃᵐ singularem masculinam tam acti-vam quam passivam ut **sa͙ia** nos 2 illum, **sa͙8a** nos plures illum – **son͙ia** nos 2 ab illo, **son͙8a** nos plures ab illo …. adde **sa͙o, sa͙ao, sa͙a8e²** … item **st** pro **ch** verborum in **͙an** breve⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stonh8e** tu me amas v⟨el⟩ redamas, nihil sibi adciscere³ pro redup⟨licatione⟩

nota modum reduplicationis in aor⟨isto⟩ **ons**, et in modo pot⟨entiali⟩ **aons** nihil suis juris⁴ amittere ex hac observatione

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1   ᴋᴄsᴄ: *resouviennent*
2   ᴋᴄsᴄ: adde **sa͙o, sa͙a8e, sa͙ao**
3   ᴋᴄsᴄ also has adciscere. Probably to be interpreted as adsciscere.
4   ᴋᴄsᴄ: sui juris

2° in relationibus indeterminatis **χea, χe, χee, χe, χeo** reduplicationes habent **sχea, sχe** &c⟨etera⟩ (v⟨el⟩ **tsia⟨,⟩ tse** &c⟨etera⟩) …. at pro **chea⟨,⟩ che** &c⟨etera⟩ habent **sea⟨,⟩ se** &c⟨etera⟩ (v⟨el⟩ **tsia, tse** &c⟨etera⟩)

[23]

Exemplar verbi particulam reduplicativam seu reiterativam assumentis

infinit⟨ivus⟩: **onsa8atati** *reparler ou parler pour la 2de fois*

Indicativus

praesens

S… **ska** …… **tatiak sa s ʻa** v⟨el⟩ **sha sk8a**
D… **tsaͺia tsitia tsitsa ts ʻa** v⟨el⟩ **tsha skia**
P… **tsaͺ8a tsik8a tsisk8a s ʻon** v⟨el⟩ **shon skon tson**

imp⟨erfectum⟩

S… **ska** …… **tatiahak** caetera ut praesens

perf⟨ectum⟩

S… **sk8aͺa** …. **tati tsisa s ʻo** v⟨el⟩ **sho tso**
D… **tsonͺia tsitsa s ʻonda** v⟨el⟩ **shonda tsonda**
P… **tsonͺ8a tsisk8a s ʻonda** v⟨el⟩ **shonda tsonda tsaͺo**

plusq⟨uam⟩ perf⟨ectum⟩

S… **sk8aͺa** …… **tatinnen** caetera ut perf⟨ectum⟩

aorist⟨us⟩[1]

S... **onsa‿a** ...... **tatia onsachia onsaha onsa8a**
D... **onsaa‿ia onsetia onsetsa onsahia onsa‿ia**
P... **onsaa‿8a onsek8a onsesk8a onsahon onsa‿on onsaon**

fut⟨urum⟩ affirm⟨ativum⟩

S... **eska** ...... **tatia esa es ʼa** v⟨el⟩ **esha esk8a**
D... **etsa‿ia etsitia etsitsa es ʼa** v⟨el⟩ **esha eskia**
P... **etsa‿8a etsik8a etsisk8a es ʼon** v⟨el⟩ **eshon eskon etson** *nota: **e** praeponi particulis reduplicativis

fut⟨urum⟩ neg⟨ativum⟩

S... **tʼeska** ...... **tatiande tʼesa** &c⟨etera⟩ ut fut⟨urum⟩ aff⟨firmativum⟩

Imperativus

sa v⟨el⟩ **onsa** .... **tatia satsa** v⟨el⟩ **onsatsa satia** v⟨el⟩ **onsatia sak8a** v⟨el⟩ **onsak8a** pro quibus personis 1°- 2ⁱˢ crebrius usurpant⟨u⟩r illae **âonsetia âonsek8a**

Modus pot⟨entialis⟩

praes⟨ens⟩ et imp⟨erfectum⟩ aff⟨firmativum⟩

S... **âonsa‿a** ... **tatia âonsachia âonsaha   âonsa8a**
D... **âonsäa‿ia âonsetia âonsetsa âonsahia âonsa‿ia**
P... **âonsaïa‿8a âonsek8a âonsesk8a âonsähon âonsa‿on âonsaïon**

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1   KCSC: aoristus 1

praes⟨ens⟩ et imp⟨erfectum⟩ neg⟨ativum⟩

S... **t'eska** ...... **tatiandenn t'esa** &c⟨etera⟩ ut fut⟨urum⟩ neg⟨ativum⟩ indi-
cativi

perf⟨ectum⟩

S... **âonson͜a** ...... **tatik âonsesa âonsaho   âonsaio**
D... **âonsaion͜ia âonsetsa âonsahonda âonsaïonda**
P... **âonsaïon͜8a âonsesk8a âonsahonda âonsaïonda âonsaï͜ao**

Plusq⟨uam⟩ perf⟨ectum⟩

S... **âonson͜a** ...... **tatinnen**   caetera ut perf⟨ectum⟩

fut⟨urum⟩ praet⟨erito⟩ mixt⟨um⟩

S... **esk8a͜a** .... **tatik etsisa es'o** v⟨el⟩ **esho etso**
D... **etson͜ia etsista es'onda** v⟨el⟩ **eshonda etsonda**
P... **etson͜8a etsisk8a es'onda** v⟨el⟩ **eshonda etsonda etsa͜o** nota **e** prae-
poni par⟨ticu⟩lis redupl⟨icativis⟩

Finis

[24]

De localitate

pro tempore et loco
1° aoristus in omni parad⟨ygmate⟩, pers⟨ona⟩ et numero habet **ont** praefixum
initio
2° modus pot⟨entialis⟩ in omni parad⟨ygmate⟩ pers⟨ona⟩ et n⟨ume⟩ro (excepto
fut⟨uro⟩ et praes⟨ente⟩ neg⟨ativo⟩) habet **aont** initio
3° imperativo praefigit⟨u⟩r **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **asarask8a** *parts de la*

4° vocabulo incipienti ab ɩ (iota) praefigit⟨u⟩r **ek** dempto ɩ

*hae regulae nulli exceptioni sunt obnoxiae

5° verbo incipienti a consonante praefigitur **eti**

*nota 1°⟨:⟩ vocabula incipientia a **chi** v⟨el⟩ **che** mutant **chi** et **che** in **es**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **chiatatiak** *tu parles* **esatatiak** *tu parles là*[1]

*nota 2°⟨:⟩ dualia in ˛**nd** aspirata[2] abeunt in **eth** non aspirata in **et**

6° vocabulo incipienti à vocali vel **h**, praefigit⟨u⟩r **et**, et **h** pro nihilo habetur vel restat vel suppletur per apostrophen

*nota 1°⟨:⟩ 1ᵃ pers⟨ona⟩ sing⟨ularis⟩ parad⟨ygmatis⟩ **S** et 3ᵃᵉ pers⟨onae⟩ sing⟨ulares⟩ par⟨adygmatis⟩ **Ch** incipientes ab **a** v⟨el⟩ **e**, et indeterminatae habent praefixum **ek8**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ek8a˛atati** *j'ai parlé là …* **ek8atatiak** *elle parle la* * nota 2°⟨:⟩ ante **o** et **a8e** loco **o** ponitur **eti**

Appendix de localitate

Quando hae relationes **ska, skia, sk8a** adhibentur pro localitate habent **e** initio⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **eska, eskia, esk8a** …. sic etiam **esa˛ia, esa˛8a**⟨,⟩ **eson˛ia, eson˛8a** pro **sa˛ia, sa˛8a, son˛ia, son˛8a**

Appendix de localitate et reduplicatione

quando simul concurrunt

1° q⟨uan⟩do localitas et redup⟨licatio⟩ simul concurrunt, solius localitatis habenda est ratio; illi tamen localitati praefigitur **t** quae littera tunc est nota reduplicationis, poniturq⟨ue⟩ ante **es, et, eti, ek, etsi**⟨,⟩ **ont, aont,** quae sunt localitatis notae et dicitur **t'es**⟨,⟩ **t'et** &c⟨etera⟩

2° ante vocabulum notatum reduplicatione et localitate, si praesit negatio, pro **te** v⟨el⟩ **stante** ponitur **ta** v⟨el⟩ **stanta** propter euphoniam …. idem dicas de nega⟨ti⟩o⟨n⟩e ante **te** dual⟨itatis⟩ v⟨el⟩ **te** verbale

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1   ᴋᴄsᴄ: *tu parle de la*
2   ᴋᴄsᴄ: in ꞌ**nd** aspirata

[25]

Exemplar verbi particulam distantialem seu locativam assumentis

infinit⟨ivus⟩: **onta8arask8an** *partir du lieu ou on etoit* p⟨aradygma⟩ **C**

Indicativus

praesens

S... **eka** ... **rask8as** *(je pars de là)* **esa eθa ek8a**
D... **etia̧ia etitia etitsa eθia ekia**
P... **etia̧8a etik8a etisk8a eθon ekon etion**

imp⟨erfectum⟩

S... **eka** ... **rask8ask8a** caetera ut praesens

perf⟨ectum⟩

S... **ek8a̧a** ... **rask8an etisa eθo etio**
D... **etioņia etitsa eθonda etionda**
P... **etioņ8a etisk8a eθonda etionda etia̧o**

plusq⟨uam⟩ perf⟨ectum⟩

S... **ek8a̧a** ... **rask8annen** caetera ut perf⟨ectum⟩

aorist⟨us⟩

S... **onta̧a** ... **rask8a ontachia ontaha onta8a**
D... **ontaa̧ia ontetia ontetsa ontahia onta̧ia**
P... **ontaa̧8a ontek8a ontesk8a ontahon onta̧on ontaon**

fut⟨urum⟩ aff⟨irmativum⟩

S... **eka** ...... **rask8a** caetera ut praes⟨ens⟩

fut⟨urum⟩ neg⟨ativum⟩

S... **t'eka** ...... **rask8ahe** caetera ut praes⟨ens⟩

Imperativus

asa ...... **rask8a** tu **atsa** ... vos **âontetia** ... nos 2 **âontek8a** ... nos

Modus pot⟨entialis⟩

praes⟨ens⟩ et imp⟨erfectum⟩ aff⟨firmativum⟩[1]

S... **âonta͜a âontachia âontaha   aonta8a**
D... **aontaia͜ia aontetia aontetsa aontahia aonta͜ia**
P... **aontaïa͜8a aontek8a aontesk8a aontahon aonta͜on aontaïon**

praes⟨ens⟩ et imp⟨erfectum⟩ neg⟨ativum⟩

S... **t'eka** ... **rask8ahenn** caetera ut praes⟨ens⟩ indic⟨ativi⟩

perf⟨ectum⟩

S... **aontaon͜a** ... **rask8ank aontesa aontaho   aontaio**
D... **aonton͜ia** (forte **aontaion͜ia**) **aontetsa aontahonda aontaionda**
P... **aonton͜8a** (forte **aontaion͜8a**) **aontesk8a aontahonda aontaionda aontaia͜o**

---

1   ᴋᴄꜱᴄ adds: ...**rask8a**

Plusq⟨uam⟩ perf⟨ectum⟩

S... **aontaon͜a** ... **rask8annen**   caetera ut perf⟨ectum⟩

fut⟨urum⟩ praet⟨erito⟩ mixt⟨um⟩

S... **ek8a͜a** .... **rask8ank etisa** &c⟨etera⟩ ut perf⟨ectum⟩ indic⟨ativi⟩

Exemplar verbi reduplicativam et locativam simul particulas assumentis

infinit⟨ivus⟩: **tonta8arask8an**[1] *repartir du lieu ou l'on etoit allé* nota: praefige **t'** o⟨mn⟩ib⟨u⟩s temporibus et personis[2]

Indicativus

praesens

S... **t'eka** ... **rask8a** *(je pars de là)* **t'esa t'eθa t'ek8a**
D... **t'etia͜ia** &c⟨etera⟩ praefixo   ubiq⟨ue⟩ **t'**
*nota: in fut⟨uro⟩ neg⟨ativo⟩ non dicitur **stante** sed **stanta t'** v⟨el⟩ **ta t'e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stanta t'eka** &c⟨etera⟩[3]

Imperativus

non dicitur **t'asarask8a** sed **t'ontasarask8a** &c⟨etera⟩

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1 ᴋᴄsᴄ: **t'onta8arask8an**
2 In ᴋᴄsᴄ, this note is found after the present indicative forms rather than before them. More-over, ᴋᴄsᴄ only mentions the first two forms by way of example.
3 In ᴋᴄsᴄ, this note is numbered 1, and the imperative is presented as note 2. The potential mood is omitted.

Modus pot‹entialis›

praes‹ens› et imp‹erfectum› aff‹irmativum›

t'aonta͜a &c‹etera›

[26]

De **te** verbali seu **te** Dualitatis

1° circa infinitivum quod incipit ab ι (iota) pro ι quod perit, praefige **k** v‹erbi› g‹ratia› **kak8an** pro te ͜ak8an … idem dic de 4ᵃ conj‹ugatione›

2° circa infinitivum quod incipit a vocali, illi praefige **k8**‹,› v‹erbi› g‹ratia› **k8-asenχ8i**[1] pro **te asenχ8i**[2] … praefige **ti** infinitivis 5ᵃᵉ conj‹ugationis› et imperativis omnium conjugationum

3° circa aoristum, quod unum tempus difficile est, utere regulis supra datis de localitate, mutando **e** in **a** nullam habendo[3] rationem modi[4] praefigendi **ont**‹,› v‹erbi› g‹ratia› pro **te a͜asenk8a** *je vais ou viens de crier:* s‹ingularis› **akasenχ8a asas, aθas**[5] … dual‹is› **atia͜ias** &c‹etera› pl‹uralis› **atia͜8as** &c‹etera›

4° caeteris temporibus et modis nihil mutat‹u›r, sed praefigitur **te**, quod ante vocalem eliditur cum apostrophe

5° si negatio immediate praeit verbo: **te** v‹el› **stante** abit in **ta** v‹el› **stanta**‹,› v‹erbi› g‹ratia› **ta** v‹el› **stanta te chiasenχ8as** non clamas

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1   ᴋᴄꜱᴄ: **k8-asenk8i**
2   ᴋᴄꜱᴄ: **te ͜asenk8i**
3   ᴋᴄꜱᴄ: adhibendo
4   ᴋᴄꜱᴄ: modo
5   ᴋᴄꜱᴄ: **akasenχ8a**.. **asasenχ8a**.. **aθasenχ8a ak8as**‹**enχ8a**›

Exemplum **te** dualitatis par⟨adygmatis⟩ **chi**

infinit⟨ivus⟩: **k8-asenχ8i** clamare ex dolore ut aegroti &c⟨etera⟩

Indicativus

praesens

S… **te ͺa …… senχ8as[1] te chia te ha   te 8a**
D… **te aͺia te tia   te tsa te hia te ͺia**
P… **te aͺ8a te k8a te sk8a te hon te ͺon te on**

imp⟨erfectum⟩

S… **te ͺa … senχ8ask8a[2]** caetera ut praesens

perf⟨ectum⟩

S… **te 8aͺa … senχ8i te sa** &c⟨etera⟩ semper **te**

plusq⟨uam⟩ perf⟨ectum⟩

S… **te 8aͺa … senχ8innen**

aorist⟨us⟩

S… **aka …… senχ8a asa aθa ak8a**
D… **atiaͺia atitia atitsa aθia akia**
P… **atiaͺ8a atik8a atisk8a aθon   akon ation**

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1 ᴋᴄꜱᴄ: **senk8as**
2 ᴋᴄꜱᴄ: **senk8ask8a**

fut⟨urum⟩ aff⟨irmativum⟩

S… **t'e̦a** …… **senχ8a** &c⟨etera⟩[1]

fut⟨urum⟩ neg⟨ativum⟩

S… **stanta t'e̦a** … **senχ8ache ta t'echia** &c⟨etera⟩

Imperativus

ti sa … **senχ8a ti tia ti tsa ti k8a**

Modus pot⟨entialis⟩

praes⟨ens⟩ et imp⟨erfectum⟩ aff⟨firmativum⟩

S… **atâ̦a** … **senχ8a atachia ataha** **ataïa** (alibi **ata8a**)[2]
D… **ataïa̦ia atetia** &c⟨etera⟩ praefixo ubiq⟨ue⟩ **at**

praes⟨ens⟩ et imp⟨erfectum⟩ neg⟨ativum⟩

S… **stanta ta t'e̦a** .. **senχ8achenn**

perf⟨ectum⟩

S… **ataon̦a** … **senχ8ik ataesa ataho** **ataïo**
D… **ataion̦ia atâtsa** (forte **ataetsa**)[3] **atahonda ataionda**
P… **ataion̦8a atask8a** (forte **ataesk8a**)[4] &c⟨etera⟩ praefixo ubiq⟨ue⟩ **at**

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1 ᴋᴄꜱᴄ adds: s⟨em⟩p⟨e⟩r **t'**
2 ᴋᴄꜱᴄ: **ata8a** (alibi **ataïa**)
3 ᴋᴄꜱᴄ: **ataetsa** (alibi **atâtsa**)
4 ᴋᴄꜱᴄ: **ataesk8a** (alibi **atâsk8a**)

Plusq⟨uam⟩ perf⟨ectum⟩

S... **ataon̬a** ... **senχ8innen**   &c⟨etera⟩ ut perf⟨ectum⟩

Exemplum **te** affirmativi seu dual⟨itatis⟩ par⟨adygmatis⟩ **S**

k8-atonharenron *etre malade*

Indicativus

praesens

S...   **te 8a̬a** ... **tonharenronk te sa te ho**   **te o** v⟨el⟩ ubiq⟨ue⟩ **te**

imp⟨erfectum⟩

S...   **te 8a̬a** ... **tonharenronhonk** &c⟨etera⟩ ut praes⟨ens⟩

perf⟨ectum⟩

S...   **te 8a̬a** ... **tonharenron** &c⟨etera⟩ ut praes⟨ens⟩

plusq⟨uam⟩ perf⟨ectum⟩

S...   **te 8a̬a** .. **tonharenronnen** &c⟨etera⟩[1] sic **t**[2] praefigit⟨u⟩r omnibus t⟨em⟩poribus n⟨umer⟩is et pers⟨onis⟩ praeter aor⟨istum⟩

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1   ксsс: &c⟨etera⟩ ut pr⟨aesens⟩
2   ксsс: **te**

aorist⟨us⟩

S… **ak8a‿a … tonharenron atisa aθo atio**
D… **ation‿ia atitsa aθonda ationda**
P… **ation‿8a**[1] **atisk8a aθonda ationda … atia‿o**

fut⟨urum⟩ neg⟨ativum⟩

S… **stanta t'e8a‿atonharenronde**[2] &c⟨etera⟩

Modus pot⟨entialis⟩

praes⟨ens⟩ et imp⟨erfectum⟩ aff⟨firmativum⟩

S… **t'aon‿a tonharenron t'aesa t'aho t'aio** &c⟨etera⟩ praefixo ubiq⟨ue⟩ **t**

praes⟨ens⟩ et imp⟨erfectum⟩ neg⟨ativum⟩

S… **stanta t'e8a‿a tonharenrondenn**
Nota: si verbum p⟨aradygmatis⟩ **S** cui **te** praefigitur sit in ‿**ann, ‿and** v⟨el⟩
‿**ar** breve, sic 1ᵃᵐ pers⟨onam⟩ inflectit: **te 8andiⁿⁱentosennik**[3] non autem **te
8a‿endientosennik**[4] in aor⟨isto⟩ vero **ak8andientos, atisandientos, aθon-
dientos**[5] …. Modus pot⟨entialis⟩: **t'aondientos,**[6] **t'aesandientos**[7] &c⟨etera⟩ …
a verbo **k8andientosenni**[8] lumine oculos percelli

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1   ᴋᴄsᴄ: **ation8a**
2   ᴋᴄsᴄ: …**tonhareronde**
3   ᴋᴄsᴄ: **te 8andiñientosennik**
4   ᴋᴄsᴄ: **te 8a‿endiñientosennik**
5   ᴋᴄsᴄ: **ak8endinientos; atisandinientos aθondinientos** (above the last **o** of each of these
     forms, an **8** has been added)
6   ᴋᴄsᴄ: **t'aondiñientos** (above the last **o** of this form, an **8** has been added)
7   ᴋᴄsᴄ: **t'aesandinientos**
8   ᴋᴄsᴄ: **k8-andinentosendi**

[27]

Reduplicatio cum **te** dualitatis

Nota: in omnibus modis, temporibus, numeris et personis, praefigitur reduplicationi **te** si praecedat consonans, et **t'** si praecedat vocalis

exemplum

te onsa8asenχ8i iterum clamare

Indicativus

praes⟨ens⟩

S…   **te ska** … **senχas**[1] **te sa te s'a**   **te sk8a** &c⟨etera⟩ semper **te**

imp⟨erfectum⟩

ut prae⟨sens⟩

perf⟨ectum⟩

S…   **te sk8a̗a** … **senχ8i te tsisa** &c⟨etera⟩ ubiq⟨ue⟩ **te**

aorist⟨us⟩

S…   **t'onsa̗a** … **senχ8a t'onsachia** &c⟨etera⟩ ubiq⟨ue⟩ **te**

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1   ᴋᴄsᴄ: **senχ8as**

fut⟨urum⟩ aff⟨irmativum⟩

S...　　**te ska** &c⟨etera⟩ ubiq⟨ue⟩ **te**

Imperativus[1]

tonsa … **senχ8a tonsatsa taonsetia taonsek8a**

Modus pot⟨entialis⟩

praes⟨ens⟩

S...　　**taonsa̬a[2]** … **senχ8a taonsachia** &c⟨etera⟩ ubiq⟨ue⟩ **te**

perf⟨ectum⟩[3]

S...　　**t'aonsaon̬a** … **senχ8ik t'aonsetsa** &c⟨etera⟩ ubiq⟨ue⟩ **t'**

Fut⟨urum⟩ praet⟨erito⟩ mixt⟨um⟩

S...　　**te sk8a̬a**　　**te tsitsa** &c⟨etera⟩ ubiq⟨ue⟩ **te**
finis

Verbum Môtûs

* formatur a futuro neg⟨ativo⟩ simplicis conj⟨ugationis⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **̬en-tenri[4]** fut⟨urum⟩ neg⟨ativum⟩
̬entenrande, unde **̬entenrannon** *aller ou venir avoir pitie*

1　In ᴋᴄsᴄ, all these imperative forms start with **t'**.
2　ᴋᴄsᴄ: **t'aonsa̬a**
3　The sections on the 'potential perfect' and 'potential of the future mixed with past' are absent from ᴋᴄsᴄ.
4　ᴋᴄsᴄ: **̬enteri**

Indicativus

praes⟨ens⟩	**ˌitenrande**	*je viens avoir pitie*⟨,⟩ **chitenrande** *tu*⟨,⟩ **hen-tenr⟨ande⟩**[1]
	ˌitenrandes	*je viens ordinairement avoir pitie*
	aˌitenrande	*je vais avoir pitie*⟨,⟩ **achit⟨enrande⟩**⟨,⟩ **ah⟨enten-rande⟩**[2]
	aˌitenrandes	*je vais ordinairement avoir pitie*

*Nota 1° illud praes⟨ens⟩ cum **a** initiali, habetur etiam pro aor⟨isto⟩
*Nota 2° illud **a** motûs adjici cum signat: *je vais* non autem cum dicitur *je viens* quia motus jam confectus est.

imp⟨erfectum⟩	**ˌitenrandenn**	*je venois avoir pitie*
	ˌitenrandesk8a	*je venois ordinairement* &c⟨etera⟩
	aˌitenrandenn	*j'allois avoir* &c⟨etera⟩
	aˌitenrandesk8a	*j'allois ordin⟨airement⟩* &c⟨etera⟩

perf⟨ectum⟩	**e8aˌitenrannon**	*je suis aller*[3] *avoir pitie*

plusq⟨uam⟩ perf⟨ectum⟩	**e8aˌitenrannonnen**	*j'etois alle avoir pitie*

fut⟨urum⟩ aff⟨irmativum⟩	**aˌitenranda**[4]	*j'iray avoir pitie*
	ekitenranda	*je viendray avoir pitie*
	t'ekitenranda	*je reviendrai avoir pitie*[5]

fut⟨urum⟩ n⟨egativum⟩	**stanta t'ekitenrande**	*je ne viendrai point avoir pitie*
	t'eˌitenrandese	*je n'iray point* &c⟨etera⟩

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1 ᴋᴄsᴄ: **hent⟨enrande⟩** *il*
2 ᴋᴄsᴄ: **achit⟨enrande⟩** *tu.*. **ahent⟨enrande⟩** *il* &c⟨etera⟩
3 ᴋᴄsᴄ: *allé*
4 ᴋᴄsᴄ labels this form an 'aorist' rather than an 'affirmative future'.
5 ᴋᴄsᴄ has the following addition: **eˌitenranda** *j'irai* ⟨*avoir pitié*⟩

Imperativus

atsitenranda   *viens avoir pitie*

tsitenranda   *vas avoir pitie*

Modus pot⟨entialis⟩

pr⟨aesens⟩ aff⟨irmativum⟩	**â̦itenranda**	*que j'aille avoir pitie*
pr⟨aesens⟩ n⟨egativum⟩	**t'ekitenrandesenn¹**	*je ne voudrois² pas avoir* &c⟨etera⟩
perf⟨ectum⟩	**aon̦itenrannonk³**	*que j'ai eté avoir pitie*
fut⟨urum⟩ p⟨raeterito⟩ m⟨ixtum⟩	**e8a̦itenrannonk⁴**	*quand j'auray eté avoir pitie*

[28]

De verbis auxiliaris⁵ **en** esse et **aton** fieri

De verbo **en** esse

1° verbum **en** est quasi impersonale, et supplet vices verbi substantivi sum, es , est …. adjuvat verba seu nomina quae carent inflectionibus temporum et modorum

praesens **endi ̦e8endïo i̦en** ego dominus sum …. **isa chie8endïo i̦en** tu dominus es; dicitur etiam **endi ̦e8endïo** …. **̦a8innon i̦en** *elle est nubile* … **ha̦otsindachia i̦en** senex est … **on̦8andi̦onr8annens i̦en** praestantes ingenio sumus

imp⟨erfectum⟩, perf⟨ectum⟩ et plusq⟨uam⟩ perf⟨ectum⟩ **i̦ennen** v⟨el⟩ **̦ehen** … **chie8endio i̦ennen** dominus eras … **hennon8enienti i̦ennen** adolescentes erant v⟨el⟩ fuerunt v⟨el⟩ fuerant

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1 ᴋᴄsᴄ: **t'ekitenrandenn**
2 ᴋᴄsᴄ: *viendrois*
3 ᴋᴄsᴄ: **a̦itenrannonk**
4 ᴋᴄsᴄ: **8a̦itenrannonk**
5 ᴋᴄsᴄ: auxiliariis

aor⟨istus⟩ idem est ac praesens⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onne N. onnontïo i̭en** *voila donc N qui va etre gouverneur general*

fut⟨urum⟩ **ḙenk, isa chie8endio ḙenk** tu dominus eris[1] v⟨el⟩ **chie8endio ḙenk** dominus eris

Modus pot⟨entialis⟩ praes⟨ens⟩ et imp⟨erfectum⟩: **â̭enk** … **̭e8endio a̭enk** essem dominus … **isa chiechiend8annen a̭enk** esses magnum nomen …. **orast hachiaaha²[2] a̭enk** adhuc infans esset vel sit

perf⟨ectum⟩ et plusq⟨uam⟩ perf⟨ectum⟩ **a̭ennen** … **hechon soṋ8a̭isten a̭ennen,** *hechon auroit[3] eté notre pere…* **̭a8innon onne a̭ennen** nubilis illa fuisset

2° pro negatione sic se habet … **endi ̭e8endïo tḙ en** non sum d⟨omi⟩nus … **isa chie8endïo tḙ ennen** non fuisti dominus – unde vice **te** esse adjectitium in **i̭en i̭ennen** &c⟨etera⟩

3° pro negatione tamen melius sit efferre[4] hoc modo: **stan ̭e8endio tḙen** … **stan isa chie8endïo tḙ ennen** ob ancipiten[5] sensum, quia **te** etiam signat si⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **endi ̭e8endïo tḙen** si essem dominus: .. **endi ̭e8endio t’a̭enk** *que je sois le maitre* … **isa chion8enienti tḙennen** si juvenis fuisset[6]⟨,⟩ **de ̭e8endïo ḙenk** si dominus fuero, nam ante fut⟨urum⟩ **de** ponitur pro **te**

4° bene multa verba carent fut⟨uro⟩ neg⟨ativo⟩, cujus vices gerit fut⟨urum⟩ aff⟨irmativum⟩ cum negatione et futuro verbi **en, ḙenk**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a̭en** ⟨paradygmatis⟩ **C** *y avoir* **i̭aen**⟨,⟩ **i̭aentak, i̭aentaj, t’ḙaentaj ḙenk** non erit ….. **a̭en** ⟨paradygmatis⟩ **S**[7] *posseder, avoir,* **i8a̭ien** *j’ai,*[8] **e8a̭ientaj, t’e8a̭ientaj ḙenk** non habebo …. **̭at** *il y a*[9] *dedans* **i8at, e8ataj, t’e8ataj ḙenk** *il n’y aura pas dedans*[10]

5° hurones utunt⟨u⟩r vocabula[11] **̭ehen** ad exprimendam vocem gallicam *feu* … **hechon ̭ehen,** *feû hechon* … **a̭isten ̭ehen,** *feu mon père* …. * eandem vocem usurpant[12] ad signandum omnia quae ipsis perierunt⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ti ̭enk8ar8tennen senk8ara8an**[13] **̭ehen** sic vestis erat tua: vestis

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1   tu dominus eris: absent from ᴋᴄsᴄ.
2   ᴋᴄsᴄ: **hachiaha**
3   ᴋᴄsᴄ: *eut*
4   ᴋᴄsᴄ: melius efferes
5   ᴋᴄsᴄ: ancipitem
6   ᴋᴄsᴄ also has fuisset rather than the expected form fuisses.
7   **S**: absent from ᴋᴄsᴄ.
8   ᴋᴄsᴄ: **i8a̭ien** (dic **i8añien**) *j’ai*
9   In ᴋᴄsᴄ, *a* has been crossed out and replaced by *avoit*.
10 ᴋᴄsᴄ: **i8at** *il y a,* **e8ataj** *il y aura* **t’e8ataj ḙenk** *il n’y aura point dedans*
11 ᴋᴄsᴄ: vocabulo
12 ᴋᴄsᴄ: adhibent
13 ᴋᴄsᴄ: **de senk8ara8an**

quasi defuncta … **sasennena ˌehen** *ton (quasi) defunt animal domestique* … **ꝸendake ˌehen** *la defunte huronie* … **sannonchiaꝸan ˌehen** *ton ancienne cabane (la cabane q⟨u⟩i ta perie⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ q⟨u⟩i t'a brulé)* … **otentondi hondiˌonra ˌehen** *il a perdu l'esprit* ad v⟨er⟩b⟨u⟩m *son defunt esprit a peri* ab **atentondi** perire[1]

6° saepe ad exprimenda tempora modi pot⟨entialis⟩ utuntur temporibus indicativi, eisq⟨ue⟩ adjiciunt quasd⟨am⟩ voces verbi **en**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ˌandeia ˌehen, stante hotondinnen aˌennen** bonum erat si natus non fuisset: omnia observa: bene erat v⟨el⟩ fuisset **ˌehen** cum adverbio **ˌandeia, hotondinnen** est in indicativo, et fit quasi tempus modi pot⟨entialis⟩: per additionem vocis **aˌennen** q⟨u⟩ae aliquando adjicitur etiam tempori modi pot⟨entialis⟩

7° ad exprimendum modum aversativum, utuntur verbo sequenti **aton** (sic appello optativum negativum) ⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ta sen te ꝸatonk** utinam aliter sit v⟨el⟩ fiat … **ta sen te otonnen**, utinam non factum fuisset

[29]

De verbo **aton** fieri

illud verbum gemino gaudet sensu, altero quidem omnino impersonali, altera[2] partim impersonali partim personali

1° habe verbum absolute impersonale … **aꝸaton** fit v⟨el⟩ fieri potest … **iꝸatonk** fit … **te ꝸatonk** fieri non potest … **ioton** factum est … **stante oton**, non factum est, fieri non potuit … **ˌandeia eꝸaton** bene eveniet … **stante ꝸatonde** fieri non poterit … **θo âꝸaton** v⟨el⟩ **aiaꝸenk**[3] sic fiat …. **te ꝸatondenn** fieri non posset … **stante otonk aˌenk** v⟨el⟩ **aˌennen**, fieri non potuisset … **aiotonk** v⟨el⟩ **aiotonnen** factum fuisset … **ꝸaton**[4] **atichien, aiotonnen atichien?** *ah vrayement cela, se pourroit il faire, cela auroit il pû se faire* … **te ꝸatonk asken** utinam fiat … **te oton sen** v⟨el⟩ **te otonnen sen** utinam factum fuisset * de modo aversativo vide pag⟨ina⟩ praecedenti[5]

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1   ab **atentondi** perire: absent from ᴋᴄsᴄ.
2   ᴋᴄsᴄ: altero
3   ᴋᴄsᴄ: **θo aꝸaton** v⟨el⟩ **θo aiaꝸenk**
4   ᴋᴄsᴄ: **aꝸaton**
5   ᴋᴄsᴄ: vide supra n⟨ume⟩ro 7°

2° partim personale: est cum pertinet ad personas, etsi ponatur impersona-
liter⟨,⟩ v⟨erbi⟩ g⟨ratia⟩: **ˌon8eienti e8aton**[1] fiam juvenis … **chieˌotsindachia
e8aton** senex fies …. **hoki aiotonnen** daemon factus fuisset … **aˌ8ak8astis
e8aton**[2] fiemus pulchri … **stan hoatatoˌeti te 8atonde** non fiet sanctus
chie8endïo ioton factus es dominus …. **ondiˌonr8annen**[3] fiet ingeniosa
3° partim impersonale est cum ipsum verbum personaliter ponitur, et vox
quae adjungit⟨u⟩r impersonaliter verbo adhaeret⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onˌ8e**[4]
echiaton homo fies⟨,⟩ **eak8astis eaˌ8aton** fiemus pulchri … **hoatatoˌeti te
chiatonde** non fies sanctus * observa usum hujus verbi numero 2° enodatum
communiorem esse
4° cum verbum **en** careat futuro neg⟨ativo⟩ adeoq⟨ue⟩ praesenti neg⟨ativo⟩
modi pot⟨entialis⟩ haec tempora mutuatur à verbo **aton**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
chie8endio eˌenk eris dominus **chie8endïo te 8atonde,** non eris dom⟨inus⟩
… **isa chie8endio âˌenk** dominus esses vel sis: **isa chie8endïo te 8atondenn**
non fores dominus
5° aliquando, non tamen semper, **aton** et **en** promiscue usurpant⟨u⟩r
chie8endio eˌenk v⟨el⟩ **e8aton** eris dominus … **sa sken chie8endio aˌenk**
v⟨el⟩ **â8aton**[5] fias v⟨el⟩ sis v⟨el⟩ esto dom⟨inus⟩, nam modus pot⟨entialis⟩ ut
vulgo, ponitur pro imperativo ut supra diximus .. **ta sen te ˌe8endïo teˌen**
utinam non essem dom⟨inus⟩
Nota tamen **en** proprie significare esse et **aton** fieri

1 ᴋᴄsᴄ: **ˌon8eñienti a8aton**
2 ᴋᴄsᴄ: **a8aton**
3 ᴋᴄsᴄ: **ondiˌonr8annen e8aton**
4 ᴋᴄsᴄ: **on8e**
5 ᴋᴄsᴄ: **a8aton**

[30]

De verbis anomalis

anomala 1ᵃᵉ conj⟨ugationis⟩

verbum **a** p⟨aradygmatis⟩ **C**

in 1ᵃ conj⟨ugatione⟩ verbum **a** *etre de telle grandeur ou age* anomalum est et quoad modum conjugandi (nam in sing⟨ulari⟩ sequitur 1ᵃᵐ conj⟨ugationem⟩ .. in dual⟨i⟩, 3ᵃᵐ et in plurali aliquid mixtum) et quoad formationem temporum, nam in sing⟨ulari⟩ et duali praes⟨entis⟩ **a**, imperfectum et o⟨mn⟩ia perfecta **ak**, fut⟨urum⟩ **aha**, neg⟨ativum⟩ **ache** – in plurali praes⟨entis⟩ **as**, perfecta **ask8a,** fut⟨urum⟩ **aska** neg⟨ativum⟩ **aska e̗enk** * est semper p⟨aradygmatis⟩ **C**
indicativi praesens

S	χï̗a	χïchia	χïra	χï8a
D	chiate anda	chiat'eta	chiat'esta	chiateṅda	chiatenda
P	ea̗8as	ek8as esk8as	ehendas e8endas ea̗as	et de inanimatis **e8as**

omnia perfecta

S	χï̗ak	ichiak	irak	i8ak[1]
D	te andak	tetak	testak	teṅdak	tendak[2]
P	e̗8ask8a[3]	ek8ask8a	esk8ask8a	ehendask8a	e8endask8a[4]

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1   KCSC: χï̗ak   χïchiak   χïrak   χï8ak
2   KCSC: **chiate andak   chit'etak   chiat'estak   chiateṅdak   chiatendak**
3   KCSC: **ea̗8ask8a**
4   KCSC adds: **ea̗ask8a** (et &c⟨etera⟩ **e8ask8a** – presumably, this is to be understood as follows:
     ea̗ask8a (et de inanimatis **e8ask8a**

aorist⟨us⟩[1]

S	aˌaha	achiaha	aṙaha	eȣaha[2]	
D	te andaha	t'etaha	testaha	taṅdaha	tandaha
P	aaˌȣaska	ekȣaska	eskȣaska	ahendaska	aȣendaska[3]

futur⟨um⟩ aff⟨irmativum⟩

S	eˌaha	echiaka	eṙaha	eȣaha	
D	t'eandaha	t'etaha	testaha	teṅdaha	tendaha
P	eaˌȣaska	ekȣaska	eskȣaska	tehendaska	teȣendaska[4]

fut⟨urum⟩ neg⟨ativum⟩

S	t'eˌache[5]	t'echiache	t'eṙache	t'eȣache	
D	teandache	tetache	testache	teṅdache	tendache[6]
P	t'eaˌȣaska eˌenk	te kȣaska eˌenk	te skȣaska eˌenk	tehendaska eˌenk	te ȣendaska eˌenk[7]

Modus pot⟨entialis⟩ **âˌaha âchiaha** &c⟨etera⟩ ut in aoristo

Optativus **θo sen te ˌa** utinam sim talis magnitudinis &c⟨etera⟩ tempora indicativi

Nota 1° adjungitur huic verbo al⟨i⟩q⟨u⟩a particula in sing⟨ulari⟩ et duali **χa iˌa** v⟨el⟩ potius **χ ɨˌa** sum talis magnitudinis … **θo ichiak**[8] eras &c⟨etera⟩ … **chia te anda** *nous sommes de meme age ou grandeur*

2° **S** est quasi nota pluralitatis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ehendas** *s⟨un⟩t aeq⟨u⟩ales* q⟨u⟩idam dicunt **chiat'ehendas**

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1 ᴋᴄsᴄ: aor⟨istus⟩ 1us
2 ᴋᴄsᴄ: **aȣaha**
3 ᴋᴄsᴄ adds: **eaˌaska** (v⟨el⟩ &c⟨etera⟩ **aȣaska** – presumably, this is to be understood as follows: **eaˌaska** (v⟨el⟩ de inanimatis **aȣaska**
4 ᴋᴄsᴄ: **te hendaska   te ȣendaska**
5 ᴋᴄsᴄ: **t'eˌachre**
6 In ᴋᴄsᴄ, these all start with **t'e** rather than **te**.
7 ᴋᴄsᴄ: **t'eaˌȣaska eˌenk   t'ekȣaska eˌenk   t'eskȣaska eˌenk   te hendeska eˌenk   te ȣendeska eˌenk**
8 ᴋᴄsᴄ: **χ'ichiak** eras &c⟨etera⟩

3° transfert⟨u⟩r sign⟨ific⟩a⟨ti⟩o hujus verbi ad signandas varias quantitatis spe⟨ci⟩es⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **θo i̧ andatsa** *la chaudiere est grand*[1] *comme cela …* **θo i̧ andatsak** *etoit …* **θo ȩ andatsaha** *sera ..* **stan θo t'ȩ andatsache** *ne sera ..* v⟨el⟩ de pluribus dic **χa i̧ andotsas** *les chaudieres sont* &c⟨etera⟩ .. de duobus **chiate ̧andatsa** *2 chaud⟨ieres⟩ sont egales* v⟨el⟩ … * **chia ̧ennen**[2] **onnenha** *gros grain de blé,* **ionnenhak** in plur⟨ali⟩

4° sumit⟨u⟩r etiam impersonaliter et extra compositionem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **χa** v⟨el⟩ **θo i8a** *cela est de cette grosseur, grandeur, quantité …* **θo i8ak** *etoit* .. **θo isk8a** *il en reste encore comme cela* (**isk8a** est redup⟨licativum⟩ addita **i8a**) .. **stan θo t'e8ache**[3] *il n'y en aura pas tant ….* **a8aska** *il y en auroit trop …* **θo θo a8aska** *qu'il y en ait cette quantité …* vel… *bon, en voila assez……* **stan θo te 8a d'istontenk de ̧onnontennen** vel **θo i8a d'istontenk ti 8ak de ̧onnontennen**, *tu ne m'en donne pas tant que je t'en avois donné*

5° hoc v⟨er⟩bo exprimunt⟨u⟩r numerus et copia⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **θo i8a d'ok8istandoron?** *combien y a t'il d'argent?* **θo i8ak** *avoit il?*[4] ⟨,⟩ **θo e8aska?** *aura?* ⟨,⟩ **θo i8a d'onnenha?** *combien y a t'il de blé*

6° pro rerum venditione et pretio adhibet⟨u⟩r dualis, quia duae t⟨an⟩t⟨um⟩ res agunt⟨u⟩r, merces et pretium …**chiatenda ̧and8cha**[5] **din d'ohonra8enta**, *une robbe vaut un fusil*⟨,⟩ **stan chia tenda**[6] **tȩ en**, *non cela n'est pas d'egal prix*

7° v⟨er⟩b⟨u⟩m **a** per se signat praecise magnitudinem v⟨el⟩ aetatem – additione litterae **S** rem saepe magnam dicit – addito in fine **aia** est v⟨er⟩b⟨u⟩m diminutivum unde adverbium **i8aïa** v⟨el⟩ **isk8aïa** redup⟨licativum⟩[7]… potest componi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **̧annonchiaia ̧andatsa̧ia, i8asaia** *petite cabane, chaudiere, plat ….* in pluribus[8] dicitur **asa** pro **aia**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **iannonchiasa, i̧ andatsasa**[9] &c⟨etera⟩ *de petites cabanes, chaudieres* &c⟨etera⟩

8° a verbo **a** derivant⟨u⟩r .. 1° **a8ak** *etre court* pr⟨aesens⟩⟨,⟩ **ak** fut⟨urum⟩⟨,⟩ **aha** neg⟨ativum⟩⟨,⟩ **ache** impersonaliter⟨,⟩[10] **i8a8ak** v⟨el⟩ **i8a8aha** *cela est trop court ..* **̧arih8a8aka** *petit discours*⟨,⟩ **ionda8aka**[11] *petit moment* ⟨,⟩ **aionda8aka â̧tatia**[12] *que je parle un moment* 2° **a8ati θa . t . tande** ⟨paradygmatis⟩

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1 ᴋᴄsᴄ: *grande*
2 ᴋᴄsᴄ: **chiȩ annen**
3 ᴋᴄsᴄ: **t'e8achre**
4 ᴋᴄsᴄ: *combien y en avoit il?*
5 ᴋᴄsᴄ: **̧and8chʳa**
6 ᴋᴄsᴄ: **chiatenda**
7 ᴋᴄsᴄ: unde **i8aia** adverb⟨ium⟩ *peu,* et **isk8aia** *fort peu* (est redup⟨licativum⟩)
8 ᴋᴄsᴄ: de pluribus
9 ᴋᴄsᴄ: **̧annonchiasa, ̧andatsasa**
10 ᴋᴄsᴄ: **a8ak** *etre court* **ak, aha, ache** impersonal⟨it⟩er
11 ᴋᴄsᴄ: **iñioda8aka**
12 ᴋᴄsᴄ: **añionda8aka â̧atatia**

C *faire court* …3° **a8atandi** f⟨uturum⟩ **ten** *faire cour*[1] *pour q⟨uelqu'un⟩…*
4° **a8asenni** f⟨uturum⟩ **as** ⟨paradygmatis⟩ **S** *sembler court a q⟨uelqu'un⟩* …
5° **a8asenniti** ⟨paradygmatis⟩ **S** causale praecedentis 6° **åti . θa . t**[2] *faire de telle grandeur…* 7° **k8-ati . θa . t**[3] (*diviser* - **chia ti sat** *divise en 2 parties egales*

[31]

anomala 2ᵃᵉ conj⟨ugationis⟩

haec conjug⟨atio⟩ longe plura verba, longe plures et majores continet difficultates quam reliquae 4ᵒʳ

De verbis in ˛**a**[4] purum

agitur tantum de verbis in ˛**aa**, ˛**ae** et ˛**ao;** non vero de verbis ˛**ai,** etsi pariter ˛**a**[5] purum sit. – **h** et **ι** iota faciunt etiam ne ˛**a** sit purum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˛**a** **annion** *faire chaudiere,* et regulariter conjugant⟨u⟩r ˛**e** **annionk** *coquo*⟨,⟩ **chie** ˛**annionk**[6]&c⟨etera⟩
1° verba in ˛**a** puro in 1ᵃ persona o⟨mn⟩ium temporum habent ˛**i** pro ˛**e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˛**iatannonstas** non ˛**eat**: ab ˛**aatannonstati** servare … ˛**ierha** non ˛**eerha** ab ab[7] ˛**aeren** facere … ˛**ionk** non ˛**eonk** ab ˛**aon** intrare
2° in 2ᵃ pers⟨ona⟩ sing⟨ulari⟩ p⟨aradygmatis⟩ **C** habent **chi** pro **chie,** supprimendo **e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **chiatannonstas** servas non **chieat**: …. **ichierha** facis , non **ichiee** : … **ichionk** intras, non **chieonk**: ….. **echiatannonstat** servabis, non **echieat** : … **echier** facies, non **echieer** .. **echion** intrabis, non **echieon** .. * idem servatur in omnibus temporibus et modis ejusdem paradigmatis **Ch**

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1   ᴋᴄsᴄ: *court*
2   ᴋᴄsᴄ: **ati θa t tande**
3   ᴋᴄsᴄ: **k8-ati θa t tande** ⟨paradygmatis⟩ **C**
4   ᴋᴄsᴄ: **a**
5   ᴋᴄsᴄ: **a**
6   ᴋᴄsᴄ: **chie** ˛**annionk** coquis
7   This dittography is absent from ᴋᴄsᴄ.

3° in par⟨adygmate⟩ **S** ˛**e** etiam mutatur in ˛**i** in 1ᵃ persona⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a˛ieren** feci vel melius **i8a˛ieren** cum **i** et **8** euphonicis, et non **a˛eeren** ….
i8a˛ion intravi non **a˛eon**⟨,⟩ **a˛iatannonstati** non **a˛eat** .. in modo pot⟨entiali⟩ pariter **on˛iatannonstatik** … **e8a˛iatan- nonstatik**, non **on˛ea**: **e8a˛ea** – et sic de aliis 2ᵃᵉ conj⟨ugationis⟩ quae habent ˛**a** purum

4° ead⟨em⟩ verba in relatione 2ᵃᵉ pers⟨onae⟩ sing⟨ularis⟩ ad 1ᵃᵐ sing⟨ularem⟩ (tu me, tu mihi) habent **ski** pro **ske** ex usu communi dicit⟨u⟩r **skehiatondik**, mihi scribis; at vero dicitur **skieritindik** me remuneras a v⟨er⟩bo ˛**aeritendi**, et sic de aliis in ˛**a** puro

5° imperativus sing⟨ularis⟩ non format⟨u⟩r a 2ᵃ pers⟨ona⟩ sing⟨ulari⟩ futuri ut in aliis verbis nisi mutando **chi** in **ts echiatannonstat** servabis, **tsatannon-stat** serva … **echier** facies, **tser** fac … **echion** intrabis, **tson** intra … **echiek** *tu sera eveillez*,¹ **tsek** *eveille toy* … **echient** feries, **tsent**, feri **(stont da)**² **tsa˛enha** *sors* .. **tsen** *mets* ab ˛**aen**

6° circa verba par⟨adygmatis⟩ **S**, imperativus format⟨u⟩r a 2ᵃ pers⟨ona⟩ sing⟨ulari⟩ futuri tollendo **e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **esaatannonnen** felix eris⟨,⟩ **saatannonnen** felix esto

7° quoad personas plurales imperativi, nostra verba non discrepant ab aliis verbis communibus 2ᵃᵉ conj⟨ugationis⟩ **tsihiaton** scribite, ita etiam **tsiatan-nonstat** servate, **tsier** facite, **tsion** intrate, **tsient** ferite (ab ˛**aenti**)³ … (**tsihon** dic à verbo heteroclito alterius heteroclitatis⁴)

De verbis in ˛**ann** v⟨el⟩ ˛**and**

1° in 1ᵃ pers⟨ona⟩ sing⟨ulari⟩ omnium temporum ac modorum rejiciunt ˛**e** in utroq⟨ue⟩ paradig⟨mate⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˛**anda8aron** visitare, **nda8are** visito, non ˛**enda8are**⟨,⟩ ˛**andera8an** mirari ⟨paradygmatis⟩ **S** dicitur **andera8as** miror, non **a˛endera8as**

2° in 2ᵃ sing⟨ulari⟩ in o⟨mn⟩ibus temporibus et modis par⟨adygmatis⟩ **C** mutant **chie** in **st** verba par⟨adygmatis⟩ **S** nil habent peculiare circa hanc personam – doceberis verbo sequenti quod integrum refero⁵

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1   ᴋᴄsᴄ: *tu seras eveillé*
2   **(stont da)**: in ᴋᴄsᴄ, this is positioned at the very end of the note.
3   **(ab ˛aenti)**: absent from ᴋᴄsᴄ.
4   alterius heteroclitatis: absent from ᴋᴄsᴄ.
5   quod integrum refero: absent from ᴋᴄsᴄ.

ˌandoronk8i aestimare[1]

praes⟨ens⟩	**ndoronk8a**	pro	**ˌend**
	storonk8a	pro	**chiendo**
imp⟨erfectum⟩	**indoronk8ak**	pro	**ˌend**
	storonk8ak	pro	**chiendo**
praet⟨eritum⟩	**andoronk8i**	pro	**aˌend**
	sandoronk8i	nil	mutat⟨u⟩r
aor⟨istus⟩	**andoronk8a**	pro	**aˌendo**
	astoronk8a	pro	**achiendo**
imperativ⟨us⟩	**storonk8a**	pro	**sendo**
perf⟨ectum⟩ modi pot⟨entialis⟩	**aondoronk8ik**	pro	**aonˌend**
	aesandoronk8it[2]	nil	immutat⟨u⟩r
fut⟨urum⟩ modi pot⟨entialis⟩	**e8andororonk8ik**	pro	**e8aˌendi**
	esanderonk8ik	nil	immutat⟨u⟩r

3° saepe apponitur **i** adjectitium initio harum contractionum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **innontenk** dono pro **nnontenk** ab ˌ**annonten** dare … **istontenk** das pro **stontenk** &c⟨etera⟩ non tamen o⟨mn⟩ia verba in ˌ**ann** et ˌ**and** subjiciunt⟨u⟩r his observationibus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**anderetsi** *etre grand* **chienderetsi** tu &c⟨etera⟩ cum multis aliis sequitur regulam co⟨mmun⟩em
4° in relationibus ponitur **st** pro **ske**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **storonk8a** me aestimas, et non **skendoronk8a** … **st8en** tu es mater mea et non **skend8en** ⟨(⟩ab ˌ**and8en** e⟨ss⟩e matrem⟨)⟩
5° pro reduplicatione nil additur his personis quae incipiunt a **st**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stontenk** donas, **stontenk** redonas, **stontenk** mihi das
6° pro relatione imperativi 2ᵃᵉ pers⟨onae⟩ sing⟨ularis⟩ ad 1ᵃᵐ sing⟨ularem⟩ tu me v⟨el⟩ mihi, non dicitur **taˌe** sed ˌ**e** omnino perit⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **tannont** da mihi et non **taˌennont**

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1 ᴋᴄѕᴄ: ˌ**astimare**
2 ᴋᴄѕᴄ: **aesandoronk8ik**

[32]

De verbis in ˌar brevibus

1° haec verba in 1ᵃ pers⟨ona⟩ sing⟨ulari⟩ utriusq⟨ue⟩ parad⟨ygmatis⟩ rejiciunt
ˌe initiale in omnibus modis et temporibus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **rih8anderas**
pecco, pro **ˌerih**
2° in 2ᵃ pers⟨ona⟩ sing⟨ulari⟩ par⟨adygmatis⟩ **C** tollunt **ie** et servant tantum
chr⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **chrihanderas** peccas, pro **chierih** &c⟨etera⟩
3° imperativus formatur a 2ᵃ pers⟨ona⟩ sing⟨ulari⟩ futuri, tollendo **e**⟨,⟩ v⟨erbi⟩
g⟨ratia⟩ **echrih8anderaj** peccabis⟨,⟩ **chrih8anderaj** pecca
4° in verbis relativis, imperativus etiam differt a ratione communi⟨,⟩ v⟨erbi⟩
g⟨ratia⟩ **taˌehiatonhons**[1] scribe pro me – dic tamen **taˌra8as** pro **taˌera8as**
choisis pour moy **sataˌron8as** pro **sataˌer** *confesse moy* ubi vides ˌe perire
5° quaedam verba in **ar** non sunt obnoxia his exceptionibus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
ˌare8ati corrigere, **ˌere8aθa** corrigo, **chiere8aθa** corrigis, non **ˌre8aθa**, non
chre8aθa

exemplum verbi in ˌar brevis

ˌarih8anderˌai peccare

praes⟨ens⟩	**ˌrih8anderas**	pro	**ˌerih**
	chrih8anderas	pro	**chierih**
imp⟨erfectum⟩	**ˌrih8anderask8a**	pro	**ˌerih**
	chrih8anderask8a	pro	**chierih**
perf⟨ectum⟩	**aˌrih8anderaˌi**	pro	**aˌerih**
	sarih8anderaˌi	nil	mutat⟨u⟩r
aor⟨istus⟩	**aˌrih8anderaj**	pro	**aˌerih**
	achrih8anderaj	pro	**achierih**

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1   ᴋᴄꜱᴄ: **taˌehiatons**

fut‹urum› aff‹irmativum›	**e̗ʳih8anderaj echri8anderaj**[1]	pro pro	**e̗ erih echierih**
imperativ‹us›	**chrih8anderaj tsirih8anderaj**	pro nil	**serih8** immutat‹u›r
perf‹ectum› modi pot‹entialis›	**aon̗ rih8anderaik** **aesarih8anderaik**	pro nil	**aon̗ erih** immutat‹u›r
‹futurum praeterito mixtum›	**e8a̗ rih8anderaik**[2] **esarih8anderaik**[3]	pro nil	**e8a̗ erih** immutat‹u›r

6° quaedam verba in **̗ar** singularem habent anomalitatem‹,› v‹erbi› g‹ratia›
̗arao *bucher* **̗arhation** *aller en embassade* … **̗arhonchondi**[4]‹,› v‹erbi› g‹ratia›

S	**i̗raos**	**ichraos**	**iharos**	**i̗aros**[5]	*je buche, tu &c‹etera›*
D	**a̗iros**	**tiros**	**tsiros**	**hiros**	**̗iros**[6]
P	**a̗8aros**	**k8aros**	**sk8aros**	**hatiros**	**atiros**[7]

*nota: quidam vere hurones dicunt **̗eraos** .. **chieraos** &c‹etera›[8]

S	**̗rahationk**	**chrahationk**	**harhationk**	**̗arhationk** &c‹etera›	*je vais* &c‹etera›[9]

S	**̗rahonchonniak**	**chrahonchonniak**	**harhonchonniak**		&c‹etera›[10]

* vides anomalitatem horum verborum &c‹etera› spectare tantum duas
1ᵃˢ personas

De verbo **̗aio** vel **̗ario**

verbum **̗aio** v‹el› **̗ario** hoc habet difficultatis quod quibusd‹am› in locis in-
terserat **r** in aliis autem sequatur usum communem verborum 2ᵃᵉ conj‹uga-
tionis›

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1 ᴋᴄsᴄ: **echrih8anderaj**
2 ᴋᴄsᴄ: **e8a̗rih8andera̗ik**
3 ᴋᴄsᴄ: **esarih8andera̗ik**
4 ᴋᴄsᴄ: **̗arhonchronnᵈi** *faire un berceau*
5 ᴋᴄsᴄ: **i̗raos   ichraos   iharᵃos   i̗arᵃos**
6 ᴋᴄsᴄ: **a̗irᵃos   tirᵃos   tsirᵃos   hirᵃos   ̗irᵃos**
7 ᴋᴄsᴄ: **a̗8arᵃos   k8arᵃos   sk8arᵃos   hatirᵃos   atirᵃos   erᵃos**
8 ᴋᴄsᴄ adds: et ita dicitur hîc
9 ᴋᴄsᴄ adds: *nota: hîc dicitur: **erhationk** .. **chierhationk** &c‹etera›
10 ᴋᴄsᴄ adds: *je fais* *nota : hîc d‹ici›t‹u›r: **̗erhonch:** … **chierh:** &c‹etera›

haec disce ex oculis: unica observatio complectetur caetera … **˷aio** autem signat ferire, percutere, occidere, vexare, dict⟨u⟩r de taedio, morbo, molestia usurpaturq⟨ue⟩ in sensu phisico et morali

praes⟨ens⟩	S	**i˷rios**	**ichios**	**ihaios**	**i˷aios**	
	D	**a˷ios**	**tios**	**tsios**	**hiios**	**˷iios**
	P	**a8aios**	**ik8aios**	**isk8aios**	**hatïos**	**atios** **eios**
imperf⟨ectum⟩	S	**i˷riosk8a**	**ichriosk8a**	**haiosk8a**	&c⟨etera⟩ ut praes⟨ens⟩	
perf⟨ectum⟩	S	**i8a˷rio**	**isaio**	**ihoio**	**ioio**	
	D	**on˷io**	**tsio**	**hotïo**	**otïo**	
	P	**on8aio**	**isk8aio**	**hotïo**	**otïo**	**a˷oio**
aor⟨istus⟩	S	**a˷rio**	**achrio**	&c⟨etera⟩		
fut⟨urum⟩ aff⟨irmativum⟩	S	**e˷rio**	**echrio**	**ehaio**	**e˷aio**	
	D	**ea˷io**	**etio**	**etsio**	**ehio**	**e˷io** &c⟨etera⟩
fut⟨urum⟩ neg⟨ativum⟩	S	**stant'e˷riohe** v⟨el⟩ **stant'e˷ rioche** &c⟨etera⟩				

verbum **˷aio** est relativum; et interseritur **r** in omnibus relationibus quae includunt 1ᵃᵐ personam vel agentem vel patientem, si haec excipias **a˷onïo** te feriam[1]: .. **a˷io** vos duo ferio … **a˷8aio** vos plures ferio … * idem dicas de praesenti **˷onios** .. **˷ios** .. **˷8aios** .. vel futuro **eon˷io e˷io e˷8aïo** … item **χeios**[2] … **aχeio** … **eχeio** &c⟨etera⟩ in aliis personis non interseritur **r** (etiam **onχeios** Nota ⟨:⟩ **on˷rios** ferior ab aliis … **a˷rios** ab illa … **aha˷rios** ab illo …. **ehon˷rio** percutiar ab illis … **e8a˷rio** ab illa .. **eha˷rio** ab illo ….. **erio**[3] eum feriam … **eskrio** me feries … **iskrios** me feris

De verbo **˷at** *etre debout*

1° verbum **˷at** multiplicem habet anomalitatem …
    1° caret multis temporibus quae sumit a v⟨er⟩bo **katendi** *se lever* …
    2° habet **te** dual⟨itatis⟩, dicendumq⟨ue⟩ est in infin⟨itivo⟩ **kat** pro **te ˷at** ..
                3° in sing⟨ulari⟩ sequitur 2ᵃᵐ conj⟨ugationem⟩ in duali et plurali sequitur 1ᵃᵐ, exceptis 3ⁱⁱˢ pers⟨onis⟩ pluralibus et indeterminatâ quae sequuntur 3ᵃᵐ conj⟨ugationem⟩

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1 ᴋᴄsᴄ: te ferio
2 ᴋᴄsᴄ: **χeio**
3 ᴋᴄsᴄ: **˷erio**

2° verbum **kat** est par⟨adygmatis⟩ **C**, habetq⟨ue⟩ pr⟨aesens⟩ **t**, imp⟨erfectum⟩ **tak**, fut⟨urum⟩ **taj**, neg⟨ativum⟩ **taj e̬enk,** sed haec duo futura vix sunt in usu et consimilia tempora quae melius deducent⟨u⟩r a verbo **katendi** *se lever, se mettre, se tenir debout*

3° verbum **katendi** aliud signat quam primitivum **kat** … habetq⟨ue⟩ pr⟨aesens⟩ **tas** imp⟨erfectum⟩ **task8a** .. fut⟨urum⟩ **taha** .. neg⟨ativum⟩ **tache** … sequitur heteroclitatem primitivi **kat**

indicativus

praes⟨ens⟩ v⟨er⟩bi **kat**	S	**te ̬et**	**te chiet**	**te hat**	**te ̬at**	
	D	**te a̬iat**	**te tiat**	**te tsat**	**te hiat**	**te ̬iat**
	P	**te a̬8at**	**te k8at**	**te sk8at**	**te hendat**	**te 8endat**
imperf⟨ectum⟩	S	**te ̬etak**	**te chietak**	&c⟨etera⟩ ut praes⟨ens⟩		
praes⟨ens⟩ v⟨er⟩bi **katendi**	S	**te ̬eta**s	**te chie**	**te ha**	**te i̬a**	adde **tas**[1]
	D	**te a̬ia**	**te tia**	**te tsa**	**te hia**	**te ̬ia**
	P	**te a̬8a**	**te k8a**	**te sk8a**	**te hendas**	**te 8endas te endas**[2]
imperf⟨ectum⟩	S	**te ̬atask8a**	**te chie**	&c⟨etera⟩ ut praes⟨ens⟩		
praet⟨eritum⟩	S	**te 8a̬e**	**te sa**	**te ho**	**te o**	adde ubi⟨que⟩ **tandi**
	D	**te on̬ia**	**te tsa**	**te honda**	**te onda**	
	P	**te on̬8a**	**te sk8a**	**te honda**	**te onda**	
aor⟨istus⟩	S	**ake**	**ase**	**aθataha**	**aka**	adde ubi⟨que⟩ **taha**
	D	**atia̬i**[3]	**atitia**	**atitsa**	**aθia**	**akia**
	P	**atia8̬a**[4]	**atik8a**	**atisk8a**	**aθenda**	**ak8enda atia̬e**
fut⟨urum⟩ af⟨firmativum⟩[5]	S	**t'e̬e**	**t'e chie**	**t'e ha**	**t'e̬a**	adde ubi⟨que⟩ **taha**
	D	**t'e a̬ia**[6]	**t'etia**	**t'etsa**	**te hia**	**t'e̬ia**
	P	**t'ea̬8a**	**t'ek8a**	**te sk8a**	**te henda**	**te 8enda**
fut⟨urum⟩ neg⟨ativum⟩	S	**stanta t'e̬etache** &c⟨etera⟩ ut fut⟨urum⟩ af⟨firmativum⟩				

1   The ᴋᴄsᴄ copy gives these 'present tense' forms in full (**te ̬etas, te chietas, te hatas**, etc.), and hence has no need for 'adde **tas**'.
2   The full forms in the ᴋᴄsᴄ copy do not possess the cluster /st/ suggested here. Instead we read: **te hendatas te 8endatas te endatas**.
3   ᴋᴄsᴄ: **atia̬ia**
4   ᴋᴄsᴄ: **atia̬8a**
5   In the ᴋᴄsᴄ copy, all of these 'affirmative future' forms begin with **t'e**; moreover, they contain no spaces.
6   This form is absent from ᴋᴄsᴄ.

imperativus

ti se   **ti tsa**   **ti tia**   **ti k8a**   adde ubi⟨que⟩ **taha**

optativus[1]

praes⟨ens⟩   S   **ta te ˛et asen** v⟨el⟩ **ta te ˛etas asen** v⟨el⟩ vide indicativum

Modus potentialis

praes⟨ens⟩	S	**t'â˛e**	**t'achie**	**t'âha**	**t'â˛a**	adde ubi⟨que⟩ **taha**
	D	**t'âiaia**	**t'âetia**	**t'âetsa**	**t'âhia**	**t'â˛ia**
	P	**t'âia˛8a**	**t'âek8a**	**t'âesk8a**	**t'âhenda**	**t'â8enda** **t'âia˛e**
⟨praeteritum⟩[2]	S	**t'âon˛e**	**t'âesa**	&c⟨etera⟩ adde ubiq⟨ue⟩ **tandik**		

4° **kata8an** pro **te ˛ata8an** *se retirer de la place ou on etoit debout* a verbo **kat** cum par⟨ticu⟩la destructiva **a8an** sequitur modum conjugandi primitivi **kat**..**8as 8a 8ahe** v⟨el⟩ **8ache** ⟨paradygmatis⟩ **C ti** [3]**seta8a** recede **ti tsata8a** recedite

De verbo ˛ahaon *porter* &c⟨etera⟩

˛ahaon et in comp⟨ositione⟩ **enhaon** *porter sur soy, avoir sur soy,* difficile est propter voces etiam gallice prope similes sono et sensu diversas …. *porter* ferre … *apporter* afferre … *emporter* efferre … *rapporter* referre … *reporter* reportare … in his verbis valde attendere par est ad localitatem quae fere semper adhibet⟨u⟩r ad signandum *en deça* **˛aro** … ad reduplicationem … ad utramq⟨ue⟩ simul mixtam … ad terminationem quae al⟨i⟩q⟨uan⟩do ead⟨em⟩ est etsi alius sit sensus … ad quaedam tempora, quae singula et multis et diversis aequivalent.

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1   In ᴋᴄsᴄ, the 'optative' is listed after the 'potential' rather than before it.
2   ᴋᴄsᴄ: praeter⟨itum⟩
3   ᴋᴄsᴄ: **C** … **ti**

ˌahaon ferre[1]

praes⟨ens⟩	S	iˌe	ichie	iha	iˌa	adde ubiq⟨ue⟩ **h8a**		
	D	aˌi	ti	tsi	hi	ˌi		
	P	aˌ8a	k8a	sk8a	hati	ati	ie	

imperf⟨ectum⟩ S **iˌeh8ak** &c⟨etera⟩ ut praes⟨ens⟩ * vicem habet omnium praeteritorum, nisi et rarissime dicat⟨u⟩r **aˌehaon** tuli **aˌehaonnen** tuleram[2]

aor⟨istus⟩	S	aˌe	achie	aha	aˌa	adde ubiq⟨ue⟩ **h8a**		
	D	aaˌi	eti	etsi	ahi	aˌi		
	P	aaˌ8a	ek8a	esk8a	ahati	a8ati	ae	

fut⟨urum⟩ aff⟨irmativum⟩	S	eˌe	echie	eha	eˌa	&c⟨etera⟩ adde ubiq⟨ue⟩ **h8a**	

fut⟨urum⟩ n⟨egativum⟩	S	**stant'eˌe**[3]	**t'echie**[4]	&c⟨etera⟩ adde ubiq⟨ue⟩ **ha8ise**

imperat⟨ivus⟩

se	**ti**	**tsi**	**k8a**	adde ubiq⟨ue⟩ **h8a**

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1 The ᴋᴄsᴄ copy incorporates all the forms of **ˌahaon** into one single table, in which this table devoted to the forms possessing a translational equivalent '*porter* ferre' is reduced to a single column. The four remaining columns are devoted to the translational equivalents '*apporter* afferre', '*rapporter* referre', '*emporter* efferre', and '*remporter ou reporter*', respectively. With regard to the 'optative' forms, the following note is added: 'vide t⟨em⟩p⟨o⟩ra indicativi, et his utere pro optativo et subjunctivo cum par⟨ticu⟩lis congruis'.
2 In ᴋᴄsᴄ, **aˌehaon** and **aˌehaonnen** are listed as 'perfect' and 'pluperfect' respectively.
3 ᴋᴄsᴄ: **stant' eˌe** v⟨el⟩ **t'eˌe**
4 ᴋᴄsᴄ: **stant' echie** v⟨el⟩

[34]

optativus

S   **te ˌehȣa sen ***   **te ˌehȣaka sen** &c⟨etera⟩

* modi pot⟨entialis⟩ tempora vel desumit ex verbo sequenti *apporter,* vel prae-
sentis tempora accommodat usui necessario

ˌahaon afferre

praes⟨ens⟩	S	ˌe	**chie**	**ha**	**ˌa**		adde ubiq⟨ue⟩ **haȣi**
	D	**ai**	**ti**	**tsi**	**hi**	**ˌi**	
	P	**aˌȣa**	**kȣa**	**skȣa**	**hatï**	**atï**	**e**
imperf⟨ec-tum⟩	S	**ę**	**chie**	&c⟨etera⟩ adde ubiq⟨ue⟩ **haȣind** v⟨el⟩ **haȣinn**[1]			
perf⟨ectum⟩ *nota loca-litatem	S	**ekȣaˌe**	**etisa**	**eθo**	**etio**		adde ubiq⟨ue⟩ **haon**
	D	**etionˌi**	**etitsi**	**eθoti**	**etiotï**		
	P	**etionˌȣa**	**etiskȣa**	**eθotï**	**etioti**	**etiaˌo**	
plus⟨quam⟩ perf⟨ectum⟩	S	**ekȣaˌe**	**etisa**	&c⟨etera⟩ adde ubiq⟨ue⟩ **haonnen**			
aor⟨istus⟩ *local⟨ita-tem⟩	S	**ontaˌehia** v⟨el⟩ **ontaˌehaȣi** v⟨el⟩ **aˌehaȣi** cum v⟨el⟩ sine localitate *j'apportai ou j'apporte*					
	S	**ontaˌe**[2]	**ontachie**	**ontaha**	**ontaˌa**		adde ubi⟨que⟩ **haȣi** v⟨el⟩ **hȣa**
	D	**ontaaˌi**	**onteti**	**ontetsi**	**ontahi**	**ontaˌi**	
	P	**ontaaˌȣa**[3]	**ontekȣa**	**onteskȣa**	**ontahati**	**ontaȣati**	**ontae**
fut⟨urum⟩ af⟨firma-tivum⟩ *local⟨ita-tem⟩	S	**eke**	**ese**	**eθa**	**eka**		adde ubiq⟨ue⟩ **hȣa** v⟨el⟩ **haȣit**[4]
	D	**etiaˌi**	**etiti**	**etitsi**	**eθi**	**eki**	
	P	**etiaˌȣa**	**etikȣa**	**etiskȣa**	**eθatï**	**ekȣati**	**etie**
fut⟨urum⟩ neg⟨ativum⟩	S	**stant'eke**	**stant'ese**	&c⟨etera⟩ adde ubi⟨que⟩ **haȣise**			

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1 ᴋᴄsᴄ does not mention **haȣinn** as a possibility, only **haȣind**.
2 ᴋᴄsᴄ: **ontaˌe** .. *⟨cum⟩ loc⟨alitate⟩ v⟨el⟩ **aˌe** sine loc⟨alitate⟩
3 ᴋᴄsᴄ: **ontâˌȣa**
4 ᴋᴄsᴄ does not mention **hȣa** as a possibility, only **haȣit**.

imperativ⟨us⟩

aseh8a v⟨el⟩ **aseha8it** *apporte* ……. **atsih8a** *apportez* … **aontetih8a** v⟨el⟩ **aetih8a** nos duo ….. **aontek8ah8a** v⟨el⟩ **aek8ah8a** nos plures

optativus[1]

praes⟨ens⟩	S	**te ˍeha8i sen** &c⟨etera⟩ ut praes⟨ens⟩ ind⟨icativi⟩		
imperf⟨ectum⟩	S	**te ˍeha8ind asen** &c⟨etera⟩		
praet⟨eritum⟩	S	**t'ek8aˍehaon sen** &c⟨etera⟩		

Modus pot⟨entialis⟩

praes⟨ens⟩ af⟨firma-tivum⟩	S	**aontâˍe**	**aontâchie**	&c⟨etera⟩ adde ubiq⟨ue⟩ **h8a** v⟨el⟩ **ha8it**		
praes⟨ens negati-vum⟩	S	**stant'eke**	**t'ese**	&c⟨etera⟩ adde ubiq⟨ue⟩ **ha8isenn**[2]		
perf⟨ectum⟩	S	**aontonˍe**[3]	**aontesa**	**aontaho**	**aontaio**	adde ubiq⟨ue⟩ **haonk**
	D	**aontonˍi**[4]	**aontetsi**	**aontahoti**	**aontaioti**	
	P	**aontonˍ8a**[5]	**aontesk8a**	**aontahoti**	**aontaioti**	**aontaiaˍo**
plusq⟨uam⟩ perf⟨ectum⟩	S	**aontonˍe**	&c⟨etera⟩ ut perf⟨ectum⟩ adde ubiq⟨ue⟩ **haonnen**			
fut⟨urum⟩ pr⟨aete-rito⟩ mi⟨xtum⟩	S	**ek8aˍe**	**etisa**	&c⟨etera⟩ adde ubiq⟨ue⟩ **haonk**[6]		

1 In ᴋᴄꜱᴄ, the 'optative' is listed after the 'potential' rather than before it.
2 ᴋᴄꜱᴄ adds a note: ut fut⟨urum⟩ indicat⟨ivi⟩
3 ᴋᴄꜱᴄ: **aontᵃonˍe**
4 ᴋᴄꜱᴄ: **aontᵃonˍi**
5 ᴋᴄꜱᴄ: **aontᵃonˍ8a**
6 ᴋᴄꜱᴄ adds a note: ut perf⟨ectum⟩ indicat⟨ivi⟩

ˌ**ahaon** referre *rapporter*

praes⟨ens⟩ redup⟨licativum⟩	S	**ske**	**se**	**sꞌa** v⟨el⟩ **sha**	**ska**	adde ubiq⟨ue⟩ **haȣi**
	D	**tsaˌi**	**tsiti**	**tsitsi**	**isi**[1]	**ski**
	P	**tsaȣa**[2]	**tsikȣa**	**tsiskȣa**	**shati**	**skȣati** **tse**
imperf⟨ectum⟩	S	**ske**	**se**	&c⟨etera⟩ ut praes⟨ens⟩ adde ubiq⟨ue⟩ **haȣind**		
perf⟨ectum⟩ *loc⟨alitatem⟩ et redup⟨licationem⟩	S	**tꞌekȣaˌe**	**tꞌetisa**	**tꞌeθo**	(ut perf⟨ectum⟩ **ekȣaˌehaon**) addendo **t** initio adde ubiq⟨ue⟩ **haon**	
plus⟨quam⟩ perf⟨ectum⟩	S	**tꞌekȣaˌe**	**tꞌetisa**	&c⟨etera⟩ ut perf⟨ectum⟩ adde ubiq⟨ue⟩ **haonnen**		
aor⟨istus⟩	S	**tꞌontaˌehaȣi** &c⟨etera⟩ ut **ontaˌehaȣi** praefigendo **t** ob redup⟨licationem⟩ v⟨el⟩ **tꞌaontaˌehȣa**[3]				
fut⟨urum⟩ af⟨firmativum⟩	S	**tꞌeke**	**tꞌese**	ut **ekehȣa** .. adde ubiq⟨ue⟩ **hȣa** v⟨el⟩ **haȣit**		
fut⟨urum⟩ neg⟨ativum⟩	S	**stanta tꞌekehaȣisind** &c⟨etera⟩ ut fut⟨urum⟩ af⟨firmativum⟩				

imperat⟨ivus⟩

tꞌontase	**tꞌontatsi**	**tꞌaonteti**	**taontėkȣa**	adde ubi⟨que⟩ **hȣa**

Modus pot⟨entialis⟩

praes⟨ens⟩ af⟨firmativum⟩	S	**tꞌaontaˌe**	&c⟨etera⟩ ut aor⟨istus⟩ … adde **hȣa** v⟨el⟩ **haȣi**
praet⟨eritum⟩[4]	S	**taontonˌe**	&c⟨etera⟩ … adde **haonk**
plusq⟨uam⟩ perf⟨ectum⟩	S	**tꞌaontonˌe**	&c⟨etera⟩ … adde **haonnen**
fut⟨urum⟩ pr⟨aeterito⟩ mi⟨xtum⟩	S	**tꞌekȣaˌe**	&c⟨etera⟩ … adde **haonk**

1 ᴋᴄsᴄ: **tsi**
2 ᴋᴄsᴄ: **tsaˌȣa**
3 **tꞌaontaˌehȣa**: absent from ᴋᴄsᴄ.
4 ᴋᴄsᴄ: perfectum

˛ahaon efferre *emporter, porter au loin*

praes⟨ens⟩	S	**a˛e**	**achie**	**aha**	**a˛a**		adde ubiq⟨ue⟩ **ha8it**
	D	**aa˛i**	**eti**	**etsi**	**ahi**	**a˛i**	
	P	**aa˛8a**	**ek8a**	**esk8a**	**ahati**	**a8ati**	**ae**
imperf⟨ectum⟩	S	**e˛e** .. &c⟨etera⟩ adde **ha8ind** v⟨el⟩ **ha8itandend** *j'emportois ou j'allois emporter*					
praet⟨eritum⟩[1]	S	**e8a˛e**	**esa**	**eho**	**eo**		adde ubiq⟨ue⟩ **haon**[2]
	D	**eon˛i**	**etsi**	**ehoti**	**eoti**		
	P	**eon˛8a**	**esk8a**	**ehoti**	**eoti**	**eoti**	**ea˛o**
plusq⟨uam perfectum⟩	S	**e8a˛e** &c⟨etera⟩ adde ubiq⟨ue⟩ **haonnen**[3]					
fut⟨urum⟩ aff⟨irmativum⟩	S	**e˛e**	**echie**	&c⟨etera⟩ adde ubiq⟨ue⟩ **ha8it** v⟨el⟩ **h8a**			
fut⟨urum⟩ n⟨egativum⟩	S	**t'e˛e**[4] **ha8ise** &c⟨etera⟩					
aor⟨istus⟩[5]		idem est ac praesens, quia praesens est aoristus					

[Page 35 started with the preterite forms in the preceding table]

imperativ⟨us⟩

chi ase   **chi atsi**   &c⟨etera⟩ adde ubi⟨que⟩ **ha8it** *emporte &c⟨etera⟩*

Modus pot⟨entialis⟩

praes⟨ens⟩	S	**â˛eh8it**[6]	&c⟨etera⟩
perf⟨ectum⟩	S	**aon˛ehaonk**	&c⟨etera⟩ … *j'aurois emporté*
plusq⟨uam⟩ perf⟨ectum⟩	S	**aon˛ehaonnen**	&c⟨etera⟩
fut⟨urum⟩ pr⟨aeterito⟩ mi⟨xtum⟩	S	**e8a˛ehaonk**	&c⟨etera⟩ … *j'aurai porté la*

1   ксsc: perfectum
2   ксsc only mentions the forms **e8a˛e** and **esa**, adding a note 'ut **a˛ehaon** addito ubiq⟨ue⟩ **e** initio'.
3   ксsc adds a note: ut perf⟨ectum⟩
4   ксsc: **t'e˛e** v⟨el⟩ **stant'e˛e**
5   In ксsc, the 'aorist' is listed between the 'pluperfect' and 'affirmative future'.
6   ксsc has this form ending in **ha8it**.

