

# A grammar of the Cree language

John Horden







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**A GRAMMAR**  
**OF THE**  
**CREE LANGUAGE.**





A GRAMMAR  
OF THE  
CREE LANGUAGE,

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AS SPOKEN BY THE  
CREE INDIANS OF NORTH AMERICA.

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BY THE  
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BISHOP OF MOOSONEE.



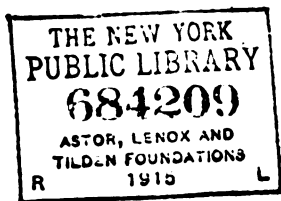
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## PREFACE.

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THE following Grammar was written, amidst many interruptions, during the busy occupations of my Missionary life, and whilst carrying on the instruction of Missionaries sent to me by the Church Missionary Society. It has proved very valuable, and I have found that by its means students have soon acquired a good knowledge of the Cree language, without which it would have been quite impossible for them to become efficient Missionaries to a Cree-speaking people.

Mine is not the first Cree Grammar, one having been written many years ago by the late Jos. Howse, Esq., who was for a long time in the service of the Honourable Hudson's Bay Company. His compilation is a learned treatise, and deeply interesting as a philological study, but not of great practical utility. What I think will be considered the

principa. recommendation of the present work is its plainness and its numerous illustrative examples, which will specially adapt it to the use of young Missionaries, for whom it is principally designed; and it will expedite, I trust, their acquirement of the language, and thus fit them for imparting, with as little delay as possible, spiritual knowledge to those committed to their care. It is hoped also that it may be found useful to persons engaged in trade throughout the Hudson's Bay Territories, especially if used in connection with the valuable Cree Dictionary compiled by the Rev. E. A. Watkins, the only one yet in existence in the English and Cree languages.

For those who may desire a fuller knowledge of the Cree Verb than what is here given, I would recommend Dr. Hunter's "Lecture on the Grammatical Construction of the Cree Language," where it is given in the most exhaustive manner; but for all practical purposes as much is contained in this work as will be found amply sufficient.

In the acquisition of the Cree language I would recommend the student, in addition to the very diligent study of the Grammar, *to use the living voice of the Indian as much as possible.* Let him write down, as well as he can, tales and incidents of

everyday life from an Indian's lips, and afterwards, with the aid of an interpreter, make interlinear translations of them. These will form excellent reading lessons, to be read and re-read till the confused words are seen to assume their proper forms, and many of the expressions become familiar. Further, I would urge the learner to sit with the natives in their tents, and note down in writing any words he may succeed in catching while listening to their conversation, committing them afterwards carefully to memory, and trying to make use of the stores thus acquired. Besides this, let there be a daily reading of the translations of the Holy Scriptures, with a careful comparison of the texts in which the same word or expression occurs. If these suggestions are perseveringly followed, a fairly rapid progress will undoubtedly be made.

The first portion of the Grammar will be found comparatively easy of acquisition, especially when the peculiarities of the *two* First Persons Plural have been clearly understood, and the fact fully realized that the Verb has no Infinitive Mood. The main difficulty, which is really a serious one, will be found in learning, so as to use readily, the different inflexions of the Subjunctive Mood of both the Transitive and the Intransitive Verb.



Before closing, let me strongly advise the student to use all diligence, to persevere undauntedly, and to be content with nothing less than a complete mastery of the language. It is true he has a difficult, a very difficult task before him; but pains, with God's grace, will enable him to overcome it. His position is very different from that of his predecessors a quarter of a century ago. At that time there were very few helps indeed, as scarcely any translations existed, and there was no Dictionary; whereas now helps of all kinds are abundant. Other men have laboured and he has reaped the advantage; they have smoothed his way and removed many of his difficulties. Let him be grateful for the assistance he has received, and *ākoshe kutta kisesawisew, āko maka wepuch kā Ililemot*; which is, let him be diligent and he will soon speak Indian. So may it prove as a comfort to himself and a reward to me.

