

**The *Le petit Catéchisme des Indiens*, 1863:  
Manuscript of a Roman Catholic Catechism in Chinook Jargon  
Transcribed and Translated by Henry Zenk**

The catechism presented here (so far as I know, for the first time in print) was brought to my attention by Father Wilfred Schoenberg, S.J., who, knowing of my interest in Chinook Jargon materials attributed to the pioneer missionary priest Modeste Demers, directed me to the archives of the Diocese of Victoria, B. C., where Demers sat as Bishop from 1847 until his death in 1871.<sup>1</sup> I was surprised to discover that, contrary to my initial expectations, this catechism is not a manuscript version of the one attributed to Demers by his colleagues Blanchet and St. Onge, and published in Demers, Blanchet, St. Onge (1871). It is an independent catechism evidently created specifically for Coast Salish speaking people of Vancouver Island. Although the complete title of the work (see page 1 of the transcript) indeed bears the name of Demers, it will be observed that he is credited only with "approving" it: the text's composition is actually unattributed.

The manuscript consists of 37 numbered pages in what looks to be a scribe's hand, plus three appended unnumbered pages: two in the scribe's hand; the last in a different hand. A plethora of inconsistent and suspicious spellings honeycombing the scribal text seem to bespeak an imperfect grasp, at best, of what was being copied. For example, the item spelled *tlaska* (pronoun, 3 pl) in the dictionary portion of Demers, Blanchet, St. Onge (1871) appears in the scribe's hand variously as *tlaska*, *klaska*, *klasta*; the item spelled *okuk* (pronoun, demonstrative) there appears as *okouk*, *okout*; the item *memlust*, *memelust* ('die, dead') appears as *mameloust*, *mameloush*; the item *tlush* ('good') appears as *kloush*, *keloush*; and so on (these examples include only spellings represented in the ms. by several or more tokens). The spellings of Jargon items appearing on the final page of the ms. (the one in a different hand), by contrast, are more uniform and bear much closer comparison with those in Demers et al., as shown by the following sample featuring matched items from the latter source (second line). (Note that in the systematic, albeit underdifferentiated transcription of Demers et al., ʔ stands for a voiceless velar or uvular fricative; ɣ for a velar or uvular glottalized stop.)<sup>2</sup>

wèk	kata	pous	nsaika	komtox	kansih	aias	tloch	Sahalé	Taié
wek	kata	pus	nsaika	komtoks	kansi	aias	tlush	Sa	ʔali
impossible	we	know	how-much	very-good	God				

**We can't know how supremely good God is,**  
*pi kakwa tloch pous ilep maika tikeh iahka*  
*pi kakwa tlush pus ilep maika tke* ʔ iaka  
 COOR thusly should first thou love him  
**and therefore you should love Him above all else.**

Additionally, the placement of crossed-out and inserted text segments appearing on this final page suggest a composition, as opposed to a copying process. Possibly, we have here a sample of Demers' own work, although this attribution must be considered tentative pending an evaluation of known samples of Demers' handwriting.

The ms. as I have it is obviously missing part of its original contents: a text fragment

commencing in mid-sentence heads the first unnumbered appended page (text block numbered 265 in the transcript), revealing a lacuna of unknown extent. Additionally, the text presents certain anomalies which, taken together, suggest that it is not a final product, but was still in process of being finally composed or edited. For example: here and there are marginal notes and additions in a handwriting style different from that of the scribe (format and transcription, below); in 226, 269, 271, French items and phrases appear which are not accountable, as elsewhere in the ms., to borrowings for introduced religious concepts (they seem, rather, to bespeak French interference); and as noted above, the final page of the ms. looks to be a composer's rough draft (cf. also passage and note 93), rather than a copy of an earlier draft.

#### Format and Transcription

The organization of the transcribed text into paired blocks, with indented queries juxtaposed to non-indented responses, reproduces the format of the original, with the following two modifications: numbers are added for each block; and the letters *D.* (*Demande*) and *R.* (*Réponse*), which introduce each query and response in the original, are deleted. Appended notes to the text are keyed to the block numbers.

Inconsistent and suspicious spellings in the transliterated text should be attributed to the original (more accurately, to my *xerox* of the original), insofar as I have made a special effort to provide a literally faithful transcript double-checked for typos. The following marks are introduced to underscore only the most obvious sources of error:

[ ] for (apparent) scribal copying error (=sic), e.g. [l]hako (should be *tchako*), naykf ] (should be *nayka*), en[!/?]a prédication (reading uncertain, due to marginal legibility of original),

The ms. bears various indications of correction, which I transliterate as follows:

Bracketed and struck-through text corresponds to text crossed-out in the original, e.g. {*kollack*}, {*tomtom-aioklai*}.

Text appearing one-half space above line corresponds to inserted text in the original, attributable where marked \* to a hand other than that of the scribe.

E.g., [ouil ouil] <sup>hoy hoy\*</sup> (incorrect form, with inserted correction in another hand).

#### Translation

English pronouns inflected as to subject, object, or possessor in the interlinear translation encode subject-object and possessor-possessed relations in Jargon. The following abbreviations and symbols also appear:

COOR coordinating conjunction.

DEM demonstrative adjective

IRR marker of irrealis mood.

PREP preposition.

Q question particle

REL relativizer

SUB subordinating conjunction.

< > sets off a word group glossed as a compound lexeme, e.g. <*Sahalé Tayé*> 'God' (but literally, 'above boss': as explained in appended note keyed to the first numbered text block in which the item occurs). I bracket only idiomatic compounds, or compounds whose literal glosses would work awkwardly in interlinear translation. Compounds are treated more thoroughly in the appended notes.

( ): gloss clarified by form in parentheses, e.g. (*ləkwin*):cross (form based upon Saanich /ləkwin/ 'cross, crucifix' [Montler 1991], cited to clarify the term spelled *la coine* in the text: as explained in appended note keyed to the item's first occurrence).

1. I am also indebted to Father Schoenberg for reading and commenting on the translation; to Mrs. Vera McIver of the Diocesan staff for providing me with a xerox copy of the original manuscript; to Sister Kateri Petite (daughter of the late Mr. and Mrs. John and Eula Petite, two of the Grand Ronde elders from whom I learned Chinook Jargon) for explaining points of Catholic doctrine and ritual to me; and to Professor Tucker Childs of the Department of Applied Linguistics, Portland State University, for much valued advice on matters of translation and presentation.

2. Demers, Blanchet, St. Onge (1871) deserves recognition as one of the earliest systematic presentations of material in any northwest indigenous language (see Thomason 1983:828). My elucidations and glosses of forms (notes to the text) draw extensively upon this source.

*Le petit catéchisme des Indiens.*

*Approuvé, par Monseigneur Demers Evêque de - V. I. — Victoria. 1863.*  
[ms. pages 1-2]

1. *Mayka na Chretien?*  
thou Q *chrétien*  
**Are you a Christian?**
2. *Naoutika, nayka chretien, J.C.* <*mamouk klahawiam*> *kopa nayka*  
indeed I *chrétien* J[ésus-]C[hrist] have-mercy PREP me  
**Indeed, I am a Christian, Jesus Christ had mercy on me**  
*pous nayka ichako Chretien.*  
for I become *chrétien*  
**so that I became a Christian.**
3. *Iketa tlaska Chretien?*  
what they *chrétien*  
**What are they, Christians?**
4. *Tlaska chretien okouk tlaska ouash, tlaska mamouk naoutika kakoua J.C. iaka wawa*  
they *chrétien* REL they baptize they do indeed like J.-C. he say  
**They are Christians who are baptized, do exactly like Jesus Christ says,**  
*pi tlaska mamouk kakoua J.C. iaka <mamouk komptax> pous mamouk.*  
COOR they do like J.-C. he teach for do  
**and do as Jesus Christ teaches to do.**
5. *Iketa tlaska tsum kopa tlaska chretien?*  
what their mark SUB they *chrétien*  
**What is their sign that they are Christians?**
6. *Okouk la coine tlaska tsum kopa tlaska chrétien.*  
DEM (*ləkwin*):cross their mark SUB they *chrétien*  
**The cross is their sign that they are Christians.**
7. *Mamouk okouk tsum de la coine ?*  
make DEM mark *de* cross  
**Make that sign of the cross.**
8. *Kopa <Sakeli taye> papa iaka nem, iaka Tanas, iaka St. Esplit.*  
PREP God father his name his child his (*Sait Espli*):Holy-Spirit  
**In the name of God the Father, His Son, His Holy Spirit.**  
(*[!]*hako kloush)  
get-healed  
**(Salvation:) amen.**
9. *Kansik kloush pous nsayka mamouk okouk tsum?*  
how-many good for we make DEM mark  
**How often should we make that sign?**
10. *Kloush pous nsayka mamouk okouk tsum kouanissum aio: Ilep kloush pous nsayka*  
good for we make DEM mark always much first good for we  
**We should make that sign always a lot: especially should we**  
*mamouk okouk tsum <Tenas Sun>, pous nsayka ketop, polakli pous nsayka teker*  
make DEM mark morning IRR we arise night IRR we want  
**make that sign in the morning as we get up, at night when we are about**

[ms. pages 2-3]

*pous moussoum, pous nsayka makoumak pi pous nsayka kopet makoumak;*  
 for sleep IRR we eat COOR IRR we finish eat  
**to go to sleep, as we eat and as we finish eating;**  
*pous nsayka ilep mamouk stewil pi pous kopet stewil [ ] ouerkt pous*  
 IRR we first make (stiwi/əʔ):prayer COOR IRR finish prayer again for  
**as we begin to pray and as we finish praying. Also to**  
*tchako skoukoum; pous ouek nsayka eskam iketa massatchi le diable*  
 become strong for not we get something bad le diable  
**become strong, so that we don't (get:) receive anything bad the devil**  
*patlash tomtom pous nsayka mamouk.*  
 give mind for we do  
**gives (us) an idea that we do.**

11. *Iketa <mamouk komtax> nsayka okouk tsum la coine?*  
 what reveal-to us DEM mark cross  
**What does the sign of the cross reveal to us?**
12. 1° *La S<sup>e</sup> Trinité <kopa okouk> nsayka wawa tlaska nem kopa <S.T.> papa,*  
*la Ste.Trinité owing-to we say their name PREP God father*  
**1. The Holy Trinity, in that we speak Their names, of God the Father,**  
*<S.T.> Tenas, <S.T.>. St. Esprit, kloun tlaska pi kopet iki <Sahale Taye>.*  
 God child God St.-Esprit three they COOR just one God  
**God the Son, God the Holy Spirit--They being three yet just one God.**  
 2° *J.Ch. ankaté mameloust kopa la coine pous payer kopa nsayka massatchi*  
*J.-C. long-ago die PREP cross for pay PREP our sin*  
**2. Jesus Christ died on the cross long ago to pay for our sins,**  
*pi kakoua <mamouk komtax> nsayka la coine.*  
 COOR thusly reveal-to us cross  
**and that is the cross's revelation to us.**

1<sup>re</sup> Leçon. Dieu.

13. *Iketa <Sahale Tayé>?*  
 what God  
**What is God?**
14. *<Sahale Tayé> ilep kloush copet tomtom, iaka <ouek kata pous> nsayka komtax*  
 God first good just spirit he impossible we know  
**God is supreme mere spirit, He is (such that) it is impossible (that) we know**  
*kansik aias kloush, iaka.*  
 how-much big good he  
**how greatly good He is.**
15. *Mitlait na itlouil kopa <Sahale Tayé>: iaka na tkop iaka na klihil?*  
 reside Q body PREP God he Q white he Q black  
**Is there a body on God?, Is He white? Is He black?**
16. *Helo itlouil kopa <S.T.> oueck iaka tkop oueck iaka klihil. (ouin)*  
 lacking body PREP God not he white not he black ?  
**There is no body on God, He isn't white, He isn't black.**

[ms. pages 3-4]

17. *<Sahale Tayé> na kouanissum mitlait?*  
 God Q always live  
**Does God live forever?**
18. *Naoutika <S.T.>. kouanissum mitlait. alta iaka mitlait, alké kouanissum iaka mitlait.*  
 indeed God always live now he live later always he live  
**Indeed God lives forever. He lives now, he always will live.**
19. *<kanaoué ka> na <S.T.> iaka mitlait?*  
 everywhere Q God he live  
**Does God live everywhere?**
20. *Naoutika.*  
**Indeed.**
21. *Nsayka na komtax kansik skoukoum <Sahale Tayé>?*  
 we Q know how-much strong God  
**Do we know how powerful God is?**
22. *Oueck, <Oueck kata pous> nsayka komtax kansik skoukoum <S.T.> <oueck iketa> kol*  
 no impossible we know how-much strong God nothing year  
**No, we can't know how powerful God is, (there are no years**  
*kopa iaka.*  
 PREP him  
**on Him:) He is ageless.**

2<sup>me</sup> Leçon. Création

23. *<Sahale Tayé> na ankaté mamouk kanaoué iketa?*  
 God Q long-ago make all thing  
**Did God make everything long ago?**
24. *Naoutika.*  
**Indeed.**
25. *<S.T.> na ankaté mamouk les Anges pous tlaska mitlait kanamoks iaka kopa Sahale?*  
 God Q long-ago make les anges for they live with him PREP above  
**Did God make the angels long ago to live with him in heaven?**
26. *Naoutika.*  
**Indeed.**
27. *Iketa tlaska les Anges?*  
 what they les anges  
**What are they, the angels?**
28. *Tlaska les Anges kopet esprit. Tlaska helo itlouil kakoua nsaiika. Ilep kanaoué*  
 they les anges just esprit they lacking body like us first all  
**They, the angels, are merely spirit. They have no bodies like us. At first they**  
*aiaas k[e]loush tlaska pi oueck kanaoué kouanissum kloush.*  
 big good they COOR not all always good  
**were all exceedingly good, but not all (were always:) remained good.**

[ms. pages 4-5]

29. *Aio na les Anges tchako mass[i]tchi*  
many Q *les anges* become bad  
**Did many of the angels turn bad?**
30. *Aio les Anges tchako massatchi pi aio kouanissum mitlait kloush.*  
many *les anges* become bad COOR many always stay good  
**Many of the angels turned bad, but many remained forever good.**
31. *Ka[s] alta mitlait massatchi les Anges?*  
where now live bad *les anges*  
**Where now do the bad angels live?**
32. *<Sahalé Tayé> mash tlaska massatchi les Anges kopa <kikoulé paia>, kopa*  
God throw them bad *les anges* PREP hell (?kopá):over-there  
**God cast them, the bad angels, into hell, down there they live.**  
*tlaska mitlait. Alta le diable tchako kopa okouk élée <kakoua pous> patlash*  
they live now *le diable* come PREP DEM land be-like give  
**Now the devil comes to this land in order to give**  
*<massatchi tomtom> kopa nsayka, pous alké nsaika tchako klahaouiak kakoua tlaska.*  
evil-disposition PREP us for later we become pitiful like them  
**wickedness of heart to us, so that we will become wretched like them.**
33. *Ka[s] mitlait kloush les Anges?*  
where live good *les anges*  
**Where do the good angels live?**
34. *Kloush les Anges mitlait kopa Sahalé. Tlaska kouanissum palt Ioult, kouanissum*  
good *les anges* live PREP above they always full glad always  
**The good angels live in heaven. They are perpetually full of joy, perpetually**  
*palt kloush kopa <Sahale Tayé>.*  
full good PREP God  
**full of goodness from God.**
35. *Oueck na tlaska k[e]loush les Anges tchako kopa okouk élée?*  
not Q they good *les anges* come PREP DEM land  
**Don't they, the good angels, come to this land?**
36. *Naoutika <S. T.> <mamouk tlattoua> tlaska kopa okouk élée pous tlaska*  
indeed God send them PREP DEM land for they  
**Indeed, God sends them to this land so that they will**  
*<kloush nanich> kopa nsayka pi ilep pous nsayka ko[s] kopa Sahalé.*  
watch-carefully PREP us COOR first for we arrive PREP above  
**watch over us, but especially so that we will get to heaven.**  
*Ikt les Anges mitlait kopa kanaoué ikt chretien les Anges gardien, tlaska nem.*  
one *les anges* stay PREP every one *chrétien les anges gardien* their name  
**One of (these) angels is there with each Christian, their name is "guardian angel."**
37. *<S. T.> na ankaté mamouk ilep man, ilep kloutchimin?*  
God Q long-ago make first man first woman  
**Did God long ago make the first man (and) first woman?**