ˌahaon *remporter* **onsa** ˌahaon *remporter* v⟨el⟩ *reporter*

praes⟨ens⟩	S	**onsaˌe**	**onsachie**	&c⟨etera⟩ adde **haȣit**			
imperf⟨ectum⟩	S	**eske**	&c⟨etera⟩ adde **haȣind** *je remportois ou reportois*				
perf⟨ectum⟩	S	**eskȣaˌe**	**etïsa**[1]	**es'ȣ**[2]	**etso**	adde **haon**	
	D	**etsonˌi**	**etsitsi**	**es'oti**[3]	**etsoti**		
	P	**etsonˌȣa**	**etsiskȣa**	**es'oti**	**etsoti**	**etsao**[4]	*on a remporté*
plus⟨quam⟩ perf⟨ectum⟩	S	**eskȣaˌehaonnen**	&c⟨etera⟩ ut perf⟨ectum⟩				
fut⟨urum⟩ af⟨firmativum⟩	S	**eskehȣa** v⟨el⟩ **eskehaȣit**	&c⟨etera⟩ *je remporterai ou reporterai*				
fut⟨urum⟩ neg⟨ativum⟩	S	**stant'eskehaȣise**	&c⟨etera⟩				

imperat⟨ivus⟩

sase v⟨el⟩ **onsase**   **satsi** v⟨el⟩ **onsatsi**   **aonsaekȣa**[5]   adde **hȣa**[6] v⟨el⟩ **haȣit**

Modus pot⟨entialis⟩

	S	**âonsaˌehaȣit**	&c⟨etera⟩ ut praes⟨ens⟩		
praet⟨eritum⟩[7]	S	**aonsonˌe**[8]	**aonsesa**	**aonsaho**	&c⟨etera⟩ … adde **haonk**
plusq⟨uam⟩ perf⟨ectum⟩	S	**aonsonˌe**	**aonsesa**	&c⟨etera⟩ ut perf⟨ectum⟩ … adde **haonnen**	
fut⟨urum⟩ pr⟨aeterito⟩ mi⟨xtum⟩	S	**eskȣaˌehaonk**	&c⟨etera⟩[9] *j'aurai remporté ou reporté*		

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1 ᴋᴄsᴄ: **etsisa**
2 ᴋᴄsᴄ: **esho**
3 ᴋᴄsᴄ: **eshoti**
4 ᴋᴄsᴄ: **etsaˌo**
5 ᴋᴄsᴄ: **aonsaetia aonsaekȣa**
6 ᴋᴄsᴄ: **haȣa**
7 ᴋᴄsᴄ: perfectum
8 ᴋᴄsᴄ: **aonsᵃonˌe**
9 ᴋᴄsᴄ adds a note: ut perf⟨ectum⟩ indicativi

ˌahaon in compo⟨sitione⟩ cum ˌaata

ˌahaon v⟨el⟩ potius **enhaon** compositum cum ˌaata signat quod galli dicunt *mener, amener …* hurones alia utunt⟨u⟩r metaphorâ *porter, apporter … voila ce qui m'amene ici … voila ce qui me mene la …* hurones *c'est ce qui me porte la .. c'est ce qui m'apporte icy ….*[1] diversa sunt tempora ejusd⟨em⟩ verbi juxta diversum terminum hûc et illuc - utramq⟨ue⟩ significationem breviter exequor

* ˌaatenhaon huc adducor

praes⟨ens⟩[2]	S	**ondaie aˌia**	**saa**	**hoa**	**oa**	&c⟨etera⟩ (adde **tenha8i**) *voila ce qui m'amene ici*
	D	**onˌia**	**tsia**	**hotia**	**otia**	
	P	**onˌ8aa**	**sk8aa**	**hotia**	**otia**	**aˌoa**
imperf⟨ectum⟩	S	**aˌiatenha8ind** &c⟨etera⟩				
praet⟨eritum⟩[3]	S	**ek8aˌia**	**etisaa**	**e8oa**	**etioa**	adde **tenhaon**
	D	**etionˌia**	**etitsia**	**e8otïa**	**etiotïa**	
	P	**etionˌ8aa**[4]	**etisk8aa**[5]	**e8otïa**	**etiotia**	**etiaˌoa**
plusq⟨uam perfectum⟩	S	**ek8aˌiatenhaonnen** ut praet⟨eritum⟩				
fut⟨urum⟩ aff⟨ir-mativum⟩	S	**ek8aˌia**	**esaa**	**e8oa**	**etioa**	adde **h8a** v⟨el⟩ **ha8it**[6]
	D	**etionˌia**	&c⟨etera⟩			

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1   κcsc: hurones : *c'est ce qui m'apporte ici … c'est ce qui me porte là ….*
2   κcsc: praes⟨ens⟩ et aor⟨istus⟩
3   κcsc: perfectum
4   κcsc: **etionˌ8a**
5   κcsc: **etisk8a**
6   κcsc: **tenh8a** v⟨el⟩ **tenha8it**

* ˌaatenhaon *illuc adducor*

praes⟨ens⟩[1]	S	**ondaie**	**esaa**	**ahoa**	**aoa**	(adde **tenh8i**[3]) *voila ce qui me mene la*
		onˌia[2]				
	D	**aonˌia**	**etsia**	**ahotia**	**aotia**	
	P	**aon8aa**	**esk8aa**	**ahotia**	**aotia**	**aaˌoa**
imperf⟨ectum⟩	S	**e8aˌiatenha8ind**[4]				
perf⟨ectum⟩	S	**e8aˌiatenhaon**				
plusq⟨uam perfectum⟩	S	**e8aˌiatenhaonnen**				
fut⟨urum⟩	S	**e8aˌia**	**esaa**	**ehoa**	&c⟨etera⟩ adde **h8a** v⟨el⟩ **ha8it**[5]	

ˌaha8isenni[6] ext⟨ra compositionem⟩ **enha8isenni** in compo⟨sitione⟩ *porter pour q⟨uelqu'un⟩, a q⟨uelqu'un⟩* f⟨uturum⟩ **is** r⟨elativum⟩ **taˌeha8is** *porte moy cela …* **ataˌeha8is** *apporte moy cela …* **heseha8is** *porte cela à lui …* **seha8is** *porte cela a elle … .* * in comp⟨ositione⟩: **taˌecharenha8is** *porte pour moy ce collier …* **ataˌecharenha8is** *apporte moy ce ce*[7] *collier …* **tand8ihenha8is** *porte pour moy cette robbe …* **atand8chenha8is** *apporte moy cette robbe.*
ˌaha8isennion v⟨er⟩bum motus et relativum
taˌeha8isenniha *vas me porter cela ..* **ataˌeha8isenniha** *viens m'apporter cela* **tand8chenha8isenniha** *vas porter pour moy cette robbe* **ataˌecharenha8isenniha** *viens m'apporter ce collier* &c⟨etera⟩

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1 ᴋᴄsᴄ: praes⟨ens⟩ et aor⟨istus⟩
2 ᴋᴄsᴄ: **ondaie e8aˌia** v⟨el⟩ **onˌia**
3 ᴋᴄsᴄ: **tenha8i**
4 ᴋᴄsᴄ: **e8aˌia** v⟨el⟩ **onˌia**
5 ᴋᴄsᴄ: **tenh8a** v⟨el⟩ **tenha8it**
6 ᴋᴄsᴄ renders this section as follows:
   ˌaha8isenni f⟨uturum⟩ **is** ext⟨ra⟩ comp⟨ositionem⟩ **taˌeha8is** *porte moi cela* **ataˌeha8is** *apporte moi cela* **heseha8is** *porte lui cela* **seha8is** *porte cela à elle* ˌaha8isendihon **taˌeha8isenniha** *vas me porter cela* **ataˌeha8isenniha** *viens m'apporter*

   enha8isenni f⟨uturum⟩ **is** r⟨elativum⟩ ext⟨ra⟩ comp⟨ositionem⟩ **taˌecharenha8is** *porte moi ce collier* **ataˌecharenha8is** *apporte moi ce collier* **tand8chrenha8is** *porte moi cette robbe* **tand8chrenha8is** *apporte moi cette robbe* **enha8isennihon** in comp⟨ositione⟩ r⟨elativum⟩ mot⟨us⟩ **tand8chrenha8isenniha** *va moi porter cette robbe* **ataˌecharenha8isenniha** *viens m'apporter ce collier*

7 Dittography.

anomala 3ᵃᵉ

De verbo **en** dicere

en tribus quasi verbis utitur, ad formanda sua tempora .. **en aton** et ˌenhon v‹el› ˌenhaon … sola tempora quae pertinent ad parad‹ygma› **S** derivant‹u›r à verbo **en**, sed melius docebunt oculi quam praecepta[1]

Indicativus

praes‹ens›	S	**iˌa**	**ichia**	**iha**	**i8a**	adde **tonk** *je dis*	
	D	**aˌia**	**itia**	**itsa**	**ihia**	**iˌia**	
	P	**aˌ8a**	**ik8a**	**isk8a**	**ihon**	**iˌon**	**ion**
imperf‹ectum›	S	**iˌatonhonk** &c‹etera› ut praes‹ens›[2]					
perf‹ectum›	S	**i8aˌen**	**isen**	**iha8en**	**ia8en**	*j'ai dit*	
	D	**ionnen**	**isten**	**ihonnen**	**ionnen**		
	P	**ionˌ8en**	**isk8en**	**ihonnen**	**ionnen**	**aˌa8en**	
plusq‹uam perfectum›	S	**i8aˌennen**	**isennen**	&c‹etera› *j'avois*[3]			
aor‹istus›	S	**aˌihon**	**achion**[4]	**ahenhaon**	**aˌenhaon**	*je dis*	
	D	**aandihon**	**etihon**	**estihon**	**eṅdihon**	**endihon**[5]	
	P	**aaˌ8enhaon**	**ek8enhaon**	**esk8enhaon**	**ahendihon**	**aˌ8endihon**	**aaˌenhaon**
fut‹urum› aff‹irmativum›	S	**eˌihon**	**echihon**	**ehenhaon**	**eˌenhaon**	*je dirai*	
	D	**eandihon**	**etihon**	**estihon**	**eṅdihon**	**endihon**	
	P	**eaˌ8enhaon**	**ek8enhaon**	**esk8enhaon**	**ehendihon**	**e8endihon**	**eaˌenhaon**
fut‹urum› cont‹inuationis›	S	**eˌa**	**echia**	&c‹etera› ut **eˌatatia**[6] .. adde **tonhonj**			
‹futurum negativum›[7]	S	**stant'eˌa**	**te chia**	&c‹etera› ut **t'eˌatande** .. adde **tonde**			

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1 ᴋᴄsᴄ: sed melius doceberis oculis quam praeceptis
2 ᴋᴄsᴄ adds: *je disois*
3 ᴋᴄsᴄ: *j'avois dit*
4 ᴋᴄsᴄ: **achihon**
5 ᴋᴄsᴄ: **aṅdihon andihon**
6 ᴋᴄsᴄ: ut **eˌatatiahaj**
7 ᴋᴄsᴄ: fut‹urum› neg‹ativum›

Imperativus

tsihon … dic **stihon** dicite .. **satonhonj** perge dicere .. **tsatonhonj** pergite[1]

Modus pot⟨entialis⟩

praes⟨ens⟩ af⟨firmati-vum⟩	S	**â͜ihon**	**âchihon**	**âhenhaon**	**âenhaon**[2]	*que je dise, je dirois*	
	D	**âiandihon**	**âetihon**	**âestihon**	**ândihon**	**ândihon**	
	P	**âia͜ȣenhaon**	**âekȣenhaon**	**aeskȣenhaon**	**aheńdihon**	**aȣendihon**	**aia͜enhaon**
praes⟨ens⟩ neg⟨ativum⟩	S	**stant'e͜a**	**t'echia**	&c⟨etera⟩ ut fut⟨urum⟩ neg⟨ativum⟩[3]: adde **tondenn**			
alter prae⟨sens⟩[4]	S	**â͜a**	**âchia**	**âha**	**âȣa**	adde **tonhonj**[5] *que je continue a dire, je conti-nuerois a dire*	
	D	**aia͜ia**	**âetia**	**aetsa**	**âhia**	**a͜ia**	
	P	**aia͜ȣa**	**âekȣa**	**âeskȣa**	**âhon**	**â͜on**	**aion**
perf⟨ec-tum⟩	S	**âon͜enk**	**aesenk**	**ahaȣenk**	**aiaȣenk**	*j'aurois dit*	
	D	**a͜ionnenk**	**aestenk**	**ahonnenk**	**aionnenk**		
	P	**aion͜ȣenk**	**aeskȣenk**	**ahonnenk**	**aionnenk**	**a͜aiaȣenk**	
plusq⟨uam perfectum⟩	S	**âon͜ennen**	**aesennen**	&c⟨etera⟩ ut perf⟨ectum⟩ *j'eusse dit*			
⟨futurum praeterito mixtum⟩[6]	S	**eȣa͜enk**	**esenk**[7]	&c⟨etera⟩ *quand j'aurai dit*			

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1   кcsc: *imperat⟨ivus⟩ contin⟨uationis⟩ **satonhonj** perge dicere **tsatonhonj tiatonhonj kȣa-tonhonj**

2   кcsc: **a͜enhaon**

3   кcsc: ut **e͜atatianden**

4   кcsc: praes⟨ens⟩ contin⟨uationis⟩

5   кcsc adds a note: ut **a͜atatia**

6   кcsc: fut⟨urum⟩ praet⟨erito⟩ mixtum

7   кcsc: S.. **eȣa͜enk esenk ehaȣenk** D.. **eonnenk estenk ehonnenk eonnenk** P.. **eon͜ȣenk eskȣenk ehonnenk eonnenk ea͜aȣenk**

ennon, ėti aller venir (venir, revenir)[1]

portentosum verbum memoriae onus gravissimum, hoc stat distinguere in duo verba, quae licet difficilia, facilius disjuncta vincentur – primum ergo unam significationem prosequor q⟨u⟩ae utroq⟨ue⟩ verbo exprimit⟨u⟩r, etsi in significando al⟨i⟩quid diversitatis intersit[2]

indicativus[3]

praesens

1° **χa i̗e** *voila icy, me voila icy*[4]… signat *etre venu en q⟨uelque⟩ lieu⟨,⟩* v⟨erbi⟩ g⟨ratia⟩ **χa ichie**[5] *ah te voila icy, venu icy* … * nota: **i̇nde** in duali cum accentu pro masculinâ, et sine accentu pro faem⟨inina⟩ persona, ut vox masculina aspiret⟨u⟩r

S	**i̗e**	**ichie**	**ire**	**i8e**		
D	**iande**	**ite**	**isite**[6]	**i̇nde**	**inde**	
P	**ia̗8e**	**ik8e**	**isk8e**	**ihėnde**	**i8ende**	**ien iñien**[7]

2° **iske** *me voila revenu* est redup⟨licatio⟩ - ita se salutant cum alteruter al⟨i⟩q⟨u⟩o profectus fuerat . redux ita salutat⟨u⟩r **onne ise** redux es; responde **onne iske** redux sum

---

1 ᴋᴄsᴄ: De verbis **ennon** et **ėti**… *aller, venir, revenir*
2 The part starting from 'primum ergo' is absent from ᴋᴄsᴄ.
3 Penn extracts the paradigms from the numbered notes 1° and 2° on page 36 and notes 1° and 3° on page 41(!), combining them into a single table. This table starts as follows:

venir	*revenir*	*aller*	*retourner*
indicativus			
praesens			
1° S… **i̗e** …. veni	2° **iske** … en redi	3° **a̗e** … eo	4° **onsa̗e** revertor
ichie	**ise**	**achie**	**onsachie**

4 ᴋᴄsᴄ: χ' **i̗e** *me voila ici*
5 ᴋᴄsᴄ: χ' **ichie**
6 ᴋᴄsᴄ: **iste**
7 ᴋᴄsᴄ: **ien** (dic **iñien**)

S	iske	ise	ichre	isk8e		
D	itsande	itsite	itsiste	isθe	iste	
P	itsa̗8e	itsik8e	itsisk8e	ishende	isk8ende	itsen

[37]

3° signat quasi degere, manere⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a̗osaannen iens** *il y a des abnakis* **askennonia t'ichies?** *te portes tu bien?* ⟨,⟩ **iṅdes** *ces 2 person⟨nes⟩ sont ou vont ensemble*[1]

S	i̗es	ichies	ires	i8es		
D	iandes	ites	istes	iṅdes	indes	
P	ia̗8es	ik8es	isk8es	ihendes	i8endes	iens iñiens

4° idem sensus ac **i̗es**, sed additur redupl⟨ication⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **orast istes** v⟨el⟩ **orast indes** *vous allez, ils vont encore ensemble* – de duobus

S	iskes	ises	ichres	isk8es		
D	istandes	itsites	itsistes	isθes	istes	
P	itsa̗8es	itsik8es	itsisk8es	ishendes	isk8endes	itsens

5°[2] **i̗esonk signat** *aller et venir, roder, se promener* **ara θo i̗esonk** *seulement je vas et viens, je me promene*

S	i̗e	ichie	ire	i8e	adde **sonk**	
D	iande	ite	iste	iṅde	inde	
P	ia̗8e	ik8e	isk8e	ihende	i8ende	ien

6°[3] **eke** est localitas addita **i̗e**, et signat proprie: *je viens de,* ut superiora verba signant *venir en q⟨uelque⟩ lieu …* **eke** adhibetur etiam pro futuro

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1   After notes 3° and 4° (which are relabelled 1° and 2°), κcsc adds notes 2° and 4° of page 41(!), relabelling them 3° and 4°. These four notes are subparts of a 'supernote' 2°.
2   κcsc: 3°
3   Notes 6° and 7° are relabelled 1° and 2° and subordinated to a 'supernote' 4°.

S	eke	ese	eθre	ek8e		
D	etiande	etite	etiste	eθe	ete	
P	etia͜8e	etik8e	etisk8e	eθende	ek8ende	etien

7° localitati additur reduplicatio *je reviens* – est etiam fut⟨urum⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onh8a θo aat**[1] **t'eke** *je reviens toute a l'heure* v⟨el⟩ *je reviendrai*

S	t'eke	t'ese	&c⟨etera⟩ ut praecedens addito ubiq⟨ue⟩ **t'** initiali[2]

8°[3] localitas propria aoristi annotanda est: **N ontare**, *N vient ici* dicitur de homine adhuc in via – vix ergo 1ae et 2ae personae possunt esse in usu

S	onta͜e	ontachie	ontare	onta8e		
D	ontaande	ontete	onteste	ontaṅde	ontande	
P	ontaa͜8e	ontek8e	ontesk8e	ontahende	onta8ende	ontaen

9°[4] sequens in eo tantum differt a superiori[5] quod locus unde venitur, appelletur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **Teotiaï**[6] **ontaret** *il vient de Montreal*

S	onta͜et	ontachiet	&c⟨etera⟩ ut praecedens addito ubiq⟨ue⟩ **t** in fine[7]

10° localitati additur reduplicatio⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **annen tontachïe**[8] *d'ou reviens tu?* nos dicimus de homine domum redeunte: *d'ou viens*[9] *tu?* – hurones vero has voces valde apposite adhibent: **t'ontaen** *on revient* – **tontahende** redeunt

S	**t'onta͜e**	**t'ontachie**	&c⟨etera⟩ ut **onta͜e** addendo ubiq⟨ue⟩ **t'** initio[10]

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1 ᴋᴄsᴄ: **θ' aat**
2 ᴋᴄsᴄ: **t'eke t'ese t'eθre** &c⟨etera⟩ ut **eke**
3 Notes 8° and 10° are relabelled 1° and 2° and subordinated to a 'supernote' 5°.
4 Notes 9° and 11° are relabelled 1° and 2° and subordinated to a 'supernote' 6°. Consequently, note 9° is placed after note 10° rather than before it.
5 ᴋᴄsᴄ: **onta͜et** in eo tantum differt ab **onta͜e**
6 ᴋᴄsᴄ: **te otia͜i**
7 ᴋᴄsᴄ: &c⟨etera⟩ ut **onta͜e**
8 ᴋᴄsᴄ: **t'ontachie**
9 ᴋᴄsᴄ: *reviens*
10 ut **onta͜e** addendo ubiq⟨ue⟩ **t'** initio: absent from ᴋᴄsᴄ.

11° est localitas cum redup⟨licatione⟩: *je revient*[1] *de* &c⟨etera⟩ appellando locum unde reditur

S	t'onta̱et	t'ontachiet	&c⟨etera⟩ ut **onta̱et** addito ubiq⟨ue⟩ **t'** initio[2]

12°[3][4] ̱**aro** *en deça* saepe venio ventito⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a8entenhaon ̱aro ekeθa** *je viens continuellement icy* – v⟨el⟩ *je viens dela*[5]⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onn'aesa̱enk de satonnᵗharatie, ahente de N ondaon ese ̒θa** *quand on te voit joyeux, il paroit que tu viens de la maison de N*

S	eke	ese	eθre	ek8e	adde ̒θa	
D	etiande	etite	etitse	eθe	ete	
P	etia̱8e	etik8e	etisk8e	eθinde	ek8ende	etien

13°[6] **eke ̒tande** *je suis venant d'icy* – de loco intelligit⟨u⟩r quo proxime adveniendum est – re ipsa rerò[7], sed aliquando hoc utunt⟨u⟩r verbo

S	eke ̒tande	ese ̒tande	eθretande	&c⟨etera⟩ ut praecedens

14°[8] quaedam personae, non singulae, hujus verbi usurpant⟨u⟩r, quaedam usurpari nequeunt – **stante k8es**[9] *elle ne vient pas* de obstetrice accersitâ **stan θo t'eθres** *il ne vient point ..* eod⟨em⟩ sensu ipsas voces audivi

S	ekes	eses	eθres	ek8es		
D	etiandes	etites	etistes	eθes	etes	
P	etia̱8es	etik8es	etisk8es	eθendes	ek8endes	etiens

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1   κcsc: *reviens*
2   κcsc: &c⟨etera⟩ ut **t'onta̱e**
3   After notes 12° and 15° (which are relabelled 1° and 2°), κcsc adds notes 7° and 8° of page 41(!), relabelling them 3° and 4°. These four notes are subparts of a 'supernote' 7°. Consequently, note 15° is placed before notes 13° and 14° rather than after them.
4   κcsc adds the following (taken from note 15°): **ekeθa** *je viens ici en deça*
5   κcsc: *de là*
6   After note 13° (which is relabelled 1°), κcsc adds notes 5° and 6° of page 41(!), relabelling them 3° and 4°. In between these, an extra note is added: '2°.. **t'eketande** (nihil dico)'. These four notes are subparts of a 'supernote' 8°.
7   κcsc: raro
8   κcsc: 9°
9   κcsc: **stant'ek8es**

15° parum extra ordinem[1] **t'eke ˈθa** – est reduplicatio addita localitati **ekeθa** *je viens ici en deça*[2] **t'eke ˈθa** *je reviens en deça icy*

S **t'eke ˈθa** **t'ese ˈθa** **eθreθa** **t'ekᶎe ˈθa** &c⟨etera⟩ vide numero 12ᵃ

imperfectum

non indiget explicatione, scitur enim imp⟨erfectum⟩ crescere v⟨el⟩ al⟨i⟩q⟨u⟩â syllaba v⟨el⟩ aliquibus litteris et à praesenti formari, similiterq⟨ue⟩ conjugari *Nota: **onta˛e, t'onta˛e, onta˛et, t'onta˛et** non posse habere imperfectum quia

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1 parum extra ordinem: absent from ᴋᴄsᴄ.
2 **ekeθa** *je viens ici en deça*: absent from ᴋᴄsᴄ (but see footnote to note 12°).

[38]

haec 4ᵒʳ tempora sunt veri aoristi cum redup⟨licatione⟩ v⟨el⟩ cum redup⟨lica-
tione⟩ et local⟨itate⟩ simul et pro imperfecto sibi respondente vel adhiberi alia
imperfecta infra posita vel praeterita perfecta

1°[1]	**χa i̯end**[2]	*je venois ici* &c⟨etera⟩ ut praes⟨ens⟩[3]		7°	**ekeθandend**	*j'etois en chemin venant icy*
2°	**χa iskend**[4]	*je revenois icy*[5]		8°	**t'ekeθandend**	*j'etois en chem⟨in⟩ reven⟨ant⟩ icy*
3°	**ekend**[6]	*je venois de la*		9°	**θo**[7] **i̯esk8a** *je demeurois la, j'etois encore*[8] *là⟨,⟩* v⟨erbi⟩ g⟨ratia⟩ **orast ies8s**[9] **n'ondende iresk8a** *jesus etoit* v⟨el⟩ *alloit* v⟨el⟩ *conversoit encore sur la terre*[10]
4°	**t'ekend**[11]	*je revenois de la*				
5°	**eke θak**	*je venois souvent ici en deça*				
6°	**t'eke θak**	*je revenois souvent ici en deça*		10°	**i̯esonhonk**	*je rodois, me promenois, j'allois*[12]

perfectum

1°[13] **ek8a̯eti** *je suis venu dela* nominando locum unde venitur …. signat etiam
patriam, nec alio modo hurones hanc exprimunt: **annen etise ̓ti?** *d'ou viens
tu?* v⟨el⟩ *d'ou es tu?* **ennion̯enhake ek8a̯e ̓ti** *je suis venu de france ou je suis*

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1 After notes 1° and 2°, ᴋᴄsᴄ adds notes 1° and 2° of page 41(!), relabelling them 3° and 4°. These four notes are subparts of a 'supernote' 1°. ᴋᴄsᴄ relabels notes 3° and 4° as 1° and 2° and subordinates them to a 'supernote' 2°. After notes 5° and 6° (which are relabelled 1° and 2°), ᴋᴄsᴄ adds notes 5° and 6° of page 41. These four notes are subparts of a 'supernote' 3°. After notes 7° and 8° (which are relabelled 1° and 2°), ᴋᴄsᴄ adds notes 3° and 4° of page 41. These four notes are subparts of a 'supernote' 4°. Notes 9° and 10° are relabelled 5° and 6°.

2 ᴋᴄsᴄ: **χ'i̯end**

3 ᴋᴄsᴄ: &c⟨etera⟩ ut pr⟨aesens⟩ **i̯e**

4 ᴋᴄsᴄ: **χ'iskend**

5 ᴋᴄsᴄ: &c⟨etera⟩ ut **iske**

6 ᴋᴄsᴄ adds: &c⟨etera⟩ ut **eke**

7 **θo**: absent from ᴋᴄsᴄ.

8 *encore*: absent from ᴋᴄsᴄ.

9 ᴋᴄsᴄ: **ies8s orast**

10 ᴋᴄsᴄ: *jesus etoit e⟨n⟩core sur la ⟨terre⟩* **ichiesk8a** &c⟨etera⟩ ut **i̯e**

11 ᴋᴄsᴄ adds: &c⟨etera⟩ ut **t'eke**

12 ᴋᴄsᴄ: *j'allois et venois … je rodois … me promenois* **ichiesonhonk** &c⟨etera⟩ ut **i̯e**

13 After note 1°, ᴋᴄsᴄ inserts note 3°, relabelling it 2°; moreover, it adds the following two notes: '3°.. **e8a̯eti** *j'ai eté ou je suis allé là* … vide **e8a̯ennon** infra 4°.. **esk8a̯eti** *je suis retourné là* .. vide **esk8a̯ennon** infra'. These four notes are subparts of a 'supernote' 1.

de france … dicunt etiam pro patria **t̶s̶i̶n̶n̶e̶r̶o̶n̶n̶o̶n̶?̶ aannenronnon**[1]**?** *d'ou est il venu?* **nda8a̰eronnon** du Sault S⟨aint⟩ Louis

S	**ek8a̰e**	**etise**	**eθa8e**	**etia8e**	adde **ʼti**
D	**etionde**	**etiste**	**eθonde**	**etionde**	
P	**etion̰8e**	**etisk8e**	**eθonde**	**etionde**	**etia̰a8e**

2°[2] **ek8a̰ennon** *je suis venu* praecise sine respectu ad locum quo adventum est v⟨el⟩ unde ventum est.

S	**ek8a̰e**	**etise**	&c⟨etera⟩ ut praecedens – adde ubiq⟨ue⟩ **nnon**

3° **tek8a̰ėti** *je suis revenu* (si sensus sit de re praeterita) nam si sensus sit: *me voila revenu,* dic **tonta̰e** &c⟨etera⟩ – interdum dicunt **tek8a̰ėtinnen** ubi dicimus *j'ay eté* dicunt *j'avois eté* * nota: **stan andeia ̰aro t'ek8a̰ėti** nonquam hûc veni: **t'ek8a̰eti** pro **stante ek8a̰ėti**
4° **tek8a̰ennon** *je suis revenu,* est redup⟨licatio⟩ addita localitati

S	**tek8a̰e**	**tetise**	&c⟨etera⟩ ut ek8̰aennon adde **nnon**

Nota: **tek8a̰eti** et **tek8a̰ennon** in eo tantum differunt quod **teθa8ennon** significet *il est revenu,* sine designatione loci unde reditur …. **Teotia̰i teθa8ėti**[3] *il est revenu de Montreal* designando locum

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1 ᴋᴄꜱᴄ: **aannenronnon?** (non: **tsennenronnon**)
2 After note 2°, ᴋᴄꜱᴄ inserts note 4° (including the note starting with '**tek8a̰eti** et **tek8a̰ennon** in eo tantum differunt'), relabelling it 2°; moreover, it adds notes 1° and 2° of page 42(!), relabelling them 3° and 4°. These four notes are subparts of a 'supernote' 2.
3 ᴋᴄꜱᴄ: **te otia̰i t'eta8ėti**

plusq⟨uam⟩ perfectum[1]

nota: plusq⟨uam⟩ perfectum aliquando usurpatur pro praeterito ut supra dixi

S	**ek8a͜e**	**etise**	**eθa8e**	**etia8e**	adde **tinnen**
D	**etionde**	**etiste**	**eθonde**	**etionde**	
P	**etion͜8e**	**etisk8e**	**eθonde**	**etionde**	**etia͜a8e**

S	**ek8a͜ennonnen**	&c⟨etera⟩ ut praecedens
S	**tek8a͜étinnen**	&c⟨etera⟩ ut praec⟨edens⟩ est red⟨uplicatio⟩ addita loc⟨alitati⟩
S	**tek8a͜ennonnen**	&c⟨etera⟩ ut praec⟨edens⟩

aoristus

aoristi vices gerunt praesentia incipientia ab **onta** v⟨el⟩ **tonta**,[2] quae sunt unius et solius aoristi particulae propria; unde loco aoristi dici potest **onta͜e tonta͜e; onta͜et t'onta͜et** &c⟨etera⟩ quia aoristus est tempus commune praesenti et praeterito …. **onh8ati χa etisetinnen, honnonh8ask8a de hiena**

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1   Penn incorporates the notes on the 'pluperfect' found on page 42 as follows:

1°..S… **ek8a͜etinnen etisetinnen** &c⟨etera⟩ ut **ek8aéti**	2°.. **t'ek8aétinnen t'etisetinnen** &c⟨etera⟩ ut t'**ek8aéti**	3°… **e8a͜etinnen esetinnen** &c⟨etera⟩ ut **e8a͜eti**	4° **esk8a͜etinnen etsisetinnen** &c⟨etera⟩ ut **esk8a͜eti**

3°.. **8a͜etinnen** *j'éetois allé* … * nota loco **ek8a͜eti** *j'etois venu de là,* saepius utuntur plus⟨quam⟩ perf⟨ecto⟩ v⟨erbi⟩g⟨ratia⟩ **annent'ontachie ? annenen de 8a͜etinnen** *d'ou viens tu j'avois eté chez ma mere, j'ai eté chez ma mere*
4°.. **esk8a͜etinnen** *j'etois retourne*
1°.. **ek8a͜etinnen** *j'etois venu delà* … * nota plusq⟨uam⟩ perf⟨ectum⟩ al⟨i⟩q⟨uan⟩do usurpatur pro praeterito
2°.. **t'ek8a͜etinnen** *j'etois revenu de la*

1°.. S…. **ek8a͜ennonnen etisennonnen** &c⟨etera⟩	2°… **t'ek8a͜ennonnen t'etisennonnen** &c⟨etera⟩	3°.. **e8a͜ennonnen esennonnen** &c⟨etera⟩	4° **esk8a͜ennonnen etsisennonnen** &c⟨etera⟩

1°… **ek8a͜ennonnen** *j'etois venu,* ut sic |
2°.. **t'ek8a͜ennonnen** *j'etois revenu,* ut sic | vide annot⟨ationem⟩ perfecti
3°… **e8a͜ennonnen** *j'etois allé,* ut sic |
4° **esk8a͜ennonnen** *j'etois retourne* ut sic |

2   ᴋᴄsᴄ: **t'onta**

v⟨el⟩ **χa isenn** &c⟨etera⟩ *quand tu viens ici, il y a long'temps, mon fils etoit ma-lade*[1] – veniebas – venisti, veneras

hoc verbum caret aoristo, quia praesens multiplex ipsius vices gerit significat venio, seu in via adhuc sum, seu in termino constitutus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **χa i̯e**[2] *me voila venu … **ont̯ae** je viens, j'arrive, je me rend icy* – unde si quando est operosum mentem exprimere convertat⟨u⟩r modus loquendi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *quand je viens ici,* dicere est *j'etois venu icy* **χa ek8̯aétinnen,** v⟨el⟩ utunt⟨u⟩r al⟨i⟩q⟨uan⟩do imperfecto si conveniens et aptum e⟨ss⟩e po⟨ss⟩it.[3]

futurum affirm⟨ativum⟩

1°[4] futurum **eke** signat etiam *je viens de la, icy je viendrai* – observa quae immediate sequunt⟨u⟩r[5]

2° 1ae et 2ae personae in futuro **eke** non possunt e⟨ss⟩e in usu sine redup⟨licatione⟩ addita local⟨itati⟩, quia homo in aliquo loco situs non emendate diceret: huc veniam: nec de praesentibus, huc venies, sed: redibo, redibitis – haec tibi perpendenti clara fient : **eθre** *il viendra,* bene: at **ese,** *tu viendras icy* perperam, sed **tese**[6] *tu reviendras* …. haec regula applicanda est etiam futuro frequentativo **eketaj** dic tantum **tekeθaj**[7] *je reviendrai*

S	**eke**	**ese**	**eθre**	**ek8e**	*je viendrai* 2ae 1ae personae non sunt in usu in o⟨mn⟩i n⟨ume⟩ro
D	**etiande**	**etite**	**etiste**	**eθe**	**ete**
P	**etia̯8e**	**etik8e**	**etisk8e**	**eθinde**	**ek8ende** **etien**

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1 ᴋᴄsᴄ: *que mon fils etoit malade*
2 ᴋᴄsᴄ: **χ'i̯e**
3 ᴋᴄsᴄ adds the notes on the 'aorist' of page 42.
4 ᴋᴄsᴄ joins notes 1° and 2° into a single note 1°. The unmarked note on top of page 39 is labelled 2°. Notes 1° and 2° on the 'affirmative future' of page 42 are added and relabelled 3° and 4°. These four notes are subordinated to a 'supernote' labelled 1°.
5 ᴋᴄsᴄ: **eke** signat *je viendrai,* signat etiam : *je viens de la* …. * Nota :
6 ᴋᴄsᴄ: **t'ese**
7 ᴋᴄsᴄ: **t'eketaj**

S	**teke**	**tese**[1]	&c⟨etera⟩ ut praeced⟨ens⟩ addito ubiq⟨ue⟩ **t** initio *je reviendray*[2]
S	**ekeθaj**		&c⟨etera⟩ ut **eke** *je viendrai souvent*
S	**tekeθaj**		&c⟨etera⟩ ut **eke** *je reviendrai souvent*[3]

futurum neg⟨ativum⟩

[4]S	**stant'ekese**	**t'esese**	&c⟨etera⟩ ut fut⟨urum⟩ af⟨firmativum⟩ *je ne viendrai pas*

collige ex supradictis has solas personas e⟨ss⟩e in usu: **stant'eθrese** non veniet **stant'ek8ese** illa non veniet, **stant'eθese, stant'eθendese, stant'ek8endese, stant'etiense** … [5]**stanta t'ekese** &c⟨etera⟩ *je ne reviendrai pas*
1°[6] **stanta** ponitur pro **stante** ob euphoniam[7]

1 ᴋᴄsᴄ: **t'eke t'ese**
2 At this point, ᴋᴄsᴄ inserts notes 3° and 4° on the 'affirmative future' of page 42 (without relabelling them), subordinating them to a 'supernote' labelled 2°.
3 ᴋᴄsᴄ combines this with notes 5° and 6° on the 'affirmative future' of page 42 into a 'supernote' labelled 3°, as follows: '1°.. **eketaj** *je viendrai souvent* v⟨el⟩ *ordinairement* est fut⟨urum⟩ cont⟨inuationis⟩ * vid⟨e⟩ annot⟨ationem⟩ **eke** 2°.. **t'eketaj**.. *je reviendrai souvent* v⟨el⟩ *ordin⟨airement⟩* .. est fut⟨urum⟩ cont⟨inuationis⟩ 3°…e̤eθaj pergam eo ire … * [……………] θo e̤eθaj eò saepius ibo … **eretaj** ibit 4° **esketaj** pergam eò reverti … * **satita8aten, θo e̤entak8i esketaj,** despera, pergam eo reverti'. After this, ᴋᴄsᴄ inserts a reorganised version of note 7° on page 42, relabelling it as a supernote 4°, as follows: '3° e̤eska pergam eò circumcursare ; ibi degam, vivam, manebo … * **anniaten eenska n'on8e** quocumq⟨ue⟩ ibunt homines'.
4 ᴋᴄsᴄ adds: 1°
5 ᴋᴄsᴄ adds: 2°
6 1°: absent from ᴋᴄsᴄ.
7 To the preceding parts, ᴋᴄsᴄ adds notes 1° and 2° on the 'negative future' found on page 42, relabelling them 3° and 4°. The four notes are subordinated to a 'supernote' 1°. After this, it inserts part of note 6° ('**stant'eketande** *je ne viendrai pas*'), relabelling it 1°, after which it comes a note '2°… **stanta t'eketande** *je ne reviendrai pas*', based on another part of note 6°. Then, notes 5° and 6° of page 42 are added (relabelled 3° and 4°). The four notes are subordinated to a 'supernote' 2°. Subsequently, ᴋᴄsᴄ's 'supernote' 3° consists of four 'subnotes', comprising the following material: 1° note 5° of page 39; 2° a strongly stripped-down version of note 3° of page 39 ('**stanta t'ek8e̤ti** *je ne reviendrai pas*'); 3° part of note 3° of page 42; 4° part of note 4° of page 42. Finally, ᴋᴄsᴄ's 'supernote' 4° consists of four 'subnotes', comprising the following material: 1° a strongly modified version of note 4° of page 39 ('**stant'ek8a̤ennon** *je ne viendrai pas,* non designando locum … h⟨abe⟩t s⟨en⟩sum ancipitem') ; 2° note 2° of page 39; 3° part of note 3° of page 42; 4° part of note 4° of page 42.

2° perfectum cum negatione ponitur pro futuro neg⟨ativo⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stanta tek8a̧ennon** *je ne reviendrai pas*

S   **stanta tek8a̧ennon**   **stanta tetisennon**   &c⟨etera⟩ vide perf⟨ectum⟩

3° idem dicas de verbo **stanta tek8a̧ėti** quod differt à **stanta tek8a̧ennon** in eo quod prius verbum usurpetur si locus unde venitur, designatum est contra vero de 2°

S   **stanta tek8a̧eti**   &c⟨etera⟩ *je ne reviendrai pas de N* vide perf⟨ectum⟩

4° ex supradictis nil difficultatis habet haec 4ª observatio

S   **stante k8a̧ennon**   **stant'etisennon**   &c⟨etera⟩ *je ne viendrai pas*[1]

5° haec 5ª observatio nil habet difficultatis: hic usus habet semper sensum ancipitem, quia potest signare *je ne suis pas venu* v⟨el⟩ *je ne viendrai pas*

S   **stant'ek8a̧ėt**i   &c⟨etera⟩

6° futurum positivum unde sequens derivat⟨u⟩r non est in usu, non enim dicitur **eke 'tande** *je viendrai,* sed tantum **teketande** *je reviendrai* &c⟨etera⟩

S   **stanteketande**   **stant'esetande**   &c⟨etera⟩ *je ne viendrai pas* vide fut⟨urum⟩
S   **stanta teke 'tande**   &c⟨etera⟩ *je ne reviendrai pas* vide fut⟨urum⟩

imperativus

1° dicitur per crasim et simul per diaeresim **a8ase** pro **ˌaro ate**[2] … **a8aste** pro **ˌaro aste**, et maximi est usus – dicitur etiam al⟨i⟩q⟨uan⟩do **ˌaro aset** et **tontaset** *viens icy – reviens ..* * nota⟨:⟩ tempora modi pot⟨entialis⟩ optime usurpantur loco temporum imperativi propriorum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

1   ĸᴄsᴄ adds: perfectum cum negatione ponitur pro fut⟨uro⟩ neg⟨ativo⟩
2   ĸᴄsᴄ: **ˌaro a te**

âontahendet v⟨el⟩ **âontahende** *qu'ils viennent* vide modum pot⟨entialem⟩ pro aliis personis

ˌ**aro ase** v⟨el⟩ **aȣase**	*viens icy*	ˌ**aro aontahende**	veniant plures
ˌ**aro aste** v⟨el⟩ **aȣaste**	*venez icy*	ˌ**aro aontaȣende**	veniant multae
ˌ**aro âontande**	veniant duo	ˌ**aro anteskȣe**[1]	venite plures

2° localitati adjungitur reduplicatio, nec operae pretium duxi subjungere omnia tempora et personas modi pot⟨entialis⟩[2][3]

ˌ**aro tontase**	*reviens*	ˌ**aro tonteskȣe**	*revenez* de faem⟨ina⟩
ˌ**aro tonteste**[4]	*revenez*	ˌ**aro taonta^{n}ient**[5]	*qu'on revienne*

Modus potentialis

praesens aff⟨irmativum⟩

1° praesens hoc affim⟨ativum⟩, ut in aliis verbis respondet aoristo **ontaˌe**, quod vulgo pro praesenti adhibetur: ˌ**aro âontaient**[6] *qu'on vienne icy en deça* * notas modi pot⟨entialis⟩ observa: **aontaiandet, aontaiaˌȣet** *nous 2 … nous plusieurs reviendrions .. * v⟨el⟩ *.. que nous revenions*[7]

S	**âontâˌet**[8]	**aontachiet**	**aontaret**	**aontaȣet**	*je viendrois* v⟨el⟩ *que je vienne*
D	**aontaiandet**	**aontetet**	**aontestet**	**aontandet**	**aontandet**
P	**aontaiaˌȣet**	**aontekȣet**	**aonteskȣet**	**aontahendet**	**aontaȣendet** **aontaient**[9]

1 ᴋᴄsᴄ: **aonteskȣe**
2 nec operae pretium duxi subjungere omnia tempora et personas modi pot⟨entialis⟩: absent from ᴋᴄsᴄ.
3 After these two notes, ᴋᴄsᴄ adds the material on the imperative found on page 43, labelling it '3°… et 4°…'.
4 ᴋᴄsᴄ: ˌ**aro t'onteªaste** (with the first **e** crossed out)
5 ᴋᴄsᴄ: ˌ**aro tontañient**
6 ᴋᴄsᴄ: ˌ**aro aontañient**
7 **aontaiandet, aontaiaˌȣet** *nous 2 … nous plusieurs reviendrions .. * v⟨el⟩ *.. que nous revenions*: ᴋᴄsᴄ has: **aontaiandet** *nous 2* **aontaiaˌȣet** *nous plusieurs reviendrons* [sic] v⟨el⟩ *que nous revenions*
8 In ᴋᴄsᴄ, the forms of this paradigm lack their final **t** (e.g. **aontaˌe aontachie**).
9 **aontaient**: ᴋᴄsᴄ has: **aontañient**

2° localitas additur redup⟨licatio⟩[1] **taontaient**[2] *on reviendroit* (forte **taon-
taia̗ent**)[3] **ond8ende taontaret** *qu'il revienne de chez sa mere ..* **̗aro aonta8et**
qu'elle vienne

S   **taonta̗et**[4]   &c⟨etera⟩ *je reviendrois ou que je revienne* ut **aonta̗et**[5]

praesens neg⟨ativum⟩[6]

3° **stant'eketande** per crasim pro **stante eketande** * nota⟨:⟩ non conjugari
regulariter forte error est

S	**stant'eke**	**t'ese**	**t'eθre**	**t'ek8e**	adde **'tandenn** *je ne viendrois pas*	
D	**t'etiande**	**t'etite**	**t'etiste**	**t'eθe**	**t'eke**	
P	**t'etia̗8e**	**t'etik8e**	**tetisk8e**	**t'eθende**	**t'ek8ende**	**t'etien**

4° ponitur **stanta teketandenn** pro **stante teketandenn** ob euphoniam ne bis
repetat⟨u⟩r **te** – est redup⟨licatio⟩ addita localitati: **k8iȯti â8atonde stanta
tesetandenn** *quoy seroit il possible que tu ne reviendrois point?*

S   **stanta t'eketandenn**   &c⟨etera⟩ ut praec⟨edens⟩ *je ne reviendrois pas*

1   In ᴋᴄsᴄ, the 'as' of 'localitas' is crossed out and replaced by an 'i', suggesting a reading 'localiti'
    [sic], probably to be understood as 'localitati'.
2   **taontaient**: ᴋᴄsᴄ has: **t'ontañient**
3   forte **taontaia̗ent**: absent from ᴋᴄsᴄ.
4   ᴋᴄsᴄ: **t'onta̗e**
5   After this point, ᴋᴄsᴄ adds the following (based on material from notes 1° and 5° about the
    'affirmative present and imperfect of the potential mood' on page 43): '3° **a̗e** *j'irois, que j'aille*
    4° **aonsa̗e** *je retournerois, que je retourne* **aoistorenk aonsa̗e** brevi reversurus sum'. Together
    with the two previous notes, this is subordinated to a 'supernote' 1°. Subsequently, ᴋᴄsᴄ adds
    three more 'supernotes', comprising material taken from the notes about the 'affirmative
    present and imperfect of the potential mood' on page 43.
6   ᴋᴄsᴄ has a section on the 'negative present and imperfect of the potential mood', which
    combines material from this section on the 'negative present' with material on the 'negative
    present and imperfect' that can be found on page 43.

[40]

praeteritum perfect⟨um⟩[1]

1° *serois venu icy, si* &c⟨etera⟩ **ˌaro atichien aontonˌetik, te** &c⟨etera⟩[2]

S	**aontonˌe**	**aontese**	**aontah8e**	**aontaia8e**	adde ubiq⟨ue⟩ˌ**tik** *que je soye ou serois venu*
D	**aontaˌion**	**aonteste**	**aontahonde**	**aontaionde**	
P	**aontaionˌ8e**	**aontesk8e**	**aontahonde**	**aontaionde**	**aontaiaˌa8e**

2° *seroient ils venu?* **χa aontahondennonk**

S	**aontonˌe'nnonk**	**aontese'nnonk**	&c⟨etera⟩ ut praec⟨edens⟩ *je serois venu* &c⟨etera⟩

3° *serions nous revenu?* vel *nous serions revenu* **taontaionˌ8etik** v⟨el⟩ **taon-taionˌ8ennonk**

S	**taontonˌetik**	&c⟨etera⟩ ut praec⟨edens⟩ addito **t** initio *je serois revenu* &c⟨etera⟩ nominando lo⟨cum⟩
S	**taontonˌennonk**	&c⟨etera⟩ ut praec⟨edens⟩ ad⟨dito⟩ *je serois revenu* non nominando locum

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1   In ᴋᴄsᴄ, this section (and the similar one found on pages 43–44) is rendered as follows (excluding the paradigms): Supernote 1°: '1°… **aontonˌetik** *je serois venu, que je sois venu…* * **ˌaro atichien aontonˌetik, te** &c⟨etera⟩ *je serois venu ici, si* &c⟨etera⟩ 2°.. **t'aontonˌetik** *je serois revenu,* nominando locum 3°.. **aonˌetik** *je serois allé là* 4°.. **aonsonetik** *je serois retourné la'.* Supernote 2°: '1° **aontonˌennonk** *je serois venu* (non appellando locum) * **aontahondennonk?** *seroient ils venu?* 2° **t'aontonˌennonk** *je serois revenu,* non nominando locum 3° **aonˌennonk** *je serois alléz* &c⟨etera⟩ 4°.. **aonsonˌennonk**.. *je serois retourné* &c⟨etera⟩'

2   ᴋᴄsᴄ: **ˌaro atichien aontonˌetik, te** &c⟨etera⟩ *je serois venu ici, si* &c⟨etera⟩

plusquam perf⟨ectum⟩[1]

4° *tu aurois du venir si on t'avoit averti* **͵aro aontesė̇tinnen de tesatendoton-dinnen**

S	**aonton͵ė̇tinnen**	&c⟨etera⟩ ut praet⟨eritum⟩ *je fusse venu* nominando locum
S	**aonton͵ennonnen**	&c⟨etera⟩ ut praet⟨eritum⟩ *je fusse venu*

5° *serois tu revenu si ta mere t'en avois prie?* **k8ioti taontesė̇tinnen, de sand8en aesahetsaronnen?** * nota: verba derivata ab **ė̇ti** et **ennon** semp⟨er⟩ idem signant: sed cum designatur locus, melius usurpant⟨u⟩r derivata ab **ė̇ti**

S	**taonton͵ė̇tinnen**	&c⟨etera⟩ ut perf⟨ectum⟩ *je fusse revenu*
S	**taonton͵ennonnen**	&c⟨etera⟩ ut perf⟨ectum⟩ *je fusse revenu*

futurum praet⟨erito⟩ mixtum[2]

6° observa: localitas in illo fut⟨uro⟩: non est **aonta** ut in aliis temporibus modi pot⟨entialis⟩ sed similis est localitati additae perfecto indicativi – *je serai revenu avant qu'il soit nuit:* **a ʼson tetioratik tek8aennonk**

S	**ek8a͵e**	**etise**	**eθa8e**	**etia8e**	adde ʼ**tik** *je serai venu*
D	**etionde**	**etiste**	**eθonde**	**etionde**	
P	**etion͵8e**	**etisk8e**	**eθonde**	**etionde**	**etia͵a8e**

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1   In ᴋᴄꜱᴄ, this section (and the similar one found on page 44) is rendered as follows (excluding the paradigms): Supernote 1°: '1° **aonton͵ė̇tinnen** *je fusse venu* nominando locum … **͵aro aontesė̇tinnen de t'esatendotondinnen**, *tu aurois du venir, si on t'avoit averti* 2° *je fusse revenu* .. **k⟨8ioti⟩ t'aontesė̇tinnen, de sand8en aesahetsaronnen?** *seroit tu revenu si ta mere t'en avoit prié…* *Nota v⟨er⟩ba derivata ab **ė̇ti** et **ennon** s⟨em⟩p⟨e⟩r idem signant; sed cum designatur locus, melius usurpantur derivata ab **ė̇ti** 3°.. **aon͵etinnen** *je fusse allé* 4° **aonson͵etinnen** *je fusse retourné*'. Supernote 2°: '1°.. **aonton͵ennonnen** *je fusse venu* 2°.. **t'aonton͵ennonnen** *je fusse revenu* 3°. **aon͵ennonnen** *je fusse allé* 4°.. **aonson͵ennonnen** *je fusse retourné*'. Finally, this is followed by '* Nota … (3° et 4°) praecedentia tempora' and the rest of the portion on page 44 starting with 'Nota: praecedentia tempora'.
2   ᴋᴄꜱᴄ also includes information from the section on the 'past future of the potential mood' on page 44.

S	**ek8a̗ennonk**	ut praeced⟨ens⟩ *je serai venu*
S	**tek8a̗etik**	*je serai revenu* ut praec⟨edens⟩
S	**tek8a̗ennonk**	*je serai revenu* ut praec⟨edens⟩

Optativus

Verbum illud nil habet heteroclitatis in optativo, sequitur regulas de optativo quas tradidimus: scilicet modus indicat⟨ivus⟩ unice adhibetur cum qui[1] quibusd⟨am⟩ particulis, nisi adhibeatur modus pot⟨entialis⟩ ut ibid⟨em⟩ praenotavimus v⟨erbi⟩ g⟨ratia⟩ **a̗ro N aontaret** v⟨el⟩ **a̗ro sen N teθre**, *que N vienne ici* v⟨el⟩ utinam N huc veniat

χa sen te keθa v⟨el⟩ **te keθa sen** *que ne viens ici … que je vienne ici*

χa sen te seθa *que ne viens tu ici?*

ondaie sen teθre utinam veniat![2]

ta sen ta teθre utinam non redeat

χa sen ta tese *que ne reviens tu ici*

ta sen ta tese utinam non redeas

χa sen te keθak v⟨el⟩ **te keθak sen** v⟨el⟩ **ketandenn** *que ne venois*

χa sen te k8a̗eti *que ne suis venu?*[3]

endï sen te k8a̗eti utinam venerim

χa sen te k8a̗etinnen *que n'etois venu*[4]

ta sen te k8a̗etinnen utinam non venissem

ta sen a̗ro ta tek8a̗etinnen utinam non rediissem

*hactenus de **ennon** et **eti** significantibus *venir … revenir* &c⟨etera⟩[5]

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1 qui: absent from ᴋᴄsᴄ.
2 **ondaie sen teθre** utinam veniat!: ᴋᴄsᴄ has: **χa sen t'eθre** utinam redeat
3 ᴋᴄsᴄ: *que ne suis-je venu*
4 ᴋᴄsᴄ: *que n'etois je venu*
5 hactenus de **ennon** et **eti** significantibus *venir … revenir* &c⟨etera⟩: absent from ᴋᴄsᴄ. After this point, ᴋᴄsᴄ adds the material on the 'optative' found on page 44.

ennon et **e̊ti** *aller … retourner* &c⟨etera⟩

1° **a̗e** *je vas* non dicitur proprie de viâ et itinere, sed quod dicimus *je vas y aller, je m'y trouverai* v⟨erbi⟩ g⟨ratia⟩ *au festin* **ndeheren ȧr̊e** *il est déjà loin* est vere aoristus[1]

S	a̗e	achie	ȧr̊e	a8e	*je vas* &c⟨etera⟩	
D	aande	ete	este	aṅde	ande	
P	aa̗8e	ek8e	esk8e	ahende	a8ende	aen[2]

2° **a̗et** *je vas,* cum designatur locus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **Teotia̗i a̗et** *je vais a Montreal* **θo a̗et** *j'y vas, je vais là.*

S	a̗et[3]	achiet	&c⟨etera⟩ *je vas là* – ut praec⟨edens⟩ addito **t** in fine

3° **onsa̗e** *je m'en revas, je m'en retourne,* non designando quo redeatur, unde dicunt se mutuo visitando: **onne onsachie?** *tu t'en vas ou revas ou tu re-tourne?* **onn'onsa̗e** *je m'en vas* proprie *je m'en revas ….* **onn'onseste** *vous vous en allez vous 2?* **onn'onsande** *nous nous en allons nous 2 ….* **onn'on-sesk8e** *vous vous en allez plusieurs?* **onn'onsaa̗8e** *nous nous en allons plu-sieurs ….* si tu visitans prior loquaris et dicas: **onn'onsa̗e** dicunt **ndio sase** *vas t'en ..* **saste** de pluribus abite

S	onsa̗e	onsachie	onsar̊e	onsa8e	*je m'en retourne*[4]	
D	onsaande	onsete	onseste	onsaṅde	onsande	
P	onsaa̗8e	onsek8e	onsesk8e	onsahende	onsa8ende	onsaen[5]

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1 Concerning the position of notes 1° and 3° in ᴋᴄsᴄ, see the footnote to page 36. Concerning the position of notes 2° and 4° through 8°, see the footnotes to page 37.
2 ᴋᴄsᴄ: **aen** (dic **añien**) forte **a̗aen**
3 ᴋᴄsᴄ adds: eo illuc
4 ᴋᴄsᴄ: revertor
5 ᴋᴄsᴄ: **onsaen** (forte **onsa̗aen**)

4° **onsa̧et** *je retourne là* **θo onsa̧et** designando locum

S **onsa̧et[1]**   &c⟨etera⟩ ut **onsa̧e**

5° **a̧ėtande** *je vas, je suis sur le point d'aller, je suis meme sur le chemin pour aller là … sic se hurones compellunt mutuo, obvij in itinere* **Tȩiatontarie[2] achietande?** *tu vas donc* v⟨el⟩ *vas tu à Quebec?* **θo a̧ėtande** *oui, je vas là*

S **a̧ėtande**   &c⟨etera⟩ ut **a̧e** addito ubiq⟨ue⟩ **ˈtande** *je ⟨suis⟩ sur le point d'aller là*

6° **onsa̧ėtande** est redupl⟨icatio⟩: *je retourne, ou je dois, ou je vas retourner, ou je suis en chemin pour retourner là*

S **onsa̧ėtande** &c⟨etera⟩ *je vas retourner là*

7° **θo ichien a̧et e8eθa d'annennen[3]** *je vas ou ma mere a coutume d'aller* **θo θo onsaret, ȩentak8i, eṙeθak** .. *il s'en retourna ou il avoit coutume d'aller*

S	**ȩeθa**	**echieθa**	**eṙeθa**	**e8eθa**	*je vas souvent la*
D	**eandeθa**	**eteθa**	**esteθa**	**eṅdeθa**	**endeθa**
P	**ea̧8eθa**	**ek8eθa**	**esk8eθa**	**ehendeθa**	**e8endeθa** **eenθa**

8° **eskeθa** redup⟨licatio⟩ *je retourne ordinairement*

S	**eskeθa**	**eseθa**	**eschreθa[4]**	**esk8eθa**	*je retourne souvent là* &c⟨etera⟩
D	**etsandeθa**	**etsiteθa**	**etsisteθa**	**esteθa**	**esteθa**
P	**etsa8eθa**	**etsik8eθa**	**etsik8eθa**	**eshendeθa**	**esk8endeθa** **etsienθa**

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1 ᴋᴄsᴄ adds: eo revertor
2 ᴋᴄsᴄ: **tȩiatontari̧e**
3 ᴋᴄsᴄ: **annenhen**
4 ᴋᴄsᴄ: **echreθa**

imperfectum[1]

1° heteroclitum foret hoc tempus nisi diceretur esse junctum cum **e** motus[2] (*l'e de mouvement*) nam futuro simile est[3]

S	e̤end	echiend	eṙend	e8end	*j'allois*[4]	
D	eandend	etend	estend	eṅdend	endend	
P	ea̤8end	ek8end	esk8end	ehendend	e8endend	eend

2° redup⟨licatio⟩ sola est observanda[5]

S	eskend	esend	echrend	ek8end		
D	etsandend	etsitend	etsistend	esθend	estend	
P	etsa8end	etsik8end	etsisk8end	eshendend	esk8endend	etseend

3° hoc imp⟨erfectum⟩ derivatur a verbo **etannon** quod videtur esse verbum motus derivatum ab **ėti** et signat proprie *etre sur le point d'aller* v⟨el⟩ in motu ad eundum **Teotia̤i eṙetandend** *j'allois a Montreal*[6] **annen achietandenn?** *ou allois tu?*

S	e̤e	echie	eṙe	e8e	adde **tandend**	
D	eande	ete	este	eṅde	ende	
P	ea̤8e	ek8e	esk8e	ehende	e8ende	een v⟨el⟩ ee

4° additur redup⟨licatio⟩

S	esketandend	ese	echre	esk8e	(adde **tandenn** *j'allois ordin⟨airement⟩ la*)	
D	etsande	etsite	etsiste	esθe	este	
P	etsa̤8e	etsik8e	etsisk8e	eshende	esk8ende	etseen

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1 Concerning the position of notes 1° through 6° in ᴋᴄꜱᴄ, see the footnotes to page 38.
2 ᴋᴄꜱᴄ: motûs
3 ᴋᴄꜱᴄ adds: ut **a̤e** …**e** loco **a**
4 ᴋᴄꜱᴄ adds: ibam
5 ᴋᴄꜱᴄ adds 'revertebar' and '*je retournois*'.
6 ᴋᴄꜱᴄ: **te otia̤i aṙetandend** *il alloit a montreal*

5° sequens tempus derivat⟨u⟩r quasi **e ˈtak8i**[1] *ire aliquo pro aliquâ causâ*[2]

S   **e̦e̦θak**   *j'etois sur le point d'aller là* ut **e̦e̦θa** supra addito **k** in fine

6° est redup⟨licatio⟩ addita praecedenti

S   **eskeθak**   *j'etois sur le point de retourner là* v⟨el⟩ *j'y retournois ordin⟨airement⟩* ut **eskeθa** supra

[42]

praeteritum perf⟨ectum⟩[3]

1° praet⟨eritum⟩ derivatum ab **ennon**, non tam de via: quam de societate in viâ adhibetur … **haonh8a eha8ennon** *il est allé seul* … **hiatio ehondennon** *il est allé avec son beau frere* (in duali) … **a̦onh8a e8a̦ennonnen** *j'avois eté seul* …. **onnonh8a etsondennon**[4] *elles sont retournez*[5] *seules*
2° cum proprié de via seu viae termino agitur: melius adhibetur **e8a̦ėti⟨,⟩** v⟨erbi⟩ g⟨ratia⟩ **θo on̦8akate eon̦8ėtinnen** *nous avions*[6] *eté la plusieurs* … **te θennondaon**[7] orast **etson̦8ėtinnen** *nous etions encore allez*[8] *dans leur maison,* debet in simili loco apponi rela⟨ti⟩o

S	**e8a̦ėti**	**esėti**	**eha8ėti**	**ea8ėti**[9]	*j'ai eté ou je suis allé la*
D	**eondėti**	**estėti**	**ehondėti**	**eondėti**	
P	**eon̦8ėti**	**esk8ėti**	**ehondėti**	**eondėti**	**ea̦a8ėti**

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1   ᴋᴄsᴄ: quasi ab **etaki**
2   ire aliquo pro aliquâ causâ: absent from ᴋᴄsᴄ.
3   Concerning the position of these notes on the 'preterite perfect' in ᴋᴄsᴄ, see the footnotes to page 38.
4   ᴋᴄsᴄ: **ets8ndennon**
5   ᴋᴄsᴄ: *retournées*
6   ᴋᴄsᴄ: *avons*
7   ᴋᴄsᴄ: **t'eθennondaon**
8   ᴋᴄsᴄ: *allé*
9   ᴋᴄsᴄ: **e8aėti**

S	**esk8a̗eti**	etsisėti	esha8ėti	etsa8ėti	*je suis retourné là*
D	**etsondėti**	etsisteti	eshondėti	etsondėti	
P	**etson̗8ėti**	etsisk8ėti	eshondėti	etsondėti	etsa̗a8ėti

S	**e8a̗ennon**	esennon	&c⟨etera⟩ ut **e8a̗eti** – *j'ai eté, je suis allé*

S	**esk8a̗ennon**	etsisennon	&c⟨etera⟩ ut **esk8a̗eti** – *je suis retourné*

plusq⟨uam⟩ perfectum[1]

nota: loco **ek8a̗ėti** *je suis venu de là,* saepius utunt⟨u⟩r plusq⟨uam⟩ perf⟨ectum⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **annen ontachie?** … **annenen de e8a̗ėtinnen**, *d'ou viens tu? .. j'avois eté chez ma mere,* pro *je viens de chez ma mere, j'ai eté chez ma mere*

S	**e8a̗ėtinnen**	esétinnen	&c⟨etera⟩ ut **e8a̗ėti** – *j'etois allé*
S	**esk8a̗etinnen**	etsisetinnen	&c⟨etera⟩ ut **esk8a̗eti** *j'etois retourne*
S	**e8a̗ennonnen**	esennonnen	&c⟨etera⟩ ut **e8a̗ennon** *j'etois allé*
S	**esk8a̗ennonnen**	ut **esk8a̗ennon** *j'etois retourné*	

aoristus[2]

1° aor⟨istus⟩ locum non habet: nam in verbis motûs non differt à praesenti: dicitur ergo **a̗et** &c⟨etera⟩
2° aoristi loco optime utaris **a̗etande**[3] *je vas aller,* quod etiam in praesenti dicitur nam aoristus bene dicitur tempus commune

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1 Concerning the position of these notes on the 'pluperfect' in ᴋᴄsᴄ, see the footnotes to page 38.
2 Concerning the position of these notes on the 'aorist' in ᴋᴄsᴄ, see the footnotes to page 38.
3 ᴋᴄsᴄ: **a̗étande**

futur⟨um⟩ affirm⟨ativum⟩[1]

1° **ea ̣ȣe a ̣ȣatate ̣ena** *j'irai avec mes freres,* idem ac si dicas *je serai avec mes freres*

S	e ̣e	echie	ere	e ̣ȣe	ibo
D	eande	ete	este	eṅde	ende
P	ea ̣ȣe	ekȣe	eskȣe	ehende	eȣende	een

2° **onhȣa θo aat[2] echre** ex templo revertetur

S	eske	ese	echre	eskȣe	
D	etsande	etsite	etsiste	esθe	este
P	etsa ̣ȣe	etsikȣe	etsiskȣe	eshende	eskȣende	etseen

3° **̣aronhia ̣e ekȣet** *nous irons ensemble au ciel,* quia appellat⟨u⟩r viae terminus

S	e ̣et	echiet	&c⟨etera⟩ ut **e ̣e** … ibo eo[3]

4° **nondende teθret** v⟨el⟩ **echret iesȣs teθendi ̣onraenda,** rursus revertetur jesus super terram, judicaturus

S	esket	eset	echret &c⟨etera⟩ ut **eske** … eo revertar

5° **θo e ̣etaj** eo saepius ibo .. **ereθaj** ibit &c⟨etera⟩

S	e ̣etaj	echietaj	&c⟨etera⟩ ut **e ̣et** … pergam eo ire

6° **satitaȣaten, θo e ̣entekȣi esketaj,** despera, pergam eo reverti

S	esketaj	esetaj	&c⟨etera⟩ ut **esket**… pergam eo reverti

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1 Concerning the position of these notes on the 'affirmative future' in ᴋᴄsᴄ, see the footnotes to page 38.

2 ᴋᴄsᴄ: &c⟨etera⟩ ut **onta ̣e**

3 ibo eo: ᴋᴄsᴄ has: *j'irai là*

7° **annᵍiaten eenska n'onᶌe** quocumq⟨ue⟩ ibunt homines

S	**e̗eska**	**echieska**	**er̓eska**	**eᶌeska**	pergam eo circumcursare; ibi degam, vivam, manebo
D	**eandeska**	**eteska**	**esteska**	**eṅdeska**	**endeska**	
P	**ea̗ᶌeska**	**ekᶌeska**	**eskᶌeska**	**ehendeska**	**eᶌendeska**	**eenska**

futur⟨um⟩ neg⟨ativum⟩[1]

1° **stant'ea̗ᶌese d'a̗ᶌatatiena** non ibo cum parentibus

S	**stant'e̗ese**	**t'echiese**	&c⟨etera⟩ ut **e̗e** addita **se** … non ibo

2° **stant'eskᶌese** non revertet⟨u⟩r de faemina

S	**stant'eskese**	**t'esese**	&c⟨etera⟩ ut **eske** non revertar

3° 4° 5° 6°[2] de caeteris patet esse amphibologiam⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan θo teᶌa̗eti** non eo ibo v⟨el⟩ non eo profectus sum; ad tollendum vero dubium sensum dicunt **stan θo teᶌa̗etinnen**[3], raro **eᶌa̗eti** nisi pro futuro

3°	S	**stan θo t'eᶌa̗eti**[4] v⟨el⟩ **stan θo t'e ᶌa̗ennon**[5]		non ibo
4°	S	**stan θo te skᶌa̗eti**[6] v⟨el⟩ **stan θo te skᶌa̗ennon**[7]		non revertar
5°	S	**stant'e̗etande**	**t'echietande**	&c⟨etera⟩ ut **e̗e** .. non ibo eo
6°	S	**stant'esketande**	**t'esetande**	&c⟨etera⟩ ut **eske** non eo revertar

1   Concerning the position of these notes on the 'negative future' in ᴋᴄsᴄ, see the footnotes to page 39.
2   These four notes are rendered almost unrecognizable in their ᴋᴄsᴄ reworking. See the footnotes to page 39 for some additional detail.
3   ᴋᴄsᴄ adds: non ivi istuc
4   ᴋᴄsᴄ: **stant' θo t'eᶌa̗eti** non ibo illuc
5   ᴋᴄsᴄ: **stante θo e ᶌa̗etannon** non ibo eo.. non ibo
6   ᴋᴄsᴄ: **stan θo t'eskᶌa̗eti** non revertar illuc
7   ᴋᴄsᴄ: **stan θo t'eskᶌa̗ennon** non revertar

Imperativus

se .. i .. **ste** . ite .. * **ete** eam⟨u⟩s 2 .. **ande** eant 2 .. * **ek8e**[1] eamus .. **ahende** eant

θo se *va là* …. **θo ste** *allez la* &c⟨etera⟩

sase abi[2] ……. **saste** . abite[3]

1° cum determinatur locus quo imperatur eundum, hae voces vulgo adhibentur .. **set** .. **stet** * **andet** .. **etet** .. * **ek8et** .. **ahendet**

2° littera **a** caracteristica localitatis quae solet adhiberi ad signandum venire cis, est ad manum huronibus ut exprimant actionem procul eundi maxime si viae terminus appelletur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **jerusalem astet** ite jerusalem⟨,⟩ **chi aset** secede procul … **θo astet** *allez la* … **θo saset** eo revertere … **onnonchiato̜eti̜e sastet** redite in templum … **θo θo aonsaret, e8aėtinnen** *qu'il s'en retourne d'ou je viens* (ad verbum) *ou j'avois eté,* ita invertunt ad facilius exprimendum: saepe etiam invertendum est verbum ut facilius exprimas in hac phrasi est verbum *aller* loco *venir, ou j'avois eté* pro *d'ou je viens*

3° modus pot⟨entialis⟩ (ut dixi) eleganter adhibet⟨u⟩r loco imperativi, more latinorum qui dicunt i v⟨el⟩ eas .. ite v⟨el⟩ eatis … **aek8e** v⟨el⟩ **ek8e** *allons* : forte melius **esk8e** ad vitandam amphibologiam, nam **ek8e** pertinet etiam ad fut⟨urum⟩, *nous irons*

Modus potent⟨ialis⟩

praes⟨ens⟩ et imperf⟨ectum⟩ affirm⟨ativum⟩

1° si non designetur viae terminus utere **ae̜** *j'irois .. que j'aille*

S	â̜e	âchie	âre	â8e	*j'irois … que j'aille*	
D	**aiande**	**aete**	**âeste**	**âṅde**	**ande**	
P	**âia8e**	**aek8e**	**aesk8e**	**âhende**	**aia8ende**	**âien**

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1 ᴋᴄsᴄ: **aek8e** v⟨el⟩ **ek8e**
2 ᴋᴄsᴄ: abi revertere
3 ᴋᴄsᴄ: abite, redite

2° si nominetur viae terminus utere **â̤et**

S   **θo â̤et**   **θo âchiet**   &c⟨etera⟩ ut **a̤e** *j'irois la que j'aille la*

* 3° regula patris *Chomonot*: quando habitus v⟨el⟩ frequentatio actuum exprimitur in verbis motum includentibus, tunc praesenti indicativi addit⟨u⟩r **S**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **χa i̤e** *je viens ici, je suis ici* … **χa i̤es** *je vas et viens ici, je marche par ici* … et et[1] pro imperfecto **χa i̤esk8a** … et pro futuro contin⟨uationis⟩ additur **ska: i̤eska** …. pro praeterito modi pot⟨entialis⟩ adhibetur imperfectum indicativi praefigendo initiale incrementum **a̤e ai** v⟨el⟩ **ae**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **χa ichien orast a̤esk8a** *j'aurois encore eté ici*

S   **â̤esk8a**   **âchiesk8a**   &c⟨etera⟩ ut **a̤e** *.. j'aurois eté .. j'irois*

4° **â̤eska** melius exemplis quam praeceptis i⟨nte⟩lligetur[2] **haonh8a a ꝛeska n'on8e deχ'ondechate** sit solus homo in terra (de adamo) … **din de χ'ondechate a ꞌson aienska**[3] dum viverent v⟨el⟩ irent super terram

S   **â̤eska**   **âchieska**   &c⟨etera⟩ ut **a̤e** *j'irois encore là,* ire pergerem v⟨el⟩ pergam

5° cum nullus est motus seu viae terminus, dic **âonsa̤e** .. si sit motûs vel viae terminus, utere **âonsa̤et**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ adveniens in casam dices **aiostorenk[4] aonsa̤e** brevi reversurus sum …. at vero: dic: **aiostorenk onnonchiato̤eti̤e aons̤aet** ex templo in ecclesiam debeo reverti

S   **âonsa̤e**   *je retournerois ou que je retourne* * debet poni post num⟨erum⟩ 2°
S   **âonsa̤et**

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1   Dittography.
2   melius exemplis quam praeceptis i⟨nte⟩lligetur: absent from ᴋᴄsᴄ.
3   ᴋᴄsᴄ: **añienska**
4   ᴋᴄsᴄ: **aoistorenk**

praes⟨ens⟩ et imperf⟨ectum⟩ neg⟨ativum⟩

S	stant'e̗e	t'echie	t'e̍re	t'e8e	adde ubiq⟨ue⟩ **'tandend**[1] *je n'irois pas là*	
D	t'eande	t'ete	t'este	t'e̍nde	t'ende	
P	t'ea8e	t'ek8e	t'esk8e	t'ehende	t'e8ende	t'eaen

S	stan θo t'esketandend[2]		*je ne retournerois pas*[3]

stan θo on̗etak v⟨el⟩ **stan n'endi θo on̗e̍tak te̗en** *je ne suis pas homme a aller la ou je ne dois pas aller là…* * Nota: illud praesens idem est ac imperfectum modi indicativi – sed cum transit ad parad⟨ygma⟩[4] modum pot⟨entialem⟩ fit paradigmatis **S** …. **stan n'endi θo on̗etak te̗en** eo[5] non irem

praeteritum perf⟨ectum⟩

S	âon̗e	âese	aha8e	aia8e	adde **'tik** *je serois allé la*
D	aionde	easte	âhonde	aionde	
P	aion8e	aesk8e	ahonde	aionde	aia̗a8e

[44]

S	aonson̗e	aonsese	aonsaha8e	aonsaia8e	adde **'tik** *je serois retourne*
D	aonsaionde	aonsaeste	aonsahonde	aonsaionde	
P	aonsaion̗8e	aonsaesk8e	aonsahonde	aonsaionde	aonsaia̗a8e

S	aon̗ennonk		aesennonk	&c⟨etera⟩ ut **aon̗e̍tik** *je serois allé*
S	aonson̗ennonk			&c⟨etera⟩ ut **aonson̗etik** *je serois retourné*

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1 ᴋᴄsᴄ: **tandenn**
2 ᴋᴄsᴄ: **t'esketandenn**
3 ᴋᴄsᴄ: *je ne retournerois pas là*
4 parad⟨ygma⟩: seems to be crossed out.
5 ᴋᴄsᴄ: eò

plusq⟨uam⟩ perfectum

S	**aoné̟tinnen**	&c⟨etera⟩ *je fusse allé* ….	conjugantur ut perfecta
S	**aonson̯etinnen**	&c⟨etera⟩ *je fusse retourné*	
S	**aon̯ennonnen**	&c⟨etera⟩ *je fusse allé*	
S	**âonson̯ennonnen**	*je fusse retourne*	

Nota: praecedentia tempora saepe usurpantur ad signandum hunc loquendi modum: *je devrois, tu devrois* &c⟨etera⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **̯andeia son̯8a̯isten de aesé̟tinnen** bene convenisses vel adiisses patrem nostrum: *tu aurois bien fait d'aller chez notre père* – idq⟨ue⟩ valde nostris barbaris convenit qui nullam norunt obligationem seu agendi rigidum debitum, jussa nulla absoluta, nec libenter audiunt, nec perficiunt … **k8ioti âha8ennonk?** *s'en seroit il allé* … **de ̯aro**[1] **aonsesé̟tinnen endi ichien esondaon aon̯etinnen** *si tu etois venu ici, j'aurois eté chez toy* …. **aiostorendinnen aia̯a8ennonnen de te aond8tinnen**[2] **a̯ennen,** *on seroit allé de bonne heure s'il n'avoit pas plû* … **θo θo aonsaret d'e8a̯etinnen** *qu'elle s'en retourne ou j'avois eté v⟨el⟩ ou j'etois allé* … **θo θo esk8a̯etinnen d'e8a̯é̟tinnen** *j'etois retourné au meme lieu ou j'avois eté*

futur⟨um⟩ praet⟨erito⟩ mixtum

S	**e8a̯etik**	**esé̟tik**	&c⟨etera⟩ ut **e8a̯eti** pag⟨ina⟩ 42 *je serai allé*
S	**esk8a̯etik**	&c⟨etera⟩ ut **esk8a̯eti** pag⟨ina⟩ ⟨42⟩ *je serai retourné*	
S	**e8a̯ennonk**	&c⟨etera⟩ ut **e8a̯ennon** pag⟨ina⟩ ⟨42⟩ *je serai allé*	
S	**esk8a̯ennonk**	&c⟨etera⟩ ut **esk8a̯ennon** pag⟨ina⟩ ⟨42⟩ *je serai retourné*	

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1 ᴋᴄsᴄ: **isa de ̯aro**
2 ᴋᴄsᴄ: **ond8tinnen**

optativus

endi sen te‿e	*que ne vais-je la*	**θo sen te ‿eθak** v⟨el⟩ ‿etandend[1]	*que n'allois je la*
isa sen chie	*que ne vas tu?*	**θo sen te 8a‿ėti**	*que n'ai-je eté la*
ondaie sen te ṙe	*que ne va t'il?*	**θo sen te 8a‿ėtinnen**	*que n'avois eté la[2]*
θo sen te ‿eθa v⟨el⟩ ‿eθand**e**	*que j'aille la, que ne vais je la*	**te 8a‿ėtinnen sen de θo**	*que n'avois je eté la*
ta[3] sen te ‿eθa de θo	*que je n'aille pas la .. uti-nam eo[4] non proficiscar*	**ta sen te 8a‿ėtinnen**	utinam eo non ivissem

nota **ennon** et **ėti** non tam saepe usurpari apud hurones, quam apud nos, ob verba motûs quae omni verbo adjiciuntur⟨.⟩ v⟨erba⟩ g⟨ratia⟩ *j'aurois eté precher a Montreal, si on m'en avoit prié* **Teotia‿i**[5] **aχeatatiannonnen n'on‿ennᵗhandinnen** …. **atati** *parler* dicitur pro *parler en public* … **atatiannon** *aller parler* … his verbis motûs utuntur loco futuri rus quod apud latinos ad manum habemus

De verbo **ėtannon**

videtur derivatum a fut⟨uro⟩ neg⟨ativo⟩ ut o⟨mn⟩ia alia verba motûs – **ėtannon** est verbum motûs et multip⟨licativum⟩, quod de numero quasi innumero format aliud **ėtannonnion**

ėtannon ut verbum motûs et ut verbum mult⟨iplicativum⟩ adsciscit sibi notas localitatis &c⟨etera⟩ ut verba **ennon** et **ėti**

ėtannon quatenus verbum motûs signat rem proxime inchoandam vel perficiendam … tolit usum ancipitem **ennon** et **ėti** … duo tantum habet tempora sc⟨ilicet⟩ praesens, quod aoris⟨t⟩i vices gerit: **a‿etande achiėtande** &c⟨etera⟩ et imperfectum **e‿etandend echietandend** &c⟨etera⟩[6]

ėtannon quatenus verbum mult⟨iplicativum⟩: seu significans multos simul euntes habet, pr⟨aesens⟩ **nonk,** imp⟨erfectum⟩**, nonhonk**, fut⟨urum⟩ **non** v⟨el⟩ **nonhonj**, neg⟨ativum⟩ **nonde** p⟨aradygmatis⟩ **C**[7]

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1 ᴋᴄsᴄ: **θo sen te ‿etak** v⟨el⟩ ‿etandenn!
2 ᴋᴄsᴄ: *que n'avois-je eté là*
3 ᴋᴄsᴄ: **θa**
4 ᴋᴄsᴄ: eò
5 ᴋᴄsᴄ: **te otia‿i**
6 ᴋᴄsᴄ: **a‿etandend** &c⟨etera⟩
7 ᴋᴄsᴄ: h⟨abe⟩t **onk, onhonk**, **on**, **onde C**

anomala 4ᵃᵉ conj⟨ugationis⟩

De verbo **i**

1° verbum **i** signat *etre deux ensemble* – usurpat⟨u⟩r ta⟨ntum⟩[1] in duali, et semper cum **te** dualitatis

praes⟨ens⟩	**te andi**	**teti**	**testi**	**teṅdi**	**tendi**	*nous sommes 2 ensemble*
o⟨mn⟩ia praet⟨erita⟩	**te andinnen**	&c⟨etera⟩ ut praes⟨ens⟩				
fut⟨urum⟩ af⟨fir-mativum⟩	**te andik**[2]	&c⟨etera⟩ ut praes⟨ens⟩				
fut⟨urum⟩ neg⟨a-tivum⟩	**stanta te andistande**	**t'etist**	**t'etsist**	**t'endist**	**t'andist**	adde **ande**
Mod⟨us⟩ pot⟨en-tialis⟩	**t'âiandik**	**t'âetik**	**taestik**	**ta 'ndik**[3]	&c⟨etera⟩ vices habet im-perativi	

isti *se mettre ensemble*[4] … * praes⟨ens⟩ et fut⟨urum⟩ *nous nous mettons ou mettrons ensemble*[5] **te andisθa** … **tetisθa** … **testisθa** … **teṅdisθa** … **t'endisθa te andistinnen** &c⟨etera⟩ ut praesens pro omnibus praeteritis
[6]**stanta te andistande** ut supra .. *nous ne nous mettrons pas 2 ensemble*
istande quasi verbum motus à fut⟨uro⟩ neg⟨ativo⟩ verborum praecedentium:
hechon te andistande *nous allons nous mettre ensemble hechon et moy*
2° verbum **i** juxta aliam significationem, vel melius **iha** additum nomini
˛**aata**, signat *etre seul, sans pareil, etre l'unique⟨,⟩* v⟨erbi⟩ g⟨ratia⟩ **endi**[7] ˛**iatiha**
˛**e8endïo** *je suis le seul maitre* … **ichiatiha sandi˛onr8annen** *tu es le seul bel esprit* – ita de caeteris personis et numeris nomini ˛**aata**

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1 κcsc: t⟨an⟩t⟨um⟩
2 κcsc: **t'eandik**
3 κcsc: **t'ândi**
4 κcsc: *se mettre 2 ensemble*
5 *nous nous mettons ou mettrons ensemble*: absent from κcsc.
6 κcsc adds: fut⟨urum⟩ neg⟨ativum⟩
7 κcsc: **nendi**

anomala 5ᵃᵉ conj⟨ugationis⟩

De verbo **on** p⟨aradygmatis⟩ **C**

on *etre plusieurs ensemble,* caret sing⟨ulari⟩ et duali, saepe huic verbo addit⟨u⟩r **i** initiale **on … onnen** pro praeteritis … **onk**[1]… sine fut⟨uro⟩ neg⟨ativo⟩

θo itson quot estis? **ndak ia̗ion**[2] quatuor sumus^

θo e8ennonk? quot erunt illae? **ts8tare ehennonk** illi septem erunt

8ich ia̗ionnen[3] quinque eramus v⟨el⟩ fuimus

Quand on est seul, on dit

S	**a̗onh8a**	**sonh8a**	**haonh8a**	**aonh8a**	*je suis seul .. tu . il. elle* p⟨ara-dygmatis⟩ **S**
D	**onnonh8a**	**stonh8a**	**honnonh8a**	**onnonh8a**	
P	**on̗ionh8a**[4]	**tsonh8a**	**honnonh8a**	**onnonh8a**	

Quand on est deux, on dit

te andi	**teti**	**testi**	**teṅdi**	**tendi**	nos 2 .. ego et tu .. vos 2 .. illi 2 illae 2
dicitur etiam	**a̗i8ei**	**ti8ei**	**tsi8i**	**hi8ei**	**̗i8ei**
imp⟨erfectum⟩	**te andinnen**[5]	**tetinnen**	&c⟨etera⟩ ut praec⟨edens⟩ *nous etions 2 &c⟨etera⟩*		
fut⟨urum⟩	**te andik**[6]	**tetik**	**testik**	**tendik**	ego et ille erimus &c⟨etera⟩
mod⟨us⟩ pot⟨en-tialis⟩	**taiandik**	**taetik**	**taestik**	**tandik**	**tandik**	nous serions lui et moy &c⟨etera⟩

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1 ᴋᴄsᴄ: praes⟨en⟩ **on** … imperf⟨ectum⟩ et praet⟨eritum⟩ **onnen** …. fut⟨urum⟩ **onk**
2 ᴋᴄsᴄ adds: (dic **iañion**)
3 ᴋᴄsᴄ adds: (dic **iañionnen**)
4 ᴋᴄsᴄ: **oñ̗ionh8a**
5 ᴋᴄsᴄ: **tandinnen**
6 ᴋᴄsᴄ: **t'eandik**

Quand on est plus de deux on dit **ia̦ion**

a̍tere	ia̦ion	ition	itson	ihennon	i8ennon	*nous sommes &c⟨etera⟩*
imp⟨erfectum⟩	ia̦ionnen	itionnen	isonnen[1]	ihennonen	i8ennonnen [2]	
fut⟨urum⟩	ea̦ionk	etionk	etsonk	ehennonk	e8ennonk	[3]

[46]

De verbis

verborum simplicium 5ᵉ sunt conj⟨ugationes⟩ quae per initialem infinitivi syllabam distinguunt⟨u⟩r … 1ᵃ est in **a** ut **aketati** *porter* … 2ᵃ in **a̦** ut **a̦θeti** *piler* … 3ᵃ in **e** ut **ehierandi**[4] *se souvenir* … 4ᵃ in **e̦** ut **e̦enheon** *mourir* … 5ᵃ in **o** ut **oriti** *assaisonner* … * nota: hurones carent infiniti⟨vo⟩, sed nos sumimus perfect⟨um⟩ pro infin⟨initivo⟩

duplex est verborum genus, ut apud Latinos, personale et impersonale duplex distinguit⟨u⟩r parady⟨g⟩ma, seu ratio inflectendi verbum integrum aut certe aliqua ejus[5] tempora … unum dicitur par⟨adygma⟩ **Chi** q⟨uan⟩do 2ᵃ persona incipit per **chi** … alterum dicit⟨u⟩r par⟨adygma⟩ **S** cum 2ᵃ persona incipit per **s**

De verbo impersonali

1° impersonale duplex est … * 1ᵘᵐ signat aliquid non pendens ab arbitrio et cooperatione hominis ut **iok8as** *il fait du vent*[6] … **ondennon**[7] *il fait doux* **oθore**[8] *il fait froid* … **otarihati**[9] *il fait chaud* &c⟨etera⟩ haec inflectunt⟨u⟩r

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1 ᴋᴄꜱᴄ: **itsonnen**
2 ᴋᴄꜱᴄ adds: **nous etions* &c⟨etera⟩
3 ᴋᴄꜱᴄ adds: **nous serons* &c⟨etera⟩
4 ᴋᴄꜱᴄ: **ehiarandi**
5 ᴋᴄꜱᴄ: aut certa ejus
6 ᴋᴄꜱᴄ: *il vente*
7 ᴋᴄꜱᴄ: **8ndennon**
8 ᴋᴄꜱᴄ: **8θore**
9 ᴋᴄꜱᴄ: **8tarihati**

ad instar 3^{ae} personae sing⟨ularis⟩ fem⟨ininae⟩: v⟨erbi⟩ g⟨ratia⟩ **iond8s**[1]
pluit .. **ond8sk8a** pluebat ~~eond8t pluit~~ **aond8ti** pluit .. **aond8tinnen** plue-
rat .. **eond8t** pluet⟨,⟩ **t'eond8θe** non pluet⟨,⟩ **aond8st** mox pluet … **orast**
aiond8sk8a *il pleuvroit*[2] *encore* &c⟨etera⟩ … **i̡anh8ens** ningit⟨,⟩ **i̡an-**
h8ensk8a ningebat .. **onh8endi** ninxit … **e̡ah8enha** ninget … **te ̡anh8en-**
che[3] non ninget &c⟨etera⟩ .. **i8at** *il y a dedans* .. **i8atak** .. **e8ataj** .. **t'e8ataj**
e̡enk[4] **ioste** *cela est pesant* &c⟨etera⟩ .. **o8asti** *il fait beau temps* &c⟨etera⟩
otechienti *il fait mauvais temps* &c⟨etera⟩ .. **̡a8asti** pulchrum est …p⟨ara-
dygmatis⟩ **S**[5]…

* 2^{um} in sua significatione involvit aliquem vel aliquos homines indetermi-
nate, v⟨erbi⟩ g⟨ratia⟩ **eθeθa** teritur formaturq⟨ue⟩ ab omni personali servando
tamen conjugationem ipsius et parad⟨ygma⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **eθeθak** tereba-
tur, juxta par⟨adygma⟩ **C** – **a̡oθeti** tritum est, juxta par⟨adygma⟩ **S aonesk8at**
gratum est … **i8achen** v⟨el⟩ **8ʼkaot** malum est, foedum, injucundum

2° quaedam impers⟨onalia⟩ fiunt personalia⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **iond8s** *il pleut,*
a̡ond8s *il pleut sur moy* .. **sond8s**[6] *sur toy* &c⟨etera⟩ .. **eond8t** *il pleuvra* : **e̡on-**
d8t *il pleuvra*[7] *sur moy* .. **esond8t** *sur toy* &c⟨etera⟩ .. * hoc verbum (**iond8s**)
et prope o⟨mn⟩ia ejusmodi verba cum fiunt personalia mutant parad⟨ygma⟩⟨,⟩
v⟨erbi⟩ g⟨ratia⟩ **iond8s** pluit est p⟨aradygmatis⟩ **chi** .. **a̡ond8s** *il pleut sur moy*
est par⟨adygmatis⟩ **S**

3° a verbis p⟨aradygmatis⟩ **S** impersonalia formantur à 3^a pers⟨ona⟩ sin-
g⟨ulari⟩ fem⟨inina⟩, praefigendo ipsi **a** et **ι** (iota)⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a̡oras-**
k8an *on est parti* … **a̡oteiensti**[8] *on a appris* **a̡oθarati** *on a bien fait* …
a̡okerons *on a peur* … **a̡oatannondandi** *on a fait une bonne rencontre* …
a̡a8eiachens[9] *on est en colere* … **a̡a8enheon** *on est mort*⟨,⟩ **a̡aoriti** *on a as-*
saisonné le pot[10]

4° à verbis p⟨aradygmatis⟩ **C**[11] 1^{ae} et 3^{ae} incipientibus[12] ab **end** v⟨el⟩ **enn**
fiunt impersonalia à 3^a fem⟨inina⟩ plur⟨ali⟩, sublato **ι** (iota)⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

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1 ᴋᴄꜱᴄ: **iond8s** (dic **iñiond8s**)
2 ᴋᴄꜱᴄ: *pluveroit*
3 ᴋᴄꜱᴄ: **te ̡ang8enchre**
4 ᴋᴄꜱᴄ: **i8atak** *il y avoit* &c⟨etera⟩.. **e8ataj** *il y aura* &c⟨etera⟩.. **t'e8ataj e̡enk** *il n'y aura pas*
 &c⟨etera⟩
5 p⟨aradygmatis⟩ **S**: absent from ᴋᴄꜱᴄ.
6 ᴋᴄꜱᴄ: **sand8s**
7 ᴋᴄꜱᴄ: *pluvera*
8 ᴋᴄꜱᴄ: **a̡oteñiensti**
9 ᴋᴄꜱᴄ: **a̡a8eiachiens**
10 *le pot*: absent from ᴋᴄꜱᴄ.
11 ᴋᴄꜱᴄ: **Chi**
12 ᴋᴄꜱᴄ: incipientes

onteiensθa[1] *on apprend* … **orask8as** *on part* .. **onθaraθa** *on fait bien* … **on-di͜onraenton** *on pense* .. **onnonches** *on va en traitte*

4°² à verbis p⟨aradygmatis⟩ **C** 2ᵃᵉ conj⟨ugationis⟩ formant⟨u⟩r impers⟨onalia⟩, à 1ᵃ pers⟨ona⟩ sing⟨ulari⟩ , ͜**e**, mutato in **e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **eθeθa** *on pile* .. **ehiatonk** *on ecrit* .. **endatare** *on visite* .. **eenteri** *on conoit*³ .. **erih8anderas** *on peche*

