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Wilson, Edward F

The Ojibway Language: A Manual...

In three parts.

Toronto: Printed by Rowse and
Hutchison, For the Venerable Society
for Promoting Christian Knowledge,
London, 1874.

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PART I.
THE GRAMMAR.

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INTRODUCTION.

THE parts of speech, as in other languages, are nine—the article, noun, adjective, pronoun, adverb, preposition, conjunction, interjection, and lastly, the verb. The reason for placing the verb last on the list is, that it is so very complex and so very important; all the other parts of speech depend on it, and nearly all the other parts of speech are capable of being put into a verbal form. In forming a sentence also, it is the rule to employ a verb wherever possible: thus the English sentence, “He was there at our last meeting,” would be rendered in Ojebway, “He was there when we last met.”

The peculiarities of the language will present themselves as we proceed, but we may mention a few points in anticipation.

1. The Ojebway language divides all objects into two great classes, *animate* and *inanimate*, and this distinction is observed not only in the noun, but also in the article, adjective, pronoun, and verb.

2. *Three third persons* are distinguished and distinct endings employed to designate them. Thus, in the sentence, James sees John's mother; James is the first, John the second, mother the third person. The use of this rule is hereafter explained.

3. *Two first persons plural* are distinguished; *we*, excluding the party addressed, and *we* including the party.

The Part. The *participle* plays a very important part in the language, supplying the *The Cop.* the relative pronoun, and answering for both noun and adjective.

The Int. The *objective case of the personal pronoun* is expressed by a change in the verb.

6. The *negative* of the verb, in addition to kah or kahween (not) prefixed, requires the introduction of a second particle *se*, besides, in some of the inflections, a change in the ending of the verb.

7. A doubtful sense may be given to one's words by the use of the *dubitative form* of the verb.

8. The only other peculiarity that we will mention here, is the use of the particle *bun*, which, whether with nouns, adjectives, or verbs, has generally the signification of gone by, past, deceased, out of date, &c.

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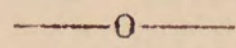
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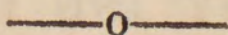


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GRAMMAR:



ALPHABET.

A B D E G I J K M N O P Q S T U W Y Z.

Diphthongs and double Consonants—AH, AU, EE, OO, UH, UY, CH, QU, NG, NS, SH, ZH, WH.

PRONUNCIATION.

{	AH	as in father, fast,	e.g.	mahjah,	he starts.
	AU	“ father, laugh,	“	odenáun,	he says to him.
	A	“ fate, day,	“	dabwa,	he speaks truth.
	EE	“ feet, meek,	“	opineeg,	potatoes.
{	E	“ met, tepid,	“	ekedó,	he says.
	I	“ mit, iniquity,	“	nindekid,	I say.
	O	“ note, so,	“	ekedo,	he says.
	OO	“ foot, soon,	“	mókomaun,	a knife.
{	UH	“ but, dumb,	“	muhkuk,	a box.
	U	“ but, brush,	“	muhkuk,	a box.
	UY	“ buy,	“	chébuy,	a ghost.
	G	“ go, pig,	“	néegig,	an otter.
	J	“ jug, judge,	“	nuhwúj,	more.
	CH	“ chop, much,	“	cheemaun,	a canoe.
	QU	“ queen,	“	equa,	a w' nan.
	NG	“ king,	“	neebing,	in lammer.

NS	nearly as <i>n</i> ce in prince, but the <i>n</i> not so fully sounded,	<i>e.g.</i>	muhkukoons,	a little box.
S	as in so, mass,	"	chéés,	turnips.
SH	" wish, push,	"	kookóosh,	a pig.
WH	like <i>w</i> in cow, mew,	"	owh, ewh,	he, it.
ZH	" <i>j</i> in French pro- nunciation,	"	meezh,	give it to him.

ORTHOGRAPHY AND PRONUNCIATION.

The Ojebway, not being a written language, has been spelt in many different ways, according to the option of the writer. The French adopt their several styles, and the English theirs. Thus, for instance, the word *muhzenuhegun* (book), will be spelt by the French *masinaigan*. In this book, the orthography followed by the Rev. F. A. Omeara, LL.D., Rector of Port Hope, is adopted, he having translated the New Testament, Pentateuch, and Book of Common Prayer, into the Ojebway language. His style of spelling, though rather copious in letters of the alphabet, has certainly the advantage of great simplicity, and no person of ordinary talent need have much difficulty in learning to read tolerably after a few weeks' practice.

A few hints as to the manner of pronunciation may be found useful.

1. Remember there are *no silent vowels*; every letter is distinctly pronounced.
2. Pronounce *a* distinctly as in fate, not as in fat. Thus, words ending in—*gawin*, pronounce gay-win; *pasho*, not pash-o but pay-sho, and so on.
3. Pronounce *ah*, *au* as in past, laugh, ah! &c. Thus, *pahpahezah*, he goes about, pah-pah-e-zah. *Muh-yah-jaud*, he who starts. (NOTE—*ah* and *au* have exactly the same sound).
4. Pronounce *e* or *i* softly, as in the word iniquity; thus, *enene*, not ee-nee-nee or en-nen-ne, but in-nin-ne, like the word ninny.
5. Pronounce *u* or *uh* as in up, mud, hug, brush, &c.; thus, *muh-kuhda* (black), *muck-ud-day*. *Dush*, but, as brush, *dum*, *duk*, (endings), as drum, duck. *Muhze-nuhegun* (book), *mus-ze-nuh-e-gun*.
6. Pronounce *o* as in note, toe; thus, *ekedo* (he says), as doe.
7. Always pronounce *g* as in gig, pig, never as in gin, page. Where *uge* occurs pronounce it ug-ge, *ume* um-me, and so forth. Wherever *uh* occurs in a word guard against confounding the *h* with the letters following, thus in the word *muhzenuhegun*, it is not nu-he-gun, but nuh-e-gun.

The Accent. Throughout the dictionary an accent is placed over the vowel in each word upon which most stress is to be laid by the voice, thus: muhzenúhegun, a book. By observing well the accentuation, and adhering to the foregoing rules for pronunciation, the student will soon learn to pronounce the words correctly.

However, the writer's experience has been, that it takes some time to acquire *the flow of the language*, so as to read on smoothly, without hesitation. In order to accomplish this, the best way, no doubt, is to have the assistance of a teacher; but for those who have not this facility, and are anxious to pick up a little of the language, the following method may prove useful. The idea was suggested some years ago, by a story about Michipicoten Island. It is said that the captain of some vessel, passing the island on a rainy day, remarked, "I wish I'd my coat on." Some of the aborigines standing by thought he was naming the island, and so called it Michipicoten! The writer, when commencing to learn Indian, found that it assisted him very much in his task to associate some common English phrase, however nonsensical, with the long, hard Ojebway words, and he would recommend others to follow the same plan, thus:—

The Indian for How do you do? is *ahneen ezhe-bemah-dezeyun?* How shall we pronounce this word smoothly and correctly, and then fix it for ever on our memories? First, let us divide it according to the rules already given, ah-neen-e-zhe-be-mah-de-ze-yun. Now to get the flow of it repeat the following couplet:—

*Are we wishing for Mark to see him?
Ah-neen-e-zhe - be - máh - de-zee-yun?*

Again, the Indian for I don't know, is *kahween ninkekanduhse*. This we divide into *kah-ween-nin-ke-kan-duh-se*; and the following couplet gives the flow of it:—

*Carpet inky can you see.
Kah-ween-ninke-kán-duh-se.*

A few more couplets are added:—

I don't understand.	)	)	<i>Calm ye ninny, sit ye down, see.</i>
Kahween nenesiddotunse.	)	)	<i>Kah-ween-nene - siddotun - se.</i>
It is a fine day.	)	)	<i>In a fishy tub.</i>
Meno-kezhegud.	)	)	<i>Me-no-kézhe-gud.</i>
Sit down.	)	)	<i>Another pin.</i>
Nuhmuhduhbin.	)	)	<i>Nun-múh-duh-bin.</i>
I do not talk Indian.	)	)	<i>Carpet-pin I'm wishing to say you see.</i>
Kahween ninduhnishenahbamoose.	)	)	<i>Kah-ween-nind-uh-nishe-nah-bá-moo-se.</i>

What is your name? } } *Are we wishing the cars to come?*
 Ahneen ezhenekausooyun. } } *Ah-neen - ezhe - ne-káus-oo - yun?*

Having proceeded thus far, we may next attempt some grave reading. We will take a few verses about Joseph's dream, from Genesis xxxvii. vv. 5-8.

v. 5. Joseph dush gagoo keénahbundum, oogeweenduhmoowaun dush wekahnsun: ahwahshema dush ooge-sheenga-nemegoon enewh. Read thus: Joseph dush (as brush) ke-e-náh-bun-dum, oo-ge-wéen-duh-moo-wáun we-káh-ne-sun: ah-w she-ma (washy may) oo-ge-sheen-gá-ne-me-goon (oo as in good, not so full as moon) enewh (in you).

v. 6. Oo-oo dush oogeënaun, Bezinduhmook, kepuhgoosanemenim, maund enahbunduhmoowin kahenahbundumaun. Read thus: Oó-oo (oo as in good, doubled) oo-ge-e-náun, Be-zinduh-mook (cinder, look), ke-puh-goo-sá-ne-me-nim maún-du e-náh-bun-duh-moo-win kah-e-náh-bun-dumaún.

v. 7. "Benuh kegetuhkoobetoomin buhquazhegunushk emuh ketegauning, benu dush ewh neen kahduhkoobetooyaun kepuhsegwemuhgud, kuhya kequhyukooka buhwemuhgud; enewh dush kenuhwah kahtuhkoobetooyag kewetuhyeëe kenebuhwemuhgudoon, kuhya oogeshahgushketahnahwah ewh neen kahtuhkoobetooyaun. Read thus: Bin-nuh kig-ge-túckoo-be-toó-min buck-wáy-zhegun-úshk im-muh kitti gáh-ning (*ning* as in morning), ewh (*ee* you), neen kah-dúck-oo-be-too-yaun (nearly 3 yarn), ke-pus-se-gwée-mug-gud, kye-yay ke-kwye-yuck-kookáh-buh-wim-mug-gud e-newh (in you), kín-nuh-wah kah-tuckoo-be-too-yag (-yaig), ke-we-tyé-ye-ee ke-néebuh wim-mug-guh-doon, kye-yay oo-ge-sháh-gush-ke-táh-nah-wah ewh (*ee* you), nee kah-túckoo-be-toó-yaun.

THE ARTICLE.

The definite article, as in other languages, points out a noun, and it is also used with proper names as a token of mark or respect. *The animate article* *owh*, plural *egewh*, is used with animate nouns; thus, *owh enene*, the man; *owh kezha-muhnedoo* God; *owh Peter*, Peter.

The inanimate article *ewh*, plural *enewh*, is used with inanimate nouns, thus: *ew múhkuk*, the box; *enewh múhkukoon*, the boxes. (See Demonstrative pronoun, p. 27)

There is no indefinite article. The object is simply mentioned alone, or with *pázhig*, one, a certain one; thus, a man, *enene*, or *pázhig enéne*.

THE NOUN.

Nouns in Ojebway are divided into two great classes, *animate* and *inanimate*. Of these, animate nouns include not only creatures that have life, but also certain

other objects, as stone, clay, the sun, the stars, a drum, a pipe, a watch. So also, in the inanimate class, besides strictly inanimate things, are found many of the principal trees, parts, of the body, &c. This distinction between animate and inanimate objects is very important, for by it are affected pronoun, adjective, and verb, as well as the number and case of the noun. An animate noun must be used with an animate verb, and an inanimate noun with an inanimate verb, thus: I see a man, newáhbumah enene; I see a box, newáhbandaun muhkuk.

GENDER.

The above distinction between animate and inanimate objects takes the place of gender in Ojebway. The sexes are distinguished simply by the use of *nahbá* or *enéne*, enjoined with the noun for male, and *noozhá* or *equa* for female. Usually, however, in speaking of animals, the male is understood, so it is only the female that requires to be specified.

A few examples are given:—

A male animal, *nahbá-uhyah*;

A man, *enéne*;

Ram, *nahbá-mahnishtáhnish*;

Bull, *nahbá-pezheke*.

Boar, *nahbá-kookoosh*;

Male beaver, *nahbámik*;

Indian, *uhnishenáhba*;

Englishman, *shaugoonáush*;

Interpreter, *ahnekuhnootahgáwenene*;

Salesman, *uhdahwáwenene*;

Man cook, *chebahquáwenene*;

Female, *noozhá-uhyah*.

A woman, *equa*.

Ewe, *noozhá-mahnishtáhnish*.

Cow, *equá-pezheke*.

Sow, *noozha-kookoosh*.

Female beaver, *noozhámik*.

Squaw, *uhnishenáhbequa*.

English woman, *shaugoonáushequa*.

Interpretress, *ahnekuhnootahgáwequa*.

Saleswoman, *uhdahwáwequa*.

Woman cook, *chebahquáwequa*.

NUMBER.

The plural endings animate are *g*, *ug*, *ig* (or *eeg*), *oog*, *wug*, *yug*, *jig*.

“ “ inanimate are *n*, *un*, *in* (or *een*), *oon*, *wun*.

Thus:—*Anim.*, Enene, a man, pl. enenewug. Ahbenóoje, a child, pl. ahbenoojeéyug. Sheeshéeb, a duck, pl. sheeshéebug. Uhmik, a beaver, pl. uhmikwug. Ahsín, a stone, pl. ahsinéeg. Kéezis, the sun (or moon), pl. kéezisoog. Anuhmeáúd, a Christian, pl. anuhmeähjig. Mayúggeezid, a stranger, pl. mayúggezejig. *Inanim.*, Muhkuk, a box, pl. muhkukoon. Cheémaun, a canoe, pl. cheemaúnun. Sánuhguk, something difficult, pl. sánuhgukin. (For further examples, see Table, p. 17).

CASE.

There are no cases properly so called in Ojebway. *Of*, with a noun, is expressed by the use of the possessive pronoun, thus: The man's hat (or, the hat of the man) enene o-wéwuhquaun; lit., the man, his hat; -o, or od, taking the same place as the possessive particle in Ojebway as 's apostrophe in English. But here again the distinction must be made between animate and inanimate nouns. If the second noun be animate, it must be preceded by *o*, *in*, *un*, *oon*, or *nejin*, affixed, as well as *o* before it, thus, the man's pig, o-kookóoshun. See Pronoun. *Of*, again, in some cases, is expressed by a particle signifying "the place where," thus: A man of Cana, Cana duhzhe enene.

To, from, in, with *inanimate nouns*, may be expressed by the affix *-nuk*, as, Muhkuk, a box, muhkukoong, in the box; the alteration of the end syllable being ruled by the plural of the word, for which see Table.

To, from, in, with *animate nouns* (or pronouns) can only be expressed by the use of the preposition *o*, thus: omenaun, he gives it to him, od-odesaun, he comes to him. Ningeméeni, John, John gave it to me.

The vocative case singular, affects only proper names and terms of relationship. Thus a woman named Nahwegéezhegóokwa, would be called to as Nahwegéezhegóokwa, Noos, my father, ningwis, my son, and a few other such terms take an *a* in the vocative singular, thus, Noosá! Ningwissá! *In the plural*, -wedoog is the termination which may be more liberally employed, thus, Uhnishenahbawedoog, O Indians, Ogemáhwedoog, O chiefs! Ahbenoojéewedoog, children! Pezhekéewedoog, O cattle.

THE THREE THIRD PERSONS.

The noun has no proper objective case in Ojebway, but a curious distinction is observed between the third persons that occur in a sentence. Thus, in the sentence, I see a man, *man* undergoes no change; but in He sees a man, it does, and in the sentence, He sees the man's wife, wife being the *third third person* in the sentence, undergoes a still further change. Thus: a man, enéne. I see a man, newáhbumah. enéne. He sees a man, o-wáhbumaun enénewun. He sees a man's wife, o-wáhbumaun enénewun o-wedegamáhgunene.

Take another sentence: "Joseph took the young child and his mother, &c." Joseph ooge-odáhpenaun erah ahbenoojéyun kuhya enewh ogéene. Here there are three third persons, (1) Joseph, (2) the child (-yun), (3) the child's mother (-ene).

For the second third person in a sentence the ending, whether singular or plural, is *o*, *in*, *un*, *oon*, *nejin*, according to the plural ending of the word.

For the third third person it is *-ne* or *-ene*. See Tables.

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DIMINUTIVE ENDING.

noun, whether animate or inanimate, is made diminutive by affixing *-ns*, pronounced nearly as *nce* in *prince*), thus : sheesheeb, a duck, sheesheebáns, a duck-rahkuk, a box, muhkukóons, a little box. These endings are either *-ns*, *-ans*, *-us*, according to the plural, and their plural is always *-ug* animate, and *un* inanimate. See Tables.

DEROGATIVE ENDING.

noun, whether animate or inanimate, may have a derogative, contemptible ending to it by affixing *-sh*, thus : uhnemóosh, a dog, uhnemooshísh, a bad dog ; wud, an axe, wahgáhk wudóosh, an old worn-out axe. These endings are either *-sh*, *-ish*, *-oosh*, or *-wish*, according to the plural, and their plural is always *ug* animate, *un* inanimate. See Table.

TABLE OF ANIMATE NOUNS.

INDIAN.	ENGLISH.	PLURAL.	2ND THIRD PERSON.	DIMINUTIVE.		DEROGATORY.	
mené-seno	warrior	-senoog.	-senoon	-senoons	-ug	-senoowish	-ug
omúhku-kee	frog	-keeg	-keen	-keens	-ug	-keewish	-ug
mooshwa	handkerchief	-mooshwag	-mooshwan	-mooshwans	-ug	-mooshwawish	-ug
sheeshéeb	duck	-sheebug	-sheebun	-sheebans	-ug	-sheebish	-ug
okáwis	herring	-wisug	-wisun	-wisans	-ug	-wish	-ug
meegwun	feather	-gwunug	-gwunun	-gwunans	-ug	-gwunish	-ug
shingoob	fir	-goobig	-goobin	-goobins	-ug	-goobish	-ug
uhsúb	net	-subeeg	-subeen	-subeens	-ug	-subish	-ug
uhsin	stone	-sineeg	-sineen	-sineens	-ug	-sinish	-ug
metig	tree	-tigoog	-tigoon	-tigoons	-ug	-tigoosh	-ug
uhkík	kettle	-kikoog	kikoon	-kikoons	-ug	kikoosh	-ug
anuhmeähsig	pagan	-sigoog	senegoon	.....	.....	.....	.....
enéne	man	-newug	-newun	enenins	-ug	-enenewish	-ug
uhmík	beaver	-mikwug	-mikwun	uhmikoons	-ug	-uhmikoosh	-ug
maung	loon	-ngwug	-ngwun	maungoons	-ug	-maungoosh	-ug
keego	fish	-goyug	-goyun	keegoons	-ug	-gooyish	-ug
ahbenóoje	child	-jeeyug	-jeeyun	-noojens	-ug	-noojeeyish	-ug
anuhmeäúd	christian	-meähjig	-meähnejin	.....	.....	.....	.....
káhkedood	speaker	-kedoojig	-kedoonejin	.....	.....	.....	.....
katemíshkid	sluggard	-shkejig	-shkenejin	.....	.....	.....	.....

TABLE OF INANIMATE NOUNS.

PL. ENDING.	INDIAN.	ENGLISH.	PLURAL.	DATIVE.	DIMINUTIVE.		DEROGATIVE.
-n	uhkee	earth	uhkeen	uhkeeng	uhkeens	-un	-uhkeewish
	kéchegunimée	lake	-gummeen	-gummeeng	-gummeens	-un	-gummewish
	uhyec	a thing	-uhyeen	-uhyeeng	-uhyeens	-un	uhyeewish
-un	wégewaum	wigwam	-waumun	-wauming	-waumans	-un	-waumish
	múhkesin	moccasin	-sinun	-sining	-sinans	-un	-sinish
	chéemaun	canoe	-maunun	-mauning	-maunans	-un	-maunish
	nezid	my foot	-ziddun	-ziddaung	ziddauns	-un	-ziddish
-in	wahdóop	alder	-doopin	-dooping	-doopins	-un	-doopish
	wegóob	bass-wood	-goobin	-goobing	-goobins	-un	-goobish
	nenínj	my hand	-ninjeen	-ninjeeng	-ninjeens	-un	-ninjeesh
	swáungung	someth. strong	-gungin	.....	.....	.....	.....
-oón	muhkuk	box	-kukoon	-kukoong	-kukoons	-un	-kukoosh
	kézhegud	day	-gudoon	-gudoong	.....	.....	.....
	wahgákwud	axe	-kwudoon	-kwudoong	-kwudoons	-un	-kwudoosh
-wun	odánah	town	-nahwun	-naung	-nauns	-un	-nahwish

NOTE.—The rule for the change of the second and third persons does not apply to inanimate nouns.

We will now classify the different sorts of Nouns.

SIMPLE NOUNS.

Are such as enene, man; kookoosh, pig; cheemaun, canoe.

NOUNS ENDING IN WIN,

Usually express a state, condition, or action, and are formed from neuter verbs by adding *win* to those ending in *ah*, *a*, *e*, *o*; and *oowin* to those ending in *um* and thus: *nebahwin*, sleep, from *nebah*, he sleeps; *ekédoowin*, a saying, from *ekedo*, says; *enándumoowin*, thought, from *enandum*, he thinks; *tuhgwíshenoowin*, arrival, from *tuhgwishin*, he arrives. Among this class are nouns ending in *-awin*, *-oowin*, and *-dewin*; these endings express respectively giving, receiving, and mutual action thus: *meegewáwin*, means a gift given; *méeneoowin*, a gift received; *méenedewin*,

mutual gift. *Kekenoühmahgáwin*, instruction given; *kekenoühmáhgoowin*, instruction received; *kekenoühmáhdewin*, mutual or general instruction. Of these nouns, those ending in *-awin* are formed from neuter verbs of the second paradigm by adding *win*; those ending in *-oowin*, from the first person singular of the passive voice of transitive verbs by adding *win* and dropping the pronominal prefix. Those ending in *-dewin* from the reciprocal modification of the transitive verb (mod. B) by changing *demin* into *dewin*, and dropping the pronominal prefix, thus: (1) *shawanjega*, he is merciful, *shahwanjegáwin*, mercy given; (2) *ninshahwánemegoo*, I am treated with mercy, *shahwánemegoowin*, mercy received; (3) *keshahwánindemin*, we treat each other kindly, *shahwánindewin*, mutual kindness.

NOUNS ENDING IN -GUN,

Are readily formed from neuter verbs of the second paradigm ending in *ga*. Thus: *pemepóojegun*, a plough, from *pemepóojega*, he ploughs; *paushkérhegun*, a gun, from *paushkérhega*, he shoots; *poonuhkáhjegun*, an anchor, from *poonuhkáhjega*, he casts anchor.

PARTICIPIAL NOUNS.