J. MOOSONEE.

A GRAMMAR  
OF THE  
CREE LANGUAGE.

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ORTHOGRAPHY.

THE Indians possess no written characters of their own, and their only mode of communicating with each other, except verbally, before they received instruction from European Missionaries, was by means of rude hieroglyphic symbols. They are now in possession of a "syllabic system," a knowledge of which is diffused through nearly all the tribes composing the entire nation, and in which the Scriptures and other books have been printed. But the characters of that system are not adapted for a work of this description, and therefore the Roman letters are used.

They are a, c, e, g, h, i, k, l, m, n, o, p, s, t, u, w, y.

Of these, the consonants are sounded as in English, the vowels and diphthongs according to the following table:—

ī as a in hate.  
a " a " far.  
o " e " me.

i	as i	in pin.
i	„ i	„ thino.
o	„ o	„ notc.
u	„ u	„ but.
oo	„ oo	„ soon.
ew	„ u	„ pure.
ow	„ ow	„ now.

Some syllables are strongly aspirated, and for this the letter “h” is not always adapted; the Greek hard-breathing <sup>ε</sup>, first introduced by Dr. Hunter, is therefore used. It is usually breathed at the end of the syllable aspirated, and some words depend on the aspirate for their signification; thus, *Ukochin*, without the aspirate, means simply, he hangs; but with it, *Ukúchin*, he hangs in a liquid, he floats.

But the aspirate is not uniformly observed, some tribes, and even members of the same tribe, aspirating their words very much more than others; it is therefore quite impossible to lay down strict rules for its observance. This must be left to the student’s own observation, remembering only that the use of the aspirate is at once the most delicate and difficult sound to acquire in almost every language.

H is always aspirated.

G is used only in the particle expressing power, and in the word meaning ability, power, gain: Ne *ge* totān, I can do it; Ne *gushketan*, I am able for it, I gain it.

L is used at Moose Factory only and in its vicinity; it adds very much to the distinctness of the dialect there spoken; in other dialects n, y, th, or r, is substituted for it.

In the diocese of Moosonee the pronoun “I” is thus expressed in the different dialects:—

Nela ... At Moose Factory, Google

Nena ... At Albany, Severn, and York Factory,  
Neya ... On the E. Main coast; while it is  
Netha ... At English River, and  
Nera ... At Isle à la Crosse.

One other sound, the "sh," is confined principally to Moose and the neighbourhood, adding to the variety of the dialect: thus, *Sesep*, a duck, is said at Cumberland, and *Sesepis*, a small duck; while at Moose we have *Shesep* for the former, and *Shesepish* for the latter.

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## ETYMOLOGY.

There are eight parts of speech: the Noun, Pronoun, Adjective, Verb, Adverb, Conjunction, Proposition, and Interjection. Of these the Noun, Pronoun, and Verb are declinable, as is likewise the Adjective, when verbalized.

There are no Articles, the numeral adjective, "*päyuk*," being substituted for "*a*," as *Päyuk* ililew, *one* or *a* man; and demonstrative pronouns for "*the*," when it is necessary to particularize persons or things, as *Una iskwāō*, that or "*the*" woman; otherwise, the noun stands alone. Thus the sentence, "The trees of the forest," requires two definite articles in English, while in Cree the noun speaks for itself, *Mistikwuk* nochimik, (the) trees in the forest; nochimik being an adverb.

## OF THE NOUN.

The Noun is often a much less important member of a sentence in the Cree than in European languages, as almost all abstract nouns may be, and by Indians generally are, expressed in a verbalized form; thus, "life" would be expressed as *Ā pimatisnaneuwuk*, "that they (indefinite as to person) live," in preference to *Pimatisewin*, life; *Ā akosinaneuwuk*, "that they (*indef.*) are sick," in preference to *Akosewin*, sickness.

I have known an Indian speak a long sentence on the duties of married persons to each other, without using a single noun.

## OF THE TERMINATIONS OF NOUNS.

Nouns of different kinds have different terminations.