5° plurima verba 4ᵃᵉ conj⟨ugationis⟩ imitant⟨u⟩r verba 2ᵃᵉ, retento **e** figurativa. infinitivi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ietron** *on y est* ab ͜**etron**⁴ .. **eθiach** *on porte, on passe par terre le canot*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *ou il y a une chute d'eau* ab ͜**enθia͜i** …. **eθo8as** *on change de demeure*⁵ : ab ͜**ento8an** … **etara** *on est gisant* ab ͜**entara** … **etenθa** *on fait tomber le poil* ab ͜**ententi** .. **ek8aronniak** *on fait du drap:* ab ͜**enk8arondi**⟨,⟩ **eretsonniak**⁶ *on fait des nasses ab* ͜**enretsondi** .. **ennonniak**⁷ *on fait des robbes de peaux*⁸ ab ͜**ennondi** - * vide art⟨iculum⟩ de persona ind⟨eterminata⟩ pag⟨ina⟩10⁹

6° in verbis p⟨aradygmatis⟩ **C**¹⁰ 3ᵃᵉ 4ᵃᵉ communiter et 5ᵃᵉ fiunt impers⟨onalia⟩ a 1ᵃ pers⟨ona⟩, ipsi praefigendo **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a͜ehieras**¹¹ *on se souvient* … **a͜iheons** *on est malade* **a͜oriθa** *on assaisonne* .. * in 4ᵃ non pronuntia⟨tu⟩r ι (iota)

7° o⟨mn⟩ia omnino impers⟨onalia⟩ habent ead⟨em⟩ prorsus tempora, quae reperiuntur in personalibus a quibus derivantur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ab **arask8an** *aller partir,*¹² fit **onrask8as**⟨,⟩ **onrask8ask8a**⟨,⟩ **a͜orask8an** .. **a͜orask8annen** … **aonrask8a** *on va partir* .. **eonrask8a aionrask8a**¹³ *on partiroit* .. **aia͜orask8an** *on seroit parti*¹⁴ .. **aia͜orask8annen** *on fut parti* &c⟨etera⟩ – quae singula sequunt⟨u⟩r personale à quo formantur tam quoad finalem quam quoad parad⟨ygma⟩ -

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1 ᴋᴄsᴄ: **onteñiensθa**
2 ᴋᴄsᴄ corrects the numbering mistake, relabelling this note 5° and adjusting the following ones accordingly.
3 ᴋᴄsᴄ: *connoit*
4 ᴋᴄsᴄ: ͜**entron**
5 ᴋᴄsᴄ: *on change de gite de demeure*
6 **eretsonniak**: ᴋᴄsᴄ adds a **g** above the second **n**.
7 **ennonniak**: ᴋᴄsᴄ adds a **g** above the last **n**.
8 *de peaux*: absent from ᴋᴄsᴄ.
9 10: absent from ᴋᴄsᴄ.
10 ᴋᴄsᴄ: **chi**
11 ᴋᴄsᴄ: **a͜ehiaras**
12 ᴋᴄsᴄ: *partir, aller*
13 ᴋᴄsᴄ: **añionrask8a**
14 ᴋᴄsᴄ: **aia͜orask8ankon** *seroit parti*

[47]

De verbo personali

⟨1°⟩ verbum per⟨sonale⟩ est illud quod numeros[1] et personas inflectitur ut **aketati** *porter*

2° modi verborum sunt sex … indicat⟨ivus⟩ … imperat⟨ivus⟩ … modus pot⟨entialis⟩ … optat⟨ivus⟩ subjunct⟨ivus⟩ … infinit⟨ivus⟩

3° modorum tempora sunt novem .. praes⟨ens⟩ … imp⟨erfectum⟩, perf⟨ectum⟩, plusq⟨uam⟩ perf⟨ectum⟩, aor⟨istus⟩ 1⟨us⟩ aor⟨istus⟩ 2us .. fut⟨urum⟩ af⟨firmativum⟩, fut⟨urum⟩ cont⟨inuationis⟩, fut⟨urum⟩ neg⟨ativum⟩ quod duplex est[2]

4° tres sunt numeri ut apud graecos sing⟨ularis⟩ .. dual⟨is⟩ .. plur⟨alis⟩

5° verbum pers⟨onale⟩ est multiplex, sc⟨ilicet⟩ activum, seu simplex … relativum⟨,⟩ passivum … reciprocum seu mutuale … neutrum … commune … deponens relativo-passivum … neutro-acquisitivum … verbum motûs . . verbum continuationis … frequentativum … multiplicativum .. augmentativum

De verbo activo

verbum activum seu simplex, duplex est: … unum signat actionem sine respectu ad ullam personam ut ˏ**ahiaton** scribere … alterum cum respectu ut ˏ**achiendaen** colere aliquem

De formatione temporum

quatuor sunt primitiva tempora a quibus alia formantur, sc⟨ilicet⟩ 2° praes⟨ens⟩ indicativi … 3° fut⟨urum⟩ af⟨firmativum⟩ … 4° fut⟨urum⟩ neg⟨ativum⟩ .. 1° praes⟨ens⟩ infinitivi[3]

à praes⟨enti⟩ infinitivi format⟨u⟩r praes⟨ens⟩ indic⟨ativi⟩ , et perfectum cujus finalis ead⟨em⟩ est ac infinitivi

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1   KCSC: quod per numeros
2   KCSC: fut⟨urum⟩ aff⟨irmativum⟩.. fut⟨urum⟩ neg⟨ativum⟩… fut⟨urum⟩ cont⟨inuationis⟩, quod duplex est
3   KCSC: sc⟨ilicet⟩ praes⟨ens⟩ infinitivi… praes⟨ens⟩ indicativi… fut⟨urum⟩ aff⟨irmativum⟩… fut⟨urum⟩ neg⟨ativum⟩

à praes⟨enti⟩ indic⟨ativi⟩ format⟨u⟩r imperf⟨ectum⟩ addito al⟨i⟩q⟨u⟩o cremento[1] finali … * ab imperf⟨ecto⟩ autem format⟨u⟩r fut⟨urum⟩ contin⟨uationis⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **e̱eteθaj** *je continuerai de piler,* ab imperf⟨ecto⟩ **̱eteθak**[2], **k** transeunte in **j** diminutivum … item **e̱arask8aska** *je continuerai de marcher* , ab **̱arask8ask8a**, **sk8a** transeunte in **ska** ….. * porro praes⟨ens⟩ indic⟨ativi⟩ imperf⟨ectum⟩ … fut⟨urum⟩ cont⟨inuationis⟩ … aor⟨istus⟩ 2 .. sunt cognata tempora, tum quia posteriora derivant⟨u⟩r a prioribus, tum quia sunt ejusq⟨ue⟩[3] parad⟨ygmatis⟩

à perfecto derivant⟨u⟩r plusq⟨uam⟩ perf⟨ectum⟩, et fut⟨urum⟩ praet⟨erito⟩ mixtum, suntq⟨ue⟩ cognata tempora ob rationes modo dictas … plusq⟨uam⟩ perf⟨ectum⟩, ut plurimum addit **nnen** post finalem perfecti … fut⟨urum⟩ praet⟨erito⟩ mixtum, ut et praeteritum conditionatum, seu modi pot⟨entialis⟩, addit tantum **k** – sic ab **a̱eθeti** trivi format⟨u⟩r **a̱eθetinnen** triveram .. **e8a̱eθetik** trivero⟨,⟩ **aoṉeθetik**[4] trivissem …* à 2ª pers⟨ona⟩ sing⟨ulari⟩ praet⟨erito⟩ fut⟨uri⟩ mixti, fit imper⟨ativus⟩ praet⟨erito⟩ mixtus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **saθetik** *ayes pilé* &c⟨etera⟩

aor⟨istus⟩ (2°) 1 … fut⟨urum⟩ aff⟨irmativum⟩ (1°) … imperativus[5], praes⟨ens⟩ aff⟨firmativum⟩ modi pot⟨entialis⟩ sunt cognata tempora quia sunt ejusdem terminationis ut **a̱eθet e̱eθet**[6] .. **seθet** .. **â̱eθet** … quare à fut⟨uro⟩ alia sic derivant⟨u⟩r, ut aor⟨istus⟩ 1 mutet **e** in **a** breve .. modus pot⟨entialis⟩ in **â** longum seu diphtongum resolubilem in **ae** v⟨el⟩ **ai** … at imperativus format⟨u⟩r a 2ª fut⟨uri⟩ v⟨el⟩ aor⟨isti⟩ 1, ablato incremento, et mutato ut plurimum **ch** in **s**, sic **echieθet** v⟨el⟩ **achieθet** fit **seθet**

fut⟨urum⟩ neg⟨ativum⟩ duplex est … unum quod idem est cum perf⟨ecto⟩ indicativi negativo hoc est, cui praemissa est particula neg⟨ativa⟩: **stante**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stante 8a̱aketati** non feram … alterum q⟨uo⟩d formatur a praesenti, assumpto augmento, additaq⟨ue⟩ aliqua ex particulis motum designantibus sc⟨ilicet⟩ **nde** .. **he** .. **che** .. **se** .. **θe** .. **χe** .. ut **t'e̱eθande**[7] non teram … * porro si omittat⟨u⟩r **te** v⟨el⟩ **stante** fiet fut⟨urum⟩ con⟨tinuationis⟩ tum in indic⟨ativo⟩: , ut **e̱eθande**[8] .. tum in imperat⟨ivo⟩: ut **seθeθande**[9] *continue de piler* ab hoc fut⟨uro⟩ neg⟨ativo⟩ formatur praes⟨ens⟩ neg⟨ativum⟩

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1 ᴋᴄsᴄ: incremento
2 ᴋᴄsᴄ: **̱eθeθak**
3 ᴋᴄsᴄ: ejusd⟨em⟩
4 ᴋᴄsᴄ: **eoṉeθetik**
5 ᴋᴄsᴄ: fut⟨urum⟩ aff⟨irmativum⟩… aor⟨istus⟩ 1… imperat⟨ivus⟩
6 ᴋᴄsᴄ: **e̱eθet**.. **a̱eθet**
7 ᴋᴄsᴄ: **t'e̱etande**
8 ᴋᴄsᴄ adds: pergam terere
9 ᴋᴄsᴄ: **seθetande**

modi pot‹entialis›, addendo **nd** v‹el› **nn** (q‹uo›d idem est) in fine‹,› v‹erbi›
g‹ratia› **t'e̗eθeθandend**[1] non tererem –

Regulae de formatione communes omnibus verbis

1ᵃ à praes‹enti› indic‹ativi› desinente in **a . e . o** format‹u›r imp‹erfectum›,
addito **k**‹,› v‹erbi› g‹ratia› **θo i̗erha** *je fais ou dis comme cela* imp‹erfec-
tum› **θo i̗erhak** .. **a̗e̗ete** *je porte* ,[2] **a̗e̗etek** … **i̗onnhe** *je vis*‹,› **i̗onnhek** ..
haatate *il est*‹,›[3] **haatatek** *il etoit*[4] … **i̗o** *il y a q‹uelque› liqueur* , imp‹erfec-
tum› **i̗ok** *avoit*[5] .. **aronto** *il y a un arbre dans l'eau*‹,› imp‹erfectum› **aron-
tok** * excipe vocabula numeralia‹,› v‹erbi› g‹ratia› **tendi te8enta̗e**[6] *2 jours* ,
tendi te 8enta̗ennen *il y avoit 2 jours* … **achi̗enk arih8a̗e** *il y a 3 affaires*
i̗arih8a̗ennen …. **achi̗enk itson** *ils sont*[7] *3 ensemble*‹,› **itsonnen** … **ndak
ihonsen** *ils sont 40*, **ihonsennen tendi a te 8endia8e**[8] *il y en a 200*, **tendi a te
8endiaennen**[9] -

[48]

2ᵃ praesentia in **i** addunt **nnen** in imp‹erfecto›‹,› v‹erbi› g‹ratia› **i̗enteri**
[10]*je connois,* **i̗enterinnen** **eienh8i** *je scais*[11], **eienh8innen** …. **tendi**[12] *ils
sont 2,* **tendinnen** … **ondiri** *cela est fort* , **ondirinnen** &c‹etera› … sic et quae-
dam infi‹ni›tiva usurpari solita loco 3ᵃᵉ personae passivae‹,› v‹erbi› g‹ratia›
achondi[13] *cela est fait* , **achondinnen**[14] … **stan θo te aeren** *cela n'est pas fait*

1   ᴋᴄsᴄ: **t'e̗eθetandend**
2   ᴋᴄsᴄ adds: imp‹erfectum›
3   ᴋᴄsᴄ adds: imp‹erfectum›
4   *il etoit*: absent from ᴋᴄsᴄ.
5   *avoit*: absent from ᴋᴄsᴄ.
6   ᴋᴄsᴄ: **tendi te 8enta̗e**
7   ᴋᴄsᴄ: *vous etes*
8   **8endia8e**: ᴋᴄsᴄ adds a **g** above the **d**.
9   ᴋᴄsᴄ: **8endia8ennen** (with a **g** added above the **d**)
10   ᴋᴄsᴄ adds: (dic **ñienteri)**
11   ᴋᴄsᴄ: *je sçais*
12   ᴋᴄsᴄ: **t'eṅdi**
13   ᴋᴄsᴄ: **achrondi**
14   ᴋᴄsᴄ: **achrondinnen**

ainsi, **stan θo te ˌaerennen** … *excipe* **ˌarihondi**, *c'est un conte fait a plaisir,* imp⟨erfectum⟩[1] **ˌarihondi ˌehen**[2]

3ª a praesenti in **ak . ek . enk . ik . onk** . fit imperf⟨ectum⟩ inserendo **ha⟨,⟩ he . hi . hon** ante **k⟨,⟩** v⟨erbi⟩ g⟨ratia⟩ **hachonniak**[3] *il accommode,* **hachonniahak**[4] … **hatrendahenk** *il prie,* **hatrendaenhak** … **hatsihenïek**[5] *il brule la terre,*[6] **hatsihenïehek**[7] … **ˌonnhek**[8] *je prends ton parti,* **ˌonnhehek** … **aˌennᵍiannᵈitandik** *je suis pressé,*[9] **aˌennᵍiannᵈitandihik hahiatonk** *il ecrit,* **hahiatonhonk**

4ª à praes⟨enti⟩ in **ch** v⟨el⟩ **S** fit imperf⟨ectum⟩ in **sk8a⟨,⟩** v⟨erbi⟩ g⟨ratia⟩ **harask8ach** *il parte*[10] **harask8ask8a** … **ˌaketas** *je porte* **ˌaketask8a**

5ª a praes⟨enti⟩ in **t** fit imp⟨erfectum⟩ addito **ak⟨,⟩** v⟨erbi⟩ g⟨ratia⟩ **i8at** *il y a q⟨uelque⟩ c⟨hose⟩*[11] **i8atak** … **haatont** *il est captif*[12]**⟨,⟩ haatontak** … **haatit** *il est dans un canot* **haatitak**

5ª[13] ab imperf⟨ecto⟩ in **k** format⟨u⟩r fut⟨urum⟩ cont⟨inuationis⟩ mutando **k** in **j** minutum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ˌe8e8ak** *je pilois* **eˌe8e8aj** pergam &c⟨etera⟩[14] … **chiehiatonhonk** *tu ecrivois⟨,⟩* **sehiatonhonj** perge scribere .. **ˌechonniahak**[15] *j'accommodois⟨,⟩* **eˌechonniahaj**[16] pergam &c⟨etera⟩ * cum dicitur **eˌe8et** *je pilerai* intellegitur de una vice, sed cum dicitur **eˌe8etaj**, intellegit⟨u⟩r de pluribus vicibus –

6ª ab imp⟨erfecto⟩ in **sk8a** format⟨u⟩r fut⟨urum⟩ cont⟨inuationis⟩ in **ska⟨,⟩** v⟨erbi⟩ g⟨ratia⟩ **hachiask8a** *il consumoit⟨,⟩* **ehachiaska**

7ª a fut⟨uro⟩ neg⟨ativo⟩ format⟨u⟩r praes⟨ens⟩ neg⟨ativum⟩ modi pot⟨entialis⟩ addito **nn⟨,⟩** v⟨erbi⟩ g⟨ratia⟩ **stante harask8ahe: stante harask8ahenn**[17] *il ne*

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1 imp⟨erfectum⟩: absent from ᴋᴄsᴄ.
2 ᴋᴄsᴄ adds: *c'etoit* &c⟨etera⟩
3 ᴋᴄsᴄ: **hachronniak** (with a **g** added above the second **n**)
4 ᴋᴄsᴄ: **hachronniahak** (with a **g** added above the second **n**)
5 ᴋᴄsᴄ: **hatsiheñiek**
6 ᴋᴄsᴄ: *il brule le chaume*
7 ᴋᴄsᴄ: **hatsiheñiehek**
8 ᴋᴄsᴄ: **iˌonnhek**
9 ᴋᴄsᴄ: *je travaille, je suis empeché*
10 ᴋᴄsᴄ: *il part*
11 ᴋᴄsᴄ adds: *dedans*
12 ᴋᴄsᴄ adds: *(lié)*
13 ᴋᴄsᴄ: 6ª (and consequently, 6ª and 7ª are relabelled 7ª and 8ª)
14 pergam &c⟨etera⟩: absent from ᴋᴄsᴄ.
15 ᴋᴄsᴄ: **ˌechronniahak** (with a **g** added above the second **n**)
16 ᴋᴄsᴄ: **eˌechronniahaj** (with a **g** added above the second **n**)
17 ᴋᴄsᴄ: **stant'eharask8ahenn**

partiroit pas &c⟨etera⟩ *vide de imper⟨ativo⟩ modo pot⟨entiali⟩ .. opt⟨ativo⟩ et subj⟨unctivo⟩ pag⟨ina⟩ 8 &c⟨etera⟩[1]

8ª[2]hurones utunt⟨u⟩r praesenti indic⟨ativi⟩ addito **ska** in fine, et **â**[3] initio ad exprimendos sequentes loquendi modos: *j'ai pensé .. il ne s'en est guerres fallu .. j'ai presq⟨ue⟩ ou j'ai eté sur le point de faire, de dire &c⟨etera⟩*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a̗iheonska** *j'ai pensé mourir ..* **achiheonska** *tu as* &c⟨etera⟩ … **ȣkaot a̗onniaska**[4] *j'ai pensé tout gater ..* **a̗itaraska** *j'ai pensé tomber* …. * at quando agitur de re remota dudum et praeterita[5] utunt⟨u⟩r plusq⟨uam⟩ perf⟨ecto⟩ modi pot⟨entialis⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **aon̗iheonnen** v⟨el⟩ **tioskehen**[6] **̗ehen d'aon̗iheonnen** *peu s'en est fallut*[7] *que je mourusse*

9ª hurones utunt⟨u⟩r fut⟨uro⟩ neg⟨ativo⟩ sublatâ negatione et adjunctâ localitate ad exprimendum: imminet, impendet mihi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ periculum mortis v⟨el⟩ alterius, ut **onta̗iheonche**[8] mors mihi imminet …[9] **ontaon̗riohe** *je prevois, je presens qu'on me doit tuer* … hîc in bonam: **ontaχeiohe n'on̗ȣe** *je prevois que je ferai coup en guerre, que je tuerai des hom⟨mes⟩*: … **hatitokak hotiatato̗eti iesȣs on̗ȣe**[10] **eθotonhatienn** *les saints voioient q⟨u⟩e jesus etoit pour se faire hom⟨me⟩*: *porro haec verba conjugant⟨u⟩r ut caetera verba motus cum particulis **t ont aont** &c⟨etera⟩ sic dices **stante kiheonche**[11] mors non mihi imminet … **ekiheonchenn**[12] mihi mors imminebat … **etsiheonchenn** tibi &c⟨etera⟩[13]

10ª multa verba quae usurpantur ad exprimendum tum habitum seu officium tum actum, ponuntur praesentis temporis cum exprimitur habitus seu officium praeteriti vero cum designatur actus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hatrendaenk** *il a coutume de prier dieu il en fait profession* … imperf⟨ectum⟩ **hatrendaenhak** … * **hatsatanionk entiek onn'aȣatren** *il mange, ou il dine ordinairement quand il s'en va midy* imp⟨erfectum⟩ **hatsatinionhonk** … * **ha̗annionk** *il est*

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1   ᴋᴄsᴄ: * pro imperat⟨ivo⟩… modo pot⟨entiali⟩… optativo.. et subjunct⟨ivo⟩… vide pag⟨ina⟩ 9
2   ᴋᴄsᴄ adds a title 'observationes' and relabels notes 8ª through 10ª as 1ª through 3ª.
3   ᴋᴄsᴄ: **a**
4   **a̗onniaska**: ᴋᴄsᴄ adds a **g** above the second **n**.
5   ᴋᴄsᴄ: de re remotâ, et dudum p⟨rae⟩teritâ
6   **tioskehen**: ᴋᴄsᴄ has **tioskeñia**
7   ᴋᴄsᴄ: *peu s'en fallut*
8   ᴋᴄsᴄ: **onta̗iheonchre**
9   ᴋᴄsᴄ adds: **ontachiheonchre** mors tibi & c⟨etera⟩
10   ᴋᴄsᴄ: **i̗esȣs onȣe**
11   ᴋᴄsᴄ: **stant'ekiheonchre**
12   ᴋᴄsᴄ: **ekiheonchrenn**
13   ᴋᴄsᴄ: **etsiheonchrenn** mors tibi imminebat &c⟨etera⟩

cuisinier, imp⟨erfectum⟩ **ha͜annionhonk**[1] * **stante hahachenk**[2] *il n'est pas pretre (ne dit pas la messe)* ⟨,⟩ imp⟨erfectum⟩ **stante hahachenhak**[3] in sequentibus designatur actus: **hotrendaen** *il est en priere,* imp⟨erfectum⟩ **hotrendaentak** ..* **hotsatanion** *il dine* imp⟨erfectum⟩ **hotsatanionk** … * **ho͜annion** *il fait (actu) la cuisine ou la chaudiere,*[4] imp⟨erfectum⟩ **ho͜annionk** ..* **hohachen** … **(tak)**[5] contrarium fit in aliquibus verbis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **͵rih8iosθa** *je crois cet article là* imp⟨erfectum⟩ **͵rih8iosθak**[6] .. **͵arih8iosti**[7] *je suis fidele et chretien …*[8] * **stan n'ondaie te ͵ak8as** *je ne me couvre pas de cela …* **ondaie a͜ak8atsi** *je suis couvert de cela*

[9]aliqua verba habent duplex fut⟨urum⟩: proximum et remotum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **d'e8a͜atonnhataj**[10] **teskasaonk8ichias**[11] *si je suis arrivé au bout de ma vie je n'ai plus besoin de medecine*: ecce fut⟨urum⟩ prox⟨imum⟩ q⟨uo⟩d est p⟨aradygmatis⟩ **S** ..* **esk8a͜endi͜onr8tak8a d'a͜rih8andera͜i d'e͜atonnhaten**, *lorsq⟨ue⟩ je serai au bout de ma vie je me repentirai d'avoir peche,* en fut⟨urum⟩ remotum p⟨aradygmatis⟩ **C**

Observationes[12]

1° futura quae sunt usui in propositionibus aff⟨irm⟩a⟨tiv⟩is, non usurpant⟨u⟩r in negativis, sed futura negativa ….* quod attinet ad **e8a͜eθetik** *j'aurai pilé* dicit⟨u⟩r in negativo⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a 'son te 8a͜eθetik e͜enk** *je n'aurai pas encore pilé*

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1   ᴋᴄsᴄ: **ha͜anñion** (with a **g** added above the first **n**)
2   ᴋᴄsᴄ: **hahachienk**
3   ᴋᴄsᴄ: **hahachientak**
4   ᴋᴄsᴄ: *il fait (actu) chaudiere, la cuisine*
5   ᴋᴄsᴄ: **hohachien** *il dit (actu) la messe* imp⟨erfectum⟩ **hohachientak**
6   ᴋᴄsᴄ: **͵rih8iostak**
7   ᴋᴄsᴄ: **a͜rih8iosti**
8   ᴋᴄsᴄ adds: imp⟨erfectum⟩ **a͜rih8iostinnen**
9   In ᴋᴄsᴄ, this paragraph is labelled 4ª.
10 **d'e8a͜atonnhataj**: ᴋᴄsᴄ adds a **t** above the second **n**
11 ᴋᴄsᴄ: **t'eskasaonk8ichias**
12 Given that ᴋᴄsᴄ lets this section 'observationes' start earlier in the text, notes 1° through 3° are relabelled 5ª through 7ª.

2° aoristi nullus est usus in propositionibus negativis, sed loco aoristi usui est praes⟨ens⟩ v⟨el⟩ imp⟨erfectum⟩; quia aor⟨istus⟩ habet al⟨i⟩q⟨uan⟩do significationem praesentis al⟨i⟩q⟨uan⟩do perfecti v⟨el⟩ imperfecti, al⟨i⟩q⟨uan⟩do etiam futuri, v⟨erbi⟩ g⟨ratia⟩ **a͜onrik8esen** *je te ferme la bouche, je te fermerai la bouche …* * at in propositionibus negativis dicit⟨u⟩r **stante skrik8e͜indik** v⟨el⟩ **stante skrik8e͜indihe** *tu ne me fermera pas la bouche* aor⟨istus⟩ exprimitur saepe loco imperfecti, et praesens loco imperfecti⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ïes8s a8en͜e harask8ask8a** *jesus marchoit sur les eaux …* * **t'haa8en andiske aen**[1] *comme il arriveroit, si on alloit sur la glace* aor⟨istus⟩ nonquam[2] adhibet⟨u⟩r junctus negationi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ non dicitur: **te a͜aketat** *je n'ai pas porté,* sed **te 8a͜aketati**

3° in compositione quaedam inchoata ab ͜**a͜a** mutant ͜**a** in **on,** sic dicit⟨u⟩r: **onnhon͜annondi** moliri in vitam alicujus ab **onnhe**[3] et ͜**a͜annondi** -

Regulae formandi tempora primitiva in omnibus verbis

1ᵃ verba quorum infin⟨itivus⟩ desinit in **a** habent praesens **a**⟨,⟩ imp⟨erfectum⟩ **ak**⟨,⟩ fut⟨urum⟩ **en**⟨,⟩ neg⟨ativum⟩ **ande**[4]⟨,⟩ ut ………. **ka͜annra** *regarder* **ak8ennra** *dire q⟨uelque⟩ c⟨hose⟩* …….. ͜**ara** *mettre dessus* ͜**arih8ara** *mettre q⟨uelque⟩ c⟨hose⟩ sur une table*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ … **ora** *emmancher*⟨,⟩ **kannhontra** *mettre bout a bout …*[5]* excipe 1° ͜**aatra** act⟨ivum⟩[6] *peindre* f⟨uturum⟩ **aren** neg⟨ativum⟩ **arande** … **kaerontra** *representer* f⟨uturum⟩ **aren** neg⟨ativum⟩ **arande**

2° ͜**annontra** sive **ennontra** *suivre q⟨uelqu'un⟩* f⟨uturum⟩ **tren** neg⟨ativum⟩**trande**

3° **ehiera** *etre sur ses gardes* f⟨uturum⟩ **raha** v⟨el⟩ **raj** neg⟨ativum⟩ **raj e͜enk**

4° ͜**aatra** neut⟨rum⟩ *etre present, assister* f⟨uturum⟩ **traha** neg⟨ativum⟩ **trache** **θo i͜a** *je suis grand com⟨me⟩ cela* f⟨uturum⟩ **aha** neg⟨ativum⟩ **ache** .. ͜**anneatentra** *etre gisant* f⟨uturum⟩ **traha** neg⟨ativum⟩ **trache**

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1 ᴋᴄsᴄ: **t'aa8enk, andiske aen**
2 ᴋᴄsᴄ: nunquam
3 ᴋᴄsᴄ: **onnha**
4 **ande**: absent from ᴋᴄsᴄ.
5 ᴋᴄsᴄ: **ak8ennra** *dire q⟨uelque⟩ c⟨hose⟩* (with a **d** added above the second **n**) ͜**arih8ara** *mettre q⟨uelque⟩ c⟨hose⟩ sur* v⟨erbi⟩g⟨ratia⟩ *une table***kannhontra** *mettre bout à bout***ka͜annra** *regarder* ͜**ara** *mettre dessus***ora** *emmancher*
6 act⟨ivum⟩: absent from ᴋᴄsᴄ.

5° **ak8a** *giter* ⟨paradygmatis⟩ **S** pr⟨aesens⟩ **hoka8ha** *il gite* .. imp⟨erfectum⟩, perf⟨ectum⟩, et plusq⟨uam⟩ perf⟨ectum⟩ **θo ihok8ak** *il a gité la*[1] fut⟨urum⟩ **ehok8a** *il gitera* .. neg⟨ativum⟩ **stante hotande**

2ª finita in **e** habent pr⟨aesens⟩ **e** . f⟨uturum⟩ **ej** neg⟨ativum⟩ **ej e̗enk** – ut[2]

ˏ**aatate C**	*etre present*	ˏ**a8endate C**	*la parole de q⟨uelqu'un⟩ etre engagée*
ˏ**arih8ate**	*une affaire y etre comprise*	**ondechate C**	*y avoir une terre*
ˏ**annonste S**	*etre avare*	ˏ**aronhiate C**	*y avoir un ciel*
ontare	*y avoir un lac* **C**	ˏ**arhate**	*y avoir une foret*
ioste 2ᵃᵉ **S**	*cela est pesant*	ˏ**atsikaste S**	*etre patient* etc * excipe
ˏ**a̗enre**	*il y en a disette*	ˏ**astore**	*elle depeche* &c⟨etera⟩ * excipe

1°[3] ˏ**atsihenïe** *bruler les champs* pr⟨aesens⟩ **ïek⟨,⟩** imp⟨erfectum⟩ **ïehek⟨,⟩** fut⟨urum⟩ **ïe⟨,⟩** neg⟨ativum⟩ **ïeche ohare** *laver* . **rek** . **rehek** . **rej** . **rende** … ˏ**annhe** *proteger* **ek** . **ehek** . **e** . **ehe** ˏ**a̗a8e** *ramer* **ek** . **ehek** . **e** . **ehe**[4] ….. **karhate (S)** *faire clair* **θek** . **θehek** . **θej** . **tej e̗enk**[5]

2° sequentia habent tantum pr⟨aesens⟩ et imp⟨erfectum⟩ in usu

hotriote[6]	*il est attentif* imp⟨erfectum⟩ **tek**	**hoe̗te**[7] **S**	*il port*[8] imp⟨erfectum⟩ **tek**
8θore (S)	*il fait froid* imp⟨erfectum⟩ **rek**	**a8enche**[9]	*la nege porte* imp⟨erfectum⟩ **chek**
handare (C)	*il demeure* imp⟨erfectum⟩ **rek** …	alia vero tempora mutuantur ab	

atrihotati .. **oθorati** .. **enchati**[10] .. **enderati**

1   ᴋᴄsᴄ: *là*
2   ᴋᴄsᴄ: 2ª finita in **e** h⟨abe⟩nt **e, ek, ej, ej e̗enk**
3   Before this note, ᴋᴄsᴄ adds: '1° ˏ**astore** *elle depeche*'. Consequently, notes 1° through 3° are relabelled 2° through 4°. Note 4° erroneously keeps its original label.
4   ˏ**a̗a8e** *ramer* **ek** . **ehek** . **e** . **ehe**: absent from ᴋᴄsᴄ.
5   ᴋᴄsᴄ: **tek** . **tehek** . **θej** . **θej e̗enk**
6   ᴋᴄsᴄ: **hotrihote**
7   ᴋᴄsᴄ: **ho̗e̗te**
8   ᴋᴄsᴄ: *il porte*
9   ᴋᴄsᴄ: **a8enchre S**
10 ᴋᴄsᴄ: **enchrati**

3° sequentia habent **ech** v⟨el⟩ **es** .. **esk8a** . **e** . **eche** v⟨el⟩ **i̲es ̲e** . **̲eche**[1] si desinit in **̲e**

atia̲e	*uriner*	**̲ang8ae**	*battre du blé*
̲ah8ae	*frapper du marteau*	**e ̓tare**	*rechausser*[2] *le blé*
̲atsistare	*remuer*[3] *le feu* ..* excipe **ae** *etre eveillé* **iech iesk8a** f⟨uturum⟩[4] **e̲iek**[5] v⟨el⟩ **eahek** . **aech**e		

4° q⟨uand⟩o **a̲e** jungitur in fine nominum numeralium sic inflectitur **tendi te 8enta̲e** *2 jours* … **te 8enta̲ennen** *il y avoit 2 jours* … fut⟨urum⟩[6] **te 8enta̲ek** *d'icy a 2 jours*[7] … **achi̲enk e8enta̲ek** *dicy a 3 jours* … * **achi̲enk i̲aata̲e** *3 lunes* … * **ndak i̲a̲ennha̲e** *4 étés* … * **8ich ihatinnien̲e** *ils sont 5 canots* **åsen ihatïata̲e** *ils sont 10* … * nota: q⟨uelques⟩ verbes de cette terminaison n'ont ni parfait ni plusq⟨ue⟩ parfait, mais ils prennent leur parfait, mettant l'initial du praeterit.

[50]

3ᵃ finita in **i** significante plenitudinem habent[8] **i** . **innen** . **ik** . **iche** . ⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **̲annonchi** *la cabane est pleine* … habet aliud fut⟨urum⟩ neg⟨ativum⟩ **chindi** * finita in **aï**[9] habent **ias** v⟨el⟩ **ïach** . **ïask8a** . **ien** . **ïahe**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **̲achia̲i** *faire* cum compositis ut **̲annonchichiai** *faire cabane* **ateñiendichiai** *faire proprement* * **̲echia̲i** quaerere 4ᵃᵉ **as** .[10] **aj** . **aχe**

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1   ᴋᴄsᴄ: v⟨el⟩ **̲es..** **̲esk8a..** . **̲e..** **̲echre**
2   ᴋᴄsᴄ: *renchausser*
3   ᴋᴄsᴄ: *attiser remuer*
4   f⟨uturum⟩: absent from ᴋᴄsᴄ.
5   ᴋᴄsᴄ: **ei ek**
6   fut⟨urum⟩: absent from ᴋᴄsᴄ.
7   ᴋᴄsᴄ adds: *(il y aura 2 jours)*
8   habent: absent from ᴋᴄsᴄ.
9   ᴋᴄsᴄ: **a̲i**
10 ᴋᴄsᴄ adds: **ask8a**

4ᵃ desinentia in **andi endi** .. **indi** . **ondi** penultima longua[1] habent **as** … **es** … **is** … **os** … fut⟨urum⟩ **ha** .. n⟨egativum⟩ **che** .. imperf⟨ectum⟩ **ask8a** . **esk8a** .. is**k8a** .. os**k8a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

˛annhandi	*commander*	**katandi**	*etre debout*
atenrandi	*partager*	˛aesandi	*etre pauvre*
ehierandi[2]	*se souvenir* … * excipe		

* 1° **entandi** *dormir* (**S**) fut⟨urum⟩ **ta** neg⟨ativum⟩ **ta8ache**[3] … **senta** *dors* **stante hotandi** non dormit

* 2° ˛aa˛endi *sortir* ˛ens .[4] ˛enha . ˛enche ..[5] ˛andia˛endi *s'echaper* ˛aatingendi *sortir d'un lieu ou en etoit cache* … ˛a˛endi *se nettoyer* **onnhonendi** *se peiner* .. quae omnia habent ˛ens . ˛enha . ˛enche … imp⟨erfectum⟩ ˛ensk8a[6]

3° sequentia habent **ens** . **ensk8a** . **enk** . **enche**

atehendi	*etre honteux*	aterendi S	*laisser q⟨uelque⟩ c⟨hose⟩ par oubli*
˛ask8ahendi C	*hair*	eiachendi[7] S	*se mettre en colere*
˛andi˛onrato˛endi S	*scavoir*[8]	˛andi˛onrhendi S	oblivisci

4° ˛achiatorendi ⟨paradygmatis⟩ S **torha** . **torhak** . **toren** . **torande** *sentir de la douleur*

5° ˛aienh8indi *scavoir*[9] **h8is** . **h8isk8a** . **h8iha** . **h8iche** ˛arindi *etre repandu* (de liquore) **ris** .[10] **riha** . **riche** ˛eienh8i[11] scio de re actuali .. ˛eienh8is[12] de habituali v⟨el⟩ de pluribus **annᵍiannᵈindi** ⟨paradygmatis⟩ S *tarder* .. **annᵈi** .. **annᵈinnen** (~~annisk8a~~) . **annᵈik** . **annᵈiche** ….. e8a˛enniannik[13] *je tarderai*⟨,⟩ **onnianni** *il tarde* non autem **anniannis**[14]

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1 ᴋᴄsᴄ: longa
2 ᴋᴄsᴄ: **ehiarandi**
3 ᴋᴄsᴄ: *dormir…* **tas, task8a, ta, ta8ache**
4 ᴋᴄsᴄ adds: ˛ensk8a
5 ˛andia˛endi *s'echaper*: absent from ᴋᴄsᴄ.
6 quae omnia habent ˛ens . ˛enha . ˛enche … imp⟨erfectum⟩ ˛ensk8a: absent from ᴋᴄsᴄ.
7 ᴋᴄsᴄ: **eiachiendi**
8 ᴋᴄsᴄ: *sçavoir*
9 ᴋᴄsᴄ: *savoir*
10 ᴋᴄsᴄ adds: **risk8a**
11 ᴋᴄsᴄ: ˛eñienh8i
12 ᴋᴄsᴄ: ˛enienh8is
13 e8a˛enniannik: ᴋᴄsᴄ adds a **g** above the second **n**.
14 **anniannis**: ᴋᴄsᴄ adds a **d** above the last **n**.

6° sequentia in **ondi** habent **os** . **osk8a** . **oha** . **oche**

entondi	*croitre* **S**	ˌ**askondi**	*tomber dans l'eau* (de re a⟨nim⟩ata)
ondi	*tomber dans l'eau* (de re ina⟨nim⟩ata)	ˌ**annaondi**	*la peche donner*
ˌ**a͵aondi**	*s'user* …. * excipe **akerondi rons**[1] **ronha** . **ronche** *timere*[2]		

5ᵃ finita in **andi** . **endi** . **indi** . **ondi** penultima brevi, cum pleraq⟨ue⟩ sint relativa, sequuntur formationem relativorum

1° omnia relativa in **andi** habent **dik** . **dihik** . **en** . **dihe**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**annondandi** desiderare . **nondandik** .. **nondandihik** . **nonnen** . **nondandihe** **aθaratandi** *obliger* **tandik** . **tandihik** . **ten** . **tandihe** .. ˌ**aesk8andi** *rire, se moquer* **k8andik** . **k8andihik** . **k8en k8andihe onesk8andi** *etre bien aise* .. *agreer* .. **k8andik k8en** . **k8andihe**

2° **endi** ut praecedentia[3] … * excipe **endihendi** *emprunter de q⟨uelqu'un⟩* f⟨uturum⟩ **endihas**

3° **indi** habent ut superiora,[4] ab his tamen discrepant quod in uno fut⟨uro⟩ verba in **indi** penultima brevi q⟨u⟩ae pleraq⟨ue⟩ relativa si-unt⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**aa͵indi** *couper a qu⟨elqu'un⟩*⟨,⟩ ˌ**onaindik** *je coupe pour toy* **e͵onasen** fut⟨urum⟩ mutato ͵**indi** in **sen**⟨,⟩ **aeritindi** *satisfaire a q⟨uelqu'un⟩* .. solvere, fut⟨urum⟩ **eskierisen** *tu me satisferas* **ontrah8indi** *mettre dedans pour q⟨uelqu'un⟩*⟨,⟩[5] **eskontrasen** *tu mettras pour moy* **ennonh8indi (S)** *etre pressé, haté;* licet non sit relativ⟨um⟩, habet f⟨uturum⟩ **e8a͵ennonsen** *je serai pressé* ⟨,⟩ **endeoh8indi** *communiquer son mal a q⟨uelqu'un⟩*⟨,⟩ fut⟨urum⟩ **eskendeohas** *tu m'infecteras*

4° relativa in **ondi** habent ut plurimum fut⟨urum⟩ in **onhons** . reliqua - vero tempora ut relativa in **andi**⟨,⟩ **endi**⟨,⟩ **indi**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**ahiatondi** *ecrire pour q⟨uelqu'un⟩*⟨,⟩ **e͵onhiatonhons** *j'ecrirai pour toy*

* excipe 1° **atendotondi** *raconter à q⟨uelqu'un⟩*⟨,⟩[6] **e͵onatendoton** *je te raconterai*

* excipe 2° **ôndi** *finir* cum compositis **des** ..[7] **dej** . **deche**

* excipe 3° **ondi** *fair*[8] cum compositis **nnᵍiak** . **nnᵍiahak** . **nnᵍia** . **nnᵍiande** . v⟨erbi⟩ g⟨ratia⟩

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1   ᴋᴄꜱᴄ adds: **ronsk8a**
2   timere: absent from ᴋᴄꜱᴄ.
3   ᴋᴄꜱᴄ: r⟨e⟩lativa in **endi**, h⟨abe⟩nt ut praecedentia
4   ᴋᴄꜱᴄ: r⟨e⟩lativa in **indi**, h⟨abe⟩nt ut superiora
5   ᴋᴄꜱᴄ adds: fut⟨urum⟩
6   ᴋᴄꜱᴄ adds: fut⟨urum⟩
7   ᴋᴄꜱᴄ adds: **desk8a**
8   ᴋᴄꜱᴄ: *faire*

˛achondi[1] **C**[2] *accommoder, praeparer* … **ateiennondi**[3] **C**[4] *faire propre-*
ment⟨,⟩ **k8-atronhiondi** *gronder, se quereller* &c⟨etera⟩
6ª finita in **i** habent **as** .[5] **aj** . **aχe** …. **es** . **ej** . **eχe**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˛**arih8an-**
dera˛i *pecher*⟨,⟩ **ras** . **raj** . **raχe** … ˛**annona˛i** *avoir envie de manger*⟨,⟩ **as** . **aj** .
aχe ˛**askarah8a˛i** *balier*⟨,⟩ **as** . **aj** . **aχe** sic etiam **endatia˛i** *manger par exces* , et
˛**aa˛i** *rompre, couper*[6] ˛**a˛i** *manger*⟨,⟩ **i˛ech** … **i˛esk8a** … **e˛ej** .. **e˛eχe**
excipe 1° ˛**ari˛i** *verser*⟨,⟩ **ris**[7] **rik riche**
excipe 2° ˛**ennon˛i**[8] *aller querir* . **nons** v⟨el⟩ **nonch**[9] . **nonj** . **nonche**
7ª finita in **senn**ᵈ**i**[10] tam relativa quam absoluta, faciunt futurum ablato **enni**
reliqua vero tempora ut verba in **andi**⟨,⟩ **endi** penult⟨ima⟩ brevi **ik**. **ihik** …..
ihe eiachiasenni[11] *haïr q⟨uelqu'un⟩*⟨,⟩ **eskerachias** *tu me hairas* **asensen-**
ni[12] **S** *tomber a q⟨uelqu'un⟩*⟨,⟩ **a˛asensenni**[13] *cela m'est tombé* .. **e8a˛asens** *cela*
me tombera

[51]

8ª finita in **ri** variant … 1° sequentia habent **i** . **innen** . **irha** . **iche ondiri** *chose*
affermie cum compositis **orih8andiri**⟨,⟩ **diri** . **dirinnen** … **eorih8andirha** *res*
erit firmata – **stant'eorih8andiche**[14]
2° **ori** *remuer* cum compos⟨itis⟩ habet **oïak** v⟨el⟩ **oïes** . **oiahak** v⟨el⟩ **oiesk8a** ..
oïa .. **oïande**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˛**annonh8arori**[15] *chanter sa chanson de mort* …

1 ᴋᴄsᴄ: **t'eandik**
2 **C**: absent from ᴋᴄsᴄ.
3 ᴋᴄsᴄ: **ateiennondi**
4 **C**: absent from ᴋᴄsᴄ.
5 ᴋᴄsᴄ adds: **ask8a**
6 *couper*: absent from ᴋᴄsᴄ.
7 ᴋᴄsᴄ adds: **risk8a**
8 ᴋᴄsᴄ: **ennon˛i**
9 v⟨el⟩ **nonch**: absent from ᴋᴄsᴄ.
10 ᴋᴄsᴄ: **senni**
11 **eiachiasenni**: ᴋᴄsᴄ adds a **d** above the second **n**.
12 **asensenni**: ᴋᴄsᴄ adds a **d** above the last **n**.
13 **a˛asensenni**: ᴋᴄsᴄ adds a **d** above the last **n**.
14 ᴋᴄsᴄ: **t'eorih8andiche**
15 ᴋᴄsᴄ: **onnonh8arori**

˶angori *remuer la sagamité*‹,› **atontarori** *un lac etre agité* … **atori** *chasser* *
ori signans *couvrir,* habet **ores** ..[1] **rej** .. **rej e˷enk**

3° sequentia habent **enrha** . **enrhak** . **enr** . **enrande**‹,› v‹erbi› g‹ratia› ˷en
tenri *avoir pitie* .. **tenrha** . **tenrhak tenr** . **tenrande enri** *laisser, omettre,*
enrha . **enrhak** . **enr**. **enrande** cum compositis ut ˷**arih8enri** *omettre une*
affaire

9ᵃ finita in **sti** . **ti** . **tsi** . significantia causalitatem habent **s0a** v‹el› **0a** … **st**
v‹el› **t** … **stande** v‹el› **tande**‹,›[2] v‹erbi› g‹ratia›

˷**arih8iosti**	*croire*	˷**asti**	*se servir de q‹uelque› c‹hose›*
˷**askorasti**	*deliurer q‹uelqu'un›, faire ou souffrir pour lui*[3]	**atestenti**	*descendre*
endaonnenti C[4]	*descendre une riviere*	˷**a˷ondati**	*augmenter*
ate˷ati C[5]	*aller*[6] *du feu*	&c‹etera›	

*porro finita in **sti** … **ti** .. **tsi** non significantia causalitatem et quorum penult‹ima› brevis est habent prae‹sens› **as** .. **es** .. **is** .. **ons** ….[7] fut‹urum› **at** ..
ent .. **it**.. **ont** …. neg‹ativum› **a0e** .. **en0e** .. **i0e** .. **on0e**‹,› v‹erbi› g‹ratia›

a0orati S	*avoir froid*	**atrihotati**	*ecouter* **C**
˷**anda8ati**	*fouir* **C**	˷**atsenti** (R‹elativum›)	*penser medeciner*
˷**aeriti**	*achever accomplir* **C**	**k8-atonti**	*se mettre ensemble*[8] ..
		te hontons *ils sont ensemble a meme travail, a meme plat*	

skannonti *manquer son coup* (semper cum redup‹licatione›)‹,› v‹erbi›
g‹ratia› **onsahannont** *il a manqué* &c‹etera›[9] **stante sa˷e8endannons** *il ne*
manque pas une de mes paroles, aucune ne lui echappe

endarati C	*s'habiter*[10]	**ochati C**	*l'hyver venir*
onnhonti	*donner la vie*		

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1   ᴋᴄsᴄ adds: **resk8a**
2   ᴋᴄsᴄ: h‹abe›nt **0a. 0ak. t. tande**
3   ᴋᴄsᴄ: *delivrer q‹uelqu‹un› de q‹uelque› mal*
4   **C**: absent from ᴋᴄsᴄ.
5   **C**: absent from ᴋᴄsᴄ.
6   ᴋᴄsᴄ: *allumer*
7   ᴋᴄsᴄ adds: imp‹erfectum› **ask8a** &c‹etera›
8   ᴋᴄsᴄ adds: *à faire q‹uelque› c‹hose›*
9   ᴋᴄsᴄ: *il a manqué son coup*
10   ᴋᴄsᴄ: *s'habituer*

excipe 1° **˯andiatentsi** *appeller* pr⟨aesens⟩ et fut⟨urum⟩ **tens**⟨,⟩ n⟨egativum⟩ **tende** C

excipe 2° **onatsi** pr⟨aesens⟩ et fut⟨urum⟩ **onas** .. n⟨egativum⟩ **onase** ⟨paradygmatis⟩ **C chionas** *tu ramasse*

excipe 3° **atati tiak** . **tia**. **tiande**[1]

10ᵃ … finita in **h8i** mutant **h8i** in **S** pro pr⟨aesenti⟩ … in **k** pro fut⟨uro⟩ in **8he** pro neg⟨ativo⟩

otrah8i	*parcourrir* **tras** . **trak** . **tra8he**	**˯arihotrah8i**	*reciter une priere* &c⟨etera⟩[2]
˯annontrah8i	*enterrer*	**˯ennenchonh8i**	*couvrir* q⟨uelque⟩ c⟨hose⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *un coffre*
˯askotrah8i	*mattachier, peindre ou faire de diverses couleurs*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *une robbe*		
˯aa˯enh8i	*mettre* q⟨uelque⟩ *utencile*[3] *dehors*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *la cabane* (* **˯aa˯endi** s⟨e⟩q⟨ui⟩t⟨u⟩r v⟨er⟩ba in **endi**)[4]		
˯aatingenh8i	*mettre un hom⟨me⟩ hors la cabane* (* **˯aatingendi** *sortir dehors* vide **endi**)[5]		
atitrah8i	*se mettre en canot* **C**[6]	**asoh8i C**[7]	*teindre* q⟨uelque⟩ c⟨hose⟩
atonroh8i[8]	*plonger*		

11ᵃ finita in **a8i** habent **as** ..[9] **ia**,[10] **a8e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **˯achiendia8i**[11] *dedaigner* . **dias** . **dia** . **dia8e** .. **ȯka8i** *gater* q⟨uelque⟩ c⟨hose⟩ **chiokas** .. **echiȯka**⟨,⟩ n⟨egativum⟩ **a8e ateraka8i C** *marquer designer*

excipe 1° **˯anda8i S** *pêcher*[12] pr⟨aesens⟩ et fut⟨urum⟩ **a8i**

excipe 2° **a8i** *donner* in comp⟨ositione⟩ pr⟨aesens⟩ **a8ha**⟨,⟩[13] f⟨uturum⟩ **on**⟨,⟩ n⟨egativum⟩ **a8ihe**

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1 ᴋᴄsᴄ: **atati** *parler* .. **tiak** .. **tiahak** .. **tia** .. **tiande**
2 ᴋᴄsᴄ: *reciter* q⟨uelque⟩ c⟨hose⟩ v⟨erbi⟩g⟨ratia⟩ *une priere*
3 ᴋᴄsᴄ: *q⟨uelque⟩ c⟨hose⟩*
4 v⟨erbi⟩ g⟨ratia⟩ *la cabane* (* **˯aa˯endi** s⟨e⟩q⟨ui⟩t⟨u⟩r v⟨er⟩ba in **endi**): absent from ᴋᴄsᴄ.
5 ᴋᴄsᴄ: **˯aatingenh8i** *mettre* q⟨uelqu'un⟩ *dehors.. le chasser*
6 ᴋᴄsᴄ: *se mettre dans un canot (embarquer)*
7 **C**: absent from ᴋᴄsᴄ.
8 ᴋᴄsᴄ adds: **C**
9 ᴋᴄsᴄ adds: **ask8a**
10 ᴋᴄsᴄ: **a**
11 ᴋᴄsᴄ adds a **g** above the **d** in all of these verb forms.
12 ᴋᴄsᴄ: *prendere* q⟨uelque⟩ c⟨hose⟩ *a la peche, a la chasse* &c⟨etera⟩
13 ᴋᴄsᴄ adds: imp⟨erfectum⟩ **a8hak**

12ª finita in **k8i** et causalia **k8a** … **k8ande**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩[1]
(caetera **k8as**⟨,⟩[2] **k8a**⟨,⟩ **k8ache**[3]) ˎ**andoronk8i** *estimer priser* .. **storonk8a** *tu estimes*⟨,⟩ f⟨uturum⟩ **estoronk8o**⟨,⟩ n⟨egativum⟩ **te storonk8ande**[4]
13ª finita in **χ8i** . **χ8ach** v⟨el⟩ **χ8as** . **χ8a** . **χ8ache**⟨,⟩[5] v⟨erbi⟩ g⟨ratia⟩

ˎ**aenχ8i**	*faire ou avoir des champs*	ˎ**annhonχ8i**	*mettre en la bouche*
ˎ**askonχ8i**	*mettre dans le feu*	**k8-atoχ8i**	*le soleil se coucher*
k8-asenχ8i	*crier .. pleurer*		

14ª finita in **O** variant
- ˎ**aio** v⟨el⟩ ˎ**ario** *frapper blesser tuer*⟨,⟩ **rios** . **riosk8a** . **rio** . **riohe** v⟨el⟩ **rioche**
- ˎ**aro** v⟨el⟩ ˎ**arao** *bucher faire du bois*⟨,⟩ **raoch** . **raosk8a** . **rao** . **raoche**
- **o** v⟨el⟩ **io** *il y avoir q⟨uelque⟩ c⟨hose⟩ de liquide* … pr⟨aesens⟩ **iˎo**⟨,⟩ imp⟨erfectum⟩ **iˎok**⟨,⟩ f⟨uturum⟩ **eˎoha** . f⟨uturum⟩ n⟨egativum⟩ **eˎoande** … vide **ondi** *tomber dans l'eau,* de re inanimata quasi esse **oondi** ad distinctionem **ondi** *faire*
- ˎ**andio**[6] *germer pousser*⟨,⟩ **dios** . **diosk8a** . **diok** . **dioche**
- ˎ**andio** *passer q⟨uelqu'un⟩ en canot,* semper jungitur verbo motus **hon**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ hoc modo ˎ**andiohon** *aller passer q⟨uelqu'un⟩ en canot* . **he** .[7] **ha** . **hese**
- ˎ**a8endio** *etre maitre* sic inflectitur . **stan chie8endïo teˎen** *tu n'es pas maitre*⟨,⟩ **stan chie8endio teˎennen** *tu n'etois* …. **isa chie8endio eˎenk** v⟨el⟩ **e8aton** *tu seras*⟨,⟩ neg⟨ativum⟩ **te 8atonde**[8]

1   ᴋᴄsᴄ: finita in **k8i**… si causalia, h⟨abe⟩nt **k8a**.. **k8ak**.. **k8a** v⟨el⟩ **k**.. **k8ande**
2   ᴋᴄsᴄ adds: **k8ask8a**
3   ᴋᴄsᴄ: **k8achre**
4   ᴋᴄsᴄ: ˎ**andoronk8i** ⟨paradygmatis⟩ C **k8a**.. **k8ande**.. *estimer*
5   ᴋᴄsᴄ: finita in **χ8i**, h⟨abe⟩nt **χ8ach** v⟨el⟩ **χ8as**. **χ8ask8a** … **χ8a** .. **χ8achre**
6   ˎ**andio**: ᴋᴄsᴄ adds a **g** above the **d**.
7   ᴋᴄsᴄ adds: **hend**
8   ᴋᴄsᴄ: **isa chie8endio t'e8atonde** *tu ne seras pas*

15ᵃ finita in **ȣan** (dic **ȣen**)¹ habent .. **ach** v⟨el⟩ **as** .. **askȣa** .. **a** .. **ahe**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

ˌakȣan	*piller voler* **C**	ˌaskoȣan **C**²	*retirer de l'eau q⟨uelqu'un⟩ ou q⟨uelque⟩ a⟨nim⟩al*
ˌannᵈraȣan	*danser* **C**	astakȣan	*promettre*
entaȣan	*passer un jour*		

excipe 1° **ka ꞌkȣan** *enlever* . **te ˌakȣa** .. f⟨uturum⟩ **te ˌek** *j'enleverai* .. n⟨egativum⟩ **kȣande**³

excipe 2° **askaȣan** *macher* .. **skaȣas** v⟨el⟩ **skaȣha** .. **⁴ska** .. **⁵skaȣache** v⟨el⟩ **skaȣhande**

16ᵃ finita in **ˌen** .. **hen** … **ien** .. **nnen** .. **ren** .. **sen** .. **χen** v⟨el⟩ **ken**

1° verba in **ˌen** habent pr⟨aesens⟩ **χa**⟨,⟩ fut⟨urum⟩ **j**⟨,⟩ n⟨egativum⟩ **ˌande**⟨,⟩⁶ v⟨erbi⟩ g⟨ratia⟩

ˌaron ˌen *ecouter, entendre dire, concevoir*⟨,⟩ **ronχa** . **ronj** . **ron ˌande**⁷ **C** ˌato ˌen *appercevoir, pressentir* . **toχa** . **toj** . **to ˌande C ate ˌen** *bruler, y avoir du feu*⁸⟨,⟩ **teχa**⁹. **tej** . **te ˌande S ˌanda ˌen**¹⁰ *semer*⟨,⟩ **indaχa** *je seme*⟨,⟩ f⟨uturum⟩ **endaj**⟨,⟩ n⟨egativum⟩ **enda ˌande**¹¹

excipe 1° **o ˌen** *faire eau* (de cymba v⟨el⟩ navi) **i ˌo ˌas** *il fait eau*⟨,⟩ f⟨uturum⟩ **e ˌoχa**⟨,⟩ n⟨egativum⟩ **stante e ˌo ache**¹²

excipe 2° verbum auxiliare: **ˌen** *etre*⟨,⟩ **i ˌen** .. **i ˌennen** .. **e ˌenk** .. **a ˌenk** .. **a ˌennen**

Nota⟨:⟩ **ˌaen** *y avoir*⟨,⟩ **ia ˌen**¹³ *il y a* .. **ˌaentak**¹⁴ *il y avoit* .. **e ˌaentaj** *aura* .. **t'e ˌaentaj e ˌenk** sic **ˌandataraen** *y avoir du pain* .. * nota⟨:⟩ quaedam composita ab **ˌaen** addere **t** in infin⟨itivo⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **atrendaent** *prier dieu*

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1 (dic **ȣen**): absent from ᴋᴄsᴄ.
2 **C**: absent from ᴋᴄsᴄ.
3 ᴋᴄsᴄ: **t'e ˌekȣande**
4 ᴋᴄsᴄ adds: f⟨uturum⟩
5 ᴋᴄsᴄ adds: neg⟨ativum⟩
6 ᴋᴄsᴄ: h⟨abe⟩nt **χa**... **χak**... **j**... **ˌande**
7 **ronχa** . **ronj** . **ron ˌande**: absent from ᴋᴄsᴄ.
8 *y avoir du feu*: absent from ᴋᴄsᴄ.
9 ᴋᴄsᴄ adds: **teχak**
10 ᴋᴄsᴄ adds: **C**
11 ᴋᴄsᴄ: **daχa**... **daχak**... **daj**... **da ˌande**
12 ᴋᴄsᴄ: **stant'e ˌo achre**
13 ᴋᴄsᴄ: **i ˌaen**
14 ᴋᴄsᴄ: **i ˌaentak**

pro **atrendaen** pr⟨aesens⟩ ˍ**atrendaenk** imp⟨erfectum⟩ ˍ**atrendaenhak** ..
perf⟨ectum⟩ **a**ˍ**atrendaen** … plusq⟨uam⟩ perf⟨ectum⟩ **a**ˍ**atrendaentak** ..
fut⟨urum⟩ **e**ˍ**atrendaen** neg⟨ativum⟩ **t'e**ˍ**atrendaende** ..... * sic etiam dicitur
atient pro **atien** sedere ; et ˍ**ahachent** pro ˍ**ahachen** *tenir conseil* .. et formant
sua tempora ut **atrendaen**

2° verba in **hen** variant

- ˍ**aerihen S** *se porter mieux, se guerir* &c⟨etera⟩ . **rihas** .. **rihask8a** .. **rik** .. **ri-
hase**

- **ohiahen** *fendre du bois* **C hiahas** v⟨el⟩ **hiahach** ..[1] **hiahak (hiahenk)**⟨,⟩ **hio-
hase**

- ˍ**ah8ichatihen S**⟨,⟩ **tihen** . **tihennen** . **tihenk** . **tihåse** *etre faible*

3° verba in **ien** variant .. sequentia habent **iak** .[2] **ia** . **iande**

ˍ**annien C** *aboyer* pr⟨aesens⟩ **i**ˍ**andiak**[3] ..[4] f⟨uturum⟩ **e**ˍ**andia**[5] .. n⟨egativum⟩
t'eˍ**andiande** ˍ**ataïen C** *petuner* pr⟨aesens⟩ ˍ**etaiak** ..[6] f⟨uturum⟩ **e**ˍ**ataia**[7] ..
n⟨egativum⟩ **t'e**ˍ**etaiande**

excipe **a**ˍ**aien C** *manger*⟨,⟩ **ias** .[8] **ia** . **iahe**, t⟨an⟩t⟨um⟩ est in usu in com-
pos⟨itione⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˍ**andataraien** *manger du pain*

4° verba in **nnen** pr⟨aesens⟩ **n**ᵗ**nha**⟨,⟩ f⟨uturum⟩ **and**⟨,⟩ n⟨egativum⟩ **ande**⟨,⟩
v⟨erbi⟩ g⟨ratia⟩ ˍ**a**ˍ**ennen** aliquid suum vindicare *disputer a q⟨ui⟩ aura une
chose*⟨,⟩ **enn**ᵗ**hak** . **enn**ᵗ**tahak**[9] ˍ**enn**ᵗ**t**ʰ**aha** v⟨el⟩ **ennhahaj**⟨,⟩ **enn**ᵗ**hande**⟨,⟩
ak8aˍ**annen** *parler mal une langue* ⟨paradygmatis⟩ **C** .. ˍ**ann**ᵗ**ha** . ˍ**ann** .
ˍ**andande**⟨,⟩ **asa**ˍ**annen C** *parler a la façon des etrangers* **a(nn**ᵗ**ha** . ˍ**ann** .
ˍ**ann**ᵈ**ande**[10]⟨,⟩ **atiatoχ8annen C** *engloutir un a⟨nim⟩al* (sorbere a⟨nim⟩al) ⟨,⟩
annᵗ**ha** &c⟨etera⟩ ˍ**a**ˍ**andennen S** in comp⟨ositione⟩ ⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **aon-
decha**ˍ**andennen**[11] *la terre a tremblé* pr⟨aesens⟩ **ᵈenn**ᵗ**ha**⟨,⟩ f⟨uturum⟩ **denn** .
n⟨egativum⟩ **denn**ᵈ**ande**

* ˍ**aatennen S** *etre delicat*⟨,⟩ **tannen** . **tannennen** . f⟨uturum⟩ **tannenk**

* ˍ**arannoñen S** *etre mouille* pr⟨aesens⟩ **en**⟨,⟩ imp⟨erfectum⟩ **ennen**⟨,⟩ f⟨utu-
rum⟩ **enk**⟨,⟩ tantum) caret caeteris temp⟨oribus⟩

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1   ᴋᴄsᴄ adds: **hiask8a**
2   ᴋᴄsᴄ adds: **iahak**
3   ᴋᴄsᴄ: **i**ˍ**anniak** (with a **g** added above the second **n**)
4   ᴋᴄsᴄ adds: **i**ˍ**anniahak**
5   **e**ˍ**andia**: ᴋᴄsᴄ adds a **g** above the **d**.
6   ᴋᴄsᴄ adds: ˍ**etaiahak**
7   ᴋᴄsᴄ: **e**ˍ**etaia**
8   ᴋᴄsᴄ adds: **iask8a**
9   ᴋᴄsᴄ: **ennhahak** (with a **t** above the **n**)
10   ᴋᴄsᴄ: ˍ**andande**
11   ᴋᴄsᴄ: **aondechra**ˍ**andennen**

5° verba in **ren** variant

- ˌ**aeren**[1] *faire q⟨uelque⟩ action dire q⟨uelque⟩ c⟨hose⟩* &c⟨etera⟩ i̯ˌ**erha** *je fais* .. f⟨uturum⟩ **e̯ i̯er** .. n⟨egativum⟩ **t'e̯ i̯erande**

- ˌ**annren C** *lier*⟨,⟩ p⟨raesens⟩ ˌ**enndren** .. imp⟨erfectum⟩ ˌ**enndrennen** .. f⟨uturum⟩ **e̯ ennrenn** .. n⟨egativum⟩ **t'e̯ enndrenche**

6° verba in **sen** variant

- **osen** *passer une peau* .. pr⟨aesens⟩ et fut⟨urum⟩ **os** … n⟨egativum⟩ **ose** v⟨el⟩ **osen**

- **atonesen** *remercier* .. pr⟨aesens⟩ et fut⟨urum⟩ **toÿes**⟨,⟩ n⟨egativum⟩ **tonese** v⟨el⟩ **tonesen**

7° verba in **χen** v⟨el⟩ **ken** variant **kaχen** *etre gumaux*[2]⟨,⟩ **χen**⟨,⟩ imp⟨erfectum⟩ **χennen** . **te hiχeri** sunt gemelli – in comp⟨ositione⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **kandeh8aχen** *coudre 2 peaux*⟨,⟩ **χas** . **χa** . **χase** 17ª finita in **on** variant * 1° sequentia habent⟨,⟩ **onk**⟨,⟩[3] **on**⟨,⟩ **onde**

ˌ**andoton** R⟨elativum⟩	*raconter*	ˌ**ahiaton**	*ecrire* **C**
astaron	*pleurer* **C**	**aronton**	*interroger* **C**
ˌ**aon**	*arriver* &c⟨etera⟩	ˌ**andoron**	*avoir de la peine* **C**

[4]* **aton** *etre possible*⟨,⟩ **on**⟨,⟩ **onnen C** sed

* **a'ton** *etre perdu*⟨,⟩ **tonk** . **ton** . **tonde** regulariter

[5]* ˌ**aendaon** *recevoir prendre*⟨,⟩ **daons** . **daon** . **daonde** 2° sequentia mutant **on** in **a** pro fut⟨uro⟩ ˌ**aenchon** *ecorcher* **C**⟨,⟩ **chons** . **cha** . **chon8he** (v⟨el⟩ **chonhe**)

[53]

ˌ**ah8ichennion** *surmonter* **C**⟨,⟩ **nnions**⟨,⟩ **nnia**[6] . **nnionhe** (et caetera comp⟨osita⟩ a ˌa̯ˌ**ennion**)

ˌa̯ˌ**arennion** . **nnion** . **nnia**[7] . **nnionhe C** *detourner*

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1 ксsc adds: ⟨paradygmatis⟩ **C**
2 ксsc: *jumaux*
3 ксsc adds: **onhonk**
4 ксsc adds: excipe 1°
5 ксsc adds: ⟨excipe⟩ 2°
6 ксsc: **nnia** (with a **g** above the second **n**)
7 ксsc: **nnia** (with a **g** above the second **n**)

ˌatentaron⟨,⟩ f⟨uturum⟩ **tentra** pro **tentara**⟨,⟩ pr⟨aesens⟩ **tarons**⟨,⟩ n⟨egativum⟩ **taronhe C** *etaler*⟨,⟩

ȣskaron C *arracher couper tout*⟨,⟩ pr⟨aesens⟩ **oskarons**[1] .. f⟨uturum⟩ **ȣskra** pro **ȣskara**⟨,⟩ n⟨egativum⟩ **ȣskaronhe**

onharon C *sarcler*⟨,⟩ **onharons**⟨,⟩ fut⟨urum⟩ **onhra** pro **onhara**⟨,⟩ ne⟨gativum⟩ **onharonhe**

kandi̱onte̱aron *ouvrir l'esprit a q⟨uelqu'un⟩*⟨,⟩ **te̱arons**⟨,⟩ f⟨uturum⟩ **te̱ra** pro **te̱ara**⟨,⟩ n⟨egativum⟩ **te̱aronhe**

sic etiam **kȣ-endi̱onte̱aron** *avoir l'esprit ouvert*[2]⟨,⟩ **kȣ-enton C** *aller et venir en un jours*[3]⟨,⟩ **tons** .. f⟨uturum⟩⟨,⟩ **ta** n⟨egativum⟩ usurpat⟨u⟩r praet⟨eritum⟩ cum neg⟨atione⟩[4]

ate̱enta *je reviendrai aujourdhui* .. *diray-je en partant*

kaentaton … *plier un baton*⟨,⟩ pr⟨aesens⟩ **tatons** . f⟨uturum⟩ **tata** * **te̱ientata** *je plierai*

excipe 1° **ennion** *passer*⟨,⟩ **ennions** .. f⟨uturum⟩ **endi**⟨,⟩ n⟨egativum⟩ **ennionhe** – sic etiam **enditennion C** *crepare*[5]⟨,⟩ **tennions** .. **tendi** .. **tennionhe** ˌ**atennion** *changer*⟨,⟩ **tennions** . **tendi** .. **tennionhe** * **setendi** *verse, change de vaisseau*

excipe 2° ˌ**enheon** . **C**[6]. *mourir*⟨,⟩ **heons**⟨,⟩ f⟨uturum⟩ **hej**⟨,⟩ n⟨egativum⟩ **heonche**[7]

excipe 3° **ation S** *jetter*⟨,⟩ **a̱aties**⟨,⟩ f⟨uturum⟩ **eȣa̱ati**⟨,⟩ n⟨egativum⟩ **eȣa̱atiese** – sic composita ab **ontion**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**aatontion**[8] *abandonner qu⟨elqu'un⟩*

18ª verba motûs in **on** habent duplex praesens; unum in **e** q⟨uan⟩do actu et defacto[9] itur, aut etiam quando tenetur terminus … alterum in **es** ad significandam consuetudinem et habitum - . unde duplex habent imperf⟨ectum⟩: unum in **enn** v⟨el⟩ **end** respondens praesenti in **e** alterum in **eskȣa** respondens praesenti in **es** …. verba motûs ut plurimum in aoristo differunt a terminatione futuri; et habent **e** . **o** . **a** – v⟨erbi⟩ g⟨ratia⟩ **ahatrendaende**, *il va prier dieu*[10], quando est in itinere v⟨el⟩ saltem in procinctu ad iter …..

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1   ᴋᴄsᴄ: **ȣskarons**
2   *avoir l'esprit ouvert*: absent from ᴋᴄsᴄ.
3   ᴋᴄsᴄ: *jour*
4   ᴋᴄsᴄ: pro fut⟨uro⟩ neg⟨ativo⟩ usurpatur praet⟨eritum⟩ cum nega⟨ti⟩o⟨n⟩e
5   ᴋᴄsᴄ adds: *peter*
6   **C**: absent from ᴋᴄsᴄ.
7   ᴋᴄsᴄ: **heonchre**
8   ᴋᴄsᴄ adds: ʀ⟨elativum⟩
9   ᴋᴄsᴄ: de facto
10 *dieu*: absent from ᴋᴄsᴄ.

atrendaennon *aller prier dieu, …* pr⟨aesens⟩ ˌ**atrendaende** *je viens actuelle-ment prier, ou, j'arrive au terme ou je dois prier ..* vel .. ˌ**atrendaendes** *je vais habituellement prier dieu, ou, j'ai coutume d'y aller …* imp⟨erfectum⟩ **daen-denn** v⟨el⟩ **daendask8a**[1] … fut⟨urum⟩ **daenda** v⟨el⟩ **daendaska**[2] … neg⟨ati-vum⟩ **daendese** - . sic ˌ**annontration** *suivre q⟨uelqu'un⟩* R⟨elativum⟩

atannon *aller coucher*

k8-atenda8achon *aller a la chasse*

endihachion *aller emprunter*

ˌ**ennonchion** *aller querir q⟨uelqu'un⟩ ou q⟨uelque⟩ c⟨hose⟩*

ˌ**entronnon** *aller mener q⟨uelqu'un⟩* ab ˌ**entron**

* sequentia differunt in fut⟨uro⟩ affirm⟨ativo⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**ahenton C** *aller devant*⟨,⟩ f⟨uturum⟩ **eˌehent**[3]

ˌ**annionnon**[4] **C** *mener*⟨,⟩ f⟨uturum⟩ **nniond**

ˌ**annentraienton**[5] **C** *aller le long du bord de l'eau*⟨,⟩ f⟨uturum⟩ **traieṅt**[6]

ˌ**ask8innon**[7] *courir* f⟨uturum⟩⟨,⟩ **ehask8indet** curret

19ᵃ finita **ar**[8] habent **r** .. **rak** .. **raj** .. **raj eenk**[9]⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**ar** sol est, lucet[10] .. imp⟨erfectum⟩ **iˌarak** … f⟨uturum⟩ **eˌaraj** .. n⟨egativum⟩ **t'eˌaraj eˌenk** ˌ**arih8ar** res est .. **r** .. **rak** .. **raj** . **raj eenk**[11]

20ᵃ finita in **ent**, **ont** .. **at** .. **et** .. **it** .. **8t** activ⟨um⟩⟨,⟩ **8t** passivum

1° **ent**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **kaˌakarent** *avoir 2 yeux* pr⟨aesens⟩ **t**⟨,⟩ imp⟨erfectum⟩ **tak**⟨,⟩ f⟨uturum⟩ **ten**⟨,⟩ n⟨egativum⟩ **tande C** ˌ**eskarent** *ma bouche*⟨,⟩ imp⟨er-fectum⟩ **tak**⟨,⟩ f⟨uturum⟩ **ten**⟨,⟩ n⟨egativum⟩ **tande**

ˌ**ehekarent** podex meus⟨,⟩ imp⟨erfectum⟩ **tak**⟨,⟩ f⟨uturum⟩ **ten**⟨,⟩ n⟨egativum⟩ **tande**

2° **ont** active **θa ten** . **tande**[12] … passivé **t** . imp⟨erfectum⟩ **tak**⟨,⟩ f⟨uturum⟩ **taj**⟨,⟩ n⟨egativum⟩ **taj eˌenk**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **askont** *rotir*⟨,⟩ **anθa onten** : **ontande askont** *etre roti*⟨,⟩ **ont**⟨,⟩ im⟨perfectum⟩ **ontak**⟨,⟩ f⟨uturum⟩ **ontaj**⟨,⟩ n⟨egativum⟩ **ontaj eˌenk**

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1 ᴋᴄsᴄ: **daendesk8a**
2 ᴋᴄsᴄ: **daendeska**
3 ᴋᴄsᴄ adds: *j'irai* &c⟨etera⟩
4 ᴋᴄsᴄ: ˌ**annñionnon** (with a **g** above the first **n**)
5 ᴋᴄsᴄ: ˌ**annentrañienton**
6 ᴋᴄsᴄ: **trañient**
7 ᴋᴄsᴄ adds: ⟨paradygmatis⟩ **C**
8 ᴋᴄsᴄ: finita in **ar**
9 ᴋᴄsᴄ: **eˌenk**
10 ᴋᴄsᴄ: **iˌar** sol lucet
11 ᴋᴄsᴄ: **eˌenk**
12 ᴋᴄsᴄ: **θa tak tenr tande**

˰askont *se rotir*⟨,⟩ pr[o]¹ ˰askont *cela est roti* .. f⟨uturum⟩ e˰askontaha *cela se rotira*⟨,⟩ n⟨egativum⟩ **te˰askontache²** *ne se rotira pas* ab ˰askontandi *tas* . **taha** . **tache** *se bruler*

˰atsista˛e aontaha *cela vient de tomber dans le feu,* dicitur enim **hoskontandi** *il est brulé*

˰aatont *etre lié, etre captif* ⟨paradygmatis⟩ **C** .. **haatont** *il est lié* .. f⟨uturum⟩ **ehaatontaha** *il tombera dans les pieges* .. n⟨egativum⟩ **t'ehaatontache³** dicit⟨u⟩r enim **hoatontandi** *il est tombé* &c⟨etera⟩⁴ …. * q⟨uan⟩do haec et similia verba sumuntur active ut ˰andi˛ont⁵ v⟨el⟩ ˰aakont *suspendre q⟨uelque⟩ c⟨hose⟩ en l'air,* habent in fut⟨uro⟩ **ehaatonten** *il la lieri*⁶ **ehaaskonten** *il la rotira*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *l'anguille* **ehandionten⁷** v⟨el⟩ **ehaakonten** *il suspendra cela en haut,* et tunc in praeterito non dicitur **hoskontandi**, **hoatontandi** sed **hoskontak**⟨,⟩ **hoatontak** *il l'a ou l'avoit roti*

a˛endi˛ont **S** *j'ai de l'esprit*⟨,⟩ imp⟨erfectum⟩ a˛endi˛ontak … fut⟨urum⟩ e˛ʊa˛endi˛ontaha .. n⟨egativum⟩ **te ʊa˛endi˛ontache** dicitur enim⁸ a˛endi˛ontandi *l'esprit m'est venu* (neutrum)⁹

˰annont **C** *etre dans le sepulchre*⟨,⟩ pr⟨aesens⟩ **ihannont**⟨,⟩ imp⟨erfectum⟩ **annontak**⟨,⟩ f⟨uturum⟩ **annontaj** .. neg⟨ativum⟩ **nontache** neut⟨rum⟩:

˰annhont *avoir q⟨uelque⟩ c⟨hose⟩ dans la bouche*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hondatarannhont** *il y a¹⁰ du pain dans la bouche* .. **hondatarannhonta'atie** *il va portant du pain en bouche*

e˛annontandi **S** *faire bonne chere*⟨,⟩ f⟨uturum⟩ **taha**⟨,⟩ n⟨egativum⟩ **tache**

atiront **C** *tirer q⟨uelque⟩ c⟨hose⟩*⟨,⟩ pr⟨aesens⟩ **t** v⟨el⟩ **θa** . **ten** . **tande**

3° **at** …. **iʊat** *il y a q⟨uelque⟩ c⟨hose⟩ dedans* … imp⟨erfectum⟩ **iʊatak**⟨,⟩ alia tempora non sunt in usu **onneat** *il y a un os la dedans* … imp⟨erfectum⟩ **onneatak**

hondiat *il a mis une natte*⟨,⟩¹¹ **hondiatak**

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1 ᴋᴄsᴄ: pro
2 ᴋᴄsᴄ: **t'e˛akontachre**
3 ᴋᴄsᴄ: **t'ehaatontachre**
4 ᴋᴄsᴄ: *il est tombé dans les pieges*
5 ᴋᴄsᴄ: **˰andiⁿⁱ˛ont**
6 ᴋᴄsᴄ: *liera*
7 ᴋᴄsᴄ: **ehondiⁿⁱonten**
8 ᴋᴄsᴄ: etiam
9 neutrum: absent from ᴋᴄsᴄ.
10 ᴋᴄsᴄ: *il a*
11 ᴋᴄsᴄ adds: imp⟨erfectum⟩

hakonchiat *il tient le devant* .. imp⟨erfectum⟩ **hakonchiatak**

ˌaˌenrat *cela est blan⟨c⟩*, imp⟨erfectum⟩ ˌaˌenratak⟨,⟩ f⟨uturum⟩ **eˌaenrataha**[1] *cela blanchira*⟨,⟩ ⟨negativum⟩ **t'eˌaˌenratache**[2]

atsat C *montrer* active⟨,⟩ **ihotsat** *il montre* actu … et **hatsaθa** *il a coutume de montrer*⟨,⟩ f⟨uturum⟩ **ehatsaten** .. n⟨egativum⟩ **t'ehatsatande**

4° et … **endak8andet C** fornicari … pr⟨aesens⟩ est 2plex sc⟨ilicet⟩: **ondak8andet**[3] est in flagranti delicto fornicationis … et **endak8andeθa**[4] solet fornicari

5° it … **ak8arit C** *embarquer des paquets*⟨,⟩ **θa . ten . tande atit** *s'embarquer* passive **C**⟨,⟩ pr⟨aesens⟩ **ihotit** v⟨el⟩ **hatiθa** .. imp⟨erfectum⟩ **hotitak** *il etoit* actu⟨,⟩ **hatitak** habitu

6° **8t** … ˌaent8t *il y avoir un baton, ou mettre un baton fiché en terre*[5] … juxta priorem significationem dicit⟨u⟩r: ˌaent8t⟨,⟩ imp⟨erfectum⟩ ˌaent8tak⟨,⟩ f⟨uturum⟩ **eˌaent8taha** *le baton se fichera*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *en tombant* .. fut⟨urum⟩ cont⟨inuationis⟩ **eˌa8ent8taj**[6] .. neg⟨ativum⟩ **t'eˌaent8tache** .. juxta posteriorem significationem dicit⟨u⟩r **haent8θa** *il plante*[7] .. imp⟨erfectum⟩ **t8tak . f⟨uturum⟩ t8ten**⟨,⟩ n⟨egativum⟩ **t8tande**

ˌateiachi8t **C** *etre en peine*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *des absens*[8] pr⟨aesens⟩ **aˌateiachi8t** v⟨el⟩ ˌateiachi8θa⟨,⟩ imp⟨erfectum⟩ **θak . f⟨uturum⟩ ten .** n⟨egativum⟩ **tande** sic **atiat8t** *se mettre en sentinelle* **C**

ˌannenh8t *il y a du blé formé dans l'epi*⟨,⟩ **θa . θak . ten . tande**

Nota 1° multorum verborum actio actualis exprimitur per praeteritum et actio quasi habitualis per praesens⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hoˌannion** *il fait* actu *la cuisine*[9]⟨,⟩ **haˌannion** habitu, seu *son office est d'etre cuisinier* … …. **hotsatanion** *il dine*[10]⟨,⟩ **stante hatsatanionk χaˌende** *ce n'est pas l'heure de son diner, ou il n'a pas coutume de diner a l'heure qu'il est*

Nota 2° terminatio futuri neg⟨ativi⟩ in **che** scribitur per majus **h** et penultima v⟨el⟩ producitur v⟨el⟩ aspiratur ut **stante ston8eche**[11] *tu ne m'aimeras pas*⟨,⟩ **stant'e8aˌonnhiche** *je n'ignorerai pas cela* …. * terminatio ejusd⟨em⟩ fut⟨uri⟩ in **se** semper aspiratur, v⟨erbi⟩ g⟨ratia⟩ **stant'eˌese** *je n'iray pas*

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1 ᴋᴄsᴄ: **eˌaˌenrataha**
2 ᴋᴄsᴄ: **t'eˌaˌenratachre**
3 ᴋᴄsᴄ: **hondak8andet**
4 ᴋᴄsᴄ: **hendak8andeθa**
5 ᴋᴄsᴄ: *y avoir un baton ou mettre un baton debout, fiché en terre*
6 ᴋᴄsᴄ: **eˌaent8taj**
7 ᴋᴄsᴄ: *il plante un baton*
8 v⟨erbi⟩ g⟨ratia⟩ *des absens*: absent from ᴋᴄsᴄ.
9 ᴋᴄsᴄ: *il fait* actu *la chaudiere, la cuisine*⟨
10 ᴋᴄsᴄ: *il dine* actu
11 ᴋᴄsᴄ: **ston8echre**

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[56]

De verbo relativo

relativum est illud quod respicit aliquem ..... duplex est: unum quod ex natura sua respicit aliquam personam ut ˌ**achiendaen** colere aliquem, alterum quod ex absoluto, fit relativum per additionem finalis incrementi ut ˌ**aθetandi** molere alicui ab ˌ**aθeti** molere …. * est etiam relativum ab alio relativo derivatum, ut ˌ**aatiaˌindi** scindere alicui frustrum[1] animalis, à relativo ˌ**aatiˌai** animal in partes secare … * porro verbum non dicitur relativum nisi respiciat rem viventem … relativum est utriusq⟨ue⟩ parad⟨ygmatis⟩ pro exigentia vocis per illud exprimendae sive passivae sive activae: vox activa exigit p⟨aradygma⟩ **C**, ut **hachiendaenk** ille illum colit .. passiva vero exigit p⟨aradygma⟩ **S** ut **hochiendaenk**, ille ab illa colitur

De formatione relativorum

Relativorum alia sunt per se relativa, de his non agitur – sed de verbis absolutis quae fiunt relativa – de iis has habeto regulas
1ᵃ ex verbis absolutis fieri possunt relativa additione particularum **ti . sti . k8i** . v⟨erbi⟩ g⟨ratia⟩ **ate8an** *fuir* .. **ate8åti** *faire fuir q⟨uelqu'un⟩* … **atehendi** *etre honteux,* **atehati** *hontoyer q⟨uelqu'un⟩*⟨,⟩ ˌ**aatachendi**[2] *etre laid*⟨,⟩ ˌ**aatachati** *rendre q⟨uelqu'un⟩ laid* * finita ab his particulis fiunt relativa mutando **i** finale in **andi** pro praet⟨erito⟩ et **en** pro fut⟨uro⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**aθeti** *piler*⟨,⟩ ˌ**aθetandi** *piler pour q⟨uelqu'un⟩* …. ˌ**arih8iosti** *croire* .. ˌ**arih8istandi** [3]*croir q⟨uelque⟩ c⟨hose⟩ de q⟨uelqu'un⟩*⟨,⟩ ˌ**arak8i** *mettre dans un plat* .. ˌ**arak8andi** *mettre dans un plat q⟨uelque⟩ c⟨hose⟩ à manger pour q⟨uelqu'un⟩*

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1   frustrum: sic (also in ᴋᴄꜱᴄ), sc. frustum
2   ᴋᴄꜱᴄ: ˌ**âtachiendi**
3   ᴋᴄꜱᴄ: ˌ**arih8iostandi**

2ª **a** .. verba in **a** addunt pro praet⟨erito⟩ **ndi** pro fut⟨uro⟩ **has**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ara** *mettre dessus,* ˌ**arandi** ⟨,⟩f⟨uturum⟩ **e̤ˌerahas** .. ˌ**annhontra** *mettre bout a bout*⟨,⟩ **e̤ˌonnhontrahas**[1]

3° **ȣan** .. verba in **ȣan** addunt **di** …pro fut⟨uro⟩ mutant **n** in **s**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**araȣan** *oter de dessus* … ˌ**araȣandi**⟨,⟩ f⟨uturum⟩ **e̤ˌeraȣas**

4° **ȣi . hȣi . ˌi** fiunt rel⟨ativa⟩ addendo pro **ndi**,[2] et pro fut⟨uro⟩ mutando ultimam syllabam in **sen**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ate̊rakaȣi** *marquer* .. **aterakaȣindi** .. **e̤ˌaterakasen ontrahȣi** *mettre dedans* .. **ontrahȣindi** .. **e̤ˌontrasen**

* his adjunge verba in **ti** quod **ti** pro fut⟨uro⟩ mutat⟨u⟩r in **sen**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

ˌ**andaȣati** *fouir*⟨,⟩ ˌ**andaȣatindi**⟨,⟩ f⟨uturum⟩ **endaȣasen**

ˌ**aeriti** *achever*[3], *completter* . ˌ**aeritindi**⟨,⟩ f⟨uturum⟩ **e̤ˌierisen**

kȣ-atonti *etre plusieurs a faire une meme chose*⟨,⟩ **kȣ-atontindi**⟨,⟩ f⟨uturum⟩ **aθonatonsen**

enri *laisser* ejusque comp⟨osita⟩ ut ˌ**asenri** *laisser son plat*: ˌ**asenrindi** f⟨uturum⟩ **e̤ˌensen**

*excipe **endeohȣindi** *infecter qu⟨elqu'un⟩*⟨,⟩ f⟨uturum⟩ **e̤ˌendeohas**

ˌ**arihȣanderaˌi** *pecher*⟨,⟩ ˌ**arihȣanderaˌindi**⟨,⟩ f⟨uturum⟩ **e̤ˌrihȣanderasen**

5ª **χȣi** v⟨el⟩ **kȣi** verba absoluta in **kȣi** &c⟨etera⟩ addunt pro inf⟨initivo⟩ **ndi** et pro fut⟨uro⟩ aff⟨irmativo⟩ mutant **i** finale in **as**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**astaenχȣi** *faire praes⟨ent⟩*[4] ˌ**astaenkȣindi**[5]⟨,⟩ **e̤ˌestaenχȣas**

6ª **on** verba in **on** fiunt relativa addendo **di** pro inf⟨initivo⟩ **ons** pro fut⟨uro⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**ahiaton** *ecrire*⟨,⟩ ˌ**ahiatondi**⟨,⟩ f⟨uturum⟩ **e̤ˌehiatonhons**

* excipe ˌ**atendoton** *dire* quod habet fut⟨urum⟩ **e̤ˌatendoton** licet in inf⟨initivo⟩ habeat **atendotandi**[6]

8ª[7] **ondi** et **ori** verba in **ondi** et **ori** cum compositis, quando fiunt relativa mutant illud **ondi** in **onnianni**[8] et **ori** in **oranni** .. et pro fut⟨uro⟩ **eonnien** … et **eoien**

* his adde ˌ**ae̊ren** *faire* .. ˌ**aerandi** *faire pour q⟨uelqu'un⟩*⟨,⟩ f⟨uturum⟩ **e̤ˌieren atonnᵗhien** *nier*⟨,⟩ **atonnᵗhïandi**⟨,⟩ f⟨uturum⟩ **e̤ˌonatonnhien**

* excipe **atroˌen** *faire* (*cajoler*) *l'amour*[9]⟨,⟩ **atroˌandi**⟨,⟩ f⟨uturum⟩ **e̤ˌatroˌas**

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1 ᴋᴄsᴄ: ⟨praeteritum⟩ ˌ**annhontrandi** f⟨uturum⟩ **trahas**

2 ᴋᴄsᴄ: addendo pro ~~pr⟨aeterito⟩~~ inf⟨initivo⟩ **ndi**

3 *achever*: absent from ᴋᴄsᴄ.