These are properly the participles of the verb. They are either positive or negative, thus: *anuhmeäüd*, a Christian, (lit., he who prays); *anóokeed*, a worker, (lit., he who works); *wahdookáhged*, a helper, (lit., he who helps); *mashkúhwezid*, a strong man, (lit., he who is strong); *macháug*, a big thing, (lit., that which is big). So also negative nouns, *anuhmeáhšig*, a pagan, (lit., he who prays not); *anookéesig*, an idler, (lit., he who works not).

NOTE.—In the Dictionary, to save space, *very few participial nouns are given*, but they may readily be formed from their verbs. Thus: a stupid person is *kwahpuhdezid*, (pl. *-jig*), from *koopuhdeze*, he is stupid.

NOUNS INSEPARABLE FROM THE POSSESSIVE PRONOUN.

These are terms of relationship and parts of the body. Thus, my, thy, all. father, *noos*, *koos*, *osun*. My, thy, his son, *ninjuwis*, *kejuwis*, *ogwissun*. My, thy, his hand, *neninj*, *keninj*, *oninj*. My, thy, his foot, *nezid*, *kezid*, *ozid*. My, thy, thy eye, *neyow*, *keyow*, *weyow*. Separate from the pronoun, these objects have only personal name, as *weeyowemah*, the body. require the

OJEBWAY GRAMMAR.

NOUNS THAT POSSESS COMPOSITION PARTICLES.

This is a peculiarity of the language. Thus: Earth as a separate noun is *uhke*, but in composition is *kummig*, e.g., beneath the earth, *uhnaumuhkummig*; on the surface of the earth, *ogedekummig*. A few examples are given:—

<i>Nebee,</i>	water,	compos. p. <i>gummée,</i>	thus big water,	<i>kéhegummee.</i>
<i>Wegewaum,</i>	house,	“ <i>wegúmmig,</i>	“ in the house,	<i>pindegummig.</i>
<i>Cheemaun,</i>	canoe or boat,	“ <i>nug,</i>	“ under the canoe,	<i>uhnáumoonug.</i>

THE TRANSFORMATION OF A NOUN INTO A VERB.

Every noun in Ojebway can be transformed into a verb. Thus, take the word *earth*; by a slight change we can express, he is earth, he has earth, he makes earth, there is earth, &c. We will take these transformations in order:—

- (1) He is —. The noun is formed into a neuter verb of the 3rd par. by adding *-we*. Thus: *uhke*, earth, *uhkéewe*, he is earth.
- (2) He has —. The noun is formed into a neuter verb of the 3rd or 4th par. by prefixing *o-* or *od-* and adding *e*, *me*, or *o*. Thus: *ashkun*, a horn, *odáshkune*, he is horned; *wahgahkwud*, an axe, *owahgahkwudo*, he has an axe; *pezheke*, a cow, *opezhekeme*, he has a cow.

- (3) He makes —. The noun is formed into a neuter verb of the 2nd par. by adding *-ka*, *eka*, or *ooka*, thus, *uhkik*, a kettle, *uhkikooká*, he makes kettles.

NOTE.—This ending may also signify *gather*, thus: *mushkeegemeneka*, he gathers cranberries.

- (4) There is —. The noun is formed into an impersonal verb of the 6th par. by adding *-wun*. Thus, *uhke*, earth, *uhkéewun*, there is earth.

- (5) There is plenty —. The noun is formed into an impersonal verb of the 1st par. by adding, *-kah*, *-ekah*, or *-okah*. Thus: *nebe*, water, *nebékah*, it is swampy.

- (6) There is made —. The noun is formed into an impersonal verb of the 2nd par. by adding, *-káhda*. Thus: *ishquáundam*, a door, *ishquáundamekáhda*, there is a door made.

from nouns —. The names of wild animals may undergo a transformation by prefixing *nunduh-*, and adding *-wa*. Thus: *pená*, a partridge, *nunduhpenáwa*, thus: *unts* partridges.

(8) The condition of any part of the body may be expressed by a combination of the nominal and verbal part, each in a contracted form. Thus: onínjemah, the hand, páugeshin, he is swollen, páugenínje, his hand is swollen. So again, páugesedá, his foot is swollen, túhkesedá, his foot is cold, and so forth. See the words arm and foot in Dictionary.

NOTE.—The above are general rules for putting a noun into a verbal form, but the student must not expect that every noun can be put into every form, and he is advised to consult the Dictionary for further information on the subject.

ADJECTIVES.

There are no proper adjectives in Ojebway. The words that are used as such may be classed as follows: (1) Particles. (2) Nouns with adjectival ending. (3) Participles (or adjective verbs).

PARTICLES USED AS ADJECTIVES.

These are kéche-, big; meno-, good; mújje-, bad; óoshke new; káta-, old; and some few others. With nouns these particles are used adjectivally, and with verbs adverbially. Thus with a noun, keche-enene, a great man; with a verb, keche-sáhgeëwa, he loves greatly.

NOUNS WITH ADJECTIVAL ENDING.

These are formed by simply adding e, ene, or o, to the noun. Thus: wáhbegun, clay, wáhbegune-onáhgun, a clay platter. Shóoneyah, silver, shooneyáhwene-opwáhgun, a silver pipe. Metig, a log, metigo-chéemaun, a log canoe.

PARTICIPLES USED AS ADJECTIVES.

This is the common way of expressing quality in Ojebway. Thus: It is high, ishpah, part. (that which is high), ashpaug, hence a high building, ashpaug wahku-hegun. So in the same way, agáhsaug, small, part. of uhgáhsah, it is small. Kanwaug, long, from kinwah, it is long. Wuhyáhbishkaug, white, from wáhbishkah, it is white. Wásuhwaug, yellow, from osúhwah, it is yellow. Hence, when you want an adjective to qualify your noun, look in the Dictionary for the verb impersonal and use its participle, remembering always that an animate noun will require the

participle of an animate verb. Thus: A white horse, wuhyáhbishkezid papazhe-góonguhzhe. A white box, wuhyáhbishkaug muhkuk. See Paradigms of the Impersonal Verb.

COMPARISON.

There are no proper degrees of comparison. The comparative degree can only be expressed by the use of the adverbs, *nuhwúj*, or *ahwáhshema*, more. And the superlative degree is imperfectly rendered by *káche* or *uhyáhpeche*, very, very much, or by *muhyáhmuhwe*, chiefly. Thus: prettier, *nuhwúj quuhnáj*; fatter, *nuhwúj wáhnood*. He loves me more than you, *nuhwúj nesáhgeik keen dushween*. The most powerful, *owh muhyáhmuhwe mushkúhwezid*. *Áshkum*, denotes more and more, increasingly. Thus: *Áshkum áhkoose*, he is getting worse (more sick). *Áshkum wáhbishkah*, it is getting whiter.

VERBAL USE OF ADJECTIVES.

Participial adjectives can be used verbally, thus: *mushkuhwah*, it is strong, *o-mushkuhwahton*, he makes it strong; *kinwah*, it is long, *o-kinwahton*, he makes it long. (Conjugated as Paradigm VIII., Transitive Verbs).

NUMERALS.

We shall have some little difficulty with the numerals, and perhaps require a little extra patience. First, we have the simple cardinal numbers, one, two, three, four, &c., and then a slight modification of these numbers must take place to fit them for use in composition, and then again must certain tiresome little particles be added to them to indicate the character of the object specified: thus, *ishwáuswe*, is eight. In composition, this changes to *ishwáuso*; then, if we are speaking of globular objects, we must say *ishwáusomenug*. So to express correctly in Ojebway eight apples, we must not say *ishwáuswe meshémenug*, but *ishwáusomenug meshémenug*. The advantage, however is, that if apples are present while we speak, or there appears any obvious reason for our alluding to that fruit, we may drop the word apples, and simply use *ishwáusomenug*; which same word, if used while passing through a turnip field, would obviously mean eight turnips. In like manner there are other particles which denote metal, wood, canoes, bagsful, handsful, &c., &c.

We will now give the simple cardinal numbers, and allude again presently to these somewhat perplexing terminations :

	SIMPLE.	IN COMPOSITION.		
1	pázhig	ningo, or ningotoo-	21	neezhtuhnuh 'zhe pazhig.
2	neezh	neezho-	22	neezhtuhnuh 'zhe neezh.
3	neswé	neso-	23	neezhtuhnuh 'zhe neswe.
4	néewin	neeö-	24	neezhtuhnuh 'zhe neewin.
5	náhnun	nahno-	30	nesémeduhnuh.
6	ningodwáuswe	ningodwauso-	40	néemeduhnuh.
7	néezhwahswe	neezhwauso-	50	náhnemeduhnuh.
8	ishwáhswe	ishwauso-	60	ningodwáusemeduhnuh.
9	sháunguswe	shaunguso-	70	neezhwáusemeduhnuh.
10	medáhswe	medauso-	80	ishwáusemeduhnuh.
11	medahswe 'zhe pazhig	medahswe 'zhe ningo-	90	sháungusemeduhnuh.
12	" 'zhe neezh	" 'zhe neezho-	100	ningodwáuk.
13	" 'zhe neswe	" 'zhe neso-	101	ningodwauk 'zhe pazhig.
14	" 'zhe neewin	" 'zhe neeö-	110	ningodwauk 'zhe medahswe.
15	" 'zhe nahnun	" 'zhe nahno-	120	ningodwauk 'zhe neezhtuhnuh.
16	" 'zhe ningodwauswe	" 'zhe ningodwauso-	200	neezhwauk.
17	" 'zhe neezhwahswe	" 'zhe neezhwauso-	300	néswauk.
18	" 'zh' ishwaswe	" 'zh' ishwauso-	1,000	medauswauk.
19	" 'zhe shaunguswe	" 'zhe shaunguso-	10,000	medahching medauswauk.
20	néezhtuhnuh	neezhtuhnuh dusso-		

NOTE.—All numbers above 20 have merely *dusso* added in composition. 'Zhe is the contraction of the conjunction uhzhe.

NUMERAL AFFIXES.

-*menúg*, signifies globular objects. Thus: five turnips, nahnomenug cheesug; fifty seeds, nahnumeduhnuh dussómenug menekáunun.

-*nug*, canoes, boats, &c. Thus: twenty canoes, neezhtuhnuh dussonug cheemáunun.

-*shk*, breadths of cloth, &c. Thus: two breadths of flannel, neezhooshk wahbeegin.

-*oóshkin*, bags-full. Thus: two bags-full, neezhooshkin; one hundred bags-full, ningodwauk dussooshkin.

-*sug*, wooden vessels, barrels, boxes, &c. Thus: thirty barrels, nesemeduhnuh dussosug; half a barrel (or box), ahbettuhwesug.

-*wáhbik*, metal, stone, glass, &c. Thus: thirty pieces of silver, nesemeduhnuh duss-wahbik shooneyah. Two dollars, neezhwáhbik.

-*wáhtig*, wood, or lumber. Thus: twenty-two planks, neezhtuhnuh 'zhe neezh duss-wahtig nuhbuggesugoog.

-*wag*, cloth, &c, Thus: twelve pocket-handkerchiefs, medahswe 'zhe neezhwag mooshwag.

wáwaun, pair, couple, yoke. Thus: three pair of chicken, neswawaun puhkuhah-quayug.

NOTE.—There are many other similar numeral endings, as *gocn*, days; *góonuhgeze*, day's old; 'zid, feet; *ninj*, inches; *bonekun*, handful, &c., &c.; but all will be found under their proper heads in the Dictionary, and the above are given as examples of the principal ones.

For the verbal use of Numerals, see one, two, three, &c., in the Dictionary.

THE ORDINAL NUMBERS.

1st	netúm, or nátumesing.	18th	ako 'zh' ishwauching.
2nd	ako-néezhing.	19th	ako 'zhe shaunguching.
3rd	ako-nesing.	20th	ako neezhtuhnuhwag.
4th	ako-néewing.	21st	ako neezhtuhnuhwag 'zhe pazhig.
5th	ako-náhning.	22nd	ako neezhtuhnuh 'zhe neezhing.
6th	ako-ningodwáuching.	23rd	ako neezhtuhnuh 'zhe nésing.
7th	ako-néezhwauching.	24th	ako neezhtuhnuh 'zhe neewing.
8th	ako-ishwáuching.	30th	ako nesemeduhnuhwag.
9th	ako-sháunguching.	40th	ako néemeduhnuhwag.
10th	ako-medáuching.	50th	ako nahnemeduhnuhwag.
11th	ako 'zhe pázhig.	60th	ako ningoodwáusemeduhnuhwag.
12th	ako-'zhe néezhing.	70th	ako néezhwauseméduhnuhwag.
13th	ako-'zhe nésing.	100th	ako ningoodwáukwuk.
14th	ako-'zhe néewing.	101st	ako ningoodwáukwuk 'zhe pázhig.
15th	ako-'zhe náhning.	110th	ako ningoodwáuk 'zhe medáhching.
16th	ako-'zhe ningodwáuching.	200th	ako neezhwáukwuk.
17th	ako-'zhe néezhwauching.	1000th	ako medáuswáukwuk.

THE PRONOUN.

In Ojebway there are five kinds of Pronouns—*personal*, *possessive*, *demonstrative*, *indefinite*, and *interrogative*. There is *no relative pronoun*, its place being supplied by the participle of the verb, thus: God who is merciful, owh Kezhá-muhnedoo shawán-jegad. I who am writing, neen wazhebeégáyaun. The box that is open, ewh muhkuk pakáhkoonegáhdag. See Paradigms of the Verb.

THE PERSONAL PRONOUN.

Those standing alone are *neen*, I or me; *keen*, thou or thee; *ween*, he, she, or him, her; *nénuhwind*, we or us, (not including the party addressed); *kénuhwind*, we or us, (including the party addressed); *kénuhwah*, you; *wénuhwah*, they or them. Conjoined with the verb, for the nominative case we prefix, *ne-*, *nin-*, or *nind-*, I, or we (excl.); *ke* or *kid*, thou, we (incl.) you, with the proper terminal inflection of the verb. The 3rd person, in neuter verbs, has no prefix. Thus, I walk, *ninpémoosa*; thou walkest, *kepémoosa*; he (or she) walks, *pémoosa*; we (excl.) walk, *nepemoosámin*; we (incl.) walk, *kepemoosámin*; you walk, *kepemoosám*; they walk, *pemoosáwug*.

The objective case of the personal pronoun is expressed by a change in the verb. Thus: I see him (or her), *newáhbumaun*. He (or she) sees me, *newáhbumik*. You see it, *kewáhbundaun*. For which see Paradigms of the Transitive Verb.

THE POSSESSIVE PRONOUN.

My, *ne*, *nin*, *nind*; thy, *ke*, *kid*; his (or her) *o*, *od-*; our (excl.) *ne*, *nind—naun*; our (incl.) *ke*, *kid—naun*; your, *ke*, *kid—wah*; their, *o*, *od—wah*.

Thus: My canoe, *ninchémaun*; our (incl.) canoe, *kecheemaunenaun*. The distinction, however, between animate and inanimate objects must be strictly observed. Animate objects require an *n* termination to the 3rd person, both singular and plural, as well as *o* or *od-* prefixed. The plural also must (as in nouns) end with *g* for animate objects, with *n* for inanimate ones. An example of each is here given.

EXAMPLE ANIMATE.

My pig	Nin-kookóosh.	My pigs	Nin-kookóoshug.
Thy pig	Ke-kookóosh.	Thy pigs	Ke-kookóoshug.
His (or her) pig	O-kookóoshun.	His pigs	O-kookóoshun.
Our (excl.) pig	Nin-kookóoshenaun,	Our pigs	Nin-kookóoshenáhnig.
Our (incl.) pig	Ke-kookóoshenaun.	Our pigs	Ke-kookóoshenáhnig.
Your pig	Ke-kookóoshewah.	Your pigs	Ke-kookóoshewaug.
Their pig	O-kookóoshewaun.	Their pigs	O-kookóoshewaun.

EXAMPLE INANIMATE.

My canoe	Nin-chéemaun.	My canoes.	Nin-cheemáunun.
Thy canoe	Ke-chéemaun.	Thy canoes.	Ke-cheemáunun.
His (or her) canoe	O-chéemaun.	His canoes.	O-cheemáunun.
Our (excl.) canoe	Nin-cheemáunenaun.	Our canoes.	Nin-cheemáunenáhnin.
Our (incl.) canoe	Ke-chemáunenaun.	Our canoes.	Ke-cheemáunenáhnin.
Your canoe.	Ke-cheemáunewah.	Your canoes.	Ke-cheemáunewaun.
Their canoe.	O-cheemáunewah.	Their canoes.	O-cheemáunewaun.

For explanation of the three third persons, see under *Noun*, p. 16.

Possession is made more emphatic by affixing *m*, *im*, or *oom* to the object, and then declining it as usual. It gives the force of my own, thy own, &c., and is more commonly used than otherwise with animate nouns, especially with those that denote any term of relationship, as father, brother, cousin, &c. Thus: My own, thy own, his own, our own pig, *ninkookoóshim*, *kekookoóshim*, *okookoóshimun*, *ninkookoóshimenaun*, &c. My own, thy own, his own, our own canoe, *nincheemaúnim*, *kecheemaúnim*, *ocheemaúnim*, *nincheemaúnemenaun*, &c. *Oom* is used instead of *im* with nouns that make their plural in *oog* or *oon*, thus: my, thy own box, *ninmúhkukoom*, *ke-múhkukoom*.

Own peculiar is expressed by *tebénuhwa*, thus: his own peculiar people, *tebénuhwa od-ahnishenahbámun*.

Some nouns are inseparable from the possessive pronoun, and are contracted, thus: Noos, my father: *koos*, thy father; *osun*, his father. These will be found in the Dictionary.

Distinction is made between objects past and present. Thus: Noos, my father; *noósebun*, my deceased father. *Kid-ogemáhmenaun*, our chief; *kid-ogemáhmenáhbun*, our former chief. *Ocheémaun*, his canoe; *ocheemáunebun*, the canoe he used to have.

We will here decline noos, my father, in this past or '*bun*' sense:—

My father	Nóosebun.	My fathers (ancestors)	Nóosebuneeg.
Thy father	Kóosebun.	Thy fathers	Kóosebuneeg.
His (or her) father	Osebuneen.	His fathers	Osebuneen.
Our father	Noosenáhbun.	Our fathers	Noosenáhbuneeg.
Your father	Koosewáhbun.	Your fathers	Koosewahbuneeg.
Their father.	Osewáhbuneen.	Their fathers	Osewáhbuneen.

Mine, *thine*, *his*, &c., are expressed by the use of *uhyah*, with the possessive pronoun for an animate object, *uhyee* for an inanimate one, generally with *m* emphatic

affixed. Thus, (animate), mine, my own, *ninduhyaúm*; thine, *kid-uhyaúm*; his (or hers) *od-uhyaúmun*, and (inanim.) mine, *ninduhyeém*; thine, *kid-uhyeém*, his (or her) *od-uhyeém*, &c.

THE DEMONSTRATIVE PRONOUN.

This	(anim.)	<i>máhbah</i> ,	pl. <i>máhmig</i> ;	2nd, 3rd pers. <i>máhmin</i> .
		<i>wah-owh</i> ,	pl. <i>óogoo</i> ;	2nd, 3rd pers. <i>énewh</i> .
	(inanim.)	<i>máunduh</i> ,	pl.	
		<i>óo-oo</i> ,	pl. <i>óonoo</i> .	
That (or the)	(anim.)	<i>owh</i> ,	pl. <i>égewh</i> ;	2nd, 3rd pers. <i>énewh</i> .
	(inanim.)	<i>ewh</i> ,	pl. <i>énewh</i> .	

Thus: This man, *máhbah*. or *wahowh enéne*. He gave it to that man, *ogeméenaun énewh enénewun*. This box, *óo-oo múhkuk*. Those boxes there, *énewh ewáde muhkukoon*.

THE INDEFINITE PRONOUN.

One, they, people, &c., expressed in the inflection of the verb, thus: *ekedóom*, they say, it is said.

Whoever, *ahwágwan*. Somebody or anybody, *ahwéyuh*. Both, *nuhyázh*. Each, *papázhig*. Each of us, *papazhegóoyung*. All of which, and others, are given in the Dictionary, to which refer also for the manner of expressing, myself, thyself, &c., and each other.

THE INTERROGATIVE PRONOUN.

Who? *ahwánan?* What? *wágoonan?* áhneen?

THE ADVERB.

As remarked in the Introduction, here would be the proper place for the verb, but, for the reason that in the Ojebway Language everything depends on the verb, and nearly every part of speech may be transformed into a verb, it has been thought best to place it last on the list.

ADVERBS PROPER.

These are such as may be used with a verb, but separately, as: *wánepuzh*, easily; *keémooj*, secretly; *páhbega*, suddenly; *núhagauj*, gently; *suhgukúj*, orderly, &c.

Also such words as *ógeduhkummig*, on the surface of the earth; *ógedebeeg*, on the surface of the water; *neegaun*, in front, *ishquáyaung*, behind; *ogidjúhyeëe*, above; *uhnáumuhyeëe*, below; *pinjeëühyeëe*, within; *magwáuhyeëe*, among; *pechéenug*, just, now only.

ADVERB PARTICLES.

These are prefixed to the verb, as: *kéwetuh-*, around; *pahpah-*, about; *peme-*, through or by; *pe-*, approaching; *we-*, intending; *uhne-*, proceeding; *uhwe-*, going to do; *oonje-*, proceeding from. Thus: *peme-ézháh*, he passes through; *pahpáh-pemoosa*, he walks about; *pe-kuhgéqua*, he comes preaching. See List of Particles.

ADVERBS OF AFFIRMATION AND CONSENT.

Yes, *a* (pron. as in *at*, *air*). Certainly, *kágat*. Assuredly, *ahbedákummig*. Let it be, *máhnoo*, or *me-ga-ing*. It is so, *-suh*, (in contradistinction to *nuh?* is it so?) Of course, indeed, *gooshah*.

ADVERBS OF DENIAL.

No, *kah*, *kahween*. Not, *kah*, *kahween—se*. Thus: He does not walk, *kahween pemoosase*. (See negative form of the verb.) By no means, *kahwásuh*. Not at all, *káh kuhnuhga*.

ADVERBS OF DOUBT.

Perhaps, *máungeshuh*, *kóonemah*. Probably, *kuhnuhbúj*. I don't know, *ánduh-gwan*. I don't know where, he or it is, *tebe*, *tebé-édoog*. I don't know who, *ahwáqwan*, *ahwaqwánedoog*. I don't know what, *wágoodoogwan*. I don't know how, *nuhmún-jedoog*.

NOTE.—The Ojebway Language is full of these doubtful expressions, and any verb can have a doubtful sense thrown over it by the use of the Dubitative form. See p. 35.