[ms. pages 5-6]

38. *Naoutika <S. T.> mamouk ilep man (Adam) pi ilep kloutchimin (Eve).*  
indeed God make first man *Adam* COOR first woman *Eve*  
**Indeed, God made the first man, Adam, and the first woman, Eve.**  
*Adam ilep papa pi Eve ilep maman kopa kanaoué nsaika.*  
*Adam* first father COOR *Eve* first mother PREP all us  
**Adam is the first father and Eve the first mother of us all.**
39. *Kopa icketa <S.T.> mamouk nsayka?*  
PREP what God make us  
**For what did God make us?**
40. *<Sahalé Tayé> mamouk nsayka pous nsayka komtax iaka pous nsaika teker iaka*  
God make us for we know him for we desire him  
**God made us so that we should know him, so that we should desire him,**  
*pous nsayka mamouk kata iaka tomtom. Pous kakoua nsayka mamouk, alké nsayka tlatoua*  
for we do how his mind IRR thusly we do later we go  
**so that we should act according to his will. Should we do so, we will go**  
*kopa Sahale; kouanissum nsayka palt ioult, palt kloush kopa <Sahalé Tayé>.*  
PREP above always we full glad full good PREP God  
**to heaven; we will always be full of joy, full of goodness from God.**
- 3<sup>me</sup> Leçon. Trinité**
41. *Aio na <Sahalé Tayé>?*  
many Q God  
**Are there many Gods?**
42. *Ouek aio kopet ikt <Sahalé Tayé>*  
not many just one God  
**Not many, only one God.**
43. *<Kansik aio> personne kopa <S.T.>*  
how-many *personne* PREP God  
**How many persons are in God?**
44. *Tloun personne mitlait kopa <S.T.> papa Tanas S<sup>e</sup> Esplit*  
three *personne* reside PREP God father child Holy-Spirit  
**Three persons reside in God, the Father, the Son, and the Holy Spirit.**
45. *Papa iaka na <Sahalé Tayé>? Tanas iaka na <S.T.> S<sup>e</sup> Esplit iaka na <S.T.>*  
father he Q God child he Q God Holy-Spirit he Q God  
**Is God the Father? Is God the Son? Is God the Holy Spirit?**  
*Tloun na <S.T.>*  
three Q God  
**Is God three?**
46. *Ouek, Ouek tloun personne tlaska kopet ikt <Sahalé Tayé>.*  
no no three *personne* they just one God  
**No, no, the three persons are just one God.**
47. *Papa, iaka na kopet papa?*  
father he Q just father  
**The Father, is He just the Father?**

[ms. pages 6-7]

48. *Naouitika papa ouek iaka tanas ouek iaka S<sup>e</sup> Espri[s] kopet papa iaka*  
indeed father not he child not he *St.-Esprit* just father he  
**The Father indeed, He isn't the Son, He isn't the Holy Spirit, He's just the Father.**
49. *Tanas iaka na kopet Tanas*  
child he Q just child  
**The Son, is He just the Son?**
50. *Naouitika Tanas iaka ouek papa ouek S<sup>e</sup> Esprit kopet tanas iaka.*  
indeed child he not father not *St.-Esprit* just child he  
**He surely is the Son, not the Father, not the Holy Spirit, He is just the Son.**
51. *S<sup>e</sup> Esprit iaka na kopet S<sup>e</sup> Esprit?*  
*St.-Esprit* he Q just *St.-Esprit*  
**The Holy Spirit, is He just the Holy Spirit?**
52. *Naouitika S<sup>e</sup> Esprit ouek iaka papa ouek iaka Tanas, kopet S<sup>e</sup> Esprit iaka.*  
indeed *St.-Esprit* not he father not he child just *St.-Esprit* he  
**The Holy Spirit indeed, He isn't the Father, He isn't the Son, He's just the Holy Spirit.**
53. *Kopa okouk tloun personnes papa, tanas, S<sup>e</sup> Esprit, ilaska ilep kloush,*  
PREP DEM three *personnes* father child *St.-Esprit* (tlaksta):who first good  
**Of those three persons (of) Father, Son, Holy Spirit, who is best,**  
*ilep skoukoum?*  
first strong  
most powerful?
54. *Hélo ikt kakoua tloun./ <Kanawe kakowa> iht Klaska\**  
lacking one like three equal one they  
**None, one is as three. [\*corrected:] They are all as one.**
55. *<Iketa okouk> tloun personnes kopa ikt <Sahalé Tayé>?*  
what-is-it? three *personnes* PREP one God  
**What is this three persons being in one God?**
56. *Okouk le mystère de la S<sup>e</sup> Trinité.*  
that-one le *mystère de la St. Trinité*  
**This is the mystery of the Holy Trinity.**
57. *Iketa mystère?*  
what *mystère*  
**What is (a) mystery?**
58. *Mystère ikt iketa <ouek kata pous> nsayka komtax.*  
*mystère* one thing impossible we know  
**A mystery is some particular thing we cannot understand.**
59. *<Kansik aio> ilep aias mystère?*  
how-many first big *mystère*  
**How many are the supreme mysteries?**
60. *Tloun ilep aias mystère: mystère de la S<sup>e</sup> Trinité, mystère de l'incarnation,*  
three first big *mystère mystère de la Ste. Trinité mystère de l'incarnation*  
**Three (are the) supreme mysteries: the mystery of the Holy Trinity, the mystery of the**

[ms. pages 7-8]

*mistère de la rédemption.**mystère de la rédemption***Incarnation, the mystery of the Redemption.**

- 61.
- Iketa mystère de la S<sup>e</sup> Trinité?*

what *mystère de la Ste. Trinité***What is the mystery of the Holy Trinity?**

- 62.
- Kopet ikt <Sahalé Tayé> kopa tloun personnes*

just one God PREP three *personnes***Only one God in three persons.**

- 63.
- Iketa mystère de l'incarnation?*

what *mystère de l'incarnation***What is the mystery of the Incarnation?**

- 64.
- <Sahalé Tayé> iaka tanas ankaté tchako man - iskam itlouil kakoua nsayka [?]*

God his child long-ago become man get body like us

**God's Son became man long ago, getting a body like us.**

- 65.
- Iketa mystère de la rédemption?*

what *mystère de la rédemption***What is the mystery of the Redemption?**

- 66.
- <Sahalé Tayé> iaka tanas S. Ch. iaka nem Ankate mameloust kopa la coine,*

God his child J.-Ch. his name long-ago die PREP cross

**God's Son, Jesus Christ His name, died on the cross long ago,***pous makouk nsayka [pous payer] okouk le mystère de la rédemption.*for buy us [for pay-for] that-one le *mystère de la rédemption***to (buy:) redeem us--that is the mystery of the Redemption.**

- 67.
- Nsayka na <kata pous> komtax les mystères?*

we Q possible know *les mystères***Can we understand the mysteries?**

- 68.
- <Ouek kata pous> nsayka komtax les mystères nsayka mamouk kopa les mystères*

impossible we know *les mystères* we do PREP *les mystères***We cannot understand the mysteries. We treat the mysteries***naouitika kakoua J.Ch. <mamouk komtax> nsayka pous mitlait les mystères.*certainly like J.-Ch. teach us for have *les mystères***unquestioningly as Jesus Christ teaches us to keep the mysteries.****4<sup>me</sup> Leçon Incarnation et Rédemption**

- 69.
- Ouek-na <S.T.> tanas, seconde personne de la S<sup>e</sup> Trinité Ankaté tchako man?*

not-Q God child *seconde personne de la Ste. Trinité* long-ago become man**Didn't God the Son, second person of the Holy Trinity, become man long ago?**

- 70.
- Naouitika <S.T.> tenas seconde personne de la S<sup>e</sup> Trinité Ankaté tchako man.*

indeed God child *seconde personne de la Ste. Trinité* long-ago become man**Indeed God the Son, second person of the Holy Trinity, became man long ago.**

- 71.
- <Sahalé Tayé> tenas ankaté eskam ikt itlouil pi ikt pes kakoua*

God child long-ago get one body COOR one soul like

**God the Son long ago got a body and a soul like**

[ms. pages 8-9]

nsayka itlouil pi pes?  
our body COOR soul  
our body and soul?

72. Naoutika & c. Kakoua dlet iaka tchako man.  
indeed ... thusly directly he become man

Indeed, etc., in which manner he straightaway became man.

73. Ouek-na kopa aias kloush Marie iaka kouten <Sahalé Tayé> tchako men?  
not-Q PREP big good Marie her belly God become man  
Didn't God become man in blessed Mary's belly?

74. Naoutika.

Indeed.

75. Pous <S.T.> tenas tchako man iaka na kopit <Sahalé Tayé>?  
IRR God child become man he Q stop God  
God the Son having become man, did he cease being God?
76. Pous <S.T.> tenas tchako man, ouek iaka kopit <Sahalé Tayé>. iaka kouanissum <S.T.>  
IRR God child become man not he stop God he always God  
God the Son having become man, he didn't cease being God. He is forever God,  
pi ouerkt iaka man.  
COOR also he man  
but is also man.

77. Iketa iaka nem kopa <S.T.> tanas tchako man?  
what his name SUB God child become man

What is His name, of God the Son having become man?

78. Jésus-christ iaka nem.  
Jésus-Christ his name

His name is Jesus Christ.

79. Kopa iketa <S.T.> tenas tchako man?  
PREP what God child become man

For what (purpose) did God the Son become man?

80. Pous iaka hall nsaiika kopa massatchi (peché) pi kopa <kikoulé paia>;  
for he pull us PREP sin péché COOR PREP hell

That He should pull us away from sin and from hell,

pous mamouk f{kottack} kalak! Sahalé élee kopa nsayka.  
for make open above land PREP us

to open up heaven to us.

81. Iaka-na-S. Ch. ankaté payé pous nsayka massatchi?  
he-Q J.-Ch. long-ago pay for our sin

Did He, Jesus Christ, pay for our sins long ago?

82. Naoutika ankaté S. Ch. mameloust kopa la coine, pous payer nsayka massatchi.  
indeed long-ago J.-Ch. die PREP cross for pay-for our sin

Indeed Jesus Christ died on the cross long ago to pay for our sins.

83. Ouek-na S.Ch. iaka mameloust kopa <kouenom sun> pi ketop kopa aias Sundi? (paque)  
not-Q J.-Ch. he die PREP Friday COOR arise PREP big Sunday pâques  
Didn't Jesus Christ die on Friday and rise up on Special Sunday (Easter)?

[ms. pages 9-10]

84. Naoutika.  
Indeed.

### 5<sup>me</sup> Leçon Eglise

85. Iketa L'Eglise?  
what l'église

What is the Church?

86. L'Eglise iaka kanaoué les Catholiques kopet ikt tlaska la foi pi les Sacrements,  
l'église he all les catholiques only one their la foi COOR les sacrements  
The Church is all the Catholics, just one being their faith and sacraments;  
kanaoué tlaska komtax le Pape ilep Tayé kopa kanaoué L'Eglise.  
all they know le pape first chief PREP all l'église  
they all acknowledge the pope (as) head of the entire Church.

87. Jésus-christ-na ankaté mafnjouk le Pape ilep tayé kopa l'Eglise?  
Jésus-Christ-Q long-ago make le pape first chief PREP l'église  
Did Jesus Christ make the pope head of the Church long ago?

88. Naoutika iaka S' Pierre ankaté ilep le Pape.  
indeed he S' Pierre long-ago first le pape

Indeed he, St. Peter, was the first pope long ago.

89. J.Ch. na mamouk les Evêques tayé kopa l'Eglise?  
J.-Ch. Q make les évêques chief PREP l'église

Did Jesus Christ make the bishops headmen of the Church?

90. Naoutika J.Ch. mamouk les Evêques ouerk[s] tlaska tayé kopa l'Eglise le Pape  
indeed J.-Ch. make les évêques also they chief PREP l'église le pape  
Jesus Christ indeed made the bishops also headmen over the Church. The pope  
ilep tayé kopa tlaska kanaoué les Evêques. Les Apôtres ankaté tlaska ilep les Evêque.  
first chief PREP them all les évêques les apôtres long-ago they first les évêques  
is head over them, all the bishops. Long ago the apostles were the first bishops.

91. J.Ch. na mamouk dlet les Prêtres pous tlaska les Prêtres <mamouk komtax> dlet  
J.-Ch. Q make right les prêtres for they les prêtres teach rightly  
Did Jesus Christ guide the priests, so that they, the priests, will teach rightly to  
kopa telikam <kanaoué ka[s]> élee pi mamouk pous telikam <tchako kloush>?  
PREP people everywhere land COOR make for people get-healed  
people the world over, and so that they should make all people become saved?

92. Naoutika J.Ch. Ankaté mamouk dlet les Prêtres pous tlaska les Prêtres  
indeed J.-Ch. long-ago make right les prêtres for they les prêtres  
Indeed Jesus Christ guided the priests long ago, so that they, the priests, should  
<mamouk komtax> dlet kopa telikam <kanaoué ka[s]> élee, pi pous tlaska les Prêtres  
teach rightly PREP people everywhere land COOR for they les prêtres  
teach rightly to people the world over, and so that they, the priests, should  
mamouk <tchako kloush> kanaoué telikam. le Pape pi les Evêques tayé kopa tlaska  
make get-healed all people le pape COOR les évêques chief PREP them  
make all people be saved. The pope and the bishops are headmen over them,

[ms. pages 10-11]

les Prêtres, tlaska le Pape pi les Evêques pi les Prêtres kanaoué tlaska tayé  
 les prêtres they le pape COOR les évêques COOR les prêtres all they chief  
 the priests, (and) they, the pope and the bishops and the priests, are all headmen  
 kopa les Chrétiens.

PREP les chrétiens

over the Christians.

93. Ouek-na l'Eglise <kata pous> l'Eglise (setromper) tsépé kopa kanaoué iketa  
 not-Q l'église possible l'église se tromper miss PREP all thing  
 [Isn't the church / (isn't) it possible for the church (to make a mistake)] to err  
 iaka <mamouk komtax>. (en[l?]/apredication)  
 he teach en la prédication  
 in all things it teaches. (In the preaching)
94. <Ouek kata pous> l'Eglise iaka tsépé kopa ikt iaka <mamouk komtax>,  
 impossible l'église he miss PREP one he teach  
 The Church cannot err in particular things (?) it teaches,  
 iaka <Sahale Tayé> S<sup>e</sup> Esprit kouanissum <mamouk komtax> kopa l'Eglise,  
 he God St.-Esprit always teach PREP l'église  
 He, God the Holy Spirit, is always giving instruction to the Church,  
 kakoua <ouek kata pous> l'Eglise tsépé kopa ikt iaka <mamouk komtax>.  
 thusly impossible l'église miss PREP one he teach  
 so the Church cannot err in particular things (?) it teaches.
95. Mitlait-na aio dlet l'Eglise?  
 reside-Q many true l'église  
 Are there many true churches?
96. Ouek; kopet ikt mitlait dlet l'Eglise. kopet ikt <Sahale Tayé>. kopet ikt mitlait  
 no only one reside true l'église only one God only one reside  
 No; there exists only one true Church, only one God, there exists only one (rite of)  
 le Baptême; kakoua <ouek kata pous> moxt, pous aio dlet l'Eglise.  
 le baptême thusly impossible- -for-two/EMPH ...-for many true l'église  
 baptism; so it is impossible for there to be two, let alone many true churches.
97. Iketa la communion des Saints?  
 what la communion des saints  
 What is the Communion of Saints?
98. Kanaoué kloush chrétiens kopa okouk élee pi kanaoué kloush chrétiens  
 all good chrétiens PREP this land COOR all good chrétiens  
 All the good Christians in this world, and all the good Christians  
 tlaska mitlait Sahale, pi kanaoué kloush chrétiens tlaska mitlait kopa  
 they live above COOR all good chrétiens they live PREP  
 living in heaven, and all the good Christians living in  
 <tenas païa> (purgatoire) kanaoué tlaska <kakoua pous> [a?/c?]/oi  
 purgatory purgatoire all they as-if (?q'a?)join  
 purgatory, all of them being as it were "joining together" (?)