4 ᴋᴄsᴄ: *faire present*

5 ᴋᴄsᴄ: ˌ**astaenχȣindi**

6 ᴋᴄsᴄ: **atondotondi**

7 ᴋᴄsᴄ relabels this note 7ª and adjusts the following note numbers accordingly.

8 **onnianni**: ᴋᴄsᴄ adds a **g** above the second **n** and a **d** above the fourth one.

9 ᴋᴄsᴄ: *cajoler, faire l'amour*

ˌataien *petuner*⟨,⟩ ˌataiandi⟨,⟩ f⟨uturum⟩ **eˌataias**
ˌandaˌen *semer*⟨,⟩ ˌandaˌandi⟨,⟩ f⟨uturum⟩ **endaˌas** ..
ˌaronˌen *raconter, dire, entendre*[1]⟨,⟩ **aronˌasenni**⟨,⟩ f⟨uturum⟩ **eˌaronˌas**
9ª **ent** verba in **ent** addunt pro inf⟨initivo⟩ relat⟨ivo⟩ **andi** pro f⟨uturo⟩ **has**
loco **t**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
ˌahachent *tenir conseil*⟨,⟩ ˌahachentandi⟨,⟩ f⟨uturum⟩ **eˌehachenhas**
atrendaent *prier dieu*⟨,⟩ atrendaentandi⟨,⟩ f⟨uturum⟩ **eˌatrendaenhas**
atient *s'asseoir*⟨,⟩ atientandi⟨,⟩ f⟨uturum⟩ **eˌatienhas** … * his[2] ˌaen et ejus
composita⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
ˌaen *mettre* .. ˌaentandi⟨,⟩ f⟨uturum⟩ **eˌienhas**
ˌarihientandi *s'en rapporter a q⟨uelqu'un⟩*⟨,⟩ f⟨uturum⟩ **eˌrihienhas**[3]
endiˌonraen *deliberer*⟨,⟩ **endiˌonraentandi** f⟨uturum⟩ **eˌendiˌonraenhas**
* caetera verba in **t** fiunt relativa addendo pro inf⟨initivo⟩ **andi** et f⟨uturo⟩
θas⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ateiachi8t** *etre en peine*⟨,⟩ **ateiachi8tandi**⟨,⟩ f⟨uturum⟩
eˌateiachi8θas

[57]

ˌandandet *redoubler, reïterer* : **andandetandi**⟨,⟩ f⟨uturum⟩ **eˌendandeθas**
atsat *montrer*⟨,⟩ atsatandi⟨,⟩ f⟨uturum⟩ rel⟨ativum⟩ **eχeatsaθas** illis osten-
dam
ˌaakont *pendre a q⟨uelque⟩ c⟨hose⟩*⟨,⟩ ˌaakontandi ⟨,⟩ f⟨uturum⟩[4] **eχeakonθas**
10ª verba his regulis non comprehensa fiunt relativa addendo **enn^di**
v⟨el⟩ ~~senn^di~~ terminationi praesentis v⟨el⟩ infinitivi,[5] et tollendo **enni**[6] ad
formandum fut⟨urum⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
atrios *elle se bat* : atriosenni⟨,⟩ f⟨uturum⟩ **eˌatrios**
ˌaaˌens *elle sort*⟨,⟩ ˌaaˌensenni⟨,⟩ f⟨uturum⟩ **eˌiaˌens**
okeřons *elle craint* : okeronsenni : f⟨uturum⟩ **eokerons**
ˌatsihenie *bruler les champs*⟨,⟩ ˌatsiheniesenni⟨,⟩ f⟨uturum⟩ **eˌetsihenies** …
sic **ohare** *laver* … ˌaˌa8e *ramer* &c⟨etera⟩

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1 ᴋᴄsᴄ: ˌaronˌen *entendre* &c⟨etera⟩
2 ᴋᴄsᴄ: his adde
3 ᴋᴄsᴄ: **erihienhas**
4 ᴋᴄsᴄ: **âkontandi** …. fut⟨urum⟩ Rel⟨ativum⟩
5 ᴋᴄsᴄ: terminationi praesenti
6 **enni**: ᴋᴄsᴄ adds a **d** above the second **n**.

11ᵃ alia verba non tantum addunt **endi,**[1] sed finalem syllabam illius in **en** v⟨el⟩ **on**, mutant in **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

atehens *elle est honteuse* : **atehasenni**⟨,⟩ f⟨uturum⟩ **e̗atehas** pudebit me ob eum

a8eiachens *elle est en colere* : **eiachiasenni** : **eχeiachias**[2] illis irascar

̗enheons *elle est malade* : **̗enheasenni** … **a̗iheasenni ̗anniennon**[3] mihi mortuus canis est

̗annᵗhat8skaron *ebrancher* : **̗annᵗhat8srasenni** per contr⟨actionem⟩

onharon *sarcler* : **onharasenni** … **̗aenchon** *ecorcher*⟨,⟩ **̗aenchasenni** &c⟨etera⟩

12ᵃ omnia praedicta verba inter se conveniunt quoad infinitivum pr⟨aesens⟩, imp⟨erfectum⟩, perf⟨ectum⟩, plusq⟨uam⟩ perf⟨ectum⟩, fut⟨urum⟩ neg⟨ativum⟩, et modum pot⟨entialem⟩ neg⟨ativum⟩ sicq⟨ue⟩ inflectunt⟨u⟩r inf⟨initivus⟩ **di**… pr⟨aesens⟩ **ik** … imp⟨erfectum⟩ **ihik** … perf⟨ectum⟩ **di** … plusq⟨uam⟩ perf⟨ectum⟩ **dinnen** fut⟨urum⟩ neg⟨ativum⟩ **dihe** … fut⟨urum⟩ cont⟨inuationis⟩ **dihi** fut⟨urum⟩ neg⟨ativum⟩ **dihi e̗enk** … modus pot⟨entialis⟩ neg⟨ativus⟩ **dihenn** … et aoristus improprius in **ska**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **askaθaratandiska** *tu m'a presq⟨ue⟩ obligé .. tu as pensé m'obliger*

* praedictae regulae de formatione relativorum non tantum conveniunt verbis derivatis et simplicibus, sed etiam passivis reciprocis et deponentibus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

ataseti *etre caché*⟨,⟩ **atasetandi** *etre cache a q⟨uelqu'un⟩*⟨,⟩ **ha̗atasėtandik** *il se cache a moy*

atatasetandi *se cacher les uns aux autres*

atiatatonti *s'egarer, s'evader* : **atiatatontandi** *s'echaper a q⟨uelqu'un⟩*⟨,⟩ **ha̗atiatåtontandik** *il m'est echappé*

* juxta easd⟨em⟩ regulas formantur quaedam verba neutro-acquisitiva ab ab[4] aliis neutris absolutis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩: **ohiahens** *cela bout*⟨,⟩ **ohiahasennik** *Le pot boult pour elle*

ori *cela est cuit*⟨,⟩ **orisenni** *cela est cuit pour elle*

̗a̗aonk *cela est vieux*: **̗a̗aonsenni** *cela est vieux pour elle*

* ita etiam formantur quaedam neutro-passiva v⟨erbi⟩ g⟨ratia⟩

otendoronk8i *cela est difficile*⟨,⟩ **otendoronk8andik** *elle trouve difficile*

otrih8achati *L'affaire est gaté*⟨,⟩ **otrih8achatandi** *L'affaire est gaté a elle*

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1 κcsc: **enni**
2 κcsc: fut⟨urum⟩ **eχeiachias**
3 κcsc: **anniennon**
4 Dittography, absent from κcsc.

otahaha8e̗i *Le chemin est bouché* : **otahaha8e̗indi** *Le chemin est bouché pour elle.*

Nota 1°⟨:⟩ dupliciter utim⟨u⟩r verbis relativis, sub diverso sensu, v⟨erbi⟩ g⟨ratia⟩

ha̗e̗eθeθa *il pile ou il marche sur moy* .. et **ha̗e̗θeθandik**[1] *il pile q⟨uelque⟩ c⟨hose⟩ pour moy*

ha̗ienchons *il m'ecorche* …. **ha̗ienchasennik** *il ecorche pour moy*

ha̗oka8i *il m'a barbouillé* … **ha̗oka8andi** *il m'a barbouillé q⟨uelque⟩ c⟨hose⟩*

Nota 2°⟨:⟩ cum plures occurrunt relationes eid⟨em⟩ affixae verbo: v⟨erbi⟩ g⟨ratia⟩

prie le pour moy, repetunt verbum relativum bis: vel dicunt: *parle lui et prie pour moy*: **hesatatia ta̗ehetsaronhons aha̗itenr** …

vel **ti tsatatia** v⟨el⟩ **hesehetsaronda, tsihon hetsitenr d'aiataχen, endi eskiten** *entreparlez vous … ou … vas exhorter N. dis lui, ayes pitie de mon frere en parlant de moy ou me nommant*

[58]

De verbo passivo

passivum est quod format⟨u⟩r ab activo vel per crementum initiale **at** vel per mutationem conjugationis verbi activi in aliam⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

ataseti abscondi ab **aseti** abscondere

atehiaton *etre ecrit* ab **̗ahiaton** *ecrire*

atiarondi *se faire un sac* ab **̗arondi** *faire un sac*

atrih8aiensti[2] *s'apprendre* ab **̗arih8iensti**[3] docere

otendoronk8i ⟨paradygmatis⟩ **S** *La chose est rendu difficile* ab **̗andoronk8i** *estimer la chose d'importance*

k8-atennontra *s'entresuivre* ab **ennontra** *suivre*

atehïen *donner commission* ab **ehïen**

ote̗o8an *l'eau est oté* ab **e̗o8an** *oter l'eau*

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1   ᴋᴄsᴄ: **ha̗e̗θetandik**
2   ᴋᴄsᴄ: **atrih8añiensti**
3   ᴋᴄsᴄ: **̗arih8niensti**

otoriti *cela est assaisonné* ab **oriti** *assaisonner*

hotonnhonti *il est mis au monde* ab **onnhonti** *mettre au monde*

hotokak8i *il est barbouillé* ab **okak8i** linire

achondi *s'accommoder, s'habiller* ab **ˌachondi**[1] *accommoder* mutatur conjugatio

ennenhichiaˌi granum perfici ab **ˌannenhichiaˌi** facere granum et ita de multis verbis in **ˌan**[2] excipiunt⟨u⟩r ab hac regula ... 1° verba 2ᵃᵉ conj⟨ugationis⟩ inchoata ab **ˌaˌ** v⟨erbi⟩ g⟨ratia⟩ **sakak8end8ten** *mets là ton oeil pour voir ce qui se passe* pro **sateˌak8end8ten** ab **oˌak8enda** *Le rond de l'œil* **sakonchi8ten** *montre ton visage* pro **sateˌonchi8ten** .. ab **aˌonchia** *visag⟨e⟩*

2° inchoata ab **ˌah**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ak8endori** *battre une île pour lancer et tuer le gibier* .. pro **ateh8endori** ab **ˌah8endori**

ak8ichoton *s'efforcer avoir de la force* .. pro **ateh8ichoton** .. ab **ˌah8ichoton** *avoir de la force*[3] **akonandaen**[4] *Les canots sont proches les uns des autres* pro **atehondeˌen** *mettre des canots proches les uns des autres*[5]

3° inchoata ab **ˌa8** ut **ak8endaen** *etre obei*[6] pro **ate8endaen** ab **ˌa8endaen**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hona8endaenk** *on lui obeit*

ak8endiosti *etre pris pour maitre* ab **ˌa8endiosti** *prendre pour maitre*

4° verba 4ᵃᵉ conj⟨ugationis⟩ quae loco **at** praefigunt **end** 1ᵃᵉ personae indicativi ablato ˌ iota⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **endinnondi** *se faire une robbe* .. ab **ˌennondi** *faire une robbe*

endik8arichiaˌi *se faire un habit* ab **ˌenk8arichiaˌi** *faire un habit*

5° quaedam fiunt passiva addendo, praeter mutationem conjugationis, syllabam **di** in medio ut **ahendicha8a** *il est descendu de sa place* ab ab[7] **ˌaˌecha8an**[8]

Nota[9] **sask8i:**[10] *ferme la bouche* pro **satechia8ˌi**[11] ab **ˌask8eˌi** transit a 2ᵃ ad 1ᵃᵐ[12]

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1 ᴋᴄsᴄ: **ˌachrondi**
2 ᴋᴄsᴄ: **ˌann**
3 ᴋᴄsᴄ: **ak8ichoton** *s'efforcer* ... pro **ateh8ichoton** ab **ˌah8ichoton** *avoir de la force*
4 ᴋᴄsᴄ: **akonondaˌen**
5 ᴋᴄsᴄ: pro **atehonandaˌen** ab **ˌahonandaˌen** *mettre les canots proche à proche*
6 ᴋᴄsᴄ: *etre obeï (etre opiniatre)*
7 Dittography.
8 ᴋᴄsᴄ: ab **engenchra8an**
9 ᴋᴄsᴄ: Nota .. 1°
10 ᴋᴄsᴄ: **sask8ej**
11 ᴋᴄsᴄ: **satechia8eˌi**
12 transit a 2ᵃ ad 1ᵃᵐ: absent from ᴋᴄsᴄ.

Nota:[1] est passivum valde irregulare q⟨uo⟩d fit à q⟨ui⟩b⟨u⟩sdam 2ᵃᵉ conj⟨ugationis⟩ ut **asa̗i** *etre tué* (de pluribus[2] ab **̗acha̗i** *tuer consommer* – et **asarinnon** *etre trainé* ab **̗acharo** *collier* et inde *trainer,* quasi esset *trainer son collier*

De verbo Reciproco seu mutuali

Reciprocum formatur à passivo per additionem **at** initio⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
atatase̗ti *s'entrecacher* ab **ataseti** *etre caché*
atatehiaton *se mattachier ou s'entremattachier* ab **atehiaton** *etre mattachié, coloré*
atatrih8aiensti[3] *s'entr'instruire*: ab **atrih8iensti**[4] *etudier*
atatonnhonti *se donner la vie a soy meme, ou, s'entredonner la vie …* ab **atonnhi**[5] *recevoir la vie*
Nota[6] in 4ᵃ conj⟨ugatione⟩: addit⟨u⟩r quidem **at**, sed **e** sequens mutat⟨u⟩r in **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **atanditenri** *avoir compassion de soy meme, ou des uns et des autres* ab **enditenri** *faire pitie*
Nota 2° reciproca frequentissima sunt in verbis relativis ad significandum infinitivum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩: **atiesen d'atatehiatondi,** *il est facile de s'entre-ecrire*⟨,⟩ **atiesen d'atatrih8anienstandi** *de s'entr'instruire*[7]
* item ad significanda substantiva relativa
̗andoron d'atatrih8anienstandi *L'instruction est difficile*
te ̗eienh8i[8] **d'atatakaratati** *je ne scais pas soigner les autres*

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1 ᴋᴄꜱᴄ: Nota 2°
2 ᴋᴄꜱᴄ: (de pluribus)
3 ᴋᴄꜱᴄ: **atatrih8añiensti**
4 ᴋᴄꜱᴄ: **atrih8aniensti**
5 ᴋᴄꜱᴄ: **atonnhonti** (with a **t** added above the second **n**)
6 ᴋᴄꜱᴄ: Nota .. 1°
7 ᴋᴄꜱᴄ: *il est facile de s'entr'instruire*
8 ᴋᴄꜱᴄ: **te eñienh8i**

atatennonh8indi	*l'amour*	**atatechiendaen**	*l'honneur*
atatendek8aesti	*le bateme*	**atatendi̧onranditi**	*la confirmation*
onsa8atatron8andi	*la confession*	**k8 atatiatorenn'hon**	*l'extreme onction*
atataχaristiannonχ8i	*la communion*[1]	**atatendi̧onrachondi**	*l'ordre* sc‹ilicet› **d'onn'aontrihonten**
̧ahachent d'ohachato̧eti[2]		**atatendiatandi**[3]	le mariage

Nota 3° persona indet‹erminata› cum relatione exprimit‹u›r semper per reci-
procum‹,› v‹erbi› g‹ratia›
st'ontatierha d'a̧orih8anderaskon *ce qu'on fait aux pecheurs*

[59]

De verbo neutro

Neutrum est quod non signat actionem seu active‹,› v‹erbi› g‹ratia› **̧annon-
h8indi** ‹paradygmatis› **S** aegrotare ..... **̧enheon** mori[4]

De verbo communi

Commune est quod duplicem habet significationem, unam simplicem ut
onnhe vivere … alteram relativam ut **onnhe** vitam dare alicui

De verbo deponenti

Deponens est quod licet habeat notam passivae vocis signat tamen active‹,›
v‹erbi› g‹ratia›: **atennhandi**[5] conducere operarios ab **̧annhanti**[6] imperare

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1 ᴋᴄsᴄ: **atataχaristïannhonχ8i** *la communion l'eucharistie*
2 ᴋᴄsᴄ: **atatendi̧onrachondi** (sc‹ilicet› **d'onn'aontrihonten ̧ahachient d'ohachrato̧eti**) *lordre*
3 **atatendiatandi**: ᴋᴄsᴄ adds a **g** above the first **d**.
4 ᴋᴄsᴄ: *mourir*
5 **atennhandi**: ᴋᴄsᴄ adds a **t** above the second **n**.
6 ᴋᴄsᴄ: **̧annhandi** (with a **t** added above the second **n**)

ateiensti[1] discere ab ˌ**aiensti**[2] docere

atehien *donner commission* ab **ehien** relat⟨ivo⟩

hatetsens *medecin* ab ˌ**atsenti** act⟨ivo⟩ *medeciner*

hatrios *il combat* ab ˌ**ario** rel⟨ativo⟩ *battre, tuer q⟨uelqu'un⟩*

atanditenri p⟨otes⟩t signare *avoir pitie, compassion d'autrui … v⟨el⟩ se plaindre soy meme de ses propres miseres*

* Porro quod dictum est de verbis reciprocis aut passivis, dicendum est de nominibus in compositione positis, quorum initiales perinde ac verborum suscipiunt **at** v⟨el⟩ **atat**. Sic: ab ˌ**arih8a** fit **atatrih8a** per contractionem pro **ataterih8a** – quod si componas cum ˌ**aienstandi**[3] fit **atatrih8anienstandi** *s'instruire.*

De verbo relativo-passivo

Relativo-passivum est quod relative potest significare habens notam passivae vocis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **atendoton** narrare alicui ab ˌ**andoton** narrare

ataronton *s'informer de l'etat de q⟨uelqu'un⟩* ab **aronton** *interroger q⟨uel-qu'un⟩*

atiatonta8andi *s'echaper à q⟨uelqu'un⟩* ab ˌ**aatonta8andi** *enlever a q⟨uel-qu'un⟩ des captifs*

De verbo neutro-passivo acquisitivo

Neutro-acquisitivum est verbum a neutro derivatum, quo significatur aliq-uid contingere in commodum v⟨el⟩ incommodum alicujus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ab **ateˌen** ardere⟨,⟩ **ateˌasenni** ardere alicui … hujusmodi verba sunt p⟨ara-dygmatis⟩ **S**

Nota 1. quaedam impersonalia ut **iond8s** pluit, **iˌanh8ens**[4] ningit &c⟨etera⟩ quae quando in commodum v⟨el⟩ incommodum hominum eveniunt, fiunt personalia

p⟨aradygmatis⟩ **S** ut **eonˌiond8t** nobis pluet .. **eonˌ8ah8enha** nobis ninget &c⟨etera⟩

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1 ᴋᴄsᴄ: **ateñiensti**
2 ᴋᴄsᴄ: ˌ**añiensti**
3 ᴋᴄsᴄ: ˌ**anienstandi**
4 ᴋᴄsᴄ: **iˌang8ens**

Nota 2° hurones ab unico verbo primitivo possunt derivare multa alia quae novam aliquam significationem addunt primitivae significationi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ab **ate͜en** ardere, derivantur **ate͜asenni** ardere alicui .. **ate͜ati** accendere ignem⟨,⟩ **ate͜atandi** accendere ignem alicui … **͜aatate͜ati** urere aliquod animal⟨,⟩ **͜aatate͜atandi**[1] urere aliquod a⟨nim⟩al alicui … **͜aatate͜aθak8i** *se servir de q⟨uelque⟩ c⟨hose⟩ pour bruler une chose vivante*

De verbis motus et continuationis

verba motum involventia v⟨el⟩ significantia sunt duplicis generis alia ad- sciscunt post se unam ex particulis **hon, non, χon, ron, son, θon,** .. alia fi- nali infinitivi addunt **tion** v⟨el⟩ **hation**[2] ut **͜ahiatontion, arask8anhation** &c⟨etera⟩

1° motus continuatus fit a fut⟨uro⟩ neg⟨ativo⟩ sublata negatione⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **harask8ahe** *il va marchant, il continue de marcher* .. **hahiatonde** *il va ecrivant* … **sehiatonde** *tu as coutume d'ecrire*

2° quando actio continuata jungitur motui, exprimitur per **tie** v⟨el⟩ **atie** v⟨el⟩ **hatie** additum syllabae finali infinitivi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hotrendaentatie** *il continue sa priere en marchant* .. imp⟨erfectum⟩ **hotrendaentatienn**⟨,⟩ perf⟨ectum⟩ **hotrendaentation**⟨,⟩ plusq⟨uam⟩ perf⟨ectum⟩ **hotrendaenta- tionnen**[3]⟨,⟩ fut⟨urum⟩ **ehotrendaentatia**⟨,⟩ neg⟨ativum⟩ **stant'ehotrendaen- tatiese** v⟨el⟩ **te hotrendaentation** – sic **s'otierontie**[4] *il revient aiant fait prise d'ennemis*[5] … imp⟨erfectum⟩ **s'otierontienn** &c⟨etera⟩

hoatitatie *il le mene en canot* .. imp⟨erfectum⟩ **hoatitatiend -**

a͜iheonhatie langueo v⟨el⟩ *je viens a demi mort*

a͜akerondihatie *je viens en grande crainte*

Nota 1°⟨:⟩ haec verba sunt semper p⟨aradygmatis⟩ **S** exceptis **a8e͜ihatie** et **on- hatie** ab **͜a8e͜i** et **on** quae sunt p⟨aradygmatis⟩ **C**

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1 ᴋᴄsᴄ: **͜aatate͜aθandi**
2 ᴋᴄsᴄ: **tion** v⟨el⟩ **ation**
3 ᴋᴄsᴄ: **hatrendaentationnen**
4 ᴋᴄsᴄ: **shotierontie**
5 ᴋᴄsᴄ: *il vient, ayant fait coup sur l'ennemi*

Nota 2°⟨:⟩ * verba quorum infinitivus desinit in **t** addunt **atie**⟨,⟩ v⟨erbi⟩ g⟨ra-tia⟩ ˌ**ahachent** .. **atrendaent** .. ˌ**aatont** .. ˌ**andiˌont** .. ˌ**akont** &c⟨etera⟩
* desinentia in **on** addunt t⟨an⟩t⟨um⟩ **tie**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**ahiaton** .. **atie-ron** . **atendoton** … &c⟨etera⟩ excipe **ha8enheonatie** .. **ihennonhatie -** * reli-qua verba addunt **hatie** terminationi infinitivi
Nota 3°⟨:⟩ si motus jungitur nominibus substantivis, tunc iis postponit⟨u⟩r **ontie**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**aentontie** *le baton marche ou va marchant* .. ˌ**arihon-tie** *l'affaire continue*
Nota 4°⟨:⟩ praecedentibus verbis additur **S**, ad exprimendos frequentes actus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hati8eˌihaties** *ils vont tous ensembles* … **hati8eˌiha-tiesk8a** … **ehati8eˌihatieska** &c⟨etera⟩ quod etiam est in usu in caeteris ver-bis motus ut: ˌ**atrendaendes** *j'ai coutume d'aller prier dieu* .. at ˌ**atrendaende** *je viens prier dieu,* de unico actu i⟨ntel⟩l⟨e⟩gitur
Nota 5°⟨:⟩ haec additio littera **S** non solum significat frequentationem ac-tuum, sed aliquando etiam pluralitatem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ha8annen**[1] *ancien,* **hati8annens** *les anciens* … **handachia8en** sitit : **hatindachiatens** sitiunt … **hatiatannens** sunt delicati … **hatindachi8annens** mentiuntur … &c⟨etera⟩ . sic **θo iˌandatsa** *la chaudiere est comme cela;* **θo ˌandatsas a8eti** *ces chau-dieres sont toutes de cette grandeur –*

De verbo frequentativo seu augmentativo

frequentativa seu aug⟨mentativa⟩ fiunt a praesenti addendo **kon** si desinat in **S** v⟨el⟩ **skon**[2] et sunt semper p⟨aradygmatis⟩ **S** imperf⟨ectum⟩ **onnen**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hotatiaskon** *un grand parleur* ab **atatiak**
a8enskon [3]*il ne fait que dire cela* ab **ihen** *il dit*
horih8anderaskon *grand pecheur* ab **horih8ach**[4]
hotendotonskon *grand raconteur* imp⟨erfectum⟩ et plusq⟨uam⟩ perf⟨ectum⟩ **onnen**
hotroˌaskon *grand impudiq⟨ue⟩* ab **atroˌen** *faire l'amour* pr⟨aeteritum⟩ **oχa, χa** mutato in ˌ iota[5]

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1 ᴋᴄsᴄ: **haï8annen**
2 ᴋᴄsᴄ: addendo **kon**, si desinit in **s**.. v⟨el⟩ **skon** si non desinit in **s**
3 ᴋᴄsᴄ: **ha8enskon**
4 ᴋᴄsᴄ: ab **horih8anderach**
5 pr⟨aeteritum⟩ **oχa, χa** mutato in ˌ iota: absent from ᴋᴄsᴄ.

De verbo multiplicativo

Multiplicativa seu ea q⟨u⟩ae sunt circa multiplex objectum – formant⟨u⟩r à fut⟨uro⟩ neg⟨ativo⟩ **e** mutato in **on** ; et sequunt⟨u⟩r paradygma verbi primitivi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a8entenhaon harih8anderakonk**[1] a fut⟨uro⟩ neg⟨ativo⟩ **te hari8andera𝜒e** non peccabit⟨,⟩ pr⟨aesens⟩ **onk**⟨,⟩ praet⟨eritum⟩ aor⟨istus⟩ et fut⟨urum⟩ **on**⟨,⟩ imp⟨erfectum⟩ **onhonk**⟨,⟩ plusq⟨uam⟩ perf⟨ectum⟩ **onk**⟨,⟩ neg⟨ativum⟩[2] **onde** unde majus multip⟨licativum⟩ **harih8andera𝜒onnionk** tempora format ut praecedens * ab hac regula excipe **atesk8et** *vieillir*⟨,⟩ fut⟨urum⟩ **tande**⟨,⟩ mult⟨iplicativum⟩ **tannion** pro **tannon**

alia sunt multiplicativa deducta à verbis desinentibus in **t** , multiplicantq⟨ue⟩ objectum et formant⟨u⟩r à praesenti infinitivi addito **aion**[3] ; sequunt⟨u⟩r etiam paradygma sui verbi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ab **atit** *s'embarquer* fit **atitaion**[4] *s'embarquer plusieurs*
ak8arit *embarquer q⟨uelque⟩ c⟨hose⟩* **ak8aritaion**[5] *embarquer plusieurs choses* ~~*vivantes*~~ *inanimées*[6] per jocum dicerem v⟨erbi⟩ g⟨ratia⟩ ˌ**aatitaionnion**[7] *embarquer plus⟨ieurs⟩ choses animees*[8] ab ˌ**aatit** *embarquer q⟨uelque⟩ c⟨hose⟩ animée* et ˌ**aatitaion**[9] *embarq⟨uer⟩ plus⟨ieurs⟩ chos⟨es⟩* &c⟨etera⟩[10]
Nomina composita ab **8t** etiam componuntur .. sed addito tantum **on**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onnont8t** *il y a une montagne*⟨,⟩ **onnont8ton** *il y a plusieurs montagnes* : superaddi potest **onnont8tonnion** *il y a des mont⟨agnes⟩ sans nombre*
Composita ab ˌ**aen** *avoir ou y avoir,* habent **ton** pro multip⟨licativo⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**aen** .. ˌ**aenton** *y avoir* p⟨aradygmatis⟩ **C** … *avoir a soy* p⟨aradygmatis⟩ **S ondechenton** pro **ondechaenton** : ut **ondechon** pro **ondechaon**   ab **ontare** *il y a un lac* fit **ontaronk8annion** *il y a plusieurs lacs*   ab **i8ache**[11] *il y a de l'eau* fit **achonk8annion**[12] *il y a quantité d'eaux* – sic etiam   ab

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1 ᴋᴄsᴄ: **harih8andera𝜒onk**
2 ᴋᴄsᴄ: fut⟨urum⟩ neg⟨ativum⟩
3 ᴋᴄsᴄ: **aion** (dic **añion**)
4 ᴋᴄsᴄ: **atitaion** (**atitañion**)
5 **ak8aritaion**: ᴋᴄsᴄ adds an **ñ** above the **ai**.
6 ᴋᴄsᴄ: *embarquer plusieurs choses inanimées*
7 ˌ**aatitaionnion**: ᴋᴄsᴄ adds an **ñ** above the **ai**.
8 *animees*: ᴋᴄsᴄ has: *vivantes*
9 ᴋᴄsᴄ: ˌ**aatitanion**
10 ᴋᴄsᴄ: *embarquer plusieurs choses vivantes*
11 ᴋᴄsᴄ: **i8achre**
12 ᴋᴄsᴄ: **achronk8annion**

atendotonk f⟨eminino⟩[1] *elle dit* fit **atendotonk8annionk**   ab ˏ**ar** v⟨el⟩ ˏ**ara** fit **ondar** *il y a une espace*: et ab hoc **ondaronnon** *plus⟨ieurs⟩ endroits d'espace en espace du temps ou du lieu*[2]

ab **onnᵍiannᵈi** *bien* fit **onniandihaton**[3] *toute sorte de bonté* … * sunt et alia q⟨u⟩ae fo⟨rm⟩ant⟨u⟩r a finali infinitivi addendo **haton**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hotindiaˏihaton** variis in locis nupserunt

ab ˏ**annonten** fit ˏ**annontenharon** *donner plus⟨ieurs⟩ choses* cum sit relat⟨ivum⟩ est utriusq⟨ue⟩ p⟨aradygmatis⟩

* sunt et alia q⟨u⟩ae quasi collectione signant collectionem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *les normans, les gascons, tout*[4] *les autres francois*: **a8eti de sten aθatiasontie d'hatinnionˏenhak** pro fem⟨inino⟩ **ak8atïasontie**[5]

* est et aliud mult⟨iplicativum⟩ seu freq⟨uentativum⟩ respondens nostrae locutioni gallicae: *prie et reprieras tu haye et haye au bout .. regrette et re-gretteras tu* &c⟨etera⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **asennhaten, asennhaten** pro uno **atsinnhaten ichien atsinnhen** pro pluribus … * **asatrendaen ichien asa-trendaen** &c⟨etera⟩[6]

[61]

De particulis finalibus **ti** … **sti** … **k8i**

istae particulae addunt⟨u⟩r vocibus ad significandam causam, aliquando materialem aliq⟨uan⟩do fo⟨rm⟩alem v⟨el⟩ efficientem v⟨el⟩ finalem … vel instrumentum &c⟨etera⟩ ut exemplis patebit … porro hujusmodi par⟨ticu⟩lae finales non admittunt⟨u⟩r promiscue cuilibet verbo sed aliis verbis **ti** postponitur aliis **sti** aliis vero **k8i**

* *ti* postponitur verbis modo sequenti

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1   f⟨eminino⟩: absent from ᴋᴄsᴄ.
2   ᴋᴄsᴄ: *plusieurs endroits ; d'espace en espace (du tems ou du lieu)*
3   ᴋᴄsᴄ: **onniannihaton** (with a **g** added above the second **n** and a **d** above the fourth one)
4   ᴋᴄsᴄ: *tous*
5   ᴋᴄsᴄ: **d'hatinnionˏenhak** … et pro faem⟨inino⟩ **ak8atïasontie**
6   v⟨erbi⟩ g⟨ratia⟩ **asennhaten, asennhaten** pro uno **atsinnhaten ichien atsinnhen** pro pluri-bus … * **asatrendaen ichien asatrendaen** &c⟨etera⟩: ᴋᴄsᴄ has: **asatrendaen ichien asatren-daen** … **asennhaten, ichien, asennhaten** pro uno …. et pro pluribus **atsinnhaten ichien, atsinnhaten** &c⟨etera⟩

1° verba quorum infinitivus in **e**, ~~adde **Ti**~~[1] v⟨erbi⟩ g⟨ratia⟩

˳**atsihenïe** *bruler un champ* ˳**atsiheniėti** *bruler avec telle chose*

ohare *laver* **ohareti** *laver avec telle chose*

˳**a˳a8e** *ramer* ˳**a˳a8eti** *ramer avec telle chose*

2° verba in ˳**i** ~~mutant ˳i in ti~~⟨,⟩ ~~v⟨erbi⟩ g⟨ratia⟩~~[2]

˳**arih8andera˳i** *pecher* ˳**arih8anderåti** *pecher en cela*

3° desinentia in **8i** et **h8i**, quod in praesenti mutat⟨u⟩r in **ch**

okak8i[3] peindre .. **okach** *elle peint*⟨,⟩ **okati** *peindre avec cela*

˳**arihotrah8i**[4] *reciter ..* ˳**arihotrach**[5] *elle …* ˳**arihotrati**[6] *reciter avec cela*

* excipe **asoh8i** *teindre* **asohȯti** *teindre avec q⟨uelque⟩ c⟨hose⟩*

4° compositis ab **ondi** *faire* et **ori** *remuer* , addendo **a** ante **ti**⟨,⟩ v⟨erbi⟩

g⟨ratia⟩ ˳**achʳondi**[7] *faire* ˳**achʳonniati**[8] *faire avec cela* **atori** *effaroucher chasser*

atoiati *faire fuir avec* : **atoiaθa** *elle fait fuir avec cela*

˳**annonh8arori** *chanter …* ˳**annonh8aroiati** *chanson de mort*; sine relatione[9]

5° ˳**achia˳i** *consommer*[10] *finir*, cum compositis habent … ˳**achiati** *finir accom-*

plir **eθaondechachiati**[11] *il a parcourru la terre*

6° **atati** *parler ..* ˳**atatiak** *je parle ..* ˳**atatiaθa** *je parle ce langage la*

7° **ondiri** *cela est ferme* ˳**anditi** *affermir*

8° **aïo** *tuer ..* **aiȯti** *tuer avec q⟨uelque⟩ c⟨hose⟩*

9° verba in **andi** .. **endi** .. **indi** .. **ondi** penulti⟨ma⟩ longa habent **ati** .. **eti**

v⟨el⟩ **enti** . **iti** . **onti**

˳**annhandi** *commander ..* ˳**annhåti**

˳**aentendi** *connoitre ..* ˳**aentėti** *connoitre par*

q⟨uelque⟩ indice

˳**aienh8indi**[12] *scavoir* ˳**aienh8iti**[13]

akerondi *avoir peur* **akeronti**

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1 The following has been added above the line: 'addit[.] ad formandum indicat⟨ivum⟩ habent **ti**'. ᴋᴄsᴄ simply has 'adde **ti**'.

2 The following has been added above the line: 'quorum praesens est in **ch**'. ᴋᴄsᴄ simply has 'v⟨er⟩ba in ˳**i**, mutant ˳**i** in **ti** v⟨erbi⟩ g⟨ratia⟩'.

3 ᴋᴄsᴄ: **oka8i**

4 ᴋᴄsᴄ: ˳**arih8trah8i**

5 ᴋᴄsᴄ: ˳**arih8trach**

6 ᴋᴄsᴄ: ˳**arih8trati**

7 ᴋᴄsᴄ: ˳**achrondi**

8 ᴋᴄsᴄ: ˳**achronniati**

9 ᴋᴄsᴄ: *chanson de* (sine relatione)

10 ᴋᴄsᴄ: *consumer*

11 ᴋᴄsᴄ: **eθaondechrachiati**

12 ᴋᴄsᴄ: ˳**añienh8indi**

13 ᴋᴄsᴄ: ˳**anienh8iti**

* sed **eiachendi**[1] irasci habet **eiachati**[2]

onnhon͜endi *peiner* .. **onnhon͜enti**

10° quaedam in **en** sumunt **ati**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ate͜en** *y avoir du feu*
ate͜ati *faire du feu* **aron͜en** *ecouter* &c⟨etera⟩ **aron͜ati** **͜anda͜en** *semer* … **͜an-
da͜ati** oiahen *cela bout* **͜a͜ahati** *faire bouillir*

͜arih8achen[3] *chose mauvaise* .. **͜arih8achati**[4] *rendre une chose mauvaise*
͜annonra͜andennen *etre fou* .. **͜annonra͜andendati** *faire devenir fou* **kaχen**[5]
etre joint ensemble **kaχati** *joindre ensemble, comparer* **͜ataien** *petuner* …
͜ataiati *petuner avec q⟨uelque⟩ c⟨hose⟩* **͜aerihen** *se guerir* **͜aerihati** *se guerrir
avec q⟨uelque⟩ remede*

͜aeren *faire* **͜aerati** *faire avec q⟨uelque⟩ c⟨hose⟩*

* sequentia assumunt **S** ante **ti**

͜arannoñen *etre mouillé* .. **͜arannonasti** *mouiller* et non **͜arannon͜ati**
atoñesen *remercier* .. **atonesti** *remercier de q⟨uelque⟩ c⟨hose⟩*
katen *voler* .. **katensti͜ah8annhen** *lier, bander* **͜ah8annhasti**
͜andiannhen[6] cingere digitum **andiannhasti**[7] **͜annhaten**[8] *regretter* **͜annha-
tensti**[9]

11° relativa in **senni** addunt **ti**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

eiachasenni *hair* **eiachasenniti** *haïr a cause de q⟨uelque⟩ c⟨hose⟩*[10]

12° acquisitiva in **andi** . **endi** . **indi** . **ondi** penultimâ brevi, mutuant⟨u⟩r
particulas causalitatis à suo primitivo derivativo[11] simplici, illis addendo figu-
rativam finalem relationis quae est in **andi**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
ate͜atandi accendere alicui ignem, recurrit ad suum derivativum[12] **ate͜ati**
quod habet **ate͜atak8i** accendere alicui ignem ex aliqua materia -
endihandi mutuari ab aliquo .. **endihatandi**[13] mutuari ab al⟨i⟩q⟨u⟩o aliquid a
prim⟨itivo⟩ **endihati**
͜arih8andera͜indi peccare in aliquem .. **͜arih8anderatandi** ab **͜arih8ande-
rati**

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1 ᴋᴄꜱᴄ: **eiachⁱendi**
2 ᴋᴄꜱᴄ: **eiachⁱati**
3 ᴋᴄꜱᴄ: **͜arih8achⁱen**
4 ᴋᴄꜱᴄ: **͜arih8achⁱati**
5 ᴋᴄꜱᴄ: **χaken**
6 ᴋᴄꜱᴄ: **͜andᵍiannhen**
7 ᴋᴄꜱᴄ: **͜andᵍiannhasti**
8 ᴋᴄꜱᴄ: **͜annhaten** (with a **t** above the second **n**)
9 ᴋᴄꜱᴄ: **͜annhatensti** (with a **t** above the second **n**)
10 ᴋᴄꜱᴄ: **eiachⁱasenni** *hair q⟨uelqu⟨un⟩* **eiachⁱasennᵈiti** *haïr à cause de q⟨uelque⟩ c⟨hose⟩*
11 ᴋᴄꜱᴄ: derivato
12 ᴋᴄꜱᴄ: derivatum
13 ᴋᴄꜱᴄ: **endiha˙tandi**

˻askarondi *sternere alicui* **˻askaronk8andi** *sternere aliq⟨ui⟩d alicui*

    13° *verba in* **8an k8an** v⟨el⟩ **χ8an** *habent* **8ati k8ati χ8ati**⟨,⟩ v⟨erbi⟩ g⟨ra-tia⟩

ate8an *fuir* .. **ate8ati** *faire fuir*

kak8an[1] *prendre* .. **kak8ati** *prendre avec q⟨uelque⟩ c⟨hose⟩ ou à cause de q⟨uel-que⟩ c⟨hose⟩*

˻**ak8an** *piller* ˻**ak8ati** *piller a cause ou avec*[2]

[62]

Nota: q⟨u⟩aedam in **on** quod pro fut⟨uro⟩ mutat⟨u⟩r in **a** v⟨el⟩ **i** sumunt **ati**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˻**enheon** *mori* .. **e**˻**enhej** *elle mourra* .. ˻**enheati** ˻**a**˻**arennion** *de-tourner* .. ˻**a**˻**arenniati**[3]

* *sti* postponit⟨u⟩r verbis modo sequenti

    1° *verbis in* **ti** *quod ad formandum praesens indicativi mutat⟨u⟩r in* **s**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

˻**anda8ati** *fouir* . ˻**anda8as** *elle fouit* : ˻**anda8asti**

arati *coucher* . **aras** *elle couche* .. **arasti** *coucher sur q⟨uelque⟩ c⟨hose⟩*

* *excipe* ˻**atsendi**[4] *penser* .. ˻**atsentak8i** *quamvis in praes⟨enti⟩ habeat* ˻**atsens** *elle pence*[5]

    2° *compositis ex* **ïo** *significante magnitudinem*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˻**a8endïo** *la grande, la maitresse voix* ˻**a8endïosti** rel⟨ativum⟩ *prendre pour maitre* ˻**arih8ïo** *chose affaire d'importance*[6] .. ˻**arih8ïosti** *faire etat d'une chose*; *l'am-plifier,*[7] *l'exagérer*

    3° *quibusdam verbis habentibus* **ens** *in praes⟨enti⟩*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˻**andi**˻**onrato**˻**endi** *faire scavoir* .. ˻**andi**˻**onrato**˻**ensti** *faire scavoir a cause de q⟨uelque⟩ c⟨hose⟩*

ondaie a˻**endi**˻**onrato**˻**ens8a** *voila ce q⟨u⟩i me fait scavoir* **ondaie tsonto**˻**ens8a** *on se demarie à cause de cela*

1   ᴋᴄsᴄ: **ka'k8an**

2   ᴋᴄsᴄ: *piller avec .. à cause* &c⟨etera⟩

3   ᴋᴄsᴄ: ˻**a**˻**arenniati** (with a **g** above the second **n**)

4   ᴋᴄsᴄ: ˻**atsenti**

5   ᴋᴄsᴄ: *pense*

6   ᴋᴄsᴄ: *chose, affaire d'importance*

7   *l'amplifier* : absent from ᴋᴄsᴄ.

* item ab **atia‿e** mingere fit **atia‿esti** *faire uriner*

‿**annhaten** *regretter* ‿**annhatensti** *faire regretter* &c⟨etera⟩ vide pag⟨ina⟩ praec⟨edenti⟩ N⟨otam⟩ 10[1]

* *k8i* postponitur ....

1° verbis quorum[2] infin⟨itivus⟩ est in **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ‿**ara** *etre dessus* .

‿**arak8i** *ce sur quoi q⟨uelqu'un⟩ ou q⟨uelque⟩ c⟨hose⟩ est*

ora *etre emmanché* ... **orak8i** *ce dont une chose est emmanché*

2° verbis quorum infin⟨itivus⟩ et praes⟨ens⟩ indicativi desinunt in **e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onnhe**[3] *vivre* .. **onnhek8i**[4] *ce de quoi on vit*

haatate *il est present* .. **haatatek8i** *il est present pour cela* -

3° verbis in **on** quorum praes⟨ens⟩ indicativi est in **onk**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ‿**ahiaton** ... ‿**ahiatonk** *elle ecrit* .. ‿**ahiatonk8i** *ecrire avec cela*[5]

* excipe **a‿ton** *etre perdu* .. **aton** *devenir, dire* ... ‿**aon** *arriver* quae sibi adsciscunt **ti** loco **k8i** .. sic dicit⟨u⟩r **atonti**[6] *faire egarer q⟨uelqu'un⟩* **atonti** ‿**aonti** *faire entrer*

4° verbis quorum infin⟨initivus⟩ desinit in **t**, post quod **t** addit⟨u⟩r **a** ante **k8i**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

atrendaent *prier* ... **atrendaentak8i** *prier pour cela*

‿**ahachent** *tenir conseil* ... ‿**achentak8i**[7] *elle tient conseil pour cela*

5° verbis quorum praesens desinit in **θa**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

‿**aθeθa** *elle pile* ‿**aθeθak8i** *piler avec cela*

Nota: eidem voci al⟨i⟩q⟨uan⟩do postponitur 2plex particula⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ate‿en** *y avoir du feu* ... **ate‿ati** *faire du feu* ... **ate‿atak8i** *faire du feu avec q⟨uelque⟩ c⟨hose⟩*

finita in **ti** prae⟨sens⟩ **θa** fut⟨urum⟩ **t** n⟨egativum⟩ **tande**

finita in **sti** prae⟨sens⟩ **sθa** .. fut⟨urum⟩ **st** n⟨egativum⟩ **stande**

finita in **k8i** prae⟨sens⟩ et fut⟨urum⟩ **k8a** .. n⟨egativum⟩ **k8ande**[8]

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1 &c⟨etera⟩ vide pag⟨ina⟩ praec⟨edenti⟩ N⟨otam⟩ 10: absent from ᴋᴄsᴄ.

2 ᴋᴄsᴄ: quibus

3 ᴋᴄsᴄ: **onnhe** (with a **t** above the second **n**)

4 ᴋᴄsᴄ: **onnhek8i** (with a **t** above the second **n**)

5 ᴋᴄsᴄ: *ecrire avec q⟨uelque⟩ c⟨hose⟩*

6 ᴋᴄsᴄ: **aton‿ti**

7 ᴋᴄsᴄ: ‿**ahach**ⁱ**entak8i**

8 ᴋᴄsᴄ: finita in **k8i** .. **k8a** .. **k8a** v⟨el⟩ **k8at** .. **k8ande**

1° significant causam, modum &c⟨etera⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**andahia**[1] **haeraθa** utit⟨u⟩r cultro, causa instrumentalis

ƀendat hatatiaθa *il parle huron* ab **atati** *parler*[2] .. modus exprimitur

hateˌaθa *il fait du feu* ab **ateˌen** *y avoir du feu,* **θa** signat causam efficientem[3]

ondaie hateˌatak8a *il fait du feu avec cela,* **k8a** signat causam materialem **ondaie aˌakeronθa** *voila ce qui me fait peur,* causa objectiva

ondaie ˌarih8ïostak8i *voila pourquoi je crois,* causa finalis

2° significant celeritatem actionis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **aharihiaθa** *il se tût incontinent* **onsahaˌeṅt** *il ressortit incontinent*[4] … **eoonti** *on y arrive en un jour,* ab ˌ**aon**

3° signant perennitatem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ehandarek8i** *il demeure toujours*

ehentrontak8i *il est toujours*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *au logis* … **ehonnᵗhek8i** *il vit toujours*

* nota **e** ubiq⟨ue⟩ poni initio

4° significatur locus per hujusmodi particulas⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

tetïechonnᵍiaθa *ou l'on satisfait, le purgatoire*

θo hatientak8a *il demeure la* … **etia8atsatanionk8a** *ou nous prenons notre repas*[5]

θo haenχ8aθa *là ou il fait ses champs*[6] .. **θo etieontak8a** *on entre par la icy dedans*

askati atsontak *entre par l'autre coté*

*Nota: quando locus est immobilis, ursurpendum[7] est **k8ï**, non **k8a** .. **ti** non **ta** v⟨erbi⟩ g⟨ratia⟩ **θo st'onˌƀeiachiontak8i** *ou nous avons le cœur* ; nam locus est immobilis, non pendens ab arte, sed a natura

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1 ˌ**andahia**: ᴋᴄsᴄ has: **oennenchʳa**
2 ab **atati** *parler*: absent from ᴋᴄsᴄ.
3 ᴋᴄsᴄ: **hateˌaθa** *il fait du feu* …. causa efficiens
4 ᴋᴄsᴄ adds: *aussitot*
5 ᴋᴄsᴄ adds: *le refectoir*
6 ᴋᴄsᴄ: *son champ*
7 ᴋᴄsᴄ: usurpandum

[63]

askati ̦anda૪atek૪i *de l'autre coté de la riviere*

ondaonnentak૪i[1] *ou la riviere descend* … circa fluminis cursum v⟨el⟩ secundo flumine

haienh૪iti onåti[2] *a sa droite*

* cum autem locus pendet a voluntate hominis usurpari debet **sθa . θa** v⟨el⟩ **k૪a** : non **sti . ti . k૪i**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **θo ichien handaθareθa**[3] *c'est la le lieu ou il visite*

θo ereθa eò vadit … **θo k૪a̦encheθa** *le lieu ou nous allons pour nos necessités*[4]

θo k૪atia̦esθa ubi mingimus … membra illa etiam significat[5]

    5° junctae negationi signant impossibilitatem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

stan hotirih૪iosθa te̦en *ils ne croiront jamais*

stan harih૪anderaθa te̦en *il n'est pas pour pecher*

stan a̦iheaθa te̦en *je ne suis point pour mourir*

stan hotrihotasθa te̦en *il n'est pas pour ecouter*

    6° significant id quod gallice dicitur: *il va disant, faisant, - a mesure que* &c⟨etera⟩

eθahiatonk૪ande *il va ecrivant a mesure qu'on lui dicte*

etik૪atontande oṙa'૪an[6] *nous devenons meilleurs a mesure que nous faisons du*[7] *bien*

    7° significant quod dicimus *fais cela et cela*[8] *tout ensemble, tout à la fois, tout d'un train, par un meme voyage, par meme moyen*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

achiatrendaentak૪ande *tu vas par meme moyen prier dieu*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *allant en un lieu qui est au dela de l'eglise*

ahaiatande *il va chassant en chemin faisant*

    8° significant *digne de* &c⟨etera⟩ et multa alia⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

onnᵗhatenstandi *chose digne d'etre regretté*

hotanditenstandi *hom⟨me⟩ digne de compassion* (ab **atanditanri** *porter compassion, etre misericordieux*

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1 ᴋᴄsᴄ: **aondaonnentak૪i**
2 ᴋᴄsᴄ: **hanienh૪iti onati**
3 ᴋᴄsᴄ: **handaθaraθa**
4 ᴋᴄsᴄ adds: item membrum ipsum (podex)
5 membra illa etiam significat: ᴋᴄsᴄ has: item ipsum membrum quo mingimus (veretrum)
6 **etik૪atontande oṙa'૪an**: ᴋᴄsᴄ has: **ora૪an etik૪atontande**
7 ᴋᴄsᴄ: *le*
8 *et cela*: absent from ᴋᴄsᴄ.

oteiachi8tak8andi *chose q⟨u⟩i merite bien qu'on en soit en peine* (ab **ateia-chi8t** *etre en peine*

aonesk8at *chose agreable* ab **onesk8andi** *agreer*

ha8eiachiat *q⟨u⟩i merite d'etre haï, com⟨me⟩ un hom⟨me⟩ facheux* ab **eia-chendi** *etre en colere*

hosk8ahat *il est mechant, digne d'aversion* (ab ˎ**ask8andi** *avoir aversion*

ˎ**atak** *chose mangeable, manducable* ab ˎ**aˎi** *manger* et similia quae videntur supplere participia et alia nomina a verbis derivata ut amandus, amabilis hujusmodi enim carent hurones⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **orihierihatande** *ce q⟨u⟩i est de raison (2 chose juste, conclue com⟨me⟩ bonne 1* ab **orihierihen**)[1]

oatatarihatande *la fievre* (ab **oatatarihaθa** *ella la fievre*[2] et **oatatarihen** *elle est chaude*

aotand8stak8ande *le froid* (ab ˎ**aatand8sti** *le froid*[3]

orih8anderatande *le peché* (ab ˎ**arih8anderaˎi** *pecher*[4]

Variae observationes

1° par⟨ticu⟩la *depuis* sive exprimatur in oratione gallica, sive subaudiatur, exprimitur ab huronibus per par⟨ticu⟩lam localitatis **et** v⟨el⟩ **est** et per par⟨ticu⟩lam redup⟨licationis⟩ **t**[5]

t'etiotondechondi *depuis que la terre est faite*

t'ek8aˎatonnhonti *depuis que j'ai ressuscité*

achiˎenk atonθa deχ'entate tetia8entatoˎetinnen[6] *c'est aujourdhui le 3ᵉ jour que le dimanche est passé*

tendi aθenta8a ti annont, achiˎenk atonθa onsahatonnhont, *il a passé 2 jours ainsi gisant et le 3ᵐᵉ il est ressuscité … dici etiam potest:*[7]

achiˎenk aθenta8a te θ'onaio onsahatonnhont. entron ontaˎiataton *depuis cela il y a 9 mois*

2° vox **8ten** juncta substantivo signat modum, v⟨el⟩ qualitatem v⟨el⟩ materiam ex qua⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

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1   ᴋᴄsᴄ: **orihierihatande** *ce qui est de raison (ab **orihierihen** *chose just, conclue comme bonne*

2   ᴋᴄsᴄ: *elle a la fievre*

3   ᴋᴄsᴄ: *avoir froid*

4   After this point, ᴋᴄsᴄ inserts the section on the 'various meanings of the particles **ti**, **sti** and **k8i'** that is found on page 81–82 of the Quebec copy.

5   ᴋᴄsᴄ: **t'**

6   ᴋᴄsᴄ: **t'etia8entatoˎetinnen**

7   dici etiam potest: absent from ᴋᴄsᴄ.

taot ichiat8ten *comment est tu fais* (modus

te onnianni¹ ti chiat8ten v⟨el⟩ **chie8end8ten** *je n'approuve pas ta facon de faire ou de dire*

taoten ti ˳arih8ten de sarih8a8an² *comment est fait ton livre*

o8hista³ a˳aset8ten *bouteille de metal*

3° hurones exprimunt suum conceptum cum verbis *vouloir, prier* &c⟨etera⟩ *je vous prie de prier pour moy*: **˳8endiθa ondaie d'i˳erhe ahon˳atrendaenhas** *dieu m'a fait pour l'honorer*: **ondaie ha8eri de dï8 st'aha˳iatichien** v⟨el⟩ **de haiatichia˳i** ; **aha˳echiendaen**

4° Nomen est masculini generis, quando incipit per **h . t . θ** &c⟨etera⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **tichion** *l'etoille* … **θentinh8ita⁴** *l'etoille du matin* … * at q⟨uan⟩do incipit per **a . e . i . o** v⟨el⟩ **j**ᵒᵗᵃ est feminini g⟨ene⟩ris⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **i˳ar** *soleil* **endiskara** *pirouette* **onnᵗhetien** … *femme* … **˳andicha⁵** *astre*

5° adverte ex hac phrasi usum particulae **a** praefixae vocibus ad

[64]

significandam causam: **taot a˳aat8ten d'oki?** *de qu'elle⁶ nature est un esprit?* **stan θo te ˳aat8ten ti k8at8ten** *il ne sont pas comme nous⁷*

* post negationem **te**, post **ti** et alias hujusmodi par⟨ticu⟩las, **a** illud initiale tollitur

6° cum haec gallica locutio et similis: *ils ne disent plus,* important reiterationem, exprimunt⟨u⟩r per notam reduplicationis cum negatione⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stante shontonk**

7° saepe in verbis desinentibus in **ti** v⟨el⟩ **sti** omittunt **i** finale⁸⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

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1 ᴋᴄsᴄ: **onnianni** (with a **g** above the second **n** and a **d** above the fourth one)
2 ᴋᴄsᴄ: **taoten ti ˳ahiatonchr8ten de sahiatonchra8an**
3 ᴋᴄsᴄ: **ok8ista**
4 ᴋᴄsᴄ: **θentenh8ita**
5 ᴋᴄsᴄ: **˳andichra**
6 *qu'elle*: sic, also in ᴋᴄsᴄ.
7 ᴋᴄsᴄ: **taot a˳aat8ten d'oki?**.. **stan θo te ˳aat8ten ti k8aat8ten** *de qu'elle nature est un esprit? il n'est pas comme nous*
8 ᴋᴄsᴄ: **i** initiale

k8-endiannhast[1], pro **k8-endiannhasti**,[2] *ce q⟨u⟩i entoure le doigt, anneau* (ab ˎ**andia**[3] *doigt* et ˎ**annhasti** v⟨el⟩[4] **kannhasti** *ceindre, entourer*[5]

[65]

De syntaxi

De nominibus

1° nomina non inflectuntur per casus, adeoq⟨ue⟩ non patiuntur ab alio nomine aut verbo ullam alterationem, nisi in compositionem cum illo intrent ⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onnenha** *blé* sive praeponatur sive postponatur v⟨er⟩bo **aˎieh8as** *j'ai besoin* ; idem semper et eodem modo manet, dicesq⟨ue⟩ **onnenha aˎieh8as** v⟨el⟩ **aˎieh8as onnenha** *j'ai besoin de blé* in * ad pluralem numerum exprimendum saepe additur **s**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **chieˎannen ionnenhas** v⟨el⟩ **onnenh8annens** *ce sont de gros grains de ble,* nam in sing⟨ulari⟩ dicitur: **chieˎannen onnenha** *gros grain*⟨,⟩ sic **ha8ennen**[6] *c'est un ancien ..* **hati8annens**[7] *ce sont des anciens*

2° hurones saepe praeponunt substantivis particulam **de** quae respondet gallicae *de* v⟨el⟩ *du*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **iˎieh8a d'onnenha**[8] *je porte du blé …* ˎ**eha8i d'onnenha** *j'apporte du blé ..* **te ~~8aˎien~~ 8añien d'onnenha** *je n'ai pas de blé*⟨,⟩ ˎ**andeia d'o8en8a** *c'est de bon petun …* **oˎarhie d'o8en8a** *c'est du petun qui est fort*[9]

3° duo substantiva simul juncta sic exprimuntur: **hechon hohiatonch^ra8an**[10] *le livre d'hechon*; quasi esset *hechon a ce livre a son pouvoir*[11]⟨,⟩ **kierre hondaon** *la maison de pierre* v⟨el⟩ potius *pierre demeure la*

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1   ᴋᴄsᴄ: **k8-endiannhast** (with a **g** above the **d** and a **t** above the third **n**)
2   ᴋᴄsᴄ: **k8-endiannhasti** (with a **g** above the **d**)
3   ᴋᴄsᴄ: ˎ**andia** (with a **g** above the **d**)
4   ˎ**annhasti** v⟨el⟩: absent from ᴋᴄsᴄ.
5   After this point, ᴋᴄsᴄ inserts the sections of 'miscellanea' that are found on page 77–81 of the Quebec copy.
6   ᴋᴄsᴄ: **haï8annen**
7   ᴋᴄsᴄ: **hatï8annens**
8   ᴋᴄsᴄ: **iˎeh8a d'onnenha**
9   ᴋᴄsᴄ: *c'est un petun qui est fort*
10   ᴋᴄsᴄ: **hechon hohiatonchra8an**
11   ᴋᴄsᴄ: *hechon a ce livre en son pouvoir*

4° materia ex qua aliquid componitur sic redditur: **ari8 ʽta haoten ˌannon-chia**[1] v⟨el⟩ melius **ˌari8 ʽta ˌannonchi8ten** *maison de pierre* v⟨el⟩ *qui est de pierre* … **haoten** quod est … **oh8ista haoten ˌandachia**[2] v⟨el⟩ melius **aˌ8hista ˌandachi8ten**[3] gladius ex ferro … **o8hista aˌaset8ten**[4] *flaccon de metail*

5° Locus unde aliquid asportatur sic exprimitur:

ˌangñionˌenhake haon ˌandatarondi *pain de France*

ˌannienˌe haon ˌenk8ara[5] *couverte d'agniers*

6° appellativa sic exprimuntur …

hating[n]ionˌenhak hoñendaeˌerati[6] *le capitinaie des francois (les franc⟨ois⟩ l'ont pour capit⟨aine⟩)*

hechon ha8enh8aten *le neveu d'hechon*

hechon hiataχen *le frere d'hechon (hechon et lui sont freres)*

hatinnionˌenhak hontrios *les ennemis des francois (les franc⟨ois⟩ et eux se battent)*

7° Nationalia formantur à nomine proprio addendo **ronnon**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

onnontaˌe .. **onnontˌaeronnon** *les habitans des Montagnes*

ˌaronhiaˌe .. **ˌaronhiˌaeronnon**[7] *ange habitant du ciel*

etiorhenchᵗronnon[8] *anglois – habitans du levant*

ˌaioˌ8en . ˌaioˌ8enronnon[9]

8° Verbalia⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *l'amour .. la crainte* &c⟨etera⟩ exprimuntur, vel per infin⟨i⟩t⟨ivum⟩: v⟨erbi⟩ g⟨ratia⟩

dieu hait le peché **di8 hochiensennᵈik ˌarih8anderaˌi** … vel per impersonale⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *dieu hait ce qu'on peche* **di8 hochiensennik d'erih8anderas**[10] … vel per personale⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *dieu hait ce que nous pechons* **di8 hochiensennik d'aˌ8arih8anderas**

9° Derivata ab adjectivis ut *beauté laideur richesses* &c⟨etera⟩, sic redduntur **aχinnonh8e d'eak8astis** amamus pulchros (pro pulchritudinem) *nous aimons les beautes*⟨,⟩ **aχinnonkonθa eatachens** v⟨el⟩ **d'eatachenta**[11]

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1   ˌari8 ʽta haoten ˌannonchia
2   ᴋᴄsᴄ: ok8ista haoten 8ennenchra
3   ᴋᴄsᴄ: ok8ista 8ennenchr8ten
4   ᴋᴄsᴄ: ok8ista ˌaset8ten
5   ᴋᴄsᴄ: ˌangñienˌe haon ˌenk8ara
6   ᴋᴄsᴄ: hatinnionˌenhak hoñendaeˌerati
7   ᴋᴄsᴄ: ˌaronhiˌe .. ˌaronhiˌaeronnon
8   ᴋᴄsᴄ: etiorhenchtronnon
9   ᴋᴄsᴄ adds a translation: *les gaiogoins* (the Cayuga people).
10   ᴋᴄsᴄ: di8 hochiensennᵈik d'erih8anderas
11   ᴋᴄsᴄ: aχinnonkonθa eatachiens v⟨el⟩ d'eatachienta

deformes temnimus[1] (id est) deformitatem *nous meprisons les laids* … scilicet per impersonale adjectivorum quae signant *beau . laid.*

10° à verbis et adjectivis formantur aliquando vera substantiva‹,› v‹erbi› g‹ratia›

8kaota *gueux* **8kaochra** *geuserie* …. **hannaendae** *orgueilleux* **ˌannaendae-cha** *orgueil* **ˌahiaton** *ecrire* **ˌahiatoncha** *ecriture* …. **ak8enraˌi** *voler* **ak8en-racha** *vol*

ˌatsirandi *etre pauvre* **atsiracha**[2] *misere* …. **ˌannenh8ak** *avoir un beau père*[3] **ˌannenh8aecha** **ˌaˌisten** *etre père* **ˌaˌistencha**[4] *paternité* ….. **ˌand8en** *etre mere* **ˌand8encha**[5] *maternité* hinc **aˌennenh8achen** *j'ai un beau père* … **aˌeˌistenchen**[6] *j'ai mon père* … **end8enchen**[7] *j'ai ma mere* &c‹etera›

Nota: nonnumquam etiam formant substantiva ab appellativis‹,› v‹erbi› g‹ratia› ab **onn^thetien**[8] *femme* .. **onnhetiencha** *qui sent la femme* … quae derivata sive à substantivis sive a verbis, fiunt addito **cha** unde iterum fiunt verba addito **chen**[9]‹,› v‹erbi› g‹ratia› **ˌanniennon** *chien* **ˌanniennoncha** *qui sent le chien* … **ˌanniennonchachen**[10]

Syntaxis substantivorum cum adjectivis

Cum substantivorum alia compositionem habeant, alia minime: diversa syntaxis est proponenda –

1° Substantiva quae componuntur in hoc tantum conveniunt cum adjectivis quibuscum junguntur, quod saepe induunt naturam eorum paradygmatis‹,› v‹erbi› g‹ratia› **ˌannonchia** *cabane,* si componatur cum **ˌa8asti** *beau* dices **ˌan-nonchia8asti** *belle cabane* p‹aradygmatis› **C** quia **a8asti** est par‹adygmatis› **C** … si vero componatur cum adjectivo **ondiri** *fort* ‹paradygmatis› **S** di‹ces›[11]

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1 KCSC: temnimus deformes
2 KCSC: **ˌatsirachra**
3 KCSC: *beau père*
4 KCSC: **ˌaistench^ra**
5 KCSC: **ˌand8ench^ra**
6 KCSC: **aˌeˌistenchien**
7 KCSC: **end8enchien**
8 KCSC: **onnhetien**
9 KCSC: omission of 'unde iterum fiunt verba addito **chen**'. The following examples are placed before 'quae derivata sive a verbis, fiunt addito **cha**'.
10 KCSC: **ˌanniennonch^rachien** *mauvais chien*
11 KCSC: dices

onnonchiandiri *cabane forte* p⟨aradygmatis⟩ **S**, quia **ondiri** est p⟨aradygmatis⟩ **S**

2° substantiva q⟨u⟩ae non componuntur; concordant cum suo adjectivo in genere numero et persona⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **atieronk8a** *robuste,* si adhaeret substantivo **handihaon** mas dices **hatieronk8a** cum initiali h, quae est nota 3ᵃᵉ pers⟨onae⟩ masculinae … si vero **onnhetien** sit subjectum istius praedicati, dices **atieronk8a** sine h quae est nota 3ᵃᵉ pers⟨onae⟩ fem⟨ininae⟩ …… quod si vis huronice dicere *tu est* [1]*une femme forte*: dices: **chiatieronk8a de sannhetien** concordante substantivo cum adject⟨ivo⟩, non quoad par⟨adygma⟩ **chiatieronk8a de chion,8e** tu es homo fortis

3° si cum unico substantivo compositionis capaci, jungantur duo vocabula quorum aliud est adjectivum, aliud verbum; leporis seu elegantiae est si substantivum cum utroque seorsim componatur seu bis repetatur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌ**annonchia8asti** ˌ**annonchiorendi** *trouver une belle cabane* .. **orendi** *trouver*

ˌ**annonchia8asti de sannonchia8an** *tu as une belle cabane* ~~ˌandihia8asti de sandahia8an~~ v⟨el⟩ ~~sandahiaen~~ *tu as un beau couteau* **8ennenchra8asti de sannonchra8an** v⟨el⟩ **sannenchraen**

4° quando substantivum non potest subire compositionem adjectivi, quod de ipso praedicatur, saepe nomen genericum ejusd⟨em⟩ substantivi componit⟨u⟩r cum isto adject⟨ivo⟩ v⟨erbi⟩ g⟨ratia⟩ **aronta8asti** ˌ**erohi**[2] *beau chene* ubi ˌ**aronta** *arbre,* nomen g⟨ene⟩ricum, c⟨om⟩p⟨oni⟩t⟨u⟩r cum ˌ**a8asti haatachen d'hachiaaha** *un enfant laid* .. ˌ**aata** *substance* nomen genericum

Quaedam observanda in compositione substantivi cum adjectivis et verbis

1° substantivum semper praeit[3]
2° ultima vocalis substantivi perit, et consonans adjectivi v⟨el⟩ verbi q⟨u⟩ae initialis est, eliditur sive (quod idem est)perit vel ultima primi verbi littera, vel 1ᵃ littera 2ⁱ verbi

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1   Sic!
2   ᴋᴄsᴄ: ˌ**aronta8asti** ˌ**enrohi**
3   ᴋᴄsᴄ: substantivum saepe praeit

3° substantivum sequitur naturam adjectivi v⟨el⟩ verbi quoad parad⟨ygma⟩ non quoad conj⟨ugationem⟩, v⟨erbi⟩ g⟨ratia⟩ **enta** *jour,* componatur cum verbo ˌa8an *appartenir,* sive cum verbo **ondi** *faire*

semper est 3ᵃᵉ conj⟨ugationis⟩, quamvis ˌa8an sit 2ᵃᵉ et **ondi** 5ᵃᵉ ; sed quia ˌa8an est p⟨aradygmatis⟩ **S**, et **ondi** p⟨aradygmatis⟩ **C**; ideo **enta** junctum ˌa8an conjugatur juxta p⟨aradygma⟩ **S**, et junctum **ondi** juxta p⟨aradygma⟩ **C**

4° si adjectivum extra compositionem sumptum, inchoatur ab alia vocali, quam a propria infinitivi suae conjug⟨ationis⟩; tunc ut aptum reddat⟨u⟩r ad compositionem cum substantivo praecedente, debet sumere vocalem propriam infinitivi suae conjug⟨ationis⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ondiri** *fort* 2ᵃᵉ conjug⟨ationis⟩: ut possit componi cum substantivo, debet mutare **on** in **an**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onnonchiandiri** *cabane forte* ; non vero **onnonchiondiri**

5° vocabula 3ᵃᵉ conj⟨ugationis⟩ cum subeunt compositionem, loco initialis infinitivi, sumunt 3ᵃᵐ personam sing⟨ularem⟩ fem⟨ininam⟩ par⟨adygmatis⟩ **S**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hokaochʳa8eiachiat**[1] *le facheux gueux* ab **okachʳa**[2] *gueuserie* et **eiachiat** *facheux* – sic **hoata8endi** *il lui est arrivé q⟨uelque⟩ c⟨hose⟩* ab ˌaata et **endi** *arriver* . - . item: **tsaonh8entsa8entondi** *le païs est repeuplé* ab **onh8entsa** *terre* et **entondi** *croitre*

6° multa verba à duplici vocali inchoata, mutant 1ᵃᵐ vocalem in **i**, q⟨uan⟩do componuntur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌaaˌi *couper,* si componat⟨u⟩r cum ˌaenta *baton*; dicitur ˌaentiaˌi *couper un baton,* non vero ˌaentaaˌi

7° aliquando 2plex aut 3plex vocalis eliditur in substantivo⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ˌarihiaˌi *dechirer un papier, un livre* &c⟨etera⟩ pro **arih8aaˌi** ab ˌarih8a et ˌaaˌi[3] … sic **orihierihen** *l'affaire est conclue,* pro **orih8ierihen** .. ab ˌarih8a et ˌaerihen

8° saepe fiunt crases unius v⟨el⟩ plurium syllabarum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **haak8asti** *il est beau* pro **haata8asti** ..... ˌannonsk8ˌeˌi[4] *cabane bouchée* pro ˌannonchia8eˌi…. **te hiennonsteˌen**[5] *ils ont leurs cabanes proches l'une de l'autre* pro **te hiennonchiandeˌen hoaˌete** *il port un sac* pro **hoaraˌete**[6]– ˌaara *sac* in comp⟨ositione⟩ et ˌannenh8an ext⟨ra compositionem⟩[7] **ondechen** *il y a une terre* pro **ondechaen**

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1 ᴋᴄsᴄ: **hokaochra8eiachiat**
2 ᴋᴄsᴄ: **okachra**
3 ᴋᴄsᴄ: ˌaai
4 ᴋᴄsᴄ: **onnonsk8eˌi**
5 ᴋᴄsᴄ: **te hiennensteˌen**
6 ᴋᴄsᴄ: **hoaraˌete**
7 ᴋᴄsᴄ: omission 'in com⟨positione⟩ et ˌannenh8an ext⟨ra compositionem⟩'

9° verbum non componitur cum alio verbo v⟨el⟩ cum adjectivo, v⟨erbi⟩ g⟨ratia⟩ non dices[1]: ˛**akensahiaton**, sed ˛**ehiatonchʳa˛enk**[2] v⟨el⟩ ˛**atehiaton-chrakensek** *je regarde l'ecriture* **akense** *regarder* exigit passivam vocem in compos⟨itione⟩

10° quaedam verba exigunt passivam vocem nominum, quibuscum jungun-tur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **atiahetati** *se charger d'un sac* ab ˛**aara** *sac* et ˛**a˛ete**[3] **atondechatak8an** *faire le tour de la terre* … **k8-atiataton** *environner q⟨uel-qu'un⟩*

ennonchion˛otannon *faire tour de la cabane* …. **aθonennendataton**[4] *on as-siege le bourg*[5]

k8-enditiok8aton *environner une bande*

De comparativis et superlativis pag⟨ina⟩ 71

Comparativo carent hurones, utuntur circonlocutione[6] ad illud exprimen-dum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *hechon est plus liberal que toy*: dicunt: *hechon est libe-ral, et tu ne l'es pas* v⟨el⟩ *tu es avare*: **hechon hon8esen, stante chion8esen desa** v⟨el⟩ **isa**[7] **sannonste** *hechon est plus grand que toy* v⟨el⟩ *hechon est grand et tu es petit* **hechon ha˛8enne, isa sakenïe**[8] v⟨el⟩ **hechon ha8enne, stante chia8enne desa**[9]

Superlativo etiam carent, sic exprimunt: *hechon est le plus liberal des francois*: dicunt: *les francois ne sont pas liberaux, hechon*

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1 ᴋᴄsᴄ: dicas
2 ᴋᴄsᴄ: ˛**ehiatonchra˛enk**
3 ᴋᴄsᴄ: omission: ab ˛**aara** *sac* et ˛**a˛ete**
4 ᴋᴄsᴄ: **aθoñennendataton**
5 ᴋᴄsᴄ: *on a assiegé leur village*
6 ᴋᴄsᴄ: circumlocutione
7 ᴋᴄsᴄ: omission '**isa**'
8 ᴋᴄsᴄ: **hechon ha˛8ennen, isa sakeñie**
9 ᴋᴄsᴄ: **hechon hai8ennen stante chieï8annen desa**

seul est liberal **stante hennon8esen hati8eti d'hatinnion‿enhak, haonh8a aat hon8esen hechon**[1] … vel *les francois sont des chiches le seul hechon est liberal* **hatinnonste d'hatinnion‿enhak, haonh8a hon8esen hechon**[2] … aliter: *les francois sont liberaux, mais hechon l'est extremement* **hennon8esen hatinnion‿enhak, onek ichien daat echi etsonderati de hechon** - .
hechon est fort liberal **daat echi s'onh8esen hechon**[3] per redup⟨licationem⟩ . - . v⟨el⟩ *ce n'est pas peu de chose comme il est liberal* **stan o‿enron te‿en ti hon8esen**[4] . – v⟨el⟩ **daat echi aat,** v⟨el⟩ **etsonderati** *excessivement* v⟨el⟩ **okendiati hon8esen,** licet saepe in malam partem addatur hoc superlativum
* superlativum etiam exprimitur optime per particulas **ara iθo ti** v⟨el⟩ **ara iθochien** junctas adjectivo⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ara iθo ti hon8esen** *c'est la seule chose comme il est liberal* ….. **ara iθo ti a‿ondi‿onrachens**[5] *on est tres triste*
* **on8esench8skon haat8ten**[6] talis est pura liberalitas
* **te 8atonk ti hon8esen** v⟨el⟩ **atiaondi hon8esen** dici non potest quantum sit liberalis v⟨el⟩ est valde liberalis

De pronominibus

pronomina primitiva et rel⟨ativa⟩

pronomina non inflectunt⟨u⟩r, sed omni numero et generi inserviunt absq⟨ue⟩ ulla variatione⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
endi ego . nos 2 . nos plures
sa v⟨el⟩ **isa** v⟨el⟩ **desa** tu . vos 2 . vos plur⟨es⟩
ondaie ille illa illud .. illi illae illa &c⟨etera⟩
χa v⟨el⟩ **deχa** v⟨el⟩ **decha** hic, haec, hoc .. hi hae haec
χondaie[7] iste ista istud &c⟨etera⟩ * **χondaie**[8] *c'est justement cela* **de** qui quae quod &c⟨etera⟩

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1 ᴋᴄsᴄ: **stante hennon8esen hati8eti d'hatinñion‿enhak, haonh8a aat hon8esen hechon**
2 ᴋᴄsᴄ: **hotinnonste d'hatinñion‿enhak, haonh8a hon8esen hechon**
3 ᴋᴄsᴄ: **daat echi shonh8esen hechon**
4 ᴋᴄsᴄ: **stan o‿enron t'e‿en ti hon8esen**
5 ᴋᴄsᴄ: **ara iθo ti a‿ondi‿onrachiens**
6 ᴋᴄsᴄ: **on8esenchr8skon haat8ten**
7 ᴋᴄsᴄ: **χ'ondaie**
8 ᴋᴄsᴄ: **χ'ondaie**

tsinnen quis? quae fem⟨inini⟩ g⟨ene⟩ris (**tsinnen** v⟨e⟩l **tsa ꞌten iaon** v⟨el⟩ χa **i8end** quis venit huc?[1] **tsa ꞌten**[2] aliquis, aliqua fem⟨inini⟩ g⟨ene⟩ris **sannenronnon?** cujus es v⟨el⟩ estis 2 v⟨el⟩ plures?[3]

pronomina possessiva

1° Possessiva meus tuus suus exprimuntur 1° per verbum ˛a8an S⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **endi andahia8an**[4] *mon couteau* (id est) *je possede ce couteau* … **isa sandahia8an**[5] *ton couteau* … **ondaie hondahia8an**[6] *son couteau* &c⟨etera⟩ in duali et plur⟨ali⟩[7]

2° vocibus incompossibilibus (seu q⟨u⟩ae non componunt⟨u⟩r cum ˛a8an, addit⟨u⟩r finale **a endi a˛ennaoa**[8] *ma chaudiere* … **isa sannaoa**[9] *ta* &c⟨etera⟩ … **ondaie honnaoa**[10] *sa* &c⟨etera⟩

Nota: fere omnia nomina duplicia sunt quorum alterum aptum est compositioni, alterum ineptum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **annao**[11] *chaudiere* non componit⟨u⟩r ˛andatsa quod idem signat potest componi **andatsa8an** *ma chaud⟨iere⟩* &c⟨etera⟩ (non utunt⟨u⟩r)

ato˛en *hache* extra comp⟨ositionem⟩ **sato˛ena**[12] *ta hache* … **acha**[13] in comp⟨ositione⟩ **achrïo**[14] *grande hache* .. **acha8asti**[15] *belle hache* … **ta˛achon**[16] da mihi securim

3° saepe fiant possessiva absque adjectione istius **a** per solam usurpationem p⟨aradygmatis⟩ **S** loco p⟨aradygmatis⟩ **C sannonchia8asti** *ta maison est belle* … **sand8chachen**[17] *ta robbe est vilaine*

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* excipe **ondaon** *avoir une maison,* q⟨uo⟩d conjugatur juxta p⟨aradygma⟩ **C**, licet signet possessionem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **endi ˌondaon** *ma maison ..* **isa chiondaon** *ta maison ..* **ondaie hondaon** *sa maison* &c⟨etera⟩

* quod attinet ad partes corporis *main⟨,⟩ bras* &c⟨etera⟩ utimur p⟨aradygmate⟩ **C** v⟨el⟩ **S** prout illae habent p⟨aradygma⟩ **C** v⟨el⟩ **S** ex na⟨tur⟩â sua -. sic quia **ˌaˌonresa** *la main* **ˌaiachia** *le bras ..* **ˌaˌondia**[1] *le nez* sunt p⟨aradygmatis⟩ **C** dices: **chieˌonresa** *ta main .* **chierachia** *ton bras ..* **chieˌondia**[2] *ton nez - …* sed quia **a8erochia** *les cheveux* **oskota** *la tete ..* **oachia** pectus sunt p⟨aradygma-tis⟩ **S** dicitur **serochia** *tes cheveux ..* **saskota** *ta tete ..* **saachiae** v⟨el⟩ **saaske** *ta poitrine te fait mal*

4° haec possessiva *mon ton son ses leurs* saepe exprimunt⟨u⟩r per vocem **aonh8a** 5ᵃᵉ conj⟨ugationis⟩ **aˌatendotontion d'aˌonh8a aˌatendota8an** *j'ai jetté mes hardes ..* **satendotontion de sonh8a satendota8an**, *tes* &c⟨etera⟩ **hotendotontion d'haonh8a hotendota8an**, *il*[3] &c⟨etera⟩

5° ista possessiva *je .. me .. tu . te . il . se* conjuncta cum verbis, exigunt vocem passivam⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ pro **chiennionronniak**[4] *tu fais des raquettes,* dic: **chiatennionronniak**[5] *tu te fais des raquettes ……* sic pro[6] **achik8arichien** *tu fais un habit,* dic: **achiendik8arichien** *tu te fais un habit* (ab **ˌenk8ara** *etoffe* et **ichiaˌi** *faire*

6° cum per neutro-passiva signatur aliquid q⟨uo⟩d est in damnum possiden-tis tunc finalis illorum verborum, mutatur in **sennik**[7] q⟨u⟩ae semper verbo dat par⟨adygmatis⟩ **S**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ab **ak8entas** *les souliers s'usent,* dic: **aˌak8entasennik**[8] quasi esset*: les souliers s'usent a moy* ab **ak8a** *soulier,* et **entandi** *s'user* unde **entasenni**, *s'user a q⟨uelqu'un⟩* - item ab **ond8chateχa**[9] *la robbe se brule*[10], dic **ond8chateˌasennik**[11] *sa robbe brule a elle*[12]

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1 ᴋᴄsᴄ: **ˌaˌondᵍia**
2 ᴋᴄsᴄ: **chieˌondᵍia**
3 ᴋᴄsᴄ: *il a jetté ses hardes* etc.
4 ᴋᴄsᴄ: **chienᵍñionronnᵍiak**
5 ᴋᴄsᴄ: **chiatenᵍñionronnᵍiak**
6 ᴋᴄsᴄ: omission 'pro'
7 ᴋᴄsᴄ: **sennᵈik**
8 ᴋᴄsᴄ: **aˌak8entasennᵈik**
9 ᴋᴄsᴄ: **ond8chrateχa**
10 ᴋᴄsᴄ: omission '*se brule*'
11 ᴋᴄsᴄ: **hond8chateˌasennik**
12 ᴋᴄsᴄ: omission '*a elle*'

and8chate ̦asennik[1] *a moy* **sand8chate ̦asennik**[2] *a toy* &c⟨etera⟩ ab **ate ̦en bruler ̦and8cha**[3] *robbe*

* idem fit in possessivis quando finalis illorum mutatur in notam relationis figurativam⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ab **otaseti** *cela est caché,* dic **otasė̇tandi**[4] *cela est cache a elle .* **a ̦atasė̇tandi**[5] *a moy* **satasetandi** *a toy,* **hotasetandi** *a lui* &c⟨etera⟩

[68]

De adverbiis

adverbia loci

aṅnen[6] ubi, quo, qua, unde
annen sachiatorha? *ou as tu mal*
χa v⟨el⟩ **eχa** v⟨el⟩ **deχe**[8] hic huc hac hinc ..
χa χ'ao ̇tae a ̦echiatorha[9] *j'ai mal icy*
θo istic illic . istac . illac … isthuc istinc &c⟨etera⟩
ndeheren procul
~~**steheren**~~ redup⟨licatione⟩ *fort . loin*[10] ~~**tioskenhen**~~ v⟨el⟩ **tioskenhⁿia**[11] prope, fere parum abest
̦aro cis, *en deça*
chi v⟨el⟩ **echi** trans, *au dela*

1 ᴋᴄsᴄ: **and8chrate ̦asennik**
2 ᴋᴄsᴄ: **sand8chrate ̦asennik**
3 ᴋᴄsᴄ: **̦and8chʳa**
4 ᴋᴄsᴄ: **otasetandi**
5 ᴋᴄsᴄ: **a ̦atasetandi**
6 ᴋᴄsᴄ: **annen**
8 ᴋᴄsᴄ: **deχa**
9 ᴋᴄsᴄ: **χ'ao ̇ta ̦e a ̦echiatorha**
10 ᴋᴄsᴄ: (**steheren** *fort loin*: non)
11 ᴋᴄsᴄ: **tioskeñia**

~~chi~~ **skat a8atenrati** *au dela de la palissade*[1] ~~chi~~ **skat a˳anda8ati** *de l'autre cote de la riviere*

dic **askati a˳anda8ati** v⟨el⟩ **skat a˳anda8ati**[2] **skat a˳ontarati** *au dela du lac*[3]

aondatenke ~~onh8entsorake~~[4] *dans un lieu ecarté ou il n'y avait rien*
askati *de l'autre coté*
askate a˳anda8ati v⟨el⟩ ~~a˳anda8ataki~~[5] [6] **ondaonnentak8i** *la cote de beaupré*[7] ab ab **onnenti** *descendre*
etiondi v⟨el⟩ **etiondiondi** *ou il y a une pointe* (ab **iondi**)[8] **te-tionñionh8entsa8oin**[9] *en notre pais*
ekandaotrah8i (etioskonet)[10] *au sault de montmorenci*
ab **otrah8i** *accrocher*[11] **etioskonchia˳i** v⟨el⟩ **etio8oinda8oindi** *sault a piq*[12]
˳andata˳e *au village, bourg, ville*[13]
˳andatraχe *au vieux village*[14] **a te ondeche** *en chaque pais*
a te eata˳e *a chaque homme*
a te ˳annonske pro **˳annonchia˳e**[15] *a chaque cabane*

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1 KCSC: instead of '~~chi~~', written: non: **chi a8atenrati**
2 KCSC: **skat a˳anda8ati** *au dela de la riviere* v⟨el⟩ **askati a˳anda8ati** *de l'autre coté de la riv⟨ière⟩*
3 KCSC: *au dela du lac, de la mer*
4 KCSC: non **onh8entsorake**
5 KCSC: **askati a˳anda8atek8i** *de l'autre coté de la riv⟨ière⟩*
6 KCSC: **askati** and **askati a˳anda8atek8i** are placed before **aondatenke**
7 KCSC: *la cote de beaupré (là ou l'on descend),* omission 'ab **onnenti** *descendre*'
8 KCSC: **etiondiñiondi** *là ou il y a une pointe*
9 KCSC: **t'etionñionh8entsa8an**
10 KCSC: omission '**(etioskonet)**'
11 KCSC: '**ekandaotrah8i** … *accrocher*' is placed before **etiondi**
12 KCSC: *là ou il y a un sault à pique*
13 KCSC: omission '*bourg, ville*'
14 KCSC: addition of two lines: '**θochingoke** *chez les miamis*' and '**8endake** *chez les hurons*'
15 KCSC: omission 'pro **˳annonchia˳e**'

onnᵍiannᵈi diu, *long temps v⟨el⟩ cela est bien*[1] **eonnᵍiannᵈik**[2] *il faudroit bien du temps* v⟨el⟩ *cela seroit bien*

ets8nnᵍiannᵈika echiaronχa brevi *dans peu*[3] **onh8a θo θ'aat** mox, modo *toute a l heure*[4] **chie̦nnen eondesa** *cela durera longs temps*[5] **aonda8aha θo** v⟨el⟩ **iaonda8andiha** *cela ne durera que fort peu .* { [⟨n⟩o⟨n⟩] i⟨ntel⟩l⟨i⟩g[i] t⟨ur⟩][6] **onh8a** nunc[7] **onh8ati añion** v⟨el⟩ **ek8añion** jam pridem adveni **achia θo** v⟨el⟩ **onh8a achia** nunc primum[8] **achia θo** v⟨el⟩ **achia aharonj** *c'est la 1ere fois qu'il l a oui*[9] [10] **achietek** cras .. heri[11] **chi achitek** nudius tertius et *apres demain*[12] **̦ennhiek** *l an passé (a midy)*

~~chi~~ **̦ennhiek (e 8̦ennha̦e)** *il y a 2 ans*

χa̦ende *a l'heure ou a la saison qu'il est*

χa̦ende ihotondi natus est hac tempestate

θo ha̦on̦e *c'etoit en ce temps ou cette saison la* tum *alors* **θo ichien ihotondi N s'ondaherontiend** tunc natus est N cum milites rediere victores

annen haon̦e ahatonnia? q⟨uan⟩donam natus est

achi̦enk onna i8enta̦e *il y a 3 jours*

θo in'nonh8a *peuetre q⟨u⟩e cola est* ainsi *in* cum **nonh8a** signat dubium

a 'son orah8i̦e mane

a 'son eorah8ik[13] cras mane

a 'son orah8innen[14] erat mane

entiek i̦ar *il est midy* vide **̦ar**

askate i̦arak8i *il est apres midy*

askate e̦arak8ik *il sera apres midy*

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1 ᴋᴄsᴄ: addition '**onnianni θo** *cela est fort bien*'
2 ᴋᴄsᴄ: **eonniannik**
3 ᴋᴄsᴄ: **8nnᵍiannᵈika** *un moment,* **ets8nniannika echiarons** brevi intelliges
4 ᴋᴄsᴄ: **onh8a θ'aat** v⟨el⟩ **onh8a achia** mox, modo, *tout à l'h⟨eure⟩*
5 ᴋᴄsᴄ: placed after '**añionda8aha** v⟨el⟩ **ionda8aka**'
6 ᴋᴄsᴄ: **añionda8aha** v⟨el⟩ **ionda8aka** *un petit moment,* placed after '**onh8ati añion**'
7 ᴋᴄsᴄ: addition '**onh8ande** *à l'heure qu'il est*'
8 ᴋᴄsᴄ: **onh8a achia** v⟨el⟩ **achia θo**, placed after '**onh8a**'
9 ᴋᴄsᴄ: **onh8a achia** v⟨el⟩ **achia θo a̦aronj** *c'est la 1ere fois que je l'ai entendu*
10 ᴋᴄsᴄ: several extra lines: **onh8a eχentate** *ce jour-ci* **onh8ati** *il y a long tems* **onh8ati chi** *il y a fort long tems*
11 ᴋᴄsᴄ: *demain, hier*
12 ᴋᴄsᴄ: nudius tertius, *avant hier, après demain,* addition of extra lines '**chi ets8rhenha** *apres demain*', '**achitek haon** *depuis hier*', '**achitek ek8a̦e̦innen** *je n'ai point mangé depuis hier*'
13 ᴋᴄsᴄ: **ason eorah8ik**
14 ᴋᴄsᴄ: **ason orah8innen** erat, fuit v⟨el⟩ fuerat mane

onn'a⸜aratie *la nuit approche*

d'e⸜aratie *ce soir*

teθenre *q⟨uelque⟩ temps dans la nuit*

a 'son nondum

a 'son iθochien te sk8a⸜ierihen *je ne suis pas encore bien guerri*

etiôrandi *bien avant dans la nuit*

asontenk (pro **asonta'ahenk** *au milieu*) *a minuit* dic **te 8asontetsi**

ontaotratie mane v⟨el⟩ *le soleil va se lever* (**onta** signat proximitatem rei futurae v⟨el⟩ advenientis

onne i⸜ar *le soleil est levé*

aondech^renhaon *toujours eternellement*

aondech^renhaon aθatien ab aeterno fuit

osontenhaon *toute la nuit*

o⸜enn^thenhaon (sic pron⟨untiandum⟩) *tout l'eté*

a8entenhaon *tout le jour*

a⸜och^renhaon *tout le long de l hyver*

a te 8enta⸜e quotidie

ate⸜on v⟨el⟩ **a te 8a⸜e** *toutes les fois*

atenta8enraθat v⟨el⟩ **on⸜8arhench^re** v⟨el⟩ **e8a onsaorhenha, a8erhe onh8a iaon** *de jour en jour nous pensons qu'il reviendra aujourdhui*

aon⸜8arhenha n'on⸜8ahach^rentak *nous avons passé la nuit au conseil*

achitek aon *depuis hier*

tsis'oon haon *depuis son retour*

eshaon *de jour en jour*

aonn^giann^dika aennonh8arochichien *on a bientot fait un chapeau*

ann^giann^dni t'ennonh8arochonniak *on est longs temps a faire un chapeau*

aiostoreska *ce seroit bientôt*

ostore cito …. **aoistorenk** citius

d'e⸜enhatie dein⟨c⟩eps … **iskenhatie** identidem

såh8en *attends, attender*

⸜andiare antea .. **sah8en ⸜andiare**

*Tempestates

o⸜enrake v⟨el⟩ **o⸜enrakende** *au printemps* v⟨el⟩ *durant le printemps*

d'eā8a⸜enra *quand le printemps sera venu*

i8a⸜ennhe⸜e *pendant l'eté*

d'esk8a⸜enn^thas – cum veniet aetas

de e8a⸜ennhe esk8aton *l eté prochain*

⸜annenda⸜e v⟨el⟩ **⸜annenda⸜ende** *pendant l autonne*

ochré *l'hyver prochain* v⟨el⟩ **ochrende**

d'e⸜och^rat *quand l hyver viendra,* dic: **chi koch^ret**

de etsonˌiochʳat *l'hyver prochain*

achitek ek8aˌeinnen *je n'ai pas mangé depuis hier*

chi etsorhenha *apres demain*

ôrak .. etioˌandiha … **asontenk** … **ta8aienn[…]i** *brune … un peu avant … vers 10 h⟨eures⟩ … minuit*

[Words blurred or faded at the foot of the page]

<div align="center">

tioskenia orhendihatie … **ontr8ointiatie**
onta8ante

</div>

ten

ak8oinθatraha *grand jour* … **atie** … **orhenha** *grand jour vient de luire*

[69]

adverbia numeri[1]

skat unus una &c⟨etera⟩ v⟨el⟩ semel

sˁaatat unus homo .. **skiatat** sum solus

skaatat una mulier

skarontat una arbor

skarati *d'un coté* vide ˌarati

tsk8istarati v⟨el⟩ **ska8endarati**, *il tinte ou sonne d'un cote* ..(ˌa8istontati *tinter*)

skenk8ararati *habit simple*

sk8endarati etie8histontaθa *on sonne une seule cloche*

sk8entaratichon aˌorask8anhatie *on marche chaq⟨ue⟩ jour sans se reposer*

tendi *deux* v⟨el⟩ bis * **te** al⟨i⟩q⟨uan⟩do adjungit⟨u⟩r⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

tendi te hotechʳenti bis percussit (**atecha** ictus pass⟨ivum⟩ **acha** act⟨ivum⟩

enti *faire tomber*

te pro **tendi te**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **te hiataˌe** duo viri

te ˌannonske duae domus

8a θo bis v⟨el⟩ rursus iterum v⟨el⟩ adhuc

achiˌenk 3

ndak 4

8ich 5

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1   For a full transcription of the equivalent section in ᴋᴄꜱᴄ, see Appendix 1.