ADVERBS OF INTERROGATION:

Is it? *-nuh?* Thus: Is it a man? *Enéne nuh?* Does he speak? *Kéekedo nuh?* Is he hungry? *Puhkuhdá nuh?* Why? *Wágoonan oonje?* When? *Ahneen uhpée?* How? *Ahneen ezhe-?* Where? *Ahninde?* How much? *Ahneen mínik?* Whence? *Ahninde óonje?*

ADVERBS USED IMPERATIVELY.

Come! *Umba!* Come here, *oondaús.* Be quick, *wawéeb.* Stop! *Pákah!* Don't, *kágo.*

ADVERBS OF QUANTITY.

It is enough, *me menik*; much, *nébewuh, nébenuh*; very, *kéche, áhpeche*; more, *nuhwúj uhwáushema*; more and more, *úshkum*; little, *púnge*; almost, *kágah*; so much, *ewh menik*; too much, *ósaum nébewuh.*

ADVERBS OF COMPARISON.

Thus, *ezhe*; too, also, *kuhya*; as much as, *tébishko menik*; as, like, *tébishko*; more, *nuhwúj*; less, *nuhwúj púnge.*

ADVERBIAL EXPRESSIONS.

It is wonderful, or, wonderful indeed! *Mahmahkáhdúhkúmmig.* It is horrible, *kuhwáhnesuhgúkummig.* It is nice, pleasant, *minwandáhgwukúmmig.*

THE PREPOSITION.

There are very few regular prepositions in Ojebway, and consequently there is some difficulty in the correct construction of a sentence. For instance, there is nothing in Ojebway equivalent to our preposition *with*. The only substitute is the particle *weej*, which is prefixed to the verb, and implies going with, accompanying; thus: He goes with him, *o-wéej-ewaun*, He works with him, *owéej-uhnóokemaun*. This is simple enough, but when we want to render in Ojebway such a sentence as, he killed him with his knife, we have to introduce the verb (V. T., viii.) *uhyoon*, to use, (or *uhwaun*, anim.) thus: *Oge-nesáun o-móokomaun ke-uhyóod* (lit., his knife using). Again, He met him with joy, *oge-nuhgíshkuhwaun emuh moojegezéwening*, (in joy); or, *kemoojegeze kenuhgíshkuhwaud*, He rejoiced that he met him.

With, together with, expressed by *gege-*, prefixed to some words, thus: *gege-sebingwuy*, with tears.

From. This is expressed by *oonje*, (usually joined with the verb), and *-ng* affixed to the noun. Thus: He comes from town, *Odánaung pe-óonjebah*. He started from Toronto, *Toronto-ing ke-óonjemáhjah.*

To, in, on, at, are expressed by *-ng* affixed to the noun, and generally by a verb denoting the motion. Thus: In the box, mukukóong. He goes to Toronto, Toronto-ing ezháh.

Of, has been explained under *Noun*, page 16.

Among, mágwa; in compos. *dúhgo-*. Thus: Among his friends, magwa weejekewáyun. He is among others, duhgouhyáh.

For, for the sake of, on account of, óonje. As, oonje owh Jesus Christ, for Jesus Christ's sake. Acting or doing for, is expressed by the accommodative modification of the verb, thus nebó, he dies, o-nebótuhwaun, he dies for him. See page 57.

By, near, chig'. As: Chig' ishkoota, by the fire. Chig' ishquàundam, near the door.

By, by means of, express by using "*uhyoon*" with inanim. verbs; "*uhwaun*" with anim. (S. with); or by using the 2nd 3rd person sing. or pl. of the passive voice of transitive verbs. Thus: He was killed by a lion, ógenesegoon enewh meshébesheen. See page 72.

Before, in the presence of, expressed by the participle of an obsolete verb. Thus: before me, anáhsuhmeyaun. See Dictionary.

About, concerning, expressed by *oonje*, or by the participle passive of the verb *debáhjimo*, to tell about. Thus: This is what I heard about him, me suh óooo kahnóondumaun debáhjemind—about it, debahdóoduming.

According to, ezhe. Thus: According to thy will, ezhe-enándumun.

Around, kewetúhyeë. Thus: Around the throne, kewetúhyeë ogemáh-wuhbéwining.

Out of, emuh oonje. The oonje often joined with the verb, thus: Out of his mouth proceeded, &c., emuh odóoning keoonjeémuhgudene.

Under, uhnáumuhyeë. Thus: Under the box, uhnáumuhyeë mukukóong.

Upon, over, ogidjúhyeë.

Opposite, tébishko.

During, while, mágwah. Thus: During the feast, magwah weékoonding.

After, ishquah. Thus, after dinner, ishquah wéesening.

Except, if only, unless, kishpin atuh.

Against, can be expressed only by the verb, or by using near, before, &c. Thus, for "Against Thee have I sinned," say, "Before Thee."

Without, expressed by the negative of the verb. Thus: Without religion, anuhmeáhsing.

Notwithstanding, menóoch, pooch, ketwán. See Dictionary.

NOTE.—It is very seldom that any of the above prepositions are used separately, they are generally joined with the verb in a contracted form, thus: They stand around him, okéwetuhgáhbuhwetuhwáhwaun.

THE CONJUNCTION.

To, that, in order that,	<i>che-</i>	Or, either,	<i>kámah.</i>
So, thus, as,	<i>ezhe-</i>	Because,	<i>ónje.</i>
For,	<i>mah.</i>	While,	<i>mágwah.</i>
And, also, besides,	<i>kuhya.</i>	Yet, still,	<i>kayáhbe.</i>
And (with numerals),	<i>uhzhe</i> or <i>'zhe.</i>	Yet, as yet,	<i>múhshe.</i>
But, and, then,	<i>dush.</i>	Though, although,	<i>áhnnoo, áhnuhwe.</i>
When,	<i>uhpée.</i>	Nor, neither,	<i>káhween kuhya.</i>
If,	<i>kíshpin.</i>	Then,	<i>me dush.</i>
Since,	<i>ako, kah-úhko.</i>		

NOTE.—*Che-* is used only with the subjunctive, thus: We eat to live, *kewésenemin chebemáh-dezeyung.* *Ezhe* is joined with the verb, thus: As you love, so will you be loved, *ázhesáhgeéwáyun mesuh kaézhesáhgeégóyun.*

THE INTERJECTION.

Men express their emotions one way, women another. Thus *men*, for oh! oh dear! alas! will exclaim, *ah-tuhyáh! teewá!* whereas *women* will cry, *neeyáh! neeyó! ningó! ningá!* prolonging always into a sort of wail or howl the last syllable.

Other forms of exclamation are, *nah, nushká, lo! hark! wagwáhge, look! see! wánebun, gone, disappeared! Ishta, ah, ah yes! pakah, stop!*

THE VERB.

It is now time that we should enter upon the most intricate part of the Ojebway Language. It seems a marvellous thing, indeed, that these poor ignorant Indians, with no knowledge of literature, or the general principles upon which languages are based, should have handed down so complex a dialect as the one before us, with all its multitudinous inflections, affixes, and prefixes, from one generation to another.

I will proceed to point out the principal features in the conjugations of the verb. And, first of all, a grand line must be drawn between *the verb neuter* and *the verb transitive.*

The neuter verb is comparatively simple and easy of acquirement, but the transitive verb presents an enormous amount of matter with which it will require the greatest patience, and a considerable effort of memory, to grapple: the reason being that within its voluminous inflections are included all the persons, singular and plural, of the objective case of the pronoun, being introduced sometimes as affixes, sometimes

as prefixes, sometimes by a complete change in the body of the verb. Thus, in learning the neuter verb, we have, I go, thou goest, he goes; we go, you go, they go,—and have done; but when we commence the transitive verb, we soon find ourselves in a maze of I see you, you see me, he sees me, he sees us, they see me, they see them, he sees it, it sees him, he sees his brother, his brother sees me,—on, on to bewilderment.

The student will, I think, agree that, under these circumstances, it is best to confine our attention for the present to the perusal of the neuter verb; after which we will take up the transitive verb, and lastly the impersonal paradigms.

THE NEUTER VERB.

The neuter verb has six paradigms, distinguished from one another by the last syllable of the 3rd pers. sing. present, indicative, which ends respectively in AH, A, E, O, UM, and IN.

Of these, most verbs of the 3rd and 4th paradigms (viz., those ending in E and O) drop this end syllable in the first and second person singular; the rest retain them. Thus: I, thou, he says, nindekid, kidekid, ekedo. I, thou, he sleeps, nenebah, kenebah, nebah.

MOODS.

Each of the paradigms has six moods (counting the participle as one).

The Indicative Mood.—I do, I have done, I will do, &c.

The Conditional Mood.—I would do, I would have done, &c.

The Imperative Mood.—Do this or that, let us do it, &c.

The Subjunctive Mood.—Generally used with the conjunctions to, that, if, when, &c.
Thus: If I go, kishpin ezháhyaun.

The Participle.—Some grammarians will perhaps quarrel with us for calling this part of the language the participle of the verb, perhaps it would more properly be defined as a distinct part of speech. The fact is, it is verb, noun, and adjective, in one, and it also supplies the place of the relative pronoun. Thus: I who walk, neen pamoosáyaun. He who goes, ween azhaúd. A talking bird, káhkédood penáshe. A lazy fellow, katemíshkid. A thief, kahmóodishkid. I who am a thief, kahmóodishkeyáun. As I go along, ane-ezháhyaun. That which I make, wazhetoóyaun. See Formation of the Participle, page 35.

The Periodical Subjunctive.—Signifies, whenever one does such or such a thing.
 Thus : Akedoyaúnin, whenever I say.
 To express *The Infinitive*, to do so and so, we must use the subjunctive in the indefinite person with *che-*. Thus : To go, che-ëzhaung. It is time to wake up, me uhpe che-kooshkóosing.

TENSES.

The indicative mood has six tenses, most of which may be used also in the other moods.

- The Present.*—Ezhah, he goes, or is going.
- The Perfect.*—Ke-ëzhah, he went, or has gone.
- The Future.*—Tah-ezhah, he will go.
- The Future-Perfect.*—Tah-ge-ezhah, he will have gone.
- The Bun Tense.*—Ezháhbun, he used to, did go.

NOTE.—This cannot properly be called a past tense, for in the subjunctive mood and participle it often has the meaning of habit, custom, or even of indecision. Thus : Me uhpée che wéesening, it is time to dine ; me uhpée chewéeseningebun, it is the proper time to dine. Again : Kishpin ezhahyaun, if I go ; kishpin we-ezhahyaunbaun, if I may want to go. I believe the use of this tense is quite peculiar to the Indian language.

The Pluperfect.—Ke-ezhahbun, he had gone.

It will be noticed that the perfect, future, and future-perfect tenses are very simply formed from the present by a prefix. The pluperfect is formed in the same manner from the bun tense.

PERSONS.

Of persons, there are *four* in the singular number, I, thou, he (or she), his ; and *four* also in the plural, we (exclusive of the party addressed), we (inclusive of the party addressed), you, and they. There is also the indefinite pronoun one, people, they, &c., expressed by a change in the termination of the verb.

NOTE.—The second third person, his (or him), is used when the noun governing the verb implies relation to a second party. Thus : His son is seen coming, *enewh ogwissun pedásumoosáwun*. John's father started yesterday, *enewh osun owh John pecheenáhgo kemahjáhwun*. In these sentences both the verb and the article agree with the subject. In the second third person, plural and singular are alike. Thus, the sentence above may mean also, His *sons* are coming. We may remark also on the two first persons plural. A soldier speaking to a civilian will say, We (excl.) start to-morrow, *Wáhbung níngahmahjáhmin* ; but to a fellow-soldier of his own company, We (incl.) start to-morrow, *Wáhbung kegahmahjáhmin*. The second person plural is never used with a singular sense, as in some languages.

THE NEGATIVE.

The negative is formed from the positive, in the indicative and conditional moods, by placing *kahween*, not, before the verb, and affixing *se*. Thus: I do not go, *kahween nind-ezhah-se*. In the imperative, by placing *kago* before the verb, and affixing *kan*, &c., as: Don't go, *kago ezhahkan*. In the subjunctive mood, and the participle, by using *se* without *kahween*, as: If I don't go, *kishpin ezhahsewaun*.

MODIFICATIONS.

The modifications of the neuter verb are five:—

- (A) *The Excessive*.—Which implies reproach for immoderate action, &c., and is formed from either of the four first paradigms by adding *-shke* to the end syllable. Thus: Menequa, he drinks, *menequashke*, he drinks too much.
- (B) *The Dissimulative*.—Which implies pretence, aping, playing at, and is formed from either of the four first paradigms by adding *-kauso* to the end syllable. Thus: Nebah, he sleeps, *nebahkauso*, he pretends to sleep.
- (C) *The Compassionate*.—Which implies that an action excites pity, and is formed from certain words of the four first paradigms by adding *-she* to the end syllable. Thus: Nebahshe, he excites pity, being asleep.
- (D) *The Causative*.—Which implies causing, obliging, making do, and is formed from either of the four first paradigms by adding *aun* to the end syllable, and prefixing the personal pronoun. Thus: Puhkuhda, he is hungry, *o-puhkuhdaaun*, he makes him hungry. Also (2) from verbs of the fifth and sixth paradigms, by changing *um* into *umooaun* or *umoonaaun*, and *in* into *emaun*. Thus: Noondum, he hears; *o-noondumoonaaun*, he makes him hear. Tuhgwishin, he arrives; *o-tuhgwishemaun*, he makes him arrive.
- (E) *The Frequentative*.—Which implies frequent repetition, or, in some cases, the doubling of an object, and is formed from any verb by doubling the first syllable; the rule for doing so depending not on the paradigm but on the letters contained in the first syllable of the verb, thus: *buh*, *duh*, *guh*, &c., change to *buhbuh-*, *duhduh*, *guhguh*; *boo*, *goo*, *woo*, &c., change to *bahboo*, *gahgoo*, *wahwoo*; *uh*, *ah*, change to *uhyuh*, *uhyah*; *bee*, *ge*, *wee*, &c., to *bahbe*, *gahge*, *wahwe*; *o* changes to *wahwa-*. Thus, *e.g.*, *muhzetahgooze*, he groans, *muhmuhzetahgooze*, he keeps groaning. *Ahgwinda*, it floats, *uhyahgwinda*, it is floating about. *Menequa*, he drinks, *mahmenequa*, he keeps drinking.

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FIRST
SYLLAB

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é, é "

NOTE.—
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See Table, p
Note als
dwells, anda

THE DUBITATIVE.

Added to the foregoing modifications comes a very important form of the verb, which can scarcely be called a modification, since it runs through all varieties of the verb, whether neuter, transitive, or impersonal. By the use of this dubitative form *a doubt is thrown* upon whatever may be said; either it is a fable, or a story, or a report, or a matter of history, or perhaps an event, whether past or future, about which there is some uncertainty.

THE FORMATION OF THE PARTICIPLE.

The third person singular, present, of the participle, is formed from the third person singular, present, of the indicative mood, by two changes. The *first syllable* of the verb is changed by a rule now to be given, and the *last syllable* is changed according to the paradigm.

NOTE.—That the rule here given for the change of the first syllable answers for all classes of verbs, whether neuter, transitive, or impersonal.

FIRST SYLLABLE.	INDICATIVE.	ENGLISH.	PARTICIPLE.	ENGLISH.	LAST SYLLABLE.
<i>áh</i> to <i>uhyah</i>	máhjah	he starts	muh yáhjaud	he who starts	
<i>a</i> “ <i>uhya</i>	dábwa	he speaks truth	duhy ábwad	he who speaks truth	
<i>áh, ùh</i> “ <i>a</i>	tuhgwishin	he arrives	tágwishing	he who arrives	
<i>é, ée, í</i> “ <i>ah</i>	péézhah	he comes	páhézhaid	he who comes	
<i>é. ì.</i> “ <i>a</i>	enándum	he thinks	anándung	he who thinks	
<i>ó, óo</i> “ <i>wah</i>	póose	he embarks	pwáhsid	he who embarks	
<i>õ. õo</i> “ <i>wa</i>	gootáuje	he fears	gwatáujid	he who fears	
	nebah	he sleeps	nabaud	he who sleeps	<i>ah</i> to <i>aud</i>
	chebáhqua	he cooks	chabáhquad	he who cooks	<i>a</i> “ <i>ad</i>
	ságeze	he fears	suhyágezid	he who fears	<i>e</i> “ <i>id</i>
	ekedó	he says	ákedood	he who says	<i>o</i> “ <i>ood</i>
	enándum	he thinks	anándung	he who thinks	<i>um</i> “ <i>ung</i>
	pungeshin	he falls	pángeshing	he who falls	<i>in</i> “ <i>ing</i>

NOTE.—The third person of the participle, like the noun, has a second third person. Thus: muhyáhjaud, he who starts (or muhyahjáhjig pl.) changes to muhyahjáhnejin; pwáhsid to pwáhsenejin. This form is used in such a sentence as, He sees an idler (one who idles), owábumaun katemishkénejin. See Table, p. 17.

Note also, that a few verbs beginning with *d*, form their participle by prefixing *an*. Thus: dah, he dwells, andaud, where he dwells.

A LIST OF VERBS OF EACH PARADIGM.

Par. 1. AH.	Kekah Uhyáh Onishkah Kezhékah Ézhah	He is old. He is. He rises up. He makes haste. He goes.			
Par. 2. A.	Ézhécheга Pemoosá Ozhebéëga Tuhkesedá Mushkóoseka	He does. He walks. He writes. His feet are cold. He makes hay.			
Par. 3. E.	(Reg.) Ezhewábeze Ahkoose Nuhmúhduhbe* Enénewe* Néebuhwe* Tuhkenínje Odáshkune E. (Irreg.) Uhnóoke. Ishque Oméëge	He is thus. He is sick. He sits. He is a man. He stands. His hands are cold. He has horns. He works. He remains behind. He is leprous.			
Par. 4. O.	(Reg.) Guhwíshemo* Puhkáukuhdooso Wáhbundezo Nebáhkáuso Wuhnánjegáuso	He lies down. He is lean. He sees himself. He pretends to sleep. He is forgotten.			
				O. (Irreg.) Uhkundó Kooduggetó Pemebuttó	He lies in wait. He suffers. He runs.
				Par. 5. UM. Mequándum Wuhnándum Nóondum Pezíndum Dóodum	He remembers. He forgets. He hears. He listens. He acts.
				UN. (Conjugated as UM). Dáwepékwun Wáhsuhkoonáün	He has lumbago. He makes it light.
				Par. 6. IN. Tuhgwíshin Shíngeshin Pezáuneshin Náungesedáshin Uhgóojin	He arrives. He lies down. He lies still. He hurts his foot. He hangs.
				OON. (Conjugated as IN). Gáhgemedoon Osáumedoon Meshédoon	He complains. He talks too much. He has a beard.

NOTE.—The first person singular of enénewe is nindenénéwh (*h* added); of nuhmúhduhbe, ne-nuhmuhdúb (*h* dropped); of néebuhwe, ne-néebowh (*uhw* changed to *owh*); of guhwíshemo, ninguhwíshim (*e* changed to *i*). These changes are usual but unimportant.

A COMPARATIVE TABLE.

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s it light.

s.

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ill.

his foot.

.

ains.

too much.

beard.

be, ne-nuh-
guhwishim

Take 3rd Sing as Stem *nebah* Prefix *ne + ke*
 for I & Thou Affix *ne* to form Indef one A. COMPARA
 Prefix *ke + affix* for 2 pl. SHEWING THE INFLECTION (PAR

	Par. 1.—AH.	Par. 2.—A.	Par. 3.—E (reg.)
INDICATIVE.			
Present.	<i>Sleep.</i>	<i>Walk.</i>	<i>Embark.</i>
I sleep, &c., &c.	ne-nebáh	ne-pemoosá	nin-poos
Thou	ke-nebáh	ke-pemoosa	ke-poos
He	<i>nebáh</i>	<i>pemoosa</i>	<i>poose</i>
One	nebaum	pemoosam	poosim
We (excl.)	ne-nebáhmin	ne-pemoosamin	ne-poosemin
You	ke-nebáum	ke-pemoosam	ke-poosim
They	nebáhwug	pemoosáwug	poosewug
BUN TENSE.			
I used to sleep, &c.	ne-nebahnahbun	ne-pemoosanahbun	nin-poosenahbun
IMPERATIVE.			
Sleep, &c., thou	nebaun	pemoosan	poosin
Let him sleep, &c.	tah-nebah	tah-pemoosa	tah-poose
Let us	nebahdah	pemoosadah	poosedah
Sleep, &c., ye	nebaug	pemoosag	poosik
PARTICIPLE.			
I who sleep, &c.	nabahyáun	pamoosayáun	pwahseyáun
Thou who	nabáhyun	pamoosáyun	pwáhseyun
He who	<i>nabaud</i>	<i>pamoosad</i>	<i>pwahsid</i>
We who (excl.)	nabáhyaung	pamoosáyaung	pwáhseyaung
You who	nabahyag	pamoosayag	pwahseyag
They who	nabahjig	pamoosajig	pwahsejig
Him or them who	nabahnejin	pamoosanejin	pwahsenejin

NOTE.—Paradigms E and O, irregular, do not drop their final syllable in the first and second person paradigm in OON are conjugated precisely the same as those in IN. Thus the imperative of *osaumedoon*

TIVE TABLE.

TIAL) OF ALL SIX PARADIGMS.

Par. 3.—E (irreg.)	Par. 4.—o (reg.)	Par. 5.—UM.	Par. 6.—IN.
<i>Work.</i>	<i>Say.</i>	<i>Think.</i>	<i>Fall.</i>
nind-uhnóoke kid-uhnooke <i>uhnooke</i> uhnookim nind-uhnookemin kid-uhnookim uhnóokewug	nind-ekid kid-ekid <i>ekedó</i> ekedoom nind-ekidomin kid-ekedoom ekédowug	nind-enandum kid-enándum <i>enandum</i> enandaum nind-enandum kid-enandaum enándumoog	ne-pungéshin. ke-pungéshin. <i>pungéshin.</i> pungeshenim. ne-pungeshenemin. ke-pungeshenim. pungéshenoog.
nind-uhnookenahbun	nind-ekedonahbun	nind-enándahnáhbun	ne-pungéshenenáhbun
uhnookin tah-uhnooke uhnookedah uhnookeeg	ekedun tah-ekedo ekedodah ekedoog	enandun tah-enandum enandundah enandumook	pungeshinin. tah-pungeshin. pungeshindah. pungeshenook.
anookeeyáun anookéeyun <i>anookeed</i> anookéeyaung anookeeyag anookeejig anookeenejin	akedoyáun akedóyun <i>akedood</i> akedóyaung akedoyag akedojig akedonejin	anándumáun anándumun <i>anandung</i> anándumaung anandumag anandungig anandumenejin	pangeshenaún. pangéshenun. <i>pangeshing.</i> pangeshenaúng. pangeshenág. pangeshíngig. pangeshínenejin.

singular. In all other respects they are conjugated the same as E and o regular. Verbs of the sixth is osaumedoonin, and the participle wasaumedoong.

THE VERB EZHAH (TO GO) PAR. 1.

INDICATIVE MOOD.