[ms. pages 11-12]

kanaoué iketa kloush pous tlaska mamouk. Okouk la communion des Saints.  
 all thing good for they do that-one la communion des saints  
 all things that are good to do. That is the Communion of Saints.

# 6<sup>me</sup> Leçon Justification.

99. Iaka na J.Ch. <mamouk klahaouiam> kopa nsayka, pous iaka <mamouk hélo>  
 he Q J.-Ch. have-mercy PREP us SUB he remove  
 Does He, Jesus Christ, have mercy on us, such that he absolves  
 nsayka massatchi?  
 our sin  
 our sins?
100. Naouitika pous nsayka tomtom dlet kelaï kopa nsayka massatchi, pi dlet nsayka  
 indeed IRR our heart truly cry PREP our sin COOR truly we  
 Indeed, if (our hearts really cry for:) we truly repent of our sins, and we really  
 teker pous <ichako k[e]loush>, <Sahale Tayé> <mamouk hélo> nsayka massatchi.  
 want for get-healed God remove our sin  
 desire to be saved, God will absolve our sins.
101. Pous nsayka tiker pous <Sahale Tayé> <mamouk hélo> nsayka massatchi,  
 IRR we want for God remove our sin  
 If we desire that God absolve our sins,  
 iketa pous nsayka mamouk?  
 what for we do  
 what is there for us to do?
102. Pous nsayka teker pous <Sahale Tayé> <mamouk hélo> nsayka massatchi,  
 IRR we want for God remove our sin  
 If we desire that God absolve our sins,  
 ilep nsayka eskam le Baptême, pous ouek Ankaté nsayka Baptisés; pi pous ankaté  
 first we get le baptême IRR not long-ago we baptisés COOR IRR long-ago  
 first we get a baptism, should we not have baptized in the past; and if in the past  
 nsayka Baptisés, nsayka eskam le Sacrement de pénitence.  
 we baptisés we get le sacrement de pénitence  
 we have baptized, we get the sacrament of penance.
103. Pous <Sahale Tayé> <mamouk hélo> nsayka massatchi, <Aias keloush-na tchako>  
 IRR God remove our sin get-well-healed-Q  
 Should God absolve our sins, will a great healing (salvation) transform  
 nsayk[ ] Pes?  
 our soul  
 our souls?
104. Naouitika, pous <S.T.> <mamouk hélo> nsayka massatchi iaka patlash <kelaï tomtom>  
 indeed IRR God remove our sin he give repentance  
 Indeed, should God absolve our sins, he will grant repentance  
 kopa nsayka pi nsayka Pes <ichako aias keloush>.  
 PREP us COOR our soul get-well-healed  
 to us, and our souls will be wonderfully healed (saved).

[ms. pages 12-13]

7<sup>me</sup> Leçon Findernières.

105. *Iketa tchako nsayka itl[e]oui[i], pous mamelous[h] nsayka?*  
what become our body IRR dead we  
**What becomes of our bodies when we are dead?**
106. *Pous mamelous[h] nsayka, nsayka itlou[i] tchako <polulé élee>.*  
IRR dead we our body become dust  
**When we are dead, our bodies become dust.**
107. *Iketa tchako nsayka Pes?*  
what become our soul  
**What becomes of our souls?**
108. *Pous mamelous[h] nsayka pes aiak klattoa kopa <Sahalé Tayé>*  
IRR dead we our soul quickly go PREP God  
**When we are dead, our souls go immediately to God,**  
*pous iaka <S.T.> <mamouk tomtom> kopa nsayka pes.*  
for he God judge PREP our soul  
**so that He, God, may pass judgment on our souls.**
109. *Pous <Sahalé Tayé> kopet <mamouk okouk tomtom> kopa ikt pes,*  
IRR God finish make-that-judgment PREP one soul  
**When God finishes passing that judgment on a particular soul,**  
*ka[s] tlattoua okouk pes?*  
where go DEM soul  
**where does that soul go?**
110. *Pous <S.T.> kopet <mamouk tomtom> kopa ikt pes, dlet iaka tlattoua*  
IRR God finish judge PREP one soul directly he go  
**When God finishes passing judgment on a particular soul, it straightaway goes**  
*tlounas kopa Sahale, tlounas kopa <tenas paia>, tlounas kopa <kikoulé paia>.*  
perhaps PREP high perhaps PREP purgatory perhaps PREP hell  
**perhaps to heaven, perhaps to purgatory, perhaps to hell.**
111. *Klaska Pes tlattoua kopa Sahale?*  
(tlaksta):who soul go PREP high  
**Whose soul goes to heaven?**
112. *Tlattoua kopa Sahale kopet aias k[e]loush pes, okouk pes helo iketa massatchi*  
go PREP high only big good soul DEM soul lacking something sin  
**To heaven go only the blessed souls, those souls without any sin**  
*kopa tlaska.*  
PREP them  
**on them.**
113. *Tlaska pes tlattoua kopa <tenas paia>?*  
(tlaksta):who soul go PREP purgatory  
**Whose soul goes to purgatory?**
114. *Tlattoua kopa <tenas paia> okouk pes tlaska ouek kopet paie pous tlaska massatchi,*  
go PREP purgatory DEM soul they not finish pay for their sin  
**To purgatory go those souls not done paying for their sins,**

[ms. pages 13-14]

- pi pous tlaska kopet paie kopa okouk <tenas paia>, tlaska tlattoua kopa Sahale*  
COOR IRR they finish pay PREP DEM purgatory they go PREP high  
**but should they finish paying in that purgatory, they will go to heaven.**
115. *Tlaska Pes klattoa kopa <aia paia>?*  
(tlaksta):who soul go PREP hell  
**Whose soul goes to hell?**
116. *Klattoa kopa[s] <aia paia> okouk pes, pous tlaska mamelous[h], mitlait kopa tlaska*  
go PREP hell DEM soul IRR they die reside PREP them  
**To hell go those souls, that when they die, there is on them still**  
*massatchi mamouk mamelous[h].*  
sin make die  
**the sin causing death (mortal sin).**
117. *Ouek-na alke tchako Jésus-Christ, pous mamouk dlet kopa kanaoui telikam,*  
not-Q later come Jésus-Christ for make right PREP all people  
**Won't Jesus Christ return to redeem all people,**  
*pous alke tlaska ketop pous tchako kopet okou[i] élee?*  
for later they arise IRR become finish DEM land  
**so that they will arise when this world comes to an end?**
118. *Naouitika alke tchako Jésus-Christ pous mamouk dlet kopa kanaoué telikam*  
indeed later come Jésus-Christ for make right PREP all people  
**Indeed Jesus Christ will return to redeem all people**  
*pous alke tlaska ketop, pous tchako kopet okouk élee.*  
for later they arise IRR become finish DEM land  
**so that they will arise when this world comes to an end.**
119. *Iketa J.Ch. mamouk kopa tlaska kloush pous alke iaka tchako?*  
what J.-Ch. do PREP them good IRR later he come  
**What will Jesus Christ do to them, the good ones, when he will return?**
120. *Pous alke alke iaka J.Ch. tchako, iaka eskam kanaoué kloush telekam*  
IRR later [sic] he J.-Ch. come he get all good people  
**When Jesus Christ will return, he will take all the good people**  
*pous mamouk tlaska tlattoua kopa Sahale kanamok[ ] tlaska pes, pi tlaska itlouil*  
for make them go PREP high with their soul COOR their body  
**to send them to heaven with their souls and bodies,**  
*pous kouanissum tlaska mitlait palt kloush, palt Ioult kopa Sahale.*  
for always they live full good full joy PREP high  
**so that they will forever be full of goodness, full of joy in heaven.**
121. *Iketa J.Ch. mamouk kopa massatchi?*  
what J.-Ch. do PREP bad  
**What will Jesus Christ do to the bad ones?**
122. *Pous alke iaka tchako iaka mash kanaoui tlaska massatchi kopa <kikoulé paia>*  
IRR later he come he throw all them bad PREP hell  
**When He will return He will cast all of them, the bad ones, into hell**



[ms. page 15]

kanamoks tlaska pes, pi tlaska itlouil pous kouanissum tlaska aias klahaouiām  
 with their soul COOR their body for always they greatly pitiful  
 with their souls and bodies, so that they will forever be wretched  
 kanamox le diable.  
 with le diable  
 with the devil.

123. Kopa okouk stéwil (credo) mitlait-na kanaoui ike[ɬ]a> J.Ch. teker  
 PREP DEM (stéwi ʔəʔ):credo reside-Q all thing J.-Ch. want  
 Is there in the credo everything that Jesus Christ desires  
 pous nsaika mamouk?  
 for we do  
 that we do?
124. Naouitika.  
 Indeed.
125. Klatkɬsta mamouk okouk Stéwil?  
 (tlaksta):who make DEM credo  
 Who made that credo?
126. Les Apotres.  
 les apôtres  
 The apostles.

8<sup>me</sup> Leçon. Péché.

127. Iketa massatchi?  
 what sin  
 What is sin?
128. Ouek mamouk kakoua <Sahalé Tayé> iaka tomtom. okouk massatchi.  
 not do like God his will that-one sin  
 Not to do according to God's will, that is sin.
129. Kansik kaloima massatchi?  
 how-many different sin  
 How many different (kinds of) sin are there?
130. Mox kaloima massatchi. Okouk ikt mitlait kopa kanaoué nsayka  
 two different sin DEM one reside DEM all us  
 Two different (kinds of) sin. The one residing in all of us  
 pous nsayka <tchako tanas>, pi okouk massatchi nsayka mamouk.  
 SUB we born COOR DEM sin we make  
 being that we are born, and the sin we make.
131. Iketa okouk ikt ilep massatchi mitlait kopa kanaoué nsayka?  
 what DEM one first sin reside PREP all us  
 What is that one first sin residing in all of us?
132. Okouk ikt massatchi Adam mash kopa kanaoué nsayka.  
 DEM one sin Adam throw PREP all us  
 That one sin (that) Adam cast upon us all.

[ms. page 16-17]

133. Kansik kaloima massatchi nsayka mamouk?  
 how-many different sin we make  
 How many different (kinds of) sin do we make?
134. Mox, ikt mamouk mamelost, ikt mamouk nsayka hélo skoukoum.  
 two one make die one make us lacking strength  
 Two, one causing death, the other making us weak.
135. Kopa iketa nsayka mamouk okouk mox kaloima massatchi?  
 PREP what we make DEM two different sin  
 By what (means) do we make those two kinds of sin?
136. Kakoua kopet lakit nsayka mamouk, Okouk mox kaloima massatchi: kopa nsayka tomtom,  
 thusly only four we make DEM two different sin PREP our heart  
 According to just four (ways) do we make (them), those two kinds of sin: in our hearts,  
 kopa nsayka oua oua, kopa nsayka mamouk, kopa nsayka ouek mamouk.  
 PREP our talk PREP our doing PREP our not doing  
 in our words, in our action, in our inaction.
137. Iketa massatchi Mamouk mameloust?  
 what sin make die  
 What is the sin causing death?
138. Okouk massatchi mamouk mameloust, iaka okou[t] <kakoua pous> <mamouk mameloust>  
 DEM sin make die he REL be-like kill  
 That sin causing death, it is what would be such as to (kill:) destroy  
 nsayka pes, mamouk <Sahalé Tayé> tchako Salix kopa nsayka, pi mamouk pous  
 our soul make God become angry PREP us COOR make for  
 our souls, to make God become angry towards us, and to cause us to  
 nsayka klattoa kopa <kikoulé paia>.  
 we go PREP hell  
 go to hell.
139. Dlet-na pous nsayka aias couash kopa okouk massatchi mamouk mameloust?  
 rightly-Q for we greatly afraid PREP DEM sin make die  
 Oughtn't we to be exceedingly afraid of that sin causing death?
140. Naouitika dlet pous nsayka ilep couash kopa okouk massatchi mamouk mameloust  
 indeed rightly for we first afraid PREP DEM sin make die  
 We ought indeed to be more afraid of that sin causing death  
 kopa kanaoué kaloima klahaouiām.  
 PREP all other pitifulness  
 than of all other mean things.
141. Iketa pous nsayka mamouk pous ouek nsayka eskam okouk massatchi  
 what IRR we do for not we get DEM sin  
 What should we do so that we don't (get:) commit that sin  
 mamouk mameloust?  
 make die  
 causing death?

[ms. pages 17-18]

142. *Ilep pous nsayka oua oua kopa <Sahalé Tayé> pous iaka mamouk aias skoukoum*  
 first IRR we talk PREP God for he make big strong  
**The first thing is for us to pray to God for Him to make our hearts very strong,**  
*nsayka tomtom, pous ouek nsayk[ ] mamouk iketa massatchi. pi ouek nsayk[ ]*  
 our heart for not we do something sin COOR not we  
**so that we don't do anything sinful. And we don't**  
*klattoa kopa massatchi telekam nsayka komf[ ]taks nsayka eskam massa[l]chi. Pi pous*  
 go PREP bad people we know we get sin COOR IRR  
**go around bad people (where) we know we will pick up sin. And should**  
*tchako tomtom pous nsayk[ ] mamouk massatchi kloush aiak nsayka oua-oua kopa <S.T.>*  
 become mind for we do sin well quickly we talk PREP God  
**the idea take shape for us to sin, we should immediately pray to**  
*pous iaka mamouk skoukoum nsayka, pous nsayka mash okouk <massa[l]chi tomtom>.*  
 for he make strong us for we throw DEM evil-disposition  
**God that He make us strong, so that we cast aside that evil inclination.**
143. *Iketa pous mamouk okouk tlaska eskam massatchi mamouk memaloust?*  
 what IRR do REL they get sin make die  
**What should those who commit the sin causing death do?**
144. *Ilep pous tlaska oua oua kopa <S.T.> pous iaka <mamouk klahaouiam> kopa tlaska*  
 first IRR they talk PREP God for he have-mercy PREP them  
**The first thing is for them to pray to God for Him to have mercy on them,**  
*pi tlaska kelai kopa okouk massatchi tlaska mamouk, pi tlaska <mamouk tomtom>*  
 COOR they cry PREP DEM sin they do COOR they decide  
**and (for) them to (cry over:) repent of the sin they have committed, and (for) them to**  
*pous <ouek lélé> tlaska mash okouk massatchi kopa Bilalum.*  
 for soon they throw DEM sin PREP confession  
**decide to cast that sin away soon in confession.**

*Dupéché Veniel*

145. *Iketa okouk massatchi, iaka mamouk tchako ouek skoukoum?*  
 what DEM sin he make become not strong  
**What is that sin causing one to become weak.**
146. *okou[t] ikt massatchi <kakoua pous> iaka mamouk sik nsaika pes pi ouek*  
 DEM one sin be-like he make sick our soul COOR not  
**That particular (kind of) sin is such as to sicken our souls, but is not**  
*<kakoua pous> iaka <mamouk memaloust> nsayka pes, okouk massatchi [ouekt] ouerkt*  
 be-like he kill our soul DEM sin also  
**such as to (kill:) destroy our souls; that sin also**  
*mamouk <Sahalé Tayé> tomtom sik kopa nsayka, ouek dlet Salix; pi*  
 make God heart sad PREP us not truly angry COOR  
**(makes God sad towards:) makes God feel disappointed in us, but not really angry; and**  
*okouk massatchi ouerkt mamouk pous klattoa kopa <tenas paia>, ouek kopa <aia paia>.*  
 DEM sin also make for go PREP purgatory not PREP hell  
**that sin also causes (one) to go to purgatory, not to hell.**