ȣahia 6

tsȣtare 7

ȧtere 8

entron 9

asen 10 vide **ȧsen**

eisak v⟨el⟩ **etsak iθochien** v⟨el⟩ **etsak iθo** v⟨el⟩ **aθo** pluries

θora aliq⟨uan⟩do idem signat quod **etsak**

θora iȣia̗e pluries

θora multi multae multa

θora ~~ia̗ion~~ **(iañion)** multi sumus

θora ahatatia saepe locutus e⟨st⟩

θoia θo *peu souvent*

θoia pauci paucae pauca

θoia ~~iaion~~ **(iañion)** pauci sumus

̗aon aoskon S solum; *sans* (**ȣseta̗on** *bouteille vuide*) *melange, pur vuide*

o̗on n'ondaie *il n y a que cela* (nescit (valet?) pater)

o̗on ire *il va sans charge*

~~**aondechᴿon**~~ ~~pro~~ ~~**aondecha̗on**~~ *le païs est destitué de monde*

stante oatȣskon (v⟨el⟩ **o̗ete**) non est sola (id est) gravida est

stante saatȣskon non es foeta gravida (valet)

a̗on est intus **chiata̗on** dans ton ventre v⟨el⟩ doles ventre

(**a te ȣ'a̗e** v⟨el⟩ **chieskȣaon**)

ate̗on *chaque fois …** **a te ȣenta̗e** quotidie

a te ondeche *en chaque pais*

~~**aȣentroneke**~~ *dans un lieu ecarté, ou il n'y a avait person*

taik i̗en *dru et menu*

te ȣarati *sans nombre*

achi̗enk a̗a̗enk[o]n (a̗ennonnen), aȣeti ichien aȣaskȣa; *il y en devoit avoir 3 qui devoient etre d'egale grosseur*

adverbia qualitatis[1]

̗andeiaa v⟨el⟩ **onnᵍianndi** v⟨el⟩ **oraȣan** v⟨el⟩ **orehierihen**[2] bene, recte, aequum est

skandeia v⟨el⟩ **tsoraȣan** *fort bien*[3] **a̗andeïäasθa** bene esset, bene sit

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1 ᴋᴄsᴄ: first adverbia quantitatis, then adverbia qualitatis
2 ᴋᴄsᴄ: **̗andeia** v⟨el⟩ **onnianni θo** v⟨el⟩ **orihierihen**
3 ᴋᴄsᴄ: **iskandeia** v⟨el⟩ **tsoraȣan** v⟨el⟩ **andeia innen** *fort bien, cela est tres bon*

ara iθo ti onnᵍiannᵈi omnino bene

ᚆkaot te ˏandeiaa te onnᵍiannᵈi [1]&c⟨etera⟩ male

itsᚆkaot pessime[2] **ara iθo ti ᚆkaot** *fort mal*[3] **ondaie ondïeraθa** v⟨el⟩ **ekan-dïeratakᚆa** quod pejus est (vide ˏ**andierati** &c⟨etera⟩[4])

ondaie onˏendïeraten *c'est ce q⟨u⟩i augmente mon mal*

ondïˏonhiaˏi (dic **ondiˏonñiaˏi**)[5] perperam, frustra, *qui ne sert a rien, mal a propos, sans ordre, sans raison*[6] **kaˏon** *sans ordre, pêle-mêle,* (valet)

kaˏon iθochien haᚆendaratie *il parle ab hoc et ab hac* (non i⟨ntel⟩l⟨i⟩git)[7]

~~**heˏenk**~~ v⟨el⟩ **hengenk** v⟨el⟩ **engen** specie tenus *en apparence*[8] [9] **engen ichien onek** *en apparence seulement* ore tenus[10] **hoᚆendᚆskon onek hatatiak**[11] voce tenus loq⟨u⟩it⟨u⟩r

ti hatatiaka onek[12] *il n'a q⟨u⟩e des paroles*

hatatiak ichien onek[13] v⟨el⟩ **ara iθochien ti hatatiak** *il parle a la vo-lée* ~~**hastraˏe**~~ **echtraˏe onek** labiorum tenus[14] **ti aᚆennonti** *per tran-sennam, en passant,* obiter[15] **atanditenr** *c'est par compassion, charité* **oeri ondi** *helas! heu! me miserum!*[16] **aonˏe θo** palam[17] **aondaonˏe** *sur la terre, sur la dure*

oatsoïonˏe[18] *sur la chaire nue*

otasėtiˏe[19] clam *en cachette*

andaˏon *dedans* (vide **aˏon** C[20])

etiorati *il fait obscur* (v⟨ide⟩ **arati**)

te orhate *il fait clair* (v⟨ide⟩ **karhate**)

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1 ᴋᴄsᴄ: **ᚆkaot te ˏandeia te onnᵍiannᵈi**
2 ᴋᴄsᴄ: **itsᚆkaot** v⟨el⟩ **ᚆkaot innen** pessime, *cela est tres mauvais*
3 ᴋᴄsᴄ: **ara θo ᚆkaot**
4 ᴋᴄsᴄ: vide ˏ**andierati** v⟨el⟩ **onderati**
5 ᴋᴄsᴄ: **ondiˏonhiaˏi**, omission of 'dic **ondiˏonñiaˏi**'
6 ᴋᴄsᴄ: addition '**ondïˏonhiaˏi hatatiak** *il parle en vain*'
7 ᴋᴄsᴄ: omission 'non i⟨ntel⟩l⟨i⟩git'
8 ᴋᴄsᴄ: **engenk** v⟨el⟩ **hengen** specie tenus, *en apparence … le haut* v⟨erbi⟩ g⟨ratia⟩ *d'une riviere, d'une […]*
9 ᴋᴄsᴄ: addition '**oñek,** ore tenus, *du bout des levres*'
10 ᴋᴄsᴄ: **engen ichien oñek** *en apparence seuelement,* omission 'ore tenus'
11 ᴋᴄsᴄ: **haᚆendᚆskon oñek hatatiak**
12 ᴋᴄsᴄ: **ti hatatiak'a onek**
13 ᴋᴄsᴄ: **hatatiak ichien oñek**
14 ᴋᴄsᴄ: **echtraˏe oñek hotatinnen** labiorum tenus locutus fuerat
15 ᴋᴄsᴄ: **ti aᚆennonti** v⟨el⟩ **etionnonties** obiter, per transennam, *en passant*
16 ᴋᴄsᴄ: **oeri ondi** v⟨el⟩ **areïsaˏen** heu! me miserum
17 ᴋᴄsᴄ: palam ext⟨erior⟩ et int⟨erior⟩
18 ᴋᴄsᴄ: **oatsoïonˏe**
19 ᴋᴄsᴄ: **otasėtïˏe**
20 ᴋᴄsᴄ: omission 'C'

askenñonia[1] *doucement paisiblement* &c⟨etera⟩

˰ato˰en[2] sane, certe

daak ato˰en aak[3] *tout de bon*

8ten in comp⟨ositione⟩ signat modum v⟨el⟩ qualitatem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

ora8an haat8ten bonus est

8kaot haat8ten malus est

andeia ti hañiend8ten bona est tua agendi ratio[4]

te ˰andeia ti hañiend8ten mala est tua &c⟨etera⟩[5]

taot ichiat8ten? qualis es tu? *comment es tu fais?*[6] **taoten ti a˰arih8ten** v⟨el⟩

a˰ahiatonchʳ8ten quis est tuus liber v⟨el⟩ qualis?[7]

adverbia quantitatis et excessûs

aiokoñieska? *serois je content de si peu?*[8] (utunt⟨u⟩r hac loquendi formula dum repugnant res propositae[9]

okenie parum .. parvus[10]

aiokeñienchʳe[11] *cela va en diminuant*

i8aia .. modicùm, parùm, **ioste i8aia** *je suis [mo]d⟨icùm⟩ un peu pesant*[12],

i8aia ˰eienh8i[13] *je scais un peu*

isk8aia *fort peu*

a ˈson isk8aia d'i˰aen[14] *il y en a encore tres peu*

a ˈson (onne)[15] *encore, il n'y en a pas assez*

skat a ˈson tannont *donne moy encore un*

1   ᴋᴄsᴄ: **askennoñia**
2   ᴋᴄsᴄ: **˰ato˰en** v⟨el⟩ **θo**
3   ᴋᴄsᴄ: **daak ato˰en aat** v⟨el⟩ **atiaondi**
4   ᴋᴄsᴄ: bona est ejus agendi ratio
5   ᴋᴄsᴄ: mala est […] agendi ratio
6   ᴋᴄsᴄ: qualis es? cujus indolis?
7   ᴋᴄsᴄ: **taot i˰ahiatonchr8ten** qualis e⟨st⟩ liber
8   ᴋᴄsᴄ: *serois-je content (ce seroit trop peu)*
9   ᴋᴄsᴄ: placed after '**aiokeñienchʳe** *cela va en diminuant*'
10 ᴋᴄsᴄ: parvus a um + addition '**its8keñie** *fort peu*'
11 ᴋᴄsᴄ: **aiokeñienchre**
12 ᴋᴄsᴄ: *il est un peu pesant*
13 ᴋᴄsᴄ: **i8aia ˰eñienh8i**
14 ᴋᴄsᴄ: **onne isk8aia d'ia˰en**
15 ᴋᴄsᴄ: omission '**onne**'

otonronton *beaucoup* vide **atoronton**[1]

ï8annen[2] *beaucoup*

aï8ennenk[3] *il en faudroit beaucoup*

ï8annen aiotiendiska[4] *il faudroit que cela rendit beaucoup pour en avoir de reste*

atrondi *en voila assez, suffisamment*

atrondï haⁿienh8i[5] *il scait assez bien*[6] **onne onnen onna iaon** satis

aṙe rursus – **onne aṙe shatatiak** *hom⟨me⟩* (**sk8aatatiak** *fem⟨me⟩*)

id est **s'atatiak** … iterum loquitur[7]

θo iṙa tï chia[8], *il est aussi grand que toy*

θo i8a? *combien y en a t'il gros?*

χa io8ant *large com⟨me⟩ cela* vide **ₐa8ant**

χa ~~iontsi~~ **iñiontsi** *long comme cela* ostendendo aliquid[9]

ti aₒotsieta8iro[10] *long comme la surcroissance des ongles*

ti ostontra *long comme la 1ᵉʳᵉ jointure des doigts*[11] **te ostontraₑe** *long comme la 2ᵈᵉ joint⟨ure⟩ des doigts*

ti endᵍietsi *long com⟨me⟩ le doigt*[12]

ti eₒonretsetsi v⟨el⟩ **ti eₒonresannᵗhontra**[13], *lon⟨g⟩ com⟨me⟩ la main – le poignet*[14]

te eiachiaₒi *le demi bras*

ti eiachietsi v⟨el⟩ **ti eiachiatiri** *long comme le bras*

eondïat8tak8an *demi brasse* (**aₒondïa** *gosier*)[15] **tsennenchiati iohonra8entetsi** *jusqu'a l'epaule de l'autre bras*

tetieiachiaₒi[16] *jusqu'a l autre coude*

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1 **atonronton,** ᴋᴄsᴄ: vide radices
2 ᴋᴄsᴄ: **ï8annen**
3 **aï8annenk**, ᴋᴄsᴄ: **aï8annenk**
4 ᴋᴄsᴄ: **ï8annen aiotiendiska**
5 ᴋᴄsᴄ: **atrondï hañienh8i**
6 ᴋᴄsᴄ: addition: '**atiaondi** *entierement, tout a fait*'
7 ᴋᴄsᴄ: from **aṙe** up to iterum loquitur : **aṙe** rursus, iterum (v⟨el⟩ **8a θo**)   **onne aṙe shatatiak** rursus ille loquitur   **onne aṙe sk8atatiak** rursus illa loquitur
8 ᴋᴄsᴄ: **θo iṙa ti chia**
9 ᴋᴄsᴄ: omission 'ostendendo aliquid'
10 ᴋᴄsᴄ: **θo iñiontsi ti e'ta8iro** (non: **aₒotsieta8iro**)
11 ᴋᴄsᴄ: addition: '(subaud⟨i⟩: **θo iñiontsi**)'
12 ᴋᴄsᴄ: addition: '(subaud⟨i⟩: &c⟨etera⟩)'
13 ᴋᴄsᴄ: **ti eₒonresetsi** v⟨el⟩ **ti eₒonresannᵗhra**
14 ᴋᴄsᴄ: *long comme la main, jusqu'au poignet* (subaud⟨i⟩ &c⟨etera⟩)
15 ᴋᴄsᴄ: **aₒondia**, this line is placed between '**8ahia a te ₒaten ti ₐannonchietsi**' and '**katenchon**'
16 ᴋᴄsᴄ: **t'etieiachiaₒi**

etia⸜onrestontra[1] *jusqu'a l'autre poignet*
etia⸜osk8ennondi[2] *jusqu a l'autre main fermée*

[70]

~~**katen**~~ **te ⸜aten** *brasse* 2^ae pro **te ⸜aten**[3] **skatench^rat** *une brasse*
tendi a te ⸜aten *2 brasse*
achi⸜enk a te ⸜aten[4] *3 brasses* &c⟨etera⟩
8ahia a te ⸜aten ti ⸜annonchietsi v⟨el⟩ **hiannonchietsi**[5] *la cabane est longue*
de 6 brasses[6]
ti setench^ron[7] *mesure par brasses*
θo iaon ihanderetsi chia ⸜aentate *il est haut comme ces 2 perches*[8]
θo etionnonchiara ti ⸜arenhetsi
ta cabane est haute com⟨me⟩ un grand arbre[9]
achi⸜enk iotrentatennion tetionnonchiara[10] *la cabane est haute com⟨me⟩*
3 arbres les uns sur les autres (on change 3 fois les arbres
θo etionṅonchiara tetiotenrara deχa atenrate[11] *la maison est haute com⟨me⟩*
cette palissade
oentask8i *petit baton (pour la grosseur)*[12] **⸜aenta8ak** *baton court*
atiaondi *entierement*[13]
ondera'ti *trop* (vide **⸜anderati**)[14]
~~**daat echi etsonderati**~~ **ondera'ti** *beaucoup plus*[15]
ekanderatak8a *ce q⟨u⟩i est encore pis (ce q⟨u⟩i augmente)*

1   ᴋᴄsᴄ: **etia⸜onrestonn^thra**
2   ᴋᴄsᴄ: **etia⸜osk8enñondi**
3   ᴋᴄsᴄ: **skat a te ⸜aten** (non **skatenchrat**) *une brasse*
4   ᴋᴄsᴄ: **achienk a te ⸜aten**
5   ᴋᴄsᴄ: omission '**hiannonchietsi**'
6   ᴋᴄsᴄ: addition: '**katenchon** *mesurer par brasses*'
7   ᴋᴄsᴄ: **ti satench^ron**
8   ᴋᴄsᴄ: *il est haut (grand) comme cette perche*
9   ᴋᴄsᴄ: *sa cabane est haute comme un grand arbre*
10   ᴋᴄsᴄ: **achienk iotrentateññion t'etionnonchiara**
11   ᴋᴄsᴄ: **θo etionnonchiara t'etiotenrara deχa atenrate**
12   ᴋᴄsᴄ: *baton mince, grele*
13   ᴋᴄsᴄ: omission '**atiaondi** *entierement*'
14   ᴋᴄsᴄ: **onderati** *trop, beaucoup, pis*
15   ᴋᴄsᴄ: **ets8nderati** (non dic **onderati**) *beaucoup plus*

iskandeia v⟨el⟩ **andeia**[1] **innen** *cela est tres bon*

its8kaot *cela est tres mauvais*

isˈosk8ahat *il est tres malin*

isˈokiï8en *il est tres riche*

ondaie dat eθa8endio v⟨el⟩ ~~**eθarontïo**~~ *c'est la grande maitre*

˳ene θo onek *ce n'est que graisse*[2] **a˳atieronk8aska** *j'augmenterai en force*

* Nota redupl⟨icatio⟩ et al⟨i⟩q⟨uan⟩do localitas, notant excessum, habes exempla paulo superius, vide insuper regulam de comparativo et superlativo[3]

adverbia interrogandi

k8ioti? v⟨el⟩ ~~**aoni?**~~ v⟨el⟩ **i?** an, utrum

k8ioti v⟨el⟩ **aoni chiatonrichasθa**, vel **chiatonrichasθa i?** *as tu faim?*

ndᵍia8eron uter utra utrum[4]

ndia8eraten[5] alteruter, tra, trum

taoten v⟨el⟩ **taot haoten?** quid? **ondaie**

haoten (Responsio) * **taot** saepe ut ponit⟨u⟩r ante vocal⟨em⟩[6] **taot ioˈti?**

quare?[7] *(qu'y a t il?)* **ondaie ioˈti**[8] responsio

taot eχ'ioˈti?[9] *pourquoi cela*

taot ioˈti de ˳andata˳on quid fit in pago, quid est in pago

taot eχ'ioti te 8atonde? cur fieri non poteris?[10]

sataronron taot ioˈti de ˳andata˳e quare quid fiat in vico

taot haoten v⟨el⟩ **taot i˳arih8ten?** q⟨ui⟩d rei est?   **tsinnen** quis[11]

tsåten aliquis (utraque vox femini⟨na⟩)[12]

tsinnen v⟨el⟩ **tsåten de χ'i8e** quis huc venit

1   ˳andeia
2   ᴋᴄsᴄ: omission '**iskandeia** … *ce n'est que graisse*'
3   ᴋᴄsᴄ: omission 'Nota … superlativo'
4   ᴋᴄsᴄ: uter utra utrum v⟨el⟩ quisnam
5   ᴋᴄsᴄ: **ndᵍia8eraten**
6   ᴋᴄsᴄ: **taoten** vel **taot haoten** quid, quid vis &c⟨etera⟩ quomodo? responsio: **ondaie haoten** *c'est cela* nota **taot** saepius p⟨oni⟩t⟨u⟩r ante vocalem
7   ᴋᴄsᴄ; omission 'quare'
8   ᴋᴄsᴄ: **ondaie ioti**
9   ᴋᴄsᴄ: **taot eχ'ioˈti?**
10 ᴋᴄsᴄ: **taot eχ'ioti te 8atonde?** cur fieri non poterit? This line is placed after **sataronron taot ioˈti de ˳andata˳e**
11 ᴋᴄsᴄ: **tsinnen** v⟨el⟩ **tsihen** quis quae &c⟨etera⟩
12 ᴋᴄsᴄ: **tsaten** aliquis vel quis … utraq⟨ue⟩ vox fem⟨inini⟩ g⟨ene⟩ris

atichien post unam vocam (quasi *ah vrayement*)[1] **a˳onnont atichien!** ah
vrayement je t'en donnerois

endi atichien a˳enk? *serois-ce bien moy!* v⟨el⟩ *ah vrayement ce seroit bien moy*
t'a˳onioska (t'a˳onñioska)[2] v⟨el⟩ **t'atichien t'a˳onñionska?**[3] *pourqoui conti-
nuerois-je de te frapper?* cur te cederem? (non)[4] [5]

adverbia dubitandi[6]

onh8ande ahaon θo *il pourroit bien venir maintenant* (non i⟨ntel⟩l⟨e⟩git)
etsa˳on sen ehotieronk (**saterat sakarat orih8ato˳eti**) *il pourroit bien avoir
fait le coup* (non i⟨ntel⟩l⟨e⟩git)
stan iθōchien haoten *je ne scais ce que c'est*
annᵍiaten iθōchien *je ne scais ou*
anniaten iθōchien iontsi ([e]niontsi) *je ne scais de qu'elle longueur*
tsåten iθochien (te nient[…]) *je ne scais q⟨u⟩i c'est*
stan 8enchtra iθochien θo ea8enk v⟨el⟩ **stan iθochien eo˳tik ehaon** forte
veniet (non)
stan iθochien haatsi nescio q⟨u⟩o⟨m⟩o⟨d⟩o vocetur
anniaten iθochien â8aska tannont i. *donnez moy une telle quantité* (indeter-
minata)
θo innonh8a *p*
innonh8a *peu etre*
hechon innonh8a a˳enk *c'est peut etre hechon*
˳ato˳en innonh8a a˳ok8asti *on est peuetre* (dic *certainement*) *a son aise*
8enchtra iθochien *peutetre*
chieske? *que scais je?*
a˳ato˳enk *il pourroit bien etre vray*
~~**taieron θo**~~ *pourquoi non* vox insultantis et minime dubitantis) non (dic)
taoten nondaie te ˳atoen[7]**?** *pourquoi non?*

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1   ᴋᴄsᴄ: post unam vocem signat quasi *ah vrayement* v⟨erbi⟩ g⟨ratia⟩
2   ᴋᴄsᴄ: **t'a˳onñioska**
3   ᴋᴄsᴄ: **t'atichien t'a˳onnionska?**
4   ᴋᴄsᴄ: omission 'cur te cederem'
5   ᴋᴄsᴄ: addition '**8enchtra echrio d'oskennonton?** quot occides cervulos
6   For a full transcription of the equivalent section in ᴋᴄsᴄ, see Appendix 2.
7   **˳ato˳en**

adverbia affirmandi

aô ita etiam[1]

˳ato˳en etiam, vere, sane

ndae, θo voces assentientis[2]   **daak ˳ato˳en aat**[3] *tout de bon*

~~θoo pr⟨aesens⟩~~ **aô** cedo videam

adverbia negandi

stan v⟨el⟩ **stena**[4] non (solitarie)

stante v⟨el⟩ **te** non (junctum alicui voci[5])

modus pot⟨entialis⟩: saepe habet vim negandi interrogative pronuntiatus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

âhentrontaj? *il n'y est point* pro **stante hentron**

te ꝿastaθo v⟨el⟩ ~~aeri θo~~ (**annᵍiann^di θo** v⟨el⟩ **atarati**) nolo

annᵍiann^di θo d'echiatiten[6]

ennon, sine v⟨erbo⟩ d⟨a⟩t⟨u⟩r **ennonchien** cum verbo ne vox prohibentis (reget fut⟨urum⟩)[7]

kꝿe de te[8] *de peur que* (regit aor⟨istum⟩[9])

tse *de peur q⟨ue⟩* (regit fut⟨urum⟩)

ndᵍioharon appage (non dicitur hîc)

~~ta˳aketaska~~ v⟨el⟩ ~~a˳aketat~~ dic **te aketasen atichien** pro fut⟨uro⟩ neg⟨ativo⟩ *j'ai bien affiare de porter* (id e⟨st⟩) non feram[10] [11]

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1   ᴋᴄsᴄ: **aô** v⟨el⟩ **heï** ita, etiam, *oui*

2   ᴋᴄsᴄ: **ndak θo** is placed before **˳ato˳en**

3   ᴋᴄsᴄ: **daak ato˳en aat**

4   ᴋᴄsᴄ: **st^aena**

5   ᴋᴄsᴄ: junctum voci

6   ᴋᴄsᴄ: **te ꝿastaθo** v⟨el⟩ **aꝿastaθo** (vox prohibentis), noli … ne facias – regit fut⟨urum⟩

7   ᴋᴄsᴄ: **ennon** (solitarie) noli … ne facias (vox prohib⟨entis⟩)   **ennonchien** (junctum voci) noli … ne facias (vox proh⟨ibentis⟩ - regit futurum

8   ᴋᴄsᴄ: **kꝿe de**

9   ᴋᴄsᴄ: regit fut⟨urum⟩

10 ᴋᴄsᴄ: placed after '**âhentrontaj?** *il n'y est point* pro **stante hentron**'   **t'â˳aketaska** v⟨el⟩ **a˳aketat atichien?** *j'ai bien affaire de porter* (id est) non feram (non dic⟨itur⟩ **te a˳aketasen**)

11 ᴋᴄsᴄ: addition '**oëri θo** (vox prohib⟨entis⟩) noli (non est in usu)' + addition '**onnᵍiann^di θo** v⟨el⟩ **aθarati** bene (et non: noli, ne facias)' + addition '**onnianni θo d'echiatiten** noli cymbam conscendere'

adverbia optandi

te ˌatoˌen sen! *q⟨u⟩e cela n'est il vrai!*
te ˌaketas asen[1] utinam feram v⟨el⟩ ferrem[2]
te ˌaketask8a sen v⟨el⟩ **te 8aˌaketati sen** *que ne portois-je*
ta sen te ˌaketas utinam non feram

[71]

te ˌatoˌen sen utinam verum sit[3] **θo** videam *que je voye*[4]
θo θo iotik[5] *que cela soit ainsi*
θo chien etsi etiamsi
θo chien de chion8enienti nonh8a echihej[6]

adverbia hortandi

ndᵍioh8i age, agite
ndio sen quaeso, age[7] [8]   **etsaˌon** macte animo (vide **ˌatsaˌon**)[9] [10]
estenhiaˌon[11] macti estote animo

1 ᴋᴄsᴄ: **te ˌaketas sen**
2 ᴋᴄsᴄ: **te ˌaketas sen** utinam feram
3 ᴋᴄsᴄ: omission '**te ˌatoˌen sen** utinam verum sit'
4 ᴋᴄsᴄ: **θo** … *que je vois* (dic: **aˌakak8a**)
5 ᴋᴄsᴄ: **θo θo iȯtik**
6 ᴋᴄsᴄ: **θo chien de chion8eñienti nonh8a echihej**, etiamsi juvenis nunc sis, morieris
7 ᴋᴄsᴄ: **ndᵍio sen** age, age quaeso + placed before **ndᵍioh8i**
8 ᴋᴄsᴄ: addition: '**ndᵍioh8i ndᵍioh8i**' *courage courage* (vox hortantis)
9 ᴋᴄsᴄ: **setsaˌon** *prends courage* v⟨ide⟩ **ˌatsaˌon**
10 ᴋᴄsᴄ: addition: '**setsaˌon, saθarat sakaratat d'orih8atoˌeti**'
11 ᴋᴄsᴄ: **estennᵍiaˌon**

chiate hotïñion (si utaris aor⟨istum⟩ dic
chiaθatïnion) simul venerunt[1] [2]

otsinnᵍen testi? *avec q⟨u⟩i es tu?* … resp⟨onde⟩
n te andi *je suis avec N* * at de pluribus[3]

θo itson? *combien etes vous?* … resp⟨onde⟩
ndak ia̯ñion[4] v⟨el⟩ **a̯8a8e̯i** *nous sommes 4*

n.ia̯ñion v⟨el⟩ **a̯8a8e̯i**[5] *nous sommes avec N.*

ondaie e̯i8e̯ik ̯enk8ara[6] v⟨el⟩ **̯ok8arande̯enk**[7]
̯enk8ara *cela ira avec l'etoffe⟨,⟩ la couverte*[8]

tsi8e̯ihatia *allez de compagnie*

ti tsatont *mettez vous ensemble*[9]

ti tsatrande̯en[10] *mettez vous l'un aupres de l'autre*[11]

ondatonronton v⟨el⟩ ~~**ondakate**~~ **de ̯ahonk**
il y a bien des outardes

a̯otiok8oin[12] *il y a beaucoup de monde*

vide in Rad⟨icibus⟩ … **i** … **̯a8e̯i** … **k8-atonti** …
on … **k8-atrande̯en**[13] in **̯ande̯en**[14] …
̯a8ennen[15] … **̯a̯ate**
skat simul[16]

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1   ᴋᴄꜱᴄ: addition before **chiate hotïñion**: '**skat** simul, idem … **skat i̯en** idem est'
2   ᴋᴄꜱᴄ: **chiate hotïñion** (et si utaris aor⟨istum⟩ dic **chiaθatñion**) simul venerunt
3   ᴋᴄꜱᴄ: **tsinnen testi? N te andi** *avec qui es tu? je suis avec N*
4   ᴋᴄꜱᴄ: **ndak iañion**
5   ᴋᴄꜱᴄ: **n iañion** v⟨el⟩ **a̯8a8ei**
6   ᴋᴄꜱᴄ: **ondaie e̯i8eik ̯enk8ara**
7   ᴋᴄꜱᴄ: **̯oorande̯enk**
8   ᴋᴄꜱᴄ: *cela ira avec la couverte*
9   ᴋᴄꜱᴄ: *mettez vous ensemble à faire, à manger*
10 ᴋᴄꜱᴄ: **ti tsâtrande̯en**
11 ᴋᴄꜱᴄ: addition: 'dicitur etiam de uxoribus separatis'
12 ᴋᴄꜱᴄ: **a̯otiok8̊oin**
13 ᴋᴄꜱᴄ: **k8-trande̯en**
14 ᴋᴄꜱᴄ: omission 'in ̯ande̯en'
15 ᴋᴄꜱᴄ: **̯a8annen**
16 ᴋᴄꜱᴄ: omission '**skat** simul'. See the first line of this paragraph.

adverbia similitudinis et identitatis[1]

θo iȯti *veluti*

θo eotik *sic erit*

θo aiotinnen *sic res fuisset*[2]

θo ihaatȣten, ti chiatȣten *il est de meme naturel, humeur*

θo ihaȣendȣten ti chieȣendȣten *il parle com⟨me⟩ toy*

ȣa ihaatȣten *il est autrement fait*

ȣa ihaȣendȣten *il parle autrement*

stan θo te ȣa˷endi˷onrȣten ti sandi˷onrȣten
je n'ai pas le meme sentiment que toy[3]

chiate ˷arihȣten[4] *c'est la meme chose c'est la meme affaire*

chiate ȯti[5] *c'est tout de meme, l'un vaut l'autre, l'un vaut autant q⟨u⟩e l'autre*[6]

chiate hiaatȣten *sunt ejusdem indolis, de 2*

ȣa ate hiatȣten *sunt diversae indolis, de 2*

chiate on˷iondi˷onrȣten[7] *nous avons tout 2 l'esprit fait de meme façon* actu et habitu
nous avons tous 2 la meme pensée, meme avis[8]

chiate hotindi˷onrȣten *s⟨un⟩t ejusdem indolis*

ȣa a te hontindi˷onrȣten *s⟨un⟩t divorsi &c⟨etera⟩*

* Nota de rebus inanimatis usui est 3ᵃ pers⟨ona⟩ sing⟨ularis⟩ fem⟨inina⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

chiate ˷atsitȣten[9] *les 2 feux sont de meme nature*

ȣa ate ˷atsitȣten[10] *c'est un feu different de l'autre*

chia a˷iatat[11] *sumus idem (de duobus)*

etson˷indi˷onrat *nous avons tout 2 le meme esprit*

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1 ᴋᴄsᴄ: adverbia similitudinis, dissimilutidinis … identitatis seu aequalitatis
2 ᴋᴄsᴄ sic fuisset
3 ᴋᴄsᴄ: *je n'ai point le meme sentiment que toi*
4 ᴋᴄsᴄ: **chiate i˷arihȣten**
5 ᴋᴄsᴄ: **chiate iȯti**
6 ᴋᴄsᴄ: omission *'l'un vaut autant q⟨u⟩e l'autre'*
7 ᴋᴄsᴄ: **chiate on˷indi˷onrȣten**
8 ᴋᴄsᴄ: *nous avons tous 2 l'esprit fait de meme façon, nous avons meme pensée, sentiment, avis &c⟨etera⟩*
9 ˷atsistȣten, ᴋᴄsᴄ: ˷atsistȣten
10 ˷atsistȣten, ᴋᴄsᴄ: ˷atsistȣten
11 ᴋᴄsᴄ: **chia a˷iata't**

haat8ten v⟨el⟩ **ahañiend8ten** *voila la coutume*[1]
ahonnondech^r8ten *c'est la coutume, la mode de leur païs*[2] [3]

aequalitas

* **i̢a . ichïa, ira, i8a** vide pag⟨ina⟩ 30[4]
hechone i̢a[5] *je suis grand com⟨me⟩ hechon*
endi θo ichiak *tu etois grand com⟨me⟩ moy*
isa̢o θo iṙa *il est grand comme toy*[6]
ondaie̢o eθa8etondi *il est environ de*
de l'age de celui la[7]
* Nota cum fit comparatio inter res
animatas, duali utendum est si duae
sint plurali⟨,⟩ v⟨erbi⟩ g⟨ratia⟩[8]
chiate hiak8asti *ils sont eux 2 egalement beaux*[9]
ehatiak8astis *eux 3*[10]
* Nota q⟨uan⟩do fit comparatio inter res ina⟨nim⟩atas praefigit⟨u⟩r **chiate**
3ᵃᵉ sing⟨ularis⟩ fem⟨ininae⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
chiate ̢andatsa *les 2 chaudieres sont egales*
chiate ̢annonchia *les 2 cabanes sont egales*
* at de pluribus dicis
he̢andatsas *les chaud⟨ieres⟩ sont egales*[11]
he̢andatsa8astis *sont egalement belles*[12]
* Nota haec 3ᵃ dualis **chiatenda**[13] de rebus ina⟨nim⟩atis ad signandum aequa-
litatem, valorem,
non autem magnitudinem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

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1   ᴋᴄsᴄ: *c'est sa coutume*
2   ᴋᴄsᴄ: **ahonnondechr8ten** *c'est la coutume de leur païs*
3   ᴋᴄsᴄ: '**haat8ten** … *de leur païs*' is placed after '**θo aiotinnen** sic res fuisset'
4   ᴋᴄsᴄ: **i̢a . ichia, iṙa, i8a** &c⟨etera⟩ vide pag⟨ina⟩
5   ᴋᴄsᴄ: **hechon̢e i̢a**
6   ᴋᴄsᴄ: **isa θo iṙa**
7   ᴋᴄsᴄ: omission '**ondaie̢o eθa8etondi** *il est environ de de l'age de celui la*'
8   ᴋᴄsᴄ: si duae s⟨in⟩t res, vel plurali si plures v⟨erbi⟩ g⟨ratia⟩
9   ᴋᴄsᴄ: *ils sont tous 2 egalement beaux*
10 ᴋᴄsᴄ: **chiate hatïak8astis** *ils sont tous &c⟨etera⟩*
11 ᴋᴄsᴄ: **chiate ̢andatsas** *les chaudieres sont egalement grandes* (v⟨el⟩ **he̢andatsas**)
12 ᴋᴄsᴄ: **he̢andatsa8astis** (forte : **chiate ̢andatsa8astis**) *les chaudieres sont egalement belles*
13 ᴋᴄsᴄ: **chiat'enda**

chiatenda de ~~(ennond)~~ **‚and8[ch]ra chia ‚aannao(eno)¹** *une robbe*
et une chaudiere sont de meme prix
stan chiatenda te‚en non son aequalis pretii²
comparatif et superlatif pag⟨ina⟩ 66³ ⁴
* 1° comp⟨arativus⟩
N. est plus liberal que toy; **N. hon8esen, stan**
īchien desa chion8esen […]
N. est plus grand que toy; **N haï8ennen isa sakenïe**
* 2° superl⟨ativus⟩
N. est le plus liberal des françois (sic reddit⟨u⟩r)
stante hennon8esen d'atinnion‚enhak
haonh8a aat hon8esen N .. vel
hatinnonste hatin: haonh8a hon8esen N .. vel
N haonh8a hon8esen d'atinnion‚enhak⁵ vel
hennon8esen hationnion‚enhak, onek ichien
N skanderata … vel
N aat onderati hon8esen d'hatinnion‚enhak N
N aat handera8as ti hon8esen v⟨el⟩ **de**
ond[⟨aie⟩] aat te haskenheata v⟨el⟩
ond[⟨aie⟩] aat etso ʼk8etak8i hon8esen v⟨el⟩
ond[⟨aie⟩] etsokenhiati hon8esen es ʼon8esen
il est le plus beau de tous **haak8asti**
haonh8a handare v⟨el⟩ **ihentron** v⟨el⟩ **ires**
hati8eti hatindi‚onr8annont, onek ichien N
chie‚annen ihondi‚onra v⟨el⟩**chi‚eannen d8a**

e8otindi‚onrannenta‚i v⟨el⟩ **e8otirannenta‚i**
es ʼondi‚onr8annen *il a tres grand esprit*
* Nota: 1° superl⟨ativus⟩ exprimit⟨u⟩r per redup⟨licationem⟩ praefigendo **e**
esk8a‚endi‚onr8annen *je suis un grand esprit* **etsisandi‚onr8annen** *tu es*
&c⟨etera⟩
* … … 2° sup⟨erlativus⟩ exp⟨rimitur⟩ per local⟨itatem⟩ subjungendo nomini
particulam **are**⟨‚⟩ v⟨erbi⟩ g⟨ratia⟩

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1 ᴋᴄsᴄ: **chiatenda de ‚and8chʳa chia ‚anneño**
2 ᴋᴄsᴄ: non s⟨un⟩t aequalis pretii
3 ᴋᴄsᴄ: placed after 'se invicem superare' + 'vide pag⟨inam⟩ … et haec adde'
4 ᴋᴄsᴄ: omission of 1° and 2°, only 'Nota' remains
5 **d'hatinnion‚enhak**

ek8a̗esk8ahat are *je suis trop mechant.* **esask8ahat are** *tu es* &c⟨etera⟩

* … … 3° exp⟨rimitur⟩ per aor⟨istum⟩ quoad initialis retentis finalibus prae-
sentis si propositio sit de praesenti⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **on̗esk8ahat esask8a-**
hat .. **ahosk8ahat** *je suis fort mechant, tu es*
ahon8esen *il est fort liberal,* hac utunt⟨u⟩r
ratione loquendi in fine periodi ad
confirmanda praedicta – sic etiam sequentia
a̗echiensennik iti[1] hoeren, d'8 kaot, odi quod
factum est, nimis malum est
aesata8a atichien? ahiannonh8e *seroit*
tu refusé? il t'aime trop –
etsokenniati hondi̗onr8annen

[72]

se invicem superare[2]

skat ihonnentrah8ihatie, *ils se devancent d'un jour, l'un est parti un jour*
d'avant l'autre
achi̗enk ihotindenñiacharah8i[3] *ils ont 3 ans de distance en age*
ndak ihe̗ennᵗh8tandi *je le surpasse de 4 ans* v⟨el⟩ **ndak** ~~ion̗ie~~ⁱⁿⁱᵒⁿᵉⁿᵗ**nnha-**
rah8i[4] 8ich a te̗aten ti̗annonchietsi deχa, oten deχa achi̗enk[5] ate̗aten ti
̗annonchietsi
θo etionnonchia̗i v⟨el⟩ **etiotennonchia̗i** v⟨el⟩ **etiotennonchiaθa tendi a te**
̗aten otench8ti[6] *cette cabane a 2 brasse plus que l'autre*
ndeheren etiotennonchiaθa[7] ondaie ehati8enda̗entet *leurs presens sur-*
passent ceux des autres
ondaie chiehenteθa hoc praefers

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1   **ti**
2   ᴋᴄsᴄ: placed after 'pretium'
3   ᴋᴄsᴄ: **achienk ihotindenñionchrarah8i**
4   ᴋᴄsᴄ: **ndak iñioñennᵗharah8i**
5   ᴋᴄsᴄ: **achienk**
6   ᴋᴄsᴄ: omission '**otench8ti**'
7   ᴋᴄsᴄ: addition '*il y a beaucoup de difference entre la grandeur de ces cabanes*'

chiatate henteθa te praefers aliis
˷ah8ichennion superare **˷ah8icha** *force* et ˷a˷ennion –[1]

pretium pag⟨ina⟩ 74
on a donne une chaudiere pour une viᵉlle robbe **atiatatrio ˷aᵃnnaᵉⁿo chia de ˷and8cha**[2] *on donne un couteau pour un pain de petum* **te ˷atatrioθa de 8ennenchre ˷andahia de 8en8a**[3] *une robbe et une chaudiere sont de meme prix* **chiatenda de and8chre**[4] **ennondi chia ˷annao**[5]

adverbia proximitatis et distantiae

tioskehen v⟨el⟩ **oskehen** v⟨el⟩ **tioskeheñia**
proche … aliq⟨uan⟩do *presque peut s'en faut, bientôt*[6]
tioskehenia a te ˷iatre desa sk8andare, chia de N andare *votre bourg est proche de celui de N*[7]
tioskehenⁱᵃ ichie de chrih8iost[8] *tu croiras bientôt*
achienñonk *au milieu*
te on˷8atandatande˷en *notre bourg (de votre) est proche*[9]
te on˷iondesθe˷en[10] *notre païs est limitrophe du votre*

1 ᴋᴄsᴄ: omission '˷**ah8icha** *force* et ˷a˷ennion', addition 'vide ˷a˷ennion … et ˷a˷entandi in rad⟨i-ces⟩'
2 ᴋᴄsᴄ: **atiatatrio ˷aanneño chia de ˷and8chra** *on a donné une chaudiere pour une robbe*
3 ᴋᴄsᴄ: **te ˷atatrioθa de 8ennenchra chia de 8en8a** *on donne un couteau pour une carotte de tabac*
4 ˷**and8chre**
5 ᴋᴄsᴄ: omission '*une robbe et une chaudiere sont de meme prix* **chiatenda de and8chre ennondi chia ˷annao**', addition of several lines : **ohonra8enta ondatatriosti** v⟨el⟩ **atiatatrios de ˷and8chra** *le fusil a été acheté une robbe* **skande8at te ondatatrio** (non : **atiatatr[...]** neque **te ondeñnion** neque **te hondatakon[...]** *cela a eté acheté ou vendu 4 francs (un [cas-tor])* ˷**arich** v⟨el⟩ **te ˷iatrios** (non **tendennions [...] te ˷iatakonhens**) **skande8at** *une pa[...] de mitasse vaut 4 francs (un castor)* **θo** v⟨el⟩ **taoten e˷onnont** v⟨el⟩ **θo i8a** v⟨el⟩ **te ˷iatatrio** (non **taoten eoio** neque **taoten eθendi**) *que coutera, que vaudra, que vendra-t-on cela ?* **θo** v⟨el⟩ **taoten ˷iatatrio** (non **ioios**) **de chiatendinnonsθa** *que vaut ce que tu veux vendre* **taot i8erha deχa** *que vaut cela* (valet) vide ˷**aio, enñion,** ˷**aeren** &c⟨etera⟩ in rad⟨ices⟩
6 ᴋᴄsᴄ: **tioskeñnia** (et non: **tioskenhen** v⟨el⟩ **oskenhen**) *proche, bientôt, presq⟨ue⟩, peu s'en faut*
7 ᴋᴄsᴄ: **tioskennia a te ˷iatre desa sk8andare chia de N. handare** *votre village est proche de celui de N.*
8 ᴋᴄsᴄ: **tioskeñnia ichie de chrih8iost**
9 ᴋᴄsᴄ: **te on˷8ataᵉndatande˷en** *notre village est proche du votre*
10 ᴋᴄsᴄ: **te oñ˷iondeste˷en**

te on̗ɤennonste̗en *notre maison est proche la votre*[1] **te hiendihoken** *les portes des 2 maisons sont vis a vis* (ab **̗annh8a** seu **̗andihoa** et **oken**)[2]

te k8endïoka[3] *mettons nos portes vis-à-vis*

eoonti chandataen *on y va en un jour* (alibi **eoonti**)[4]

eokak8i deχ'andataen *on le voit d'icy* (nescit pater)[5]

skat eᵃ̗oto̗ɤan *il n'y a qu'une couchée un gite*[6]

v⟨el⟩ **skat eto8as**

te otito̗eti d'onnont8t *il y a une mont⟨agne⟩ vis a vis*

etiont[erok]ᵉⁿʳᵒᵏᵉᵗᵃtaj d'eeias[7] *en tirant⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ d'un bastion, on aura vis a vis ceux qui seroient le long de la courtine .. on rasera toute la courtine*

en tirant ab **oketi** *tirer droit*

te ondo̗en *au millieu de la place*

te on̗ɤandato̗en *au millieu de nos bourgs*[8]

te oñ̗ ionh8entso̗en *au millieu de notre païs*

chiato̗ennen *dans ton sein*

te on̗itsenhia̗i[9] *nous sommes tout 2 vis-à-vis aiant le feu qui nous separe* (non aud⟨ivi⟩)

te a̗iatakannᵈrak sumus 2 e conspectu *face a face*[10]

te a̗iatrande̗enk *nous sommes proches l'un de l'autre*

[11]

8enstran (8enchtra) v⟨el⟩ ~~θo hi̗en deχa~~ **indeheren**[12] **tetisk8andare** *combien y a-t-il d'ici a votre village?*[13]

1   ᴋᴄsᴄ: **te on̗8annonste̗en** *notre maison joint la votre*
2   ᴋᴄsᴄ: **te hiendïoχen** *les portes des 2 maisons sont vis à vis* (ab **endioha** pass⟨ivum⟩ et **̗annh8a** *porte*)
3   ᴋᴄsᴄ: **te k8endïoka**
4   ᴋᴄsᴄ: **skat eoonti ekandataen** *on va en un jour à ce village*
5   ᴋᴄsᴄ: *on voit ce village d'ici,* omission 'nescit pater'
6   ᴋᴄsᴄ: **skat a̗ota8an** v⟨el⟩ **skat e ꞌto8as** *il n'y a qu'une couchée, qu'un gite*
7   ᴋᴄsᴄ: **etiontenroketaj d'eeïas**
8   ᴋᴄsᴄ: *au milieu de nos villag⟨es⟩*
9   ᴋᴄsᴄ: **te on̗itsenha̗i**
10 ᴋᴄsᴄ: *nous sommes 2 face à face*
11 ᴋᴄsᴄ: addition '**ndeheren** *loin*'
12 **ndeheren**
13 ᴋᴄsᴄ: **8enchtra** v⟨el⟩ θo **indeheren t'etisk8andare ?** *combien y a t'il d'ici a votre village?*

aon̦i i8enti ti̦en? ~~indeheren~~¹ **aen̦i entiek a̦araj aieeon**? *y a-t-il pour un jour; pour un demi jour de chemin*²

θo ichien ~~hien~~ **indeheren**³ **d'etionnontate**⁴**, chia χa** *il y a loin com⟨me⟩ d'icy a* **etionnontate**

θo ioto8an deχa de estia̦i⁵ *combien y a t'il de journees (couchées) d'icy au sault*

θo iaon ahonaio ekandatraχe chia χa⁶ *on l'a tué loin dela com⟨me⟩ d'icy au viel village*

θo iaon ekanda8ate chia ekannonchiaen *il y a aussi loin du dit lieu a la riviere que d'icy a cette maison*

θo iaon ontare d'ekanda8ate chia χa v⟨el⟩ **ontare iaon ekanda8ate chia χa,** *ou il venoit vers nous, et en etoit aussi pres que d'icy a cette riviere*⁷

onne ichien on̦8aonhatiend; onne ichen a̦on̦e tek8atenratek *nous etions pres d'arriver, nous etions a la vue de village*⁸

horae⁹

annen i̦ar? quota est? *ou est le soleil?*

θo i̦ar est haec hora … *le soleil est la*

annen i̦arak? quota erat? **θo i̦arak** &c⟨etera⟩

χondaie e8atren chiatetson *tu viendras icy a telle heure*

χondaie e8atren chiateke *je viendrai icy a telle heure*

askati arak8i̦ ̦e8atrak8at *il sera apres midy*

ek8atren e8atrahas andiare *ce sera apres se lever*

aiostorenska *ce seroit de bonne heure*

[i̦n]a̦8araθonk8a *a l'heure de notre coucher*

åson te ekarak *le soleil n'etoit pas encore levé*

etionnonties *de* (valet) *temps en temps* (ab **onda** spatium)

1   **ndeheren**
2   ᴋᴄsᴄ: **k: i8enti indeheren; entiek e̦araj aieeon?** *y a t'il pour un jour; pour un demi jour de chemin?*
3   **ndeheren**
4   The place where the Petun lived.
5   ᴋᴄsᴄ: **θo io ˈto8an deχa de estia̦i**
6   ᴋᴄsᴄ: **θo iaon ahoṅaio ekandatraχe chia χa**
7   ᴋᴄsᴄ: **θo iaon ontaṙe deχ'anda8ate chia χa** v⟨el⟩ **ontaṙe iaon ekanda8ate chia χa,** *il venoit vers nous, et il en etoit aussi proche que d'icy a cette riviere*
8   ᴋᴄsᴄ: **onne ichien on̦8aonhatiendᵗ; onne ichien a̦on̦e tek8atenratek** *nous etions proche d'arriver, nous etions a la vue de village*
9   ᴋᴄsᴄ: included in 'adverbia temporis', no separate section

a8entenhaon a0o onne tioskenhia orhendihatie v⟨el⟩ **ontaotratie** v⟨el⟩
onta8atren onne v⟨el⟩ **oronk8a te** *le point du jour*
åson orah8i̦e . nnen . 8ik mane **onn'aorhenha** *il fait jour*
ason t'eorhendik e̦enk chia t'ek8arask8a *je partirai de la avant le jour*
ason te k8atrahak v⟨el⟩ **ason te tiorhensk8a** *le soleil n'etoit pas encore levé*
d'onne ontiek *a mon reveil,* **onesk8̦ek** *a votre reveil*
tontao̦ehatie *quand on se leve*
0o i̦ar ti aaia0enk *environ les 9 heures, quand la rosee est seche*
0o ti sk8atsatañionk *a l'heure q⟨u⟩e vous dinez*
8ente̦e haon ishaon *il est revenu sur le midy*
entiek onna i̦ar *il est midy* **̦entiek a8atien**
i8aia askati arak8i *il est un peu apres midy*
t'oronhia̦enchᵣon *le soleil decline*
eonatenta̦asta v⟨el⟩ **ek8entondej onne** *le grand matin*
atiotok8ihatie *le soleil va se coucher*
onn'ak8atóχ8a v⟨el⟩ **a̦andichᵣenha** *le soleil se couche*
onn'on̦asonta est *je ne vois plus goute à travailler*
onne orah8i nox est

[73]

adverbia temporis vide pag⟨ina⟩ 68[1]

te 8ente̦ek *d'icy a 2 jours*
achi̦enk e8ente̦ek *d'icy a 3 jours*
isoon ~~haon~~ à suo reditu
ndak i8enta̦e esoon a 40r diebus redijt
ekochek *l'hyver prochain*
achi̦enk onna ᶦˢᵏ⁸ᵃᵏ⁸ᵃ ~~onson̦ak8a~~ *j'ai couché 3 nuits*
achi̦enk onna onsaon̦8ata8i *nous avons couché 3 nuits*
ndak onne i8enta̦e ti haon deχa *il est arrivé il y a 4 jours*
0o onna i8ennha̦e dic **i8oinnᵗha̦e χa ti saȯn** *combien combien y a t'il d'an-nees que vous etes arrivé icy?*

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1   ᴋᴄsᴄ: included in 'adverbia temporis', no separate section

asen χa ti i8aⁿ˳ion *il y a 10 ans* vel **asen onna ake˳ennᵗhiaj asen onni akochria˳i** decem hyemes egi

θo e8enta˳ek es 'aon quot intra dies redibit

onh8ati onne ti sarandi, jam diu aegrotas?

ndak onne a˳enta8a de te 8a˳atonha- renron v⟨el⟩ **ndak onne i8enta˳e atek8ârandi** *il y a 4 jours*

achi˳enk onna ahenta8a de hatihononnᵍiak *il y a 5 jours qu'ils font un canot*

ts8tare ahenta8a chia ahatennonchichien *il a mis 7 jours a faire la cabane*

Observationes in adverbia

1° pleraq⟨ue⟩ adverbia inflectunt⟨u⟩r per tempora ad instar verborum impersonalium⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onderati** trop, valde .. **onderatinnen** erat valde .. **e˳anderat** erit valde … **â˳anderat** esset valde .. **anionderatik** esset valde[1] … **anionderatinnen**[2] fuisset valde v⟨el⟩ *auroit eté bien autre chose*

   - **atrondi i˳en** *c'est assez* .. **atrondi ˳ehen** *c'etoit* .. **atrondi e˳enk** *ce sera* &c⟨etera⟩ **θo ioti**[3] *sic se res habet* … **θo eotik** *habebit*[4] .. **θo iȯtinnen** sic res *fuerat*[5] .. **θo aiotinnen** sic res fuisset .. **eotis** v⟨el⟩ **chiateoti**[6] *toutes ces choses sont dememe prix* &c⟨etera⟩

   - **ndeheren** procul **ndeherennen** procul erat v⟨el⟩ fuerat[7] * ~~**iskeheren**~~ *il y a trop loin* &c⟨etera⟩[8] - **tioskeheñia** propehe[9] **tioske[henia] ˳ehen** prope est v⟨el⟩ fuit[10] [11]&c⟨etera⟩ * **χa ti oskenia**

   itsoskenen *il ny a q⟨u⟩e trop proche* &c⟨etera⟩[12] **iskandeia** *cela n'est q⟨u⟩e trop bien*[13] &c⟨etera⟩ ….. **its8kaot** *cela n'est que trop mauvais* &c⟨etera⟩[14]

1 ᴋᴄsᴄ: fuisset valde
2 ᴋᴄsᴄ: **añionderatinnen**
3 ᴋᴄsᴄ: **θo io 'ti**
4 ᴋᴄsᴄ: **θo eo 'tik** sic erit, sic se res habebit + placed after '**θo iȯtinnen**'
5 ᴋᴄsᴄ: sic res erat v⟨el⟩ fuerat
6 ᴋᴄsᴄ: **chiate ȯti**
7 ᴋᴄsᴄ: omission 'v⟨el⟩ fuerat'
8 ᴋᴄsᴄ: omission '**iskeheren** *il y a trop loin* &c⟨etera⟩'
9 ᴋᴄsᴄ: '**tioskennia** prope'
10 ᴋᴄsᴄ: '**tioskennia ˳ehen** prope erat v⟨el⟩ fuerat'
11 ᴋᴄsᴄ: addition '**isteheren** *fort loin* (non) dic **okenniati ndeheren**)
12 ᴋᴄsᴄ: '**itsoskenñia** *fort proche* (non) dic **χa tioskennia**'
13 ᴋᴄsᴄ: '*fort bien*'
14 ᴋᴄsᴄ: '*fort mal*'

2° nonnulla adverbia transeunt in nomina, atque adeo conjugantur per personas⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **sanderat** *tu es excessif (importun, insolent) en ce q⟨u⟩e tu veux …* **honderat** &c⟨etera⟩ *il est …* **stante ȣanderat** *je ne suis point excessif, soit a demander soit a reprendre* &c⟨etera⟩ ab adverbio **onderati**[1] **eon̨ȣatis** *nous sommes egaux ..* **eskȣatis** *vous ..* **chiate onditi** *elles sont de meme qualite* [2](ab **iȯti**)

e̩etsa̩on *je prendrai courage ..* **echietsa̩on** *tu,* **ehatsa̩on** *il …* ~~**eaistenniaon**~~ ^estennia̩on *prennons courage nous 2*[3]*..* **etistenn ͤia̩on** …. **ekȣastenn ͤiaon** *prennons*[4] *.* **âhatistenn ͤia̩on** *qu'ils* (ab **̩aetsa̩on**[5])

3° adverbia al⟨i⟩q⟨uan⟩do subeunt compositionem⟨,⟩ v⟨erbi⟩ g⟨ratia⟩: **harihȣanderatânnonk**[6] (*il exaggere,* non, sed) *c'est un grand pecheur*

4° quaedam regunt post se fut⟨urum⟩: talia sunt **sahȣen** *attends* v⟨el⟩ *attendez*[7]*..* **̩ato̩en** *afinque: ..* **chieskechien** *afinque: ..* **ennon** v⟨el⟩ **ennonchien** *ne* (vox prohibentis- .. **te ȣastaθo** *ne faites pas*[8]⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ … *nolo …* vox recusantis … **andiare**[9] *auparavant*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩

sahȣen echiaraskȣa *attends a partir*

hesehetsaron haȣendio [10]v⟨el⟩ **de diȣ ̩atao̩en**[11] v⟨el⟩ **chieskechien** (valet)[12] **ehientenr** *prie dieu afinqu'il ait pitie de toy*

ennonchien v⟨el⟩ **te ȣastaθo echiaraskȣa** *ne pars pas*

N. ehaon andiare, chia desa echiaraskȣa *apres que N sera venu, tu partiras*

5° quaedam exigunt post se aor⟨istum⟩, talia sunt **kȣe de te** *de peur que, afinq⟨ue⟩, peutetreq⟨ue⟩: …* **tse** *de peur que …* **̩aro** *en deça*⟨,⟩ *apres ..* **chi** *au dela, avant*⟨,⟩[13] v⟨erbi⟩ g⟨ratia⟩

N hesenditanda kȣe de t'ahientenr *va t'en prier N, peutetre qu'il qu'il*[14] *aura pitie de toÿ*

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1 ᴋᴄsᴄ: '**stante ȣanderat** *je ne suis pas excessif à demander* &c⟨etera⟩ (ab **onderati**)
2 ᴋᴄsᴄ: addition '(valet)
3 ᴋᴄsᴄ: **aetistenn ͤia̩on** *prennons courage tous 2*
4 ᴋᴄsᴄ: **aekȣastenn ͤia̩on** *prennons courage*
5 ᴋᴄsᴄ: **etsa̩on**
6 ᴋᴄsᴄ: **harihȣanderatannonk**
7 ᴋᴄsᴄ: '*attendez*'
8 ᴋᴄsᴄ: omission '*ne faites pas*'
9 ᴋᴄsᴄ: **and ͤiare**
10 **hoȣendia**
11 ᴋᴄsᴄ: **e diȣ ̩ato̩en**
12 ᴋᴄsᴄ: omission 'valet'
13 ᴋᴄsᴄ: addition 'dic **skat** *au dela*'
14 ᴋᴄsᴄ: omission 'qu'il'

ennonchien echrih8anderaj, k8e nondechon t'âchiatetsirat[1]; *ne peche pas de peur que*

tu ne sois damné … v⟨el⟩ **tse** &c⟨etera⟩

˷**aro a˷anda8ati** *au dela de l'eau*[2] ˷**aro a˷andek8ati** *apres le bapteme*[3] ~~chi~~
skat a˷anda8ati *au de la de l'eau*[4] **chia a˷iatet**[5] *nous ne sommes tous 2 qu'un* *
chi […]etiatat, *nous ne sommes tous 2 qu'un*[6] ~~chi~~ **skat it˷annonchiati** *au
dela de la cabane*[7] * eodem ⟨m⟩o⟨d⟩o construitur **acha8i**[8].⟨,⟩ v⟨erbi⟩ g⟨ratia⟩
acha8i aa˷ochingotati *au dessus du genou* (non) dic ˷**achingotati**[9]

6° q⟨uan⟩do duo simul adverbia, v⟨el⟩ nomen cum adverbio praeeunt
verbo, utrum illorum praecedere debeat immediate verbum, exempla se-
quentia ostendunt **stan i8aïa te ˷onatandik** v⟨el⟩ **stan atiaondi** ^i8aia^ **te**
˷**onrak8a**non te timeo prorsus (*je ne me soucie pas de toy*)[10]

i8annen te saen askatenraha ^aostont^ v⟨el⟩ ^aski tenrha astont^[11] *si tu en avois
beaucoup tu men ferois part*

stan θo te ˷aeren id non ita factum est[12] **stan χa te 8a te sk8˷añien**[13] *je
n'en ay pas plus de la grosseur de cela*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *du bout du doigt*)

te ˷ato˷en te s'oon, ⟨n⟩o⟨n⟩ est verum quod redierit * in quibus exemplis
vides **te** sive significet non sive si, verbo immediate adhaerere

* excipe q⟨uan⟩do illud **te** negativum concurrit cum **chi** significante
auparavant nam tunc **chi** immediate adhaeret verbo, et **te** mutatur in **ta**⟨,⟩
v⟨erbi⟩ g⟨ratia⟩ **stan ta chi 8aien (8anien)**[14] *je n'en ai jamais eu.*

stan ta chi onate 8a˷akeronchend, d'ason te 8arih8iosti[15] *je n'aurois pas
meme peur quoiq⟨ue⟩ je n'eusse pas la foy*

* attamen **chi** in concursu cum affirmativo praeit illi, interseritur a⟨,⟩
v⟨erbi⟩ g⟨ratia⟩ **chia te hasenχ8ask8a** *il pleurroit auparavant* (Pater dixit: **chi**

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1 ᴋᴄꜱᴄ: **ennonchien echrih8anderaj, k8e n'ondechon t'achiatetsirat**
2 ᴋᴄꜱᴄ: *en deça de la riviere*
3 ᴋᴄꜱᴄ: *avant le batême*
4 ᴋᴄꜱᴄ: *au dela de la riviere,* addition '**skat a˷ontarati** *au dela du lac …* **skat a˷andatati** *au dela du village*'
5 ᴋᴄꜱᴄ: **chia a˷iatat**
6 ᴋᴄꜱᴄ: omission '**chi […]etiatat**, *nous ne sommes tous 2 qu'un*'
7 ᴋᴄꜱᴄ: placed before **chia a˷iatat**: '**skat a˷annonchiati** *au dela de la cabane*'
8 ᴋᴄꜱᴄ: **achra8i**
9 ᴋᴄꜱᴄ: **achra8i a˷achingotati** *au dessus du genou* (dic: ˷**achingotati**)
10 ᴋᴄꜱᴄ: **stan i8aia te ˷onatandik** non te timeo prorsus, addition : '**stan i8aia te ˷onrak8a** *je ne me soucie pas de toy …* **te sa˷orak8a** ille illos non cura[t]
11 ᴋᴄꜱᴄ: **i8annen te saen, âskatenraha** v⟨el⟩ **âskitenrhaj** v⟨el⟩ **âstont**
12 ᴋᴄꜱᴄ: omission '**stan θo te ˷aeren** id non ita factum est'
13 ᴋᴄꜱᴄ: **stan χa te 8a; te sk8añien**
14 ᴋᴄꜱᴄ: **stan ta chi 8añien** (dic: **stan chi onati 8añien**)
15 ᴋᴄꜱᴄ: **stan chi onatei te 8a˷akeronch^r^eñd^t^, d'a˷[son] te 8a˷rih8iosti**

hasenχ8ask8a¹ * .. item q⟨uan⟩do **chi** signans *loin,* concurrit cum **te** seu affirmativo, seu negative

tunc **chi** non adhaeret immediate verbo, v⟨erbi⟩ g⟨ratia⟩ **stan chi te 8a̧eti** *je n'iray pas loin* (valet)²

[74]

stan chi te r̓eθa *il ne va pas loin*
* q⟨uan⟩do **te** neg⟨ativum⟩ concurrit cum **te** affirm⟨ativo⟩ v⟨el⟩ cum **te** signante si, tunc **te** neg⟨ativum⟩ praeit **te** affirmativo, et mutat suum _ **e** finale in **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ~~a̧onio~~ **aonñio** ~~ta~~ **de te chrache**³ *je te tue si tu ne consens*

ondechon echiatetsirat ta te chrih8ïostande (valet) v⟨el⟩ **onta te sarih8ïosti,** *tu seras malheureux dans l'enfer si tu ne crois point*⁴ **stante o̧enron ta te hasenχ8as** v⟨el⟩ **stante o̧enron sta te hasenχ8as** *ce n'est pas pour peu qu* ᶜᵒⁿⁱ⟨ᵘⁿᶜᵗⁱᵛᵘˢ⟩ *il pleure, ou s'il pleure inconsolablement*
* q⟨uan⟩do **ti** v⟨el⟩ **sti** praecedunt **te** mutant finale **i** in **a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan θo te tseerha ta te tistentondi** *on ne fait plus ainsi a l'age ou vous etes tous deux*⁵ * q⟨uan⟩do te neg⟨ativum⟩ concurrit cum verbo **chi ̧entak8i** *faire tout expres,* tunc sic postponitur: **stan chi 8̧aitak8 tȩen** *je n'ay pas fait cela expres*⁶

7° q⟨uan⟩do aliquod verbum caret tempore futuro neg⟨ativo⟩, tunc utendum est affirmativo potentiali⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *je ne le ferai pas expres* **stan chi â̧itak** ~~atichien?~~⁷ *Le ferois exprés* **chi-aoņitak8ik atichien?** *L'aurois je fais expres?*

8° **tsinnen** et **tsa r̓ten**⁸ quis, quae, sunt semper feminini g⟨ene⟩ris et singularis n⟨ume⟩ri **tsinnen** v⟨el⟩ **tsaten onta8e** *q⟨u⟩i est cela q⟨u⟩i vient en deça*⁹

1   ᴋᴄꜱᴄ: dic: **te hasenχ8ask[8a]**
2   ᴋᴄꜱᴄ: **stan chi te 8a̧ėti** *je n'irai pas loin,* omission 'valet'
3   ᴋᴄꜱᴄ: **a̧oñio ta te chʳache** (dic **a̧oñio de te chrachre**)
4   ᴋᴄꜱᴄ: **ondechon echiatetsirat ta te** v⟨el⟩ **onta te** (dic : **de stante**) **chrih8iostande** v⟨el⟩**sarih8iosti,** *tu seras malheureux dans l'enfer si tu ne crois*
5   ᴋᴄꜱᴄ: *on ne fait plus ainsi à l'age ou vous etes* (valet)
6   ᴋᴄꜱᴄ: **stan chi-8a̧itak8i t'ȩen**
7   ᴋᴄꜱᴄ: **stan chi-â̧itak** (non dic : **stan chi âitak atichien**)
8   ᴋᴄꜱᴄ: **tsaten**
9   ᴋᴄꜱᴄ: quis v⟨el⟩ q⟨uo⟩d venit

* **annenronnon**[1] potest esse utriusque g⟨ene⟩ris et numeri⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **annenronnon d'aχichien** v⟨el⟩ **annenronnon ~~d'ahaon 8achien~~** (non) **aonχichien** *de quel païs sont ceux q⟨u⟩e nous avons tués*[2]

9° quaedam particulae semper postponuntur ut **asen** .. **sken** v⟨el⟩ **asken** .. **ati**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ta̱itenr asen** v⟨el⟩ **asken** *de graces ayes pitie de moÿ*[3] ~~on-~~ ~~daie ati~~ **taot eχioti?** quare?[4] .. **t'atichien** v⟨el⟩ **θo ichien** *cela est ainsi* (alibi *eh quoi donc*)? **ihatonk ati,** *il dit donc*[5] * **sen** et **onek** al⟨i⟩q⟨uan⟩do praecedunt, al⟨i⟩q⟨uan⟩do postponuntur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ta sen te̱aketas** *Dieu veuille que je ne porte pas …* **te̱aketask8a?** *que ne portois-je?*[6] **onek harihonnᵍiak** *il fait un conte a plaisir* **orih8skon onek atendot**[7] *il raconte l'affaire sans raison*

̱ene θ'onek *ce n'est que graisse* (alibi **̱one θ'onek**)[8]

10° multa adverbia gallica efferuntur, apud hurones, per verba⟨,⟩ v⟨erbi⟩ g⟨ratia⟩: **saθarat ta̱rih8añiensten** *enseigne moy bien …* ubi **aθarati** supplet vicem adverbiis bene[9] **sak8ichoton χa hatser**: *efforce toy; fait de cette façon* (alibi: *fait cela genereusement*)

hatser pro **tser ha** ob emphasim[10] **sateiennondia (sateniennoronia)** *fait proprement* (**ti sehetaton** *de ventre molun*)[11] **sateia̕taha de chiatrio**[12] *combas genereusement* (

hatïð8e̱ihatïe[13] *ils vont ensemble*

achi̱enk ihenñonhatie *ils sont 3 ensemble*

a̱atetsirati, ̱aendi̱onr8annen, *je suis bien malheureux moy q⟨u⟩i ai de l'esprit* (alibi *j'ai un grand esprit*) v⟨el⟩ *j'ai effroiablement de l'esprit*[14] **oki ~~decha~~ ᴴᴬᴼᵀᴱᴺ ti ondi̱onr8annen** *elle a un grand esprit*[15] **eθaonda'en8ati** v⟨el⟩ **~~eθotondore~~**

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1 ᴋᴄsᴄ: **annenron ̕non**
2 ᴋᴄsᴄ: omission '**v⟨el⟩ annenronnon d'ahaon 8achien** (non) **aonχichien**' + addition : 'non **̱8achien,** neq⟨ue⟩ **tsinnen d'aχichien**' + addition : '**annenronnon d'aonχichien ?** *qui sont ceux qui nous ont tué ?*
3 ᴋᴄsᴄ: *ayes pitie de moy*
4 ᴋᴄsᴄ: **ondaie ati** *c'est pourquoi* **taot eχ'iȯti?** quare
5 ᴋᴄsᴄ: addition: **t'atichien** v⟨el⟩ **θo ichien** *sic est …* et alibi: *eh quoi donc*
6 ᴋᴄsᴄ: **te̱aketask8a sen!** *que ne portois-je*
7 ᴋᴄsᴄ: omission '**atendot**'
8 ᴋᴄsᴄ: **̱eñe θ'oñek** *ce n'est que graisse, huille*
9 ᴋᴄsᴄ: omission 'ubi **aθarati** supplet vicem adverbiis bene'
10 ᴋᴄsᴄ: **hatser** pro **tser** ob emphasim
11 ᴋᴄsᴄ: **sateniennonnᵍia** *fais proprement* (v⟨el⟩ **ti sehataton**)
12 ᴋᴄsᴄ: **sateïataha de chiatrio**
13 ᴋᴄsᴄ: **hatïð8e̱ihatie**
14 ᴋᴄsᴄ: omission '(alibi *j'ai un grand esprit*) v⟨el⟩ *j'ai effroiablement de l'esprit*'
15 ᴋᴄsᴄ: **oki haoten ti hondi̱onr8annen** *il a un grand esprti* (*il a de l'esprit com⟨me⟩ un demon*)

hondi̦onrask8i …. vel: **otentondi** (penitus) **te hondi̦ont** … vel ~~ande8ate te~~ **annenniate te hondi̦ont**, *il n'a point d'esprit, c'est un pauvre hom⟨me⟩ tous a fait* (ab **a̦en8ati** *tournoyer* et **onda** *espace*)[1] **ondaie haoten te hiat8ten d'âse-tenrha, d'atennonh8eha**[2] *il est digne de compassion ou d'amour*

11° aliquae voces accipiuntur declinabiliter et indeclinabiliter⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ .. **on8e** .. **oki** .. **etsihenstatsi** ut .. **on8e saton**[2] *faits toy hom⟨me⟩* … **oki satatonnᵍia**[4] *faits du diable* … **etsihenstatsi e0oton achienk onne ochre** *il est jesuite depuis* &c⟨etera⟩[5]

12° nomina signantia res a⟨nim⟩atas conjugantur, non autem alia; sic non dicitur **achi̦enk atinnonchia**, sed **achi̦enk i̦annonchia̦e**⟨,⟩ seu potius **i̦annonske** *3 cabanes*[6] **achi̦enk ehatindᵍiahon**[7] *3 males* …. * dicitur tamen **achi̦enk i̦aata̦e de tia8enron̦o**[8] *trois anguilles* …. **0o i̦aata̦e tia8enron̦o** *combien d'anguilles -. ?* **ach ion**[9]

Pretium pag⟨ina⟩ 72[10]

onra8ointe[11] **te** ~~ondannion~~ **te ondatatriosti de ̦and8chra** *un fusil vaut un robe*

ondaie te ondennion … **ondaie te iatatrios** v⟨el⟩ **te iatatrios** … **ondaie** ~~tendennions, ondatakonhen ondatat8i0o~~ **atiatatrios skandeʰ8at** *cela vaut 4 francs*

taoten [.]oio eonnont v⟨el⟩ **to . i8a** v⟨el⟩ **te ̦iatatrio** v⟨el⟩ **taaten 0o e̦onnant e0endi?** *q⟨u⟩e coutera, q⟨u⟩e vaudra, q⟨u⟩e vendra t'on cela?*

skande8at te ondennion … **te ondatatrio** … **akiatatrio** *4 fr⟨ancs⟩: cela a eté vendu ou acheté 4 fr⟨ancs⟩*

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1   ᴋᴄsᴄ: **e0aondaï̦enti hondi̦onrask8i** (non : **e0otondore**) v⟨el⟩ **otentondi** (penitus) **te hondi̦ont** v⟨el⟩ **te enñenñiate te hondi̦ont**, *il n'a point d'esprit du tout* (ab **a̦enati** *tournoyer* et **onda** *espace*)

2   ᴋᴄsᴄ: **ondaie haoten** v⟨el⟩ **ti haat8ten d'âesetenrha, d'atennonh8eha**

2   ᴋᴄsᴄ: **on̦8e saton**

4   ᴋᴄsᴄ: **oki satⁱatonnᵍia**

5   ᴋᴄsᴄ: **etsihenstatsi e0oton achienk onne ̦ochre** *il est jesuite depuis 3 ans*

6   ᴋᴄsᴄ: **achienk hatinnonchia**, sed **achienk ̦annonchia̦e** v⟨el⟩ **achienk ̦annonska** *3 cabanes*

7   ᴋᴄsᴄ: **achienk hatindᵍiâhon**

8   ᴋᴄsᴄ: **achienk i̦aata̦e de tia8enron̦o**

9   ᴋᴄsᴄ omission '**ach ion**'

10   ᴋᴄsᴄ: omission of entire paragraph, but see footnotes to page 72

11   **ahonra8ointa**

taoten ~~ioios~~ **iatatrio de chiatendinnonsθa?** *q⟨u⟩e vaut ce q⟨u⟩e tu veux vendre*

θo i8erha deχa? valet *q⟨u⟩e vaut cela* .. vide **ennion** .. **ͺaio** v⟨el⟩ **ͺario** .. **ͺaeren** .. * **aoeren** mos e⟨st⟩

[75]

De praepositionibus

ex particulis q⟨u⟩ae praeponuntur, aliae sunt separabiles **etaͺeⁱⁿᵗaͺe[1]** infra **achʳa8i** supra sursum, alia sunt inseparabiles ut 1° **S** quam vocamus particulam reiterationis unitatis et excessûs .. 2° **T** quam vocamus notam distantiae, temporis v⟨el⟩ loci … 3° **te[2]** q⟨uo⟩d vocamus affirmationis, dualitatis, divisionis v⟨el⟩ notam perennitatis, et totalitatis … 4° **chiate[3]** nota aequalitatis Quo ⟨m⟩o⟨d⟩o p⟨rae⟩po⟨sition⟩es latinae efferuntur per par⟨ticu⟩las quae postponuntur

ad .. apud .. in exprimuntur per aliquam ex par⟨ticu⟩lis **ͺe** . **ke** . **ske** . **nde** . - . vocabulis desinentibus in **t** v⟨el⟩ **k** postponitur **ke** loco dictarum litterarum ut **8tenr8ke[4]** *chez* **8tenr8t** ..[5] **handotonke** *chez* **handotonk** .. **aͺatonnᵗhaᵗake** *a la fin de ma vie* **ͺahachʳenke** *pendant le conseil* ..[6] **orih8entandiͺe[7]** *a la fin de l'affaire* … * vocabulis terminatis in **S** v⟨el⟩ **Ch**. loco illarum ponitur, **ske⟨.⟩** v⟨erbi⟩ g⟨ratia⟩ **andachiaske** chez **andachiach[8]** … * vocabulis aliter terminatis, nunc **ͺe** , nunc **de** v⟨el⟩ **nde** postponitur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hechonde** *chez echon* … **ond8aºⁱnde[9]** *chez sa mere* … **ͺarenhondī nde** *chez* **ͺarenhondi** …[10]

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1 ᴋᴄꜱᴄ: **e ꞌtae (intaͺe)**
2 ᴋᴄꜱᴄ: **T**
3 ᴋᴄꜱᴄ: **chia te**
4 ᴋᴄꜱᴄ: addition '(dic: **8tenr8tke**)'
5 ᴋᴄꜱᴄ: addition '**θochingoke** *chez les mis*'
6 ᴋᴄꜱᴄ: **ͺahachienke** *pendant le conseil, dans le cons⟨eil⟩*
7 ᴋᴄꜱᴄ: **orih8aºⁱntandiͺe**
8 ᴋᴄꜱᴄ: **handachiaske** *chez* **handachiach,** addition '**matthiaske** *chez matthias*'
9 ᴋᴄꜱᴄ: **hond8eºⁱnde**
10 ᴋᴄꜱᴄ: addition '**ondechra8asti-nde** *chez* **ondechra8asti**'

onsaȣatatron ȣaᵒⁱᵃndie,[1] *en confession* … **kierre** de v⟨el⟩ **kierre ande** *chez pierre*[2] *

sub .. intus .. super, saepe per easdem par⟨ticu⟩las exprimuntur, ut ˌ**annenhȣan˰e iȣat**[3] *cela est dans le sac* ….. ˌ**annonchia˰e iara** *dessus la cabane* …. **aȣen˰e aoha**[4] *cela vient de tomber dans l'eau* … **atsista˰e aontaha** *cela est tombé dans le feu* … **ondende aθentontraha**[5] *il repose sur la terre*

    * eaedem par⟨ticu⟩lae affiguntur particulis q⟨u⟩ae numerantur ut **te ȣenta˰e** *2 jours* … **achiˌenk iȣenta˰e**[6] *3 jours* … **ndak iˌannonske** *4 cabanes* … **asen ~~io~~ ˌake iara˰e** *10 mailles* pro **ioˌara˰e**[7] … **te ˌaronta˰e** 2 arbres

    * ad 4ᵒʳ quaestiones loci ubi unde quo et quà, respondetur eodem ⟨m⟩o⟨d⟩o per istam finalem ˌ**andata˰e**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩: **annen ihentron?** *ou est il?*[8] ˌ**andata˰e** *il est au village*[9] **annen tontare?** *dou vient il?*[10] ˌ**andata˰e** *du village*[11] … **annen aretandi?** *ou va il?* ˌ**and[ata˰e]** *au village*[12]… **annen aṙendi** *par ou a t'il passé?* ˌ**andata˰e** *par le village*[13]

    intus *dedans* ˌ**andaˌon** ext⟨ra⟩ comp⟨ositione⟩: .. **aˌon** in comp⟨ositione⟩ ut **chiataˌon** v⟨el⟩ **chieskȣaˌon** *dans ton ventre* … ˌ**annonaˌon**[14] *sous l'eau, au fond de l'eau* … ˌ**arhaˌon** *dans le bois* … **ondechon** *dans l'enfer*[15] … ˌ**andataˌon** v⟨el⟩ ˌ**andata˰e** *dans le village* .. ˌ**annonskon** *dans la cabane* ˌ**aronhia˰e** *dans le ciel* … ˌ**asetaˌon** *dans la bouteille* &c⟨etera⟩ … * q⟨uan⟩do **aˌon** signat vacuitatem est p⟨aradygmatis⟩ **S**, ut: **oˌon nondaie** *cela est vuide*[16] … **osetaˌon**/ **osetȣskon** *courge vuide*[17] .. **onnonskon** *cabane vuide*

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1 ᴋᴄsᴄ: placed after **onnontioˌe, onsaȣatatrondiˌe**

2 ᴋᴄsᴄ: omission '*chez pierre*', addition '**onnontioˌe,** chez **onnontio**'

3 ᴋᴄsᴄ: ˌ**annenhȣaᵒⁱnˌe iȣat**

4 ᴋᴄsᴄ: **aȣeᵒⁱnˌe aoha**

5 ᴋᴄsᴄ: **n'ondende aθentontraha**

6 ᴋᴄsᴄ: **achienk iȣenta˰e**

7 ᴋᴄsᴄ: **asen ioˌara˰e** *10 mailles de rets* (non: **ioaˌke**)

8 ᴋᴄsᴄ: ubi est?