Abstract Nouns end in *wis*; as, from *Tapwāō*, he speaks truly, is formed *Tapwāōwis*, truth.

Names of instruments end in *kus*; as, from *Paskisokāō*, he fires, is formed *Paskisikun*, a gun.

Names of liquids end in *apo*; as, *Menish*, a berry, *Menish-apo*, berry liquor, wine.

Simulative Nouns end in *kas*; as, *Munito*, a god, *Munitokan*, an idol.

Names of lines, cords, chains, etc., end in *aps*; as, *Muskisin*, a shoe, *Muskisināaps*, a shoe-string; *Milko*, blood, *Mikwaps*, a vein.

The termination *kumik* particularizes buildings ; as, *Ayunchärckumik*, a church, lit. a praying-house.

*Atik* is the termination for the names of trees, articles made of wood, handles of instruments, etc. ; as,

Wuskwi,	Birch-bark, from which canoes are made.
<i>Wuskwiatik</i> ,	The birch-bark tree, <i>i.e.</i> the birch tree.
Kashkahikun,	A rake.
<i>Kashkahikunatik</i> ,	A rake handle.
Mechiso,	He eats.
<i>Mechisonatik</i> ,	An eating-board, a table.

*Äkin* terminates the names of different kinds of cloth, etc. ; as, *Pupukewuyan*, a shirt, *Pupukewuyan-äkin*, shirt-cloth, *i.e.* calico.

*Kume* is the termination signifying water ; as, *Tükelume*, cold water ; *Kichekume*, the great water, *i.e.* sea, ocean.

*Skow* added to a noun indicates abundance ; as, *Numäs*, fish, *Numäskow*, fish abound.

*Min* (sing.), *mina* or *minuk* (pl.), terminates the names of berries ; as, *Mikominuk*, red berries ; *Muchemina*, bad berries (poisonous).

Diminutives end in *ish* or *shish* ; as,

Napöö,	A man.
<i>Napäshish</i> ,	A boy.
Iskwäö,	A woman.
<i>Iskwäshish</i> ,	A girl.

This diminutive particle is sometimes repeated to express a greater degree of smallness ; as, *Napäshishish*, a little boy. *Kish* after a single or double diminutive signifies bad, useless, etc. ; as, *Chemaniishkish*, a small, useless canoe ; *Napäshishishkish*, a naughty little boy.

Personal Nouns, the poor, rich, etc., are formed from adjective verbs:

1st. By prefixing the pronoun "O" to the third person, indicative mood, present tense; as, *Kitemakisew*, he is poor; *Kitemakisewuk*, they are poor; *Okitemakisew*, the poor one (sing.); *Okitemakisewuk*, the poor (pl.).

2ndly. The primitive word representing the quality is used as the noun; as, *Kitemakis*, the poor one; *Kitemakisuk*, the poor (pl.).

3rdly. The third person of the subjunctive mood, flat-vowelled, is used as a noun; as, *Kätimakiset*, the poor one; *Kätimakisetchik*, the poor (pl.).

This extremely interesting form will be explained and illustrated when we consider the Verb.

The names of animals, parts of the body, and objects not falling into either of the classes above mentioned, terminate irregularly; as, *Umisk*, a beaver; *Mistikwan*, the head; *Mesit*, the foot; *Sepe*, a river; *Wutche*, a mountain; *Nipe*, water; *Meyow*, the body; *Achák*, the soul; *Oshkinew*, a young man.

#### OF GENDER.

There are two Genders, the Animate and Inanimate; but a few inanimate objects are treated as animates.

The principal objects thus treated are, *Alúkonow*, bread; *Upwe*, a paddle; *Uskik*, a kettle; *Usam*, a snow-shoe; *Amikwan*, a spoon; *Ustis*, a glove; *Mitas*, a legging; *Mekis*, a bead; *Pewanuk*, a flint; *Pewanukoshish*, a gun-cap; *Pukwáshekun*, flour; *Uloomin*, oatmeal.