[ms. pages 18-19]

147. *Kloush-na pous nsayka kouash kopa okouk massa[l]chi mamouk tchako ouek skoukoum?*  
 well-Q for we afraid PREP DEM sin make become not strong  
**Should we be afraid of that sin inducing weakness?**
148. *Naoutika okouk massatchi mamouk nsayka klahaouiam. Okouk tlaska ouek kouash*  
 indeed DEM sin make us pitiful DEM they not afraid  
**That sin surely makes us wretched. (And) those not afraid**  
*kopa okouk tenas massatchi, tlounas <ouek lélé> pous tlaska eskam okouk massatchi*  
 PREP DEM little sin perhaps soon IRR they get DEM sin  
**of that little sin, it might be that they would soon (get:) commit that sin**  
*mamouk memaloust: kakoua kloush pous nsayka couash kopa okouk massatchi*  
 make die thusly good for we afraid PREP DEM sin  
**causing death: so we should be afraid of that sin**  
*mamouk tchako ouek skoukoum.*  
 make become not strong  
**inducing weakness.**

*9<sup>me</sup> Leçon Péché Capit[ ]aux*

149. *Iketa tlaska massatchi, tlaska nème Capitaux.*  
 what they sin their name capitaux  
**What are they, the sins whose name (is) "cardinal"?**
150. *Okouk massatchi tlaska name capitaux: L'orgueil, Lavarice, L'aluxure, Lagourmandise,*  
 DEM sin their name capitaux l'orgueil l'avarice la luxure la gourmandise  
**The sins whose name is "cardinal" (are): pride, greed, lust, gluttony,**  
*L'envie, l'acolère, Laparesse.*  
 l'envie la colère la paresse  
**envy, anger, sloth.**
151. *<Kansik aio> tlaska massatchi Capitaux.*  
 how-many they sin capitaux  
**How many are they, the cardinal sins.**
154. *Sénamox, L'orgueil, & c.*  
 seven l'orgueil etc.  
**Seven, pride, etc.**
155. *Iketa L'orgueil?*  
 what l'orgueil  
**What is pride?**
156. *Pous tlaska mamouk iaka tomtom <kakoua pous> ilep kopa kaloima, pi*  
 IRR they make his self as-if ahead PREP other COOR  
**When they make themselves out as being ahead of others, or**  
*<kakoua pous> tlaska nanitch kaloima, pi tlaska tomtom pous ilep tlaska k[e]loush*  
 be-like they see other COOR they feel SUB ahead they good  
**as it is when they see others, and they feel that they are better**  
*kopa tlaska okouk L'orgueil.*  
 PREP them that-one l'orgueil  
**than them--that is pride.**

[ms. pages 19-20]

157. *Iketa L Avarice?*  
what *l'avarice*  
**What is greed?**
158. *Okouk l'avarice aias teker ouek dlet, kopa <tlounas iketa> mitlait kopa okouk élee,*  
DEM *l'avarice* greatly want not right PREP whatever reside PREP DEM land  
**That greed has a strong desire for what is not right, for whatever is of this world,**  
*kakoua tala . . .*  
like money  
**such as money, etc.**
159. *Iketa La luxure?*  
what *la luxure*  
**What is lust?**
160. *f————— Okouk laLuxure' iaka massatchi (hihi) teker kopa kanaoué iketa*  
DEM *la luxure* his sin amusement want PREP all thing  
**The sin--(sinful) amusement--of that lust has a desire for anything that**  
*kakoua tenosel pi kopa kanaoué iketa kakoua, pi kopa kanaoué*  
like (?*t'əntastəf*):side-by-side COOR PREP all thing like-that COOR PREP all  
**(is like:) suggests "coupling" (?), and for anything of that kind, and for every**  
*kaloima massatchi <ouek Saia> kakoua tenoktel.*  
other sin nearly like (?*t'əntastəf*):side-by-side  
**other sin that more-or-less suggests "coupling" (?).**
161. *Iketa Lenvie?*  
what *l'envie*  
**What is envy?**
162. *Okouk Lenvie, iaka <Sik tomtom> kopa <tlounas iketa> kloush kopa kaloima.*  
DEM *l'envie* he sorry PREP whatever good PREP another  
**That envy feels sorry about whatever is another's good fortune.**
163. *Iketa Lagourmendise?*  
what *la gourmandise*  
**What is gluttony?**
164. *Okouk Lagourmendise iaka aias teker ouek dlet, tlounas kopa iketa pous makoumak.*  
DEM *la gourmandise* he greatly want not right perhaps PREP something for eat  
**That gluttony has a strong desire for what is not right, perhaps [sic] for something to eat.**
165. *Iketa Lacolère?*  
what *la colère*  
**What is anger?**
166. *Okouk Lacolère, iaka aias Salix tomtom pous mamouk iketa massatchi kopa kaloima*  
DEM *la colère* he big angry mind for do something bad PREP another  
**That anger is a high rage to do harm to another,**  
*pous <tlounas iketa> tlaska mamouk tchako Salix nsayka tomtom.*  
for whatever they do/make become angry our self  
**for whatever they did making ourselves become angry.**

[ms. pages 20-21]

167. *Iketa Laparesse?*  
what *la paresse*  
**What is sloth?**
168. *Okouk Laparesse, iaka aias Lesée ouek dlet pous kaltash mitlait, pi pous*  
DEM *la paresse* he big lazy not right SUB just sit COOR SUB  
**That sloth is high laziness, not being right but just laying about, and being as**  
*ouek mamouk <tlounas iketa> kloush <Sahale Tayé> iaka teker pous nsayka mamouk.*  
not do whatever good God he want for we do  
**not to do any of the good God desires that we do.**

*Péché Capitaux / En cawitchin*

[Phonemic citations: Island dialect of Halkomelem,  
Donna B. Gerds personal communication, 1997]

<i>L'orgueil,</i>	<i>SMatsen</i>	/smét <sup>ə</sup> əi/ 'to be proud; proud person'
<i>L'Avarise,</i>	<i>Koiletseus</i>	? (but cf. <i>Kostléous</i> , below)
<i>LaLuxure,</i>	<i>Kak[ə?]t</i>	?/qəqá:t/ 'putting it together' (cf. qá? 'to be together')
<i>Lagourmendise,</i>	<i>Koiskanno</i>	?/x"sqénəx"/ 'gluttony' (cf. /sqénəx"/ 'glutton')
<i>L'envie,</i>	<i>Kostléous</i>	/x"sxi?iws/ 'stinginess'
<i>L'Acolère,</i>	<i>Staitéaik</i>	?/t'etiyeq/ 'angry, mad'
<i>Laparesse,</i>	<i>Sommoth</i>	/s?úmut/ 'to be lazy'

*10<sup>me</sup> Leçon Les Sacrements*

169. *Iketa-na Les Sacrements?*  
what-Q *les sacrements*  
**What are the sacraments?**
170. *Iaka okouk les Sacrements, ikt iketa J.Ch. mamouk pi nsayka nanich,*  
he DEM *les sacrements* one thing *J.-Ch.* make COOR we see  
**It, those sacraments, are particular things Jesus Christ made and that we see,**  
*pi okou[t] ikt iketa nsayka nanich, <mamouk komtax> nsayka kaloima iketa*  
COOR DEM one thing we see teach us other thing  
**but these particular things we see teach us other things**  
*ouek nsayka nanich.*  
not we see  
**(that) we don't see.**
171. *Kansik les Sacrements mitlait?*  
how-many *les sacrements* reside  
**How many sacraments are there?**
172. *Senamox.*  
Seven.
173. *[Iketa-na Klasta] Kata-na klas[t]a name?*  
[what-Q their] how-Q their name  
**How go their names?**

[ms. pages 21-22]

174. *Klaska name, Le Baptême, La Confirmation, L'Eucharistie, Lapénitence L'Extrême*  
 their name le baptême la confirmation l'Eucharistie la pénitence l'extrême-  
 Their names (are) baptism, confirmation, the holy eucharist, penance, extreme  
 onction, L'Ordre pi le Mariage.  
 onction l'ordre COOR le mariage  
 unction, the holy orders, and matrimony.

*Bapt[è]me*

175. *Iketa-na le Bapt[è]me?*  
 what-Q le baptême  
 What is baptism?
176. *Le Bapt[è]me iaka pous wash massatchi Adam iaka potlash kopa kanaoué [l]elekam;*  
 le baptême he for cleanse sin Adam he give PREP all people  
 Baptism is to cleanse the sin Adam gave to all people;  
 pi iaka <mamouk tchako> nsayka Chrétiens, pi <mamouk tchako> nsayka  
 COOR he make-into us chrétiens COOR make-into us  
 and it makes us into Christians, and makes us into  
 <Sahalé Tayé> iaka tanas.  
 God his child  
 God's children.
177. *Kansik-na mitlait les Sacrements pous wash tomtom?*  
 how-many-Q reside les sacrements for cleanse spirit  
 How many sacraments are there for cleansing the soul?
178. *Mox, Le Bapt[è]me, pi Lapénitence.*  
 two le baptême COOR la pénitence  
 Two, baptism and penance.
179. *Le Bapt[è]me-na copet ikt massatchi Adam iaka potlash kopa nsayka iaka wash?*  
 le baptême-Q only one sin Adam he give PREP us he wash  
 Does baptism wash away only the one sin Adam gave to us?
180. *Ouek Le Bapt[è]me iaka wash kanaoué massatchi nsayk[] mamouk ilep kopa Le Bapt[è]me*  
 no le baptême he wash all sin we do ahead PREP le baptême  
 No, baptism washes away all the sin we have made prior to the baptism.
181. *Pous klaska ouek eskam le Bapt[è]me pi mameloust kakoua klaska tlattoua-na*  
 IRR they not get le baptême COOR die thusly they go-Q  
 Should they not get baptised and die, do they accordingly go  
 kopa <Sahalé Tayé>?  
 PREP God  
 to God?
182. *Ouek, <ouek kata pous> klaska ouek eskam le Bapt[è]me pe klattoua*  
 no impossible they not get le baptême COOR go  
 No, they cannot have not gotten the baptism, and go  
 kopa <Sahle Tayé>.  
 PREP God  
 to God.

[ms. pages 22-23]

*Imprime un*  
*Caractere ineffaçable\**

*De la Confirmation*

183. *<Iketa okouk> La Confirmation?*  
 what-is-it? la confirmation  
 What is confirmation?
184. *Iaka okouk La Confirmation, pous patlash Saint-Esprit.*  
 he DEM la confirmation for give Saint-Esprit  
 It, that confirmation, is to bestow the Holy Spirit.
185. *Iketa-na S<sup>e</sup> Esprit*  
 what-Q S<sup>e</sup>-Esprit  
 What is the Holy Spirit?
186. *Saint-Esprit iaka troisième personnes de la S<sup>e</sup>. Trinité.*  
 Saint-Esprit he troisième personnes de la S<sup>e</sup>. Trinité  
 The Holy Spirit is the third person of the Holy Trinity.
187. *Pous iketa-na Saint Esprit tchako kopa nsayka kopa la Confirmation*  
 for what-Q Saint-Esprit come PREP us PREP la confirmation  
 For what (purpose) does the Holy Spirit come to us during confirmation.
188. *S<sup>e</sup> Esprit tchako kopa nsayka kopa la Confirmation, pous mamouk nsayka*  
 St.-Esprit come PREP us PREP la confirmation for make us  
 The Holy Spirit comes to us during confirmation to make us  
 dlet aias kloush Chrétiens.  
 truly big good chrétiens  
 really superb Christians.
189. *Kata-na la Confirmation <mamouk tchako> nsayka dlet aias kloush chrétiens?*  
 how-Q la confirmation make-into us truly big good chrétiens  
 How does confirmation turn us into really superb Christians?
190. *Kakoua, iaka mamouk skoukoum nsayka tomtom pous ouek nsayka sheme, pous eskam*  
 thusly he make strong our spirit for not we ashamed for get  
 In this way: it strengthens our spirit for us not to be ashamed (backward, hesitant),  
 <Sahale Tayé>, pi mamouk kakoua J. Ch. <mamouk komtax> nsayka pous mamouk.  
 God COOR make like J.-Ch. teach us for do  
 so that we may attain God and do as Jesus Christ teaches us to do.
191. *J. Ch. na iaka teker pous nsayka mamouk <kakoua pous> iaka?*  
 J.-Ch. Q he want for we do be-like him  
 Does Jesus Christ desire that we act after His manner?
192. *Naouitika. J. Ch. iaka oua oua kakoua, pous klaska sheme kopa nayka*  
 indeed J.-Ch. he speak thusly IRR they ashamed PREP me  
 Indeed, Jesus Christ spoke thus, "if they are ashamed because of me  
 kopa okouk élee, Nayka <mamouk Sheme> kopa tlaska kopa Sahalé.  
 PREP DEM land I be-ashamed-of PREP them PREP above  
 in this world, I will be ashamed of them in heaven."

[ms. pages 23-24]

193. *Klaska-na patlash la Confirmation*  
(tlaksta):who-Q give la confirmation  
Who is it who confers confirmation?
194. *Aias le Prêtre patlash la Confirmation*  
big le prêtre give la confirmation  
A big priest (bishop) confers confirmation.
195. *Kata-na aias le Prêtre mamouk pous patlash la Confirmation?*  
how-Q big le prêtre do for give la confirmation  
How does the big priest act to confer confirmation?
196. *Pous aias le prêtre teker patlash la confirmation iaka mamouk <kakoua pous> koinum;*  
IRR big le prêtre want give la confirmation he do be-like five  
Should the big priest want to confer confirmation, he acts according to five (steps):  
1<sup>re</sup>. *iaka mamouk Stewil pous tlaska eskam la Confirmation* 2<sup>me</sup>. *Iaka <mamouk Sahale>*  
he make prayer for they get la confirmation he raise  
1st. He makes a prayer that they (get:) receive the confirmation. 2nd. He raises  
*iaka les mains kopa tlaska.* 3<sup>me</sup>. *iaka <mamouk tsum> tlaska kanaomox*  
his hand PREP them he mark them with  
his hands toward them. 3rd. He marks them with  
*le S<sup>e</sup> Chrême.* 4<sup>me</sup>. *iaka <mamouk piousum> kopa klaska* 5<sup>me</sup>. *iaka mamouk*  
holy-chrism he make-the-cross PREP them he do  
the holy chrism. 4th. He makes the sign of the cross to them. 5th. he makes  
*<kakoua pous> iaka teker cokchit tlaska siakous, pi iaka oua oua*  
as-if he want hit their face COOR he speak  
as if he were going to strike their faces, while he says  
*kopa klaska kloush pous msayka tomtom kouanissum kloush.*  
PREP them good for your-PL spirit always good  
to them, "(may your spirits be forever good:) may you never be dismayed."
197. *Pous iketa-na aias le prêtre mamouk t[w?]is.*  
for what-Q big le prêtre make (?t[w?]7əʃ):pray  
Why does the big priest pray?
198. *Iaka mamouk t[w?]is, pous <mamouk tchako> Saint Espri[s] kopa tlaska.*  
he make pray for bring Saint-Esprit PREP them  
He prays to bring the Holy Spirit into them.
199. *Pous iketa na iaka <mamouk Sahale> iaka les mains kopa [t]aska?*  
for what Q he raise his hand PREP them  
Why does he raise his hands to them?
200. *Iaka <mamouk Sahale> iaka les mains pous <mamouk komtax> tlaska;*  
he raise his hand for reveal-to them  
He raises his hands to them to show them  
*S<sup>e</sup> Esprit tchako kopa tlaska tomtom.*  
*St.-Esprit come PREP their heart*  
the Holy Spirit entered into their hearts.