<i>Positive.</i>		<i>Present Tense.</i>	<i>Negative.</i>
Nind-ezháh,	I go,	Kahween nind-ezháhse,*	I do not go.
Kid-ezhah,	thou goest,	“ kid-ezhahse,	thou dost not go.
ezhah,	he (or she) goes,	“ ezhahse,	he does not go.
ezhahwun,	his goes,	“ ezhahsewun,	his does not go.
ezhaum,	one goes,	“ ezhahseem,	one does not go.
Nind-ezhahmin,	we (excl.) go,	“ nind-ezháhsemin,	we (excl.) do not go.
Kid-ezhahmin,	we (incl.) go,	“ kid-ezháhsemin,	we (incl.) do not go.
Kid-ezhaum,	you go,	“ kid-ezháhseem,	you do not go.
ezhahwug,	they go,	“ ezháhsewug,	they do not go.

Perfect Tense.

Ninge-ëzhah,	I went,	Kahween ninge-ëzhahse,	I went not.
Kege-ëzhah,	thou wentest,	“ kege-ëzhahse,	thou wentest not.
Ke-ëzhah,	he went,	“ ke-ëzhahse,	he went not.

And so on as the present, merely prefixing ge and ke.

Future Tense.

Ningah-ezhah,*	I will go,	Kahween ningah-ezhahse,	I will not go.
Kegah-ezhah,	thou wilt go,	“ keгах-ezhahse,	thou wilt not go.
Tah-ezhah,	he will go,	“ tah-ezhahse,	he will not go.

And so on as the present, merely prefixing gah and tah.

Future Perfect.

Ningah-ge-ëzhah,	I shall have gone,	Kahween ningahge-ëzhahse,	I shall not have gone.
Kegah-ge-ëzhah,	thou wilt have gone,	“ keгахge-ëzhahse,	thou wilt not have gone.
Tah-ge-ëzhah,	he will have gone,	“ tahge-ëzhahse,	he will not have gone.

And so on as the present, merely prefixing gah-ge and tah-ge.

NOTE.—Verbs of the fifth and sixth Paradigm, in the negative, change um to unse, umoog to unsewug, enoog to insewug. So, too, in the participle, ung to unsig, unig to unsegoog, ing to insig, ingig to insegoog.

* Or ningaud-ezhah; *d* is sometimes thus used before a vowel.

<i>Positive.</i>		<i>Bun Tense.</i>	<i>Negative.</i>	
Nind-ezhahnahbun,	I did go,	Kahween nind-ezhahsenahbun,	I did not go.	
Kid-ezhahnahbun,	thou didst go,	“ kid-ezhahsenahbun,	thou didst not go.	
ezhahbun,	he did go,	“ ezhahsebun,	he did not go.	
ezhahbuneen,	his did go,	“ ezhahsebuneen,	his did not go,	
ezhaumenahbun,	one did go,	“ ezhahsemenahbun,	one did not go.	
Nind-ezhaumenahbun,	we (ex.) did go,	“ nind-ezhahsemenahbun,	we (ex.) did not go.	
Kid-ezhaumenahbun,	we (in.) did go,	“ kid-ezhahsemenahbun,	we (in.) did not go.	
ezhahbuneeg,	they did go,	“ ezhahsebuneeg,	they did not go.	

Pluperfect.

Ninge-ëzhahnahbun,	I had gone,	Kahween ninge-ëzhahsenahbun,	I had not gone.
Kege-ëzhahnahbun,	thou hadst gone,	“ kege-ëzhahsenahbun,	thou hadst not gone.
Ke-ëzhahbun,	he had gone,	“ ke-ëzhahsebun,	he had not gone.

And so on as the foregoing, merely prefixing ge and ke.

CONDITIONAL MOOD.

Present Tense.

Nindah-ezhah,	I would go,	Kahween nindah-ezhahse,	I would not go.
Kedah-ezhah,	thou wouldst go,	“ kedah-ezhahse,	thou wouldst not go.
Dah-ezhah,	he would go,	“ dah-ezhahse,	he would not go.
Dah-ezhahwun,	his would go,	“ dah-ezhahsewun,	his would not go.
Dah-ezhaum,	one would go,	“ dah-ezhahseem,	one would not go.
Nindah-ezhahmin,	we (ex.) would go,	“ nindah-ezhahsemin,	we (ex.) would not go.
Kedah-ezhahmin,	we (in.) would go,	“ kedah-ezhahsemin,	we (in.) would not go.
Kedah-ezhaum,	you would go,	“ kedah-ezhahseem,	you would not go.
Dah-ezhahwug,	they would go,	“ dah-ezhahsewug,	they would not go.

Past Tense.

Nindah-ge-ëzhah,	{ I should have gone,	Kahween nindah-ge-ëzhahse,	{ I should not have gone.
Kedah-ge-ëzhah,	{ thou wouldst have gone,	“ kedah-ge-ëzhahse,	{ thou wouldst not have gone.
Dah-ge-ëzhah,	{ he would have gone,	“ dah-ge-ëzhahse,	{ he would not have gone.

And so on as the foregoing, merely introducing ge.

IMPERATIVE MOOD.

Positive.

Ezhaun,	go, go thou,
Ezhahkun,*	go, if you will,
Tah-ezhah,	let him go,
Ezhahdah,	let us go,
Ezhaug,	go ye,
Ezhahyook,	go ye,
Tah-ezhahwug,	let them go,

Negative.

Kago ezhahkan,	go not, don't go.
“ ezhahkan,	go not, don't go.
“ tah-ezhahse,	let him not go.
“ ezhahsedah,	let us not go.
“ ezhahkagoon,	go ye not.
“ ezhahkagoon,	go ye not.
“ tah-ezhahsewug,	let them not go.

SUBJUNCTIVE MOOD.

Present Tense.

Che-ëzhahyaun,	that I go,	Che-ezháhsewaun,	that I go not.
“ ezháhyun,	“ thou go,	“ ezhahsewun,	“ thou go not.
“ ezhahd,	“ he go,	“ ezhahsig,	“ he go not.
“ ezhahnid,	“ his go,	“ ezhahsenig,	“ his go not.
“ ezhaung,	“ one go,	“ ezhahsing,	“ one go not.
“ ezhahyaung,	“ we (ex.) go,	“ ezhahsewaung,	“ we (ex.) go not.
“ ezháhyung,	“ we (in.) go,	“ ezhahsewung,	“ we (in.) go not.
“ ezhahyag,	“ you go,	“ ezhahsewag,	“ you go not.
“ ezhahwaud,	“ they go,	“ ezhahsigwah	“ they go not.

Perfect Tense.

Uhpe-ke-ëzhahyaun,	when I went,	Uhpe-ke-ëzhahsewaun,	when I went not.
“ ke-ëzhahyun,	“ thou wentest,	“ ke-ëzhahsewun,	“ thou wentest not.
“ ke-ëzhaud,	“ he went,	“ ke-ëzhahsig,	“ he went not.

And so on as the present, merely prefixing ke.

Future Tense.

Uhpe ka-ëzhahyaun,†	when I shall go,	Uhpe ka-ezhahsewaun,	when I shall not go.
“ ka-ëzhahyun,	“ thou wilt go,	“ ka-ezhahsewun,	“ thou wilt not go.
“ ka-ëzhaud,	“ he will go,	“ ka-ezhahsig,	“ he will not go.

And so on as the present, merely prefixing ka.

* *kun.* This form of the imperative, though not given, can be used also with transitive verbs.

† Or kad-ezhahyaun. *d* is often inserted thus before a vowel.

*Positive.**Future Perfect.**Negative.*

Uhpe ka-ge-ëzhahyaun,	{ when I shall have gone, }	Uhpe ka-ge-ezhahsewaun,	{ when I shall not have gone. }
“ ka-ge-ëzhahyun,	{ thou wilt have gone, }	“ ka-ge-ëzhahsewun,	{ when thou wilt not have gone. }
“ ka-ge-ëzhaud,	{ he will have gone, }	“ ka-ge-ëzhahsig,	{ when he will not have gone. }

And so on as the present, merely prefixing ka-ge.

*Bun Tense.**

Kishpin ezháhyaunbaun,	if I did go,	Kishpin ezháhsewáunbaun,	if I did not go.
“ ezháhyunbun,	“ thou didst go,	“ ezháhsewúnbun,	“ thou didst not go.
“ ezháhpun,	“ he did go,	“ ezháhsigobun,	“ he did not go.
“ ezháhnepun,	“ his did go,	“ ezháhsenégobun,	“ his did not go.
“ ezhaúngibun,	“ one did go,	“ ezháhsingibun,	“ one did not go.
“ ezhahyáungebun	“ we (ex.) did go,	“ ezhahsewáungebun,	“ we (ex.) did not go.
“ ezháhyungobun,	“ we (in.) did go,	“ ezhahsewúngobun,	“ we (in.) did not go.
“ ezhahyágobun,	“ you did go,	“ ezhahsewágobun,	“ you did not go.
“ ezhahwáhpun,	“ they did go,	“ ezhahsigwáhpun,	“ they did not go.

Pluperfect.

Ke-ezháhyaunbaun,	that I had gone,	Ke-ezháhsewáunbaun,	that I had not gone.
Ke-ezháhyunbun,	“ thou hadst gone,	Ke-ezháhsewunbun,	“ thou hadst not gone.
Ke-ezháhpun,	“ he had gone,	Ke-ezháhsegobun,	“ he had not gone.

And so on as the foregoing, merely prefixing ke.

PARTICIPLE.

Present Tense.

Azháhyaun,	I who go,	Azháhsewaun,	I who go not.
Azháhyun,	thou who goest,	Azháhsewun,	thou who goest not.
Azhaud,	he who goes,	Azháhsig,	he who goes not.
Azháhnejin,	him (or them) who goes,	Azháhsenegoon,	him (or them) who goes not.
Azhaung,	one who goes,	Azháhsing,	one who goes not.
Azháhyaung,	we (ex.) who go,	Azháhsewaung,	we (ex.) who go not.

* See on Bun Tense, p. 33.

Positive.

Azháhyung, we (in.) who go,
 Azháhyag, you who go,
 Azháhjig, they who go,

Negative.

Azháhsewung, we (in.) who go not.
 Azháhsewag, you who go not.
 Azháhsegoog, they who go not.

Perfect Tense.

Kah-ezhahyaun,	I who went.	Kah-ezhahsewaun,	I who went not.
Kah-ezhahyun,	thou who wentest,	Kah-ezhahsewun,	thou who wentest not.
Kah-ezhaud,	he who went,	Kah-ezhahsig,	he who went not.

And so on as the present, merely prefixing kah.

Future Tense.

Ka-ëzhahyaun,	I who will go,	Ka-ëzhahsewaun,	I who will not go.
Ka-ezhahyun,	thou who wilt go,	Ka-ëzhahsewun,	thou who wilt not go.
Ka-ëzhaud,	he who will go,	Ka-ëzhahsig,	he who will not go.

And so on as the present, merely prefixing ka.

Future Perfect.

Ka-ge-ëzhahyaun,	{ I who shall have } gone,	Ka-ge-ëzhahsewaun,	{ I who shall not have } gone.
Ka-ge-ëzhahyun,	{ thou who wilt } have gone,	Ka-ge-ëzhahsewun,	{ thou who wilt not } have gone.
Ka-ge-ëzhaud,	{ he who will have } gone,	Ka-ge-ëzhahsig,	{ he who will not have } gone.

And so on as the present, merely prefixing ka-ge-.

Bun Tense.

Azháhyaunbaun,	I who did go,	Azhahsewáunbaun,	I who did not go.
Azháhyunbun,	thou who didst go,	Azhahsewúnbun,	those who didst not go.
Azhahpun,	he who did go,	Azháhsegobun,	he who did not go.
Azháhnepuneen,	him (or them) who did go,	Azháhsenégobuneen	{ him or them who did } not go.

NOTE.—It is understood that the participle takes the personal pronoun with it, thus, neen-azhahyaun, I who go.

* See on Bun Tense, p. 33.

Positive.

Azhaúngobun, one who did go,
 Azhahyaúngobun, we (ex.) who did go,
 Azhahyúngobun, we (in.) who did go,
 Azhahyágobun, you who did go,
 Azháhpuneeg, they who did go,

Negative.

Azháhšingobun, one who did not go.
 Azhahsewaúngobun, we (ex.) who did not go.
 Azhahsewúngobun, we (in.) who did not go.
 Azhahsewágobun, you who did not go.
 Azhahségobuneeg, they who did not go.

Pluperfect.

Kah-ezháhyaunbaun, I who had gone,	Kah-ezháhsewáunbaun, I who had not gone.
Kah-ezháhhyunbun, thou who hadst gone,	Kah-ezháhsewúnbun, { thou who hadst not gone.
Kah-ezháhpun he who had gone,	Kah-ezháhsegobun, he who had not gone.

And so on as the foregoing, merely prefixing kah.

Periodical Subjunctive.

Azhahyáunin, whenever I go,	Azhahsewáunin, whenever I don't go.
Azháhhyunin, whenever thou goest,	Azháhsewunin, whenever thou dost not go.
Azháhjin, whenever he goes,	Azháhsegoon, whenever he does not go.
Azhaúngin, whenever one goes,	Azháhšingin, whenever one does not go.
Azhahyaúngin, whenever we (ex.) go,	Azhahsewaungin, whenever we (ex.) do not go.
Azháhhyungoon, whenever we (in.) go,	Azháhsewungoon, whenever we (in.) do not go.
Azhahyágoon, whenever you go,	Azhahsewágoon, whenever you do not go.
Azhahwáhjin, whenever they go,	Azhahsigwáhnin, whenever they do not go.

MODIFICATIONS OF THE NEUTER VERB.

Negative.

<i>Mod. a. -shke.</i> Nin-nebaushk, I sleep too much,	Kahween--shkese.
(excessive.) Ke-nebaushk, thou sleepest too much,	" -shkese.
nebaushke, he sleeps too much,	" -shkese.
nebaushkewun, his sleeps too much,	" -shkesewun.
nebaushkim, one sleeps too much,	" -shkeseem.
Nin-nebaushkemin, we (ex.) sleep too much,	" -shkesemin.
Ke-nebaushkim, you sleep too much,	" -shkeseem.
nebaushkewug, they sleep too much,	" -shkesewug.

Participle.

Nabaushkeyaun, I who over sleep,
 Nabaushkeyun, thou who over sleepest,
 Nabaushkid, a drowsy fellow,

And so on conjugated throughout as Paradigm 3, (p. 38).

Negative.

-shkesewaun.
 -shkesewun.
 -shkesig.

Mod. b. -kausō. Nin-nebahkausō, I pretend to sleep,
 (dissimulative) Ke-nebahkausō, thou pretendest to sleep,
 nebahkausō, he pretends to sleep,
 nebahkausowun, his pretends to sleep,
 nebahkausoom, one pretends to sleep,
 Nin-nebahkausoomin, we (ex.) pretend to sleep,
 Ke-nebahkausoom, you pretend to sleep,
 nebahkausowug, they pretend to sleep,

Kahween—kausose.
 “ -kausose.
 “ -kausose.
 “ -kausosewun.
 “ -kausoseem.
 “ -kausosemin.
 “ -kausoseem.
 “ -kausosewug.

Participle.

Nabahkausoyaun, I who feign sleep,
 Nabahkausoyun, thou who feignest sleep,
 Nabahkausood, a foxer,

And so on, conjugated throughout as Paradigm 4, (p. 39).

-kausosewaun.
 -kausosewun.
 -kausosig.

Mod. c. -she. Nin-nebaush, I excite pity being asleep,
 (compassionate) Ke-nebaush, thou excitest pity being asleep,
 nebaushe, he excites pity being asleep,
 nebaushewun, his excites pity being asleep,
 nebaushim, one excites pity being asleep,
 Nin-nebaushemin, we (ex.) excite pity being asleep,
 Ke-nebaushim, you excite pity being asleep,
 nebaushewug, they excite pity being asleep,

Kahween—shese.
 “ -shese.
 “ -shese.
 “ -shesewun.
 “ -sheseem.
 “ -shesemin.
 “ -sheseem.
 “ -shesewug.

Participle.

Nabausheyaun, I the pitied sleeper,
 Nabausheyun, thou the pitied sleeper,
 Nabaushid, a pitied sleeper,

And so on, conjugated throughout as Paradigm 3, (p. 38).

-shesewaun.
 -shesewun.
 -shesig.

Negative.

<i>Mod. d. -aun.</i>	Nin-neba-äh,	I put him to sleep,	Kahween—ahse.
(causative.)	Ke-neba-äh,	thou puttest him to sleep,	“ -ahse.
	O-neba-äun,	he puts him to sleep,	“ -ahseen.
	O-neba-äune,	his puts him to sleep,	“ -ahsene.
	Nin-neba-ähnaun,	we (ex.) put him to sleep,	“ -ahsenaun.
	Ke-neba-ähwah,	you put him to sleep,	“ -ahsewah.
	O-neba-ähwaun,	they put him to sleep,	“ -ahsewaun.

Participle.

Naba-üg,	I who put him to sleep,	-ahsewug.
Naba-üd,	thou who puttest him to sleep,	-ahsewud.
Naba-äud,	he who puts him to sleep,	-ahsig.

And so on, conjugated throughout as Paradigm 1, Transitive Verb, (p. 60).

<i>Mod. e.</i>	Nin-nahnebah,	I keep taking naps,	Kahween—se.
(frequentative)	Ke-nahnebah,	thou keepest taking naps,	“ -se.
	nahnebah,	he keeps taking naps,	“ -se.
	nahnebahwun,	his keeps taking naps,	“ -sewun.
	nahnebaum,	one keeps taking naps,	“ -seem.
	Nin-nahnebahmin,	we (ex.) keep taking naps,	“ -semin.
	Ke-nahnebaum,	you keep taking naps,	“ -seem.
	nahnebahwug,	they keep taking naps.	“ -sewug.

Participle.

Nuhyáh-nebáhyaun,	I who often take a nap,	-sewaun.
Nuhyáh-nebáhyun,	thou who often takest a nap,	-sewun.
Nuhyáh-nebáud,	one who naps often,	-sig.

And so on every neuter verb according to its paradigm, prefixing the frequentative particle according to rule given at p. 34.

The neuter verb may be modified in many other ways yet by the use of prefixes, thus : the verb *ezhah*, he goes ; prefix *pe* (particle of approach) and we have *pe-ëzhah*, he comes ; prefix *peme* (through or by) and we have *peme-ëzhah*, he passes through. So also : *uhne-ëzhah*, he goes along ; *pahpah-ëzhah*, he goes about ; *uhwe-ëzhah*, he is about to go ; *we-ëzhah*, he wants to go ; *da-uhkóose*, he is tall enough. These prefixes become part of the verb, and change for the participle, thus : *ane-ezhaud*, he who goes along ; *wah-ezhaud*, he who wants to go. A list of these prefixes, with their participial changes, is given at end of Grammar part.

THE DUBITATIVE.

INDICATIVE.

<i>Positive.</i>		<i>Present.</i>	<i>Negative.</i>	
Nind-ezháhmedoog,	I go (?)	Kahween nind-ezháhsemedoog,	I go not (?)	
Kid-ezháhmedoog,	thou goest,	“ kid-ezháhsemedoog,	thou goest not.	
ezháhwedooog,	he goes,	“ ezháhsewedooog,	he goes not.	
ezháhwedoooganun,	his goes,	“ ezháhsewedooogánun,	his goes not.	
ezháumedoog,	one goes,	“ ezháhsimedoog,	one goes not.	
Nind-ezhaúmenáhdoog,	we (ex.) go,	“ nind-ezháhsemenáhdoog,	we (ex.) go not.	
Kid-ezhaúmenáhdoog,	we (in.) go,	“ kid-ezháhsemenáhdoog,	we (in.) go not.	
Kid-ezhaúmwáhdoog,	you go,	“ kid-ezháhsemwáhdoog,	you go not.	
ezháhwedooogánug,	they go,	“ ezháhsewedooogánug,	they go not.	

Perfect.

Ninge-ëzhahmedoog,	I went (?)	Kahween ninge-ëzhahsemedoog,	I went not.
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Future.

Ningah-ëzhahmedoog,	I shall go (?)	Kahween ningah-ezhahsemedoog,	I shall not go.
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Bun Tense.

Ezháhwaunbáun,	I did go (?)	Kahween ezhahsewáunbaún,	I did not go (?)
Ezháhwunbun,	thou didst go,	“ ezháhsewúnbun,	thou didst not go.
Ezháhgoobun,	he did go,	“ ezháhsegoobun,	he did not go.
Ezháhnegoobun,	his did go,	“ ezháhsenégoobun,	his did not go.
Ezhaúngibun,	one did go,	“ ezháhsingibun,	one did not go.
Ezhahwáungebun,	we did go,	“ ezháhsewáungebun,	we did not go.
Ezhahwúngoobun,	we did go,	“ ezháhsewúngoobun,	we did not go.
Ezhahwágoobun,	you did go,	“ ezháhsewágoobun,	you did not go.
Ezhahgwáhbun,	they did go,	“ ezháhsegwáhbun,	they did not go.

NOTE.—In the 3rd and 4th Paradigms, the end vowels *e* and *o* precede the dubitative termination, thus: Nindekedómedoog, I say (?) Nepóosemedoog, I embark (?) The sign (?) is merely used to imply doubtfulness.

PARTICIPLE.

Positive.

Azháhwaunan,	I who (?) go.
Azháhwunan,	thou who goest,
Azháhguan,	he who goes,
Azháhnegwan,	him (or them) who goes,
Azhaúngwan,	one who goes,
Azháhwaungan,	we (ex.) who go,
Azháhwungan,	we (in.) who go,
Azháhwagwan,	you who go,
Azhahgwánug,	they who go,

Present.

Azháhsewaúnan,	I who go not (?)
Azháhsewunan,	thou who goest not.
Azháhsegwan,	he who goes not.
Azháhsegnegwan,	him (or them) who goes not.
Azháhsingwan,	one who goes not.
Azháhsewaúngan,	we (ex.) who go not.
Azháhsewungan,	we (in.) who go not.
Azháhsewágwan,	you who go not.
Azháhsegwanug,	they who go not.

*Negative.**Perfect.*

Kah-ezháhwaunan,	I who (?) went,	Kah-ezháhsewaunan,	I who (?) went not.
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Future.

Ka-ezháhwaunan,	I who (?) shall go,	Ka-ezháhsewaunan,	I who (?) shall not go.
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Bun Tense.

Azhahwáunbaunan,	I who (?) did go,	Azháhsewaúnbaunan,	I who (?) did not go.
Azháhwunbunan,	thou who didst go,	Azháhsewúnbunan,	thou who didst not go.
Azháhgebunan,	he who did go,	Azháhsegobunan,	he who did not go.
Azháhnegobunan,	him who did go,	Azháhsegnegobunan,	him who did not go.
Azhaúngobunan,	one who did go,	Azháhsingobunan,	one who did not go.
Azhahyaúngobunan,	we (ex.) who did go,	Azháhsewaúngobunan,	we (ex.) who did not go.
Azhahyúngobunan,	we (in.) who did go,	Azhahsewúngobunan,	we (in.) who did not go.
Azhahyágobunan,	you who did go,	Azhahsewágobunan,	you who did not go.
Azháhgebunánug,	they who did go,	Azháhsegobunánug,	they who did not go.