Living trees, and most objects possessing vegetable life, are likewise classed as animates.

Some nouns are either animate or inanimate;



among others, *Usine*, a stone, and the particular names of berries.

### DISTINCTION OF SEX.

To mark the distinction of sex in animate nouns, we have.

1st. The use of different words; as,

Mas. <i>Napūō</i> ,	A man.
Fem. <i>Iskūōō</i> ,	A woman.
Mas. <i>Otaicemow</i> ,	A father.
Fem. <i>Okaicemow</i> ,	A mother.
Mas. <i>Okosiscmow</i> ,	A son.
Fem. <i>Otaniscmow</i> ,	A daughter.

The last four examples are seldom used, except when preceded by possessive pronouns, when they undergo much contraction.

2ndly. The addition of *iskūōō* to the masculine to express the feminine noun; as,

Mas. <i>Okimow</i> ,	A chief.
Fem. <i>Okimaskūōō</i> ,	A female chief.

3rdly. In the names of all animals, *Napū*, prefixed, indicates the male, and *Noshā* the female; as,

<i>Napū mistos</i> ,	A bull.
<i>Noshā mistos</i> ,	A cow.
<i>Napū sheshep</i> ,	A drake.
<i>Noshā sheshep</i> ,	A duck.

### OF NUMBER.

Nouns have two Numbers, the Singular and the Plural.

The plural of nouns of the animate gender is formed by adding *k*, *uk*, or *wuk* to the singular; as,

Mistik, a tree, *Mistikuk*, trees; Utim, a dog, *Utiwuk*, dogs.

The plural of nouns of the inanimate gender is formed by adding *a* or *wa* to the singular; as, Chikahikun, an axe, *Chikahikuna*, axes; Chepayekumik, a sepulchre, *Chepayekumikwa*, sepulchres.

### CASES OF NOUNS.

Nouns have four Cases: the Nominative, Accusative, Vocative, and Locative.

There is no Possessive Case; possession being indicated by the possessive pronouns. The Indian mode of expression is thus—The man his house; the men their house or houses, *i.e.* The man's house; the men's houses.

The Nominative Case expresses the noun in its simplest form.

The Accusative Animate, in the singular number, is the same as the nominative, when governed by a transitive verb in the first or second person; but when governed by a verb in the third person, *a* or *wa* is added to the nominative; as, Ne sakehow owashish, I love a child; Sakehäö *owashisha*, he loves a child.

The same rule is followed in the plural for the first and second persons, while in the third the plural distinction is omitted, and the termination is the same as in the singular; as, Ne sakehowuk owashishuk, I love children; Sakehäö *owashisha*, he loves children; Sakehäwuk *owashisha*, they love children.

The Accusative Inanimate, in both numbers, is the same as the nominative, when governed by a transitive verb in the first or second person; as, Net ayumetan *musinahikun*, I read a book: but when governed by a verb with a dative signification,

the syllable *lew* is added to the nominative; as, No melow *musinahikunelcw*, I give him a book.

The accusative singular inanimate generally, not universally, ends in *lew*, when governed by a verb in the singular number; as, Kwapahum *nipelew*, he dips water. In the plural the accusative is the same as the nominative; as, Ke oshétow nesho *wunehikuna*, he has made two traps.

The Vocative Case singular is the same as the nominative; the plural is formed by adding *tok* or *etok* to the nominative singular; as,

<i>Owashish!</i>	O child!
<i>Owashishetok!</i>	O children!

To this rule there are two exceptions: Notawe, my father; Nekawc, my mother.

Voc. <i>Nota</i> or <i>Notawe!</i>	My father!
<i>Naka!</i>	My mother!

The Locative Case is formed by adding *ik* to the nominative; but if the nominative ends in *k*, *ok* is added, and *k* only if it ends in a vowel; as, *Mekewam-ik*, in the tent; *Uskik-ok*, in the kettle; *Kichekume-k*, in the sea.