[ms. pages 24-25]

201. *Iketa na Le S<sup>e</sup> Chrême aias le prêtre eskam pous <mamouk tsum> tlaska*  
what Q holy-chrism big le prêtre get for mark them  
What is the holy chrism the big priest takes to (mark:) anoint them?
202. *Le S<sup>e</sup> chrême, iaka, kloush glisse kanamox iketa kloush smel,*  
holy-chrism he good oil with something good smell  
The holy chrism is: fine oil with something good smelling,  
*aias le prêtre mamouk skoukoum téfw?]is kopa tlaska kanaoué <kol élée>.*  
big le prêtre make strong (?t[w?]7əʃ):pray SUB ?their all ?winter  
the big priest bestowing a prayer of power for all of their winters (hard times?).
203. *Pous iketa-na aias le prêtre <mamouk tsum> tlaska &c.?*  
for what-Q big le prêtre mark them  
Why does the big priest anoint them, etc.?
204. *Iaka <mamouk tsum> tlaska pous <mamouk komtax> tlaska <Ouek kloush> pous*  
he mark them for teach them wrong for  
He anoints them to show them it is wrong for them to be  
*tlaska shem, pous mamouk kakoua J.Ch. <mamouk komtax> nsayka pous mamouk.*  
they ashamed IRR do like J.-Ch. teach us for do  
ashamed, if they are to do as Jesus Christ teaches us to do.
205. *Pous iketa na aias le prêtre <mamouk piousum> kopa tlaska?*  
for what Q big le prêtre make-the-cross PREP them  
Why does the big priest make the sign of the cross to them?
206. *Iaka <mamouk piousum> kopa tlaska pous <mamouk komtax> tlaska*  
he make-the-cross PREP them for teach them  
He makes the sign of the cross to them to show them  
*pous kanaoué iketa kloush tlaska eskam kopa la Confirmation, iaka tchak[a]*  
SUB all thing good they get PREP la confirmation he come  
that all the good they have received from the confirmation comes  
*kopa J.Ch. mamelous[h] kopa la coinf ].*  
PREP J.-Ch. die PREP cross  
from Jesus Christ's death on the cross.
207. *Pous iketa na aias le prêtre, mamouk <kakoua pous> iaka teker kokchit tlaska siakous?*  
for what Q big le prêtre make as-if he want hit their face  
Why does the big priest make as if he were going to strike their faces?
208. *Iaka mamouk kakoua; pous <mamouk komtax> tlaska, pous <ouek kloush> pous*  
he do thusly for teach them IRR wrong for  
He does so, to show them that it would be wrong for  
*tlaska ouil ouil massatchi pous massatchi.*  
they (huihui):exchange evil for evil  
them to requite evil with evil.
209. *Kata na iaka klous pous nsayka mamouk pous eskam la Confirmation?*  
how Q he good for we do for get la confirmation  
How is it we should act to (get:) receive confirmation?

[ms. pages 26-27]

210. *Kloush pous nsayka mamouk <kakoua pous> kloun.* 1<sup>st</sup> *kloush pous nsayka komtax*  
 good for we do be-like three good for we know  
**We should do according to three (things): 1st, we should correctly understand**  
*dlet les mistères, 2<sup>nd</sup> kloush pous helo massatchi mitlait kopa nsayka tomtom,*  
 rightly *les mistères* good for lack-of sin reside PREP our heart  
**the mysteries; 2nd, there should be no sin lodged in our hearts;**  
*3<sup>rd</sup> kloush pous aias nsayka teker eskam S<sup>t</sup>-Esprit.*  
 good for greatly we want get *St.-Esprit*  
**3rd, we should really want to (get:) receive the Holy Spirit.**

*La pénitence*

211. *Kata mamouk pous <tchako helo> nsayka massatchi?*  
 how do for be-removed our sin  
**How does one act so that our sins are absolved?**
212. *Nsayka eskam le Sacrement de pénitence*  
 we get *le sacrement de pénitence*  
**We get the sacrament of penance.**
213. *<Iketa okouk> le Sacrement de pénitence?*  
 what-is-it? *le sacrement de pénitence*  
**What is the sacrament of penance?**
214. *Okouk Sacrement de pénitence J.Ch. mamouk pous <tchako helo> nsayka massatchi*  
 DEM *sacrement de pénitence J.-Ch.* make for be-removed our sin  
**Jesus Christ made that sacrament of penance so that our sins**  
*nsayka mamouk kimta le Baptême.*  
 we make after *le baptême*  
**we have committed since baptism will be absolved.**
215. *Iketa nsayka mamouk pous dlet eskam le Sacrement de pénitence?*  
 what we do for truly get *le sacrement de pénitence*  
**What do we do to correctly receive the sacrament of penance?**
216. *Tloun nsayka mamouk: nsayka mamouk dlet Bilalum kopa dlet le prêtre*  
 three we do we do true confession PREP real *le prêtre*  
**We do three (things): we make a true confession to a real priest;**  
*nsayka mamouk nsayka tomtom dlet kelaï. pi nsayka <mamouk tomtom>*  
 we make our heart truly cry COOR we decide  
**we make (our hearts truly cry:) ourselves truly contrite; and we resolve**  
*pous payé iketa kopa nsayka massatchi.*  
 for pay something PREP our sin  
**to (pay something:) do penance for our sins.**
217. *Iketa Bilalum?*  
 what confession  
**What is confession?**
218. *Okouk bilalum, nsayka <mamouk komtax> kanaoué nsayka massatchi kopa*  
 that-one confession we reveal all our sin PREP  
**That is confession, (in which) we reveal all our sins to**

[ms. pages 27-28]

- dlet le prêtre pous iaka le plet <mamouk helo> nsayka massatchi.*  
 real *le prêtre* for he priest remove our sin  
**a real priest for him, the priest, to absolve our sins.**
219. *Kata mamouk pous tchako dlet okouk bilalum?*  
 how do for become right DEM confession  
**How does one act for the confession to be right?**
220. *Ilep nsayka oua oua kopa <Sahalé Tayé>, pous iaka ilep <mamouk komtax> nsayka;*  
 first we speak PREP God for he first inform us  
**First we (speak with:) ask God in prayer, for him to first inform us**  
*<kansik aio> massatchi mitlait kopa nsayka tomtom. Nsayka <kloush namitch> kopa talilum*  
 how-many sin reside PREP our heart we take-care PREP ten  
**how many sins are lodged in our hearts. We pay close attention to God's ten**  
*<Sahalé Tayé> oua oua, kopa Senamox l'Eglise oua oua, pous nsayka dlet komtax,*  
 God saying PREP seven *l'église* saying for we rightly know  
**commandments, to the seven commandments of the Church, so that we will correctly**  
*pi <mamouk kansik> nsayka mamouk massatchi, kopa nsayka tomtom, kopa*  
 COOR count we make sin PREP our heart PREP  
**recognize and enumerate the sin we have made--in our hearts, in**  
*nsayka oua oua, kopa nsayka mamouk, pi kopa ouek nsayka mamouk.*  
 our speech PREP our doing COOR PREP not our doing  
**in our speech, in our action, and in our inaction.**
221. *Pous dlet nsayka komtax kanaoué nsayka massatchi, kopet na okouk?*  
 IRR rightly we know all our sin end Q that-one  
**When we have recognized correctly all of our sins, does it end?**
222. *Ouek kopet: pous nsayka komtax kanaoué nsayka massatchi, ouerk[] nsayka oua oua*  
 not end IRR we know all our sin again we speak  
**It doesn't end: when we acknowledge all of our sins, we speak again**  
*kopa <Sahalé Tayé> 1<sup>o</sup> pous iaka patlash <kelaï tomtom> kopa kanaoué nsayka massatchi.*  
 PREP God for he give repentance PREP all our sin  
**with God, 1st that He grant us repentance for all of our sins**  
*(Mayka k[e]loush, mayka aias teker[t] nayka. Ouek mayka teker[t] pous nayka tlattoua*  
 thou good thou greatly love me not thou want for I go  
**("Thou are good, Thou do love me. Thou do not desire that I go**  
*kopa <kikoulé paia>, pi alta nayka tchako massatchi) 2<sup>nd</sup> pous iaka mamouk skoukoum*  
 PREP hell COOR then I become bad for he make strong  
**to hell, and (that) I then be damned.") 2nd, That He make our hearts**  
*nsayka tomtom pous alké <ouek kansik> nsayka mash iaka tomtom, pi <ouek kansik>*  
 our heart SUB later never we throw his will COOR never  
**strong, so that we will never reject His will, and will never**  
*nsayka teker mamouk massatchi.*  
 we want do sin  
**want to sin.**

[ms. pages 28-29]

223. *Kata pous dlet klaska <kelai tomtom>?*  
how for truly they repent  
**What is the way for them to truly repent?**
224. *Pous dlet okouk <kelai tomtom>, 1° kloush pous nsayka tomtom, naoutika kelai*  
for right DEM repentance good for our heart indeed cry  
**For that repentance to be true: 1st, it should be that (our hearts sincerely cry): we**  
*kopa nsayka massatchi. 2° pous nsayka tomtom kelai <kopa okouk>: nsayka mash J.Ch.*  
PREP our sin for our heart cry owing-to we throw J.-Ch.  
**sincerely repent of our sins; 2nd, that we repent on this account: we have rejected**  
*nsayka aias k[e]loush papa, <kopa okouk> nsayka <mamouk klahauiam>, pi*  
our big good father owing-to we abuse COOR  
**Jesus Christ, our supremely good Father, because we abused and**  
*<mamouk memelust> J. Ch., <kopa okouk> nsayka eskam le diable tomtom*  
(mamouk-memelust):kill J.-Ch. owing-to we get le diable mind  
**killed Jesus Christ, because we (got:) received diabolical notions**  
*<kopa okouk> nsayka mash Sahale, pi mamouk pous tlattoua kopa <kikoule paia>.*  
owing-to we throw above COOR make SUB go PREP hell  
**on account of which we have cast aside heaven and acted such as to go to hell;**  
*3° pous nsayka tomtom kelai kopa kanaoué nsayka aias massatchi, mamouk mamelost.*  
for our heart cry PREP all our big sin make dead  
**3rd, that we repent of all of our serious sins, (the ones) causing death;**  
*4° kloush pous nsayka tomtom ilep aias kelai kopa nsayka massatchi,*  
good for our heart first greatly cry PREP our sin  
**4th, we should first repent earnestly of our sins**  
*mamouk mamelost, ouek ilep kopa kanaoue kaloima iketa kf Jahaouiam.*  
make dead not first PREP all different thing wretched  
**causing death, not of all other mean things first.**

*Manière de se confesser —*

225. *Kata pous nsayka mamouk dlet Bilalum?*  
how for we make right confession  
**What is the way to make a right confession?**
226. *Pous mamouk dlet bilalum, kakoua 1° n[fs]ayka tlattoua kopa le plet*  
for do right confession thusly [we]>I go PREP priest  
**To make a right confession, the way is 1st, ('we' corrected to:) I go to the priest,**  
*2° n[fs]ayka <mamouk piousoum> 3° n[fs]ayka oua oua kopa le plet, nayka papa*  
[we]>I make-the-cross [we]>I speak PREP priest my father  
**I make the sign of the cross; 3rd, I say to the priest, "my father**  
*<mamouk klahauiam> kopa nayka: nayka mamouk aio massatchi. 4° nayka oua oua*  
have-mercy PREP me I do much sin I say  
**have mercy on me, I have committed much sin"; 4th, I say**  
*[kopa-leplet] Situm kopa okouk Stéouiel, bilalum S° étiam komkom to Malie, &c.*  
[PREP priest] half PREP DEM prayer confession holy ? ? ? Mary  
**(half:) part of the prayer, ... (?) ...;**

[ms. pages 30-31]

- 5° nayka oua oua kopa leplet <kansik lélé> <kopa ankaté> kimta nayka mamouk*  
I say PREP priest how-long ago last I do  
**5th, I tell the priest how long ago since I last made**  
*bilalum 6° nayka oua oua kopa kimta la dernière confession leplet <mamouk helo>*  
confession I say PREP [last] la dernière confession priest remove  
**confession; 6th, I tell about the la dernière confession('s) priest absolving**  
*nayka massatchi, pous ouek nayka oua oua. 7° nayka oua oua pous nayka*  
my sin IRR not I say I say IRR I  
**my sins, if I haven't told; 7th, I tell whether I**  
*mamouk okouk la pénitence le plet patlash kopa nayka. 8° nayka <mamouk komtax>*  
do DEM la pénitence priest give PREP me I reveal  
**have carried out the penance the priest gave to me; 8th, I reveal**  
*kopa le plet kanaoue nayka massatchi. pous nayka kopet oua oua kopa le plet*  
PREP priest all my sin IRR I finish say PREP priest  
**to the priest all of my sins. When I finish telling the priest**  
*kanaoué massatchi nayka komtax nayka mamouk tlaska. Alta nayka oua oua:*  
all sin I know I do them then I say  
**all (of my) sins (as) I know I have committed them, then I say:**  
*(( kanaoue okouk massatchi nayka mash, ouerki kanaoue kaloima massatchi*  
all DEM sin I throw also all other sin  
**"all of these sins I cast off; also all the other sins**  
*nayka mamouk ouek alta nayka komtax: kloush pous <S. T.> mash kanamox*  
I do not now I know good for God throw with  
**I committed (that) I don't know of now: may God cast them away with**  
*kanaoué tlaska nayka komtax pi kloush mayka, nayka papa leplet, patlash*  
all them I know COOR well thou my father priest give  
**all of them (that) I do know of, and may you, my father priest, grant**  
*la pénitence kopa nayka, pi <mamouk helo> nayka massatchi, kata mayka tomtom*  
la pénitence PREP me COOR remove my sin how thy heart  
**penance to me, and absolve my sins, (according to) how your heart**  
*komtax pous kloush mayka mamouk kopa nayka.*  
know SUB well thou do PREP me  
**senses is best that you do for me.**
227. *Kata pous mamouk dlet okouk bilalum?*  
how for make right confession  
**What is the way to make the confession right?**
228. *Pous mamouk dlet kloush okouk billalum nayka <mamouk komtaks> <kakfajoua pous>*  
for make truly good DEM confession I reveal as-if  
**To make the confession really good, I reveal (myself) as if**  
*nayka oua oua kopa <S.T.> pi nsayka kelai pi shem kopa nsayka massatchi.*  
I speak PREP God COOR we cry COOR ashamed PREP our sin  
**I were speaking to God, and we (cry:) repent and are ashamed of our sins.**

[ms. pages 31-32]

Ouek kopa iketa kaltash nsayka oua oua. Ouerk[] nsayka ouek nsayka oua oua  
 not PREP something worthless we speak also [we] not we speak  
**We don't speak about nonsense. Also we don't speak**  
*kopa massatchi kaloima [l]e[t]ikam mamouk. Nsayka <mamouk komtaks> kanaoue*  
 PREP sin other people do we reveal all  
**about the sins that other people commit. We reveal all**  
*nsayka massatchi. helo ikt nsayka <mamouk ipsout>: nsayka oua oua tlaska*  
 our sin without one we hide we say them  
**of our sins. There isn't one we keep hidden: we tell them**  
*kakoua nsayka komtaks, tlaska aias pous aias, tlaska tanas, pous tanas.*  
 like we know they big SUB big they small SUB small  
**as we know (them), they (that) are big as big, they (that) are small as small.**  
*Ouerk[] nsayka oua oua <kansik aio><ikt ikt>, ikt nsayka mamouk.*  
 also we say how-many sometimes ?+again we do  
**Also we tell how frequently we committed (them).**

229. *Pous tlaska tliminouite kopa billallum, iaka-na mamouk aias massatchi?*  
 IRR they lie PREP confession he-Q do big sin

**Should they (=one) lie in confession, does he commit a serious sin?**

230. *Naoutika iaka mamouk aias massatchi <kakoua pous> iaka tliminouite*  
 indeed he make big sin as-if he lie