NOTE.—The pluperfect is formed from the bun tense by prefixing *kah*.

GENERAL EXERCISES

ON THE NEUTER VERB, IN CONNECTION WITH THE OTHER PARTS OF SPEECH.

THE INDICATIVE MOOD.

The man got into the canoe. Owh enene ke-poose cheemauning.

John is working hard. Keche-ühnooke owh John.

The cat has gone away, and the mice play. Ke-mahjah owh kahshuhgans, oduhmenowug dush egewh wahwaubegonoojeyug.

Two men are shooting. Neezh enenewug paushkesegawug.

My father (deceased) was wise. Nebwahkahbun (or, ke-nebwahkah) noosebun.

I was a child, but now am a man. Nindahbenoojeewenahbun nindenewh dush noongoom.

To-morrow I intend going to Toronto. Wahbung suh Toronto-ing ne-we-ezhah.

Will you (sing.) be there? Kegah-uhyah nuh ewede?

We will go about shopping. Kegah-pahpah-kishpenuhjegámin.

He is a great preacher. Keche-kuhgequa-wenenewe.

Smith's daughter sings nicely. Enewh Smith odahnesun netah nuhgumowun.

Brown's son is catching fish. Enewh Brown ogwissun keegoökawun.

These people are always forgetting. Ogoo bamahdezejig uhpugna wuhnandumoog.

The man who does not work will suffer. Owh enene a-nookesig tah-kooduggeto.

My head aches, and my feet are cold. Nin-dawequa, nin-tuhkeseda kuhya.

The woman lives in a wretched old house. Emuh kata wegewaumishing dah owh equa.

The big dog growls. Néekemo owh keche uhnemoosh.

The children stand up and listen. Puhsegweewug egewh ahbenoojeeyug, pezin-dumoog kuhya.

He arrived on Friday. Kenahnokozheguk suh ke-duhgwishin.

Have they yet started? Ke-mahjahwug nuh ahzhegwuh.

My horse is standing at the gate. Chig' ishquaundaming suh neebuhwe owh ninpapazhegoonguhzhim.

The lions are fighting fiercely. Keche-megáhdewug egewh-meshébesheeg.

He is making a canoe, Cheemaúneka. He is a canoe-maker, Cheemauneka-wenenéwe. I am a canoe-maker, Nincheemaunekáwenenewh.

He went to sleep under the canoe. Uhnáumoonug kewenebah.

He makes him walk. O-pemoosaäun.

He is a clever cook. Netah-chebahqua.

He plays the Indian. Uhnishenahbakauso.

He is a very lazy fellow. Ahpeche ketemishke.

You always speak the truth, don't you? Uhpuhna kedabwa, kah nuhween?

John's pig runs and the dogs bark. Pemebuttoowun enewh John okookooshemun, megéwug dush egewh uhnemooshug.

The little man tumbles down. Pungeshin owh eneneens.

I am always thinking. Moonzhug nind-uhyenandum.

He is a very naughty bad boy. Ahpeche mujje-quewezansishewe.

THE CONDITIONAL MOOD.

I would sing if I could. Nindah-nuhgum kishpin kushketooyaun.

Would you go? Kedah ezhah nuh?

Would he have forgotten? Dah-ge-wuhnandum nuh?

I should greatly rejoice. Ahpeche nindah moojegiz.

We should all be glad. Kuhkenuh suh kedahminwandumin.

We should have laughed heartily. Anegook kedahge-pahpeman.

John's brother would have come, and his wife too. Enewh John we-kahnesun dah-ge-peézhahwun, enewh owedegamahgunene kuhya.

We should have been six in the canoe. Kedah-ge-ningodwausókahmin.

They would not have minded. Kahween dah-ge-pahbahmandunsewug.

THE IMPERATIVE MOOD.

Children, stand up and listen! Ahbenoojeewedoog, puhsegweeg, pezindumook dush!

Do not play while you are being taught. Kago-kewuhnúhkummégesekágoon magwah kékenoühmáhgooyag.

Let us talk Indian. Uhnishenahbamodah.

Let us not be idle. Kago-ketemishkesédah.

Run up the hill and look out. Ogedáhkewabuttoon, uhkuhwáhbin dush.

Climb up into the tree. Uhquaúnduhwan metigoong.

Sit down and be quiet. Nuhmúhdubbin, pezáun-uhyáun dush.

He will not wait, let him go. Kahween tahpeeöse, mahnoo tah mahjah.

Come, children, walk on the road. Umba, ahbenoojeewedoog meekunaung pemoosag.

Come, let us fight. Umba megahdedah. No, let us not fight, let us love one another. Kahween, kago megahdesedah, sahgeededah dush atuh.

THE SUBJUNCTIVE MOOD.

If you (pl.) walk you will be tired. Kishpin pemoosáyag kegah-uhyákoosim. Although I die I shall rise again. Ahnoo nebooyaun menuhwah ningah-ahbejéebah.

Where do you live? Ahninde andahyun?

Where do you think he lives? Ahninde kid enandum andaud?

When he comes he will hear. Uhpe petuhgwishing tah-noondum.

If he puts his little pig into a sack it will be quiet. Kishpin suh uhsaud enewh o-kookooshansemun emuh mushkemodaung tah-pezaun uhyahwun.

He has been hunting beaver all day, and so is tired. Kuhba keezhik suh kenúndoomikwa me wanje-uhyákoosid.

If I am permitted to land, I will never enter a canoe again. Kishpin enanemegoyaun chegahbahyaun, kah weekah menuhwah ningahpoosese cheemauning.

I weep because I am sad. Ne mowh suh oonje kushkándumaun (or ne kushkándum suh me-wanje-múhweyaun).

I wish they would come. Pagish suh peézhahwaud.

If he works hard he will prosper. Kishpin keche-ühnookeed tah-shahwandah-gooze.

You are laughed at because you pretend to be clever. Kepahpenodahgo suh oonje nebwahkahkausoyun.

He is poor because he drinks too much. Ketemáhgeze oonje menequáshkid.

They will be glad if they do not go. Tah-minwandumoog kishpin ezhahsigwah.

If I had come sooner. Kishpin nuhwuj weebah ke-peézhahyaunbaun.

If we had arrived there yesterday we should not have been unhappy. Kishpin pecheenáhgo ketuhgwishenáungebun ewede kahween nindahge-kushkandunsemin.

Smith is asking if Brown has come. Kuhgwadwa Smith kishpin kepetuhgwishenid Brown-un.

If that child does not mind he will fall. Kishpin aungwahmezesig owh ahbenooje tah-pungeshin.

I speak loud that they may hear. Nin-keche-kezheewa che-oonje-noondumoowaud.

It is better to be silent than to talk too much. Nuhwuj minwandábgwud che-pezáunúhyaung chesóaumedoónoong dush.

The child cries because his feet are cold. Muhwe owh ahbenooje oonje tuh-kesedad.

If you do that I shall go away. Kishpin ewh ezhechegáyun ningah mahjah.

If you do not eat you will never be strong. Kishpin weseneséwun kah wekah kegah-mushkúhwezesé.

We must eat to live. Kedah-wesenemin chebemahdezeyung.

There hangs one who has committed murder. Me ewede uhgoojin pazhig kah-neshewad.

If they behave well, they will always be happy. Kishpin meno-ézhewabezewaud uhpuna tah-moojegandumoog.

He is weak because he has been sick. Shahgwéwe oonje ke-ähkoosid.

THE PARTICIPLE.*

The idle boy will never be a wise man. Owh quéwezans katemíshkid kah weekah tah-nebwáhkahwenenéwese.

Thou foolish one, why dost thou fear? Keen kakebáhdezeyun, wágoonan wanjegootaújeyun?

Those wicked boys have killed the poor cat. Egewh majeézhewabezejig quewezansug ogenesahwaun enewh katemahgezenejin kahshuhgansun.

We poor people are very hungry. Nenuhwind katemahgezeyaung ahpeche ninpuhkuhdamin.

Those who are often angry will often be unhappy. Egewh moonzhug nashkah-dezejig moonzhug tah-kushkandumoog.

We masters will go with the children. Kenuhwind kakeñoühmahgayung kegah-weejewahnahnig egewh ahbenoojeeyug.

I see two idle boys sitting there. Newahbumaug neezh katemishkeejig quewezansug ewede namuhduhbewaud.

He sees two idle boys sitting there. O-wahbumaun neezh katemishkeenejin quewezansun ewede namuhduhbenid.

You found two stray sheep on the road. Kegemeekuhwaug neezh mahnishtahneshug waneshingig emuh meekunaung.

He found two stray sheep on the road. Ogemeekuhwaun neezh mahnishtahneshun waneshenejin emuh meekunaung.

Three bakers, two brick-makers, and four canoe-makers. Neswe buhquázhegunekájig, neezh misquúhsinekájig kuhya neewin chéemaunekájig.

A good man. Mano-ézhewábezid enéne (or meno-enene).

* See p. 32.

Those who go about telling falsehoods will not prosper. Egewh papah-kuhkée-nuhwishkéejig kahween tah-shahwandáhgoozeséwug.

Twenty nice apples. Néezhtuhnuh dussomenug manopóogoozejig meshemenug.

Ten white turnips. Medaúsomenug cheesun wuhyáhbishkahgin.

Four yoke of fine oxen. Neewáwaun wanesheshéjig pezhekewug.

A three days old child. Nasogóonuhgezid ahbenóojee.

A two year old colt. Naúzhopepóonuhgezid papazhegoónguzheens.

The 10th day of the month. Madausogoonuhgezid keezis.

A drinking, good-for-nothing man. Manequashkid enenewish kago anahbuh-dezesig.

He saw a drunkard in the town. Ogewáhbumaun pazhig kahwushquábishkénejin emuh odánaung.

THE PERIODICAL SUBJUNCTIVE.

Whenever you enter church, be silent. Uhpe paundegayagoon anuhmeäwegum-migoong pezaunuhyahgook.

Whenever I walk out I always get tired. Uhpe papahmoosayaunin nenetahuh-yákoos.

He always looks cross when he is sick. Uhpuna nishkahsenáhgooze uhpe uhyahkoosejin.

Whenever I enter a birch-bark canoe, I fancy I shall upset. Uhpuna pwahsey-áunin wigwaus-cheemáuning ningah-goonáhbishkah ninduhyenándum.

Whenever I walk on snow-shoes my feet get chapped. Uhpuna uhyáhgimoosá-yaunin ninképeseda.

Whenever you enter my house I am always delighted. Paundegáyunin andahyaun uhpuhna nemoojegandum.

THE DUBITATIVE.*

The Indians think it will snow to-morrow. Enandumoog egewh uhnishenahbag che sogepogebun wahbung.

Long ago there was an old man whose name was Nuhmabin. Mawuhshuh shuh pazhig uhkewaze uhyahgobun Nuhmabin kahezhenekauzoogoobunan.

I don't know whether he will come. Anduhgwan che peëzháhgwan.

He is coming along (so they say). Pedáhsuhmoosádooq.

They say he was upset in the rapids. Ke-goonáhbuhboogoogwan ekedoom.

If you forgot I will not blame you. Kishpin kewuhnánduhmunan kahween kegah-aunwánemesenoon.

* See p. 35.

I suppose they are playing. Odúhmenodogánug.

The old woman who lived in a shoe. Owh mindemooya emuh muhkesining andáh gobunan.

The cat that wore boots. Owh kahshuhgans babeechegobunan.

Long ago there were giants who ate little children. Maweshuh suh uhyah-wahgobun egewh windegoog ahbenoojeeyun amwahgoobunanug.

I suppose he is asleep, but perhaps he is only foxing. Nindenandum suh nebahdoog, maungeshuh dush nebahkausogobun atuh.

If I should go there would you be vexed? Kishpin azhahwaunan ewede kedahnishkahdiz nuh?

GENERAL EXERCISES.

He runs this way. We sit on the ground. John's son comes in. His father is gone into the house. Go and sit down. She sings nicely. His dog goes into the water. By and by we shall arrive. What do you think? That good man is very wise, and he is humble too. Two boys and three girls got into the canoe. They were five in the canoe altogether. This man makes shoes, and that woman makes hats. Those boys are pretending to be dogs. Come here, Jack! Be quick!

Oondáusenuhka pe-ähbuttoo. Metushkukummig ke-nuhmúhduhbemin. Pependegáwun enewh ogwissun owh John. Enewh suh osun ke-pindegawun wege-wauming. Uhwe nuhmúhduhbin. Netah nuhgumo. Buhkóobegwaushquáhnewun enewh od-uhyun. Pahmah-kegahtuhgwishinemin. Ahneen anandumun? Owh menoenene áhpeche nebwáhkah, tahbussánindezo kuhya. Neezh quewezansug, neswe kuhya equazansug kepoosewug cheemauning. Kenahnókuhmoog mahmuhwe. Wah owh enene muhkesineka, ewade dush equa weewuhquaúneka. Egewh ewade suh quewezansug uhnemooshekausowug. Jack! Oondaus! Waweeb!

THE TRANSITIVE VERB.

As has been remarked, the inflections of the transitive verb are very voluminous, owing to their including the objective case of the pronoun.

The transitive verb has eight paradigms, which end respectively at the third person singular, present, indicative, in AUN, UHWAUN, NAUN, SAUN, WAUN, NUN, DAUN (or AUN), and TOON (or DOON).

Of these *the first five are animate only*. Thus: Owahbuhmaun, he sees him; onoonduhwaun, he hears him.

The sixth paradigm (NUN, inanim. N) may be employed with *either an animate or an inanimate object*. This form presents a convenient mode of giving a transitive power to a neuter verb, thus: Megewa, he gives away, o-megewan, he gives it away; omegewanun, he gives it (an anim. object) away. This paradigm is more used with animate objects than with persons or animals; when employed with the latter, it is usual to supply the word weeyowh (his body). Thus, I sold him, ninge-uhdahwan weeyowh (lit. I sold his body).

The two last paradigms are used with *inanimate objects only*. Thus: Owahbundaun, he sees it. Osahgetoon, he loves it.

In the following tables the beginning and ending of each word only is given, and the stem of the verb (*i.e.*, the third person singular, present, indicative, without the pronoun prefix and without the end syllable) must be supplied. Thus, in the Dictionary, we find, under *See*, v. t. 1, o-wahbumaun, he sees him; the stem of this is *wahbum*; hence, referring to the tables, we have, thou see me, kewahbum; they see us, newahbumegonahnig.

Voices are two, the active and passive.

Moods are the same as those of neuter verbs.

Tenses also are the same, but for the sake of brevity some of the persons in the simpler tenses are omitted.

Persons. The second third person is not required in the active voice of transitive verbs animate, its place being supplied by the second third person singular, present, of the passive voice, the order of the sentence becoming inverted; thus, for, his father sees him, we must say, owahbumegoon osun, he is seen by his father. The indefinite person also is not required, the passive voice again taking its place; thus, for, one sees him, we say, he is seen.

Transitive verbs are sometimes governed by an inanimate object, thus: The needle pricks him, o-puhcheeshkahgoon shahboonegun. An example of this form is given in the Tables.

In the participle, the third person, both singular and plural, may (as in the neuter verb) be put in the objective case by changing AUD to AHNEJIN, DUNG to DUMENEJIN, TOON to TOONEJIN. Thus: Wuhyahbumaud, he who sees him; wuhyahbumahnejin, him whom he sees. All the other persons of the participle may be used both nominatively and objectively; thus, wuhyahbumug, means both I who see him and he whom I see. Wuhyahbuménenuhgoog, means I who see you, or ye whom I see. Wazhetóoyaun, I who make it, or that which I make. The two first persons plural have already been remarked upon under the Neuter Verb, (p. 33.)

The negative form of the first paradigm is given in a separate table. The negative of the other paradigms may readily be formed on the same principle, with a little thought and practice.

The Modifications of the Transitive Verb are the reflective, the reciprocal, the accommodative, and the causative. See p. 94.

The Dubitative has been explained (p. 35), and for example see page 35.

Formation of the Participle. The formation of the first syllable has been given under Neuter Verb (p. 35), and the following table shews the change of the last syllable:—

Par's. I. to V.	—AUN	changes to	AUD,	thus, owáhbumaun, he sees him, wuhyáhbumaud.
				“ onesaún, he kills him, nasaúd.
Par. VI.	—NUN, N,	“	D,	“ od-ahpánemonun, he trusts him, apánemood.
				“ omégewan, he gives it away, máhgewad.
Par. VII.	—AUN	“	UNG,	“ owáhbundaun, he sees it, wuhyáhbundung.
Par. VIII.	—OON	“	OOD,	“ osáhgetoon, he loves it, suhyáhgetood.

A LIST OF VERBS OF EACH PARADIGM.

PAR. I.—AUN.

wáhbum, o-wáhbumaun, he sees him.
 mequánim, o-mequánemaun, he remembers him.
 kekanim, o-kekánemaun, he knows him.
 sáhge, o-sáhgeäun, he loves him.
 wábin, o-wábenaun, he rejects him.
 enegúh, od-enegúhaun, he wrongs him.

PAR. II.—UHWAUN.

noond, o-nóonduhwaun, he hears him.
 wéendum, o-wéendumuhwaun, he tells him.

PAR. II.—UHWAUN.—Continued.

nebóot, o-nebóotuhwaun, he dies for him.
 náhsik, o-náhsekuhwaun, he approaches him.

PAR. III.—NAUN.*

mee, o-méenaun, he gives it to him.
 kah, o-káhnaun, he hides him.
 guhnóo, o-guahnóonaun, he speaks to him.

PAR. IV.—SAUN.

ne, o-nesáun, he kills him.
 uh, od-uhsáun, he puts him.
 goo, o-goosáun, he fears him.

* Many verbs ending in *naun* (e.g., wabenaun) belong to the first Paradigm. The only way of distinguishing them is by their *inanimate ending*. Verbs ending in *naun* of the 3rd Paradigm, change to TAUN or TOON in the inanimate; those of the 1st Paradigm retain the same ending.

PAR. V.—WAUN.

puhketá, opuhketáwaun, he strikes him.
 chahgis, o-cháhgiswaun, he burns him.
 aum, od-aumwáun, he eats him.

PAR. VI.—NUN, N.

megewa, o-megewánun, he gives him
 away.
 kemoode, o-keemóodin, he steals it.
 wuhnéeka, o-wuknéekan, he forgets to
 take it.
 uhtáuso, od-uhtáusoon, he stores it up.

PAR. VII.—DAUN (or AUN).

wahbun, o-wahbundáun, he sees it.
 teban, o-tebándaun, he owns it.
 mequan, o-mequándaun, he remem-
 bers it.

puhketa, o-puhketáaun, he strikes it.
 chahgis, o-cháhgisaun, he burns it.

PAR. VIII.—TOON (or DOON).

sahge, o-sáhgetoon, he loves it.
 ozhe, od-ózhetoon, he makes it.
 kushke, o-kúshketoon, he can do it.
 pee, opéedoon, he brings it.

AUN).
daun, he sees it.
, he owns it.
ndaun, he rema

aun, he strikes it
un, he burns it.
DOON).
he loves it.
he makes it.
on, he can do it.
rings it.

EXAMPLES OF PARADIGMS.

TRANSITIVE VERB.—ANIMATE.

PARADIGM I.—AUN.

INDICATIVE MOOD.		ME.	THEE.	HIM.	HIS.
<i>Present Tense.</i>	I, thou, he, we (ex) we (in.) you, they,	..... ke.. ne..ik ke..im ne..egoog	ke..in ke..ik ke..ego ke..egoog	ne..ah ke..ah o..aun ne..ahnaun ke..ahnaun ke..ahwah o..ahwaun	ne..emaun ke..emaun o..aun* ne..emahnaun ke..emahnaun ke..emahwaun o..ahwaun
<i>Perfect.</i>	I have, thou, he,	..... kege.. ninge..ik	kege..in kege..ik	ninge..ah kege..ah oge..aun	ninge..emaun kege..emaun oge..aun
<i>Future.</i>	I will, thou, he,	..... kegah.. ningah..ik	kegah..in kegah..ik	ningah..ah kegah..ah ogah..aun	ningah..emaun kegah..emaun ogah..aun
<i>Bun Tense.</i>	I did, thou, he, we (ex) we (in.) you, they,	..... ke..enahbun. ne..egobun ke..imwahbun ne..egoobuneeg	ke..enenahbun ke..egobun ke..egonahbun ke..egobuneeg	ne..ahbun ke..ahbun o..ahbuneen ne..ahnahbun ke..ahnahbun ke..ahwahbun o..ahwahbuneen	ne..emahbuneen ke..emahbuneen o..ahbuneen ne..emahnahbuneen ke..emahnahbuneen ke..emahwahbuneen o..ahwahbuneen

* He—his, is necessarily followed by a noun in the *third third person*, to which the proper ending must be given. See page 16. Thus, he sees his father, owahbumaun osene.

POSITIVE FORM.

Us (excl.)	Us (incl.)	You.	THEM.
..... ke..emin ne..egonaun ke..emin ne..egonahnig	..... ..... ke..egonaun ke..egonahnig	ke..enenim ke..egowah ke..egoom ke..egowaug	ne..aug ke..aug o..aun ne..ahnahnig ke..ahnahnig ke..ahwaug o..ahwaun
..... kege..emin ninge..egonaun	..... ..... kege..egonaun	kege..enenim kege..egowah	ninge..aug kege..aug oge..aun
..... kegah..emin ningah..egonaun	..... ..... kegah..egonaun	kegah..enenim kegah..egowah	ningah..aug kegah..aug ogah..aun
..... ke..eminahbun ne..egonahbun ke..eminahbun ne..egonahbuneeg	..... ..... ke..egonahbun ke..egonahbuneeg	ke..enenimwáhbun ke..egowahbun ke..egoomwáhbun ke..egowahbuneeg	ne..ahbuneeg ke..ahbuneeg o..ahbuneen ne..ahnahbuneeg ke..ahnahbuneeg ke..ahwahbuneeg o..ahwahbuneen

NOTE.—His—him, them, is o—aune. His, with other pronouns, me, thee, &c., the same as he.

TRANSITIVE VERB—ANIMATE.

PARADIGM I.—AUN.