#### *Examples of the Vocative Plural.*

<i>Napátok</i> , sakchikok ket iskwámewowuk,	Men, love your wives.
<i>Iskwátok</i> , nunahetakok ke napámewowuk.	Women, obey your husbands.
<i>Napúshishetok</i> náshta <i>iskwáshishetok</i> , tapwátakok ke nekehikowowuk.	Boys and girls, obey your parents.
<i>Púletok</i> , <i>necheshanetok</i> , náshta <i>otawematok</i> , nutótumok,	Men, brethren, and fathers, hearken.

## PRONOUNS.

There are six classes of Pronouns: the Personal, Possessive, Demonstrative, Relative, Interrogative, and Indefinite.

## PERSONAL PRONOUNS.

## Singular.

I,	Nela.
Thou,	Kela.
He, It,	Wela.

## Plural.

We (I and he, or I and they),	Nelanan.
We (I and thou, or I and you),	Kelananow or Kelanow.
You,	Kelawow.
They,	Welawow.

Observe here the double first person plural. It is a beautiful provision, entirely obviating the indefiniteness of our own "We;" so that a mistake cannot occur. A person speaking to another of himself and some other person, uses *Nelanan*; if the person addressed is included with the speaker, then *Kelananow* is used. Every verb in the language, both in the indicative and subjunctive mood, is subject to this arrangement—in the indicative mood

by means of the personal pronoun, in the subjunctive mood by the inflection of the verb.

In the singular number, when attached to verbs, *Nela* is contracted into *N*, *Ne*, or *Net*; and *Kela* into *K*, *Ke*, or *Ket*. The third personal pronoun is not usually attached to the verb, the verbal termination being sufficiently expressive; but when it is, it assumes the form *O* or *Ot*. It is placed before one form of the preterite and pluperfect tenses, indicative mood; as,

<i>O sakchatī,</i>	He loved him.
<i>O ke sakchatī,</i>	He had loved him.

It is likewise placed before words implying possession; as, *Ot owashimishew*, he has children. In this case it is carried through every person and tense of the verb; as, *Net ot owashimishin*, I have a child or children; *Ā ot owashimishcyāk* (subjunctive mood), that ye have children.

In the plural number in the indicative mood, the first part of the personal pronoun is prefixed, and the latter part affixed, to the root of the verb; as, *Ne sakeh-anan*, we (1st and 3rd) love him; *Ke pukwat-owow*, you hate him.

For the sake of emphasis the personal pronoun is repeated; as,

Wepuch *Nela* ne ka totān,  
Soon I I will do it.

In the subjunctive mood no personal pronouns are attached to the verb, all the persons being expressed by inflections of the verb itself.

*Kāchewak* and *tipiluwā*, myself, thyself, etc., undergo no change; as,

*Nela kāchewak* ne ka ayumehow,  
I myself I will speak to him.

## POSSESSIVE PRONOUNS.

The Possessive Pronouns are the same as the personal, and are joined to nouns as the personal pronouns are to verbs.

*O* or *Oi*, his, is always expressed, except when dropped for the sake of euphony, as in the following example :

## Noun Animate, Singular.

N'otawe,	My father.
K'otawe,	Thy father.
O'tawe-a,	His father.
N'otawe-nan.	Our (1st and 3rd) father.
K'otawe-now,	Our (1st and 2nd) father.
K'otawe-wow,	Your father.
O'tawe-wow-a,	Their father.

## Noun Animate, Plural.

## Uskik, a kettle.

Net uskik-wuk,	My kettles.
Ket uskik-wuk,	Thy kettles.
Ot uskik-wa,	His kettles.
Net uskik-onan-uk,	Our (1st and 3rd) kettles.
Ket uskik-onow-uk,	Our (1st and 2nd) kettles.
Ket uskik-owow-uk,	Your kettles.
Ot uskik-owow-a,	Their kettles.