**Indeed he commits a serious sin, (just) as if he lied**

*kopa <Sahalé Taye>, pi okouk tliminouite mamouk tchako kaltash*  
 PREP God COOR DEM lie make become worthless

**to God, and that lie makes his confession become worthless.**

*iaka billalum. Ouek ikt iaka massatchi <tchako helo>. ikt tché, aias massatchi*  
 his confession not one his sin be-removed one new big sin

**Not even a single one of his sins is absolved. He (gets:) incurs a new, serious sin.**

*iaka eskam. Sacrilège iaka nem, iaka mamouk.*

he get sacrilège his name he make

**The name of what he has done is "sacrilege."**

231. *Pous nsayka kopet billalum, iketa pous nsayka mamouk.*  
 IRR we finish confession what for we do

**When we finish confession, what is there for us to do?**

232. *Nsayka <kloush nanitch> kopa le plet iaka oua oua pi kopa okouk la pénitence*  
 we look-carefully PREP priest his words COOR PREP DEM la pénitence

**We attend carefully to the priest's words and to the penance**

*iaka patlash. Pous le plet oua oua pous nsayka <mamouk tchak[a]> okouk Stéouil*  
 he give IRR priest say for we bring DEM prayer

**he confers. If the priest says that we summon the prayer,**

*(l'acte de Contrition) [A?]TitSeul Siam nsayka mamouk aias kelat*

*l'acte de Contrition ?à (θi7θθ+si7ém):* God we make greatly cry

**the Act of Contrition to God, we (make our hearts cry greatly:) repent deeply**

[pages 32-33]

*nsayka tomtom kopa kanaoue nsayka massatchi, pi nsayka oua oua okouk Stéouil*  
 our heart PREP all our sin COOR we speak DEM prayer  
**of all our sins, and we say that prayer,**  
*(acte de Contrition)*  
*acte de contrition*  
**the Act of Contrition.**

233. *Pous nsayka tlattoa billalum kopa le plet kouanissum na le plet <mamouk helo>*  
 IRR we go confession PREP priest always Q priest remove  
**If we go to confession with the priest, will it always be that the priest absolves**  
*nsayka massatchi?*  
 our sin  
**our sins?**

234. *Ouek kouanissum. Pous le plet komtaks ilep kloush pous ouek aiak <mamouk helo>*  
 not always IRR priest know first good for not quickly remove  
**Not always. Should the priest understand that it is best not to immediately absolve**  
*nsayka massatchi, ouek iaka <mamouk helo> tlaska, pi iaka oua oua kansik alké*  
 our sin not he remove them COOR he say how-much later  
**our sins, he will not absolve them, but say (how much later that:) how long before**  
*pous nsayka ouerk[] tchako mamouk billalum.*  
 SUB we again come do confession  
**we come again to make confession.**

235. *Pous kopet billalum, pous nsayka ketop helo iketa ouerk[] pous nsayka mamouk?*  
 IRR finish confession IRR we arise lacking anything more for we do

**Having finished confession, as we are getting up, there's nothing more for us to do?**

236. *Okouk ouerk[] pous mamouk: ouek aiak klattoa, tenas mitlait pous oua oua merci*  
 that-one more for do not quickly go a-little stay for say thank-you  
**(There is) this also to do: not go off in a hurry, (but) stay awhile to say thank-you**  
*kopa <Sahalé Tayé>: <kopa okouk> aias k[e]loush klahaouiam iaka mamouk kopa nsayka.*  
 PREP God owing-to big good pity he make PREP us

**to God, on account of the great good mercy he makes for us.**

*nsayka stéouil pous iaka mamouk skoukoum nsayka tomtom pous ouek nsayka alké*  
 we pray for he make strong our heart for not we later

**We pray for him to strengthen our hearts so that we will not**

*eskam massatchi, pi ouerk[] nsayka <mamouk tomtom> naoutika pous*  
 get sin COOR also we decide certainly for

**(get:) accrue sins later on, and we also make a resolution to positively**

*ouek alke mamouk massatchi. Pi nsayka <mamouk tomtom> pous <ouek lélé>*  
 not later make sin COOR we decide for awhile

**not commit sins in the future. And we resolve to carry out, in awhile,**

*mamouk la pénitence leplet patlash kopa nsayka.*

make la pénitence priest give PREP us

**the penance the priest has given us.**



[ms. pages 33-34]

*De la Satisfaction*

237. *Kansik-na okouk payé kopa nsayka massatchi?*  
how-many-Q DEM pay PREP our sin  
**How many are the recompenses for our sins?**
238. *Mox. okouk payé kopa nsayka massatchi ikt aias payé ankaté J.Ch. mamelost*  
two DEM pay PREP our sin one big pay long-ago J.-Ch. die  
**Two: that recompense for our sins paid (only) once long ago, Jesus Christ's death kopa la coine. Okouk ikt tenas payé nsayka mamouk kopa la pénitence leplet**  
PREP cross DEM one little pay we make PREP la pénitence priest  
**on the cross; that small recompense we make from the penance the priest patlash kopa nsayka pi kopa kanaoué kaloima kloush iketa nsayka mamouk.**  
give PREP us COOR PREP all other good thing we do  
**gives us, and from all the other good things we do.**
239. *<Ouek kata-na pous> nsayka mamouk okouk aias payé kopa nsayka massatchi?*  
impossible-Q we do DEM big pay PREP our sin  
**Isn't it impossible for us to make that ultimate recompense for our sins?**
240. *Naouitika <ouek kata>. Pous iaka J.Ch. ouek mamouk okouk aias payé,*  
indeed impossible IRR he J.-Ch. not do DEM big pay  
**Indeed impossible. Had He, Jesus Christ, not made that ultimate recompense, <ouek kansik> nsayka <kata pous> mamouk okouk aias payé, <ouek kansik> pous**  
never we possible do DEM big pay never for  
**we could never make that ultimate recompense, it would be impossible for <ichako helo> nsayka massatchi; pi pous nsayka memelost, <ouek kata pous>**  
be-removed our sin COOR IRR we die impossible  
**our sins to be absolved, and should we die, it would be impossible nsayka tlattoa kopa Sahale: dlet nsayka tlattoa kopa <kikoulé paia>.**  
we go PREP above directly we go PREP hell  
**for us to go to heaven: we would go straight to hell.**
241. *Ka J.Ch. patlash, ka nsayka eskam okouk aias payé J.Ch. ankaté payé*  
where J.-Ch. give where we get DEM big pay J.-Ch. long-ago pay  
**Wherein did Jesus Christ confer, wherein do we (get:) find that ultimate kopa nsayka massatchi?**  
PREP our sin  
**recompense Jesus Christ paid for our sins long ago?**
242. *Kopa les Sacrements.*  
PREP les sacrements  
**In the sacraments.**
243. *Pous nsayka eskam okouk aias payé J.Ch. kopa le Sacrement de pénitence,*  
IRR we get DEM big pay J.-Ch. PREP le sacrement de pénitence  
**When we receive that ultimate recompense, Jesus Christ, in the sacrament of ouek-na pous nsayka ouerké payé kopa nsayka massatchi?**  
not-Q for we also pay PREP our sin  
**penance, isn't it for us also to pay for our sins?**

[ms. pages 34-36]

244. *Naouitika ouerk[] nsayka payé kopa nsayka massatchi.*  
indeed also we pay PREP our sin  
**Indeed, we also pay for our sins.**
245. *Kata pous nsayka mamouk okouk payé?*  
how for we make DEM pay  
**How are we to make that recompense?**
246. *Nsayka mamouk okouk la pénitence le plet patlash nsayka kopa la fejbillalum*  
we make DEM la pénitence priest give us PREP la confession  
**We carry our that penance the priest gives us in confession.**
247. *Pous nsayka <kopet mamouk> okouk la pénitence le plet patlash kopa nsayka*  
IRR we finish DEM la pénitence priest give PREP us  
**Should we finish that penance the priest gives to us, kopet-na kanaoue iketa payé kopa nsayka massatchi?**  
finish-Q all thing pay PREP our sin  
**is that the end of all recompense for our sins?**
248. *Pous nsayka <kopet mamouk> okouk la pénitence le plet patlash kopa nsayka;*  
IRR we finish DEM la pénitence priest give PREP us  
**When we finish making that penance the priest gives to us, nsayka payé kopet pous mamouk dlet le Sacrement de pénitence. Pi ouek kouanissum**  
we pay enough for make right le sacrement de pénitence COOR not always  
**we have paid enough to make right the sacrament of penance, but haven't always kopet payé pous kopet memelost, nsayka aiak tlattoa kopa Sahalé.**  
enough pay IRR just die we quickly go PREP above  
**paid enough to go directly to heaven when we have just died (i.e., rather than to purgatory?).**
249. *Iketa pous ouerk[] mamouk pous nsayka teker[i] <mamouk fpo] kopet>,*  
what for also do IRR we want finish  
**What more is there to do if we want to complete, kopa okouk élée kanaoué iketa payé nsayka massatchi?**  
PREP DEM land all thing pay our sin  
**in this world, all recompense for our sins?**
250. *Nsayka aio Stéouil, nsayka <mamouk holo> nsayka; nsayka <kloush nanitch>,*  
we much pray we fast us we be-careful  
**We pray a lot, we fast, we are vigilant, nsayka patlash iketa kopa tlahaouiam telekam, pi aio ouerké iketa kloush**  
we give thing PREP poor people COOR many more something good  
**we give things to poor people, and (there are) many further good things pous nsayka mamouk.**  
for we do  
**for us to do.**
251. *Pous nsayka mamouk massatchi kopa kaloima, iketa pous nsayka mamouk;*  
IRR we do bad PREP other what for we do  
**If we do wrong to another, what is there for us to do?**

[ms. pages 36-37]

252. *Pous nsayka mamouk massatchi kopa kaloima, kopa iaka nem, kopa iaka iketa,*  
 IRR we do bad PREP other PREP his name PREP his thing  
**Should we do wrong to another, to his (name:) reputation, to his possessions,**  
*nsayka <mamouk helo> okouk massatchi, kakoua nsayka Skoukoum pous mamouk.*  
 we remove DEM badness as we strong for do  
**we remove that wrong, insofar as we have strength (are able) to do.**

*L Eucharistie -*

253. *Iketa-na l'Eucharistie?*  
 what-Q l'Eucharistie  
**What is the eucharist?**
254. *L'Eucharistie iaka okouk le Sacrement ka mitlait J.Ch. iaka itlouil pi*  
 l'Eucharistie he DEM le sacrement where reside J.-Ch. his flesh COOR  
**The eucharist is the sacrament wherein resides Jesus Christ's flesh and**  
*iaka pelpel kakoua man pi kakoua <S. Tayé>.*  
 his blood as man COOR as God  
**his blood, being man yet being God.**
255. *Ka tlaska mamouk okouk le Sacrement de l'Eucharistie?*  
 where they make DEM le sacrement de l'Eucharistie  
**Where do they perform that sacrament of the eucharist?**
256. *Kopa la messe tlaska mamouk le Sacrement de l'Eucharistie.*  
 PREP la messe they make le sacrement de l'Eucharistie  
**They perform the sacrament of the eucharist in the mass.**
257. *Iketa-na la messe?*  
 what-Q la messe  
**What is the mass?**
258. *Iaka okouk la messe, Skoukoum Stéouil, ka le plet ouil ouil / hoy hoy\* sapelil*  
 he DEM la messe strong prayer where priest [sic] exchange bread  
**It, that mass, is a strong (kind of) prayer, where the priest changes bread**  
*kopa J.Ch. iaka itlouil, pi oine kopa iaka pelpel.*  
 PREP J.-Ch. his flesh COOR wine PREP his blood  
**into Jesus Christ's flesh and wine into His blood.**

*De la communion -*

259. *Iketa-na la communion?*  
 what-Q la communion  
**What is communion?**
260. *La communion pous eskam le Sacrement de l'Eucharistie.*  
 la communion for get le sacrement de l'Eucharistie  
**Communion is to (get:) receive the sacrament of the eucharist.**
261. *Iketa nsayka eskam k[a]pa l'Eucharistie?*  
 what we get PREP l'Eucharistie  
**What do we receive in the eucharist?**

[ms. pages 37-(38, unnumbered)]