9 ᴋᴄsᴄ: in vico

10 ᴋᴄsᴄ: **annen t'ontare** unde venit?

11 ᴋᴄsᴄ: ex pag[o]

12 ᴋᴄsᴄ: **annen aṙetande?** ˌ**andata˰e** quo vadit? in pagum

13 ᴋᴄsᴄ: **annen arendi? andata˰e** qua transit? per pagum

14 ᴋᴄsᴄ: ˌ**annoñaˌon**

15 ᴋᴄsᴄ: *sous terre, en enfer*

16 ᴋᴄsᴄ: omission '**oˌon nondaie** *cela est vuide*'

17 ᴋᴄsᴄ: **osetȣskon** (pro **osetaˌon**) *courge, bout⟨eille⟩ vuide*

extra **¹he͜enk** .. ^{hengenk} v⟨el⟩ **hegenk** ^{ara} *au dehors* .. v⟨el⟩ potius **engen** *en apparence*²

ultra **³chi⁴⟨,⟩** v⟨erbi⟩ g⟨ratia⟩: **chi** ^{skat} **a͜anda8ati⁵** *au dela du fleuve* dic **skat ͜aanda8ati**

citra⁶ **͜aro⟨,⟩** v⟨erbi⟩ g⟨ratia⟩: **͜aro a͜anda8ati** *en deça de la riviere* (ipse ultro decrevit)⁷

ultro **chi ⁸⟨,⟩** v⟨erbi⟩ g⟨ratia⟩ **chi** ^{onh8at chi irerhe⁹} **hotonnhon͜annondi** *il etoit determine a cela avant qu'on lui en parlat*¹⁰

prae et ante **chi¹¹⟨,⟩** v⟨erbi⟩ g⟨ratia⟩: * **chi hentron** est ante omnia saecula ..* **chi aia͜ehieraha** v⟨el⟩ **ndeheren aontaia͜ehieraha** praecavendum est¹²… * **chi e͜ont onati** *du coté de devant toy*¹³ * **aondechenhaon aθatien**¹⁴ *il est de toute eternité*.. * **ondaie eθarontio**¹⁵ * **eθa8endio**¹⁶ est dominus prae aliis … * **N. eθaatsinnen**, N vocabatur antea … * **ondaie d'eθenchon** *celui q⟨u⟩i s'appelloit hechon*¹⁷ … * **eθonnontïo**¹⁸ *le gouverneur d'auparavant* … * **ondaie ek8a͜en,** hoc ante dixi .. * **stante k8arandinnen** nolueram antea¹⁹ .. * **nendi ͜e͜ont isa chie͜ont, ha͜ont nondaie** *devant moy . toy . lui* ..²⁰* **͜echio͜atenk, chiechio͜atenk** &c⟨etera⟩ *derriere moy toy* &c⟨etera⟩²¹

prope, juxta, brevi … * **ontaon͜riohe** *je suis sur le point d'etre tue*²²… * ^{onni tioskeñia e͜ihej} … * **onta͜iheonchre** *les jongleurs je suis sur le point de mourir*²³… * **ti ͜andatata** *proche le bourg* .. * **ti ͜annonchiata** *proche la cabane* … * **stan**

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1   ᴋᴄsᴄ: addition *'au dehors'*
2   ᴋᴄsᴄ: **engenk** v⟨el⟩ **engen** … **ara** … *au dehors … en apparence seulement*
3   ᴋᴄsᴄ: addition *'au dela'*
4   ᴋᴄsᴄ: addition 'dic **skat**'
5   ᴋᴄsᴄ: **skat a͜anda8ati**
6   ᴋᴄsᴄ: addition *'en deça'*
7   ᴋᴄsᴄ: omission '(ipse ultro decrevit)'
8   ᴋᴄsᴄ: addition 'dic **onh8ati chi**'
9   ᴋᴄsᴄ: omission '**onh8at chi irerhe**'
10 ᴋᴄsᴄ: addition: 'dic **onh8ati chi**'
11 ᴋᴄsᴄ: addition: 'per local⟨itatem⟩'
12 ᴋᴄsᴄ: **chi aia͜ehiaraha** v⟨el⟩ **ndeheren aontaia͜ehiaraha** praeveavendum est
13 ᴋᴄsᴄ: **chie͜ont onati** *devant toi; du coté* &c⟨etera⟩
14 ᴋᴄsᴄ: **aondechrenhaon aθatien**
15 ᴋᴄsᴄ: omission '**ondaie [eθarontio]**'
16 ᴋᴄsᴄ: **eθa8endïo** (non : **eθarontïo**)
17 ᴋᴄsᴄ: **ondaie d'eθenchron** *celui qui s'appelloit henchon* (dic **d'eθenchron ͜ehen**)
18 ᴋᴄsᴄ: **eθonnontio**
19 ᴋᴄsᴄ: **stante k8a͜randinnen** nolueram prius
20 ᴋᴄsᴄ: placed after '**ontaia͜ehiarahae**', **n'ondaie ha͜ont**
21 ᴋᴄsᴄ: placed after '**chie͜ont onati**', **chiechio͜aθenk**, addition : 'non d⟨ici⟩t⟨u⟩r'
22 ᴋᴄsᴄ: **onta͜on͜riohe** (v⟨el⟩ **onne tioskennia e͜ihej**) *je suis sur le point d'etre tué* dic *de mourir*
23 ᴋᴄsᴄ: **onta͜iheonchre** v⟨el⟩ **tioskennia e͜ihej** *je suis sur le point de mourir…*

tiosken^{ia}nnen te ˌarih𝟴ate *il n'y a nulle apparence que telle chose arrive*[1] .. * **tiosken^{ia}nen a iohie de chrih𝟴iost**[2][3] *tu croiras bientôt*

procul . * **chieˌannen eθaatate d'âharih𝟴iost** *il est bien eloigné de croire* .. * **ndeheren ekate de ˌarih𝟴iosti** *la foy est bien loin de lui* ..[4]* **ta chi tsoka-ratati** *elle ne gardoit plus cela il y a long temps*[5] v⟨el⟩ **stan chi tsokaratati** .. * **chieˌannen eθoh𝟴icheñnion** *il la infiniment surpassé* …[6]* **chieˌannen a te hiatre** valde hi duo distant (a v⟨er⟩bo **k𝟴-aite**)[7]

circa * **ˌanda𝟴atatie**[8] *le long du fleuve* .. * **ˌannentratatie**[9] *le long du rivage*[10] ab (ˌ**aiatie** *infini*) vide **ˌata**)[11]

in medio **achienñonk** v⟨el⟩ **te ondoen** * **akarioˌenhatie satrendaen** *prie dieu entre d eux*[12]

vis à vis[13] * **te 𝟴andaˌen, te sandaˌen** 2^{ae} p⟨aradygmatis⟩ **S** *vis a vis de la porte de la maison*[14] **te sk𝟴andaˌen** *vis a vis de votre potre*

post et postquam .. * **d'a𝟴esk𝟴ak** *apres, par apres, derrierre,*[15] .. * **aosk𝟴aj te ~~skachitenh~~^a𝟴is skang𝟴ati** valet **d'a𝟴esk𝟴ak haon** *tu m'apporteras un pied d'elan du coté gauche de derriere*[16].. * **sah𝟴an echiarask𝟴a** *tu partiras apres* .. * **sah𝟴en d'eˌihej**[17] *apres ma mort* … * **N. andiare es ˈaon** *apres q⟨u⟩e N sera de retour*[18]

versus **onåti** … * **ˌanda𝟴atek𝟴i onåti** *vers le fleuve, du coté qui regarde la riviere* .. * **ˌandataentak𝟴i onåti** *du coté ou est le bourg* … * **te 𝟴atoχ𝟴aθa onåti**[19] *vers l'occident* … * **k𝟴atrak𝟴at onåti**[20] *vers le levant* … * **entiek onåti**[21]

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1 ᴋᴄsᴄ: **stan tioskennia te ˌarih𝟴ate** *il ny a aucune apparence que cela arrive*

2 **echrih𝟴ïost**

3 ᴋᴄsᴄ: **tioskenñia d'echrih𝟴iost**

4 ᴋᴄsᴄ: placed after '**chieˌannen a te hiatre**'

5 ᴋᴄsᴄ: **onh𝟴ati chi te tsokaratati** *il y a long temps qu'elle ne gardoit point cela*

6 ᴋᴄsᴄ: placed after '**chieˌannen eθaatate d'âharih𝟴iost**'

7 ᴋᴄsᴄ: omission 'a v⟨er⟩bo **k𝟴-aite**'

8 ᴋᴄsᴄ: addition: 'v⟨el⟩ ˌ**anda𝟴atatia**'

9 ᴋᴄsᴄ: **ˌannenti^rratatia**

10 ᴋᴄsᴄ: *le long du lac, du rivage*

11 ᴋᴄsᴄ: omission: 'ab (ˌ**aiatie** *infini*) vide **ˌata**)', addition '(non : ˌ**annentratatia**)

12 ᴋᴄsᴄ: **achiennonk** v⟨el⟩ **te ondoˌen akarihoˌenhatie satrendaen** *prie entre* (valet) *deux*

13 ᴋᴄsᴄ: addition: **kǎndaˌen**

14 ᴋᴄsᴄ: *vis à vis de ma porte, vis à vis de sa porte*

15 ᴋᴄsᴄ: addition '*dans la suite*'

16 ᴋᴄsᴄ: **aosk𝟴aj te chitenha𝟴is skang𝟴ati d'a𝟴esk𝟴ak haon** *tu m'apporteras un pié d'orignal du coté gauche de derriere* (valet)

17 ᴋᴄsᴄ: **sah𝟴en d'eihej**

18 ᴋᴄsᴄ: **onsahaon and^giare d'aniena** *apres que mon fils sera de retour*

19 ᴋᴄsᴄ: **te 𝟴atoχ𝟴aθa oñati**

20 ᴋᴄsᴄ: **k𝟴atrak𝟴at oñati**

21 ᴋᴄsᴄ: **entiek oñati**

vers le midy … * **atsihise onȧti**[1] *vers le septentrion* … * **ˌandataˌe onȧti** *vers le bourg* *[2] **chierenh8iti**[3] *vers ton coté droit* …*[4] **θo ichien etie8endrak8i ˌannienˌe** *la parole est du coté des agniens, on est pour eux*[5] … * **θo aˌa8et ontaˌannenrontie**[6] *nous allons du coté de l'armée*

    <u>sub</u> v⟨el⟩ **infra** *dessous, sous* **ėtaˌe** *à bas* ..[7] * **ondechon** *sous la terre* … * **ˌenk8aroˌennen** *dessous la couverte* … * **ˌah8enˌaroˌennen hotaseti** *il s'est caché* **ˌanontoˌennen** sub arbore[8] **ˌandatsoˌennen**[9] *sous la chaudiere* &c⟨etera⟩

[76]

sous la table[10] … * **chieˌannen etiorannentaˌi** *cela est bien au dessous (dessus) en matiere de prix*

    <u>super</u> .. <u>supra</u> .. * **endichraˌe iˌara** *cela est sur le buffet* .. * **ˌieronˌe aˌaentaha** *cela est tombé sur moy* .. * **hechon ahoatannonnen** v⟨el⟩ **ahoatannonh8eha** *le sort, est tombé sur hechon* (sors illum amavit) * sursum **acha8i**[11]

    <u>de</u> .. <u>e</u> .. <u>ex</u> * **ˌandataˌe tontaˌe**[12] *venio ex vico* … * **ˌannionˌenhake haon**[13] *ex gallia* .. * **ˌah8endoˌe** *d'angleterre* .. * **hechone ek8aˌiaˌendinnen**[14] *exiveram ex domo hechonis*

    <u>quoad</u> .. <u>quatenus</u> * **ˌandak8aˌe** v⟨el⟩ **ˌandak8aˌe haon** *quant a l'impureté, pour ce q⟨u⟩i regarde l'impurité* ..

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1 kcsc: **atsîhise oñati**
2 kcsc: placed after '**ˌandataentak8i onȧti**'
3 kcsc: **chieñenh8iti**
4 kcsc: addition: '**seng8ati** *vers ta gauche*'
5 kcsc: **θo ichien etie8enn^drak8i anᵍñienˌe** *la parole est du coté des anniers (on est pour eux … on leur obei)*
6 kcsc: **θo aaˌ8ėt ontaˌannenrontie**
7 kcsc: addition: '**intaˌe** *dans la prairie*'
8 kcsc: **ˌah8enˌaroˌennen** *sous la planche* … **ˌarontoˌennen hotasėti** *il est caché sous l'arbre*
9 kcsc: **ˌandatsoennen**
10 kcsc: omission '*sous la table*'
11 kcsc: separate paragraph, **achra8i** + addition '**achra8i hatiaˌ8ëhatie** *ils voguent au large*'
12 kcsc: **ˌandataˌe t'ontaˌe**
13 kcsc: **ˌanᵍñionˌenhake haon**
14 kcsc: **henchronˌe ek8aˌiaˌendinnen**

* ˌandak8a de atiaondi te ⁿ ˌienteri[1] *quant a l'impureté je ne scais ce q⟨u⟩e c'est ..* **hechon de?** *quant a hechon? ou est il?* &c⟨etera⟩ vel: **haataˌe de hechon** v⟨el⟩ **de hechon haoten ..**[2]* **ondaie** ~~ihontonk~~ **iñiontonk isa chiatataˌe**, *on dit cela de toy*[3]

<u>usque ad</u> ..* **eˌihej a8o, e8aˌrih8iostihatiˌe**[4] . v⟨el⟩ **θo t'eˌonnᵗhesa e8aˌrih8iostik**[5] v⟨el⟩ **eˌonnhontie e8aˌrih8iostihatie**[6] v⟨el⟩ **e8aˌrih8iostik oˌont eˌatonnhaten**[7] . v⟨el⟩: **e8aˌrih8iostik iθochien eˌihej**[8] *je garderai vos commandements jusqu'a la mort ..* * **etiotendatata**: **echion** *tu arriveras jusqu'au bout du bourg ..* * **ek8aˌendeiata**[9] *je n'arrive pas jusq⟨ue⟩ la*

<u>tenus</u> * **chiate ennontetsi iond8te**[10] *il a de l'eau jusqu'a mi-jambe* * **θo iond8teti endᵍiasont**[11] *il a de l'eau jusqu'au cou* * **t'ate eatiaˌi iond8te**[12] *de l'eau jusqu'a la ceinture* (**iond8te** *creux*)[13] ..* **θo eotiati** ᶰᵒⁿ ⁱ⟨ⁿᵗᵉˡ⟩ˡ⟨ᵉ⟩ᵍⁱᵗ⟨ᵘ⟩ʳ **te ostontraˌe** [14]*cela arrive jusqu'a la jointures des doigts ..* vel .. **te ostontrann- hontra**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *la playe est profonde de la longueur d'un article de doigt …*[15]* **te otonˌoti** *la balle est passé jusques en lave*[16] **ˌandaˌon eatiati** ᶰᵒⁿ ⁱ⟨ⁿᵗᵉˡ⟩ˡ⟨ᵉ⟩ᵍⁱᵗ⟨ᵘʳ⟩ **de ˌanda** *la fleche penetre jusques au dedans*[17] … * **etioˈton** *cela n'arrive pas jusques la, il y manque*

<u>au millieu</u> .. <u>a moitie,</u> **chiate**[18] … * **chiate ˌannonchietsi** *au millieu de la cabane ..* * **chiate aontsi**[19] *egalement long*

<u>sine</u>[20]* **oˌon nondaie**[21] *cela est sans melange ..* * **oskenˌaon** *sagamité sans poisson, sans assaisonnement ..* * ~~**aondechon**~~ ~~pro~~ **aondechᵃˌaˌon** ⱽ⟨ᵉˡ⟩**hah8entsaˌon**

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1   ᴋᴄsᴄ: **ˌandak8a de atiaondi te ñienteri**
2   ᴋᴄsᴄ: **hechon de** … v⟨el⟩ **haatataˌe de hechon** v⟨el⟩ **hechon haoten** … *quant à hechon*
3   ᴋᴄsᴄ: **ondaie iñiontonk** v⟨el⟩ **iaˌenk isa chiatataˌe** *on dit cela de toi* (non: **ihontonk**)
4   ᴋᴄsᴄ: **eˌihej a8o, e8aˌrih8iostihatie**
5   ᴋᴄsᴄ: **θo t'eˌonnhesa e8aˌrih8iostik**
6   ᴋᴄsᴄ: **eˌonnᵗhontie e8aˌrih8iostihatie**
7   ᴋᴄsᴄ: **e8aˌrih8iostik oˌont eˌatonnᵗhaten**
8   ᴋᴄsᴄ: **eˌihej a8o e8aˌakaratatihatie ti chie8end8ten**
9   ᴋᴄsᴄ: **ek8aˌendeiaθa**
10   ᴋᴄsᴄ: **chiate ennontetsi ï8nd8te**
11   ᴋᴄsᴄ: **θo ïond8te ti endᵍiasont**
12   ᴋᴄsᴄ: **ti eatiaˌi ïond8te** (non : **t'ate eatiaˌi**)
13   ᴋᴄsᴄ: omission '(**iond8te** *creux*)'
14   ᴋᴄsᴄ: addition 'v⟨el⟩ **ostontrañion**'
15   ᴋᴄsᴄ: **te ostontraˌe** v⟨el⟩ **te ostontrannhontra** *cela arrive jusqu'a la jointures des doigts*
16   ᴋᴄsᴄ: **te (θo) otonˌȯti** *la balle* v⟨erbi⟩ g⟨ratia⟩ *a penetré jusque là*
17   ᴋᴄsᴄ: *la fleche penetre* (non)
18   ᴋᴄsᴄ: omission '**chiate**'
19   ᴋᴄsᴄ: **chiate ôntsi**
20   ᴋᴄsᴄ: addition: '*sans, desistué de* &c⟨etera⟩, *vuide*'
21   ᴋᴄsᴄ: **a8skon n'ondaie** (non: **aˌon**)

pais sans monde .. *[1] **te ˌaatra nondaie** *sans cela, cela n'en est pas* ..[2] * ~~stan~~
te esenditi *nous ferons sans toy* .. * **onnᵍiannᵈ θo, te onˌ8ennon desa**[3],
nous irons sans toy … * **etisatonᵉnen** v⟨el⟩ **te chiatrak** v⟨el⟩ **te chiatatek de
onˌ8aʰˌachⁱentak**[4] *nous avons tenu conseil sans toy*

    <u>cum</u> *avec* … * **ondaie te andi** *je suis avec lui* * **ondaie te andi . aek8e** *viens
avec nous* .. * **ondaie a8entenhaon indes** *il va toujours avec lui*

    <u>coram</u> ..[2]* **te chieˌannᵈrak** v⟨el⟩[6] **chieˌåtak**[7] **ichitrontak** *en ta presence,
te vidente, praesente &c⟨etera⟩*

    <u>palam</u> * **aonˌe** v⟨el⟩ **aonˌe 8 ahente**[8] *cela est a la vue de tous*[9] … * **stan
i8aia te otonnᵗhiti** *cela n'est point ignoré*

    <u>clam</u> * **ˌandaon**[10]: **otase ̇tïe**[11] .. **hosa8ennenhatie** *il va en cachette* .. *
v⟨el⟩ **haotsahonk8aen** *il parlent en cachette*[12] **hotetsahonk8aen** *il parlent*[13]
hosa8enre *il craint d'etre decouvert* … * ~~ondechon~~ **honh8entsaˌen i8e de
ˌarih8a** *c'est une affaire cachée*[14]… * **hatsahonk8inde θa** *il parle en cachette*

    <u>pro more</u> &c⟨etera⟩ **ientendi** .. **aôt** .. **eˌentak8i**[15] *cela est ordinaire* *
aha8end8ten *c'est sa façon de parler* … * **ahañiend8ten** *c'est sa façon de
faire* .. * **aoeren**[16] *mos est* .. * **ondaie**[17] **te ondennion** v⟨el⟩ **te ondatakonhen**
cela est au lieu de &c⟨etera⟩[18] … ****sonˌ8aerisen**[19] **di8 ˌaronhiaˌe, ondaie eha-
tendaˌerat: ti onˌ8aθaratihatiend**, *deus nos compensabit pro meritis
nostris* .. * **ondaie hatendaˌera θa di8 d'haonh8a ti hokiïen d'onn'
asonˌ8atenraha de tionnhek8i : itsokenïe d'asonˌ8annont n'onˌionh8a**, *te*

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1 ᴋᴄsᴄ: **aondechraˌon** v⟨el⟩ **aonh8entsaˌon** *pais sans monde, destitué d'habitans*

2 ᴋᴄsᴄ: **te ˌaatra n'ondaie** *cela n'en est point*

3 ᴋᴄsᴄ: **onnᵍiannᵈ θo, te on8eñnon desa**

4 ᴋᴄsᴄ: **etisatonnen** v⟨el⟩ **te chiatrak** v⟨el⟩ **te chiatatek de on8ahachientak**

2 ᴋᴄsᴄ: addition '*en presence*'

6 ᴋᴄsᴄ: addition '**chiatrak**'

7 ᴋᴄsᴄ: **chieˌatak**

8 ᴋᴄsᴄ: **aonˌe** v⟨el⟩ **8ahente** v⟨el⟩ **te 8karote**

9 ᴋᴄsᴄ: *cela est de l'aveue de tous*

10 ᴋᴄsᴄ: **ˌandaˌon**

11 ᴋᴄsᴄ: **otasetiˌe**

12 ᴋᴄsᴄ: **hotsahon ̓k8aen** *il parle en cachette* **hotitsahonk8aen** *ils parlent en cachette,* placed after
    '**hotsahonk8inde θa**'

13 ᴋᴄsᴄ: **hotsahonk8inde θa** *il parle à l'oreille,* placed after '**hosa8enre**'

14 ᴋᴄsᴄ: **onh8entsaˌen i8e de ˌarih8a** *c'est une affaire cachée (qui marche sous terre)*

15 ᴋᴄsᴄ: * *loco alterius* * &c⟨etera⟩ **aˌonnoñate** v⟨el⟩ **eˌentak8i** (non **oentendi** neq⟨ue⟩ **aot**)

16 ᴋᴄsᴄ: **aˌonnonate** (non: **oeren**)

17 ᴋᴄsᴄ: addition '**ontatrio**'

18 ᴋᴄsᴄ: addition '*vaut cela*'

19 ᴋᴄsᴄ: **eson8aerisen**

son͜8karatati te on8andi͜ont[1] deus pro dignitate sua et divitiis nobis impertit bona: nimis modicum esset, q⟨uo⟩d nobis donaret, si tantum haberet nostra tenuiatis rationem; nec enim aliquid meremur … * **eθesk8annᵗhe** v⟨el⟩ **θo ichien ehaatrak8i sa sk8a͜eron͜e**[2] *il est pour vous* .. * **endi ha͜echonniannik**[3] *il travaille pour moy*

à .. ab .. **haon** .. * **annion͜enhake haon**[4] *de france*, ex gallia .. * **is ʼoon haon** v⟨el⟩ **ti s ʼoon** *depuis qu'il est arrivé*[5] … * **ennhiek haon**[6], ab anno praeterito … * **te 8enta͜e ek8a͜e͜innen** non manducavi a 2 diebus[7]… * **is ʼorask8an** ~~haon~~ , **hatrendaentandihes**[8] ab ipsius discessu semper venio oratum pro illo –

propter … propterea non exprimunt⟨u⟩r nisi per verba … * **ondaie haondi** *c'est pour cela* … * **sonh8a achierhon** v⟨el⟩ **iseri** v⟨el⟩**isondi** *c'est pour l'amour de toy* … * **sarask8a sen, ta͜itenr** *parts pour l'amour de moy* … * **ondaie aondi͜aro etsise ʼti st'i8a͜en**[9]͜ **aro aset̀** propterea huc venisti, quia dixi veni … * **ondaie χ'ioͅti** v⟨el⟩ **ondaie ioͅti** *c'est pour cela*

contra per verbum exprimitur * **ha͜esk8ahens** *il est contre moy*[10] .. * **ha͜rasennik**[11] *il est pour moy*, scilicet, *de mon avis* … * **ha͜ere8aθa** v⟨el⟩ **ha͜enda͜chion daθa** *il n'est pas de mon avis, il me reprend, me dement*

adeo ut sic exprimitur * adeo bonae sum indolis ut oblitus fuerim o⟨mn⟩es injurias quas ab eo accepi **etsak iθochien aha͜iato͜at, onek**[12] **ichien . a8eti sk8a͜endi͜onrhendi,** [13]**on͜endi͜onk8asti** v⟨el⟩ **ti 8a͜endi͜onk8asti** *il est si mechant qu'il se fut faché et l'eut tué* **aha8eiachendinnen ahoionnen**[14] **atiaondi ahosk8ahat** v⟨el⟩ ti **hosk8ahat**.

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1 ᴋᴄsᴄ: **ondaie hatenda͜era θa di8 d'haonh8a ti hokiï8oin d'onne ason͜8atenraha de tionnhek8i ; its8keñie d'ason͜8annont n'oñ͜ionh8a de son͜8akaratati te on͜8andi͜ont**
2 ᴋᴄsᴄ: **sk8aeron͜e**
3 ᴋᴄsᴄ: **endi ha͜echronnᵍiannik**
4 ᴋᴄsᴄ: ͜**annion͜enhake haon**
5 ᴋᴄsᴄ: **ti shoon** (non **ishoon haon**) **hotetsirati** *il est malade depuis son arrivée*
6 ᴋᴄsᴄ: **ennᵗhi͜ek haon**
7 ᴋᴄsᴄ: omission '**te 8enta͜e ek8a͜e͜innen** non manducavi a 2 diebus'
8 ᴋᴄsᴄ: **ishorask8an hatrendaentandihes** (non : **ishorask8an haon**)
9 ᴋᴄsᴄ: **d'i8a͜en**
10 ᴋᴄsᴄ: *il est faché contre moi*
11 ᴋᴄsᴄ: **ha͜rasennik**
12 ᴋᴄsᴄ: **oñek**
13 ᴋᴄsᴄ: **sk8a͜endï͜onrhendi**
14 ᴋᴄsᴄ: **aha8eiachiendinnen âhoïonnen**

Miscellanea[1]

sum es est &c⟨etera⟩

sum &c⟨etera⟩ involvitur in no⟨min⟩ibus tam substantivis q⟨uam⟩ adjectivis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ * ˌ**annonchia** *c'est une cabane* .. * **hosk8ahati** *il est mechant* .. * ˌ**annonchia** ˌ**ehen** *c'etoit* ..[2] * **on8e** ˌ**ehen** (ho⟨m⟩o erat) * tamen in p⟨rae⟩po⟨sition⟩ibus negativis exprimitur per **t'e͎en**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan** ˌ**annonchia te͎en**[3] non est domus .. * **stan nendi te͎en**[4] *ce n'est pas moy* ......+ cum no⟨min⟩ibus adjectivis dicunt: **stan hosk8ahati te͎en** *il n'est pas mechant* .. v⟨el⟩ **stante hosk8ahati** .. v⟨el⟩ **te hosk8ahati**

sum signans existere

exprimitur per **onnhe**[5] de rebus a⟨nim⟩atis … **andare** de utrisque … ˌ**aen** *y avoir* de ina⟨nim⟩atis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ * **chi onnhe de di8**, **åson te k8aatatek**[6] *dieu etoit avant nous* .. * +[7] **chi andare, åson**[8] **te ha8entronnen N**; *il y a long temps qu'il existe, N n'etoit pas encore* … * **ason te starek, ahonaio**[9], *tu n'etois pas encore lorsqu'il fut tué* … * **te** ˌ**andare** ˌ**andahia (8ennenchra**[10]**)**[11] *il n'y a point de couteau* ….. + **iˌaen** *il y en a* * **θo ekaen** *il y en a la* .. * **te skaen** *il n'y en a plus* .. * **deχa** ˌ**annonchiaen** *cette cabane que voila* … * **stan ichien te skannonchiaentaj** **å͎enk**[12] *non erit*[13]

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1 ᴋᴄsᴄ: entire chapter 'Miscellanea' is placed before 'De Syntaxi'
2 ᴋᴄsᴄ: *c'etoit une maison*
3 ᴋᴄsᴄ: **stan** ˌ**annonchia t'e͎en**
4 ᴋᴄsᴄ: **stan n'endi t'e͎en**
5 ᴋᴄsᴄ: **onnᵗhe**
6 ᴋᴄsᴄ: **chi honnhe de di8, ason te k8aatatek**
7 ᴋᴄsᴄ: the text between the + signs is placed at the end of the paragraph
8 ᴋᴄsᴄ: **ason**
9 ᴋᴄsᴄ: **ahoñaio**
10 **i8ennenchra**
11 ᴋᴄsᴄ: **te** ˌ**andare 8ennenchra**
12 ᴋᴄsᴄ: **e͎enk**
13 ᴋᴄsᴄ: *il n'y aura plus de cabane*

esse in loco

entron v⟨el⟩ ˌaˌeron[1] de rebus a⟨nim⟩atis in sing⟨ulare⟩ et plur⟨ale⟩ …. * ˌan-
dare v⟨el⟩ ˌaen de rebus ina⟨nim⟩atis **ˌandare** v⟨el⟩ **iˌaen** *il y en a*[2]

adesse

ˌaˌat … ˌaatate .. ˌaatrandi … * **hatïatatek** aderant: * **hatïatrak** v⟨el⟩ **hotïa-
trandi d'aˌochiennen** aderant convivio ….. + de rebus ina⟨nim⟩atis d⟨icitu⟩r
ate finale⟨,⟩ v⟨erbi⟩ g⟨ratia⟩[3] **deχ'ondech**ʳ**ate**[4] haec terra v⟨el⟩ est terra .. **on-
dech**ʳ**atek**[5] .. erat, fuit, fuerat .. **e8atondech(r)atat**[6] erit .. **a8atondech**ʳ**atat**[7]
sit … **te sk8atondech**ʳ**ata0e**[8] non erit amplius terra

etre dans le nombre .. parmi .. dedans

~~andea~~ **0oia 0o ˌandahiae de ˌandahia8astis**[9] *il n'y a parmi gueres de beau
couteaux*

  ˌar v⟨el⟩ *ara* [10]f⟨uturum⟩ **ren** …. * **anniaten ti i8entra d'a8entatoˌeti**[11] *il
y a q⟨uelque⟩ jours de fete parmi les autres* .. * **anniaten ti i8asontra**[12] *il y
q⟨uelques⟩ nuits parmi* .. * **ennonchien e8entraha** *qu'il n'y ait de jour au dela
du jour donné* .. * **achienk ia8entrandi** *il y a 3 jours au dela* … * **ndak ihon-
nentrah8ihatie** *ils sont eloignez 4 jours l'un de l'autre* * **stan ondaie**[13] **te atra**
cela n'en est point

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1 KCSC: ˌaeron
2 KCSC: omission '**andare** v⟨el⟩ **iˌaen** *il y en a*'
3 KCSC: 'de rebus ina⟨nim⟩atis d⟨icitu⟩r **ate** finale⟨,⟩ v⟨erbi⟩ g⟨ratia⟩' placed after 'ˌ**aatrandi**'
4 KCSC: **deχ'ondechrate**
5 KCSC: **ondechratek**
6 KCSC: **e8atondechratat**
7 KCSC: **a8atondechratat**
8 KCSC: **te sk8atondechrata0e**
9 KCSC: **0oia 0o 8ennenchraen de oennenchra8astis**
10 KCSC: ˌ**ar** v⟨el⟩ ˌ**ara**
11 KCSC: **annᵍiaten ti 8entra d'a8entatoˌeti**
12 KCSC: **8asontra**
13 KCSC: **n'ondaie**

˛ara8an *oter du nombre* … ˛aatara8an v⟨el⟩ ˛aatra8an *de re vivente* ˛atsen˛e ˛ah8entaha *le poisson est dans le plat* .. * θo tsataren *mets ce poisson dedans faits le etre dedans* .. * tsatara8a *otes l'en*[1]

ont et 8t * ˛a˛onchiont *il y a un visage* .. ˛a˛onchiontak .. e˛a˛onchionten .. te ˛a˛onchiontande … * onnenh8t *il ÿ a du blé* .. tak . ten . tande * as (onnen-hota achia to *le blé*)[2]

etre dedans … at *de* a⟨nim⟩atis *et* ina⟨nim⟩atis … atak8an *tirer dehors* de ina⟨nim⟩atis annont *de viventibus*[3] annontak8an[4] … * i8at *il y a q⟨uelque⟩ c⟨hose⟩ dedans* … * te sk8at *il n'y a plus rien de dans le sac*[5] … * θo ˛acharat *le collier est la dedans* … * setak8a *tire de dedans* te skare *il n'y en a plus dans la chaudiere*

etre debout, fiché, ficher .. 8t ….. 8ta8an *arracher* .. ˛aent8t *pieu fiché* … tsent8ten *fiche ce pieu* .. tsent8ta8a *arrache ce pieu*

ondi *de multis cum nota passivae formationis* * ondaie d'otrahondi *les forests* ondaie d'otondi ˛aenχ8ake *celui qui est sur le pied⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ le blé*

etre dessus … *mettre dessus* … ara f⟨uturum⟩ ren *de* ina⟨nim⟩atis ….. ara8an[6] ˛angencha[7] f⟨uturum⟩ chen[8] *de* a⟨nim⟩atis .. ˛angencha8an[9] …. * endich^ra˛e[10] ˛asara *le plat est sur l'andichon* … * θo sesaren *mets le plat la dessus*[11] …. + endicha˛e hangencha[12] *il est sur l'andichon* … * endich^ra˛e he-sengench^ren[13] *mets sur l'andichon* … * endicha˛e sendiench^ren[14] *mets toy* * (sat esten) ~~sondi encha8a~~ *descends te toy de dessus* v⟨el⟩ sengenchra8a *descend de l'echafour*[15]

etre dans liqueur … *y avoir liqueur dedans* … *mettre*

1 кcsc: slightly different structure: ˛atsen˛e ˛ah8entaha θo tsâtaren .. ndᵍio tsatara8a *mets ce poisson dans le plat .. ça ote le*
2 кcsc: onnenhoθa achia θo *le blé ne fait que de se former*
3 кcsc: *etre dedans* de a⟨nim⟩atis
4 кcsc: ˛annontak8an *tirer*
5 кcsc: omission *'le sac'*
6 кcsc: addition *'oter de dessus:* de ina⟨nim⟩atis*'*
7 кcsc: ˛angenchra
8 кcsc: chren
9 кcsc: ˛angenchra8an
10 кcsc: ˛endichra˛e
11 кcsc: addition *'*sesara8a *ote le plat'*
12 кcsc: endichra˛e hangenchra
13 кcsc: endichra˛e hesengenchren
14 кcsc: endichra˛e sendigenchren
15 кcsc: sendigenchra8a (dic satesten) *descend* &c⟨etera⟩ sengenchra8a *descend*

o de ina⟨nim⟩atis … **oȣan** *oter de* … * **ˌaskoȣan**[1] …. * **ˌio** *il y en a dedans l'eau*[2] … * **θo ti eko iondȣte**[3] *il y en a jusque la* … * **aekȣa-hoňok**[4] *mettons le canot a l'eau* (ab **ohȣi**) … * **aekȣahonoȣa** *tirons le canot de l'eau* ….. + **hoskohȣi** *il la mis dans l'eau*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *la tortue* **kohos** f⟨uturum⟩ **kok** act⟨ivum⟩ …… * **hoskondi** *il est enfoncé dans l'eau* … **kos** f⟨uturum⟩ **koha** neut⟨rum⟩

etre en nombre .. **on** 5ae p⟨aradigmatis⟩ **C**[5] * **te andi** .. **teti** .. **testi** .. **tendi** *nous sommes 2* *[6] **achiˌenk ianˌion** .. **ition** … **itson** … **iheňnon** *nous sommes 3* &c⟨etera⟩[7] * **asen iheňnonhatie**[8] *ils sont 10 de compagnie* ……. + **ȣich ato-nθa** *il est le 5e* * **ȣich eȣatont**[9] *il sera le 5e* * **ȣahia ˌatonθa** v⟨el⟩ **ȣahīa endi ˌatonθa**[10] *je suis le 6e*

avoir habeo

ˌaen 2ae **S** …. at **ˌaen C** *y en avoir* …. * **iȣaˌien** (**iȣahien**[11]) .. **isaen** .. **ihoen** &c⟨e-tera⟩ *j'en ay* .. *tu* .. *il* **eȣˌaňientaj**[12] *j'en auray* …. * **andahiaen sandahiaen hondahiaen**[13] *j'ay un couteau ; tu , il*

ˌandare 2ae **S** … at **andare** 2ae **C** *y en avoir* * ~~on ȣandare d'onnenha~~ **onȣan-nenha atendi**[14] *nous avons du blé* .. * **te tsaχindare d'aˌonnhetien** *nous n'avons plus de femme*⟨,⟩ v⟨erbi⟩ gr⟨atia⟩ *en notre famille*

ˌarandi [15]pr⟨aeteritum⟩ **ras** f⟨uturum⟩ **raha** 2ae **S** *venir à quelqu'un*[16] * **de eȣaraha steniesθa**[17] *quand q⟨uelque⟩ c⟨hose⟩ me viendra, quand j'aurai*

1 ᴋᴄsᴄ: addition '*oter de dedans la liqueur* v⟨erbi⟩ g⟨ratia⟩'
2 ᴋᴄsᴄ: *il y a* &c⟨etera⟩ *dans l'eau* &c⟨etera⟩
3 ᴋᴄsᴄ: **θo eko** (dic **θo ti iondȣte**)
4 ᴋᴄsᴄ: **aekȣahonok**
5 ᴋᴄsᴄ: 5ae … **i** 4ae
6 ᴋᴄsᴄ: **tandi** *nous sommes 2* … **teti** … **testi** … &c⟨etera⟩
7 ᴋᴄsᴄ: **achienk iaňion** *nous sommes 3* &c⟨etera⟩
8 ᴋᴄsᴄ: **asen ihennonhatie**
9 ᴋᴄsᴄ: **ȣich eȣaton 't**
10 ᴋᴄsᴄ: **ȣahia n'endi ˌatonθa**
11 ᴋᴄsᴄ: dic **iȣaňien**
12 ᴋᴄsᴄ: **eȣaňientaj**
13 ᴋᴄsᴄ: **aˌiennenchraen** … **saenn** … **hoenn**
14 ᴋᴄsᴄ: **onˌȣandare d'onnenha** (dic: **onˌȣannenhaˌatendi**)
15 ᴋᴄsᴄ: **ˌarandi**
16 ᴋᴄsᴄ: addition: '*en avoir dans la suite*'
17 ᴋᴄsᴄ: **d'eȣaˌraha steňiensθa**

q⟨uelque⟩ c⟨hose⟩ … * **de esk8a̡oricharaha**[1] *quand il me reviendra de l'assai-
sonnement*

    ho̡istenchen *il a son père* p⟨aradygmatis⟩ **S** * **sand8enchen?**[2] *as tu-encore
ta mere?* … * **horonchʳen**[3] *il a une sœur* * **te s'onnonhonk8achen**[4] *il n'a
plus de parens*

    huc pertinent verba neutra conjugata secundum p⟨aradygma⟩ **S e8a̡ond8t**
j'aurai de la pluye … **esatoia** *tu auras de la tempete sur le lac* .. * **ehondoron**
il aura de la peine a cela **eon̡8ang8enha** *nous aurons de la nege* * **esk8annie-
n8atase**[5] *vous aurez poudrerie* .. * **ehonda θorat** *ils auront du froid*

[78]

videri *sembler*

hurones utunt⟨u⟩r verbis acquisitivis ad exprimendum quod communiter di-
cimus *cela me semble⟨,⟩* v⟨erbi⟩ g⟨ratia⟩ **hotinnonchiasχ8asennik**[6] *la cabane
leur semble trop petite* … * **hotihonasχ8asennik** *le canot leur semble petit* .. *
hatate̡ondasennik *il se trouve trop agé⟨,⟩* v⟨erbi⟩ g⟨ratia⟩ *pour se marier*[7] .. *
ha̡ondasennik *il la trouve trop agée* .. * **a̡enta8asennik** *je trouve le jour trop
court* …* **a̡asontestasennik** *je trouve la nuit trop longue* … * **a̡ondestasen-
nik** *je trouve l'espace trop long*: … * **ondaie a̡rih8achiasennik** *id mihi displi-*
cet **hiatachⁱasennik**[8] *je le trouve mal fait* ..* **a̡ennᵍiannᵈisennik**[9] *je trouve le
temps trop long*

1   ᴋᴄsᴄ: **d'esk8a̡orichraraha**
2   ᴋᴄsᴄ: **sand8enchien**
3   ᴋᴄsᴄ: **hor̊onchien**
4   ᴋᴄsᴄ: **te shonnonhonk8achien**
5   ᴋᴄsᴄ: **esk8anñien8atase**
6   ᴋᴄsᴄ: **hotinnon chiask8asennik**
7   ᴋᴄsᴄ: omission 'v⟨erbi⟩ g⟨ratia⟩ *pour se marier*'
8   ᴋᴄsᴄ: **hiatachiasennik**
9   ᴋᴄsᴄ: **a̡ennᵍiannᵈisennᵈik**

doleo

Quod latini dicunt: doleo capite, pedibus &c⟨etera⟩, hurones exprimunt addendo **ke** v⟨el⟩ **ske** nominibus tales corporis partes significantibus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **chie͜onske** *tu as mal au visage* … * **chieiaske**[1] *au bras* … * **chiachitaske** *au pied* … * **chiennontaske** *a la jambe* .. * **chie͜onresaske** *a la main* … * **chie͜ondiaske**[2] *au nez* .. * **chie͜a ꞌta͜e**[3] *aux yeux* .. * **sa͜aske** *a la poitrine* (**o͜achia** S) **sannontsike** *a la tete* ……. + haec et similia non habent diversam terminationem pro diversitate temporum, sed ea supplet⟨u⟩r, adjuncto verbo **i͜en** .. **e͜enk** .. **eȣaton**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **onne tsisaerihen de sannontsike ͜ehen** *est tu guerri de ton mal de tete?* .. * **sando͜aiach**[4] *as tu mal aux dents* (ab **͜ando͜aia͜i** S) v⟨el⟩ **ondȣke andȣaias sachiatorha**[5] … * **chiata͜on** *tu as mal au ventre*[6]

un infinitif apres un nom adjectif

atiesen d'aeθeθa d'aieθeθa d'aia͜ȣaθeθa v⟨el⟩ **d'aekȣaθeθa de a͜ȣaθeθa** ..[7] haec et similia exprimunt per impersonalia, saepe etiam per tempora indicativi⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **andeia d'aonkakȣa, d'aionkakȣa**[8]**, d'aia͜ȣakakȣa** v⟨el⟩ **d'aekȣakakȣa, onne a͜ȣakakȣas** *cela est beau a voir*

   - **aȣe͜a͜aȣi t'aondekȣand**[9] *cela est de bon gout quand on l'avale*

   - **͜andoron de ȣθes** *tritu difficile est* v⟨el⟩ *non teritur* (à neutro **aθendi**)

   - **ondiri, de ͜aris** *cela est dur a cuire* ad verbum *cela est dure, il ne cuit pas* **aonnᵍiannᵈika a͜arik** *il sera bientot cuit* … - **honnᵍiannᵈi**[10] **ichien haθeθa** *il est long temps a piler*

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1 ᴋᴄꜱᴄ: **chie͜aske**
2 ᴋᴄꜱᴄ: **chie͜ondᵍiaske**
3 ᴋᴄꜱᴄ: **chie͜aeta͜e**
4 ᴋᴄꜱᴄ: addition 'S'
5 ᴋᴄꜱᴄ: **ȣndȣke sachiatorha** (dic **sandȣa͜ias**)
6 ᴋᴄꜱᴄ: *as tu mal au ventre* (dic **sachiahariꭓon**)
7 ᴋᴄꜱᴄ: addition '*il est facile de piler*'
8 ᴋᴄꜱᴄ: **d'añionkakȣa**
9 ᴋᴄꜱᴄ: **aȣe͜a͜aȣi t'aondekȣandᵗ**
10 ᴋᴄꜱᴄ: **honnianni**

ehotinnᵍiannᵈik ehatiθeθa *ils seront long temps à piler ..* * **echiatiesaha de chieθeθa** *tu auras de la facilité a piler …* * **˳arih8etsi d'aia˳8annonchʳon-nia¹** *c'est une longue besogne de faire une cabane*

N n'est pas sujet à … n'est pas capable de … n'a pas de disposition à … il n'y a point d'apparence qu'il doive .. il ne scait ce que c'est de … il n'est pas homme a jamais …. pecher, partir &c⟨etera⟩ *has et similes loquendi formulas in multis verbis explicant per* **θa** *et* **k8a** *verbis superaddita …. in aliis accipitur praesens indicativi sine ulla alia mutatione, nisi quod conjugari debeat juxta* par⟨adygma⟩ **S**, *sublatis si adessent litteris finalibus* **ch** .. **S** .. *et* **k**

Regula generalis: accipit⟨u⟩r praes⟨ens⟩ indic⟨ativi⟩, sublatis, si adsint, litteris finalibus **ch** . **s**. **k**.

stan horask8a te˳en² *il n'est pas hom⟨me⟩ à partir ..* **harask8ach⟨.⟩**
stan horak t'e˳en³ *il n'est pas hom⟨me⟩ a le vouloir …* **haras** ~~valet~~⟨.⟩
stan hotatia te˳en⁴ *il n'est pas hom⟨me⟩ à parler (non)*⟨.⟩
stan horih8ïosθa te˳en⁵ *il n'est pas hom⟨me⟩ a croire*⟨.⟩
exceptiones …

1° desinentia in **ha** amittunt **h**: **stan hotenditenra te˳en⁶** *il n'est pas hom⟨me⟩ a avoir compassion* ….

2° praesentia in **onch** v⟨el⟩ **on⁷** quorum futurum desinit in **a** accipiunt fut⟨urum⟩ loco prae⟨sentis⟩⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan ha˳ondennia te˳en⁸** *il n'est pas pour les attraper*⟨,⟩ f⟨uturum⟩ **eha˳ondennia** ……. his adde **stan χa hondennia te˳en⁹** *ils ne sont pas pour passer ici* (**hendennionch¹⁰** f⟨uturum⟩ **dendi**)⟨,⟩ **stana'o̓trih8atennion te˳en¹¹** *cela ne peut se deguiser alterer* (**ha-tennionch** f⟨uturum⟩ **tendi**)⟨,⟩ **stan ha8enhea te˳en** *il n'est pas hom⟨me⟩ a mourir* (**henheons** f⟨uturum⟩ **hej**)⟨,⟩ **stan esaatontïa te˳en** *nous ne sommes pas a t'abandonner* (**onties** f⟨uturum⟩ **onti**)

3° praesentia ab infinitivis in **i** . **8i** . **h8i** . **ri** mutant suam finalem **ch** in **θa**⟨.⟩

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1 ᴋᴄsᴄ: * **˳arih8etsi d'aia˳8annonchronnᵍia**
2 ᴋᴄsᴄ: **stan horask8a t'e˳en**
3 ᴋᴄsᴄ: **stan hoȓak t'e˳en**
4 ᴋᴄsᴄ: **stan hotatia t'e˳en**
5 ᴋᴄsᴄ: **stan horih8ïosθa te˳en**
6 ᴋᴄsᴄ: **stan hotenditenra t'e˳en**
7 ᴋᴄsᴄ: **on'**
8 ᴋᴄsᴄ: **stan ha˳ondennᵍia t'e˳en**
9 ᴋᴄsᴄ: **stan χa hondennᵈi te˳en** (dic **hondenñion**)
10 ᴋᴄsᴄ: **endennionch**
11 ᴋᴄsᴄ: **stan otrih8atennᵈi te˳en** (dic **stante otrih8atenn[…]**)

stan horih8anderaθa te‿en[1] *non is est qui peccet* (‿arih8andera‿i)[2] p⟨raeteritum⟩ **derach**[3]⟨,⟩ ~~stan hoto'ka8a te‿en~~[4] *il n'est pas hom⟨me⟩ a se mattachier* (**ato'ka8i**[5] pr⟨aeteritum⟩ **kach**)⟨,⟩[6] **stan horih8traθa** (dic **te ond8t**) **te‿en**[7] *il n'est pas hom⟨me⟩ a lire*

4° praesentia in **ch** v⟨el⟩ **S** ab infinitivis in **ti** et **tsi**, addunt **θa** post finalem suam⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan aond8sθa te‿en**[8] *le temps n'est pas pour pleuvoir* (**ond8ti** pr⟨aeteritum⟩ **8[s]**)⟨,⟩ **stan sa‿ond&iatensθa te‿en**[9] *il n'est pas pour appeller les autres* (**andiatentsi**[10] pr⟨aeteritum⟩ **ens**)

5° praesentia in **χa** ab infinitivis in ‿**en** mutant **χa** in ‿**aθa**⟨,⟩ **stan horon‿aθa te‿en**[11] *il n'est pas a repondre* (**aron‿en**[12] pr⟨aeteritum⟩ **ronχa**)

6° praesentia in **a** ab infinitivis in **a**, et praesentia in **onk** ab infinitivis in **on** addunt **k8a**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan a‿atonnharak8a te‿en**[13] *je ne suis pas pour me rejouir* (**atonnhara**) ⟨,⟩

stan hohiatonk8a te‿en[14] *il n'est pas hom⟨me⟩ a ecrire*

7° sequentia mutant **k** praesentis in **θa** ⟨,⟩ **stan hohachenθa te‿en**[15] *il n'est pas a tenir conseil* (**hahachenk**)[16]⟨,⟩ **stan hotrendaenθa te‿en**[17] *il n'est pas à prier* (**hatrendaenk**) (dic **stante ontrendaen** et sic de aliis non [.][18])⟨,⟩ **stan θo onsahatienθa te‿en**[19] *à redemeurer la* (**hatienk**)[20]⟨,⟩ **stan ok8iraenθa te‿en**[21] *a faire des petits* (**ak8iraenk**)[22]

1 ᴋᴄsᴄ: **stan horih8anderaθa t'e‿en**
2 ᴋᴄsᴄ: omission '‿arih8andera‿i'
3 ᴋᴄsᴄ: **rach**
4 ᴋᴄsᴄ: **stan hotokaθa t'e‿en**
5 ᴋᴄsᴄ: **atoka8i**
6 ᴋᴄsᴄ: addition '(non)'
7 ᴋᴄsᴄ: **stan horih8traθa t'e‿en**
8 ᴋᴄsᴄ: **stan aond8sθa t'e‿en** (dic: **t'eond8t**)
9 ᴋᴄsᴄ: **stan sa‿ond&iatensθa t'e‿en**
10 ‿**andiatentsi**, ᴋᴄsᴄ: ‿**andiatentsi**
11 ᴋᴄsᴄ: **stan horon‿aθa t'e‿en**
12 ᴋᴄsᴄ: ‿**aron‿en**
13 ᴋᴄsᴄ: **stan a‿atonnharak8a t'e‿en**
14 ᴋᴄsᴄ: **stan hohiatonk8a t'e‿en**
15 ᴋᴄsᴄ: **stan hohachenθa t'e‿en**
16 ᴋᴄsᴄ: addition: '(dic **stante hohachien**)'
17 ᴋᴄsᴄ: **stan hotrendaenθa t'e‿en**
18 ᴋᴄsᴄ: et sic de infra positis usq⟨ue⟩ ad num⟨erum⟩ 9ᵐ exclusive
19 ᴋᴄsᴄ: **stan θo onsahatienθa t'e‿en**
20 ᴋᴄsᴄ: addition 'dic &c⟨etera⟩'
21 ᴋᴄsᴄ: **stan ok8iraenθa t'e‿en**
22 ᴋᴄsᴄ: addition 'dic &c⟨etera⟩'

8° sequentia servant **S** praesentis⟨,⟩ **stan horihondes te̦en** *il n'est pas pour finir son discours*⟨,⟩[1] **stan hotas te̦en**[2] *il est insatiable* v⟨el⟩ *il n'est pas a se rassassier* (ab **atandi**)⟨,⟩[3] **stan ȣris te̦en**[4] *cela n'est pas a se cuire*[5]   9° sequentia mutant **S** praesentis in **θa**⟨,⟩ **stan honnonhȣaθa te̦en**[6] *il n'est pas a etre malade* (**annonhȣindi**[7]) pr⟨aeteritum⟩ **ȣas**⟨,⟩ **stan horihonda te̦en, isåȣeikaen** *il n'est pas pour devenir* (**̦arihȣanni** ab **̦arihondandi**)[8]

Nota 1°⟨:⟩ quando his verbis praefigitur particula reduplicationis aut

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localitatis, ea praefigitur quae aoristi propria est, non praesentis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan onsahakaȣa te̦en**[9] *il n'est pas a quitter*⟨,⟩ **stan aθoatoren te̦en**[10] *il n'est pas hom⟨me⟩ a examiner* (utere aliis formulis)[11]
Nota 2°⟨:⟩ ista verba semper fiunt p⟨aradygmatis⟩ **S**, quando de persona seu de re a⟨nim⟩ata praedicantur⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **stan hotonnhonsȣa te̦en** valet[12] *il n'est pas hom⟨me⟩ q⟨u⟩i on doive donner la vie -* ……* at cum de re aliqua ina⟨nim⟩ata praedicantur active, jam fiunt par⟨adygma⟩ **C**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩, **stan onsaȣatitakȣa te̦en**[13] *ce canot ne peut plus servir à s'embarquer …* * **stan ̦andihiaθa te̦en**[14] *ce couteau n'est plus propre a couper du cuir ….* + dixi ejusmodi verba fieri p⟨aradygmatis⟩ **C** quando active praedicantur de re aliqua ina⟨nim⟩ata, id est, quando nullam habent notam formationis passivae, ut videre est in exemplis supra allatis, si enim passive praedicentur

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1   ᴋᴄsᴄ: addition 'dic &c⟨etera⟩'
2   ᴋᴄsᴄ: **stan hotas t'e̦en**
3   ᴋᴄsᴄ: addition 'dic &c⟨etera⟩'
4   ᴋᴄsᴄ: **stan ȣris t'e̦en**
5   ᴋᴄsᴄ: addition 'dic &c⟨etera⟩'
6   ᴋᴄsᴄ: **stan honnonhȣaθa t'e̦en**
7   **̦annonhȣindi**, ᴋᴄsᴄ: **onnonhȣindi**
8   ᴋᴄsᴄ: **stan horihonda t'e̦en, ishaȣeiakaen** *il n'est pas pour devenir considerable, c'est un paresseux* (**̦arihondandi**)
9   ᴋᴄsᴄ: **stan onsahokaȣa te̦en**
10 ᴋᴄsᴄ: **stan aθoatoreθa t'e̦en**
11 ᴋᴄsᴄ: omission 'utere aliis formulis'
12 ᴋᴄsᴄ: omission 'valet'
13 ᴋᴄsᴄ: **stan onsaȣatitakȣa t'e̦en**
14 ᴋᴄsᴄ: **stan ̦andihiaθa t'e̦en**

de re aliqua ina⟨nim⟩ata, id est, si habeant praefixam notam formationis passivae, jam fient par⟨adygmatis⟩ **S**

Deux verbes de suite

il faut piler **aieθet**[1], *il eut fallu piler* **aia̱o̱θetik**

il faudroit visiter **aⁿionkatanda**[2]⟨,⟩ *il eut fallu aller visiter* **aia̱okatannonk**

je le vois piler **ihe̱enk haθeθa** … * *je le voiois piler* **ihe̱enhak haθeθak**

nous le verrons piler **esa̱ȣa̱en d'ehaθeθ**[3] … * *je ne l'ai pas vu piler* **te hiatato̱en d'ahaθet**[4] .. * *je lui ai entendu dire cela* **a̱atrihotek** ~~st'ondi ahenti~~

je vais piler **a̱eθeθande achie**[5] * *je viens de piler* **a̱eθeθannonnen**[6] ..
utunt⟨u⟩r aoristo ad signandum *je vais,* et plusq⟨uam⟩ perf⟨ectum⟩ ad signandum *je viens* **seθeθande**[7] *continue de piler* .. * **seθeθanda**[8] *va piler*

Nota⟨:⟩ futura, modus pot⟨entialis⟩ et imperativus retinent **e** finale cum signat⟨u⟩r continuatio ut illud exprimant: *je vais faisant, j'allois faisant,* utunt⟨u⟩r fut⟨uro⟩ neg⟨ativo⟩ , ablato **e** initiali et par⟨ticu⟩la **stante**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hahiatonde** *il va ecrivant, il continue d'ecrire* postponunt **hatie** v⟨el⟩ **atie** praeterito ad significandum: *venir de faire ou partir aller faisant .. aller avoir fait … aller etre fait*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hotokaȣihatie** *il vient de se massachier*

s'otatronȣandihatie horihȣanderinnen ᵃ **ra̱innen**[9] *il vient de se confesser*

horihȣandera̱ihatie *il vient de pecher* … * **sondȣtihatie** *tu viens d'avoir de la pluye* … *

hoйanᵍñionchiaȣihatie *il vient aiant reçu une citrouille* v⟨el⟩ *il vient apportant une citr⟨ouille⟩*

hoθaratihatie *il va faisant bien* * **satrendaentatie** *vas priant* … *

hotsistandinnontatie[10] *il va ayant du feu attaché*⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *a sa robbe*

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1 ᴋᴄsᴄ: **aïeθė́t**
2 ᴋᴄsᴄ: **aйionkatandi**
3 ᴋᴄsᴄ: **esa̱ȣa̱en d'ehaθet**
4 ᴋᴄsᴄ: **te hiatato̱en d'âhaθet**
5 ᴋᴄsᴄ: **a̱eθetande achie**
6 ᴋᴄsᴄ: **a̱eθetannonnen**
7 ᴋᴄsᴄ: **seθetande**
8 ᴋᴄsᴄ: **seθetanda**
9 ᴋᴄsᴄ: **shotatronȣandihatie horihȣandera̱innen**
10 ᴋᴄsᴄ: **hotsistandiñiontatie**

onne ichien hosa‿astihatie *il aura bientot vuidé son plat ..* * **honnon-chichiaihatie**[1] *il a quasi achevé de faire sa cabane …* * at **ontahonnonchi-chiaihatie**[2] cum adhuc plus superest laboris ….. * **onne ichien hoteien-diechiaihatie**[3] *il va avoir achevé ..* * **onne ichien sk8a‿endi‿onrhendi d'ik8a‿enhatien**ᵗd *j'ai oublié ce que j'allois dire* **ontaorhendi hatie** *le jour, va venir* * **ontaondoiarihatie** *le blé va etre mûr …* * **ontao‿enronhatie** *le prin-temps vient*

hurones addunt **atie** verbis quorum infin⟨itivus⟩ desinit in **t**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ ‿**ahachent atrendaent** .. ‿**aatont**[4] .. ‿**andiont**[5] .. **akont**[6] &c⟨etera⟩ …. et **tie** tantum, verbis in **on** ut ‿**ahiaton** .. **atendoton** &c⟨etera⟩.. excipe **ha8enheonhatie** et **ihenñonhatie**[7] .. quando vero motus jungitur nomini-bus postponitur illis **ontie** ut ‿**aentontie** *le baton marche …* ‿**arihontie** *le dis-cours continue*

verba quibus postponitur **hatie ontie** &c⟨etera⟩ sunt semper p⟨aradyg-matis⟩ **S**, exceptis **hati8eihatie**[8] .. **achienk ihennonhatie**[9]   hurones non utuntur praesenti sed aoristo ad signandum praesens aut verius paulo post futurum⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *voila que je vais partir* **onne a‿arask8a** .. * *j'allois partir* **ek8a‿arask8anhatien**ᵗ**d**[10] … * *je vais ecrire* **onne a‿ehiaton** * *j'etois sur le point d'ecrire* **ek8a‿ehiatonhatien**ᵗ**d**[11] … * **onton‿enhatie** *je l'ai sur le bout de la langue ..* * **onta‿iheonch**ʳ**e**[12] *je suis sur le point de mourir* –   illud q⟨uo⟩d latini efferunt per voces imminet, impendet mihi periculum, sive mor-tis sive alicujus incommodi, vel etiam commodi, illud hurones exprimunt per par⟨ticu⟩las localitatis junctas futuris negativis, omissâ tamen par⟨ticu⟩lâ negativa **stante**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **ontaon‿riohe** *je prevois que l'on me doit tuer* ….. sic in bonam partem: **ontaχeiohe n'on8e** *je prevois que je tueray des hom⟨mes⟩ en guerre*

illud quod gallice effertur *j'ai pensé faire ..* *il ne s'en est guerres fallu* &c⟨e-tera⟩ hurones exprimunt per praesens indic⟨ativi⟩ addendo personis **ska**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a‿iheonska** *j'ai pensé mourir ..* * **8kaot a‿onn**ᵍ**iaska** *j'ai pensé*

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1 **honnonchichia‿ihatie**, ᴋᴄꜱᴄ: **honnonchichia‿ihatie**
2 **ontahonnonchichia‿ihatie**, ᴋᴄꜱᴄ: **ontahonnonchichia‿ihatie**
3 ᴋᴄꜱᴄ: **onne ichien hoteñiendichia‿ihatie**
4 ᴋᴄꜱᴄ: different order: '‿**akont** .. ‿**andiñiont** .. ‿**aatont**'
5 ᴋᴄꜱᴄ: ‿**andiñiont**
6 ᴋᴄꜱᴄ: ‿**akont**
7 ᴋᴄꜱᴄ: **ihennonhatie**
8 ᴋᴄꜱᴄ: **hati8e‿ihatie** *ils vont ensemble*
9 ᴋᴄꜱᴄ: addition: '*ils sont 3 de compagnie*'
10 ᴋᴄꜱᴄ: **ek8a‿arask8anhatien**ᵗ**d**
11 ᴋᴄꜱᴄ: **ek8a‿ehiatonhatien**ᵗ**d**
12 ᴋᴄꜱᴄ: **onta‿iheonch**ʳ**e**

tout gater ..... + sed cum de re jam pridem remota agitur, utuntur praet⟨erito⟩ plusq⟨uam⟩ perf⟨ecto⟩ modi pot⟨entialis⟩: v⟨erbi⟩ g⟨ratia⟩ **aon͜iheonnen** v⟨el⟩ **tioskenhenia ͜ehen d'aon͜iheonnen,** *il ne s'en est gueres fallu que je ne mourusse* ..... + al⟨i⟩q⟨uan⟩do etiam illud **ska** usurpatur de re consummata⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **andeia d'askakonchi8tandiska,** *cela est bien que tu m'as invité quoique je n'y aille pas*

 * *je scais piler* ͜**enienh8i de ͜aθeti**[1] v⟨el⟩ **d'eθeθa**, v⟨el⟩ **d'aeθeθ**[2] v⟨el⟩ **d'aieθet**[3] v⟨el⟩ **de ͜aθeθa**[4] ͜**eienh8i de ͜ehiatonk**[5] scio scribere .. **chieienh8i de chiehiatonk**[6] *tu ...* **haienh8i de hahiatonk**[7] &c⟨etera⟩ **saka de chrih8anderas** *cessa peccare (cessa quod peccas)*[8] **sk8a ͜endi͜onrhendi te 8a ͜eθeti** *oblitus sum terere (oblitus sum, non trivi)* **tsisandi͜onrhendi te saθeti** *oblitus es terere* &c⟨etera⟩

 * *je pense qu'il est malheureux* **i ͜erhe hotetsirati** *je crains qu'il ne soit malheureux* **i ͜erhe ehatetsirati**[9] ... + **i ͜erhe** signat velle conjunctum cum modo pot⟨entiali⟩ , quia voti et imperii nota est .... signat timere conjunctum cum futuro ... signat cogitare conjunctum indifferenter cum omnibus temporibus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **i ͜erhe âhenhej .** *volo, cupio, in a⟨nim⟩o habeo moriatur* .. *

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 i ͜erhe ehenhej *timeo ne moriatur* v⟨el⟩ *credo quod morietur* .. * **i ͜erhe ha8enheon** .. v⟨el⟩ **ha8enheonnen i ͜erhe** *credo mortuus est* ... * **onne ichien ahenhej i ͜erhe** *je crois qu'il va mourir, ou, qu'il vient de mourir* .... * **onh8a ehenkej i ͜erhe**[10] *je crois qu'il mourra aujourdhui* –

1 ᴋᴄꜱᴄ: ͜**eñienh8i de ͜aθeti**
2 **d'aeθet**, ᴋᴄꜱᴄ: **d'aeθet**
3 ᴋᴄꜱᴄ: **d'aïeθet**
4 ᴋᴄꜱᴄ: addition '&c⟨etera⟩'
5 ᴋᴄꜱᴄ: ͜**eñienh8i de [...] ͜ehiatonk**
6 ᴋᴄꜱᴄ: **chieñienh8i de chiehiatonk**
7 ᴋᴄꜱᴄ: **hañienh8i de hahiatonk**
8 ᴋᴄꜱᴄ: omission '(cessa quod peccas)'
9 ᴋᴄꜱᴄ: **i ͜erhe ehatetsirat**
10 ᴋᴄꜱᴄ: **onh8a ehenhej ierhe**

je veux, tu veux, il veut (piler) **i̗erhe . ichierhe . irerhe (a̗eθeθ[1])** *nous voulons‹,› vous voulez‹,› ils veulent (piler)* **a̗ȣerhe[2].. iskȣerhe. henderhe (aia̗ȣaθeθ[3])**

je veux que tu piles; qu'il pile . **i̗erhe ahaθeθ[4]**

je veux q‹u›e nous pilions **i̗erhe aia̗ȣaθeθ[5]**

je veux q‹u›e vous piliez .. qu'ils pilent **i̗erhe ahatïθet**

tu veux q‹u›e je pile .. qu'il pile **ichierhe ahaθeθ[6]**

tu veux q‹u›e nous pilions .. qu'ils pilent .. **ichierhe . ahaïïθeθ[7]**

je crains, tu crains, il craint (de piler) **i̗erhe . ichierhe . irerhe (e̗eθeθ[8])**

je pense qu'il pile **haθeθa i̗erhe** … * *tu pense q‹u›e je pile* **ichierhe haθeθa** .. * *je pense q‹u›e tu piles* **chieθeθa, i̗erhe**

sic cum verbis relativis * *je veux qu'on l'honnore,* **i̗erhe ahonachiendaen[9]** .. *je veux t'honnorer* **i̗erhe ahechiendaen[10]** … * *veux tu m'honnorer* **ichierhe ahechiendaen**

je pense q‹u›e tu dis vray **i̗erhe ̗ato̗en d'ihatonk** ^{d'ichiatonk[11]} .. * credo illum hodie rediturum **i̗erhe onhȣa es'aon** … * credo ita esse **i̗erhe θo ichien ioti** v‹el› **θo i̗arihȣten** credebam te .. illum e‹ss›e domi **i̗erhonhonk ihentron** … * *je crains qu'il ne se blesse* **i̗erhe ehosteraj**

je ne veux pas piler; q‹u›e tu piles; qu'il pile **te ȣastaθo e̗eθeθ[12], echieθeθ[13], ehaθeθ[14]** … + **te ȣastaθo** regit post se fut‹urum›, et ordinarie habet ante se **i̗erhe** *je pense* v‹el› **i̗atonk** *je dis‹,›* v‹erbi› g‹ratia› tu ne veux pas piler* **ichierhe te ȣastaθo e̗eθet** … * *tu ne veux pas q‹u›e je pile,* **ichierhe te ȣastaθo ehaθeθ[15]** … * *nous ne voulons pas piler* **a̗ȣerhe te ȣastaθo**

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1   **a̗eθet**, ᴋᴄsᴄ: **a̗eθet**
2   ᴋᴄsᴄ: addition '**ikȣerhe**'
3   **aia̗ȣaθet**, ᴋᴄsᴄ: **aia̗ȣaθ[et]**
4   **ahaθet**, ᴋᴄsᴄ: **ahaθet**
5   **aia̗ȣaθet**, ᴋᴄsᴄ: **aia̗ȣaθet**
6   **ahaθet**, ᴋᴄsᴄ: **aha[θet]**
7   **ahaïïθet**, ᴋᴄsᴄ: **ahatïθet**
8   **e̗eθet**, ᴋᴄsᴄ: **e̗eθet**
9   ᴋᴄsᴄ: **i̗erhe ahoñachiendaen**
10   ᴋᴄsᴄ: **i̗erhe ehechiendaen**
11   ᴋᴄsᴄ: **d'ihatonk** (dic: **d'ichiatonk**)
12   **e̗eθet**, ᴋᴄsᴄ: **e̗eθet**
13   **echieθet**, ᴋᴄsᴄ: **echieθet**
14   **ehaθet**, ᴋᴄsᴄ: **ehaθet**
15   **ehaθet**, ᴋᴄsᴄ: **e̗eθet** (dic : **ehaθet**)

ea͜ȣaθeθ[1]… * *nous ne voulons pas q⟨u⟩e vous piliez ; qu'ils pilent*[2] **a͜ȣerhe te ȣastaθo ehatiθeθ**[3]

je ne veux pas qu'on l'honnore **te ȣastaθo ehonachiendaen**[4] .. * *je ne veux pas aller en enfer* **te ȣastaθo ondechon e͜et**[5]

Nota aliter dicitur **te ȣastaθo** interrogative, quasi significaret: non vis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **kȣioti te ȣastaθo eharaskȣa**[6] *qu'en pense tu, veux tu qu'il parte*; quasi diceretur: *pense tu je ne veux pas qu'il parte*

je n'aÿ pas voulu partir com⟨me⟩ il me disoit **te** (nolui) **ȣa͜randi d'ihaton-honk** (quod diceret) **saraskȣa** (proficiscere)[7]

te sarandi d'iȣa͜en chrihȣiost *tu n'as pas voulu croire, com⟨me⟩ je te le dis*

te horandi d'a͜ȣatonk, ennonchien isaskȣahataha, non vult q⟨uo⟩d dicimus, ne malum sit

stante hotirandinnen d'iȣa͜ennen, sahȣen eskȣatiten, *ils n'avoient pas voulu me croire quand je disois, ne vous embarquez pas si tot*

aharaha atichien? d'achihon chrihȣiost obediret ne? &c⟨etera⟩[8]

stan te harach͏ʳen͏ᵗd[9]**, d'achihon, chrihȣiost**, nollet, etsi diceres, crede.

j'ay dis q⟨u⟩e je ne le connoissois pas **iȣa͜en stan te hienteri** ⁿⁱᵉⁿᵗᵉʳⁱ[10]

θo sėt, echiendoton, ᶠᵃᵉᵐⁱⁿᵃ **echihon, ahenhaon** ᵃᶜʰⁱᵃᵗᵉⁿᵈᵒᵗᵒⁿ **͜aro** *deviens* **aontaret**[11]. *Vas là, tu lui diras, que j'ai des qu'il me vienne trouver*

je ne puis raconter **stante ȣatonk di͜erhe a͜atendoton**[12] (non p⟨otes⟩t q⟨uo⟩d volo, ut narrem)

il n'a pu venir icy **stante oton d'iherhonhonk**[13] **θo ha͜et** (q⟨uo⟩d volebat illuc eam)

stante ȣatonde, de ehendihon ndio[14] **tsaraskȣa**, fieri non poterit, etsi dicant, ite **eȣaton d'ichierhe a͜rihȣiost** credes si voles

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1   **ea͜ȣaθet**, ᴋᴄsᴄ: **ea͜ȣaθet**
2   ᴋᴄsᴄ: omission '*qu'ils pilent*'
3   **ehatiθet**, ᴋᴄsᴄ: **ehatiθet**
4   ᴋᴄsᴄ: **ehoñachiendaen**
5   ᴋᴄsᴄ: **te ȣastaθo n'ondechon e͜e͏ᵗ**
6   ᴋᴄsᴄ: **kȣiȯti te ȣastaθa aharaskȣa**
7   ᴋᴄsᴄ: omission '*nolui … quod diceret … proficiscere*'
8   ᴋᴄsᴄ: obediret ne etsi diceres crede
9   ᴋᴄsᴄ: **stan te harachren͏ᵗd,**
10 ᴋᴄsᴄ: **hienteri** (dic: **ñienteri**)
11 ᴋᴄsᴄ: **aontaṙėt**, omission (faeminina, **achiatendoton**, *deviens*), addition: nota **echiendoton** d⟨ici⟩t⟨u⟩r de faemi⟨ni⟩nis **echiatendoton** de viris
12 ᴋᴄsᴄ: **stante ȣatonk d'i͜erhe a͜atendoton**
13 ᴋᴄsᴄ: **d'irerhonhonk**
14 ᴋᴄsᴄ: **ndᵍio**

e8aton d'a‿8erhe aïa‿8atiten[1] *nous pourrons nous embarquer (si nous le voulons)*

il se pourroit bien faire q⟨u⟩e je pile **stan iθochien ea8enk . e‿eθeθ**[2]

forte nollet ~~stan~~ **8enchra**[3] **iθochien ea8enk te harache**[4]

forte non poterit fieri **stan iθochien ea8enk te 8atonde**

je ne scais ce qu'il en sera **stan** **8enchra iθochien** et sic de aliis **ea8enk**[5] * nescio ut id accidit **stan iθochien ia8endi**[6] … * *je ne scais pas son nom* **stan iθochien haatsi**[7] … * nescio q⟨u⟩ae sit illius mens **stan iθochien ihondi‿onr8ten**[8] … * nescio quo abiit **anniaten iθochien ha8ėti**[9]

lorsq⟨u⟩e je n'y pensois pas, il vint a moy **a‿endg̈i8ak, onne ichien ontare**[10]

lorsq⟨u⟩e tu n'y pensois pas, il vint a toy (id est) *tu fus surpris* **achiendg̈i8ak onne ichien ontare**[11] *lorsque il n'y pensoit pas il vint a lui* **ahandï8ak** &c⟨etera⟩ *il fut surpris –*[12] *lorsq⟨u⟩e nous y penserons le moins, il mourra,* **ek8andï8ak, onne ichien ha8enheon** id est, *nous serons surpris, voila un homme mort*

vous me verrez mort lorsq⟨u⟩e vous n'y penserez pas **esk8andi8ak, onne ichien ha8enheon**

on me tuera lorsqu'ils y penserent le moins **ehatindi8ak onne ichien ahonaio**[13] (id est) *ils seront surpris, on l'a tué .. à verbo* **andi8an**[14] * **andi8ati**[15] *faire q⟨u⟩e quelqu'un soit surpris* * **askendi8at**[16] *tu m'as surpris . -*

a‿akak8a, onne ichien on8e ontare[17] *je fus tout etonné de voir un hom⟨me⟩ venir*

junguntur al⟨i⟩q⟨uan⟩do duo verba idem significantia⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **i‿erhe endi‿onraentonk** v⟨el⟩ **endi‿onraentonk i‿erhe, θo a‿et** *je désire aller là*

ihatonk ahatatia v⟨el⟩ **ahenhaon ahatatia** dicit … * **iha8en hotati** dixit

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1 ᴋᴄsᴄ: **aia‿8atiten**
2 **e‿eθet**, ᴋᴄsᴄ: **e‿eθet**
3 **8enchtra**, ᴋᴄsᴄ: **8enchtra**
4 ᴋᴄsᴄ: **harachre**
5 ᴋᴄsᴄ: **8enchtra iθochien ia8endi** (non **stan iθochien ia8endi**)
6 ᴋᴄsᴄ: **8enchtra iθochien ia8endi** (non **stan iθochien ia8endi**)
7 ᴋᴄsᴄ: **8enchtra iθochien haatsi** (non **stan iθochien haatsi**)
8 ᴋᴄsᴄ: **8enchtra iθochien ihondi‿onr8ten** (non **stan iθochien ihondi‿onr8ten**)
9 ᴋᴄsᴄ: **anng̈iaten iθochien** v⟨el⟩ **8enctra iθochien ha8ėti**
10 ᴋᴄsᴄ: **a‿endï8ak, onne ichien ontaṙe**
11 ᴋᴄsᴄ: **achiend8ak onne ontaṙe**
12 ᴋᴄsᴄ: omission '*lorsque il n'y pensoit pas il vint a lui* **ahandï8ak** &c⟨etera⟩ *il fut surpris*'
13 ᴋᴄsᴄ: **ehatindï8ak onne ichien ahoñaio**
14 ‿**andi8an**, ᴋᴄsᴄ: ‿**andi8an**
15 ‿**andi8ati**, ᴋᴄsᴄ: ‿**andi8ati**
16 ᴋᴄsᴄ: **askendi8åt**
17 ᴋᴄsᴄ: **a‿akak8a, onne ichien on8e ontaṙe**

Duo haec verba inter se consequentia communiter ejusd⟨em⟩ temporis⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **hoθarati horih8iosti** *il croit bien ..* * **hastiaronk te harataθa** *il court vite*

chiestore d'ichiech *tu manges vite ./.* * **honteiata hontrioch**[1] *ils combattent vaillamment*

ihach ichien haθeθa *il pile en mangeant ..* * **hatatiak ichien haθeθa** *il parle en pilant*

hotrendaentak d'ahotiatatonhons v⟨el⟩ **d'a꛵otieronnonhons oki** *orabat cum apparuit spiritus*

[81]

supplent gerundia in do per infinitivum ei addendo ꛵e in fine **akatannon꛵e ha8enheon**, *visitando mortuus est* ...... + al⟨i⟩q⟨uan⟩do hoc infinitivum conjugatur per o⟨mn⟩es personas⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ **a꛵itarandi꛵e** *moy en tombant ..* **sentarandi꛵e** *toy* **hotarandi꛵e** *lui* &c⟨etera⟩ **k8a꛵atatihatie d'a꛵itaraha**[2] *je parle en tombant*

afinque exprimitur per **i꛵erhe**⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *je vais prier dieu afinqu'il ait pitie de moy .* ꛵**atrendaendes, ondaie d'i꛵erhe aha꛵itenr e di8** .... * *il est allé la pour parler a N.* **θo eha8ȇti iherhe**[3] **t'aia꛵iatatia de N.** v⟨el⟩ **θo eha8ȇti ondaie ehoatenhaon, d'iherhe t'aia꛵iatatia de N** .... * *jesus s'est fait hom⟨me⟩ afin de satisfaire pour les pechez des hom⟨mes⟩* **ies8s on꛵8e ihoton, ha8eri aonsa꛵echonnia d'a꛵orih8andera꛵i n'on8e**[4]⟨,⟩ *il a pris beaucoup de peine pour me faire chretien* **aθatonnhontaion8a**[5], **ondaie d'iherhonhonk**[6] **te horih8iosti sen!**

ideo ex gallia venimus ut crederetis **ondaie ichien etion꛵8arask8ati ꛵annion꛵enhake n'on꛵8eri aierih8ïost**[7] *de 8endat*

1 ᴋᴄsᴄ: **honteïaθa hontrios**
2 ᴋᴄsᴄ: **ek8a꛵atatihatie d'a꛵itaraha**
3 ᴋᴄsᴄ: **irerhe**
4 ᴋᴄsᴄ: **ies8s on8e ihoton, ha8eri aonsa꛵echronnᵍia d'a꛵orih8andera꛵i n'on8e**
5 ᴋᴄsᴄ: **aθatonnhontañion8a**
6 ᴋᴄsᴄ: **irerhonhonk**
7 ᴋᴄsᴄ: **aïerihi8iost**

<u>cur</u> hoc dicis? **taot ichierhe ondaie ichiatonk?** .. * cur adhuc non credunt? **taot henderhe ȧson te hotirih8iosti** *cur venis huc? **taot ichierhe de χ'ichie** v⟨el⟩ **taot haoten saatenha8i deχa ichie**

pour .. <u>*afinq⟨ue⟩*</u>: al⟨i⟩q⟨ua⟩ndo exprimunt⟨u⟩r *par* **aia8enk** v⟨el⟩ **aeren** in modo pot⟨entiali⟩ v⟨el⟩ per solum modum po⟨tentialem⟩ , idque in interrogationibus⟨,⟩ v⟨erbi⟩ g⟨ratia⟩ *q⟨u⟩e faudroit il faire pour le guerir de son mal de tete?* **taoten**[1] **aia8enk** v⟨el⟩ **taoten aieer**[2] **ahonatsent d'onnontsike** v⟨el⟩ **taoten aieer d'aia̭enrhon aonsahoerik** * **taoten aia8enk, ask8endihaten**[3] **de ̭ia** *q⟨u⟩e faudroit il pour que tu me pretât le canot*

<u>*parceque*</u> * *je suis vetu parcequ'il fait froid* **ondaie inionniak**ⁱᵒⁿⁿⁱᵃᵏ[4] **a̭ak8atsi d'8θore**[5] … v⟨el⟩ **ondaie χa iȯti a̭ak8atsi d'8θore**[6] … v⟨el⟩ **a̭ak8atsi a̭erhon 8θore** … v⟨el⟩ **a̭ak8atsi 8ade 8θore** .. v⟨el⟩ **ondaie χa aa8enk a̭ak8atsi d'8θore** … v⟨el⟩ **a̭ak8atsi ondaie d'8θore**

<u>*puisque*</u> **8ade** … * *honorons dieu puisqu'il nous aime* **aek8achiendaen de di8, a̭erhon soṋ8annonh8e** ….. **ondaie aek8achiendaentak8a de soṋ8annonh8e**

<u>propositiones conjunctae</u> * *si tu m'eusse dit, donne moy du pain je t'en eusse donné* **a̭ondataia̭indinnnen, te sennen, tandata̭asen⟨,⟩** *je vous l'enseignerai si vous me le demandés* **ḙ8arih8añiensten d'esk8enhaon ta̭8arih8aniensten** …. * *je n'enseigne personne si on ne me le demande* **stan ichien te χerih8anienstandik onta te ontonk ta̭8arih8añiensten**[7] .. * *dieu a dit cela et partant je crois que cela est vray* **ondaie iha8en de di8, ondaie ati i̭erhe ̭ato̭en**

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1 ᴋᴄsᴄ: **taot**
2 ᴋᴄsᴄ: **aïeer**
3 ᴋᴄsᴄ: **ask8endihaeten**
4 ᴋᴄsᴄ: **ionniak** (dic: **iñionniak**)
5 ᴋᴄsᴄ: **d'8tore**
6 ᴋᴄsᴄ: **d'8tore**
7 ᴋᴄsᴄ: **stan ichien te χerih8anienstandik, de stante ontonk ta̭8arih8añiensten**

variae significationes particularum **ti** .. **sti** . **k8i** &c‹etera›[1]

1° signant *par meme moyen ….. chemin faisant se servir de l'occasion pour autre chose*‹,› v‹erbi› g‹ratia› **asennᵗhatenha8it**[2] *en vena‹n›t apporte du bois …* * **sennhataestanda**[3] *en allant fais du bois …* * **ehahiatanda** *en chemin faisant il cueillera des fruits ..* * **stenstariθandenᵗd?** *en venant cueillois tu des prunes? ..* * **e̢atrendaentak**[4] *par meme raison je prierai dieu …* * **eonkonchi8tonk8at**[5] *par meme moyen ils inviteront au festin ..* * **e̢atiahė́tasθa**[6] *par meme moyen je porterai un sac –*

2° signant *motum*‹,› v‹erbi› g‹ratia› **sastiaronk8at**[7] *vas vite …* * **ondaie a̢ietak8a**[8]ach[8] *de ̢atrendaenk en m'eveillant je prie …* * **ondaie aesenta8aθa d'achiatrendaen** *tu devrois prier dieu en t'endormant*

3° signant *aussi tot, des lors* * **ek8aenienh8iti**[9] *je le scus des lors* **ehorask8ati** *statim profectus est*

4° signant *perpetuitatem cum* **e** *initiali*‹,› v‹erbi› g‹ratia› **ehorih8anderati** *il est* (valent o‹mn›es)[10] *toujours en faute .* * **e8a̢ennhek8i erontak8i***il y est toujours* &c‹etera›[11] * **eorati n'ondechon** *il fait toujours sombre en enfer ..* * **eochʳati**[12] *perpetua est hyems …* * **eote̢atak8i** *semper ardet ..* * **e̢entak8i** *perpetuo …* * **ate a̢osenχ8ati** *on crie toujours ..* * **ehondi̢onr8tak8ati** *il est toujours en repentance …* * **ehotieronk8i** *il fait toujours q‹uelque› mauvais coup*