And here it is well to notice the form of the locative case in nouns attached to possessive pronouns. When the pronoun is singular the locative case is formed in the usual manner, *Net uskik-ok*, in my kettle or kettles; but when the pronoun is plural, the pronominal termination is contracted, thus :

Net uskik-onak,	In our (1 and 3) kettle or kettles.
Ket uskik-onak,	In our (1 and 2) kettle.

Ket uskik-owak,	In your kettle <i>or</i> kettles.
Ot uskik-owak,	In their kettle <i>or</i> kettles.

Note.—In the word *uskik*, the *i* is pronounced as *e* in “peck.”

Names of objects beginning with *m*, principally members of the body, drop the *m* before the possessive pronoun is prefixed; as, *Mistikwan*, the head, *Nistikwan*, my head; *Misit*, the foot, *Kenit*, thy foot.

Nouns signifying relationship undergo much contraction when preceded by a possessive pronoun, as before mentioned; as, *Omoshomimow*, a grandfather, becomes *Ne meshom*, my grandfather, and *Okomimow*, a grandmother, becomes *Nekom*, my grandmother.

*Utim*, a dog, becomes *Netam*, my dog, etc.

A few nouns require *O*, *ot*, to be changed into *W*, as the prefix for his, their; as, *Neyow*, my body, *Weyow*, his body; *Neki*, my tent, *Wekiwow*, their tent.

Many nouns connected with possessive pronouns take the particle *m*, *im*, or *om* after them; as, *Mistik*, a stick, *Ne mistik-om*, my stick; *Waskahikun*, a house, *Ne waskahikun-im*, my house. In this case the plural terminations follow the particle; as, *Ne waskahikunim-cnan*, our house (1, 3).

In some dialects the particle precedes the last syllable with the word *Owashish*, a child; as, *Net owash-imish*, my child; in others it follows the general rule, *Net owashish-im*.

*Examples of Possessive Pronoun and Inanimate Noun.*

Muchitotumowin, sin, evil deed.

Singular.

No muchitotumowin,  
Ke muchitotumowin,

My sin.  
Thy sin.

O muchitotumowin,	His sin.
Ne muchitotumowin-enan,	Our (1 and 3) sin.
Ke muchitotumowin-enow,	Our (1 and 2) sin.
Ke muchitotumowin-ewow,	Your sin.
O muchitotumowin-ewow,	Their sin.

## Plural.

Ne muchitotumowin-a,	My sins.
Ke muchitotumowin-a,	Thy sins.
O muchitotumowin-a,	His sins.
Ne muchitotumowin-enan-a,	Our (1 and 3) sins.
Ke muchitotumowin-inaw-a,	Our (1 and 2) sins.
Ke muchitotumowin-ewow-a,	Your sins.
O muchitotumowin-ewow-a,	Their sins.

*Examples of the Use of the Possessive Pronoun.*

Ne kunawālemowuk <i>net</i> owashimishuk,	I take care of my children.
Ne sakchimowa <i>ot</i> owa- shimisha,	I love his children.
Pātowin <i>net</i> ustisuk,	Bring to me my mittens.
Kichistapuwwulin mitone <i>ne</i> muchatisewinik ctche, pulākchin maka <i>ne</i> muchetotumowinik otche,	“Wash me thoroughly from mine iniquity, and cleanse me from my sin.”
Tantū ātat <i>ketanis</i> ?	Where is thy daughter?
Netanis ashī posow,	My daughter has already gone off (by water).
Ke ke pātānawow <i>na</i> <i>ke</i> musinahikunewoica?	Have you brought your books?
Āā; <i>ne</i> ke pātānan <i>ne</i> musinahikunenana,	Yes; we have brought our books.
Mālotwachik <i>ililewuk</i> kiskinohumawāwuk <i>ot</i> owashimishewowa,	Good Indians teach their children.