<i>Indicative Mood.</i>		ME.	THEE.	HIM.	HIS.
<i>Pluperf't</i>	I had,	.....	kege..enenahbun	ninge..ahbun	ninge..emahbuneen
	thou,	kege..enahbun	.....	kege..ahbun	kege..emahbuneen
	he,	ninge..egoobun	kege..egoobun	oge..ahbuneen	oge..ahbuneen
<i>Conditional Mood</i>					
<i>Present.</i>	I would,	.....	kedah..in	nindah..ah	nindah..emaun
	thou,	kedah..	.....	kedah..ah	kedah..emaun
	he,	nindah..ik	kedah..ik	odah..aun	odah..aun
<i>Past</i>	I would have	.....	kedahge..in	nindahge..ah	nindahge..emaun
	<i>Imperative Mood.</i>				
	..thou,	..eshin	.....	* ..	..im
	let him,	ningah..ik	.....	ogah..aun	ogah..aun
	let us,	.....	.....	..ahdah	..emahdah
	..ye	..eshig	.....	..ik	..emik
	let them,	ningah..egoog	.....	ogah..ahwaun	ogah..ahwaun
<i>Inan. object.</i>					
	it,	ne..egoon	ke..egoon	o..egoon	o..egoon
	they,	ne..egoonun	ke..egoonun	o..egoonun	o..egoonun
<i>Subjunctive.</i>					
<i>Present.</i>	if I,	.....	..enaun	..ug	..emug
	if thou,	..eeyun	.....	..ud	..emud
	if he,	..id	..ik	..aud	..aud
	if his,	..emid	..ik	..ahnid	..ahnid
	if they,	..ewaud	..ikwah	..ahwaud	..ahwaud

* In this Paradigm use the root, thus, wabhun, see thou him : mequanim, remember him (or them).

POSITIVE FORM.

Us (excl.)	Us (incl.)	You.	THEM.
..... kege..eminahbun ninge..egonahbun	..... ..... kege..egonahbun	kege..enenimwahbun kege..egoowahbun	ninge..ahbuneeg. kege..ahbuneeg. oge..ahbuneen.
..... nindah egonaun	..... ..... kedah..egonaun	kedah..enenim kedah..egowah	nindah..aug. kedah..aug. odah..aun.
.....	.....	kedaghe..enenim	nindahge..aug.
..eshenaum ningah..egonaun ..... ..eshenaum ningah..egonahnig	..... ..... ..... .....	..... ..... ..... .....	* ..... ogah..aun. ..ahdahnig. ..ik. ogah..ahwaun.
ne..egoomin ne..egoomin	ke..egoomin ke..egoomin	ke..egoonahwah ke..egoonahwaun	o..egoonahwah. o..egoonahwaun.
..... ..eeyaung ..eyungid ..eyungid ..eyungidwah	..... ..... ..enung enung ..enungwah	..enenuhgoog ..... ..enag ..enag ..enagwah	..ugwah. ..udwah. ..aud. ..ahnid. ..ahwaud.

TRANSITIVE VERB—ANIMATE.

PARADIGM I.—AUN.

<i>Subjunctive.</i>		ME.	THEE.	HIM.	HIS.
<i>Bun Tense.</i>	if I did,	.....	.. enaunbaun	.. ugebun	.. emugebun
	if thou,	.. eeyunbun	.....	.. udebun	.. emudebun
	if he,	.. epun	.. ikebun	.. ahpun	ahpun.
	if they,	.. ewahpun	.. ikwahpun	.. ahwahpun	ahwahpun

NOTE.—The subjunctive is conjugated like the participle, except in the third person plural. The given as an example to shew how the subjunctive is used. It must be expressed by *kishpin*, thus: If I So the participle, I who see him, wuhyahbumug, &c., (meaning also him whom I see).

<i>Participle.</i>					
<i>Present.</i>	I who,	.....	.. enaun	.. ug	.. emug
	thou,	.. eeyun	.....	.. ud	.. emud
	he,	.. id	.. ik	.. aud*	.. aud
	his,	.. emid	.. ik	.. ahnid	.. ahnid
	we (ex.)	.....	egoyun	aungid	.. emaungid
	we (in.)	.....	.....	.. ung	.. emung
	you, they,	.. eeyag .. ejig	..... .. ekig	.. ag .. ahjig	.. emag .. ahjig
<i>Perfect.</i>	I who have,	.....	kah.. enaun.	kah.. ug	kah.. emug
	thou,	kah.. eeyun	.....	kah.. ud	kah.. emud
	he,	kah.. id	kah.. ik	kah.. aud	kah.. aud
<i>Future.</i>	I who will,	.....	ka.. enaun	ka.. ug	ka.. emug
	thou,	ka.. eeyun	.....	ka.. ud	ka.. emud
	he,	ka.. id	ka.. ik	ka.. aud	ka.. aud

* The second third person is *ahjin*, plural, *ahwahjin*. Thus: him whom he sees, wuhyahbumáhjin.

POSITIVE FORM.

Hrs.	Us (excl.)	Us (incl.)	You.	THEM.
..emugebun ..emudebun ahpun. ahwahpun	.......eeyaungebun ..eyungedebun ..eyungidwahbun	............enungoobun ..enungwahbun	..enenuhgóogobun.......enagoobun enagwahbun	..ugwahbun. ..udwahbun. ..ahpun. ..ahwahpun.

participle is distinguished by the change in the first syllable, (see p. 35). The conjunction *if* is merely see him, kishpin wahbumug ; that he may see me, che-wahbumid ; when we see him, uhpe wahbumung.

..... ..eeyaung ..eyungid ..eyungid............eeyaung ..eyungejig	............enung ..enung.................enungoog	..enenuhgoog.......enag ..enag ..egoyag............enagoog	..ugig. ..udjig. ..aud. ..ahnid. ..aungejig. ..ungoog. ..agoog. ..ahjig.
..... kah..eeyaung kah..eyungid	..... ..... kah..enung	kah..enenuhgoog kah..enag	kah..ugig kah..udjig. kah..aud.
..... ka..eeyaung ka..eyungid	..... ..... ka..enung	ka..enenuhgoog ka..enag	ka..ugig. ka..udjig. ka..aud.

they whom he sees, wuhyahbumahwahjin.

TRANSITIVE VERB—ANIMATE.

PARADIGM I.—AUN.

<i>Participle.</i>		ME.	THEE.	HIM.	HIS.
<i>Pluperfect.</i>	I who had	.....	kah..enaunbaun	kah..ugebun	kah..emugebun
	thou	kah..eeyunbun	.....	kah..udebun	kah..emudebun
	he	kah..epun	kah..ikebun	kah..ahpun	kah..ahpun
	they	kah..epuneeg	kah..ikebuneeg	kah..ahpuneeg	kah..ahpuneeg
<i>Inan. object.</i>					
	it	..egooyaun	..egooyun	..egood	..egood
	they that	..egooyaun	..egooyun	..egood	..egood
<i>Periodical Subjunctive.</i>					
	whenever I	(NOTE.—First syllable as the participle,	thus: Whenever I	see him, wuhyáh-	
	whenever thou	.....	..enaunin	..ugin	..emugin
	whenever he	..eyunin	.....	..udin	..emudin
	whenever we (ex.)	..ejin	..ikin	..aujin	..aujin
	whenever we (in.)	.....	..egoyunin	..aungejin	..emaungin
	whenever you	..eyagoon	.....	..ungoon	..emungoon
	whenever they	..ewahjin	..ekwahjin	..agoon	..emagoon
				..ahwahjin	..ahwahjin

Examples:—

Indicative Mood.—He remembers me, nemequanemik: I have seen thee, kege

Conditional Mood.—He would see me, nindahwahbumik: I should have seen

Imperative Mood.—Let us see him, wahbumahdah: Hate ye him, sheenganemik;

Subjunctive.—If I see him, kishpin wahbumug: If we have seen thee, kishpin

Participle.—I who see you, wuhyahbumenenuhgoog; He who sees me, wuhyah-

Periodical Subjunctive.—Whenever thou rememberest me, maquanemeeyunin:

POSITIVE FORM.

His.	Us (excl.)	Us (incl.)	You.	THEM.
kah..emugebun kah..emudebun kah..ahpun kah..ahpuneeg	..... kah..eeyaungebun kah..eyungedebun kah..eyungedebuneeg	..... ..... kah..enungoobun kah..enungoobuneeg	kah..enenuhgoogobun kah..enagoobun kah..enagoobuneeg	kah..ugebuneeg. kah..udebuneeg. kah..ahpun. kah..ahpuneeg.
..egood ..egood	..egooyaung ..egooyaung	..egooyung ..egooyung	..egooyag ..egooyag	..egoojig. ..egoojig.
ee him, wuhyah ..emugin ..emudin ..aujin ..emaungin ..emungoon ..emagoon ..ahwahjin	bumugin.) ..... ..eyaungin ..eyungejin............eyaungin ..eyungidwahjin	............enungoon.................enungwahjin	..enenuhgoogin.......enagoon ..egoyagoon............enagwahjin	..ugwahnin. ..udwahnin. ..aujin. ..aungidwahjin. ..ungwahjin. ..agwahjin. ..ahwahjin.

wahbumin : We shall forget you, kegahwuhnanemegoom.
them, nindahgewahbumaug.

Remember me, mequanemeshin.

kewahbumegooyun : That we remember him, chemequanemung.

bumid ; He who has forgotten thee, owh kahwuhnanemik.

Whenever he sees me, wuhyahbumejin.

TRANSITIVE VERB—ANIMATE.

PARADIGM I.—AUN.

<i>Indicative Mood.</i>		ME.	THEE.	HIM.	HIS.
<i>Present Tense.</i>	I..not,	.....	k. ke..esenoon	k. ne..ahse	k. ne..emahseen
	thou,	k. ke..ese	.....	k. ke..ahse	k. ke..emahseen
	he,	k. ne..egoose	k. ke..egoose	k. o..ahseen	k. o..ahseen
	we, (ex.)	.....	k. ke..egoose	k. ne..ahsenaun	k. ne..emahsenaun
	we, (in.)	.....	.....	k. ke..ahsenaun	k. ke..emahsenaun
	you,	k. ke..eseem	.....	k. ke..ahsewah	k. ke..emahsewaun
	they,	k. ne..egoosig	k. ke..egoosig	k. o..ahsewaun	k. o..ahsewaun
<i>Bun Tse.</i>	I did not,	.....	[ahbun k. ke..esenoonen-	k. ne..ahsebun	k. ne..emahsebuneen
	thou,	k. ke..esenahbun	.....	k. ke..ahsebun	k. ke..emahsebuneen
	he,	k. ke..egoosebun	k. ke egoosebun	k. o..ahsebuneen	k. o..ahsebuneen
<i>Conditional Md.</i>					
<i>Present.</i>	I would not,	.....	k.kedah..esenoon	k. nindah..ahse	k. nindah..emahseen
	thou,	k. kedah..ese	.....	k. kedah..ahse	k. kedah..emahseen
	he,	k.nindah..egoose	k. kedah..egoose	k. odah..ahseen	k. odah..ahseen
<i>Imperative Mood</i>					
<i>Inan. object.</i>	do not,	kago..eshekan	wanting	kago..ahkan	kago..emahkan
	let him not,	.....	.....	kago ogah..ahseen	kago ogah..ahseen
	let us not,	.....	.....	kago..ahsedah	kago..emahsedah
	..ye not,	kago.eshekagoon	.....	kago..ahkagoon	kago..emahkagoon
	let them not,	.....	.....	kago ogah..ahse- [waun	kago ogah..ahsewaun
<i>Inan. object.</i>	it..not,	k. ne..egooseen	k. ke..egooseen	k. o..egooseen	k. o..egooseen
	they..not,	k.ne..egoosenun	k. ke..egoosenun	k. o..egoosenun	k. o..egooseen

NOTE.—K. stands for kahween.

NEGATIVE FORM.

His.	Us (excl.)	Us (incl.)	You.	THEM.
ne..emahsee ke..emahsee o..ahseen ne..emahsee ke..emahsee ke..emahsee o..ahsewaun	..... k. ke..esemin k. ne..egoosenaun k. ke..esemin k. ne..egoosenahnig	..... ..... k. ke..egoosenaun k. ke..egoosenahnig	k. ke..esenoonenim k. ke..egoosewah k. ke..egoseem k. ke..egoosewaug	k. ne..ahsig. k. ke..ahsig. k. o..ahseen. k. ne..ahsenahnig. k. ke..ahsenahnig. k. ke..ahsewaug. k. o..ahsewaun.
ne..emahsee ke..emahsee o..ahsebunee	..... k. ke..eseminahbun k. ne..egosenahbun	..... ..... k. ke..egosenahbun	[bun k. ke..esenoonenimwah- k. ke..egosewahbun	k. ne..ahsebunee. k. ke..ahsebunee. k. o..ahsebunee.
nindah..emah kedah..emah odah..ahseen	..... k. kedah..esemin k. nindah...egoose- [naun	..... ..... k. kedah...egoose- [naun	k. kedah..esenoonenim k. kedah..egoosewah	k. nindah..ahsig. k. kedah..ahsig. k. odah..ahseen.
go..emahkan go ogah..ahsee go..emahsedah go..emahkago go ogah..ahsewaun	kago..eshekaunkan kago..eshekaunkan	wanting	wanting	kago..ahkan. kago ogah..ahseen. kago..ahsedahnig. kago..ahkagoon kago ogah..ahsewaun.
o..egooseen o..egooseen	k. ne..egooseemin k. ne..egooseemin	k. ke..egooseemin k. ke..egooseemin	k. ke..egoosenahwah k. ke..egoosenahwaun	k. o..egoosenahwah. k. o..egoosenahwaun.

TRANSITIVE VERB—ANIMATE.

PARADIGM I.—AUN.

<i>Subjunctive.</i>	ME.	THEE.	HIM.	HIS.
<i>Present.</i> if I..not, if thou, if he, if his, if they,	..... ..esewun ..esig ..esenig ..esigwah	..esenoowaun.......esenoog ..esenoog ..esenoogwah	..ahsewug ..ahsewud ..ahsig ..ahsenig ..ahsigwah	..emahsewug ..emahsewud ..ahsig ..ahsenig ..ahsigwah
<i>Participle.</i> I who..not, thou, he, his, we, (excl.) we, (incl.) you, they,	..... ..esewun ..esig ..esemig............esewag ..eseagoon	..esenoowaun.......esenoog ..esenoog ..egosewun............esenookig	..ahsewug ..ahsewud ..ahsig ..ahsenig ..ahsewungid ..ahsewung ..ahsewag ..ahseagoon	..emahsewug ..emahsewud ..ahsig ..ahsenig ..emahsewungid ..emahsewung ..emahsewag ..ahseagoon
<i>But Tense.</i> I who did not thou, he, they,	..... ..esewunbun ..esigoobun ..esigobuneeg	..esenoowaunbaun.......esenoogebun ..esenoogebuneeg	..ahsewugibun ..ahsewudibun ..ahsigobun ..ahsigobuneeg	..emahsewugibun ..emahsewudebun ..emahsigobun ..emahsigobuneeg
<i>Periodical Subjunctive.</i> whenever I, not, whenever thou, whenever he,	..... ..esewunin ..eseagoon	..esenoowaunin.......esenogin	..ahsewugin ..ahsewudin ..ahseagoon	..emahsewugin ..emahsewudin ..ahseagoon

Examples:—

He does not remember me, kahween nemequanemegoose: I have not seen thee, not see you, kishpin wahbumesenoonenuhgoog.

NEGATIVE FORM.

His.	Us (excl.)	Us (incl.)	You.	THEM.
.. emahsewug .. emahsewud .. ahsig .. ahsenig .. ahsigwah	..... .. esewaung .. esewungid .. esewungid .. esewungidwah	..... ..... .. esenoowung .. esenoowung .. esenoowungwah	.. esenoonenuhgoog esenoowag .. esenoowag .. esenoowagwah	.. ahsewugwah. .. ahsewudwah. .. ahsig. .. ahsenig. .. ahsigwah.
.. emahsewug .. emahsewud .. ahsig .. ahsenig .. emahsewungid .. emahsewung .. emahsewag .. ahsegoog	..... .. esewaung .. esewungid .. esewungid esewaung .. esewungejig	..... ..... .. esenoowung .. esenoowung esenoowungoog	.. esenoonenuhgoog esenoowag .. esenoowag .. egoosewag esenoowagoog	.. ahsewugig. .. ahsewudjig. .. ahsig. .. ahsenig .. ahsewungejig. .. ahsewungoog. .. ahsewagoog. .. ahsegoog.
.. emahsewugibun .. emahsewudebun .. emahsigobun .. emahsigobuneeg	..... .. esewaungebun .. esewungedebun .. esewungedebuneeg	..... ..... .. esenowungoobun .. esenowungobuneeg	.. esenoonenuhgoogobun esenoowagoobun .. esenoowagoobuneeg	.. ahsewugibuneeg .. ahsewudibuneeg .. ahsigobun. .. ahsigobuneeg.
.. emahsewugin .. emahsewudin .. ahsegoon	..... .. esewaungin .. esewungejin	..... ..... .. esenowungoon	.. esenoonenuhgoogin esenoowagoon	.. ahsewugwahnin .. ahsewudwahnin .. ahsegoon.

re not seen thee kahween kegewahbumesenoon : Do not hate him, kago sheenganemahkan : If I do

ANIMATE VERB—PASSIVE VOICE.

PARADIGM I.—AUN.

	<i>Indicative Mood.</i>	<i>Positive.</i>	<i>Negative.</i>
<i>Present Tense.</i>	I am seen,	newahbumegoo,	k. ne. . egoose.
	thou art seen,	kewahbumegoo,	k. ke. . egoose.
	he is seen,	wahbumah,	k. . . ahse.
	he is seen by,	owahbumegoon,	k. o. . egooseen.
	his is seen,	owahbumemaun,	k. o. . emahseen.
	we are seen (excl.),	newahbumegoomin,	k. ne. . egoosemin.
	we are seen (incl.),	kewahbumegoomin,	k. ke. . egoosemin.
	you are seen,	kewahbumegoom,	k. ke. . egooseem.
	they are seen,	wahbumahwug,	k. . . ahsewug.
	they are seen by,	owahbumegoowaun,	k. o. . egoosewaun.
<i>Perfect.</i>	I have been seen,	ningewahbumegoo,	k. ninge. . egoose.
	thou hast been seen,	kegewahbumegoo,	k. kege. . egoose.
	he has been seen,	kewahbumah,	k. ke. . ahse.
<i>Future.</i>	I shall be seen,	ningahwahbumegoo,	k. ningah. . egoose.
	thou wilt be seen,	kegahwahbumegoo,	k. kegah. . egoose.
	he will be seen,	tah-wahbumah,	k. tah. . ahse.
<i>Bun Tense.</i>	I used to be seen,	newahbumegoonahbun,	k. ne. . egoosenahbun.
	thou usedst to be seen,	kewahbumegoonahbun,	k. ke. . egoosenahbun.
	he used to be seen,	wahbumahbun,	k. . . wahbumahsebun.
	we used to be seen (ex.),	ne-wahbumegoomenahbun,	k. ne. . egooseminahbun.
	you used to be seen,	ke-wahbumegoomwahbun,	k. ke. . egoosimwahbun.
	they used to be seen,	wahbumahbuneeg,	k. ke. . wahbumahsebuneeg.
<i>Indicative Mood.</i>	I had been seen,	ningewahbumegoonahbun,	k. ninge. . egoosenahbun.
	thou hadst been seen,	kegewahbumegoonahbun,	k. kege. . egoosenahbun.
	he had been seen,	kewahbumahbun,	k. ke. . ahsebun.

conditional
I would
thou would
he would

I w'd have

subjunctive.
if I be seen
if thou be
if he be
if they be

if I was
if thou were
if he were

Participle.

I who am
thou who
he who is
his who is
he who is
we who are
we who are
you who
they who
they who

Perfect.

I who have
thou who

future.

I who shall
thou who

Conditional Mood.

I would be seen,
thou wouldst be seen,
he would be seen,

Positive.

nindahwahbumegoo,
kedahwahbumegoo,
tahwahbumah,

Negative.

k. nindah . . egoosee.
k. kedah . . egoose.
k. tah . . ahse.

I w'd have been seen,

nindahgewahbumegoo,

k. nindahge . . egoose.

Subjunctive.

if I be seen, (kishpin),
if thou be seen,
if he be seen,
if they be seen,

wahbumegooyaun,
wahbumegooyun,
wahbumind,
wahbumindwah,

wahbumegoosewaun.
.... egoosewun.
.... ahsewind.
.... ahsewindwah.

if I was seen,
if thou wert seen,
if he were seen,

wahbumegooyaunbaun,
wahbumegooyunbun,
wahbumindebun,

.... egoosewaunbaun.
.... egoosewunbun.
.... ahsewindebun.

Participle.

I who am seen,
thou who art seen,
he who is seen,
his who is seen,
he who is seen by
we who are seen (excl.),
we who are seen (incl.),
you who are seen,
they who are seen,
they who are seen by,

wuhyahbumegooyaun,
wuhyahbumegooyun,
wuhyahbumind,
wuhyahbumemind,
wuhyahbumegood,
wuhyahbumegooyaung,
wuhyahbumegooyung,
wuhyahbumegooyag,
wuhyahbumindjig,
wuhyahbumegoojig,

wuhyahbumegoosewaun.
.... egoosewun.
.... ahsewind.
.... emahsewind.
.... egoosig.
.... egoosewaung.
.... egoosewung.
.... egoosewag.
.... ahsewindjig.
.... egoosegoog.

Perfect.

I who have been seen,
thou who hast been seen,

kahwahbumegooyaun,
kahwahbumegooyun,

.... egoosewaun.
.... egoosewun.

Future.

I who shall be seen,
thou who wilt be seen,

kawahbumegooyaun,
kawahbumegooyun,

.... egoosewaun.
.... egoosewun.

Bun Tense.

I who was seen,	wuhyahbumegooyaunbaun,	....	egoosewaunbaun.
thou who wert seen,	wuhyahbumegooyunbun,	....	egoosewunbun.
he who was seen,	wuhyahbumindebun,	....	ahsewindebun.
we who were seen (excl.)	wuhyahbumegooyungidibun,	....	egoosewungidibun
you who were seen,	wuhyahbumegooyagoobun,	....	egoosewagoobun.
they who were seen,	wuhyahbumindebuneeg,	....	ahsewindebuneeg.

Pluperfect.

I who had been seen,	kahwahbumegooyaunbaun,	egoosewaunbaun.
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PARADIGM I
 1. Omequan
 He remembers
 2. Owahbur
 He sees
 3. Osheenga
 He hates
 4. Odenane
 He permits
 5. Owuhnar
 He forges
 6. Okekane
 He knows
 7. Oshahwa
 He has
 8. Onuhnee
 He scolds
 9. Odozheä
 He makes
 10. Osahgeä
 He loves

EXERCISES.

PARADIGM I.—AUN.

- egoosewaunba
egoosewunbun
ahsewindebun
egoosewungidi
egoosewagoot
ahsewindebun

egoosewaunba
1. Omequanemaun.
He remembers him.
 2. Owahbumaun.
He sees him.
 3. Osheenganemaun.
He hates him.
 4. Odenanemaun.
He permits him.
 5. Owuhnanemaun.
He forgets him.
 6. Okekanemaun.
He knows him.
 7. Oshahwanemaun.
He has mercy on him.
 8. Onuhneebikemaun.
He scolds him.
 9. Odozheäun.
He makes him.
 10. Osahgeäun.
He loves him.