262. *Kopa l'Eucharistie, nsayka eskam J.Ch. iaka itlouil pi iaka pelpel; J.Ch. kakoua man*  
 PREP l'Eucharistie we get J.-Ch. his flesh COOR his blood J.-Ch. as man  
**In the eucharist we receive Jesus Christ's flesh and his blood; Jesus Christ is both man**  
*pi kakoua <S. Tayé>.*  
 COOR as God  
**and God.**
263. *Kata-na nsayka mamouk; pous mamouk kloush la communion?*  
 how-Q we do for make good la communion  
**How do we act to make the communion good?**
264. *Ilep kloush pous helo massatchi mitlait kopa nsayka tomtom. Pi kloush pous*  
 first good for lacking sin reside PREP our heart COOR good for  
**It is best for there to be no sins lodged in our hearts. And we should**  
*<tenas lélé> nsayka mamouk kloush nsayk[ ] tomtom, pous aias iaka teker*  
 awhile we make good our heart for greatly he want  
**purify our hearts for awhile, so that it has a great desire**  
*pous J.Ch. tchako kopa iaka. Pi pous <ouek Saïa> nsayka eskam la communion*  
 for J.-Ch. come PREP him COOR IRR nearly we get la communion  
**for Jesus Christ to come into it. And when it is shortly before we receive communion,**  
*nsayka <mamouk tchako> okouk Stéouil. (Jésus! oséete. &c.)*  
 we bring DEM prayer Jésus ?  
**we bring out that prayer: ... (?) ...**

~~~~~

[265-281 are two unnumbered pages commencing with a fragment]:

265. *[...] kopa le Sacrement. Pi tlaska mamouk tchako Salix <Sahalé Tayé> kopa tlaska*  
 PREP le sacrement COOR they make become angry God PREP them  
**... in the sacrament. And they make God become angry at them**  
*pi kopa tlaska tanase.*  
 COOR PREP their child  
**as well as at their children.**

*11<sup>me</sup> Leçon**Des vertus chrétiennes -*

266. *Iketa les vertus chrétiennes?*  
 what les vertus chrétiennes  
**What are the Christian virtues?**
267. *Iaka les vertus chrétiennes, iketa kloush ilep les chrétiens, pous <tchako kloush>.*  
 he les vertus chrétiennes something good ahead les chrétiens for get-healed  
**It, the Christian virtues, are the good guiding Christians, to be saved**  
*pi mamouk dlet iketa tlaska mamouk.*  
 COOR make right what they do  
**and to make right what they do.**

[unnumbered pages (38-39)]

268. <Kansik aio> kaloima les ver[us chretien[nés?]]?  
how-many different les vertus chrétiennes  
How many different (kinds of) Christian virtues are there?
269. Moxt kaloima les vertus chrétiennes: les vertus Théologales et les vertus morales.  
two different les vertus chrétiennes les vertus théologiques et les vertus morales  
Two different (kinds of) Christian virtue: the theological virtues and the moral virtues.
270. Iketa les vertus Théologales?  
what les vertus théologiques  
What are the theological virtues?
271. Les vertus Théologales, qui ont pour objet Dieu, pi mamouk dlet nsayka tomtom  
les vertus théologiques qui ont pour objet Dieu COOR make right our heart  
The theological virtues qui ont pour objet Dieu, and make our hearts right  
[ jpa <Sahale Tayé>.  
?PREP God  
for God.
272. <Kansik aio> mitlait les vertus Théologales?  
how-many reside les vertus théologiques  
How many theological virtues are there?
273. Tloun - La foi, L'Espérance, La charité.  
three la foi l'espérance la charité  
Three--faith, hope, and charity.
274. Iketa na La foi?  
what Q la foi  
What is faith?
275. Iaka La foi, ikt iketa <Sahale Tayé> patlash kopa nsayka pous nsayka  
he la foi one thing God give PREP us for we  
It, faith, is what in particular God has given to us for us  
<mamouk naoui[l]ika> kopa kanaoue iketa iaka <Sahale Tayé> <mamouk komptaks>,  
believe PREP all thing he God reveal  
to believe in everything He, God, reveals  
kopa iaka L'Eglise.  
PREP his l'eglise  
to his church.
276. Aias kloush-na pous mitlait la foi kopa nsayka?  
big good-Q for reside la foi PREP us  
Is it a great good for faith to reside in us?
277. Naouitika, aias kloush pous mitlait la foi kopa nsayka; helo la foi, <ouek kata pous>  
indeed big good for reside la foi PREP us lacking la foi impossible  
Indeed, it is a great good for faith to reside in us; without faith, we could not  
nsayka plaire kopa <Sahale Tayé>.  
we plaire PREP God  
(be) plaire to God.

[unnumbered pages (39-40)]

278. <Mamouk klattoa> l'acte de foi?  
send l'acte de foi  
Perform the Act of Faith.
279. <Sahale Tayé> nayka komtaks pous mayka, <mamouk komtaks> kanaoué iketa  
God I know SUB thou reveal all thing  
Lord, I know that Thou reveal all things  
kopa la S<sup>te</sup> Eglise, pi f~~kakwa~~ <ouek kata pous> mayka tsépé. Kakoua nayka  
PREP la Ste.-Eglise COOR impossible thou miss thusly I  
to the Holy Church, and that Thou cannot err. Therefore I  
eskam dlet kanaoué iketa la S<sup>te</sup> Eglise Catholique komtaks pi <mamouk kom[l]aks>  
get truly all thing la Ste.-Eglise catholique know COOR reveal  
(take:) accept absolutely everything the Holy Catholic Church understands and  
kopa nsayka.  
PREP me  
teaches to me.

[276 and the first part of 277 appear again: a large "X" is drawn through both.]

## L'Espérance

280. Iketa iaka L'espérance?  
what he l'espérance  
What is it, hope?
281. Iaka L'Espérance <Sahale Tayé> patlash pous mamouk nsayka eskam aias tomtom  
he l'espérance God give for make us get big heart  
God grants it, hope, to make us (get:) receive greatness of heart [incomplete?]

[282-287 are one unnumbered page in another hand]:

## Acte de Contrition

282. O <Sahale Taié>, naika f~~tomtom aio~~—klai} mamouk masatchi, pi naika mamouk saliks  
O God [my]/I [heart much cry] do sin COOR I make angry  
Oh Lord, I have sinned and I have angered  
maika, / nawitka maika ilep tloch, pi kakwa naika tomtom aio klai, f~~naika mach~~  
thee indeed thou first good COOR thusly my heart much cry [I throw  
Thee. Indeed Thou are Supremely Good, and therefore my heart repents greatly,  
naika-masatchi, nawitka-maika-tomtom] / f~~ilep tloch~~ [pous kakwa, pi—maika ilep tloch]  
my sin indeed thy will [first good] for thusly COOR thou first good]  
/ f~~kakwa~~ naika mach naika masatchi pi f~~kakwa~~ naika mamouk skoukoum  
[thusly] I throw my sin COOR [thusly] I make strong  
I put aside my sins, and I make my heart strong

[unnumbered page (40)]

naika tomtom pous <wèk kansich> mamouk masatchi.  
my heart for never do sin  
in resolve to never sin (again).

Ou [?]un

283. Okouk "la Charite" iahka mamouk pous nsaika tikeh <Sahalé Taié> ilep kopa  
DEM la charité he make for we love God first PREP  
He made that (virtue of charity) for us to love God above  
kanawé ekita, pi iahka mamouk pous nsaika tikeh kanawé tilikam kakwa  
all thing COOR he make for we love all people like  
everything, and He made (it) for us to love all people as  
nsaika tikeh nsaika.  
we love us  
we love ourselves.

Motif ole la char.

284. D. Aias tloch pous nsaika tikeh <Sahalé Taié> ilep kopa kanawé ekita?  
D. big good for we love God first PREP all thing  
Djemande:] The highest good is for us to love God above everything?  
285. R. Nawitka - Ilel tloch <Sahalé Taié>, <wèk kata pous> nsaika komtax  
R. indeed first good God impossible we know  
R[éponse:] Indeed--God is supremely good, we can't know  
kansih aias tloch <Sahalé Taié>, pi kakwa tloch pous ilep maika tikeh iahka.  
how-much big good God COOR thusly good for first thou love him  
how supremely good God is, and therefore you should love Him above all else.  
286. D. <Kansih aio> mitlait les Vertus morales?  
D. how-many reside les vertus morales  
D.: How many moral virtues are there?  
287. R. Lakit: La Prudence - La Justice - La Force - La Tempérance.  
R. four la prudence la justice la force la tempérance  
R.: Four: prudence, justice, fortitude, temperance.

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Notes to text

Numbers key to numbered text passages. Principal sources of supporting documentation are: DEMERS (= Demers, Blanchet, St. Onge 1871), the preferred source (see introduction); GIBBS (= Gibbs 1863), by far the most influential (that is, most copied, pirated, and used) nineteenth century dictionary; and others cited in Johnson's (1974:258-526) master file of Chinook Jargon lexemes. Chinookan forms (labelled LC:Lower Chinook, UC:Upper Chinook), cited selectively to elucidate DEMERS' underdifferentiated transcription, are normalizations of items in Boas's Chinook grammar and texts. Salish citations are identified by language: Halkomelem (Island dialect, Donna B. Gerds personal communication, 1997), Saanich (Montler 1991), Lushootseed (Bates, Hess, Hilbert 1994), Upper Chehalis (Kinkade 1991).

2. mamouk klahawiam '[make pity:]have-mercy'. DEMERS mamuk tla tawiam "to be merciful", GIBBS mamook klahowiyum "to take pity on; give alms; be generous" (cf. LC *la-xayum* 'poor').

pous 'for', elsewhere glossed IRR (irrealis mood: 'if, when, should, would'), SUB (subordinating conjunction). DEMERS pus "for, if, when, in order to, that"; spos "if, suppose". It is quite unusual to find both forms (*pus*, *spos*) in one source: English speakers usually equated Indians' *pus* with English "suppose," a folk etymology lent scholarly credence by Gibbs (1863:24) and others. However, the item has a good Chinookan etymology: cf. LC *pus*, *puš*, corresponding to UC *pu* "adverb of potential and conditional significance" (Sapir).

4. okouk appears in the text most frequently as a demonstrative adjective ('this, that'), less frequently as an independent pronoun ('that-one'); it is also occasionally used, as here, to introduce a relative clause (REL). DEMERS okuk, ok "this, that, this one, that one [pronoun]" (from LC *ukuk*, a demonstrative adverb: 'that, there').

ouash. DEMERS wash "to wash, clean, baptise [sic]".

mamouk naoutitika kakoua, mamouk kakoua. DEMERS mamuk kakwa (untranslated, p. 63: 'do in that manner'), nawitka, nawitika "assuredly, certainly, yes".

mamouk komptax '[make understand:]teach, reveal'. DEMERS mamuk komtoks "to teach", GIBBS mamook kumtuks "to explain; teach".

5. kopa is the Jargon universal preposition (PREP), occurring in some sources occasionally also as a subordinating conjunction (SUB). DEMERS kopa "on, over, under, in" (from UC *kupa*, *kupá*, demonstrative adverb: 'there, over there'; also see note 32).

6. la coine. Cf. Saanich /ləkwɪn/ 'cross, crucifix' (Montler item 575.10). Evidently, French spelling for a form in local Indian usage. DEMERS has, rather, *lakloa* "cross".

7. okouk DEM: see note 4.

8. kopa PREP: see note 5.

## Notes to passages 8-10

*Sakeli taye* (also spelled *Sahalé Tayé*, etc.) '[above chief/boss:]God'. DEMERS *Sa ʔali-Tai* "God", GIBBS *Saghalie tyee* "God" (cf. LC *k'-sáyali* 'above, up').

*St. Esprit*. This spelling (also occurring in 44, 45), taken alongside the text's many French-spelled items, suggests a deliberate adaptation of French orthography to Indian pronunciation. Indeed, DEMERS has *Sait Espli* "Holy Ghost". It must be noted that unlike DEMERS, however, this text inconsistently mixes such "Indian" pronunciations with French spellings: thus, 'Holy Spirit' appears much more frequently in the text as *St. Esprit*. The text is similarly inconsistent in its handling of French-derived items belonging to the core lexicon of the regional Chinook Jargon: e.g. *pi* COOR (coordinating conjunction: DEMERS *pi* "and", supposed to be derived from French *puis*), is consistently spelled as shown, as is *dlet* 'straight, true, right, rightly' (DEMERS *ilet* 'straight', supposed to be derived from French *droite*). However, 'mother' (DEMERS *mama* "mother"), is spelled *maman*; 'hand, arm' (DEMERS *lemai* 'hand, sleeve, handle, arm, finger', GIBBS *Le-máh, Léhma* 'the hand; the arm') is spelled *les mains*; 'priest' (an item in regional usage for 'priest, preacher': DEMERS *leplit* 'priest', GIBBS *le-plét* 'a priest') is spelled both *le(s) prêtre(s)* and *le plet*.

Where French spellings appear for religious terms presumably recently introduced to local Indians, I gloss in French (italicized in interlinear translation). Core-vocabulary items appearing in French spelling are glossed like other Jargon items, that is, using English key words.

[I]hako kloush [sic], for *tchako kloush* (as in 91, 92, 100, 267) '[become good:]get healed, (and by extension:) be saved'. DEMERS *chako tlush* 'to get better, healed, converted'; GIBBS *chahko kloshe* 'to get well'. The expression is used here as an acceptable surrogate for 'amen', for which DEMERS shows, rather, *tlush kwanesom kakwa* '[good always thusly]'.  
9. *kloush pous* '[good for:]should; let, may'. DEMERS *tlush pus, tlush spos* (untranslated, p. 34, 64: 'may, let; should'), GIBBS *Klose-spose* "shall or may I; let me".  
10. *Ilep kloush (pous)*. Cf. GIBBS *elip kloshe* "best".

*Tenas Sun* '[little day/sun:]morning'. This idiom also appears in Hale's compilation of 1846 and Lionnet's of 1853 (cited in Johnson 1974:429).

*pous* IRR, SUB. See note 2.

*teker* 'want, like, love; need to, be about to'; *ouerkt* 'again, more; also'. DEMERS *tike, tke* 'to like, love, desire, have a mind, wish' (cf. LC *tqix* 'to like'); *we ʔt* 'again, more, anew, yet' (cf. LC *wixt* 'again, also'). The text's *r* in these instances is evidently meant to represent or suggest a velar fricative.

*stewil* (also spelled *stéwil, stéouil*). Cf. Island Halkomelem, Saanich /st'íwíʔə+/ 'prayer'.

*le diable*. DEMERS *leiom, leiop* 'the devil'; GIBBS *Di-áub, Yaub, Lejaub* 'the devil'. Although this word enjoyed at least as wide a currency in the regional Jargon as the word for 'priest' (note 8), the text nowhere shows an Indian-adapted spelling.

## Notes to passages 12-28

12. *kopa okouk* '[PREP that-one:]on account of (it), owing to, because of'. The several occurrences of this combination in 224 and 236, where it evidently functions as an idiom with the meanings glossed, convinced me to interpret it so here. In DEMERS, whose Jargon vocabulary is considerably richer than that of this text, 'because' is represented by two simplex items in the dictionary: *atswa* (cf. LC *acuwá* 'probably') and *kiwa* (cf. LC *qíwa* 'because'). In the text portion of DEMERS, *kopa okuk* appears in the expression *alta (,) pi kopa okuk nsaika memelust* (untranslated, p. 34, 38, probably: 'now, and in the hour of our death'; cf. Lionnet 1853, cited in Johnson 1974:436, where *kopa okuk* appears as "while"/"durant que").

*kopet ikt*. Cf. DEMERS *kopet i ʔt* 'only one, alone' (cf. LC *ixt* 'one'), GIBBS *kopet ikt* "only one".

*payer* 'pay'. This spelling occurs only here and in 66, 82, with the item functioning as verb in each instance. Elsewhere, though, the spellings *paie, payé* occur, with the item functioning indifferently as noun or verb ('to pay, pay for; payment, recompense'). The item appears to be Jargon, not French, albeit subject to some interference attributable to the composer's French. DEMERS has *pa* 'to pay, indemnise [sic]', Lejeune 1924 (cited in Johnson 1974:383) has *pay*, "a common English word".

14. *ouek kata pous* '[not how for:]no way for, impossible'. Again, the richer vocabulary of DEMERS offers a simplex synonym for this circumlocution: *aw ʔolt* "unable, incapable" (cf. LC *xáuxax* 'cannot'). DEMERS has *kata pus* in one expression: *pi kata pus okuk kakwa?* (untranslated, p. 49, probably emphatically weighted: 'but pray tell how can this be?').

*aias kloush* '[big good:]exceedingly good'. DEMERS *aías tlush* (untranslated, p. 52: 'exceedingly good'), GIBBS *hyas kloshe* "very good".

15. *itlouil*. DEMERS *itluil* 'meat, flesh, body, verenda [sic]' (cf. LC *tʔ(w)uʔi* 'meat').

19. *kanaoué ka* '[all where:]everywhere'. DEMERS *kanaweka ʔ* "everywhere", GIBBS *konaway kah* "everywhere" (from LC *kánawi* 'all' + *qax*, invisible location near feminine third person).

22. *oueck iketa* '[not (some)thing:]nothing'. DEMERS *wek ikta* (untranslated, p. 50: 'nothing').