5° **ti**[13] .. **k8i** . **tandi** … **k8andi** signant *merite, capable, digne* et varia alia adjectiva‹,› v‹erbi› g‹ratia› **ara θo ti hoatoňesk8ati**[14] *agreable a voir* * **haonesk8ati** *il est d'une bonne humeur* + **hosk8ahat** *edibilis est ..* * **askandati**[15]

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1   On the position of this section in the ᴋᴄsᴄ copy, see footnote to page 63.
2   ᴋᴄsᴄ: **asenn ᵗhaetenh8it**
3   ᴋᴄsᴄ: **senn ᵗhaetaestaṅda**
4   ᴋᴄsᴄ: **e̢atrendaentåk**
5   ᴋᴄsᴄ: **eonkonchi8tonk8åt**
6   ᴋᴄsᴄ: **e̢atiahė́taska**
7   ᴋᴄsᴄ: **sastiaronk8åt**
8   ᴋᴄsᴄ: **a̢ietak8a**
9   ᴋᴄsᴄ: **ek8a̢eñienh8iti**
10 ᴋᴄsᴄ: omission 'valent omnes'
11 ᴋᴄsᴄ: **e8a̢ennhek8i** *été perpetues*
12 ᴋᴄsᴄ: **eochrati**
13 ᴋᴄsᴄ: omission **ti**
14 ᴋᴄsᴄ: **hoatonesk8ati**
15 ᴋᴄsᴄ: **oskanᵗdati**

res optanda .. * **otehati** res pudenda * **stan te oto̤ati d'hatatiak** *ce q⟨u⟩i dit n'est pas concevable* * **otonnᵗhiti stʰhatatiak**[1]   **ondi̤onroiatandi** proclive **e** id omittere .. * **ondi̤onrachatandi** v⟨el⟩ **ti iaχih8ten t'i̇oti**[2] *cela est affligeant* * **ha8eiachatandi**[3] **ti haat8ten** *il est capable de mettre en colere* * **ondise8atandi n'onde haoten**[4] *on est sujet a differer cela* .. * **oteia-chi8**[5]   **oteiachi8tak8andi** *c'est un juste sujet d'etre en peine* * **otonnha-rak8andi**[6] *chose rejouissante,* .. * **ondi̤onr8tak8andi**, *on a sujet, cela merite bien de s'en repentir* .. * **otoṅėtak8andi**[7] *cela est sujet au desespoir*

6° **tande** et **k8ande** respondent nonnullis substantivis, quorum **tandi** et **k8andi**, de quibus supra, videntur esse adjectiva – sicut enim ab adjectivo amabilis fit substanivum amabilitas, sic ab **ondi̤onrachatandi**[8] *cela est affligeant*

[82]

oatatarih8atande *la fievre*[9] fit **ondi̤onrachatande**[10] *l'affliction, la facherie* **ondi̤onrachatande**[11] **haoten hatatiaθa** *il dit des choses capables d'affliger il dit la fâcherie meme* … * **horih8anderatande deeħaχa**[12] **te hat** *voila le peché debout,* id est[13] *le pecheur* … * **ondaie iθochien ̤atatiak oriherihatande**[14] **haoten** *pacem ipsam loquor* … * **oatarihatande**[15] *fievre* … * **oiatande** *pleurasie*   **otoṅetak8ande haoten sk8atronnhio8an**[16] *vous parlez le desespoir* (id est) *vous tenez des discours a faire perdre courage*

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1   ᴋᴄꜱᴄ: **otonnhiti d'hatatiak**
2   ᴋᴄꜱᴄ: **ondi̤onrachiatandi t'i̇ȯti** v⟨el⟩ **ti ̤arih8ten**
3   ᴋᴄꜱᴄ: **ha8eiachiatandi**
4   ᴋᴄꜱᴄ: omission '**n'onde haoten**'
5   ᴋᴄꜱᴄ: omission '**oteiachi8**'
6   ᴋᴄꜱᴄ: **otonnᵗharak8andi**
7   ᴋᴄꜱᴄ: **aton8ėtak8andi**
8   ᴋᴄꜱᴄ: **ondi̤orachiatandi**
9   ᴋᴄꜱᴄ: omission '**oatatarih8atande** *la fievre*'
10   ᴋᴄꜱᴄ: **ondi̤onrachiatande**
11   ᴋᴄꜱᴄ: **ondi̤onrachiatande**
12   ᴋᴄꜱᴄ: **deχa**
13   ᴋᴄꜱᴄ: *il est*
14   ᴋᴄꜱᴄ: **orihierihatande**
15   ᴋᴄꜱᴄ: **oatatarihatande**
16   ᴋᴄꜱᴄ: **aton8ėtak8ande haoten sk8atronhi8an**

7° **θa** .. **θannonk** .. **tandik** cum passivo aut reciproco signat simulationem
hatandiheaθa *il fait le mort* … * **hatennonra̱andendaθa** *il fait semblant d'etre fou*

hatahonchïosθa[1] *il fait la sourde oreille* * **ha̱atahonchiostandik** *il me fait la sourde oreille*

hatehekenθa *il fait semblant d'etre foible* * **ha̱atehekentandik** *il me fait semblant d'etre foible* **hatate̱ondaθa** *il fait l'hom⟨me⟩ agé* .. * **hatate̱otsendasθa**
hatakondasθa[2] *il fait le viellard*

hateiachatannonk[3] *il fait le faché* .. * **aha̱ateiachaten**[4] *il a fait semblant (entre moi) d'etre faché*

ara θo ti hatennᵍiannᵈitannonk *il fait semblant d'etre empeché*

hatanditaȣatandik *il fait semblant de dormir*

hatatiehȣatandik *il fait semblant de rien avoir*[5]

8° **ti** et **kȣi** signant locum * **θo etiontatechiaθa** *la ou l'on tue coupe-gorge* .. *
ondaie honhanienteθa ^honhaenteta[6] *le chemin qu'ils tiennent* .. * **θo hatïa̱enθa**
par ou ils sortent … * **θo hatiraensθa** *là ou ils abordent* .. * **θo ichien a̱otaȣ-
haθa** *là ils couchent*

9° **ti** et **kȣi** signant tempus … * **ondaie de hoṅatichiati**[7] *le jour qu'on les a
tue* … * **ondaie hotonnᵍiati** *le jour qu'il est né* … * **ondaie d s'otonnhonti** *le
jour qu'il est ressuscité* … * **ondaie de hondatitakȣi** *le jour qu'ils se sont em-
barqués* … * **ondaie sȯonti** *le jour qu'il est arrivé*, **endi onȣaraskȣati** *nous
partimes alors* .. v⟨el⟩ *il est revenu le jour que nous partimes*

---

1   ᴋᴄsᴄ: **hatahonchiosθa**
2   ᴋᴄsᴄ: (dic: **hatakondasθa**)
3   ᴋᴄsᴄ: **hateiachiatannonk**
4   ᴋᴄsᴄ: **aha̱ateiachiaten**
5   ᴋᴄsᴄ: *il fait semblant de veiller*
6   ᴋᴄsᴄ: **ondaie honhañienteθa** (dic : **honhaenteθa)**
7   ᴋᴄsᴄ: **honatïchiati**

Appendix 1: The section on the *adverbia numeri* (69), as found in KCSC (68–69)

skat unus v⟨el⟩ una v⟨el⟩ semel … 1
tendi v⟨el⟩ **te** … 2
achienk … 3
ndak … 4
8ich … 5
8ahia … 6
ts8tare … 7
a ꞌtere … 8
entron … 9
a ꞌsen … 10
a ꞌsen skat iskare … 11
a ꞌsen tendi t'eskare … 12
a ꞌsen achienk iskare &c⟨etera⟩ … 13
tendi te 8asen … 20
tendi te 8asen skat iskare … 21
achienk i8asen … 30
ndak i8asen … 40
8ich i8asen … 50
8ahia i8asen … 60
ts8tare i8asen … 70
a ꞌtere i8asen … 80
entron i8asen … 90
ennᵍio ꞌt i8asen v⟨el⟩ **skat a te 8eᵪndᵍia8e** … 100
ennio ꞌt i8asen skat iskare … 101
sk8endia8echrat *une centaine* … 100
tendi te 8endia8e … 200
achienk a te 8endia8e &c⟨etera⟩ … 300
skat a te 8end8ia8e 8ich isk8asenchrare … 110
tendi te 8endᵍia8e entron isk8asenchrare … 290
sang8at v⟨el⟩ **skat a te ˌang8aˌe** v⟨el⟩ **asen a te 8endᵍia8e** … 1000
asen a te 8endia8e achienk isk8endia8echrare … 1300
s ꞌang8at ndak isk8endᵍia8echrare tendi te sk8asenchrare 8ich iskare … 1425
te ˌang8aˌe v⟨el⟩ **tendi te ˌang8aˌe** … 2000
achienk ˌang8aˌe v⟨el⟩ **achienk a te ˌang8aˌe** … 3000
skat *un* simul

aʼson te ꝺaͅatsi de skat *je n'ai point encore pris une de mes jarretieres*

stan skat te ͅarihꝺten *il n'y a aucune affaire*

skat onͅꝺaͅistenchien *nous avons tous le meme pere*

okendᵍiati te hondiͅonraꝺasti, aʼson skat te otieren d'aiotechentik,
chi'ahatriest, te ꝺatonk ti hotrihestaskon *il a extremement l'esprit mal-fait!*
avantqu'on ait rien fait capable de le choquer, il boude: il n'est point croiable
combien il est facile à se choquer

shaatat solus homo

skaatat una mulier

skiatat sum solus, sola

skarihꝺat una res

skarontat una arbor

skochrat una hyems

skꝺentat una dies

skahꝺatsirat una familia

tsokꝺistarati v⟨el⟩ **skaꝺendarati** *il tinte la cloche (sonne d'un coté)*

skaꝺendarati etieꝺhistontaθa *on sonne une seule cloche*

skenkꝺararati *habit simple*

skꝺentaratichon aͅoraskꝺanhatie *on marche chaq⟨ue⟩ jour sans se reposer*

tendi v⟨el⟩ **tendi te** v⟨el⟩ **te …** *deux*

tendi t'ontahastakꝺa *il parla par 2 fois*

tendi t'etiostakꝺan ti ͅaꝺendetsi de ïa *il y a 2 syllabes dans le mot de* **ïa**

tendi, achienk &c⟨etera⟩ **atonθa** *cela fait 2, 3* &c⟨etera⟩

tendi θotenchrenti *bis percussit (ab* **atechra** *ictus et* **enti** *faire tomber)*

te hiataͅe *duo viri*

te ͅannonske *2 cabannes*

achienk .. *trois* **achienk ihennonnen d'ahoñatontiesten** *ils etoient 3 qui se*
jetterent sur lui

ndak .. *quatre* **ndak echiatont** *tu feras le 4ᵐᵉ*

etsak v⟨el⟩ **etsak iθochien** v⟨el⟩ **etsak aθo** v⟨el⟩ **iθo** *pluries, plusieurs fois*

θora al⟨i⟩q⟨uan⟩do *idem signat q⟨uo⟩d* **etsak**

θora iꝺaͅe *pluries*

θora *multi multae*

θora iañion *multi sumus*

θora ahatatia *saepe locutus est*

θoia *peu souvent*

θoia *pauci paucae*

θoia iaͅion (*dic* **iañion**) *pauci sumus*

aͅon v⟨el⟩ **askon** *solum, sans melange, pur vuide* &c⟨etera⟩

ꝺsetaͅon *bouteille vuide*

oͺon n'ondaaie *il n'y a que cela* (valet)

oͺon n'ondaaie v⟨el⟩ **ȣatȣskon** *il va sans charge*

stan oatȣskon v⟨el⟩ **oͺeˈte** non est sola (id est) gravida est

stante saatȣskon gravida es **chiataͺon** dic **chiesk8aͺon** *dans ton sein, ventre* &c⟨etera⟩

a te ȣaͺe *à chaque fois*

a te ȣentaͺe *chaq⟨ue⟩ jour*

a te ondeche *en chaque pais*

a te ͺannonske *en chaq⟨ue⟩ cabane*

a te ͺandataͺe *à chaq⟨ue⟩ village* &c⟨etera⟩

aondatenke v⟨el⟩ **aθenk** *dans un lieu ecarté*

taik iͺen *dru et menu*

te ȣarati *sans nombre*

vide **otonronton, okenie, iȣaia** &c⟨etera⟩

Appendix 2: The section on the *adverbia dubitandi* (70), as found in KCSC (71)

ȣenchtra iθōchien (v⟨el⟩ **ȣenchtra**) *peutetre*
ȣenchtra iθochien θo eaȣenk , ehaon forte veniet
θo innonhȣa *peutetre que cela est ainsi*
˛ato˛en innonhȣa a˛okȣasti *on est peuetre (ou: certainement) à son aise*
indecha *peutetre, il est probable que*
tsinnen eshoon? aëñons indecha *qui est arrive? il y a apparence que c'est*
eñons
kȣatieraθa e˛angȣenha &c⟨etera⟩ forte ninget
chiesk' … **endᵍiaeten θo?** *que scais-je … peutetre*
te ȣahente v⟨el⟩ **ȣkarote** res non est clara
stan iθochien haoten *je ne sçais ce que c'est*
annᵍiaten iθochien *je ne sçais ou*
annᵍiaten iθochien iñiontsi *je ne scais de quelle longueur*
annᵍiaten iθochien aȣaska tannont *donne moi une telle quantite* (indeterminate) **stan iθochien haatsi** nescio q⟨u⟩o-⟨m⟩o⟨d⟩o vocetur **stan iθochien te ñienteri** *je ne sçais q⟨u⟩i c'est*
a˛ato˛enk *il pourroit bien etre vrai* **taoten n'ondaaie te ˛ato˛en?** *pourquoi non*
onhȣande ahaon θo *il pourroit bien venier maintenant* (non) i⟨ntel⟩l⟨e⟩git⟨ur⟩

III Toward a deeper study of Potier's grammar: selected topics

6. The Wyandot dialect in Potier's grammar

John Steckley

Potier lived with the people who came to be known as the Wyandot, after spending eight months with the Huron-Wendat in Quebec in 1743–4. He came to see that the dialects spoken by the two descendent groups were somewhat different. When he was rereading his linguistic works, he used superscript writing to indicate what he was hearing among the Wyandot. Part of the significance of this is that the Wyandot dialect was not recorded in such depth with such accuracy by non-Jesuits in the late eighteenth century and throughout the nineteenth century. Only when French-Canadian anthropologist Marius Barbeau recorded forty narratives or stories of the Wyandot in 1911 and 1912, did we see a recording of the language in a thorough way (Barbeau 1960; Steckley 2020). With my work as the Tribal Linguist of the Wyandotte of Oklahoma, 2015–2020, I was confronted by a few shortfalls in the vocabulary owing to the limited range of examples used in the stories. Drawing upon the Wyandot forms recorded in Potier's grammar and dictionary helped make up for some of those shortfalls. We do not know how far back in time the dialect distinctions between Wyandot and Wendat went. In *Words of the Huron,* I discussed how during the 1620s–1640s an almost identical set of distinctions existed among the different nations of the Huron-Wendat (Steckley 2007b: 35–45).

Potier had a keen linguistic sense of dialects. He ably demonstrated this in his own native tongue. Born in the French-speaking area of the Southern Netherlands (present-day Belgium), once he arrived in New France in 1743, he

started collecting words and expressions in the dialect he was then experiencing. This culminated in 1758 with his *Façons de parler proverbiales,* a much-valued resource on the history of that dialect.

As you will see in what follows, in Potier's opening discussion *De Litteris* (on the letters of the alphabet) he presents almost all of the distinctions between Wyandot and Wendat pronunciation, often using *dic,* the imperative of the Latin verb for 'to say', before giving the Wyandot form. That part of his version of the grammar involves significant change from the grammar he was copying from.[1]

-chr- *versus* -ch-

One difference between Wyandot and Wendat that Potier noticed was that Wyandot had an *-r-* after a *-ch-* (i.e., *-š-*) in certain circumstances.[2] He indicated this with a superscript *-r-.* This occurred with *-ch-* that came at the end of noun roots, as with *-ach(r)-* 'axe' and *-ndꝸch(r)-* 'robe' below. The *-ch(r)-* can also be a nominalizer, creating noun stems out of verb roots, such as *-ondech(r)-* 'country'. It is constructed from the verb root *-onde-* 'to have as country'. There are verb roots that have the sequence as well. In Potier's grammar this is found most frequently in the verb root *-ch(r)ondi-* 'to prepare' and with the dislocative root suffix *-ch(r)-* following the verb root and preceding the purposive aspect *-e-.*

As with the other Wyandot features that he presents, Potier is inconsistent with his use of this dialect form, with both Wendat and Wyandot versions appearing. Generally speaking the Wendat forms that he was copying tend to outnumber the Wyandot forms that he was hearing. In his rewriting/recording of the dictionary, he was more consistent in his use of Wyandot superscripts. Here are examples in which both forms are found in the grammar:

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1   In this chapter, references to the text of the *Elementa* (which otherwise would have rapidly crowded the page and would moreover have had limited value) have been systematically omitted.

2   See Steckley (2007b: 41) for a discussion of this distinction in Wendat dialects. The *-chr-* (i.e., *-šr-*) form is conservative in the language, the *-ch-* (i.e., *-š-*) innovative. This can be seen in the fact that in the related language of Oneida the nominalizer is *-hsl-* and the verb root for 'to prepare' is *-hsluni-* (Michelson & Doxtator 2002: 405, 406), the Oneida *-l-* corresponding to the Wyandot *-r-.*

Words/Noun roots		Wendat		Wyandot	
-ach(r)-	'axe'	*acha*	'axe'	*achrïo*	'it is a large axe'
		acha8asti	'it is a good axe'		
-nd8ch(r)-	'robe'	*˛and8cha*	'robe'	*˛and8chra*	'robe'
-ondech(r)-	'country'	*ondechon*	'inside the country'	*aondechrenhaon*	'for the duration of the country'
-ach(r)on-	'to prepare'	*˛achondi*	'to prepare'	*˛achrondi*	'to prepare'

-nth- *versus* -nnh-

Another Wyandot addition that appears in some of the appropriate forms in the grammar is having *-nth-*[3] rather than the Wendat *-nnh-* (see discussion of this distinction in Wendat dialects in Steckley 2007b: 39–40). One example in the grammar is the verb root *-on(n/t)he-* 'to live'. In his discussion of the letter *-d-,* he presents it as taking the forms *'onnhe…ondhe…onthe,'* the latter being the preferred form. *Onthe* is the form usually used in the dictionary (Fraser 1920: 415). In contrast, it appears less often than *onnhe* in the grammar.

-ngui- *versus* -ndi-

In the entry on the letter *-d-,* Potier writes in the grammar that after *-n-* and before *-i-,* the *-ndi-* becomes *-ngu-* (see the discussion of this distinction in Wendat dialects in Steckley 2007b: 39).[4] This occurs when the *-i-* is followed by an oral vowel. For *-e-,* see *en(d/g)ietsi* 'finger is long'. For *-o-,* see the particle *n(d/g/)ioharon* 'withdraw, go away from it'. In presenting the latter without the *-g-,* Potier has the word 'Lorette' follow, signifying how the word is said in the Huron-Wendat community of that name (Fraser 1920: 98). One example that he gives for the *-ngu-* is the noun for 'finger', which in Wendat is *˛andia,* but when said among the Wyandot speakers he heard it was *˛anguia.* Again, this is not completely consistent usage.

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3   In this case the Wendat form is conservative, the Wyandot one innovative. This can be seen in the fact that cognate verb roots for 'to command' in the related languages of Oneida, Onondaga, Cayuga and Tuscarora do not have the *-t-* (see Steckley 2007a: 187), and the cognate verb roots for 'to live' in Mohawk, Oneida, Onondaga and Cayuga take the *-nh-* form.

4   Both forms differ from cognates in related languages (Steckley 2007a: 155–156).

-ndr- *versus* -nnr-

The Wyandot form here is *-ndr-*, which is innovative to the conservative Wendat *-nnr-*.[5] Again the use of the Wyandot dialect form is not completely consistent, as can be seen with the examples with the verb root *-ͺan(n/d)ra-* 'to look at', and with the examples of one entry with reference to the verb root *-n(n/d)ren-* 'to tie'.

-oin- *versus* -en-

Potier used *-oin-* after a *-ȣ-*, a Wyandot form. It would replace that which would usually be written as *-en-* (i.e. *ę*) or *-an-* (i.e. *ą*). The exact sound he was trying to represent is not clear to me. There are two examples in which the verb root plus stative aspect form being replaced was *-ȣan-* 'to own':

> *Tetionnionhȣentsaȣoin* 'in our country, land'

> *Sandȣchraȣoin* 'your robe'

In another instance, a Wendat form *iȣennhaͺe* is crossed out and replaced by a superscript '*dic iȣoin(n/t)/haͺe*'. It is noted that here, the word presents another Wyandot feature.

-ki- *versus* -ti-

In his discussion of the letter *-i-,* Potier pointed out that for the Wendat entry *hatatiak* 'he talks (often)' *hata**k**iak* is said in the community in which he lived (see Steckley 2007b: 39 for a discussion of this distinction in Wendat dialects). He then uses the verb root *-atati-* 'to talk' as the example for the *a*-stem-conjugation verbs, without once using the *-ky-* form. This follows as well later in the grammar.

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5   The Mohawk, Oneida, Cayuga and Tuscarora cognates for the verb root 'to look at' do not have the *-d-* (see Steckley 2007a: 107).

-nni- *versus* -ngi- *and* -ndi-

In his discussion of the letter *-i-,* Potier wrote the following:

> ˛eˌannionk je fais chaudiere dic *ïeiagnionk, gn* ut galli *agneau* [*-gn-* like in the French word *agneau*]

Again, this is not how he tends to write the word later in the grammar. A closer relationship between initial statement and following examples exists with the next part of the entry under *-i-:*

> *Onnianni* bene, dic *ogniandi* vel potius [or rather] *ongiandi.*

The same applies to the homophonous or identical-sounding verb *onnianni* 'it is a long time', where the Wyandot alternative is systematically indicated.

-nien- *versus* -ien-

Wyandot *-nien-* corresponds with Wendat *-ien-* in the verb root meaning 'to have ability, skill, knowledge, skill, knowledge'. Potier introduced this with an example in the verb form charts *(n)ienstandi* 'to instruct', but he is not consistent with that form there, or elsewhere.

-8- *versus* -o-

One significant difference between the Wyandot of the speakers recorded by Barbeau early in the twentieth century and the Wendat of Potier's time is the complete replacement of oral (i.e. non-nasal) *-o-* by *-u-.* There seems only to have been a partial replacement in the Wyandot of Potier's time (see Steckley 2007b: 40–41).

I

In his discussion of the character *-i-,* Potier engages, without saying that he is doing so, in a contrast between the Wendat and the Wyandot dialects. He is writing about what happens to certain letters *-d-, -t-, -k-* and *-n-* when followed by an *-i-.*

Letter	Wendat	Potier's Wyandot	Barbeau's Wyandot	Meaning
-d-	ˌandia	ianguia	ya'ngya'	'finger'
-t-	hatatiak	hatakiak	hatakyah	'He often talks.'
-n-	onnianni	ogniandi⁶	ǫngyandi'	'It is good.'

K

In his discussion of the letter -*k*- all Potier mentions is that when a -*k*- has what linguists call post-aspiration (like a -*k*- followed by an -*h*-) it is represented by a -*χ*-. The nineteenth- and early twentieth-century Wyandot texts use -*k*- and not -*χ*-. This could be a dialect difference.

The problem here is that there are a good number of examples of the letter -*k*- where Wyandot has a glottal stop. A case in point is with the verb root written by Potier as -*aton*-. He writes the habitual form of the verb, the only aspect this verb takes, as follows: *ịatonk* 'I say', *ichiatonk* 'you say', *ihatonk* 'he says', *iꞷaton* 'she says' (Fraser 1920: 196).

In the Wyandot recorded by Barbeau in 1911–2, we see the same words written as follows:

*yatǫ'*⁷   I say (Barbeau 1960: 174).
išatǫ'   You (s) say (Barbeau 1960: 209).
ihatǫ'   He says (Barbeau 1960: 188).
iwatǫ'   She says (Barbeau 1960: 144).

D

d al[i]q[uan]do pronuntiat[u]r ut *n* […] et vicissim *n* ut *d* v[erbi]g[ratia] *onnhe* vivere à multis pronuntiat⟨u⟩r ut *ondhe* vel potius *onthe*

[*D* is sometimes pronounced as *n,* and in turn *n* as *d,* for example *onnhe* 'to live' is pronounced by many as *ondhe,* or rather *onthe.*]

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6   He uses the Latin word *potius* 'rather' for this, indicating that it is the preferred form, which it was with the Wyandot, but not the Wendat.
7   There are also examples when the final character is ʿ, signifying an -*h*-. Barbeau's texts are inconsistent in when a glottal stop and when a ʿ is used.

The *-d-* form was first recorded in the Northern and Southern Bear dialects (Steckley 2007b: 39–40). There are Wendat language sources available from 1632 to 1697 that have examples of words in which both *-ndh-* and *-nnh-* occur. The former is an innovation from the north and south dialects of the Bear nation of the Huron-Wendat with which the Jesuits had the most early contact, prior to the dispersal of 1649–50 (see discussion in Steckley 2010b: 30–33). Having examples of both forms is true of sources of the 1630s, such as Recollect Brother Gabriel's dictionary published in 1632 (Steckley 2010a), and Jesuit Father Jean de Brébeuf's Catechism published the same year (Steckley 2017b). In a French-Wendat dictionary of the 1640s, possibly the oldest surviving Jesuit dictionary, there are seven instances of *-ndh-* and six of *-nnh-* (see Steckley 2010a: 8 for discussion). In the dictionary of 1697, there are 10 instances of *-nnh-,* only three of *-ndh-.* In Potier's dictionary, there is consistent use of *-nnh-* with a superscript *-t-.* This is a Wyandot dialect form added by Potier. It being what he heard in his work with the Wyandot makes it for him the 'preferable' form.

Not mentioned in this discussion of an innovative *-d-* is the one that appears before *-r-* like it does before *-h-* in Potier's examples. It appears in Sagard's dictionary, but not otherwise in the early sources. By the 1690s it is the dominant form. Potier uses a superscript *-d-* over the *-nnr-* in the dictionary (see Fraser 1920: 451–452), but *-nnr-* and *-ndr-* with a superscript in the grammar. Again it is a Wyandot dialect form. Also not mentioned is the superscript Wyandot *-d-* he writes when there are two n's before an *-i-.*

Here we have discussed ten phonetic differences between standard Wendat of the eighteenth century and Wyandot. There were a few semantic differences as well, but these are found not in the grammar, but in the dictionary. Bracketed alternatives, with the first word within the brackets being *dic* for 'say' is one form in which this kind of difference is recorded:

> *k8-achandieti…*faire du feu avec du bois (dic ˎ*atsistaesti* – vide *-ae*) (Fraser 1920: 162).

The alternative uses the noun root *-tsist-* 'fire' and the verb root *-ae-* 'to strike'.

7. When Latin is found lacking: the role of Greek in Potier's Wendat grammar

Andy Peetermans & Raf Van Rooy

We have seen in chapter 5 that Pierre Potier's Wendat grammar complies with the general early modern tendency of sticking to the Latin grammatical model. Given, however, that the study of Ancient Greek grammar was part and parcel of Jesuit education ever since the sixteenth century, it is far from unreasonable to expect Potier, when describing Wendat grammar, to have derived some inspiration from elements of Greek grammar he recalled from his schooldays. Moreover, the fellow Jesuits that were his target audience could readily be expected to understand references to such elements. And indeed, faced with certain phenomena of the Wendat language that could not expediently be captured by traditional Latin grammar, Potier sometimes found that resorting to terms closely associated in the first place with the study of Greek offered a helpful solution.

The Wendat verb through a Greek lens: explicit comparisons and implicit terminological borrowings

At first sight, the extent of Potier's indebtedness to the Greek tradition might seem minimal, since the Greek language is only mentioned explicitly in two brief general considerations concerning the verb found at the bottom of the grammar's second page:

5° There are three numbers, as among the Greeks: singular, dual, plural.

6° There are more persons than among the Greeks.[1]
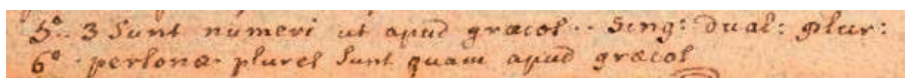
Figure 7.1 The one passage where Potier mentions Greek ([AJC MS 019] Potier 1745: 2)

In the first of these notes, Potier draws attention to the fact that Wendat, like Ancient Greek, counts among its grammatical numbers not only a singular and a plural, but also a dual, associated with pairs rather than individuals or larger sets. While it is true that Potier could have known the dual number from Latin grammaticography, where it was a kind of ghost category (Denecker 2019), the Jesuit connected the phenomenon explicitly with Ancient Greek. To understand what is meant by the second remark, 'There are more persons than among the Greeks', it helps to continue reading at the top of the facing manuscript page, where an overview is given of the different forms that are found in a typical Wendat verb paradigm.[2] (A schematization of Potier's overview, illustrating how the Wendat verb's person and number system functions, can be found in the section devoted to the category of person in chapter 5 and will not be repeated in full here.) While the Greek verb distinguishes between first, second and third person in singular, dual and plural, resulting in a paradigm that can be represented in a three-by-three grid,[3] Wendat makes some additional distinctions: (1) in the third person, between masculine and feminine forms, and (2) in the first person dual and plural, between exclusive and inclusive forms (i.e. excluding or including the addressee). Moreover, the paradigm also contains a separate form for the indefinite person. Given that Latin and Greek share the same Indo-European three-person verb system and that Latin grammar counts as the standard point of reference, it may seem somewhat surprising that Greek is mentioned at all in this context. Presumably, however, Potier

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1 (Potier, *Elementa:* 2):
   5° 3 sunt numeri ut apud graecos .. sing⟨ularis⟩ .. dual⟨is⟩ .. plur⟨alis⟩
   6° personae plures sunt quam apud graecos.
   The first of these two notes is repeated verbatim later on in the grammar (Potier, *Elementa:* 47).

2 This description is applicable to both the AJC copy and the KCSC copy.

3 Admittedly, the first person dual in Greek, being vanishingly rare, is not usually included in verb paradigms.

takes 'person' to mean a combination of person and number – and, in the case of Wendat, gender – that shows up as a single slot in the paradigm (e.g. first person singular; third person feminine dual): from such a viewpoint, Latin can be said to possess six persons, Greek nine[4] and Wendat fifteen.

In addition to *dualis,* Potier adopted some other terms which modern classicists would intuitively associate with Greek, but this time without branding them as such. In some cases, most notably *optativus,* this lack of association with Greek can be easily explained; traditional Latin grammar had already taken over this term from its Greek model, even though Latin formally lacked an optative mood. Instead, Latin grammarians used the term *optativus* to describe the periphrastic construction *utinam* + subjunctive, which expresses wishes.[5] In this case, then, Potier was simply not relying on Greek grammatical scholarship because a more obvious source of inspiration was available. But this mediation through Latin cannot be maintained for terms such as *aoristus* and *augmentum,* which were never incorporated into mainstream Latin grammaticography. Before discussing these two terms, however, one other 'false positive' should briefly be dispensed with: the term *reduplicatio,* as used by Potier, has little to do with the Greek-derived notion of morphological reduplication, which consists in the repetition (doubling) of part of a word. Rather, it refers to a prefix whose semantic value is 'repetition'.[6] One could argue that Potier transferred the term from Greek grammar with no regard to its original meaning, but the gap between the formal phenomenon covered by the term in Greek grammar and the semantic value attributed to it by Potier seems too wide to maintain this hypothesis.

A much more convincing case is *aoristus,* which, in the Greek grammatical tradition, referred in the first place to a past tense formation. According to ancient doctrine, the *aoristus* marked that the event expressed by the verb had occurred at an undetermined point in the past – hence its name *a-oristus* (<ἀ-όριστος), 'indeterminate'. Yet, the standard Jesuit school grammar of Greek, authored by the German Hellenist Jakob Gretser (1562–1625) and first published in 1593, questioned this interpretation of the aorist, because he was not able to read it into the usage of ancient authors.[7] Instead, Gretser (1593: 138–139)

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4   Or eight if you do not count the first person dual.

5   Both the Latin *(modus) optativus* and the original Greek phrase εὐκτικὴ (ἔγκλισις) *euktikè (éŋklisis)* derive from verbs meaning 'to wish' (Latin *opto,* Greek εὔχομαι *eúkʰomai*).

6   See especially Potier (*Elementa:* 22–23).

7   Gretser (1593: 138): DICIMVS *Aeoristus & Aoristum, illud subintelligendo* χρόνος, *hoc subintelligendo tempus, & nihil aliud significat ex vi nominis* χρόνος ἀόριστος, *quàm tempus indefinitum. Respondent Aoristi præteritis Latinorum. Licet enim nonnulli tradant incertam esse si-*

preferred to conceive of the aorist as referring, like the Latin perfect tense, to a determined point in time, and moreover adopted the following alternative explanation for the term's etymology (allegedly introduced by other unnamed scholars):

> these tenses are called 'aorist' or 'indefinite' because they have a meaning which, in fact, is sometimes past, sometimes future, sometimes present.[8]

Indeed, the aorist stem in Ancient Greek did not only feature in past tense verb forms but could, in non-factual modalities, also refer to non-past events. Modern linguistics has, in fact, revealed that the Greek aorist stem had first and foremost a perfective-punctual aspectual value, meaning that it describes events and states as completed actions.

It was common in Greek grammar to make a distinction between 'first' and 'second aorists' (*primus aoristus, secundus aoristus*). This distinction was usually regarded as purely formal, as in *étupsa* (ἔτυψα) vs. *étupon* (ἔτυπον), the first (sigmatic) and second (thematic) aorist of the verb *túptō* (τύπτω), 'to beat':

> The second aorist signifies the same as the first, and it has not been invented and used by the Greeks out of necessity but for abundance.[9]

Rather artificially, Greek grammarians such as Gretser distinguished these two aorist forms for all verbs, even though, in fact, most verbs only occurred in one formation – in the case of *túptō* this was *étupsa.* From a present-day perspective, this conceptualization of the 'split' Greek aorist, which postulates a great quantity of forms that never actually existed, is rather flawed, but it was pervasive in the early modern period.

To which Wendat verb phenomena did Potier apply the term *aoristus*? What the forms that Potier labels 'aorist' have in common, is that they possess a modal prefix (typically *a-*)[10] that, as current scholarship understands it,

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gnificationem, paulóne antè res præterierit an multò, id tamen vix obseruatur ab auctoribus, vt exemplis paßim obuiis ostendi potest.

8   *Probabilius est quod alij dicunt, hæc tempora vocari Aorista seu indefinita, quod habeant significationem, interdum quidem præteritam, aliquando futuram, nonnunquam præsentem.*

9   Gretser (1593: 145): *Idem autem significat Aoristus secundus, quod primus, neque neceßitatis, sed copiæ causa inuentus & vsurpatus est à Græcis.*

10   Potier (*Elementa:* 4): *aoristi gaudent incremento initiali quod fere semper est a.*

serves as a marker of the factual (or realis),[11] a type of modality which 'indicates that the event is certain to occur, i.e. is a fact' (Lukaniec 2018: 110). It is typical of Wendat modal prefixes that they are normally employed only in association with the punctual (also: perfective) verb aspect, 'used to describe an event or an action in its totality, or in other words, a holistic, bounded event' (Lukaniec 2018: 108).[12] In other words, Potier's 'aorist' forms combine punctual aspect with factual modality. In this light, it is unsurprising that his use of the term is restricted to the indicative mood, the normal expression of factual modality in Greek and Latin grammar. Since tense is not a factor in this equation, the 'aorist' is not restricted to past actions, as Potier's remarks and his French equivalents for it reflect (see below).

Given that both the Greek aorist and the Wendat verb forms involving the factual modal prefix *a-* labelled 'aorist indicatives' by Potier are analysed by modern linguists as expressing punctual aspect, one might be tempted to conclude that Potier intuitively sensed the aspectual value of the Greek aorist – intuitively, since aspect as a linguistic category would only be conceptualized outside of the Slavic-speaking world in the nineteenth century (Klein 1974: 76) – and transferred it to the Wendat verb system, to which, as Lukaniec (2018: 100) notes, '[t]he expression of aspect, mood, and modality is central', whereas '[t]ense […] only plays a minor role'. If true, this might mean that Potier can be hailed as a revolutionary linguistic mind anticipating the concept of aspect. But is this indeed the case?

Two considerations lead us to suggest that the Jesuit grammarian did not operate with a clear-cut aspect concept. First, Potier associated *aoristus* with forms involving the factual prefix *a-*, rather than with all Wendat perfective formations – notably, these also include forms involving the modal prefixes *e-* (future) and *a-* (optative), which Potier labels 'future tense' and 'potential mood' (*modus potentialis*), respectively. Second, it seems highly likely that it was another quality of the Greek aorist concept which motivated its adoption: its passe-partout quality, the fact that it was indeterminate in terms of tense, as highlighted by early modern grammarians of Greek such as Gretser. Indeed, this quality of the Wendat 'aorist' was highlighted more than once by Potier:

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11   See also chapter 4. On the precise relation between the near-equivalent terms *factual* and *realis,* see Lukaniec (2018: 108–109).

12   On Wendat's modal prefixes and their association with the punctual aspect, see Lukaniec (2018: 108–117). In addition to the factual, Wendat possesses two other modal prefixes: the future (*e-*), 'used when the speaker believes that the event or action is likely to occur' (Lukaniec 2018: 113), and the optative (typically *a-,* similar to the factual), 'indicating that the event could possibly occur' (Lukaniec 2018: 115). The punctual aspect itself can be encoded by means of a variety of suffixes or, in many cases, be left unmarked.

> The aorist is often used instead of the present, and has a certain kinship with the perfect and the future.[13]

> Because the aorist is a tense common to present and past.[14]

> The Huron use not the present but the aorist to signify a present, or rather a near future.[15]

Potier not only borrowed the Greek idea of a temporally polyvalent aorist tense, but also adopted the distinction between formally divergent 'first' and 'second aorists'. Two elements of the traditional conceptualization of the split Greek aorist appealed to Potier: (1) the idea that there was a formal difference between the first and second aorist and (2) the idea that both aorist formations could be applied to every Wendat verb stem. Potier innovated and exploited the intrinsic vagueness of the Greek aorist concept by intuitively attributing a difference in meaning to the two aorist formations, as his French translations suggest. The first aorist *aq̱tatia* is rendered as

> *1° je vais parler. 2 voila q[u]e je parle. 3° je viens de parler. 4° je parlai*

Potier translated the second aorist form *aq̱tatiaska* as

> *1° j'ai pensé parler. 2° peu s'en est fallu q[u]e je n'ai parlé 3° j'ai presq[ue] parle.*

What Potier wrote as *-ska* perhaps reflects *-hsk-a'*, a combination of the perfective suffix *-a'* preceded by a variant of the doubled reversive suffix, the so-called undoer, which 'derives a new verb base with the opposite meaning of the original verb base' (Lukaniec 2018: 298); this could explain why the Jesuit grammarian's translations all suggest that the action of speaking was never realized.

The prefix *a-*, the typical marker of the 'aorist', Potier dubbed *augmentum,* in another clear borrowing from Greek verbal terminology. As with *aoristus,* Potier was not looking for a strict correspondence between the phenomenon covered by the term in Greek grammar and the morphemes it came to designate in

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13   Potier (*Elementa:* 4): *aor⟨istus⟩ saepe usurpat⟨u⟩r pro praesenti, et habet aliquid affine cum perfecto et fut⟨uro⟩.*
14   Potier (*Elementa:* 38): *quia aoristus est tempus commune praesenti et praeterito.*
15   Potier (*Elementa:* 79): *hurones non utuntur praesenti sed aoristo ad signandum praesens aut verius paulo post futurum.*

his Wendat grammar. Potier's Wendat *augmentum* was a prefixed morpheme of either the 'aorist' (*a-*) or the 'future' (*e-*) (Potier, *Elementa:* 2), whereas the Greek augment was generally interpreted as a marker of past tense, featuring in indicative aorist and other verb forms. The grammarian, therefore, was guided by the position of these Wendat morphemes in the verb; like the Greek augment, it preceded the verbal stem. Again a superficial similarity warranted a terminological transfer, although it was no doubt encouraged by the initial transfer of the term *aoristus.* The fact that Potier (*Elementa:* e.g. 4) elsewhere used the alternative *incrementum initiale,* 'initial addition', a paraphrase which called up fewer Greek associations than *augmentum,* might suggest that he was not entirely content with the latter option, perhaps especially in association with the future.

The adoption of Greek graphemes

In addition to the terminological borrowings discussed so far, an especially conspicuous trace of Greek inspiration in Potier's grammar consists in the use of Greek graphemes to render some Wendat sounds or sound clusters. Two Greek letters, theta ⟨θ⟩ and chi ⟨χ⟩, which in the ancient language represented the aspirated stops /tʰ/ and /kʰ/, respectively, are used to express the similar-sounding Wendat clusters /th/ and /kh/ (Lukaniec 2018: 47). Greek also possessed a labial aspirated stop /pʰ/, represented by the letter phi ⟨φ⟩; but since Wendat possesses no labial stops, the cluster /ph/ cannot occur and thus needs no representation. Given that Potier's usage of theta and chi at first sight seems to presuppose a reconstructed pronunciation of Greek in which the original aspirated stops are realized as such, rather than the later Byzantine pronunciation, in which they were realized as fricatives – phi as /f/, theta as /θ/ and chi as /x/ or /ç/ – , we have to ask the question how seventeenth- or eighteenth-century French speakers would have pronounced their Greek.

The early humanists of the fifteenth and sixteenth century used a pronunciation that was essentially Byzantine. In the sixteenth century, a new style of pronunciation commonly called Erasmian, essentially an attempt to revive the original ancient pronunciation, appeared alongside the Byzantine one and would eventually replace it almost entirely. Crucially, however, the Erasmian reconstruction did not pass beyond the Byzantine pronunciation with regard to phi, theta and chi, which retained their fricative values (Barnard 2017: 112). Over the course of the early modern period, the Erasmian pronunciation evolved into a variety of 'school pronunciations' (*Schulaussprachen*) influenced by the different European vernaculars, a historical process that is in need of

further study.[16] In the case of French, the fricative value of phi could easily be retained, since the language possesses a phoneme /f/; doing the same for theta and chi, however, would have required students of Greek to learn to produce sounds that were absent from their native language's phonology, and it seems that the dental and velar fricatives were replaced with the corresponding stops /t/ and /k/. Those are the sounds that the Jesuit missionaries of New France would probably have used in practice when pronouncing Greek.

From their grammar lessons, however, they would have remembered that the letters phi, theta and chi were customarily described (in imitation of ancient grammarians) as 'aspirated' (*aspiratae*),[17] and that their usual representations by means of the Latin alphabet consisted of a combination of letters representing their corresponding voiceless stops and ⟨h⟩,[18] a letter whose value was also often described by means of the term 'aspiration' (*aspiratio*).[19] Presumably, this tradition provided the inspiration to employ theta and chi, which would probably have been realized as /t/ and /k/ when pronouncing Greek, to represent /th/ and /kh/ in Wendat. Since Wendat possesses no labial stops, we will unfortunately never know for certain whether the letter phi would have been employed by analogy to render the impossible cluster /ph/; in any case, this would have been a somewhat less natural fit, as it was normally pronounced /f/.

The Greek ligature ⟨ȣ⟩, resembling the number eight and combining the omicron ⟨o⟩ and upsilon ⟨υ⟩ in one symbol, renders the vowel [u], which in Wendat counts as an allophone of the phoneme /o/, and the semivowel [w] (Lukaniec 2018: 38–39). While this ligature will be unfamiliar to most present-day learners of Ancient Greek, it was frequently used in both Byzantine manuscripts and early modern printed texts. In French orthography, the basic point of reference for the Jesuits' Wendat spelling, ⟨u⟩ is typically used for the close front rounded vowel [y], which explains why the need was felt for some alternative means for representing the close back rounded vowel [u].

When discussing the pronunciation of the letter ⟨r⟩, Potier mentioned the following:

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16 Overall, the history of Greek pronunciation is in need of a closer investigation, as Drerup's (1930–32) two-volume overview has become outdated.

17 Cf. Gretser (1593: 7).

18 For instance, Gretser (1593: 1–2) renders the values of phi, theta and chi as *ph, th* and *ch,* respectively.

19 For instance, the standard Jesuit work of Latin grammar, Manuel Álvares' (1526–1582) *De institutione grammatica libri tres,* referred to ⟨h⟩ as *aspirationis nota* (Álvares 1648: 420).

2° It is pronounced more smoothly, if it is written with a smooth accent (*lenis accentus*) or without an accent […] but more roughly, if it is written with a rough breathing (*spiritus asper*) […].[20]

In this passage, reference is made to a typical element of Greek spelling, the breathing marks (*spiritus*). In Greek, these marks are used at the beginning of words starting with a vowel or /r/, represented by the letter rho ⟨ρ⟩, in order to mark aspiration – in which case the rough breathing mark (*spiritus asper*) ⟨ʽ⟩ is used – or its absence – by means of the smooth breathing mark (*spiritus lenis*) ⟨ʼ⟩. Surprisingly, the breathing marks in Potier's example words are written the wrong way around with reference to the Greek model, with the breathing mark that is characterized as 'smooth' opening to the right rather than the left, and vice versa for the 'rough' breathing mark.[21] Another source of perplexity is that while in the rest of the grammar, the ⟨r̓⟩ with 'smooth' breathing has a few dozen occurrences, the ⟨r̔⟩ with 'rough' breathing has none, a fact at odds with Potier's statement that it is the 'smooth' pronunciation that can be left unmarked rather than the 'rough' one. All in all, Potier's remarks on the combination of the letter ⟨r⟩ with Greek breathing marks bring more confusion than clarity.
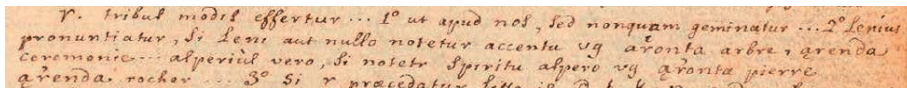
Figure 7.2　Potier on the 'rough' and 'smooth' versions of the letter ⟨r⟩ ([AJC MS 019] Potier 1745: 1)

Finally, Potier eagerly employed the Greek letter iota ⟨ι⟩, or rather 'half-letter' (*semi-littera*) in his terminology, to various ends. It is a half-letter because it figures in his grammar only as a subscript or superscript symbol. As a subscript symbol, it mainly expresses that the vowel under which it is written is preceded by the voiceless palatal fricative [ç], an allophone of /k/ (Lukaniec 2018: 45). Potier qualified the sound of the subscript iota as 'smooth', approximating the sound of the letter ⟨i⟩ but not entirely, a vague description of its

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20　Potier (*Elementa*: 1): *2° lenius pronuntiatur, si leni aut nullo notetur accentu v⟨erbi⟩ g⟨ratia⟩ aŕonta arbre, ˛arenda cérémonie … asperius vero, si notet⟨u⟩r spiritu aspero v⟨erbi⟩ g⟨ratia⟩ ˛aŕonta pierre⟨,⟩ ˛aŕenda rocher …*

21　This description is applicable to both the AJC copy and the KCSC copy.

actual pronunciation which the reader, he said, should learn from usage.[22] The subscript iota additionally serves to distinguish different verb forms from each other, without expressing any actual sound.[23] In its superscript form, the iota could express a 'rougher' pronunciation and even the doubling of certain consonants.[24] In sum, Potier attributed an impressive functional load to this sub- and superscript symbol, which he intentionally called 'iota' and not 'small i' as some of his predecessors did, perhaps to show off his Greek learning.[25] Also, Potier notes that in Iroquois (*idioma iroquaeum*), the letter ⟨g⟩ corresponds to the Wendat iota.

Particularly interesting is Potier's claim that the superscript iota can be combined with the letter ⟨r⟩, marking a 'smoother' pronunciation that does not involve trilling of the tongue.[26] Possibly, this can be taken to mean that whereas the unmarked ⟨r⟩ represents an alveolar trill [r], the variant with superscript iota marks the corresponding tap sound [ɾ].[27] The crucial fact that should be noticed here is that this iota-marked 'smooth' ⟨ř⟩ is absolutely indistinguishable from the ⟨ř⟩ with 'smooth breathing mark' (oriented the 'wrong' way around) discussed above. Combined with the fact, also noted above, that the ⟨ř⟩ with 'rough breathing mark' is never actually used, this gives rise to the hypothesis that the mark on the ⟨ř⟩ indicating its 'smooth' pronunciation was not originally meant to be a Greek breathing mark but was only reinterpreted as such at a later stage by one of Potier's predecessors, either due to an honest mistake or in a conscious attempt to give this element of Wendat spelling a Greek pedigree. At this point, the representation of the 'rough' /r/ by means of ⟨ř⟩ was introduced by analogy but subsequently remained a grammarian's fiction without real-life application. If true, this interpretation would explain why the orientation of the breathing marks does not match Greek expectations. It must in all fairness be conceded that for this interpretation to be correct, it still needs to be assumed that Potier's suggestion that use of the 'smooth' breathing mark is optional (while the same is not said of the 'rough' breathing mark) is either mistaken or worded in a highly confusing manner.

22 Potier (*Elementa*: 1): *sed lenius quasi prope i, non vero omnino: usus docebit.*
23 Potier (*Elementa*: 2): *ad distinguenda quaedam tempora alia ab aliis […] tum nil addit pronuntiationi.*
24 Potier (*Elementa*: 1): *ad pronuntiandum asperius consonantes, et quasi dupplicandas.*
25 Potier (*Elementa*: 2): *Nota me deinceps dicturum iota, non parvum i ut dicebant et interdum scribebant veteres.*
26 Potier (*Elementa*: 1): *affixa litterae r variat pronuntiationem, et facit leniorem […] leniori, non tremulo linguae motu hanc litteram efferas.*
27 It is to be noted that Lukaniec (2018: 55) does not mention Potier's remarks about the different pronunciations of the Wendat /r/ and does not allow for any allophonic variation.

Understanding Potier's practice against the background of (Jesuit) missionary grammar

As noted at the beginning of this section, Potier's Jesuit education would have equipped him to actively use Greek as a complementary grammaticographical point of reference besides Latin. Crucially, however, Potier was not the pioneer of Wendat grammar, but rather built on more than a century's worth of previous work on the language. The earliest grammatical notes on Wendat that have come down to us, authored by the renowned Jesuit Jean de Brébeuf (see chapters 3 and 8), already laid the groundwork for many of the Greek references that appear in Potier's work. For instance, Brébeuf mentioned Greek with regard to the grammatical categories of number (implying the existence of a dual)[28] and tense (paving the way for the inclusion of an 'aorist').[29] Moreover, he briefly discussed the use of the letter chi[30] and made use of the ȣ-ligature in several of his Wendat examples to render [u] and [w].[31] In other words, many – and possibly all – of the Greek elements in Potier's grammar were not first introduced by him, but inherited from the existing tradition of Jesuit Wendat grammar. Given, however, that this tradition is relatively sparsely documented, with the chronology and authorship of the known extant manuscripts still being quite poorly understood (see chapter 9), identifying original contributions by Potier – if any – is far from an evident task.

There is plenty of evidence that this tradition of Jesuit Wendat grammar did not exist in isolation from Jesuit grammatical activity in other parts of New France.[32] The use of Greek elements is, for instance, also evident in the Innu grammar of the Jesuit Jean-Baptiste de La Brosse (1724–1782), dated 1768.[33] This

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28 Brébeuf (1636: 80): 'They [i.e. the Huron] have diversity of gender like us [i.e. the French, i.e. masculine/feminine], [and] of number like the Greeks [i.e. singular/dual/plural]' [*Ils ont diuersité de genres comme nous, de nombre comme les Grecs*].

29 Brébeuf (1636: 82): 'They [i.e. the Huron] vary their tenses in as many ways as the Greeks' [*Qu'ils varient leurs temps en autant de façons que les Grecs*].

30 Brébeuf (1636: 79): 'They have a letter unlike any that we have, [and] we express it by means of кhi, [and] they share its use with the Montagnais and Algonquin' [*Ils ont vne lettre dont nous n'auons point la pareille, nous l'exprimons par khi, l'vsage en est commun aux Montagnés & Algonquins*]. It is highly probable that the fact that this letter is consistently rendered by means of a small-caps ⟨к⟩ rather than the expected Greek ⟨χ⟩ is entirely due to technical constraints involved in the printing process (see also the quotation of Jean-Baptiste de La Brosse below).

31 Cf. Brébeuf (1636: 48–49, 79–84).

32 On missionary linguistics in New France, see Hanzeli (1969), Cottier & Lambert-Bretière (2018) and Van Loon (2020).

33 Innu-aimun or Montagnais is a language spoken in Labrador and Quebec belonging to the Algonquian family. Like Potier's Wendat grammar, La Brosse's grammar is written in Latin and contains the qualification 'elements' (*elementa*) in its title.

author noted that it was customary to use the Greek ⟨ȣ⟩ to render [u],[34] a practice which he condemned on both linguistic and practical grounds – and indeed his spelling of Innu, in contrast to that of his predecessors, makes exclusive use of the Latin alphabet:[35]

> The letter *u* retains its proper sound, not that which the French alone attribute to it [i.e. [y]], but that which it receives among the English, Germans and all other peoples [i.e. [u]]. And we do not render it by means of the Greek ȣ that most have used wrongly, for ȣ is a diphthong, *u* a simple vowel; and since until now many books have been ordered to be printed and are to be ordered in the future, and Greek characters do not fit well with Roman ones with regard to the height of lines, it would be very difficult for books to be printed with this character. Indeed, the easier and shorter the printing and reading of books, the more it should be welcomed.[36]

A century before the first French Jesuits started their activities in New France, Spanish missionaries were already involved in writing grammars of Indigenous languages of Middle and South America. Spanish missionary linguistics was different from its younger French sibling in more than one respect,[37] and it seems this is also reflected in their respective attitudes towards the incorporation of elements from Greek grammar. As concluded in Peetermans (2020: 301), in Spanish American missionary grammars,

> Greek grammar […] stands out mostly for its absence. […] Tell-tale terms like 'augment' and 'aorist' appear to be entirely absent, except in the Mapudungun grammar of the Jesuit Bernhard Havestadt (1777) – a late work to which the Greek component may very well have

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34 Among modern scholars, Hanzeli (1969: 73) noted that the use of the ȣ-ligature 'soon became generalized [among the missionaries of New France] for both the Algonquian and Iroquoian languages'.

35 Cottier & Lambert-Bretière (2018: 31) note that the ȣ-ligature was used in the seventeenth-century Innu dictionaries of the Jesuits Antoine Silvy (1638–1711; *Dictionnaire montagnais-français*, 1678–1684) and Bonaventure Fabvre (*Racines montagnaises*, 1696).

36 La Brosse (1768: 4 [= Cottier & Lambert-Bretière 2018: 28]): *Littera u proprium sonum retinet, non qualem soli Galli illi attribuunt, sed qualem apud Anglos, Germanos, caeterosque populos omnes sortitur. Nec eam reddimus per ȣ graecum quo perperam usi sunt plerique, ȣ enim diphthongus est, u, vocalis simplex, cumque multi hactenus typis mandati sint libri, in posterumque mandandi, caracteribusque graecis non conveniat cum romanis, linearum altitudine, difficile admodum cum hoc caractere excuderentur libri. Impressio verò librorum, et lectio, quo simplicior, et brevior, eo est admittenda magis.*

37 For characterizations of early modern Spanish American missionary linguistics, see Suárez Roca (1992), Peetermans (2020).

been added with the specific goal of catering to the expectations of an audience of European scholars.

In addition to the special case of Bernhard Havestadt's Mapudungun grammar, another exception might be mentioned: not only in Havestadt's work, but also in the Mapudungun grammars of the Jesuits Luis de Valdivia (1606) and Andrés Febrés (1765), this major Chilean language is said to possess a dual.[38] Given, however, that (in contrast to what we saw for Potier) Greek is not explicitly mentioned in this regard, and that the dual also appeared as a ghost category in grammars of Latin, it is not necessary to suppose a strong Greek influence here.

The fact that Greek elements are rare is unsurprising, since the framework of Latin grammar practically coincided with that of Greek grammar, and most terms used in Potier's Wendat grammar can be understood by directly resorting to Latin grammar alone. As such, the descriptive and didactic gain to be won from applying Greek terms was not very high. Moreover, not every language possesses traits that motivate the use of Greek terminology. A language that does not possess a dual, for instance, has no need for a term for this category; and it might be hard to defend the didactic value of adopting a term as specific as *augmentum* for a morpheme that could more easily be called, e.g., *nota, particula* or *additio.* Such and other terminological choices suggest that the prospective readership of the French Jesuit grammarians of Wendat was very much limited to an audience of peers, most – if not all – of whom had studied Greek.

All in all, Potier's 'Greekness' should not be overestimated. The terms he drew directly from Greek grammar are – understandably, in the light of the previous paragraph – scarce, and in many – and perhaps all – cases they are remnants of an earlier tradition of Wendat grammar. As we have seen, the Greek elements are limited to the Wendat verb system and orthography. Perhaps Potier and his predecessors felt that both Greek and Wendat displayed a greater complexity in these two domains than Latin, thus warranting a Greek-inspired description of Wendat phenomena. We might even speculate that the Jesuits, when confronted with Wendat and attempting to produce an adequate description of the language, recalled their experience as young students trying to wrap their head around the unfamiliar sounds and verbal morphology of

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38   In addition to a dual, Havestadt (1777) also distinguished a first and second aorist for Mapudungun. On this grammar's atypical status within Spanish missionary linguistics, see Peetermans (2020: 102, 289).

Greek. This experience, then, might have fostered the transfer of Greek terminology to Wendat linguistic features, resulting in hybrid grammatical descriptions, which were very demanding for the uninitiated.

8. Of love, reciprocity and other relations: the terminology of Wendat object agreement in Jean de Brébeuf and Pierre Potier

Andy Peetermans

The 'double conjugation' of Wendat

The earliest grammatical notes on the Wendat language that survive to this day were written by the Jesuit missionary Jean de Brébeuf,[1] as part of his report on the mission among the Huron-Wendat for the year 1636. The report, which was printed in the following year, contains a brief chapter on the Huron-Wendat's language (Brébeuf 1637: 79–84), which according to its author 'merely aim[ed] to give a little foretaste and note some particularities, awaiting a grammar and a full dictionary.'[2] Among the other impressions contained in this chapter, we find the following passage:

> Moreover, it can be noted that there is a double conjugation, and I believe that this is common to American languages: one [conjugation] is simple and absolute, similar to our Latin and French conjugations – for example, the verb *ahiaton,* which means 'to write', is conjugated absolutely as follows: *iehiaton* 'I write', *chiehiatonc* 'you (singular) write', *ihahiatonc* 'he writes', *aꞵihiatonc* 'we write', *seꞵahiatonc* 'you (plural) write', *attihiatonc* 'they write'.

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1   On Brébeuf, see chapters 3 and 7.
2   Brébeuf (1637: 79): *Ce n'est que pour en donner quelque petit auant-goust, & en marquer quelques particularitez, attendant vne Grammaire, & vn Dictionnaire entier.*

The other way of conjugating can be called reciprocal, given that the action signified by the verb always has as its destination some person or thing; so that instead of when we [i.e. French speakers] say in three words *je m'aime* 'I love myself', the Huron say only *iatenonhȣé;* [for] 'I love you (singular)' [they say] *onnonhȣé;* [for] 'I love the two of you' *inonhȣé;* [for] 'I love you all' *ȣanonhȣé;* and so on.[3]

Brébeuf presents a dichotomy between two different kinds of conjugation: a 'simple' or 'absolute' one, and a 'reciprocal' one. The first, he explains to the European reader, is similar to the way verbs are conjugated in familiar languages such as Latin and French (implying that the second is not) and associated with French translational equivalents that consist of a subject pronoun and verb (as do their English translations). Meanwhile, the second, 'reciprocal', conjugation is associated with three-word sentences involving not only a subject pronoun and a verb, but an object pronoun as well. In all cases, what is being translated is a single Wendat verb form; thus, the 'reciprocal' conjugation makes it possible to render the English sentence *I love you* in a single word as ˎ*onnonhȣé.*[4]

A century later, the rather more voluminous grammatical materials assembled by Pierre Potier presented a dichotomy very similar to Brébeuf's, even if it is never articulated quite as explicitly. This can be gleaned from the following passages:

This rule [concerning the indefinite person] is applicable only to absolute [verbs], not relative ones.[5]

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3   Brébeuf (1637: 83): *Outre tout cela il se remarque double coniugaison, & ie croy que cecy est commun aux langues Americaines: l'vne est simple & absoluë, semblable à nos coniugaisons Latine & Françoise; Par exemple, ce verbe ahiaton, qui signifie escrire, se coniugue absolument de ceste façon;* iehiaton, *i'escris,* chiehiatonc, *tu escris,* ihahiatonc, *il escrit,* aȣihiatonc, *nous escriuons,* seȣahiatonc, *vous escriuez,* attihiatonc, *ils escriuent. L'autre façon de coniuguer se peut nommer reciproque, d'autant que l'action signifiée par le verbe se termine tousiours à quelque personne, ou à quelque chose; de sorte que au lieu que nous disons en trois mots ie m'ayme, les Hurons disent seulement* iatenonhȣé, *ie t'ayme,* onnonhȣé, *ie vous ayme tous deux,* inonhȣé, *ie vous ayme vous plusieurs,* ȣanonhȣé, *& ainsi du reste.*
4   The printed text actually has *onnonhȣé* rather than ˎ*onnonhȣé.* Presumably, the subscript iota ⟨ˎ⟩ (on which see chapter 7) or something similar to it was already commonly used to represent the voiceless palatal fricative [ç] in handwritten Wendat but was simply left out by the Parisian typesetter wherever it occurred in Brébeuf's text.
5   Potier (*Elementa:* 10): *haec regula est tantum pro absolutis, non pro relativis.*

[Verbs] ending in *senni,* both relative and absolute ones, form their future [in a certain way].[6]

[A certain rule concerning 'relative' verbs applies] to all relative persons, except those that denote a feminine singular; for these follow the rules of the simple verb.[7]

A 'common [verb]' is that which has two different meanings, one simple […] and the other relative […].[8]

A relative [verb] is that which regards someone. There are two kinds: one that regards some person by virtue of its own nature […] and a second that from absolute becomes relative through the addition of a final increment […].[9]

[The verb of motion] is formed on the basis of the negative future of the simple conjugation.[10]

The verbs Potier describes as 'simple' or 'absolute' correspond to Brébeuf's 'simple' or 'absolute conjugation', while those that Potier labels 'relative' correspond to Brébeuf's 'reciprocal conjugation'. In Potier's terminology, the conjugation pattern followed by 'relative verbs', presented on pages 15 to 20 of his grammar, is commonly referred to by means of the term 'relations' (*relationes*).[11]

	Verb forms that do not encode object pronouns	Verb forms that do encode object pronouns
Brébeuf (1637)	simple/absolute	reciprocal
Potier (*Elementa*)	simple/absolute	relative (relations)

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6   Potier (*Elementa:* 50): *finita in senni tam relativa quam absoluta, faciunt futurum […].*

7   Potier (*Elementa:* 21): *omnibus personis relativis his exceptis q[u]ae singularem numerum femininum denotant. istae enim sequunt[u]r regulas verbi simplicis.*

8   Potier (*Elementa:* 59): *Commune est quod duplicem habet significationem, unam simplicem […] alteram relativam […].*

9   Potier (*Elementa:* 56): *relativum est illud quod respicit aliquem ….. duplex est: unum quod ex natura sua respicit aliquam personam […] alterum quod ex absoluto, fit relativum per additionem finalis incrementi […].*

10 Potier (*Elementa:* 27): *formatur a futuro neg[ativo] simplicis conj[ugationis].*

11 Meanwhile, the example verb Brébeuf uses to illustrate the 'simple conjugation' follows the pattern that Potier calls the 'C paradigm'. Presumably, Brébeuf would also have considered Potier's 'S paradigm' an example of 'simple conjugation'. On Potier's C and S paradigms, see chapter 5.

In this contribution, I will try to come to a better understanding of the two Jesuits' terminological choices by situating them against two broader linguistic-historiographical contexts: early modern American missionary grammar writing on the one hand (sections 2 and 4), and the evolution of Latin grammatical terminology since antiquity on the other (section 3).[12] Towards the end of section 3, it will turn out to be necessary to take in an even broader intellectual-cultural context in order to come to a full understanding of Potier's terminology.

Object agreement and its description in the early modern Americas

The verb forms that our two Jesuits called 'simple' or 'absolute' were similar to Latin, French or English verbs in that they had information about their subjects encoded in them: this is a familiar phenomenon termed *subject agreement,* perhaps better known to the non-specialist as *grammatical concord.* To put it simply, subject agreement is the reason why *we eats* or *he am* are not possible in English, or why no subject pronoun needs to be added in order to know that the Latin verb form *amamus* 'we love' is first person plural: the verb itself contains information about the grammatical person and number of its subject. Meanwhile, the 'reciprocal' or 'relative' verb forms contained information not only about their subjects, but about their objects as well; this phenomenon is known as *object agreement.* Object agreement can basically be understood in ways largely analogous to subject agreement: in the same way that no subject pronoun is needed to know that the Latin *amamus* 'we love' has a first-person-plural subject, no subject or object pronoun is needed to know that the Wendat verb form *ᵕonnonh8é* 'I love you' has a first-person-singular subject and a second-person-singular object. However, object agreement is nowhere near as familiar to speakers of Western European languages at home in the Latin tradition of grammar. Moreover, the precise mechanics of how object agreement presents itself in a specific language can be characterized by different kinds and degrees of complexity, often having to do with different ways in which subject and object agreement can interact within a single verb form,

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12   In chapter 7, something similar is done with regard to Brébeuf and Potier's adoption of elements from Greek grammar.

a challenge for which the frameworks of Latin grammar do not offer ready-made solutions.[13]

Long before Brébeuf or Potier sought to come to grips with object agreement in Wendat, the missionaries of Spanish America had already encountered it in languages as diverse and geographically dispersed as Nahuatl and P'urhepecha in central Mexico, the Andean languages Quechua and Aymara, and Chilean Mapudungun.[14] In Peetermans (2020: 252–254), I have proposed a unified framework for engaging with early modern missionary grammarians' basic strategies in employing the familiar categories of Latin grammar for the description of object agreement. An important element underlying this framework is the general observation that these grammarians routinely used translational equivalents as cognitive crutches. In other words, when engaging with verb forms such as Nahuatl *nimitztlazohtla,* Quechua *khuyayki* or Wendat ˌon-nonh8é,* all of them meaning 'I love you', they would naturally translate these into one of their reference languages (e.g. Latin, Spanish or French) and seek to somehow turn the equivalence between the verb form and its translation to their (and their readers') advantage, using it as a tool to get a handle on the 'exotic' phenomenon. Starting from this general observation, three basic possible strategies present themselves:[15]

1) Given that a verb form involving object agreement can be translated by means of what is basically a complete sentence (such as *I love you*), one might consider looking at the phenomenon in terms of constructing sentences and consequently treat it in a chapter about syntax. However, it does not seem feasible to describe the phenomenon with any degree of adequacy without somehow describing the verb form from a morphological point of view as well.

2) Given that by comparing a verb form involving object agreement with similar forms of other verbs and other forms of the same verb it may be possible to identify smaller elements, one might consider treating these smaller elements (which today we would call morphemes) separately. As the translational equivalents of the subject marker ('I') and

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13 For an introduction to object agreement and the kinds of complexities its description can entail (from the point of view of an early modern educated European), see Peetermans (2020: 245–252).

14 When Brébeuf, in the quotation that opened this contribution, voiced the belief that the phenomenon was 'common to American languages', his frame of reference was probably limited to the Algonquian and Iroquoian languages spoken in New France.

15 The description of these strategies has been taken almost verbatim from Peetermans (2020: 253–254).

object marker ('you') are clearly part of the traditional category of the pronoun, it would seem plausible that these markers would be treated under this heading.

3) Given that a verb form involving object agreement seems to behave in all respects like a single word, one might consider treating it as a manifestation of the traditional part of speech 'verb'. While the first two solutions are translationally or semantically inspired, this one gives more weight to the morphological side of things.

Summarized: object agreement can be thought of in terms of syntax, pronouns or verb forms.

Of course, as mentioned earlier, the expression of object agreement, especially in relation to that of subject agreement, is organized in different ways in different languages, a fact that we should also expect to have a discernible impact on the phenomenon's description. In this respect, the following hypothesis can be formulated:

If a language marks the object on the verb in such a way that the object marker can with reasonable ease be distinguished from the rest of the verb form morphologically, it will tend to be analysed as a pronoun. If the object marker is barely or not at all recognizable morphologically (for example because it fuses with the subject marker or because it takes on various forms that are used according to criteria that are not easily grasped by someone with a 'European' linguistic background), it will tend to be analysed as part of the verb form, or not to receive any explicit identification at all.

Or, to put it in less nuanced (and perhaps overly Eurocentric) terms: if the system is straightforward, transparent and regular, it will invite an analysis in terms of pronouns (option 2 above); if it is complicated or irregular, it will invite one in terms of verb forms (option 3). (Peetermans 2020: 254)

As it turns out, the descriptive practices of the Spanish missionaries can indeed be seen to be in line with this expectation. In Nahuatl, the main language spoken in the former Aztec empire, subject and object agreement are encoded quite straightforwardly, by means of separate prefixes.[16] The hypothesis above would lead us to expect that the subject and object person prefixes of Nahuatl were described as 'pronouns', which is indeed the approach univer-

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16   A verb form such as *nimitztlazohtla* 'I love you', for example, can be neatly separated into a prefix *ni-* indicating that its subject is first person singular ('I'), a prefix *mitz-* signalling that its object is second person singular ('you') and the verb root *tlazohtla* 'to love'.

sally adopted (albeit with interesting variations) by the various early modern friars and clergymen who wrote grammars of the language (Peetermans 2020: 256–277). In Quechua, the colonial lingua franca of the Andes, by contrast, the expression of object agreement can be less straightforward. (Much of the complexity is brought about by Quechua's tendency to privilege second-person participants over first-person or third-person ones. This is an example of a more general cross-linguistic phenomenon known as *prominence hierarchies,* which often interacts with subject and object agreement; for a first introduction and some further references, cf. Peetermans 2020: 247.)[17] Consequently, we are not surprised to learn that in this case treatments of object agreement were incorporated in broader discussions on the morphology of the verb. More in particular, Jesuit grammarians of Quechua made use of a concept generally known by the name *transiciones del verbo* 'transitions of the verb' (Peetermans 2020: 277–289). By doing so, they repurposed the ancient grammatical (more precisely: syntactic) notion of *transitio,* which in Priscian referred to the 'going across' or 'passing over' of an action from one person to another: if I love you, the action expressed by the verb 'love' has *me* as its starting point or origin and *you* as its destination.[18] Building on this notion, the Jesuits chose to label, for example, the Quechua verb form *khuyayki* 'I love you' as 'transition from the first [person] to the second' (*transición de la primera a la segunda*).[19] Within a few decades, all verb forms expressing object agreement came to be known as *transiciones,* in the plural, and concurrently this term spread to the description of other languages of Spanish South America, becoming an emblematic feature of the region's grammatical metalanguage.

17 Consider the verb form *khuyasunkichik,* which expresses that some unspecified number (one or more) of third persons ('he/she/they') love multiple second persons ('you all'). To the verb root *khuya* 'to love', three suffixes are added:
   (1) *-su,* which marks that the object is second person, but only when the subject is third person (and thus simultaneously marks that the subject is third person);
   (2) *-nki,* which primarily marks second person subjects, but is also used when the object is second person (preventing the actual subject from being expressed); and
   (3) *-chik,* a plural marker used only for verbs involving a second-person subject or object, expressing that second person's plurality (preventing the other participant's number from being expressed).
18 For such actions capable of 'going across' from one person to another, and the verbs expressing them, Priscian used *transitio*'s derived adjective, *transitivus.* It is from this that – through the intermediary of early modern humanist grammar – the modern linguistic terms *transitive* and *transitivity* are derived.
19 While the term *transiciones* is only encountered in grammars written by Jesuits or inspired by Jesuit-authored grammars, all the important conceptual groundwork had in fact already been laid down by the Dominican Domingo de Santo Tomás in his grammar of 1560 (Peetermans 2020: 280–282).

Given that Brébeuf and Potier describe the opaque and complex realization of object agreement in Wendat in terms of verbs and their conjugations, never once mentioning the term 'pronoun' in this context, we can conclude, for the time being, that the predicted pattern holds. Before looking at Brébeuf and Potier's terminology in greater detail, it is worth noting in passing that the modern term *object agreement* itself can, like its various early modern precursors, be understood within the Latin-based framework outlined above. In fact, it can be categorized quite neatly as an instance of the first of the three strategies: *agreement* (or *concord*) originated as an English rendering of *concordantia,* a concept central to the humanist approach to Latin syntax.[20] Apparently, the intuition underlying the modern term – the analogousness between subject and object agreement – does not seem to have occurred to the missionaries of Spanish and French America, or if it did, they do not seem to have thought it didactically convenient.

This intuition does, however, play an important role in the English Puritan John Eliot's (ca. 1604–1690) *The Indian Grammar begun: or, An Essay to bring the Indian Language into Rules* of 1666. In his treatment of object agreement in a now extinct Eastern Algonquian language of Massachusetts – known as Wampanoag, Massachusett or Natick – *concordances* serve a function similar to that of the Andean *transiciones* or Potier's *relationes* (Swiggers 2007: 51; Fountain 2009: 283). As becomes clear from the way in which they are introduced by Eliot himself, the missionary embraced his term's close relationship to the domain of syntax with full conviction:

> There be *five Concordances* of the *Suffix form Active,* wherein the Verb doth receive a *various formation.* I think there be some more, but I have beat out no more.

> The reason why I call them *Concordances,* is, Because the *chief weight* and *strength* of the *Syntaxis* of this Language, lyeth in this eminent manner of *formation of Nouns and Verbs,* with the *Pronoun persons.*

> (Eliot 1666: 17; italics in the original)

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20 Together with *regimen* 'government', *concordantia* 'agreement' made up the core of the humanist conception of syntax (*syntaxis/constructio*). Cf. Despauterius (1537: 186): 'How many properties are there to syntax? Two: agreement and government. What is agreement? The due concord of parts of speech in gender, number, case or person. […] What is government? The demanding of a certain case […], such as the demanding of the accusative in the verb *amo* 'I love' […]' [*Syntaxi siue constructioni quot accidunt? Duo, Concordantia & Regimen. Concordantia quid est? Debita partium orationis co[n]uenientia in genere, numero, casu vel persona. […] Regimen quid est? Certi casus exigentia […]: vt exigentia accusatiui in verbo amo […]*].

Eliot's examples of some the five *concordances* (e.g. 'Koowadchansh, *I keep thee*') and their association with the category of the *Pronoun persons* make it abundantly clear that the phenomenon he is discussing does indeed centrally involve object agreement. Nonetheless, it is clear that in order to come to a full appreciation of Eliot's role in the history of the description of object agreement, the details of his *concordances* (and of the *suffix forms* of which they are subcategorizations) still need a study of their own. Based on the conclusions of such a study, it may prove necessary to emend or amend the expectation pattern regarding 'verb-based' and 'pronoun-based' approaches to the description of object agreement formulated above, since Eliot seems to combine elements of both.[21]

How 'reciprocity' gave way to 'relation': a historical-conceptual perspective

That Brébeuf and Potier referred to verb forms that do not encode object agreement as 'absolute' is easily understood against the background of the Latin grammatical tradition that formed their frame of reference. Already in ancient Roman grammar, the adjective *absolutus* 'finished, complete' was commonly used for certain kinds of words that could in one way or another be seen as 'complete by themselves' and thus 'self-sufficient' or 'independent' (cf. Schad 2007: 5–6, entry *absolutus*). For example, around 500 CE the *Institutiones grammaticae* of the influential Latin grammarian Priscian spoke of an 'absolute noun' (*nomen absolutum*), 'which is understood by itself and does not need to be joined with a second noun'.[22] Similarly, and importantly, Priscian in several

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21 A note for the linguist: to understand Eliot's term 'suffix forms', one should think not so much of the present-day linguistic term *suffix* as of the 'suffix pronouns' that were a staple of seventeenth-century Hebrew grammar (themselves merely a relabelling of the 'affix pronouns' encountered in sixteenth-century grammars of the language). A note for the historian of linguistics: the relation between the present-day terms *prefix, suffix, affix* and *root* and the similar-sounding ones found in early modern Hebrew grammars is less straightforward than is sometimes believed; cf. Peetermans (2020: 216–217, 255–256). It may be hypothesized that the introduction of pronoun-based elements by Eliot was motivated by a wish to elevate the prestige of his object language (or, alternatively, to demonstrate his own learning) by likening it to the sacred (and scholarly) language Hebrew.

22 Priscian (*Institutiones* 2.31 [GL 2: 62]): *Absolutum est, quod per se intellegitur et non eget alterius coniunctione nominis, ut 'deus', 'ratio'*. This echoes a passage from the quintessential ancient Greek grammar, the one ascribed to the Alexandrian scholar Dionysius Thrax (*Tekhnē* § 12 [GG 1.44]): Ἀπολελυμένον δέ ἐστιν ὃ καθ' ἑαυτὸ νοεῖται, οἷον θεός λόγος. ('An absolute [noun] is that which is thought by itself, such as *god* [or] *reason*.')

instances referred to intransitive verbs (i.e., verbs that do not take objects) as being 'absolute', given that they 'do not need oblique cases[23] […] to render a complete idea'.[24] Much later, the immensely popular sixteenth-century grammarian Ioannes Despauterius presented an opposition between the 'transitive verb', which 'claims some case as its own', and the 'absolute verb', which 'does not claim a case of its own'.[25] In other words, by associating the label 'absolute' with intransitivity, and thus with the absence of grammatical objects, the grammarians of Wendat took a firmly established terminological convention of Latin grammar and subtly extended its range of application ('verbs that do not take objects' > 'verb forms that do not encode objects'). Thus, the Jesuits' shared association of verb forms lacking object agreement with a term 'absolute' raises few questions.

Brébeuf and Potier's differing terminological practices with regard to those verb forms that do possess object agreement, however, warrant some closer attention. Strikingly, Brébeuf's use of 'reciprocal' (*réciproque*) was outright incompatible with the expectations of earlier grammatical tradition, where the term *reciprocus* applied to reflexivity and reciprocity. (In Latin, and even more so in French, these are closely related categories. The Latin reflexive pronoun can be used to convey reciprocity, as in *amant inter se* 'they love each other'. In French, the two categories are blurred to an even larger extent: *ils s'aiment* can mean either 'they love each other' [reciprocal] or 'they love themselves' [reflexive], depending on context.) Even worse, since the days of Priscian *reciprocatio* had been generally considered to be *in explicit contrast* with the notion of transitivity: whereas *transitio* was taken to involve the 'passing over' of some action from one person to another – and thus necessarily to involve more than one person – , a reflexive action need only involve a single participant acting on him- or herself (Peetermans 2020: 278–279). In other words: if anything resembling the traditional range of meaning of the term is to be maintained, only Brébeuf's first example *je m'aime* 'I love myself' can rightly be labelled

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23   In Latin grammar, the so-called 'oblique' noun cases (accusative, genitive, dative, ablative) are the ones that can be used to encode the object of a verb (as opposed to the nominative and vocative, which cannot serve this function).

24   Priscian (*Institutiones* 17.83 [GL 3: 154–155]): *[…] ut si dicam 'ambulat homo, vivit, currit, sedet', similia, quae sunt absoluta, non egent obliquis casibus; sin dicam 'accusat, videt, insimulat', imperfecta sunt et egent obliquorum casuum adiunctione ad perfectionem sensus.*

25   Despauterius (1537: 303): *Quotuplex est verbum adiectiuum? Duplex: Tra[n]sitiuum, & absolutum. Quod est transitiuum? Quod post se aliquem casum vt proprium petit […] Quod verbum est absolutu[m]? Quod post se proprium casum non petit […].*

réciproque,[26] while most of the other verb forms he wished to capture with that label remain far out of bounds.

From this perspective, it is not surprising that Brébeuf's successors did not follow his lead in this regard.[27] But rather than to take a route similar to that of the grammarians of the Andes and replace Brébeuf's *conjugaison réciproque* with a *conjugatio transitiva,* an entirely different terminological path was followed: the *verbum absolutum* was joined by a *verbum relativum;* and accordingly the corresponding conjugation patterns were called not *transitiones* but *relationes.* This is the state of affairs we encounter in Potier's grammar. Even if from a present-day perspective contrasting 'absolute' to 'relative' seems like a self-evident terminological course of action, the choice deserves some careful attention.

First of all, it should be noted that even though both *absolutus* and *relativus* were part of the usual metalanguage of Latin grammar, an association or contrast between the two terms was not (the 'absolute noun' mentioned above, for example, did not have a 'relative' counterpart). Furthermore, in grammatical discourse the adjective *relativus,* like the noun *relatio* from which it was derived, was used first and foremost with regard to the referential function of pronouns (cf. Schad 2007: 346–347, entry *relatio;* 347, entry *relativus*):[28] in a sentence such as *he loves her,* each of the third-person pronouns *refers to* some

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26 The specific Wendat form used by Brébeuf in his example, *iatenonh8é,* involves the prefix *at-,* commonly known in Iroquoianist literature as the semi-reflexive (cf. chapter 4). It has also been described as a middle voice marker in some of the more recent literature (Lukaniec 2018: 202). Potier would presumably have labelled the form 'passive' (cf. chapter 5).

27 Indeed, Potier (*Elementa:* 58) only uses the term *verbum reciprocum* in a way quite close to the traditional meaning of the term, to refer to verb forms involving the prefix *atat-,* which Iroquoianists commonly call reflexive (cf. chapters 4 and 5). He also characterizes these verbs as expressing mutuality (*verbum mutuale*) and generally provides them with French translational equivalents that can be rendered in English by means of 'oneself' or 'each other' (respectively expressing reflexivity and reciprocity), e.g.: '*atatonnhonti* 'to give life to oneself' or 'to give life to each other' [*atatonnhonti se donner la vie a soy meme, ou, s'entredonner la vie*].

28 In fact, *relativus* 'expressing reference' and the related noun *relatio* 'reference' derive from the verb *refero* 'bring back, repeat, recall, mention, report', which underlies the English *to refer* and *reference.* When first presenting the topic, Priscian (*Institutiones* 12.16 [GL 2: 586]) noted that 'reference (*relatio*) is the repeated presentation (*re-praesentatio*) of previously mentioned (*latae*) knowledge' [*relatio enim est cognitionis ante latae repraesentatio*]. The etymological connection between *relatio* and *refero* is hinted upon more clearly in the following words of Priscian (*Institutiones* 17.57 [GL 3: 142]): 'the referential (*relativum*) pronoun, which is carried back to (*refertur ad*) a noun that was mentioned earlier' [*pronomen relativum, quod ad praedictum nomen refertur*].

specific human being.[29] From this point of view, to label a verb, rather than a pronoun, as 'relative' might (hypothetically) be taken as a formulation of the view that any (personal) verb in some way points to some human being that is implied by it – a statement that might, of course, be applied to object agreement, but could hardly serve to distinguish it from subject agreement (to which this claim is equally applicable). Even if Potier himself presents his use of *relatio* and *relativus* as if it were self-evident, viewed against the background of the Latin grammatical tradition it is startling.

With these caveats in mind, we are better equipped to turn a critical yet constructive eye on Potier's terminological pair. Even if the opposition absolute-relative was not a natural part of Latin grammar, it would have been all too familiar to Potier's well-educated Jesuit audience from philosophical or theological contexts, a persistent part of the legacy of medieval scholasticism. Indeed, it is instructive to compare the following passage from a seventeenth-century compendium of Thomas Aquinas:

> *Relatio* is that by which something is said to regard some other thing (*respicere aliud*) or be ascribed to it, like fatherhood is that by which a father is ascribed to a son.[30]

to this formulation by Potier:

> A relative [verb] is that which regards someone (*respicit aliquem*).[31]

This link between Wendat grammatical terminology and scholastic philosophy can be further corroborated by taking a look at the naming pattern which Potier employed when labelling the specific *transitiones.*[32] By way of example, in order to describe verb forms expressing an action whose subject is a first person and whose object is a second person (e.g. 'I love you'), he uses the label *relatio primae [personae] ad secundam [personam],* which can be rendered as '*relatio* of the first [person] to the second [person]'. This same pattern was regularly employed in philosophical discourse as well. In the previously cited compendium of Thomas Aquinas, for example, we find a mention of 'the *relatio* of

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29 An important sidenote for the present-day reader: *pronomen relativum* 'pronoun that expresses reference' does not equal the modern category of the relative pronoun, but also includes personal pronouns.

30 *Totius doctrinae philosophicae compendiosa tractatio* (1669: 60): *relatio est id quo aliquid dicitur respicere aliud, seu referri ad illud; ut paternitas est quâ pater refertur ad filium.*

31 Potier (*Elementa:* 56): *relativum est illud quod respicit aliquem.*

32 For an overview of these names, see chapter 5.

the father to the son'.[33] The correspondence between these terminological pat-
terns can be summarized as follows:

relatio	genitive 'of'[34]	preposition ***ad*** 'to(wards) + accusative
relatio	*primae* 'of the first [person]'	*ad secundam* 'to the second [person]'
relatio	*patris* 'of the father'	*ad filium* 'to the son'

This grammatical detail of the Latin also helps highlight the quite different con-
ceptions lying behind Potier's 'relation *of* one person to another' and Priscian's
'transition [of an action] *from* one person to another', despite the superficial
similarity in the naming patterns yielded by these two conceptions in Canada
and the Andean realm, respectively.[35] The fact is, however, that *relatio* does
readily yield these useful and intuitive naming patterns; moreover, its derived
adjective *relativus* enters naturally – from the early modern intellectual's point
of view, if not quite from the grammarian's – into opposition with the *absolu-
tus* introduced by Brébeuf (and reaching back to Priscian). This combination
of factors does much to commend this inventive transfer of terminology from
philosophy to grammar, or rather, this partial 'projection' of a terminological
complex from philosophy onto three homonymous grammatical terms.