I should remember him if I had seen him; Nin-
dahmequanemah kishpin kewahbumugibun. He
remembers us because he knows us; Kemequa-
nemegonaun oonje kekanemenung. When I see
you I shall know you; Uhpe wahbumenenuhgoog
kegahkekanemenenim. Do not hate me; kago-
sheenganemeshekan. Have mercy on me thou
merciful one; Shahwanemeshin keen shawanje-
gayun. Be merciful to those who hate thee;
Shahwanim egewh shaunganemekig. Do not
scold him (pl.); Kago nuhneebikemahkagoon.
He does not like to be scolded; Kahween min-
wandunse chenuhneebikemind. We must not
allow him to forget us; Kahween kedahenane-
mahsenaun chewuhnanemenung. He is hated
by his people; Osheenganemegoon enewh oduh-
nishenahbamun. See him; wahbum. Love him;
sahge. If I love him, he will love me; Kishpin
sahgeüg ningahsahgeik.

TRANSITIVE VERB—ANIMATE.

PARADIGM II.—UHWAUN.

<i>Indicative Md.</i>		ME.	THEE.	HIM.	HIS.
<i>Present.</i>	I,	.....	ke..oon	ne..uhwah	ne..uhwemaun
	thou,	ke..owh	.....	ke..uhwah	ke..uhwemaun
	he,	ne..aug	ke..aug	o..uhwaun	o..uhwaun
	we (ex.),	.....	ke..ahgo	ne..uhwahnaun	ne..uhwemahnaun
	you,	ke..uhwim	.....	ke..uhwahwah	ke..uhwemahwaun
they,	ne..ahgoog	ke..ahgoog	o..uhwahwaun	o..uhwahwaun	
<i>Imperative Md.</i>					
	..thou,	..uhweshin	.....	..owh	.....
	let him,	.....	.....	ogah..uhwaun	.....
	let us,	.....	.....	..uhwahdah	.....
	..ye,	..uhweshig	.....	..uhwik	.....
	let them,	.....	.....	ogah..uhwahwaun	.....
<i>Participle.</i>					
<i>Present.</i>	I who,	.....	..oonau.	..uhwug	..uhwemug
	thou,	..uhweyun	.....	..uhwud	..uhwemud
	he,	..uhwid	..ook	..uhwaud	..uhwaud
	we (ex.),	.....	..ahgoyun	..uhwaungid	..uhwemaungid
	you,	..uhweyag	.....	..uhwag	..uhwemag
they,	..uhwejig	..ookig	..uhwahjig	..uhwahjig	
<i>Passive Voice.</i>					
<i>Present.</i>	I am heard,	nenoondahgo	<i>Participle.</i>	I who am heard,	nwaundahgoyaun.
	thou art heard,	kenoondahgo		thou who art heard,	nwaundahgoyun.
	he is heard,	noonduhwah		he who is heard,	nwaunduhwind.
	he is heard by,	onoondahgoon		he who is heard by,	nwaundahgood.

POSITIVE FORM.

Hrs.	Us (excl.)	Us (incl.)	You.	THEM.
uhwemaun uhwemaun hwaun uhwemaun uhwemaun hwahwaun	..... ke..uhwemin ne..ahgonaun ke..uhwemin ne..ahgonahnig	..... ..... ke..ahgonaun ke..ahgonahnig	ke..oonenim ke..ahgowah ke..ahgoom ke..ahgowaug	ne..uhwaug. ke..uhwaug. o..uhwaun. ne..uhwahnahnig. ke..uhwahwaug. o..uhwahwaun.
..... ..... ..... .....	..uhweshenaum............uhweshenaum.....	.........................	.........................	..owh. ogah..uhwaun. ..uhwahdahngig. ..uhwik. ogah..uhwaun.
wemug wemud waud wemaungid wemag wahjig	.......uhweyaung ..uhweyungid.......uhweyaung ..uhweyungejig	............oonung............oonungoog	..oonenuhgoog.......oonag ..ahgooyag.......oonagoog	..uhwugig. ..uhwudjig. ..uhwaud. ..uhwaungejig. ..uhwagoog. ..uhwahjig.

Examples:—

Onoonduhwaun, he hears him.

Opesinduhwaun, he listens to him.

Oweendumuhwaun, he tells him.

Noondowh, hear him.

Pesindowh, listen to him.

Weendumuhweshin, tell me.

TRANSITIVE VERB—ANIMATE.

PARADIGM III.—NAUN.

<i>Indicative Mood.</i>		ME.	THEE.	HIM.	HIS.
<i>Present.</i>	I,	.....	ke..nin	ne..nah	ne..nemaun
	thou,	ke..zh	.....	ke..nah	ke..nemaun
	he,	ne..nik	ke..nik	o..naun	o..naun
	we (ex.),	.....	ke..negoo	ne..nahnaun	ne..nemahnaun
	you,	ke..zhim	.....	ke..nahwah	ke..nemahwaun
	they,	ne..negoog	ke..negoog	o..nahwaun	o..nahwaun
<i>Imperative Mood.</i>					
	..thou,	..zheshin	.....	..zh	.....
	let him,	.....	.....	ogah..naun	.....
	let us,	.....	.....	..nahdah	.....
	ye,	..zheshig	.....	..nik	.....
	let them,	.....	.....	ogah..nahwaun	.....
<i>Participle.</i>					
<i>Present.</i>	I who,	.....	..nenaun	..nug	..nemug
	thou,	..zheyun	.....	..nud	..nemud
	he,	..zhid	..nik	..naud	..naud
	we (ex.),	.....	..negoyun	..naungid	..nemaungid
	you,	..zheyag	.....	..nag	..nemag
	they,	..zhejig	..nekig	..nahjig	..nahjig
<i>Passive Voice.</i>					
<i>Present.</i>	I am spoken to,	ninguhnoonego.	I who am spoken to,	ganoonegoyaun.	
	thou art spoken to,	keguhnoonego.	thou “	ganoonegoyun.	
	he is spoken to,	guhnoonah.	he “	ganoonind.	
	he is spoken to by,	oguhnoonegoon.	he “ by,	ganoonegood.	

Us (ex)
 ke..zhemi
 ne..negona
 ke..zhemi
 ne..negona
 theshenaun
 theshenaun
 zheyaun
 zheyung
 zheyaun
 zheyungeji
 Exampl
 On
 On
 Og
 NOTE.—A
 Contracted.

POSITIVE FORM.

Hrs.	Us (excl.)	Us (incl.)	You.	THEM.
	..... ke..zhemin ne..negonaun ke..zhemin ne..negonahnig	..... ..... ke..negonaun ke..negonahnig	ke..nenim ke..negowah ke..negoom ke..negowaug	ne..naug. ke..naug. o..naun. ne..nahnahmig. ke..nahwaug. o..nahwaun.
	zheshenaum zheshenaum .....	..... ..... ..... ..... .....	..... ..... ..... ..... .....	..zh. ogah..naun. ..nahdahnig. nik. ogah..nahwaun
	..... ..zheyang ..zheyungid zheyang zheyungejig	..... ..... ..nenung ..... ..... ..nenungoog	..nenuhgoog ..... ..nenag ..negoyag ..... ..nenagoog	..nugig. ..nudjig. ..naud. ..naungejig. ..nagoog. ..nahjig.

Examples:—

Omeenaun, he gives it to him.

Onahnaun, he fetches him.

Oguhnoonaun, he speaks to him.

Meezheshin, give it to me.

Kishpin nauzheyag, if you fetch me.

Guhnnoozh, speak to him.

NOTE.—An exception is presented in the verb od-enaun, he says to him. This verb is irregular and contracted. The Imperative Mood is ezhé ; the Passive, nindego, enah ; Participle, agooyaun, &c.

TRANSITIVE VERB—ANIMATE.

PARADIGM IV.—SAUN.

<i>Indicative Mood.</i>	ME.	THEE.	HIM.	HIS.
I. thou, he, we (ex.), you, they,	..... ke..sh ne. sik ke..shim ne..segoog	ke..sin ke..sik ke..sego ke..segoog	ne..sah ke..sah o..saun ne..sahnaun ke..sahwah o..sahwaun	ne..semaun ke..semaun o..saun ne..semahnaun ke..semahwaun o..sahwaun
<i>Imperative Mood.</i>				
..thou, let him, let us, ..ye, let them,	..sheshin............sheshig.....	.........................	..shé ogah..saun ..sahdah ..sik ogah..sahwaun	.........................
<i>Participle.</i>				
I who, thou, he, we (ex.), you, they,	..... ..sheyun ..shid.......sheyag ..shejig	..senaun.......sik ..segoyun.......sekig	..sug ..sud ..saud ..saungid ..sag ..sahjig	..semug ..semud ..saud ..semaungid ..semag ..sahjig
<i>Passive Voice.</i>				
I am killed, thou art killed, he is killed, he is killed by,	nenesego. kenesego. nesah. onesegoon.		I who am killed, thou “ he “ he “ by,	nasegoyaun. nasegoyun. nasind. nasegood.

Us (ex)

ke..shemin
ne..sigonauke..shemin
ne..sigonah

sheshenau

sheshenaun

..sheyaung
..sheyungid..sheyaung
..sheyungej

Example

On

Od

Od

11

POSITIVE FORM.

Us (excl.)	Us (incl.)	You.	THEM.
..... ke..shemin ne..sigonaun ke..shemin ne..sigonahnig	..... ..... ke..sigonaun ke..sigonahnig	ke..senenim ke..sigowah ke..segoom ke..sigowaug	ne..saug. ke..saug. o..saun. ne..sahnahnig. ke..sahwaug. o..sahwaun.
..sheshenaum sheshenaum.....	.........................	.........................	..shé. ogah..saun. ..sahdahng. ..sik. ogah..sahwaun.
..... ..sheyaung ..sheyungid.......sheyaung ..sheyungejig	............senung.......senungoog	..senenuhgoog.......senag ..segoyag.......senagoog	..sugig. ..sudjig. ..saud. ..saungejig. ..sagoog. ..sahjig.

Examples:—

Onesaun, he kills him.
 Odahsaun, he puts him.
 Od-odesaun, he reaches him.

Neshé, kill him.
 Kishpin ahshid, if he puts me.
 Kishpin odesug, if I reach him.

TRANSITIVE VERB—ANIMATE.

PARADIGM V.—WAUN.

<i>Indicative Mood.</i>	ME.	THEE.	HIM.	HIS.
I,	.....	ke..oon	nin..wah	ne..oomaun
thou,	ke..	.....	ke..wah	ke..oomaun
he,	ne..ook	ke..ook	o..waun	o..waun
we (ex.),	.....	ke..oogoo	nin..wahnaun	ne..oomahnaun
you,	ke..oom	.....	ke..wahwah	ke..oomahwaun
they,	ne..oogoog	ke..oogoog	o..wahwaun	o..wahwaun
<i>Imperative Mood.</i>				
..thou,	..ooshin	wanting	.....	.....
let him,	.....	.....	ogah..waun	.....
let us,	.....	.....	..wahdah	.....
..ye,	..ooshig	.....	..ook	.....
let them,	.....	.....	ogah..wahwaun	.....
<i>Participle.</i>				
I who,	.....	..oonaun	..wug	..oomug
thou,	..ooyun	.....	..wud	..oomud
he,	..ood	..ook	..waud	..waud
we (ex.),	.....	..oogooyun	..waungid	..oomaungid
you,	..ooyag	.....	..wag	..oomag
they,	..oojig	..ookig	..wahjig	..wahjig
<i>Passive Voice.</i>				
I am beaten,	ninpuhketaögoo.	I who am beaten,	paketaögoyaun.	
thou art beaten,	kepuhketaögoo.	thou “	paketaögoyun.	
he is beaten,	puhketawah.	he “	paketaöond.	
he is beaten by,	opuhketaögoon.	he “ by,	paketaögood.	

Us (ex)
 ke..omin
 he..oogoon
 ke..omin
 he..oogoon
 ..oosheshen
 ..oosheshen
 ..ooyaung
 ..ooyungid
 ..ooyaung
 ..ooyungeji
 Exampl
 C
 C
 C
 * Where a
 precedes, an oc

POSITIVE FORM.

Us (excl.)	Us (incl.)	You.	THEM.
..... ke..oomin he..oogonaun ke..oomin ne..oogonahnig	..... ..... ke..oogonaun ke..oogonahnig	ke..oonenim ke..oogoowah ke..oogoom ke..oogoowaug	nin..waug. ke..waug. o..waun. nin..wahnahnig. ke..wahwaug. o..wahwaun.
..oosheshenaum............oosheshenaum	wanting	wanting	*ogah..waun. ..wahdahnig. ..ook. ogah..wahwaun.
..... ..ooyaung ..ooyungid.......ooyaung ..ooyungejig	............oonung............oonungoog	..oonenuhgoog.......oonag ..oogooyag.......oonagoog	..wugig. ..wudjig. ..waud. ..waungejig. wagoog. wahjig.

Examples:—

O-puhketawaun, he strikes him.
Od-aumwaun, he eats him.
O-chagiswaun, he burns him.

Puketá, strike him.
Aumóo, eat him.
Chahgissoó, burn him.

* Where a vowel precedes the end syllable, the stem forms the imperative. Where a consonant precedes, an oo must be added.

TRANSITIVE VERB.

PARADIGM VI.—NUN. N.

INDICATIVE.

Present.

	ANIMATE.	INANIMATE.
I give him away,	nemegewanun,*	..it away, ne..megewan.
thou givest him away,	kemegewanun,	..it away, ke..megewan.
he gives him away,	omegewanun,	..it away, o..megewan.
we (ex.) give him away,	nemegewanaun,	..it away, ne..megewamin.
we (in.) give him away,	kemegewanaun,	..it away, ke..megewamin.
you give him away,	kemegewanahwah,	..it away, ke..megewanahwah.
they give him away,	omegewanahwaun,	..it away, o..megewanahwah.

Perfect.

I have given him away,	ninge..megewanun,	..it away, ninge..megewan.
thou hast given him away,	kege..megewanun,	..it away, kege..megewan.
he has given him away,	oge..megewanun,	..it away, oge..megewan.

Future.

I will give him away,	ningah..megewanun,	..it away, ningah..megewan.
thou wilt give him away,	kegah..megewanun,	..it away, kegah..megewan.
he will give him away,	ogah..megewanun,	..it away, ogah..megewan.

Bun Tense.

I did give him away,	ne..megewanahbun,	..it away, ne..megewanahbun.
thou didst give him away,	ke..megewanahbun,	..it away, ke..megewanahbun.
he did give him away,	o..megewanahbuneen,	..it away, o..megewanahbun.
we did give him away,	ne..megewamenahbun,	..it away, ne..megewamenahbun
you did give him away,	ke..megewamwahbun,	..it away, ke..megewanahwahbun
they did give him away,	o..megewanahwahbuneen,	..it away, o..megewanahwahbun

Pluperfect.

I had given him away,	ninge..megewanahbun,	..it away, ninge..megewanahbun.
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Conditional Mood.

I would give him away,	nindah..megewanun,	..it away, nindah..megewan.
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* Plural, nemegewanug.

Imperative Mood.

give it away,
give ye it away,

ANIMATE.

megewán, megewákun,
megewáyook.

INANIMATE.

let us give it away, megewáadah.

Subjunctive.

If I give him (or it) away,			kishpin megewayaan.
if thou givest	“	“	“ megewayun.
if he gives	“	“	“ megewad.
if they give	“	“	“ megewawaud.

Participle.

I who give him (or it) away,			mahgewayaan.
thou who givest	“	“	“ mahgewayun.
he who gives	“	“	“ mahgewad.
we who give	“	“	“ mahgewayaaung.
we who give	“	“	“ mahgewayung.
you who give	“	“	“ mahgewayag,
they who give	“	“	“ mahgewajig.

Bun Tense.

I who did give him (or it) away, mahgewayaanbaun.

Periodical Subjunctive.

whenever I give him (or it) away, mahgewayaanin.

NOTE.—This Paradigm is more used with *animate objects* than with persons or animals. Thus: I borrow a canoe, (inan.) nind-ahdáhwaungan chéemaun. I borrow a pocket handkerchief, (anim.) nind-ahdáhwaungánun mooshwa. When used with persons or animals it becomes necessary in some of the inflections to supply *weeyowh*, body. Thus: He adores me, o-muhnedookan neeyowh. He will steal thee away, ogah-keemoodin keeyowh. (Lit. my person, thy person.)

TRANSITIVE VERB—INANIMATE.

PARADIGM VII.—DAUN OR AUN.

<i>Indicative.</i>	<i>It.</i>	<i>Them.</i>	<i>Negative.</i>
I see it,	newahbundaun,	..daunun,	k. ne..dunseen.*
thou seest it,	kewahbundaun,	..daunun,	k. ke..dunseen.
he sees it,	owahbundaun,	..daunun,	k. o..dunseen.
his sees it,	owahbundaune,	..daune,	k. o..dunsene.
we see it (ex.),	newahbundahmin,	..dahmin	k. ne..dunsemin.
we see it (in.),	kewahbundahmin,	..dahmin	k. ke..dunsemin.
you see it,	kewahbundahnahwah,	..dahnahwaun,	k. ke..dunsenahwah.
they see it,	owahbundahnahwah,	..dahnahwaun,	k. o..dunsenahwah.
<i>Perfect.</i>			
I have seen it,	ningewahbundaun,	..daunun,	k. ninge..dunseen.
thou hast seen it,	kewahbundaun,	..daunun,	k. kege..dunseen.
he has seen it,	ogewahbundaun,	..daunun,	k. oge..dunseen.
<i>Future.</i>			
I shall see it,	ningahwahbundaun,	..daunun,	k. ningah..dunseen.
thou wilt see it,	kegahwahbundaun,	..daunun,	k. kegah..dunseen.
he will see it,	ogahwahbundaun,	..daunun,	k. ogah..dunseen.
<i>Bun Tense.</i>			
I used to see it,	newahbundahnahbun,	..buneen,	k. ne..dunsenahbun.
thou “	kewahbundahnahbun,	..buneen,	k. ke..dunsenahbun.
he “	owahbundahnahbun,	..buneen,	k. o..dunsenahbun.
we “	ne..wahbundahminahbun,	..buneen,	k. ne..dunseminahbun.
you “	ke..wahbundahnahwahbun,	..buneen,	k. ke..dunsenahwahbun.
they “	o..wahbundahnahwahbun,	..buneen,	k. o..dunsenahwahbun.
<i>Pluperfect.</i>			
I had seen it,	ninge..wahbundahnahbun,	..buneen,	k. ninge..dunsenahbun.

* Pl. ..dunseenun.

TRANSITIVE VERB—INANIMATE.

PARADIGM VII.—DAUN OR AUN.

Conditional Mood.

I would see it,	mindahwahbundaun,	k. nindah..dunseen.
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*Negative.**Imperative Mood.*

see it (or them),	wahbundun,	kago..duncan.
let him see it,	ogahwahbundaun,	kago ogah..dunseen.
let us see it,	wahbundundah,	.....	kago..dunsedah.
see ye it,	wahbundumook,	.....	kago dumokagoon.
let them see it,	ogahwahbundahnahwah,	.....	kago ogah..dunsenahwah

Subjunctive.

if I see it (or them),	wahbundumaun,	.....	..dunsewaun.
if thou seest it,	wahbundumun,	.....	..dunsewun.
if he sees it,	wahbundung,	.....	..dunsig.
if his sees it,	wahbundumenid,	.....	..dunsenig.
if they see it,	wahbundumowaud,	.....	..dunsigwah.

Participle.

I who see it (or them)	wuhyahbundumaun,	.....	..dunsewaun.
thou	“ wuhyahbundumun,	.....	..dunsewun.
he	“ wuhyahbundung,	.....	..dunsig.
one	“ wuhyahbunduming,	.....	..dunsing.
we	“ wuhyahbundumaung,	.....	..dunsewaung.
we	“ wuhyahbundumung,	.....	..dunsewung.
you	“ wuhyahbundumag,	.....	..dunsewag.
they	“ wuhyahbundungig,	.....	..dunsegoog.

Bun Tense.

I who did see it,	wuhyahbundumaunbaun,	.....	..dunsewaunbaun.
thou	“ wuhyahbundumunbun,	.....	..dunsewunbun.
he	“ wuhyahbundungibun,	.....	..dunsigobun.

Periodical Subjunctive.

whenever I see it,	wuhyahbundumaunin,dunsewaunin.
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TRANSITIVE VERB—INANIMATE.

PARADIGM VIII.—TOON.

<i>Indicative Mood.</i>		<i>Them.</i>	<i>Negative.</i>
I love it,	nesahgetoon,	. . nun,	k. ne . . tooseen.*
thou lovest it,	kesahgetoon,	. . nun,	k. ke . . tooseen.
he loves it,	osahgetoon,	. . nun,	k. o . . tooseen.
his loves it,	osahgetoone,	. . ne,	k. o . . toosene.
one loves it,	sahgetoóm,	. . m,	k. tooseem.
we love it (ex.),	nesahgetoomin,	. . min,	k. ne . . toosemin.
we love it (in.),	kesahgetoomin,	. . min,	k. ke . . toosemin.
you love it,	kesahgetoonahwah,	. . nahwaun,	k. ke . . toosenahwah.
they love it,	osahgetoonahwah,	. . nahwaun,	k. o . . toosenahwah.
<i>Perfect.</i>			
I have loved it,	ningesahgetoon,	. . nun,	k. ninge . . tooseen.
thou hast loved it,	kegesahgetoon,	. . nun,	k. kege . . tooseen.
he has loved it,	ogesahgetoon,	. . nun,	k. oge . . tooseen.
<i>Future.</i>			
I shall love it,	ningahsahgetoon,	. . nun,	k. ningah . . tooseen.
thou wilt love it,	kegahsahgetoon,	. . nun,	k. kegah . . tooseen.
he will love it,	ogahsahgetoon,	. . nun,	k. ogah . . tooseen.
<i>Bun Tense.</i>			
I used to love it,	nesahgetoonahbun,	. . neen,	k. ne . . toosenahbun.
thou “	kesahgetoonahbun,	. . neen,	k. ke . . toosenahbun.
he “	osahgetoonahbun,	. . neen,	k. o . . toosenahbun.
we “	nesahgetoominahbun,	. . neen,	k. ne . . tooseminahbun.
you “	kesahgetoonahwahbun,	. . neen,	k. ke . . toosenahwahbun.
they “	osahgetoonahwahbun,	. . neen,	k. o . . toosenahwahbun.
<i>Pluperfect.</i>			
I had loved it,	ningesahgetoonahbun,	. . neen,	k. ninge . . toosenahbun.
<i>Conditional Mood.</i>			
I would love it,	nindahsahgetoon,	. . nun,	k. nindah . . tooseen.

* Pl. . . toosenun.