23. *kanaoué iketa* '[all thing:]all things, everything'. DEMERS *kanawe ikta* (untranslated, e.g. 65: 'all things, everything').

25. *kanamoks* '(together) with'. DEMERS *konamokst* "both, together", GIBBS *kun'-a-moxt* "both, together" (cf. LC (s)*kána(s)makʔst* 'both, together, each'; s- dual).

*Sahalé* 'above, (and by extension:) heaven'. Cf. DEMERS *sa ʔali* "above, high, heaven, sky" (see note 8).

28. Note that the meanings expressed by French *esprit* here and by Jargon *tomtom* in 14 are

## Notes to passages 28-39

exactly synonymous. Cf. DEMERS *tomtom* "soul, spirit, heart, stomach, will, intention" (also see note 8, regarding French-spelled items).

29. *tchako mass[i]tchi* [sic], error for *tchako massatchi* '[become bad:]turn bad'. DEMERS *chako masache* (untranslated, p. 52: 'turn bad').

30. *mitlait kloush* '[reside good:]remain good'. DEMERS *mitlait tlush* (untranslated, p. 51: 'remain good').

31. *ka[s]* [sic] 'where'. Cf. DEMERS *ka* 'where' (see note 19).

32. *kikoulé paia* '[below fire:]hell'; also (as in 115) *aias paia* '[big fire:]hell'. DEMERS has *kikwile paia*, *aias paia*, and *lempel*, all meaning 'hell'.

*kopa*, for *kopá* 'over there'. Cf. GIBBS *ko* 'pa' (universal preposition: note 5), *kopáh* (demonstrative element). The same distinction (with the forms *kapa*, *kupa* PREP versus *kapá*, *kupá* 'over there') characterized the Jargon formerly spoken at Grand Ronde Reservation, Oregon.

*kakoua pous* '[like IRR:]be like, as if'. GIBBS *kahkwa spose* "as if", Lionnet 1853 (Johnson 1974:349) *kakwa pus* "as if". A contracted form, *kakupus* 'seems like, as if', was in frequent use at Grand Ronde Reservation.

*massatchi tomtom* '[bad heart/mind/spirit:]ill-will, evil disposition'. DEMERS *masache tomtom* "bad humour, evil disposition".

34. *palt* 'full'. DEMERS *patl* "full, filled, satiated" (cf. LC *paʔ* 'full').

*Ioult* 'glad'. DEMERS *iutl* "glad, pleased, proud" (cf. LC *yuʔʔ*, *yuʔ* 'proud').

36. *mamouk tlattoua* '[make go:]send'. DEMERS *mamuk tlatoa* "to send, drive"; GIBBS *mamook klatawa* "to send".

*kloush nanich* [well look:]watch carefully, take care of, look out!'. DEMERS *tlush nanich* "to take care, keep"; GIBBS *kloshe nannitsh* "look out; take care".

*ko[s]* [sic] 'arrive'. DEMERS *ko* "to arrive". *quʔ* 'arrive' was used at Grand Ronde Reservation.

38. *maman*. See note 8.

39. *Kopa iketa* '[PREP what:]for what?, why?'. The text also has *Pous iketa na* '[for what Q:]why?' (e.g. 187) and *iketa pous* '[what for/IRR:]what should...?, what is there to...?' (101, 141, 231). DEMERS shows both *pus ikta* and *kopa ikta* (untranslated, p. 47, 61).

## Notes to passages 43-91

43. *Kansik aio* occurs in this text as an occasional synonym of *kansik* 'how many?', as it does also in DEMERS: *kansi* 'how many', *kansi* 'aiu' (untranslated, p. 48: synonymous with *kansi*) (cf. LC *qancix* 'how many?'). At Grand Ronde Reservation, *qanā-háyu* asked the question 'how many?/how much?', *qanā* the question 'when?'.

53. *tlaska* [sic]. In this passage and in 111, 113, 125, 193, the item *tlaska*, *klaska* (and *klasta* [sic]), elsewhere the third person plural pronoun, anomalously asks the question 'who?': cf. DEMERS *tlaksta* "who, someone", GIBBS *klak'-sta* "who". Evidence that the error is to be attributed to the scribe, not to the composer is provided by 125, where the item appears as *Klaʔkʔsta* (*Klaksta* "corrected" to *klasta* [sic]?).

54. *Kanawe kakowa* '[all alike:]equal'. DEMERS *kanawe kakwa* (untranslated, p. 49: 'all the same, equal'). Also an idiom at Grand Ronde Reservation.

55. *Iketa okouk* '[what that-one:]what is it?'. DEMERS *ikta okuk* (untranslated, p. 53, 61: 'what is it?'), GIBBS *Iktah okook* "what is that?"

64. *tchako man* '[become man:]be incarnated as human'. DEMERS *chako man*, also used to refer to the incarnation.

66. *makouk* 'buy'. DEMERS has *makuk* "to sell, buy", but also (untranslated, p. 46: *Iaka chako makuk nsaiika* 'He comes to ["buy"].redeem us').

67. *kata pous* '[how for:]possible, can'. See note 14.

68. *naouitika kakoua* '[certainly like:]unquestioningly as'. Cf. DEMERS *nawitika*, *nawitika* "assuredly, certainly, yes", *komtoks nawitika* (untranslated, e.g. p. 34: '[know certainly:]believe, have faith').

71. *pes* 'soul'. DEMERS *ppes* "soul, breath, life", *pp* evidently for [p]: cf. Lower Chehalis /spis/ 'soul' (Kinkade 1991, item 1394).

80. *mamouk kalakl* '[make open:]to open (it)'. GIBBS *mamook hahlakl la pote* "open the door".

81, 82. *payé, payer*. See note 12.

83. *kouenom sun* '[fifth day:]Friday'. DEMERS *kwanom san* (untranslated, p. 36: 'Friday').

*aias Sundi, paque*. Cf. GIBBS *hyas sunday* "a holiday", DEMERS *pak* "Easter".

86. *kanaoué tlaska* '[all they:]all of them'. DEMERS *kanawe tlaska* (untranslated, p. 51: 'all of them').

91. *mamouk dlet* '[make straight:]straighten, make right, (and by extension:) guide'.

## Notes to passages 91-108

*tchako kloush* '[become good:]get healed, be saved'. See note 8. While the dictionary portion of DEMERS shows *chako tlush* "to get better, healed, converted", 'be saved' (in the Christian religious sense) seems the more appropriate translation for the following passage from the catechism (p. 53; note typos: *tla towian* should be *tla tawiam*, *tluchmen* should be *tluchman*):

*Sa tali Tai iaka wawa tlaska: wek kwanesom msaika tla towian; i t t tluchmen*  
 God he tell them not always ye poor one woman  
**God told them (Adam and Eve): "you won't always be wretched; a certain woman**  
*alke chako, pi iaka kakshet okuk olok iaka latet spouse iaka patlach iaka Tanas*  
 later come COOR she hit DEM snake his head SUB she give her child  
**will come, and she will strike that serpent's head by giving her Son**  
*pus mamuk telikom chako tlush.*  
 for make people be-saved  
**(to make people be saved:) for the salvation of humanity."**

93. (*setromper*), (*en[!]?apredication*) appear to be written into the ms. in the scribe's hand, suggesting that they were also in the original. Evidently, the scribe has copied an incompletely composed or only roughly finished passage, in the process faithfully preserving evidence of the composer "thinking out loud."

94. The wording of this passage, like that of the preceding (to which it is *réponse*), seems less than perfectly clear. Possibly, the composer was having some difficulty expressing his intended meaning. According to Father Schoenberg, the Church's teachings are considered infallible only with respect to certain limited domains.

98. *tenas paia* '[little fire:]purgatory'. DEMERS, which pays less attention than this text to sin and its expiation, doesn't even refer to purgatory.

[a?/c?/oi. Inintelligible item, perhaps a borrowing from a local Indian language. I speculate that it may be related to Saanich /q'a?/ 'join a group', Lushootseed /q'u?/ 'gather, unite, collect'.

99. *mamouk hélo* '[make lacking:]remove, (and by extension:) absolve sins'. I was unable to find an historical example of this compound, familiar to me from Grand Ronde elders. For 'absolve', DEMERS shows, rather, *mamuk sto* 'to absolve sins' (cf. LC *stux* 'untie').

101. *iketa pous*. See note 39.

104. *kelaï tomtom* '[cry heart:]repentance'. DEMERS *klaï tomtom* "very sorry".

106. *polulé élee* '[powder earth:]sand, dust'. DEMERS *polale* "powder", *polale elehi* "sand", GIBBS *pó-lal-lie* "Gunpowder; dust; sand".

108. *mamouk tomtom* '[make mind:]decide, judge'. GIBBS *mamook tumtum* "to make up one's mind".

## Notes to passages 111-162

111, 113, 115. *Klaska* [sic], *Tlaska* [sic]. See note 53.

120. *mamouk tlaska tlattoa* '[make them go:]send them'. Cf. 36, where *mamouk tlattoua tlaska* appears with the same meaning. In the Chinook Jargon formerly used at Grand Ronde Reservation, compounds with *mamuk* (= *mun̓k* at Grand Ronde) tend to be felt as whole verbs, hence are unlikely to be split as here.

123. *stéwil*. See note 10.

125. *Klafk-jsta*. See note 53.

130. *tchako tanas* '[become child:]be born'. DEMERS *chako tanas* "to be born". Also an idiom at Grand Ronde.

138. *mamouk mameloust* (1) '[make die:]cause to die', (2) '[make dead:]kill'. (2) is a compound well established in regional usage (DEMERS *mamuk mimelust* "to kill", GIBBS *mamook memaloost* "to kill"), (1) a specialized adaptation to Roman Catholic terminology (also appearing in 116, 134, etc.).

*tchako Salix* 'become angry'. DEMERS *chako saliks* "to get mad".

142. *aia skoukoum nsayka tomtom*. Cf. DEMERS *s[k]ukom tomtom* "brave, energetic" ([*k*]: à la errata, p. 68).

*mamouk skoukoum* '[make strong:]strengthen, make firm'. DEMERS *mamuk skukom* (untranslated, p. 33: 'strengthen, make firm').

144. *ouek lélé* '[not awhile:]soon'. DEMERS *weklele* "not long". Also an idiom at Grand Ronde.

*Bilalum*. This is evidently a local Salish borrowing, but I could find no corresponding term in the local (that is, Vancouver Island area) sources I consulted. Cf. Upper Chehalis /miłálam/ 'confess', Lushootseed /biłʔállaʔəb/ 'confess'.

158. *tlounas iketa* '[uncertain what/something:]whatever, something or other'. Cf. DEMERS *tlonas* "perhaps, may be [sic], equivocal answer" (from LC *áunas* 'maybe').

160. *tenosel, tenoktel*. Inintelligible item, probably a borrowing from a local Indian language. Possibilities are suggested by Saanich /təŋəxʷə/ 'dirty (with earth)' (Montler item 931.1), Island Halkomelem /t'əŋástəl/ 'sitting side by side'. I follow Father Schoenberg's advice in translating the passage as a reference specifically to sexual desire.

*ouek Saia* '[not far:]near, nearly'. DEMERS *wek saia* "near", GIBBS *wake-siah* "near, not far".

162. *Sik tomtom* '[sick heart:]sad, sorry, jealous'. DEMERS *sik tomtom* "sorry, mad at someby

## Notes to passages 162-196

[sic], anxious", *chako sik tomtom* (untranslated, p. 52: 'jealous, envious'). At Grand Ronde, the idiom *sik t̃əmt̃əm* 'sad' was complemented by the idiom *sik lat̃et* 'sick head:jealous'.

164. *tlounas kopa iketa pous makoumak* 'perhaps after something to eat' would seem to be miswritten (à la 158, 160, 162, 166, 168) for \**kopa tlounas iketa pous makoumak* 'after whatever there is to eat'.

175-176. Compare the wording of these two passages with the following parallel passages in DEMERS (untranslated, p. 62-63):

*Pus ikta Sesu Kli iaka mamuk Patem?*  
why Jesus-Christ he make baptême  
**Why did Jesus Christ make (the rite of) baptism?**  
*Sesu Kli iaka mamuk Patem pus wa tsok kopa latet pus mamuk wash*  
Jesus Christ he make baptême for spill water PREP head for cleanse  
**Jesus Christ made baptism in order to pour water over the head to cleanse**  
*kopa tomtom Ata iaka masache, pi pus mamuk nsaika Eklis katolik*  
PREP soul Adam his sim COOR for make us église catholique  
**from the soul Adam's sin, and to make us (into) children**  
*iaka tanas, pi Sa t̃ali Tai iaka telikom.*  
his child COOR God his people  
**of the Catholic Church and God's people.**

176. *mamouk tchako* '[make become:]make-into'. Not to be confused with *mamouk tchako* '[make come:]bring, summon' (as in 198).

190. *sheme*. Cf. DEMERS *shem* "ashamed, shame".

192. *mamouk Sheme* '[make ashamed:]be ashamed of'. I have this as an idiom from Grand Ronde, but am unable to find a supporting historical citation.

196. *mamouk Sahale* '[make high:]raise, lift up'. DEMERS *mamuk sa t̃ali* "to lift, put up".

*les mains*. See note 8.

*mamouk tsum* '[make mark:]to mark' (also, 'to write': DEMERS *mamuk tsom* "to write").

*le S<sup>e</sup> Chrême*. Cf. French *crème* 'cream, cream-colored'; Jargon *likrem* 'yellow, dun, buckskin-colored' (in use at Grand Ronde). While the context in which the term appears, with the accompanying explanation in passage 202, make it clear enough what is being referred to, the spelling "*chrême*" remains unexplained.

*mamouk piousum*. The context here and in 206, 226 suggests that what is (*mamouk*;) 'made' here is the sign of the cross (I am indebted to Sister Kateri Petite for enlightening me on this point). Possibly, the item is to be explained as a contraction of English "pious" and the

## Notes to passages 196-220

Jargon word for 'mark, sign' (DEMERS *tsom* "mark, writing, spot"): hence, '(sign of piety:) sign of the cross' (cf. passages 5, 6).

*siakous* 'face'. DEMERS *sia t̃ost* "eye, the face". "... he makes as if he were going to strike their faces": according to Sister Kateri, a light or feigned slap to the face, signifying the necessity to remain unmoved despite the hostility of an unbelieving world.

197. *t̃[w?]is*. Cf. Saanich *t̃iwi?ə+* 'pray', Lushootseed *t̃iwi+* 'thank, pray'.

198. *mamouk tchako* '[make come:]bring, summon' (cf. note 176). DEMERS *mamuk chako* (untranslated, p. 57: 'summon, bring into'), GIBBS *mamook chahko* "make to come, fetch".

202. **holy chrism**. My American Heritage dictionary (New College Edition, 1978) defines *chrism* as "a mixture of oil and balsam consecrated by a bishop and used for anointing in various church sacraments, such as baptism and confirmation."

*t̃é[w?]is*. See note 197.

I am uncertain of the significance of *kol élée* '[cold land]' here. Cf. DEMERS *kol elehi* "winter", GIBBS *cole illahie* "winter"; GIBBS *icht cole* "a year", DEMERS *kol* "winter, cold", [and untranslated, p. 55:] 'year'. According to Father Schoenberg, anointment with the chrism is intended to steel one's spirit against all future hardships and temptations.

204. *Ouek kloush* '[not good:]bad, wrong'. Johnson (1974:330) has historical citations from 1838, 1865. Also used at Grand Ronde.

208. *ouil ouil*, [sic] for *huithui* 'exchange'. The same spelling occurs in 258, where a marginal note in another hand corrects it to *hoy hoy*: cf. DEMERS *huithui* "to exchange". See also note 196 (*siakous* 'face': personal communication from Sister Kateri).

211. *tchako helo* '[become lacking:]be removed, (and by extension:) be absolved'. Cf. note 99. DEMERS has, rather, *chako sto t̃* (untranslated, p. 65: 'be absolved').

216, 217. *Bilalum*. See note 144.

218. *le prêtre, le plet* 'priest'. See note 8.

220. *mamouk kansik* '[make how-many:]count'. DEMERS *mamuk kansi t̃* "to count", GIBBS *mamook kunsih* "to count".

*tchako massatchi* '[become bad:]be damned': the fitting dialectical opposite of *tchako kloush* '[become good:]be saved' (as in 91, 92).

*ouek kansik* '[not when:]never'. DEMERS *wek kansi t̃* "never", GIBBS *wake kunsih* "never".



Notes to passages 224-264, references

224. *kopa okouk* '[PREP that-one:]owing to, on account of, because'. See note 12.  
*mamouk klahaouiām* '[make pitiful:]abuse'. Not to be confused with *mamouk klahawiam* '[make pity:]have-mercy', as in 2, 226.
226. *kansik lélé* '[how-much awhile:]how long a time?'. DEMERS *kansi* + *lele* (untranslated, p. 51: 'for how long?').
- kopa ankaté* '[PREP long-ago:]in the past, ago'. Cf. DEMERS *kopa alke* (untranslated, p. 35: 'in the future').
228. *mamouk ipsout* '[make secret:]to hide (something)'. DEMERS *mamuk ipsut* 'to hide'.  
*ikt ikt, ikt, ikt ikt* '[one one:]sometimes' (DEMERS *i tti t* "sometimes"; also an idiom at Grand Ronde).
232. *[A?]TitSeul Siam*. Cf. Saanich /θi?θə+ si?éñ/ 'God'.
236. *merci* 'thank-you'. GIBBS *máh-sie* 'thank you'. Johnson (1974:431) cites *mercie* from sources dated 1853 and 1857.
247. *kopet mamouk* '[finish do:]to finish (something)'. DEMERS *kopet mamuk* (untranslated, p. 49: 'finish').
250. *mamouk holo* '[make hungry:]to fast'. DEMERS *olo* 'hungry', *mamuk olo* (untranslated, p. 56, 64: 'to fast').
258. *oine* 'wine'. DEMERS *wañ* 'wine'.
263. *mamouk kloush*. Cf. DEMERS *mamuk tlush* 'to fix, do good'.
264. *tenas lélé* '[little awhile:]a little while'. DEMERS *tanas lele* 'a little while'.

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