An additional feature of Potier's naming pattern that strengthens its philo-
sophical-theological associations – and, consequently, the case for its didactic
usability – , is the use he makes of the phrases *relatio activa* and *relatio pas-
siva,* another staple of scholastic terminology. Moreover, as the qualifications
'active' and 'passive' were themselves taken from the terminology of ancient
grammar, they introduce little to no extra cognitive cost or strain when used in
a grammatical context. In a *relatio activa,* the first entity (in the genitive) is the
agent of an action affecting the second entity (the 'ending point' of the *relatio*);
when, for instance, a father (first, acting entity) begets a son (second, acted-

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33 *Totius doctrinae philosophicae compendiosa tractatio* (1669: 430): *relationem Patris ad filium.*

34 A grammatical note for Latinists: this genitive is to be understood as a so-called objective gen-
itive (*pater refertur ad filium* 'the father is ascribed to the son' > *aliquis refert patrem ad filium*
'someone ascribes the father to the son' > *relatio patris ad filium*).

35 In Spanish, the lingua franca of Andean missionary grammar, both 'of' and 'from' are rendered
as *de.* This probably helps explain why the eighteenth-century Mapudungun grammar of the
Jesuit Bernhard Havestadt, which atypically is written in Latin (cf. Peetermans 2020: 101–102,
289, 301), only twice offers the expected construction of the type *transitio a prima [persona] ad
secundam [personam]* 'transition *from* the first person to the second person' (Havestadt 1777:
54: [*transitio] à 2da ad 1mam […] a 3tia ad 1mam*), instead preferring the construction *transitio
primae [personae] ad secundam [personam]* 'transition *of* the first person to the second person'.
Havestadt's preference for the genitive renders his naming pattern highly similar to Potier's.

upon entity), that can be described as a *relatio activa patris ad filium,* i.e. an 'active *relatio* of the father to the son'.[36] Similarly, a Wendat verb form expressing the meaning 'I love him' can be described as an 'active *relatio* of the first person to the third', as Potier indeed does.

relatio activa	genitive 'of'	preposition *ad* 'to(wards) + accusative	illustration
relatio activa	*primae* 'of the first [person]'	*ad tertiam* 'to the third [person]'	'I love him'
relatio activa	*patris* 'of the father'	*ad filium* 'to the son'	'the father begets the son'

In a *relatio passiva,* by contrast, the first entity is the patient (the acted-upon) of an action performed by the second entity. When, for instance, a son (acted-upon entity) is begotten by his father (acting entity), that can be described as a 'passive *relatio* of the son to the father', and this principle can again be extended to (the translational equivalents of) Wendat verb forms.

relatio passiva	genitive 'of'	preposition *ad* 'to(wards) + accusative	illustration
relatio passiva	*primae* 'of the first [person]'	*ad tertiam* 'to the second [person]'	'I am loved by him' (= 'he loves me')
relatio passiva	*filii* 'of the son'	*ad patrem* 'to the father'	'the son is begotten by the father' (= 'the father begets the son')

As Potier more than once points out, each passive *relatio* is semantically equivalent to the inverted active one: if I am loved by him, that also means that he loves me, and therefore, a passive relation of the first person to the third (roughly) equals an active one of the third to the first.[37] In other words, it is

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36 *Totius doctrinae philosophicae compendiosa tractatio* (1669: 64): 'Agency (*actio*) and patiency (*passio*) establish *relationes* of a cause to its effect, and of an effect to its cause; such as [that] of a father to his son, etc.' [**Actio & passio** *fundant relationes causae ad effectum, & effectus ad causam; vt patris ad filium, &c.*].

37 Potier (*Elementa:* 19): *Relatio passiva (v[el] activa) 1ae ad 3am v[el] 3ae ad 1am [...] ego ab illo v[el] ille me.* The ᴋᴄꜱᴄ copy gives the somewhat enigmatically phrased first part in a more readily digestible way: *Relatio passiva 1ae ad 3am ... v[el] activa 3ae ad 1am.* Taking this reading into account, the whole can be rendered in English as follows: 'passive *relatio* of the first [person] to the third, or active [*relatio*] of the third to the first [...] 'I [undergo some action] by him' or 'he [does something to] me'.

in each individual case left to the discretion of the grammarian to describe one and the same Wendat form as either an 'active' or a 'passive' one. This, of course, raises the question if and how Potier took advantage of any possibilities offered by this terminological elbow room by deliberately preferring the label 'active' for some forms and 'passive' for others; a question which, however, will be for future research to answer. In any case, any comprehensive account of the matter will need to take into account not only the slight variations between the ᴀᴊᴄ and ᴋᴄsᴄ copies of Potier's grammar as to the labels assigned to the individual *relationes,* but also the occurrence of similar terminology in the extant work of earlier Jesuit grammarians of New France, specifically in that of Louis Nicolas – a topic to which we will now turn.

The *relationes*: the *transiciones* of New France?

The *relationes* were not restricted to Potier's work, or even to Wendat grammar, but knew a wider use among the Jesuits of New France, a use first documented decades before Potier's activities. Around 1673, the Jesuit Louis Nicolas (1634– 1682) wrote a grammar of Algonquin titled *Grammaire de la langue des sauvages de l'Amerique Semptentrionalle,*[38] containing the following passage, which is nothing short of fascinating in the light of our discussion thus far:

> Rules concerning the marker of *reciprocation, or rather of relation of one third person to the other,* or rather of three third persons together, and, in a word, of all persons to each other.[39]

Reference is made to both 'reciprocity' and 'relation', the latter label being expressly preferred to the former; it is almost as if we were, so to speak, 'catching in the act' the process of Brébeuf's terminology being abandoned in favour of that which we know from Potier's grammar. In contrast to the later praxis of Potier, however, Nicolas did not make use of *relationes* (in the plural) as a categorization tool, nor did he speak of 'relative verbs'. Furthermore, when

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38 Hanzeli (1969: 69) and Daviault (1994: 6) date Nicolas's grammar 1672–1674.

39 ([ʙɴꜰ Américain 1] Nicolas 1672–1674: 89): *Regles sur la marque de reciprocation, ou pour mieux dire de relation d'une troisieme personne à lautre, ou plustot de 3 troisiemes personnes ensemble et en un mot de toutes les personnes les unes aux autres.* (The emphasis in the English translation is mine). According to Daviault (1994: 178), the confusingly worded (at least to a non-Algonquianist) part starting with 'or rather of three third persons together' clearly refers to a grammatical feature of Ojibwe called the obviative.

presenting verb paradigms he abstained entirely from taking recourse to the concept of *relatio,* instead using terminology of a more eclectic nature.[40] While he – similarly to Potier – did employ an 'active'-'passive' distinction as part of his labelling system,[41] it was not, however, embedded into a broader system in the same organic way. All in all, it is only in the presentation we have observed in Potier's grammar, with its distinctions between 'absolute' and 'relative' verbs, and between 'active' and 'passive' *relationes,* that the analogy between object agreement and the philosopher's *relatio* is fully realized.

In Father Louis André's (1631–1715) notes on Ottawa (which like the closely related Algonquin described by Nicolas belongs to the Ojibwe group of the Central Algonquian languages), written around 1690,[42] *relatio* is only mentioned in passing, and there are no discernible clues providing a direct link to scholastic thought:

> Note 10. I will briefly say something on the *relatio* that is added in the middle or at the end [of verb forms], e.g. *nitiberima* 'I govern him'.[43]

40 For verbs involving only first and second persons, Nicolas uses *verbe je te* 'I-you verb' or *verbe tu me* 'you-me verb', depending on which person is agent and which is patient. Verbs involving a third person animate are called *noble,* and those involving a third person inanimate *ignoble;* to these two labels he adds a qualification 'active' or 'passive', depending on whether the animate or inanimate third person is agent ('passive'!) or patient ('active'!). For instance, 'I love it' is an 'ignoble active' (third person inanimate patient) and 'he loves me' is a 'noble passive' (third person animate agent).

41 Nicolas's use of 'active' and 'passive' with regard to the 'noble' and 'ignoble' verbs (discussed in the previous footnote), which at first would seem to be 'the wrong way around', can be explained by referring to Algonquian languages' tendency (highlighted, e.g., in Macaulay 2005: 2) to grammatically prioritize first and second persons over third persons.
It can be noted that Potier does something similar in his labels for those *relationes* which have the indefinite person as a participant: in these labels, it is always the other participant that determines whether 'active' or 'passive' should be used: 'I love someone', for instance, is a *relatio indeterminata activa,* whereas 'someone loves me' (equivalent to 'I am loved by someone') is a *relatio indeterminata passiva.* Thus, the indefinite person is disadvantaged in Potier's description of Wendat in much the same way as the third person is in Nicolas's description of Ojibwe.

42 Hanzeli (1969: 69, 127) dates this document 1688–1691. According to Cottier & Lambert-Bretière (2018: 6), it is preserved at the Archive of the Jesuits in Canada (Montreal).

43 Since I was not able to consult the original manuscript, my discussion of it is based on Hanzeli's (1969: 123) faulty transcription of it, which reads as follows: *Nota 10. Breviter dicam aliquid de relatione quae interferit vel ponit in fine, v.g. nitiberima 'je le gouverne.'* Awaiting a chance to check against the manuscript text itself, I propose the following conjectural emendation: *Nota 10. Breviter dicam aliquid de relatione quae interserit[ur] vel ponit[ur] in fine, v.g. nitiberima 'je le gouverne'.* My translation in the main text reflects this hypothetical reading; in any case, the question whether or not the details of this emendation are correct has no bearing on my argument.

Nonetheless, it presents a special interest of its own in that, whereas Nicolas's text seems to present *relatio* as a functional-semantic entity (an abstract category) – the relevant morphemes being referred to not as *relation,* but as *marque de relation* '*relatio* marker'[44] – , André seems to have felt *relatio* could be used to refer to a formal entity (a morphological marker).[45]

Much later, 'relative verbs' still appear in Father Jean-Baptiste de La Brosse's (1724–1782) *Montanicae linguae elementa,*[46] a grammar of Innu, another Central Algonquian language,[47] written some two decades after Potier began engaging with Wendat:

> 8. If the action [expressed by a verb] is understood to be transmitted (*referri*) from the second person to the first, then [that] verb is relative of the second to the first, e.g. *tiberimin* 'you govern me'.

> 9. When, on the other hand, the action is transmitted (*refertur*) from the first person to the second, then the verb is relative of the first to the second: *tiberimitin* 'I govern you'.[48]

Notably, this passage associates *relativum* with passive forms of the verb from which it is derived, *refero,* used to express the idea of an action 'being transmitted' from one person to another, in a turn of phrase highly reminiscent of the classic formulation of *transitio,* according to which an action 'passes over' from one person to another. In La Brosse's presentation, the conceptual gap between *relatio* and *transitio* becomes so small as to be almost negligible, the former term's origin in scholastic philosophy betrayed only by the use of the genitive *primae* '*of* the first [person]' rather than the prepositional phrase *à primâ* '*from* the first'.

Hopefully, future research, involving the close and systematic study of a wider array of manuscript sources, will shed more light on the emergence and

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44 Similarly, the missionaries of Spanish America made use of the phrase *nota/señal/partícula de transición.*

45 As discussed in Peetermans (2020: 280, 285), a similar use of *transición* in a formal rather than a semantic sense is found in the 1753 Quechua grammar ascribed to the Jesuit Tomás Nieto Polo del Águila (1695–1777), whereas it is not found in other Andean grammars.

46 On La Brosse, see also chapter 7 in this volume.

47 It is worthy of note that the 'Central Algonquian' grammars of Nicolas ([BNF Américain 1] Nicolas 1672–1674: 52), André and La Brosse all make use of the same example verb *-tiberi-* 'to govern'.

48 La Brosse (1768: 57 [Cottier & Lambert-Bretière 2018: 118]): *8. Si actio intelligatur referri à secundâ personâ ad primam, tunc verbum est relativum 2 ad 1, v.g. tiberimin, 'tu me gubernas'. | 9. Cum autem actio refertur à primâ personâ ad secundam, tunc verbum est relativum primæ ad 2: tiberimitin, 'ego te guberno'.*

development of the *relationes* in the grammars of the Jesuits of New France, and on the precise nature of the role played by Potier's grammar and Wendat in this story. One exciting conclusion of such a study will likely be that the *relationes* not only share a similar look and feel to the Andean *transiciones,* but that they were, moreover, as much a defining feature of the missionary grammars of New France as the latter were of those of Spanish South America.

9. Developing linguistic knowledge in writing: the vibrant manuscript culture in New France

Zanna Van Loon

Potier's copying practices

While the first Jesuits in New France were pioneers in creating a corpus of material on for them previously unknown Native languages, their successors were able to rely on their efforts to better study these languages, producing their own knowledge in new grammars, vocabularies and devotional translations. Copying earlier linguistic material clearly formed part of their missionary activities, and they often created manuscripts for reuse and revision.

There are some clear and valid indications that Pierre-Philippe Potier in particular copied his manuscript texts dealing with the Wendat language from his predecessors.[1] First, he compiled these linguistic documents during his first years in New France as a means to learn Wendat, transcribing them from earlier texts in the same neat and regular handwriting. It is, for instance, clear that the two first separately bound *Radices linguae Huronicae* ([AJC (MS 017)] Potier 1743; [AJC (MS 018)] Potier 1744) are manuscript copies, considering Potier explicitly recorded that he had finished the two documents in December 1743 and February 1744 respectively. These months correspond to the period he lived in

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1   Parts of this chapter have been reproduced from my doctoral dissertation (Van Loon 2020: 315–354).

the Lorette mission in Quebec before he started his mission work and before he had obtained the chance to master Wendat well enough to compose these instruments ([AJC (MS 017)] Potier 1743; [AJC (MS 018)] Potier 1744). During Potier's first eight months in Quebec, Pierre-Daniel Richer (1682–1770), the Jesuit superior of the Lorette mission, had given him introductory lessons, and it is probably only afterwards he began to gain a rudimentary understanding of the Indigenous language. Indeed, in his *Gazettes,* a handwritten compilation of travel reports, letters and chronologies, Potier recalled how he was taking intense notes during his time at Lorette:

> 16 October 1743 until 24 June 1744, that is eight months and eight days, during all this time Father Richer had all the possible attention for me. He complained a few times that I was writing too much.[2]

Moreover, in these *Radices,* Potier explicitly recorded that he had transcribed his writings from earlier works. By writing *Transcripta à P[ère] Potier Ex P[ère] Careil* ('transcribed by Father Potier from Father Carheil') Potier made it clear that he had based his transcription on the writings of seventeenth-century Jesuit Father Étienne de Carheil (1633–1726) ([AJC MS 017] Potier 1743: 1). Carheil, hence, was probably the original author of the first volume of the *Radices linguae Huronicae.* In the second volume of his *Radices linguae Huronicae,* Potier added a paragraph under the title *Addita à P[ère] Richet* [sic] ('added by Father Richer'), likely referring to passages that his superior Pierre-Daniel Richer had added to the manuscript ([AJC MS 018] Potier 1744: 301–302). Likewise, Potier explicitly attributed several sermons to Richer and to the seventeenth-century Jesuit Philippe Pierson (1642–1688) in his compilation of sermons in Wendat. On pages 79, 82, 96 and 110, he named Philippe Pierson under headings of evangelical excerpts that were translated to Wendat, and on page 169, he attributed the *De Religione* to Pierre-Daniel Richer ([AJC MS 022] Potier 1747: 79, 82, 96, 110, 169). It is, however, likely that Philippe Pierson wrote it (Steckley 2004: 5–6).

It seems safe to assume that also Potier's *Elementa* was based on another document of his previous peers. On page 145 of the AJC copy, Potier recorded that he finished his text on 21 May 1745, only eleven months after having left Quebec. This indicates that he had completed the grammar, the *Radices* and the phrase book before this date. There are some clues that confirm he was still learning Wendat when transcribing these texts. Indeed, as mentioned in chap-

2   […] *le 16 oct: 1743 juqu'a 24 juin 1744, ce qui fait 8 mois et 8 jours, pendant tout ce tems le P. Richet* [sic] *eut toutes les attentions possibles pour moy. Il se plaignit quelques fois de ce que j'ecrivois trops* ([AJC, MS 011] Potier 16xx: 54).

ter 3, Potier admitted in 1747, two years after completion, that he still struggled to speak Wendat, and that all what he could do was stammer a few words (Toupin 1996: 624). Two years later, he again complained to Gabriel Marcol (1692–1755), the rector of the Jesuit college in Quebec City, that despite his efforts, his progress in the study of Wendat was still not substantial (Toupin 1996: 627). However, because Potier did not add the name of the original author to his 1745 grammar, like he had done in his other manuscripts, we remain in the dark about the identity of the person on whose text Potier based his transcription. What is clear is that an earlier Wendat grammar, only available to us in a nineteenth-century transcription, seems to have formed the basis of his manuscript, as is further established in chapter 10.

The difficulty of attributing authorship to lost manuscripts

Some scholars believe Potier had relied upon a grammar composed by Jesuit Father Pierre-Joseph-Marie Chaumonot because of the many striking similarities his *Elementa* shares with a nineteenth-century transcription of an earlier Wendat grammar, which has been attributed to Chaumonot since the nineteenth century (e.g. Mithun 1979: 143 and Lagarde 1980: 17–18; see also chapter 10). The handwritten anonymous transcription in Latin, nowadays preserved in the McGill University Library, dates from 1833 and consists of 534 pages ([MUL Lande S0648] Anonymous 1833).[3] Hardly anything is known about this nineteenth-century transcription. It does not bear any references to a manuscript original, a date or an author's name. In addition, no known Wendat grammar by Chaumonot has been preserved. True, some contemporary sources do refer to a seventeenth-century Wendat grammar Chaumonot is said to have compiled.[4] But, scholars are on shaky ground when claiming that the nineteenth-century transcription is supposedly based on a manuscript produced by the Jesuit in 1640.[5] The only reasons to assume Chaumonot would

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3   An online-consultable archival microfilm is available, see 'Lawrence Montague Lande Collection: H-1122' (2021).

4   For instance, fellow Jesuit Sébastien Râles (1657–1724) referred to the Wendat grammar by Pierre-Joseph-Marie Chaumonot in a letter to his brother from 1723, saying that the document 'was very useful for those who newly arrive in that mission' [*est fort utile à ceux qui arrivent nouvellement dans cette Mission*] (Râles 1738: 163–164).

5   Examples of nineteenth-century studies that mention Chaumonot as the author are Pilling (1888: 37), Shea (1888: 105). Examples of studies that attribute the authorship to Pierre-Joseph-Marie Chaumonot based on these nineteenth-century secondary sources are Hanzeli (1969:

have written the manuscript original of this transcription are its very existence and Chaumonot's known linguistic expertise of the language.

After a turbulent childhood filled with poverty in Burgundy, Chaumonot ended up joining the Jesuits in Rome at the age of 21. Fellow Jesuit Jean de Brébeuf's account of the events at the Huron-Wendat mission made him decide to end his studies early and apply to leave for New France, where he reached the land of the Huron-Wendat people in 1639. When the Iroquois Five Nations caused the dispersal the Huron-Wendat people, Chaumonot led a small group of Huron-Wendat to the vicinity of Quebec, founding the Lorette mission where Potier would later gain his first experiences with the Huron-Wendat and their language. From 1655 to 1658, he stayed with the Onondaga, one of the Iroquois nations. After devoting the rest of his life mainly to the Huron-Wendat community of Quebec, Chaumonot died of an illness on 21 February 1693 at the age of almost 82 years (Steckley 2007b: 237). He was considered to be the most skilled Jesuit speaker of Wendat, second only to Brébeuf (Hanzeli 1969: 23; Surprenant 2003).

Because the manuscript original on which Potier based his transcription did not survive, and since we only have the nineteenth-century transcription at our disposal, it is impossible to verify whether this transcription was based on a grammar written by Chaumonot or by someone else. It is just as likely that someone other than Chaumonot wrote the manuscript original underlying the nineteenth-century copy or that later adaptations were made to an earlier version of the text, neither of which can be inferred from inspecting the nineteenth-century copy. In a similar vein, Chaumonot is credited with having authored multiple other extant documents, despite the absence of direct traces in these texts to confirm so. The Musée de la Civilisation in Quebec City houses four early modern manuscript dictionaries dealing with Wendat, one dictionary on an unspecified Iroquoian language and one translation of a sermon book in an unspecified Iroquoian language. The John Carter Brown Library in Providence (USA) holds a French-Wendat dictionary, and the archive of the Univers culturel de Saint-Sulpice in Montreal (Canada) preserves a Wendat catechism bound together with Algonquin linguistic material and a French-Onondaga-Wendat dictionary.[6] What these documents all have in common is that

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22, 130), Mithun (1979: 143), Lagarde (1980: 15, 17–18, 25), Sioui (1999: 111), Kilarski (2013: 113) and Garrad (2014: 196).

6   The manuscripts mentioned are the following ones: ([MC MS 58] Anonymous 16xx); ([MC MS 59] Anonymous 16xx); ([MC MS 60] Anonymous 16xx); ([MC MS 61] Anonymous 16xx); ([MC MS 62] Anonymous 16xx); ([MC MS 65] Anonymous 1675); ([MC MS 67] Anonymous 16xx); ([UCSS, P1: 8A.4/014], Anonymous c. 1670); ([UCSS, P1: 8A.4/017], Anonymous c. 1670).

library and archive catalogues ascribed them to Chaumonot without direct evidence. Moreover, these texts all bear different handwritings. Assuming that the original author of these texts was indeed Chaumonot, the different hands in which these documents have been prepared at least reveal that they were not originals but copies. An additional difficulty we face is that paratextual information or other explanatory notes are lacking, making it impossible to attribute these documents to certain authors, given that most texts immediately start with the actual content.

One could argue that by studying the handwriting of a document we could establish details about the author at work. However, such an analysis depends on the comparison of other available sample documents showing the same handwriting (Davis 2007: 255). One such an example – and an exception in the case of French missionary linguistics – is Potier's oeuvre, created in the same distinct handwriting and signed with his name. Claiming identity of a missionary author based on a shared handwriting is complicated because the large majority of all manuscript texts are unsigned. And even though every writer has a unique hand, one has to keep in mind that a handwriting can naturally vary – over time, in different circumstances, depending on the medium or the pen used, the writer's mood and state of health, the example copy used, the environment – elements that hinder the process of identification (Davis 2007: 260–261). Only when we can compare different samples of handwriting, these complexities can be resolved, which is not the case here. What can look like similar or identical hands could have in fact been prepared by different missionaries with similar handwritings, and two different-looking hands may have been the work of one author whose writing changed by the time he reached an advanced age. Without any further information available, it is, thus, impossible to identify the copyist and the original author of texts.

Finally, bearing these complexities in mind, it is important to note that copied documents are not just reproductions of the underlying original texts: Potier went beyond merely transcribing his texts by revising the main body text. Hence, we should always view such transcriptions as objects in their own right and be aware of possible additions that may have been made by a copyist, a contemporary user or a later owner, especially when the original text is no longer extant.

Studying manuscripts as objects in their own right

When French Jesuits relied on earlier produced linguistic material to study Native languages, it is worth mentioning that those missionaries also actively annotated these texts so as to memorize their subject matter. Annotating material on paper was a method commonly used by early modern missionaries for later retrieval – note-taking practices facilitated memory during language study – or to help process and structure the linguistic knowledge they had acquired (Blair 2004: 85). The practice resembled the established European humanist tradition of note-taking by students recording what the teacher dictated. Jesuits, for instance, followed years of studies in European colleges during which they 'developed advanced note-taking techniques', as Paul Nelles (2010: 324) states, which helped them to comprehend subject matter easier as well as to recall passed teachings in their notebooks.

Such annotations, thus, formed an integral part of the linguistic texts to facilitate the process of learning. Manuscripts were only seldom produced by one individual in an uninterrupted and linear sequence of writing (Bland 2013: 123). Moreover, not only could a text have been prepared in distinct stages at different locations or on multiple occasions, it is also possible that more than one author could have been at work, or two or more different contributors might have revised and/or replicated the text. Determining the intellectual authorship of missionary manuscripts based on the script(s) they contain is difficult, considering that these texts were distributed through copies, which were used, reworked and emended by other people and/or successors. Many anonymous hands replicated texts without giving any indication of identity, making it impossible for us to determine the role of the author and the copyist(s). Nor is it easy to determine the date or place of compilation, considering how these Jesuit missionaries worked for years to collect and codify material for their texts, indicated by the annotations in different ink or handwriting.

Bearing these considerations in mind, we should take into account the particular transcription processes when studying the contents of missionary Indigenous-language documents. This is also acknowledged by George F. Aubin (2015) in his study of two manuscripts in UCSS attributed to Jean-Claude Mathevet. Scholarship on early modern missionary linguistics has yet to explore the full breadth of the significance of manuscript copies as objects of study in their own right. Adaptations, corrections and additions implemented in multiple hands in a single manuscript attest to the cumulative effort missionary linguistics really was. Simply labelling copies as reproductions of original texts by individual authors overlooks the textual alterations in form and content applied by copyists and readers, in particular when the perceived manuscript original

is no longer extant. During the transcription of manuscript originals and other copies copyists may have also checked and corrected the work, thus providing an informal seal of quality. In other words, we should step away from the idea that early modern missionaries merely replicated a text, as they in fact set in motion a dynamic process of adaptation, correction and further development of linguistic knowledge.[7]

Potier's *Elementa grammaticae Huronicae* is a case in point. Studing his oeuvre, we can find multiple (in)direct traces of other texts Potier (may have) relied upon while writing. For instance, the undated 385-leaf French-Wendat dictionary catalogued as MS 60 in the Musée de la Civilisation (MC) contains several sections we can recover in extant documents in Potier's handwriting. As a matter of fact, Potier had copied entire passages of this manuscript in his *Elementa* (1745). An example is the page with the phrasebook part of the AJC copy, titled *quelques demandes pour se faire instruire,* which he appears to have
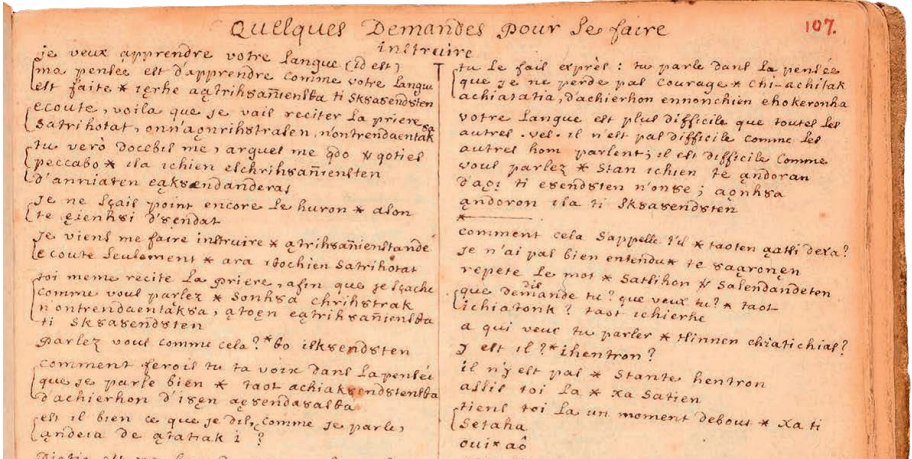
Figure 9.1   A list of French phrases and questions with their Wendat equivalents on page 107 of Potier's grammar ([AJC MS 019] Potier 1745: 107)

copied word for word from the MC dictionary ([MC MS 60] Anonymous 16xx: f. 187 verso; [AJC MS 019] Potier 1745: 107; cf. Fig. 9.1). However, he does seem to have made changes to the spelling and structure. For example, whereas the

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7   Wu Huiyi (2015: 204, 206) has come to a similar conclusion for seventeenth-century missionary linguistics in the Chinese Jesuit mission.

original author or copyist who created the ᴍᴄ dictionary had translated the French question *'quoi se peut il faire p[our] j'aprenne Le huron?'* into *'K8a**iŏti** â*8*aton d'i,erhe **ꞑe**ienh8iha d'*8*endat?'*, Potier wrote: *'quoi se peut-il faire que j'aprenne Le huron! *k8i**oti** a*8*aton d'i,erhe **eñ**ienh8iha d'*8*endat!'*. Potier had thus adapted a number of words, possible due to the spelling conventions of his time or because of the changes the language underwent in the eighteenth century. Similarly, the list of kinship terms (*les parentées*) on f. 256 recto of the ᴍᴄ dictionary matches closely to the list included at the end of the ᴀᴊᴄ manuscript as well ([ᴍᴄ ᴍꜱ 60] Anonymous 16xx: f. 256 recto; [ᴀᴊᴄ ᴍꜱ 019] Potier 1745: 108–109). A marginal note on f. 319 recto establishes that the French-Wendat dictionary was most likely in use in the replaced Jesuit mission at *Jeune Lorette,* near Quebec City, to which the Huron-Wendat moved in 1697 ([ᴍᴄ ᴍꜱ 60] Anonymous 16xx: f. 319 recto; Trigger 1987: 818). Bearing in mind that Potier had learned the basics of the Wendat language at this particular mission post, this was probably the place where he had gained access to this dictionary.

The dictionary seems to have been a work in progress, considering the large blank spaces and empty pages to fill up afterwards, which later users extensively used to incorporate annotations into existing entries and to add new entries. Potier himself made notes in the manuscript dictionary too. For example, he referred to Pierre-Daniel Richer on f. 30 verso, when providing the translation of an entry *mettre bas, accoucher* ('to give birth to') without the Wendat equivalent, possibly because he had another document composed by Richer at his disposal that did offer the translation for this entry. The handwriting referring to Pierre-Daniel Richer in the seventeenth-century French-Wendat dictionary ([ᴍᴄ ᴍꜱ 60] Anonymous 16xx: f. 30 verso) corresponds precisely to Pierre-Philippe Potier's hand in his autograph material.

Such elements can also be observed in other manuscripts by Potier's hand. For instance, f. 114 recto of a seventeenth-century French-Wendat dictionary nowadays preserved in the John Carter Brown Library (ᴊᴄʙ) contains a section on 51 *Animaux terrestres* in Wendat with their French translation, of which 26 entries correspond to the 58 terms listed in the list of *Animaux terrestres* of the ᴀᴠᴍ *Vocabulaire* ([ᴊᴄʙ Codex Ind 12] Anonymous 16xx: f. 114 recto). In fact, the wordlist on land animals in Potier's ᴀᴠᴍ *Vocabulaire* is not only more extensive than the ᴊᴄʙ dictionary, but is also supplemented by separate lists for birds, snakes, fishes and insects, in which other entries listed separately in the ᴊᴄʙ copy can be found together ([ᴀᴠᴍ ᴄᴀ ᴍ001 ʙᴍ 007-ᴅ36] Potier 17xx: 178–181). This implies that Potier gained physical access to this particular document or to a copy. It also reveals that Potier did not mechanically reproduce the original text but worked to restructure and advance the knowledge provided in the document.

That Pierre-Philippe Potier did not reproduce the knowledge of other manuscripts in a merely mechanical vein can also be inferred from contemporary and later revisions in his own manuscripts. Whereas Potier prepared his texts in the same neat regular handwriting, they frequently include corrections and additions made during the revision of his transcriptions, as the adaptations are made in the same handwriting and pen. On page 8 of the *Elementa,* in the section on the optative mood, Potier for instance corrected the Latin word *negativus* by crossing out the word and writing *aversativus* above ([AJC MS 019] Potier 1745: 8). On page 10, discussing verb forms expressing an indeterminate person, he changed the French question *est-ce avec une personne mariée que tu as **peché**?* to *est-ce avec une personne mariée que tu as **couché**?* in a similar fashion ([AJC MS 019] Potier 1745: 10). Such minor changes also occur in his other copies: both the three-volume set of *Radices* as well as his sermon book and his AVM *Vocabulaire* contain many similar corrections and additions.

The manuscripts also display several later annotations in the same handwriting but in a differently coloured ink, showing how Potier had put his language study into practice: after learning new information about Wendat during his mission, Potier used it to correct, to make additions or to adjust the original text. For instance, his wordlist on land animals, part of his AVM *Vocabulaire,* contains several corrections and additions. Whereas he originally translated *boeuf ilinois* ('Illinois cattle') as *ts8teeriai,* he added the Wendat equivalent for a small cow, *ts[8]te[eriai] tats8k8aa,* in subscript in a later stage ([AVM CA M001 BM 007-D36] Potier 17xx: 178). Likewise, he improved the French translation for the Native *te 8actïa* – signifying a *moyen ours* ('average bear') – by adding in superscript that it concerned a bear of two years old ([AVM CA M001 BM 007-D36] Potier 17xx: 178).

In addition to the corrections and additions he made, Potier occasionally added Latin words in superscript that referred to his experience in the field speaking with Natives while relying on his copies. In his two first *Radices* and his grammar, Potier, for example, repeatedly added *non aud[itur/ivi]* next to a Wendat expression that likely referred to the fact that he had not (yet) heard the word described in the document among the Wyandot community he administered ([AJC MS 017] Potier 1743: 30; [AJC MS 018] Potier 1744: 106). He also included similar variations of this phrase, such as *non est in usu* ('this is not in use'), *non utuntur* ('[the Natives] do not use [it]') and *non dicu[n]tur hic* ('[these words] are not said here').[8] Finally, Potier frequently incorporated *non ilgit* in superscript to a Wendat phrase, which is likely an abbreviation for *non intelli-*

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8   See ([AJC MS 017] Potier 1743: 62, 63, 74, 116; [AJC MS 018] Potier 1744: 19, 25, 133).

gitur ('[this] is not understood'), indicating that the Native population failed to understand this specific written expression.[9] Such notes testify to the fact that Potier actively used his linguistic manuscripts to establish contact with Wyandot-speakers.

Based on his transcription work of earlier writings (which may have been the product of various missionary writers) Potier also made new copies, in which he further elaborated on the newly acquired knowledge. Indeed, the Wendat grammar stored in the Kislak Center for Special Collections (KCSC) was in fact a reworked version of the AJC *Elementa grammaticae Huronicae* (see also chapter 10). An additional important thing to note here is that Potier's AVM *Vocabulaire huron-français* forms an integral part of the KCSC copy. Not only does the page numbering of the AVM *Vocabulaire* start with 175, following the last page (174) of the KCSC copy, the document's title *Miscellanea* is mentioned in the table of contents of the KCSC copy, and both share similar water damage (Fig. 9.2).

Finally, just like the KCSC copy, the AVM *Vocabulaire* too incorporates sections part of the AJC copy, such as the census and the vocabulary on kinship terms, titled *parenté.* In other words, these two manuscripts used to belong together.

The entire manuscript – the KCSC copy and the AVM *Vocabulaire* together – can be dated to 1752 at the earliest; seven years after Potier finished his earlier version, the AJC copy. For instance, the entries for household goods in the AVM *Vocabulaire* on page 188 repeatedly refer to pages in a *Radices* document, which – after close comparison – correspond to the same pages of Potier's *Radices III* of 1751 ([AVM CA M001 BM 007-D36] Potier 17xx: 188; [AJC MS 020] Potier 1751: 295). Furthermore, the census of the Wyandot community, present in the AVM *Vocabulaire,* is an updated version of the AJC copy: in the new version, Potier added the date 1747, and put crosses before particular names, indicating that by the time of writing the people who still lived when writing the AJC copy had died ([AVM CA M001 BM 007-D36] Potier 17xx: 196). Moreover, on page 210 of the AVM *Vocabulaire,* Potier mentioned the date 1752 when discussing the Frenchmen residing in Detroit ([AVM CA M001 BM 007-D36] Potier 17xx: 210).

A close comparison confirms that Potier reworked the first AJC manuscript Wendat grammar into a new version – the KCSC document – while following the AJC copy for the structure and organization of the grammatical sections. First and foremost, the table of contents shows the same headings as the AJC copy – despite slightly different phrasing – , but includes additional chapters grouped together under *Miscellanea,* including the thematical glossaries in

9   See ([AJC MS 017] Potier 1743: 41, 257; [AJC MS 018] Potier 1744: 300)

Figure 9.2 The table of contents of the ᴋᴄꜱᴄ copy with an explicit reference to the ᴀᴠᴍ Vocabulaire as *Miscellanea* ([ᴋᴄꜱᴄ Item 223] Potier 17xx)

Wyandot and a census report ([ᴋᴄꜱᴄ Item 223] Potier 17xx: n. p.) Moreover, several elements that Potier had later added to the original ᴀᴊᴄ copy had been duly processed in the ᴋᴄꜱᴄ copy. For example, the first page in the ᴀᴊᴄ copy includes the Latin sentence in the margins *hurons carent Litteris b.f.l.m.p.q.u.v.x* between brackets, whereas in the ᴋᴄꜱᴄ copy Potier incorporated the information in the body of the text (Fig. 9.3). Likewise, while he had added a second Wendat verb form *onñio* for the indicative present tense plural *onio* in a different pen and ink in the margins in the ᴀᴊᴄ copy (this is the form taken with the stative aspect), he had incorporated the new verb form as part of the body text in the ᴋᴄꜱᴄ copy (Fig. 9.4).

Furthermore, in the ᴀᴊᴄ copy Potier regularly left white space, which is absent in the ᴋᴄꜱᴄ copy, implying that Potier modified the structure afterwards in a neat and clean copy. Finally, the short manual of French phrases *quelques demandes pour se faire instruire* and the wordlist on kinship terms following the
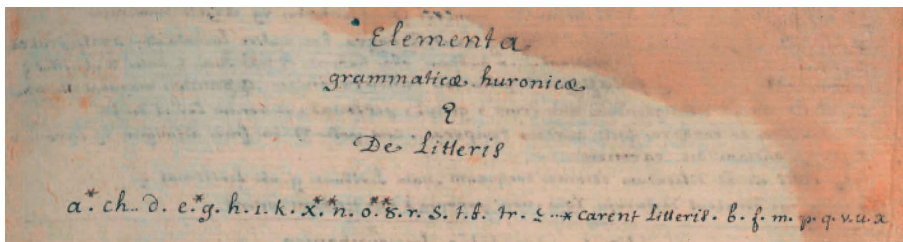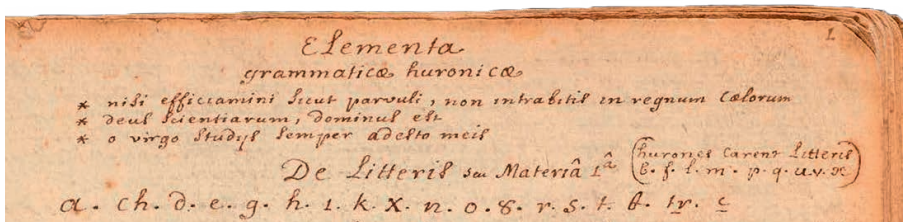
Figure 9.3 First page of the AJC and KCSC copy of Potier's *Elementa grammaticae huronicae* ([AJC MS 019] Potier 1745; [KCSC Item 223] Potier 17xx)

grammar in the AJC copy, is absent from the KCSC copy, while the AJC compendium of Wendat word roots (*Radices Huronicae III*) attached to the grammar differs significantly from the *Radices* included in the KCSC copy, as Potier listed different word roots.

All things considered, it is quite exceptional that Potier transcribed his own copies, and his motivations remain to be discovered. Because he was an arduous note-keeper, engaging in many writing projects, such as transcribing European *gazettes,* he may have liked to record all kinds of information (see also the epilogue of this book).[10] Moreover, note-taking encouraged and facilitated language study: Potier may have aimed to process the linguistic data by revising and transcribing his first copies. Finally, he might have wanted to prepare a neat and corrected copy to hand over to fellow missionaries in the field so as to help them study the Wyandot language.

In sum, this case shows how manuscripts reflect the missionaries' rapidly growing knowledge of Indigenous languages. Each manuscript instrument should be considered as the best possible state of linguistic knowledge at a given time, being altered, reworked and complemented by other users or owners of the same manuscript when their knowledge evolved. Hence, adap-

10 Robert Toupin (1996: 73–724) provides for an extensive overview of all of Potier's extant writings, including an autobiography, travel reports, correspondence, missionary indigenous-language material and administrative mission documents.

Figure 9.4 Comparison of page 13 of the AJC copy and page 7 of the KCSC copy of Potier's *Elementa grammaticae huronicae* ([AJC MS 019] Potier 1745; [KCSC Item 223] Potier 17xx: 7)

tations and corrections in different pens should not be seen in isolation from the original text: they are important clues of how the manuscript was used to develop knowledge and was an object in use instead of a mere reference tool.

10. Comparing the three extant grammars of Wendat

Wouter Mercelis, Andy Peetermans & Toon Van Hal

To the best of our knowledge, three substantial premodern grammatical descriptions of the Wendat language have come down to us – some more succinct, narrative grammatical sketches aside (see chapter 3). Two of these are transmitted in Potier's hand and make up the core of this publication. Another grammatical work, also written in Latin, is known to us only thanks to a nineteenth-century copy. From chapter 9, we know that this copy is generally attributed to Potier's seventeenth-century predecessor Pierre-Joseph-Marie Chaumonot. Wallace Chafe (1976: 19) describes Potier's work 'as the culmination of all the Jesuits' linguistic work among the Huron', while stating that his writings were largely based 'on earlier manuscripts, especially Chaumonot's'. This chapter explores how these extant grammars relate to each other. What do we know with certainty and what remains speculation? This chapter thus concentrates on the relationship between the three remaining manuscripts, and as such it elaborates on chapter 9. It also adduces some elements regarding the chronology and authorship of the text represented by the nineteenth-century copy. This in turn involves a brief exploration into the history of this copy; the fate of Potier's linguistic manuscripts after his death is discussed by Fannie Dionne in chapter 11.

The AJC and KCSC copies of Potier's *Elementa*

Let us start comparing the two manuscripts in the hand of Potier. The text edition in this volume offers a fairly detailed comparison, taking the AJC copy as the starting base while recording the variants in the KCSC copy in footnote. Several elements allow us to safely conclude that the KCSC copy is a more recent work and can be regarded as an improved version of the AJC manuscript. Zanna Van Loon has observed that the KCSC copy, while mostly respecting the general organization and contents of the AJC copy,[1] properly incorporated elements that in the AJC manuscript present themselves as later additions, and that, furthermore, the white spaces that are prominently present in the AJC copy are absent from the KCSC copy (cf. chapter 9 and Van Loon 2020: 347–348). A study of the textual contents offers many more elements corroborating Van Loon's argument for the KCSC copy's posteriority.

For instance, we see that Potier – wishing to illustrate that the distinction between first person (dual/plural) inclusive or exclusive is absent from the S paradigm (whereas it is present in the C paradigm) – in the AJC copy resorts to a somewhat cumbersome enumeration to define the first person's range of meaning, whereas the KCSC copy characterizes it quite neatly and succinctly.[2] Another example of such an improved formulation is found in Potier's presentation of the *futurum praeterito mixtum* of the *modus potentialis:* while the AJC copy gives as translational equivalent *j'aurai parlé* (p. 7), the KCSC copy proposes *quand j'aurai parlé,* in accordance with the 'subjunctive' character claimed for this tense in the text.

In addition, we notice some modest reorganization (mostly reduction) of verb categories.[3] When it comes to object agreement, we see that in the KCSC copy the 'relation of second to first person' precedes rather than follows that

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1   It is worth noting, however, that in the KCSC manuscript, the *Miscellanea* (77 ff. in the AJC manuscript) precede the section on syntax (65 ff. in the AJC copy).

2   Potier (*Elementa:* 2): *timemus omnes, sive tu et nos, sive ego et vos, sive quicumq[ue]; modo adsit 1a persona.* The KCSC copy has: *timemus omnes sive praesentes sive absentes.*

3   P. 5: in the KCSC copy, the section on the 'other negative future' of the AJC copy is reduced to a marginal notation.
P. 7: KCSC does not list the 'future negative subjunctive'.
P. 14: In KCSC, the 'other present and imperfect of the potential mood' is called 'other negative present' and is given after the 'negative present' of the type *t'eθaᵤakeronchend* rather than before it.
P. 27: The sections on the 'potential perfect' and 'potential of the future mixed with past' are absent from KCSC.
P. 27: KCSC labels the *verbum motûs* form *aᵤitenranda* an 'aorist' rather than an 'affirmative future'.

'of second to third'; and the title *Relationes* that (for unclear reasons) separates them in the ajc copy is absent from the kcsc one. Furthermore, the wording of the titles given to the *relationes* is much clearer in the kcsc copy: for example, what is called a 'passive (or active) relation of the first to the third or of the third to the first' in the ajc copy, in the kcsc copy becomes a 'passive relation of the first to the third or an active one of the third to the first'. The verbs meaning 'to carry' (33–35) and 'to come/go' (36–44) are reorganized. The kcsc copy incorporates all the forms of ˌ*ahaon* 'to carry' into one single table, in which the forms pertaining to a specific translational equivalent ('*porter/ferre*', '*apporter/afferre*', '*rapporter/referre*', '*emporter/efferre*', '*remporter/reporter*') are reduced to columns rather than separate tables. The ajc manuscript has two sections on the verb 'to come/go' (pp. 36–40 and 41–44), while the kcsc copy incorporates these into one single structure in relatively complex ways (detailed in the footnotes of the edition). Also, in the overview of the adverbs (pp. 68–73 in the ajc manuscript) the entries are often thoroughly reordered in the kcsc manuscript, which offers a more senseful order.

Finally, the kcsc copy throughout the whole of the text changes very many details of the Wendat example words and sentences, with the overall effect of giving the language a more pronouncedly Wyandot (i.e. 'Petun' rather than
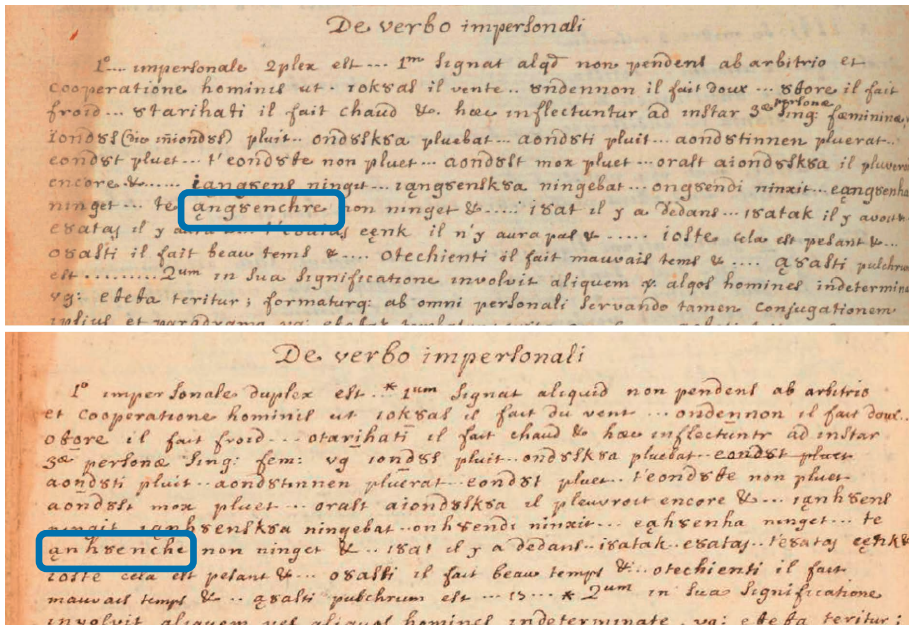
Figure 10.1 Comparison of Wendat and Wyandot words in the ajc (above; p. 46) and kcsc copy (below; p. 40)

'Rock', cf. chapter 4) character than that of the ᴀᴊᴄ copy. For instance, there are many instances of ⟨ch⟩ being replaced by the typically Wyandot ⟨chr⟩ (cf. chapter 6). Considering the facts of Potier's biography, the ᴋᴄsᴄ copy's higher 'Wyandot-ness' offers a final argument in favour of its posteriority to the ᴀᴊᴄ copy, which is dated 1745, mere months after Potier arrived at the Wyandot mission of Detroit after having left the Huron-Wendat mission of Lorette near Quebec (see also chapter 9).

The nineteenth-century manuscript attributed to Chaumonot and its translation by John Wilkie

Besides Potier's grammars, there is another Latin grammar, which in the past has been attributed to the seventeenth-century Jesuit Pierre-Joseph-Marie Chaumonot (for more information, cf. chapter 9). In 1831, John Wilkie (1809–1862), a young amateur scholar, published an English translation of a 'Grammar of the Huron Language, by a Missionary of the Village of Huron Indians at Lorette, near Quebec, found amongst the papers of the Mission, and Translated from the Latin.'[4] This is the title of Wilkie's contribution and at the same time the only information he offers about the source of his translation – in other words, no author or date is proposed. Thanks to Wilkie's translation (which Roy Wright-Tekastiaks 2004: 151 and Lagarde 1980: 15 however characterized as being 'flawed' and 'useless' respectively),[5] this work has been a major source

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4   John Wilkie was the son of the famous Dr. (or Rev.) Daniel Wilkie (ca. 1777–1851), who has earned a place in the national galleries of both his native Scotland and adoptive Canada. Having studied law, John Wilkie was admitted to the bar a year after publishing the English translation of the grammar and started practicing in Quebec City and subsequently in New-Carlisle (Anon. 1936: 59).

5   Our own research has shown that Wilkie's knowledge of Latin was by no means flawless. For example, he interprets 'licet' in 'licet in infinitivo habeat **atendotann'** as the impersonal verb, whereas it is a conjunction here (Wilkie 1831: 162). The result is a very twisted construction: 'it may have in the infinitive **atendotondi**'. A correct translation is, for example, 'even though the form is in the infinitive **atendotann.**' Occasionally Wilkie offers incorrect readings. Wendat **onnhe** 'live' (Steckley 2010a: 477) is rendered as *je ris* ('I laugh') instead of *je vis* ('I live'). Furthermore, he interprets Wendat words as Latin or French words, and vice versa (frequently reading the Wendat *etsi* as the Latin conjunction *etsi*). See also Lagarde (1980: 177). Wilkie's printer is another 'agent' of errors. Wilkie (1831: 192) translates **hoataꝸendi**, *il lui est arrivé quelque chose* correctly as 'something has happened to him'. After that, however, things go wrong. In analysing this compound, Wilkie must have written 'ąąta and endi'. The printer made from this the non-sensical word ***ąątaandendi**. Despite all these problems, the significance of Wilkie's contribution must not be underrated, as he offers one of the few viable accesses to Wendat grammar.

for many students of Wendat. A late nineteenth-century commentator described it as follows:

> It is a work evidently of great labor, and is devoted chiefly to the variations of the verbs; yet its lack of completeness may be judged from the single fact that the 'transitions,' or in other words, the combinations of the double pronouns, nominative and objective, with the transitive verb, which form such an important feature of the language, are hardly noticed; and, it may be added, though the conjugations are mentioned, they are not explained. The work, indeed, would rather perplex than aid an investigator, and gives no proper idea of the character and richness of the language. (Hale 1883: 101)

Wilkie's English translation is based on a copy of a Latin grammar, currently preserved in the McGill University Library. No mention is made of a date or an author in this Latin manuscript either. A look at the manuscript's handwriting, combined with the fact that an online catalogue specifies that the watermark of the manuscript is dated 1822 (Anon. 2011: 2), makes it clear that we are dealing with a nineteenth-century document, presumably copied from an early modern original, which is currently lost. The twentieth-century bibliographical sheet preceding a microfilm reproduction of the document ascribes authorship of the original to Chaumonot and accordingly dates it around 1640, the period in which Chaumonot started engaging with the language.[6] This attribution would seem in accordance with Chafe's (1976: 18) judgement that Chaumonot's grammar 'was evidently the source' of Wilkie's translation.

Nor was Chafe or the anonymous cataloguer at McGill the first to ascribe this Latin text to Chaumonot. In 1858, the *Historical Magazine* offers a short overview of the language of the Huron-Wendat, including a list of the transmitted source materials:

> Chaumonot's Grammar, written in Latin, and long preserved at the Mission of Lorette, near Quebec, where one portion of the nation settled after their expulsion from Huronia. This work was the great authority with the French missionaries, and was studied by all intended for the Huron-lroquois missions, the dialectic variations being subsequently acquired. It is consequently often referred to in published and unpublished letters during the

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6 *MG 52 A 28 | Chaumonot, Pierre-Joseph-Marie (1611–1693). Prêtre missionnaire spécialiste de la langue huronne. | Photocopies, vers 1640. 544 pages. | […] Photocopié du facsimilé se trouvant dans la salle Lande à l'Université McGill. Cette copie de la grammaire avait été présentée à la Société Littéraire et Historique de Québec, le 5 novembre 1866. L'oeuvre originale se trouve à la bibliothèque John Carter Brown. | Copie d'une grammaire attribuée à Pierre-Joseph Marie Chaumonot intitulé Grammatica Huronica vers 1640.*

last century. This important work was translated by John Wilkie, Esq., and published [...] (Anon. 1858: 198)

The later-nineteenth- and twentieth-century attributions to Chaumonot (see chapter 9 and Van Loon 2020: 326) may be based on this anonymous – yet relatively well-informed – testimony. But the question marks remain – even literal ones. This is what we read in a detailed historical overview of the *Notre-Dame de la Jeune-Lorette en la Nouvelle France:*

> *Sauf quelques plaquettes, reproduites plutôt à titre de curiosité bibliographique que pour leur utilité, sauf la réimpression du Voyage de Sagard, avec le dictionnaire quasi-énigmatique qui termine son livre, et l'impression, en 1831, d'une traduction anglaise de la grammaire huronne du P. Chaumonot (?) par John Wilkie, la bibliographie de cette langue ne se compose que de manuscrits du 17ᵉ et du commencement du 18ᵉ siècle.* (Lindsay 1900: 250)

The question is, of course, what evidence could be adduced for attributing the authorship of this anonymous and undated text to Chaumonot. From chapter 9, we know that there have been contemporary allusions to Chaumonot as being the author of a Wendat grammar. At the end of his life, moreover, Chaumonot himself wrote a short autobiography (Chaumonot 1858), where he states the following:

> When it became clear that I had a good command of the Huron language, I was given full responsibility for two different missions. At the same time I applied myself to making and comparing the precepts of this language, the most difficult of all those of North America. It pleased God to give my work so much blessing that there is no turn or subtlety in Huron, nor any way of expressing oneself that I did not learn, and that I did not, so to speak, discover.[7]

This explicit and also rather confident statement – we can only speculate what Chaumonot may have understood by 'comparing the precepts of the Huron language' (comparing the language with other Iroquoian languages? Collating older descriptions of the language?) – may explain why modern scholars have attributed not only this grammar, but also some lexicographical works, to

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7   *Lorsqu'on vit que je savois bien la langue Huronne, on me donna entièrement le soin de deux différentes missions. En même tems je m'appliquai à faire et à comparer les préceptes de cette langue, la plus difficile de toutes celles de l'Amérique Septentrionale. Il plut à Dieu de donner à mon travail, tant de bénédiction, qu'il n'y a dans le Huron ni tour ni subtilité ni manière de s'énoncer dont je n'ai eu la connoissance, et fait pour ainsi dire la découverte* (Chaumonot 1858: 60).

Chaumonot (Hanzeli 1969: 127; 130). It is of course possible that they had good other reasons for assigning authorship to Chaumonot, but that we no longer know the grounds underlying this attribution. However, we should – as indicated in chapter 9 – not rule out the possibility that there may have been other missionaries who might have composed such a grammar, Étienne de Carheil being another logical suspect.

It is quite clear that Chaumonot must have written some kind of Wendat grammar, but what reasons do we have to state with any certainty that he is the author of the specific grammar found in the nineteenth-century copy? Crucially, the whereabouts of the early modern manuscript on which this copy is based are unknown; while the previously cited bibliographical sheet seems to suggest that at the time the original manuscript could be found in the John Carter Brown Library, this does not seem to be the case today. What, in fact, do we know about this lost manuscript, and is there any way in which we could date it?

In 1837, the *Transactions of the Literary and Historical Society of Quebec,* the same journal in which Wilkie's translation was first published in 1831, published a list of donations to the library of this Society in the period starting from 27 December 1830. In this list, we read that the Canadian lawyer and politician Andrew Stuart (1785–1840) donated a manuscript 'Grammatica Huronica' somewhere in this period ('Donations to the Library' 1837: 407). In fact, both Stuart and Wilkie (and even more so his father, Daniel Wilkie) were closely involved with this Society, which has played an important part in this grammar's history. It is highly likely that the grammar donated by Stuart is in fact our missing manuscript, the document found in 'the Village of Huron Indians at Lorette' whose text Wilkie's translation claims to represent. In 1873, a 'Huron Grammar' manuscript in folio still belonged to the Society's Library (Anon. 1873: 13). What happened to it after this is unclear; in any case, it seems that it is no longer found at this library, which has reoriented itself as a centre for English-language culture (in which, presumably, there was no longer room for a Latin text). At least for now, this document remains beyond our grasp. Arguably, the nineteenth-century copy that we do have at our disposal was made around 1830, in direct connection with Stuart's donation and Wilkie's translation (as mentioned earlier, the paper has a watermark dated 1822). Most probably, it was made especially to facilitate Wilkie's work (and quite possibly he wrote it in his own hand), so that he might make his translation outside of the library. Presumably, Wilkie kept his copy among his possessions throughout the remainder of his life. A few years after his death, in 1866, it was presented to the Society (as testified by the bibliographical sheet cited before), where it did however not remain, as it is now of course found at McGill. It is to be hoped

that a better understanding of this manuscript's itinerary will provide some clues as to the possible whereabouts of the lost one.

Even in the absence of the early modern document, however, clues as to the date at which the text may have been written are not completely absent. One strong indication is found in the character of its Wendat example words and sentences, which contain some features that seem to be restricted to seventeenth-century texts. In particular, there are some instances of ⟨chiri⟩ being syncopated to ⟨chri⟩, a phenomenon that has so far only been encountered in texts dating before 1700 (John Steckley; personal communication). In the following section, we will explore whether a comparison between the structure and contents of Potier and the nineteenth-century grammar allows us to draw any further conclusions, after which the question of Chaumonot's potential authorship will be taken up again.

The relationships

The relationships between the documents involved can be tentatively visualized as follows:
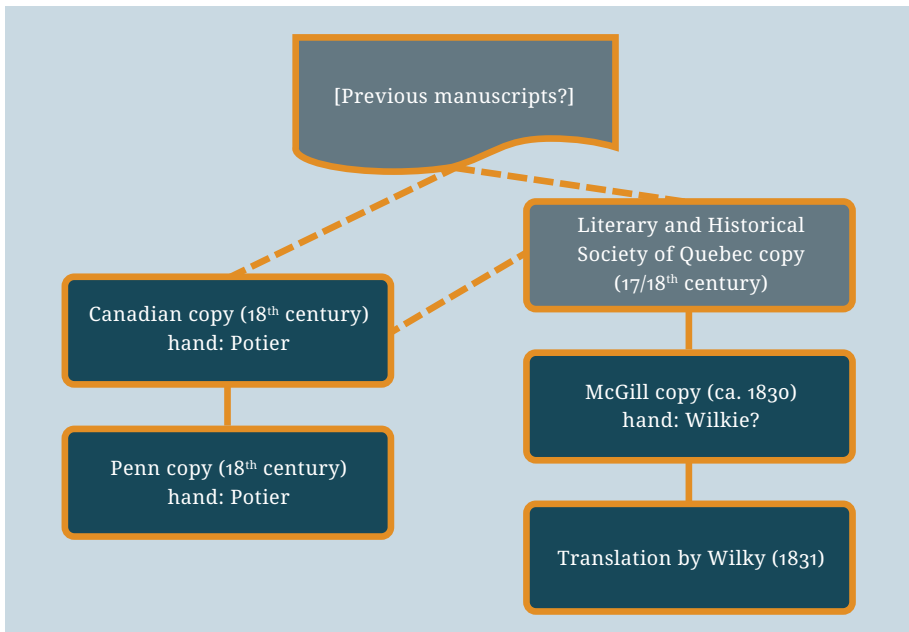
Figure 10.2   Schematic representation of the interrelation between the preserved grammars (green) and the lost manuscripts (grey)

Table 10.1 visualizes the correspondences between Potier's grammar (based on the AJC manuscript) and the other Latin grammar (based on the English translation by Wilkie, given that the digital reproduction of the Latin grammar is hard-to-decipher) through a colour code indicating the degree of similarity. The comparison is based on the headings in Potier's text. However, because some sections are extensive, while other sections cover only a few lines, Potier's page numbers are also incorporated into the comparison, so as to offer a balanced figure. We have opted to distinguish three degrees of green, all of which indicate that Potier treats a particular theme more extensively than the anonymous grammar. Light green represents limited similarities, whereas dark green represents paragraphs that are almost identical.

'An Average Missionary Grammar (AMG), which is a theoretical category, since no existing works satisfy all the criteria', Zwartjes (2018) states, 'follows the traditional Greco-Latin structure, starting from the smallest entity, the letter (*littera*), followed by the syllable (*syllaba*), the word (*dictio*), and the phrase (*oratio*) […] The final sections of the grammars are generally devoted to syntax […]'. The anonymous grammar conforms reasonably well to this structure. The work starts with an introduction to letters and pronunciation. The vast majority of the grammar deals with the word level, with nouns and pronouns covered only very briefly. The section on adverbs is broader in scope, although the main part of the work is clearly devoted to verbs. The anonymous grammar lacks a separate treatment of syllables (much like Potier and many other missionary grammarians). The work concludes with a few pages on syntax, which also cover the use of prepositions (see chapter 5).

If we are to take Zwartjes' ideal structure of an Average Missionary Grammar as a point of reference, Potier can be said to adopt a more idiosyncratic approach. He too begins with an introductory section on letters and pronunciation. After that, however, Potier immediately moves on to the verbs, which take up more than half of the grammar. Besides the prepositions, the nouns, adverbs and pronouns are discussed in the part on syntax too. He concludes his grammar with some chapters that are completely absent from the anonymous grammar; some lexical hints on family relationships (not included in this edition) bridge the gap to the dictionary that follows the grammar. In what follows, we will zoom in on some of the similarities and differences, while not claiming to be exhaustive.

The **part on spelling and pronunciation** is very similar in structure. Only the chapter on the so-called 'added iota', included in Potier's introduction, is found in a completely different place in the anonymous grammar.

As to the **first major part** on verbs in Potier, the following observations can be offered. Tables of conjugations, prominently present in Potier, are ab-

ELEMENTA GRAMMATICAE HURONICAE				page	Wilkie
De Litteris (seu Materiâ 1â)	De ι seu j (iota)			1	94–96
De i adjectitio	De 8 euphonico	De verbis		2	145
5 conjugationes par C				3–6	
Observationes in verba				7	153, 154
Imp.	Mod. pot.	Opt.		8	147–148
Subj.	Inf.			9	149
De persona indeterminata				10	152, 153
5 conjugationes par S				13–14	
Rel. determinatorum ad indeterminatos activa				15	
Rel. determinatorum ad indeterminatos passiva				16–17	
Relationes				18–20	
Notae in Relationes				21	169, 170–172
De reduplicatione				22–23	167–169
De localitate				24–25	167–169
De te verbali seu te dualitatis				26	172, 173, 174
Reduplicatio cum te dualitatis	Verbum motus			27	173
De verbis auxiliaris en esse et aton fieri				28–29	159
Anomala 1ae conjugationis				30	155, 156
An. 2ae conj.	v. in ạ purum	v. in ạnn/ạnd		31	156
v. in ạṛ brevibus	v. ại̇o/ạṛio	v. ạt etre debout		32	156, 157
De verbo ạhaon porter &cetera				33–35	
An. 3ae conj.	De verbo en			36	157–158
ennon, éti, aller venir (venir, revenir)				37–40	174–175, 176, 177, 178
ennon et éti, aller … retourner &cetera				41–44	175 (cf. also *supra*)
An. 4ae conj.	De verbo i	An. 5ae conj.	De verbo on par. C	45	158
De verbis	De v. impers.			46	116
V. pers.	V. act.	Form	Regulae	47	116
Observationes				48	150–151

Table 10.1 Comparison between Potier's grammar and the anonymous grammar

[The remaining sections in Potier's grammar are absent from Wilkie's translation.]

Section	Subsection	Potier	Wilkie
De v. relativo	De formatione	49–54	122–140
De formatione relativorum		56	116–117 / 161–165
De formatione relativorum		57	161–165
De v. passivo	De v. reciproco	58	117, 167, 180–181, 182 / 117, 151–152, 182
V. neutr	V. rel	59	117 / 117
V. com.	V. com.		117–118 / 118
V. dep.	V. acqui. / V. mot.		117, 182–183 / 119, 142–143
V. freq.	V. mult.	60	165 / 165–167
De particulis finalibus		61	183–186
Variae significationes particularum ti … sti … k8i		62	186–189
Variae observationes		63–64	151–153
Syn. / Nom. / Part.	2 sub. / Mat. / Loc.	65	96 / 96, 189–190 / 189 (4)
App. / Nat. / Verb.	Deriv. / Subst. / Syn SA		189 (2) / 189–190 / 190 (2) / 190–191
Quaedam observanda	De comp. et superl.	66	191–193 / 193–194
De pronominibus	Pronomina possessiva	67	96 / 97–98
De adverbis	Adv. loci	68	98–115 / 98–99 / 99–102
Adv. numeri	Adv. temporis		102–103 / 103–104 / 107–108
Adv. qualitatis	Adv. quantitatis	69	
Adv. interr. / Adv. dub. / Adv. affirm. / Adv. neg.	Adv. opt.	70	105 / 105–106 / 104 / 104 / 105
Adv. hort. / Adv. congr. / Adv. simil. / Aequal.	Comp./Superl.	71	105 / 106 / 107 / 107 / 107
se invicem / Pretium	Adv. prox. / Horae	72	108–109 / 108–109
Adv. temporis	Obs. in adverbia	73	110–115 / 110–115
Observationes in adverbia	Pretium	74	110–115
De praepositionibus		75–76	194–198

Legend:
- Willkie more comprehensive than Potier
- In Potier, not in Wilkie
- In Potier and in Wilkie, but treated differently
- Potier more extensive than Wilkie, Wilkie only a few sentences
- Potier more extensive than Wilkie, Wilkie partly matches
- Potier more extensive than Wilkie, almost completely similar
- Equal treatment in Potier and Wilkie

sent from the anonymous grammar. Potier's chapter *Observationes in verba*, followed by a discussion of the moods, is largely identical with the anonymous grammar, enhanced with some additional paragraphs. Anonymous' remarks on the moods are found in Potier in a more systematic way. Especially the treatment of the optative is completely different in the two works. Anonymous gives only morphological explanations, followed by a number of examples. Potier also gives instructions for the use of the optative, while offering more extensive examples too. There are other instances where Potier seems to have worked with the same structure, while offering different contents. The section devoted to the 'verb of motion', which follows in both works the chapter on *te dualitatis*, has a different treatment in Potier's work. The two grammarians also disagree on the fourth conjugation of the verb. What anonymous calls the fourth conjugation, Potier considers part of the third conjugation, while Potier's fourth conjugation is considered by anonymous to be part of the fifth conjugation. Both works insert a section on the verb of motion, but the subject matter covered is completely different in both grammarians.

The **second part on verbs** is very similar in both grammars, even though there are several smaller differences too. What is striking is that Potier sometimes starts with a generic chapter that the anonymous grammarian saves until last, such as the 'rules common to all the verbs'. Potier also makes the distinction between the frequentative and the multiplicative verb, which are under one category in the anonymous grammar.

The section on **syntax** is the last substantial part shared by the anonymous author and Potier: Potier's *Miscellanea* do not have a counterpart in the anonymous copy. Potier's introduction to the syntax of the noun and pronoun bears great resemblance to the first part following the orthography section in the anonymous grammar – after all, Potier had not dealt with nouns and pronouns at all until this stage. Furthermore, the sections in both grammars are similar, although Potier is more comprehensive on some topics, e.g. comparatives and superlatives. Furthermore, in Potier's work we see a slightly different organization here and there, and some sections, such as the adverbs of time and price, are absent from the anonymous grammar. Anonymous and Potier end the syntactic section with a part on prepositions. Potier is somewhat more comprehensive, while the anonymous grammar offers far less structure. There are minor differences in order, and Potier offers remarkably more information on *pro more* and *tenus.*

What are the general observations that can be made? Potier tends to explain the general rules first in order to specify them further afterwards. In general, he also provides more extensive information, more examples and exceptions, as well as more structure. He makes frequent use of numbered and unnum-

bered notes and tables (always respecting the same order of persons), while the anonymous grammar in general consists of continuous text.

By way of conclusion: Potier and Chaumonot(?)

The similarities between Potier and the nineteenth-century copy are unmistakable. *A priori,* given that the anonymous grammar only exists in a copy made around 1830 (connected, so it seems, to Wilkie's translation), one might wonder whether it is not possible that the anonymous grammar is posterior to, or even a summary of, Potier's work. Based on our comparison, however, it seems most likely that the anonymous text represents an earlier stage, on which Potier could build – either directly through the work of the anonymous grammarian, or through another representative of the same tradition. For the additions Potier was either responsible himself and/or could rely on other source material. An additional argument for the anonymous grammar's anteriority is found in the character of its Wendat example words and sentences: not only are these decidedly un-Wyandot (pleading against the possibility of dependence on Potier), they also, as discussed earlier, contain some features that seem to be restricted to seventeenth-century texts in the language.

Of course, the fact that the nineteenth-century copy almost certainly represents an earlier, and quite possibly seventeenth-century, stage in the development of Jesuit Wendat grammar does not automatically imply that it must necessarily be equated with the work of Chaumonot (even if, given the modest size of the individual Jesuit missions in North America, the number of other potential candidates cannot be very high). At present, the most important elements that might plead in favour of the traditional attribution are these:

(1) based on its contents and the language of its examples, it probably dates from the seventeenth century;

(2) according to Wilkie, the early modern document from which the nineteenth-century manuscript was copied was found at the mission of Lorette, which was founded by Chaumonot after the dispersion, and where he spent much of his life;

(3) this early modern document seems to have been present (following Andrew Stuart's donation of it) at the library of the Literary and Historical Society of Quebec for most of the nineteenth century, which means that it is possible that at least some of the scholars responsible for the traditional attribution

had actually consulted it and gleaned information from it that is inaccessible to us today (one might think, for instance, of matters of codicology or palaeography).

11. The circulation of Potier's written linguistic legacy

Fannie Dionne

After a fatal fall, resulting in a skull fracture, Pierre-Philippe Potier passed away on 16 July 1781, 73 years old. Since 1749, he had been working at the Pointe de Montréal (Lajeunesse 1960: 124; Gros-Louis & Jacques 2018: 106–108). Until his death, Potier probably had all his manuscripts with him. While the *Jesuit Relations,* Pierre-Joseph-Marie Chaumonot's autobiography and other Jesuit documents and letters are precious primary sources to understand how the missionaries learned the Wendat language, Potier's case is particularly interesting since numerous of his notes, letters and linguistic manuscripts, unmistakably from his hand, were preserved until today (Toupin 1996). They allow us to trace how a mid-eighteenth-century Jesuit already interested in language before his travel across the Atlantic came to master a complex Indigenous language.[1] The manuscripts – grammars, dictionaries, sermons etc. – were used together, thus constituting an ecosystem of language learning. What studying his written legacy reveals is that more than a century after the first documents in Wendat were written, it was still difficult to learn that language, even with the help of native speakers, older Jesuits and multiple manuscripts designed to transmit linguistic knowledge.

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1 For example, the Musée de la Civilisation stores a French dictionary organized according to subject matter (see [MC MS 95] Potier 1743).

But what was the fate of Potier's manuscript legacy after his death? Despite the many uncertainties – the reconstruction of their circulation presented here is largely based on nineteenth-century hearsay witnesses – we can see how the later use of Potier's works fits into a broader context of collecting Indigenous objects at the turn of the twentieth century. In the nineteenth and early twentieth century, scholars, institutions and some wealthy individuals were eager to acquire Native artifacts, sometimes resorting to quite aggressive methods. The founder of the McCord Museum in Montreal, David McCord, for instance, requested several correspondents to obtain Indigenous artifacts and manuscripts for his museum.[2] These colonial actors and institutions felt attracted to the 'exotic' nature of Indigenous objects, which also included books in Native languages. At first perceived as nostalgic testimonies of the First Nations, they served only later as material for scientific inquiries (Robitaille 2014: 40). For instance, the books and artifacts obtained from the Huron-Wendat village of Lorette, near Quebec City, circulated among local networks (see in this respect Lainey 2004), while Potier's manuscripts passed through the hands of collectors based around Detroit.

The AVM *Vocabulaire huron-français*

After his death, Potier's manuscripts were secured by Detroit's commander, Arent Schuyler DePeyster (1736–1822). Six days later, an inventory of the Jesuit house where Potier had resided was made, in which 39 manuscripts were listed, but without any name or description (Toupin 1996: 715). DePeyster considered them to be 'nothing of any consequence' (Lajeunesse 1960: 124). Richard R. Elliott (1823–1908), the author of multiple papers relating to the Detroit-Windsor region's history (Elliott 1874), investigated what happened after DePeyster's examination: only the register (*Registre des Hurons*) and a census were restored to the Notre-Dame-de-l'Assomption church, where the secular priest Jean-François Hubert (1739–1797) had replaced Potier. A convention signed in September 1781 stated that Hubert could make use of all previous belongings of the late Jesuit. He seems to have used at least the *Registre,* as would his next two successors do (Elliott 1891: 323; Toupin 1996: 722). Hubert also seems to have had in his possession several other of Potier's documents (some of which he later brought to Quebec City), including the Jesuit's *Dictionnaire français* and

2   See for example McCord Museum (1986), especially file 5330, 'Indian languages: miscellaneous', containing a wide range of letters concerning the acquisition of artifacts.

his study notebooks. This can, for instance, be inferred from the ex libris on Potier's *Dictionnaire: A la Cure de Quebec, Bibliothéque de Monseigr. HUBERT* ([MC MS 95] Potier 1743).

Might the census returned by DePeyster to Hubert's church be the one (dated 1747) included in the AVM *Vocabulaire huron-français* (Toupin 1996: 180)? This seems to be the case, since we see the date of Potier's death and the Wyandot name of Hubert (*Harih8a8a ̦i*) written by the same hand in the census report part of *Vocabulaire huron-français* ([AVM CA M001 BM 007-D36] Potier 17xx: 211). Possibly, the vocabulary was separated from the preceding grammar at an early stage (cf. chapter 9, where this manuscript is given an in-depth discussion). Hubert left the parish in 1784, while the AVM *Vocabulaire huron-français*/census (and the grammar, separately stored) remained at Sandwich.

Decades later, according to Elliott, the census 'is said to have been given by Bishop Pinsonneault to Monsieur Rameau, a writer on the colonial settlements of New France' (Elliott 1891: 322). Pierre Adolphe Pinsonneault (1815–1883) became bishop of the London Diocese in 1856 (Choquette 2003). Three years later, he transferred his see to Sandwich, where he probably found the AVM *Vocabulaire huron-français*/census. In 1866, Pinsonneault had to resign as the bishop of London and he left the city to live in Albany, New York. 'Monsieur Rameau', in turn, can with certainty be identified as François-Edme Rameau de Saint-Père (1820–1899), a French historian who became very popular in North America. During one of his travels, he gave a lecture at Windsor on April 1st, 1861 (Rameau de Saint-Père 1861). He may very well have met Pinsonneault around that date, who may have provided him with Potier's AVM *Vocabulaire.* But for now, there is no evidence for all of this except Elliott's statement.

The next known owner of the Jesuit's AVM *Vocabulaire* is Philéas Gagnon (1854–1915), a well-known Montrealer who started as a tailor before becoming a politician, an author and a book collector, owning one of the biggest collections in Canadiana (Olivier 2003). Gagnon possessed an undated letter from Rameau (addressed to a certain Abbot Bolduc) and a newspaper clipping about the death of the French historian. However, when exactly Gagnon came into possession of Potier's *Vocabulaire* and whether he received it directly from Rameau is unknown.[3] James Pilling, an American ethnologist famous for his series of extensive bibliographies about the cultures and languages of Indigenous peoples, does not mention this manuscript in *Bibliography of the Iroquoian languages,* published in 1888. Why? Only once Pilling was in touch with

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3   He had a letter from Rameau de Saint-Père ([AVM CA M001 BM007-1-D22-P0004] Rameau de Saint-Père 1860) and a letter written by the Bishop ([CA M001 BM007-1-D20-P0022] Pinsonneault 1853).

Gagnon, Gagnon informed him of two dictionaries kept at the Huron-Wendat village of Lorette. Gagnon described the *Vocabulaire huron-français* himself in his *Essai de bibliographie Canadienne* (1895). After many unsuccessful attempts, he finally succeeded in selling his library in 1910. The city of Montreal purchased his books, along with the *Vocabulaire* and another manuscript fragment from Potier, the *Façons de parler proverbiales, triviales, figurées, etc.* (Olivier 2003). Both documents were later transferred to the Archives de la Ville de Montréal (AVM).

Elementa grammaticae Huronicae – Kislak Center for Special Collections (KCSC)

I assume that Potier's other linguistic documents, viz. his *Radices* and grammar, were handed over to the Wyandot living around Sandwich. Something similar happened at Lorette, where most of the dictionaries and *Radices* went to community members and passed down through generations. For example, in one manuscript we read on its first page that 'this book belongs to Etienne, Huron of Lorette',[4] while another, written by the Huron-Wendat Paul Picard Tsa8enhohi states the following:

> This document was bequeathed to me by my Father, 'Paul Tahourhenché' Grand Chief of the Huron Tribe established in 1697 at N. D. de la Jeune Lorette, near Quebec. My father got it from his mother 'La8inonkie' wife of Paul 'Onda8enhont' […].[5]

What also supports the circulation of at least some part of Potier's written legacy amongst Indigenous communities is the fate of *Le livre des comptes de la mission huronne de Détroit,* which was sold to Elliott by an 'Indigenous Canadian' in 1866 (Elliott 1891: 323).

What happened next with the document is unclear. The first certain trace of the *Elementa grammaticae Huronicae* (once containing the AVM *Vocabulaire huron-français,* cf. supra) after Potier is again, Philéas Gagnon, but there are no traces about how or when he acquired the grammar. Gagnon sold the manuscript in 1887 to Daniel Garrison Brinton (1837–1899), an American physician

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4   *Ce livre apar tien aetienne hurron de lorette* ([MC MS 59] Anonymous 16xx: n.p.)
5   *Ce document m'a été légué par mon Père, "Paul Tahourhenché" grand-chef de la Tribu Huronne établie en 1697 à N. D. de la Jeune Lorette, près Québec. Mon père le tenait de sa mère "La8inonkie" épouse de Paul "Onda8 enhont"* […]. ([MC MS 62] Anonymous 16xx: n.p.)

and scholar interested in Indigenous archaeology, language and culture.[6] This transaction was not to the taste of everybody. In a letter to Charles-Octave Gagnon (1857–1926) dated January 18, 1888, the priest Hospice-Anthelme Verreau (1828–1901) complained: 'So please tell me how this Huron grammar is going to the United States? Has it been sold? Who committed this abomination?'[7] Finally, on October 27, 1899, Brinton donated his library to the University of Pennsylvania (Weeks 2002: 5).

Elementa grammaticæ Huronicæ – The Archive of the Jesuits in Canada (AJC)

According to Elliott (1891: 321–322), the AJC copy of the *Elementa grammaticae Huronicae* was sold by an Indigenous Canadian to James V. Campbell (1823–1890), a member of the Michigan Supreme Court, before 1855. Campbell recognized the value of the grammar, saying it was worth its weight in gold ([AJC Q, 0100-667] Burton 1891). Before passing away in 1890, the judge lent 'this precious relic to a Canadian copyist' (Elliott 1891: 322). The burning question is: who? In a letter to Richard Elliott dated May 24, 1891, C. M. Burton declared that the grammar was borrowed and never returned by a certain Mr. Prudhomme of Sandwich, and that the manuscript was never found after Prudhomme's death ([AJC Q, 0100-667] Burton 1891).

The first name of Prudhomme is clouded in mystery. But we know that a certain Prudhomme, also from Sandwich, Ontario, possessed a handwritten (or perhaps printed) copy of a text by French explorer Jacques Cartier (1491–1557), which he had annotated (Doughty 1905: 52). In addition, there is a letter by Hector Prud'homme from Detroit, writing to Rameau in March 1882 about a matter of land grants made by the Wyandot of Sandwich to missionaries for churches in the eighteenth century ([CEAAC Correspondance 2. 1-21] Prud'homme 1882). If these two men are one and the same person, Hector Prud'homme seems to have had an active interest in Canadiana and the history of the region. Moreover, this assumption matches with a 'M. H. Pred'homme [sic], of Windsor, Ontario, at Detroit, Mich. who has kindly loaned' a 'Grammar of the Huron language' by Potier to Pilling (Pilling 1888: 88). Pilling hinted that Prud'homme had access to another of Potier's manuscripts, the *Registre des enfans des François*

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6   For more information, see Berendt-Brinton Linguistic Collection (n.d.).

7   *Dites-moi donc s'il vous plait comment cette grammaire huronne s'en va aux États-Unis? Est-elle vendue? Qui a commis cette abomination?* ([MC Séminaire 116 no 18] Verreau 1888).

baptises à la Mission des Huron de La Pointe du Montréal, 1742: he was thus well connected and knew the value of those manuscripts.

What happened after Prud'homme's death is, again, uncertain, but the manuscript was brought to St. Mary's College, the Jesuit college in Montreal, no later than September 1891, as this was the moment when the Jesuit Arthur Jones (1838–1918), in charge of the College's archive since 1882, showed it to Elliott (Elliott 1891: 457–461).[8] Jones was interested in Potier's manuscripts (and other Jesuit manuscripts in Indigenous languages), as is shown by his work *Wendake Ehen' or Old Huronia* (Fraser 1909). In 1893, the grammar was part of an exhibition of some of the manuscripts selected from the College's archives (Collège Sainte-Marie 1894: 6). Potier's grammar remained with the Jesuits and is now stored in the Archives of the Jesuits in Canada.

Conclusion

Towards the end of his life, Potier most likely no longer relied as much on his Wendat grammars and vocabularies, since he had become fluent in this language. Shortly after his death, his manuscripts principally became objects of collection. It would take until the twenty-first century before these manuscripts were used again as linguistic tools in, e.g., revitalization projects of Iroquoian languages (see, e.g., Lukaniec 2011). From what is known, the documents did not serve as linguistic writings in the Huron-Wendat and Wyandot (or other Indigenous) communities. Then, why did they preserve those manuscripts? Did they consider them to be important heritage documents passed on from the Jesuits? Did they view this material as significant records of their language? Finally, why they finally sold them to outsiders is a subject to be developed.[9]

As for the other owners of Potier's manuscripts, their interest towards them varied greatly. Hubert, the secular priest, Potier's successor and possessor of some of his works, probably did not learn much of the Native language in the short time span he was at Sandwich. We know, however, that Potier's manuscripts were highly valued by their later owners – whether Elliott, Campbell, Prudhomme or Gagnon. Nevertheless, the significance attached to these manuscripts was based on their materiality (as relics of the past) rather than on their contents (linguistic knowledge). The Jesuit archivists, Félix Martin and Arthur Jones, relied on the manuscripts of their predecessors in order to write the his-

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8   See also a note by Jesuit Pierre Point, explaining that fellow Jesuit Félix Martin (1804–1886) received the manuscripts ([AJC Q, 0100-667] Point 1891).
9   See the work of Jonathan Lainey (2004) for a history about Wendat wampum belts.

tory of the Society of Jesus in New France and to build the archives of their order. Only Pilling (as an ethnologist) seems to have had a real interest in the content of Potier's grammars when writing his *Bibliography of the Iroquoian languages.* Thus, both the linguistic knowledge of Wendat speakers and the Jesuit documents in which it was recorded have circulated widely, in multiple circles, since the seventeenth century.

12. Anchored in ink: an epilogue

Andy Peetermans

To Potier, writing was like breathing. Somewhere over the course of his sprawling manuscript oeuvre, we find these enigmatic, incantation-like words:[1]

Bonne ancre
Melliflua
andeia
bonne ancre

When Robert Toupin, toiling away on his monumental edition of Potier's writings, stumbled upon these words, they must have made him pause and ponder.[2] It seemed to him that Potier was engaging in a French play on words involving *ancre* 'anchor' and the similar-sounding *encre* 'ink'. Perhaps, so Toupin mused (or so we imagine him musing), the mixed-language reference to good[3] ink that flows like honey[4] was meant to evoke the sweetness and smoothness that for Potier was inherent to the act of writing, while the extra layer of meaning introduced by the *jeu de mots* subtly hinted at the vital role this act played in

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1 Toupin (1996: 306).
2 See Toupin (1996: 7, 22–23).
3 French *bonne* and Wendat *andeia* both mean 'good'.
4 Latin *melliflua* 'flowing like honey'.

anchoring the Jesuit's life. The anchor, it is well known, is firmly associated with security, steadfastness and faith. Indeed, the early Flemish printer Dirk Martens, who included an anchor in his printer's mark – following in the footsteps of the Italian Aldus Manutius – , had the following Latin distich accompany it:

Ne tempestatum vis auferat, Ancora sacra
Quo mentem figas, est iacienda tibi.

Potier (we keep on musing) would no doubt have agreed with the sentiment expressed by these verses: *if your mind is not to be carried adrift by the force of storms, you should secure it by throwing out a holy Anchor.* For Potier, we may imagine, time spent with pen in hand offered a fixed point around which the often overwhelming experiences of a missionary's existence could be ordered. His mind was, so to say, anchored in ink.

We can go further. Regardless of the personal value that the act of writing may have held for Potier, his linguistic writings most certainly served as an anchor for both him and his fellow Jesuits, lest they go adrift on the vast seas (or Great Lakes) of Wendat. In later times, these writings also came to serve as an anchor for Wendat itself, preventing it from drifting off into oblivion, thus enabling encounters with ever new generations of wholly unsuspected audiences. If only this book may in some sense become an anchor for Potier's Wendat grammar and provide its readers with some reliable coordinates as they enter its largely unexplored waters and probe its textual and contextual depths, then its editors will have little more to wish for. Except perhaps this: that these inquisitive minds may derive from this grammar some of the sweetness Potier (so we imagine) felt while writing it down, and that they themselves may take up their scholarly pens to make it breathe through their own writings.

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This book serves as a gateway to the *Elementa grammaticae huronicae*, an eighteenth-century grammar of the Wendat ('Huron') language by Jesuit Pierre-Philippe Potier (1708–1781). The volume falls into three main parts. The first part introduces the grammar and some of its contexts, offering information about the Huron-Wendat and Wyandot, the early modern Jesuit mission in New France and the Jesuits' linguistic output. The heart of the volume is made up by its second part, a text edition of the *Elementa*. The third part presents some avenues of research by way of specific case studies.