Imper
love it (or
let him lov
let us love
love ye it,
let them lo

Subjun
If I love it
if thou lov
if he loves
if they lov

Partic
I who love i
thou
he
one
we
ye
you
they

Bun T
I who did
thou
he

Period
whenever

PAR. I.—
(or, he
I see

Imperative Mood.

love it (or them),	sahgetoon,	
let him love it,	ogahsahgetoon,	.....
let us love it,	sahgetoodah,	
love ye it,	sahgetooyook,	
let them love it,	ogahsahgetoonahwah,	

Negative.

kago..tookan.
kago ogah..tooseen.
kago..toosedah.
kago..tookagoon.
kago ogah..toosenahwah

Subjunctive.

If I love it (or them)	sahgetooyaun,
if thou lovest it,	sahgetooyun,
if he loves it,	sahgetood,
if they love it,	sahgetoowaud,

..toosewaun.
..toosewun.
..toosig.
..toosigwah.

Participle.

I who love it (or them)	suhyahgetooyaun,	
thou	“	suhyahgetooyun,
he	“	suhyahgetood,
one	“	suhyahgetoong,
we	“	suhyahgetooyaung,
we	“	suhyahgetooyung,
you	“	suhyahgetooyag,
they	“	suhyahgetoojig,

..toosewaun.
..toosewun.
..toosig.
..toosing.
..toosewaung.
..toosewung.
..toosewag.
..toosegoog.

Bun Tense.

I who did love it,	suhyahgetooyaunbaun,	
thou	“	suhyahgetooyunbun,
he	“	suhyahgetoopun,

..toosewaunbaun.
..toosewunbun.
..toosigobun.

Periodical Subjunctive.

whenever I love it,	suhyahgetooyaunin,
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..toosewaunin.

EXERCISES IN THE USE OF THE ANIMATE VERB.

PAR. I.—AUN. Nemequánemik, he remembers me. Wuhyábumid, he who sees me (or, he whom I see). Kishpin wáhbumid, if he sees me. Uhpe wahbumug, when I see him. Uhpe wahbuménenuhgoog, when I see you. Shahwaneméshenaum,

have mercy on us. Kahween nesheengánemégoose, he does not hate me. Owh suhyáhgeésénowung, he who loves us not. Kezha muhnedoo kegeözheik, God made thee.

PAR. II.—UHWAUN. Ninkekenóühmaug, he teaches me. Kakenóühmuhwid, he who teaches me, (my teacher). Kishpin nóonduhwid, if he hears me. Uhpe náhsekuhwug, when I approach him. Uhpe nahsekóonenuhgoog, when I approach you. Noonduhwéshenaum, hear us. Kahween nepezindáhgoose, he does not listen to me.

PAR. III.—NAUN. Nepéénik, he brings me. Pauzhid, he who brings me, (or, I whom he brings). Kishpin peezhid, if he brings me. Uhpe guhnóonug, when I speak to him. Uhpe guhnoónenuhgoog, when I speak to you. Méezheshenaum, give it to us.

PAR. IV.—SAUN. Ningahnesík, he will kill me. Owh kaneshíd, he who will kill me, (neen kaneshid, I whom he will kill). Kishpin ahshíd, if he puts me. Ahshe-shenaum, put us. Keen asik, thou whom he puts.

PAR. V.—WAUN. Ningahpuhketáöök, he will strike me. Kegahcháhgesoom, you will burn me. Kishpin chahgesogóoyaun, if I am burnt. Kishpin aumóok, if he eats thee.

PAR. VI.—NUN. Od-ahpanemoonun, he trusts in him. Kishpin uhtausooyaun, if I store it up. O-muhnedookan keeyowh, he adores thee. Mahgewajin, whenever he gives it away.

EXERCISES IN THE USE OF THE INANIMATE VERB.

PAR. VII.—DAUN. Newahbundaunun, I see them. Kishpin wahbundumaun, if I see it, (or them). Ningenoondahmin, we heard it. Mequandumook, remember ye it. Kahween kedahsheengandunsenahwah, you should not hate it. Kago sheengandunkagoon, do not hate it (pl.) Kishpin wuhnandumaun, if I forget it. Wanandung, he who forgets it, (or, that which he forgets). Kishpin, tebanduhmun, if you own it. Wuhyahbundumaunin, whenever I see it.

PAR. VIII.—TOON. Nindozhetoounun, I make them. Kishpin ozhetooyaun, if I make it. Ningahbuhnahjetoomin, we will destroy it. Buhnahjetooyook, destroy ye it. Kahween kedahbuhnahjetoosenahwah, you should not destroy it. Kago bunahjetoookagoon, do not destroy it (pl.) Kishpin sahgetooyaun, if I love it. Suhyahgetood, he who loves it, (or that which he loves). Pwahnetoowahjin, whenever they give it up.

GENERAL EXERCISES

ON THE TRANSITIVE VERB IN CONNECTION WITH THE OTHER PARTS OF SPEECH.

THE INDICATIVE MOOD.

The man gave it to his son. Owh enene ogemeenaun enewh ogwissun.

The dog follows the child. Owh uhnemoosh onoopenuhnaun enewh ahbenoojeeyun.

The child is followed by the dog. Owh ahbenoojee onoopenuhnegoon enewh uhnemooshun.

He gave me a book. Ningemeenik muhzenuhegun,

The rabbit was killed by the dog. Owh wahboos oge-neseagoon enewh uhne-mooshun.

They remember me. Nemequanemegoog.

I love you greatly. Ke-keche-sahgein.

We thank you very much. Kemegwáchewánemegoo áhpeche.

I gave it to him yesterday. Pecheenáugo ninge-meenah.

You used to love me. Kegesahgeénahbun.

I used to see him. Ningewahwahbumáhbun.

He was seized by the constable. Ogetuhkoonegoon enewh tuhkoonewá wene-newun.

The old woman whips her grandchildren. Owh mindemóya o-puhshunzháwaun enewh ozhesháyun.

He heard me coming. Ninge-noondaug pepemoosáyaun.

I gave away a coat. Ninge megewan puhpeesekuhwahgun.

He stole my pockethandkerchief (anim.) Oge-keemodinun nemooshwánemun.

The man saw my book. Owh enene ogewahbundaun nemuhzenuhegun.

The man saw John's book. Owh enene ogewahbundumuhwaun John omuh-zenuhegun.

The woman nurses her child. Owh equa onoonauun enewh onejahnesun.

He brings in a box. Opindeguhdoon muhkuk.

I have brought in the mat. Ninge-pindeguhdoon ewh uhnáhkun.

He bought a table. Oge-keeshpenuhdoon uhdoopoowin.

He bought a horse. Oge-keeshpenuhnaun papazhegoonguhzheen.

His brother bought a horse. Weekahnisun oge-keeshpenuhnaune papazhe-goonguhzheen.

I remember his horse. Nemequánememaun o-papazhegoonguhzheemun.
 I remember your horse. Nemequanemah ke-papazhegoonguhzheem.
 I don't remember your horse. Kahween nemequanemahse ke-papazhegoon-
 guhzheem.
 He does not remember me. Kahween kemequanemegoose.
 He does not hear me. Kahween ne-noondahgoose.
 I do not see you. Kahween kewahbumesenoon.
 I had nearly forgotten you. Kagah kegewuhnánemenenahbun.
 We had almost forgotten him. Kagah ningewuhnánemahnáhbun.
 The ball struck him. Ogepuhketaögoon ewh pekwahkwud.
 The needle pricked him. Ogepuhcheeshkahgoon ewh shahboonegun.
 The medicine does him good. O-menokahgoon ewh mushkeke.

THE IMPERATIVE MOOD.

See that horse! Wahbum ewade papazhegoonguhzhe.
 Hear that child, how he cries. Noondowh owh ahbenooje azhemuhwishkid.
 Put him on the table. Uhshé uhdoopoowining.
 Give him his coat. Meezh o-puhpesekuhwahgun.
 Whip that lazy boy. Puhzhunzhá ewade quwezans katemishkid.
 Do not steal it. Kago keemoodekan.
 See that canoe. Wahbundun ewade cheemaun.
 Give me my book. Meezheshin nemuhzenuhegun.
 Have mercy on us. Shahwanemeeshenaum.
 Do not lead us that way. Kago ezhewesheshekaunkan ewede enuhkukáyah.
 Do not take my book away. Kago mahjeedookan ewh nemuhzenuhegun.
 Do not leave me. Kago nuhguhzheshekan.
 Love him for his father's sake. Sahge oonje oosibuneeen.

THE SUBJUNCTIVE MOOD.

Will you keep it if I give it to you. Kegah-guhnuhwandaun enuh kishpin
 meenenaun.
 Will he love me if I do this for him. Ningah sahgeik enuh kishpin oo-oo doo-
 duhmuhwug.
 Will he follow you if you call him. Kegahnoopenuhnik enuh kishpin nundoomud,

When I gave it to him he promised me that he would value it. Uhpe kemeenug ningewahweendumaug che-keche-ahpeetandung.

If you see it, why don't you take it. Kishpin wahbunduhmun, wagonan wanje oodahpenuhsewun.

If you have lost it you should tell me. Kishpin kewuhnetooyun kedahween-dumowh.

If you (pl.) have not found it you should tell him. Kishpin kemeeekunsewag kedah-weenduhmuhwahwah.

If I give it you (pl.) will you value it. Kishpin meenenuhgoog kegah-keche-ahpeetandahnahwah nuh?

If I had seen him I would have told you. Kishpin kewahbuhmugebun kedah-geweendumoon.

If I see his child I will send him home. Kishpin wahbuhmemug onejahnesun, ningahkewanauzhuhoomaun.

I often saw him when I was a child. Nahningim newahwahbumahbun ke-ahbenoojeeweyaunbaun.

If he is seen he will be arrested. Kishpin wahbuhmind tahtuhkoonah.

If I am struck I will leave it alone. Kishpin puhketaögooyaun ningahpoonetoon.

He sent you there that you might not be killed. Kege-ezhenáuzhuhook ewede che-neseongoosewun.

If you tell me do you think you will be punished? Kishpin weenduhmuhweyun kidenandum enuh chekooduggeögoyun?

THE PARTICIPLE.

He who loves his neighbours, will be loved. Owh suhyáhgeäud enewh weejduh-nuhkewamahgunun tahsahgeëgooze.

I, who tell you (pl.) these things, am your friend. Neen waunduhmoonenuhgoog onoo uhyeëen kejekewaëwah nindowh.

Thou hater of justice. Keen shaungándumun ewh quuhyukwahdezewin.

Here are we who love our Queen and country. Me omah ayahyaung suhyahge-tingid ninkeche ogemahquamenau, kuhya ninduhkeemenaun.

Ye wicked ones, depart, leave me! Kenuhwah maje-ëzhewabezeyag, mahjah-yook, nuhguzheshig.

Boys who love not their books, will never be wise. Egewh quewezansug suhyahgetoosegoog omuhzenuhegunewaun kah weekah tah-nebwahkahsewug.

He addressed the poor people. Oge-kuhgekemaun enewh katemahgezenejin bamahdezenejin.

The girl had a white cat. Owh equazans oge-uhyahwaun wuhyahbishkezenejin kahzhuhgansun.

He who is deceived by his son, is indeed miserable. Owh wayazhemegood enewh ogwissun kagat kooduggandum.

Many were the killed. Kepahtuhenoowug egewh kah, nesindjig.

We who are imprisoned are eight in number. Nenuhwind kabahkwuhögooyaung nind-ishwauchemin.

We love him who died for us. Kesahgeähnaun owh kah-nebootoonung.

MODIFICATIONS OF THE TRANSITIVE VERB.

The modifications of the transitive verb are five.

- A.—*The Reflective*: Which implies an action done to oneself, and is formed from verbs of the 1st, 3rd, and 4th Paradigms, by dropping the pronominal prefix, and changing AUN into EDEZO, MAUN into NDEZO; from the 2nd Paradigm, by changing UHWAUN into AHDEZO or AUSO; from the 5th Paradigm, by changing WAUN into ODEZO. Thus: osahgeäun, he loves him; sahgeëdezo, he loves himself; o-puh-ketáwaun, he beats him; puhketáödezo, he beats himself.
- B.—*The Reciprocal*: Implies mutual action, or doing for or to one another. The 1st person plural is formed as above from the 1st, 2nd, 3rd, 4th, and 5th Paradigms, by substituting DEMIN for DEZO, and prefixing ne, ke. Thus: We love one another, nesahgeëdemin.
- C.—*The Accommodative*: Implies doing for another, seeing or hearing something belonging to or relating to another, &c., &c. It is formed from verbs of the 7th and 8th Paradigms, by changing DAUN into DUMUHWAUN, TOON into TUMUHWAUN. It may also be formed from many neuter verbs of the four first Paradigms, by adding TUHWAUN to the end vowel and placing the pronominal prefix. Thus: Owahbundumuhwaun, he sees something belonging to him; onebotuhwaun, he dies for him.
- D.—*The Causative*: Implies causing, obliging, making do. It is formed from verbs of the 7th and 8th Paradigms by changing DAUN into DUHAUN, TOON into TUHAUN. Thus: Owahbunduhaun, he makes him see it.
- E.—*The Frequentative*: Formed on the same rule as neuter verbs, which see, page 34.

Conjuga

Indicati

I love mysel

Thou lovest

He loves him

We love our

You love yo

They love th

Impera

Love thyself

Let us love

Love yourse

Partici

I who love

Thou,

He,

We,

You,

They,

Subjun

If they lov

NOTE.—

kenoondaus

waun, he sp

A.—THE REFLECTIVE.

Conjugated as the 4th Paradigm of the intransitive verb (ekedo). Thus :—

Indicative, Present.

I love myself,	ninsahgeëdiz,
Thou lovest thyself,	kesahgeëdiz,
He loves himself,	sahgeëdezo,
We love ourselves,	ninsahgeëdezomin,
You love yourselves,	kesahgeëdezoom,
They love themselves,	sahgeëdezoowug,

Negative.

kahween nin..dezoose.
“ ke..dezoose.
“ ..dezoose.
“ nin..dezoosemin.
“ ke..dezooseem.
..dezoosewug.

Imperative.

Love thyself,	sahgeëdezoon,
Let us love ourselves,	sahgeëdezoodah,
Love yourselves,	sahgeëdezooyook,

kago..dezookan.
“ ..dezoosedah.
“ ..dezookagoon.

Participle.

I who love myself,	suhyahgeëdezoyaun,	..dezoosewaun.
Thou,	suhyahgeëdezoyun,	..dezoosewun.
He,	suhyahgeëdezood,	..dezosig.
We,	suhyahgeëdezoyaung,	..dezoosewaung.
You,	suhyahgeëdezoyag,	..dezoosewag.
They,	suhyahgeëdezoojig,	..dezoosegoog.

Subjunctive.

If they love themselves,	kishpin sahgeëdezoowaud,	..dezosigwah.
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NOTE.—Reflective verbs ending in *auso* are conjugated in the same manner, thus: Ne-noondaus kenoondaus, noondauso. This is a favorite reflex form for accommodative verbs, thus: O-ghnoodumuh waun, he speaks for him; ghnoodumauso, he speaks for himself.

B.--THE RECIPROCAL.

Conjugated as the 3rd Paradigm of the neuter verb, (poose). Thus :

<i>Indicative, Present.</i>			<i>Negative.</i>
We love each other,		ninsahgeëdemin,	kahween nin..desemin.
We " (incl.)		kesahgeëdemin,	" ke..desemin.
You " "		kesahgeëdim,	" ke..deseem.
They " "		sahgeëdewug,	" ..deseung.
 <i>Imperative.</i>			
Love one another,		sahgeëdeyook,	kago..dekagoon.
Let us love one another.		sahgeëdedah,	kago..desedah.
 <i>Participle.</i>			
We who love each other,		suhyahgeëdeyaung,	..desewaung.
We " (incl.)		suhyahgeëdeyung,	..desewung.
Ye " "		suhyahgeëdeyag,	..desewag.
They " "		suhyahgeëdejig,	..desegoog.
 <i>Subjunctive.</i>			
If they love each other,		kishpin sahgeëdewaud,	..desigwah.
 <i>Infinitive.</i>			
To love one another,		che-sahgeëding,	..desing.

NOTE.—This and the reflective may be formed from the accommodative by changing *uhmahwaun* into *uhmahdezo* and *uhmahdemin*.

C.—THE ACCOMMODATIVE.

Conjugated as the 2nd Paradigm of the transitive verb (o-noonduhwaun).

*Indicative. Present.**Negative.*

I make it for him,	nind-ozhetumuhwah,	kahween .. wahse.
Thou makest it for him,	kid-ozhetumuhwah,	“ .. wahse.
He makes it for him,	od-ozhetumuhwaun,	“ .. wahseen.
We make it for him.	nind-ozhetumuhwahnaun,	“ .. wahsenaun,
You make it for him,	kid-ozhetumuhwahwah,	“ .. wahsewah.
They make it for him,	od-ozhetumuhwahwaun,	“ .. wahsewaun,

Imperative.

Make it for him,	ozhetumowh,	kago .. muhwahkan.
Let us make it for him,	ozhetumahwahdah,	kago .. muhwahsedah
Make ye it for him,	ozhetumahwik,	kago .. muhwahkagoon.

Participle.

I who who make it for him,	wazhetumuhwug,	.. wahsewug.
Thou who makest it for him,	wazhetumuhwud,	.. wahsewud.
He who makes it for him,	wazhetumuhwaud,	.. wahsig.
We who make it for him,	wazhetumuhwaung,	.. wahsewaung.
Ye who make it for him,	wazhetumuhwag,	.. wahsewag.
They who make it for him,	wazhetumuhwahjig,	.. wahsegoog.

Subjunctive.

If they make it for him,	kishpin-ozhetumuhwahwaud,	—wahsegwah.
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Passive,

I am made for him,	nind-ozhetumahgo,
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NOTE.—Accommodative verbs ending in *tuhwaun* are conjugated in precisely the same manner as those ending in *tumuhwaun*.

D.—THE CAUSATIVE.

Conjugated as the 1st Paradigm of the transitive verb, (sahgeäun).

Indicative, Present.

I make him see it,	ne-wahbunduhah,	kahween .. duhahse.
Thou makest him see it,	ke-wahbunduhah,	“ .. duhahse.
He makes him see it,	o-wahbunduhaun,	“ .. duhahseen.
We make him see it,	ne-wahbunduhahnaun,	“ .. duhahsenaun.
You make him see it.	ke-wahbunduhahwah.	“ .. duhahsewah.
They make him see it.	o-wahbunduhahwaun-	“ .. duhahsewaun.

*Negative.**Imperative.*

Make him see it,	wahbunduh,	kago .. duhahkan.
Let us make him see it,	wahbunduhahdah,	kago .. duhahsedah.
Make ye him see it,	wahbunduhik,	kago .. duhahkagoon.

Participle.

I who make him see it,	wuhyahbunduhug,	.. duhahsewug.
Thou who makest him see it,	wuhyahbunduhud,	.. duhahsewud,
He who makes him see it,	wuhyahbunduhaud,	.. duhahsig.
We who make him see it,	wuhyahbunduhaung,	.. duhahsewaung.
Ye who make him see it,	wuhyahbunduhag	.. duhahsewag.
They who make him see it,	wuhyahbunduhahjig,	.. duhahsegoog.

Subjunctive.

If they make him see it,	kishpin-wahbunduhahwaud	.. duhahsigwah.
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Passive.

I am made to see it,	ne-wahbunduhego,	kahween .. duhegoose.
Thou are made to see it,	ke-wahbunduhego,	“ .. duhegoose.
He is made to see it,	wahbunduhah,	“ .. duhahse-

Participle.

He who is made to see it,	wuhyahbunduhind,	.. ahsewind.
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un).

Negative.

.dulahse.
.dulahse.
.dulahseen.
.dulahsenaun.
.dulahsewah.
.dulahsewaan.

.duhahkan.
.duhahsedah.
.duhahkagoon.

.duhahsewug.
.duhahsewid.
.duhahsig.
.duhahsewaung.
.duhahsewag.
.duhahsegoog.

.duhahsigwah.

.duhegoose.
.duhegoose.
.duhahse-

.ahsewind.

THE DUBITATIVE.

DUBITATIVE.

Example : }
Par. I.—AUN. }

TRANSITIVE VERB.

INDICATIVE MOOD.	ME.	THEE.	HIM.
<i>Present Tense.</i>			
I (?), thou, he, we (ex), you, they,	..... ke..edoog, ne..égodoog, ke..emedoog, ne..égodogánug,	ke..enenahdoog, ke..égodoog, ke..egóodoog, ke..égodogánug,	ne..ahdoog, ke..ahdoog, o..ahdoganun, ne..ahnahdoog, ke..ahwahdoog, o..ahwahdoganun,
<i>Bun Tense.</i>			
I (?), thou, he,	..... ..ewunbun, ..egoobun,	..enoowaunbaun, ..... ..enógoobun,	..ahwugebun, ..ahwudebun, ..ahgoobun,
<i>Participles.*</i>			
I who, thou who, he who, we who (ex), we who (in), you who, they who,	..... ..ewunan, ..egwan, ..... ..... ..ewagwan, ..egwanug,	..enoowaunan, ..... ..enoogwan, ..egoowunan, ..... ..... ..enoogwanug,	..ahwugan, ..ahwudan, ..ahgwan, ..ahwungedan, ..ahwungan, ..ahwagwan, ..ahgwanug,
<i>Bun Tense.</i>			
I who (?), thou who, he who,	..... ..ewunbunan, ..egoobunan,	..enoowaunbaunan, ..... ..enoogobunan.	..ahwugibunan, ..ahwudibunan, ..ahgobunan,

* The first syllable must be changed.

DUBITATIVE.

POSITIVE FORM.

Us (ex.)	Us (in.)	You.	THEM.
..... ke..emenahdoog, ne..egonahdoog, ke..emenahdoog, ne..egonahdoganug,	..... ke..egonahdoog, ke..egonahdoganug,	ke..enenimwahdoog, ke..egowáhdoog, ke..egóomedoog, ke..egowahdoganug,	ne..ahdoganug, ke..ahdoganug. o..ahdoganun. ne..ahnahdoganug. ke..ahwahdoganug. o..ahwahdoganun.
..... ..ewaungebun, ..ewungedebun,	..... ..enoowungoobun,	..enoowahgoogobun, ..... ..enoowagoobun,	..ahwugwahbun. ..ahwudwahbun. ..ahgoobun.
..... ..ewaungan, ..ewungedan, ..... ..ewaungan, ..ewungedanug,	..... ..enoowungwan, ..... ..enoowungwanug,	..enenuhgóogoogwan ..... ..enoowagwan, ..egóowagwan, ..... ..enoowagwanug,	..ahwuganug. ..ahwudanug. ..ahgwan. ..ahwungedanug. ..ahwunganug. ..ahwagwanug. ..ahgwanug.
..... ..ewaungebunan, ..ewungedebunan,	..... ..enoowungoobunan,	..enenuhgóogoobu- [nan, ..enoowagoobunan,	..ahwugwahbunan. ..ahwudwahbunan. ..ahgobunan.