## THE DOUBLE POSSESSIVE.

The Double Possessive, as My son's son (Creo, Mý son his son), when the noun possessed is of the animate gender, is formed as the possessive of the third person when the possessive pronoun is of the first or second persons, my, your, etc.; but when the possessive pronoun is of the third person, the particle *iliwa* is added to the noun in both the nominative and accusative cases, and the singular and plural numbers.

Netanis okosisa,	My daughter's son.
Ketanis okosisa,	Thy daughter's son.
Otanisa okosis-iliwa,	His daughter's son.
Netanisenan okosisa,	Our (1 and 3) daughter's son.
Ketanisinow okosisa,	Our (1 and 2) daughter's son.
Ketanisowow okosisa,	Your daughter's son.
Otanisowowa okosisiliwa,	Their daughter's son.
N.B.—Otanisa okosisiliwa,	His daughter's son, <i>or</i> his daughter's sons.
Otanisowowa okosisiliwa.	Their daughter's son, <i>or</i> their daughter's sons.

*Example.*

Kutta kiskinohumuwäo	He will teach his children and his children's children.
ot owashimisha, nāsh-ta ot owashimisha ot owashimishiliwa,	

When the noun of possession is inanimate the general rule for nouns is to be followed when the possessive pronoun is of the first or second person,

but when of the third person, *ilew* is to be added  
o the noun for the singular number, *iliwa* for the  
plural.

Nekosis o musinahikun, My son's book.

Okosisa o musinahikun- His son's book.  
*ilew*,

Okosisewowa o musinahi- Their sons' books.  
kun-*iliwa*,

*Tipiluwā* is the pronoun signifying own, my own,  
thy own, etc.

Nela *tipiluwā* ne paskise- Mine, my own gun.  
kun,

#### DEMONSTRATIVE PRONOUNS.

The Demonstrative Pronouns are,

Owa,	This,	An. Sing.
Oma,	"	Inan.
Okō,	These,	An. Pl.
Oho,	"	Inan.
Una,	That,	An. Sing.
Une, unema,	"	Inan.
Uneke,	Those,	An. Pl.
Unehe,	"	Inan.
Kotuk,	The other, another,	An. and Inan. Sing.
Kotukoyuk,	The other,	An. Pl.
Kotukeya,	"	Inan.
Awuko,	The selfsame,	An. and Inan.
Awuk owa,	This selfsame one,	An.
Awuk oma,	"	Inan.
Awukwana,	That,	An.
Awukwanema,	"	Inan.
Awukwaneke,	Those,	An.
Awukwanehe,	"	Inan.

These pronouns have all an accusative case ending, when the noun for which they stand or to which they are joined is governed by a verb in the third person.

<i>Nom.</i>	<i>Acc.</i>
Owa.	Oho.
Oma.	Omälëw.
	Pl. Omälëwa.
Okö.	Oho.
Una.	Unche.
Une, unema.	Unchälëw.
	Pl. Unchälëwa.
	Unemälëw.
	Pl. Unemälëwa.
Uneke.	Unchälëwa.
Unche.	Unchälëwa.
Awuko.	Awukwälëw.
	Pl. Awukwälëwa.
Kotuk.	An. Kotukeya.
	Inan. Kotukelew.

In pointing out a thing particularly, as with the finger, Unema is changed to *Näma*; as, *Näma*, that one there.

#### *Examples of the Demonstrative Pronouns.*

<i>Una</i> ka tapwäyälëmit numawoskat kutta ni- pew,	“He that believeth in me shall never die.”
<i>Uneke</i> ka sakehiskik ne ka milwukimowuk,	Those that love thee I will bless.
Kichemunito kistälimäö <i>unche</i> ka kistälimikot,	God honours those who honour him.
Kutta apuchitow <i>unekä-</i> <i>lew</i> mokoranilëw,	He will use that knife.

<i>Owa</i> mistos naspich wo- lilo,	This ox is very fat.
<i>Oho</i> muskisina anoch ne ke oshetan,	Those shoes I have just made.

## RELATIVE PRONOUN.

There is but one Relative Pronoun, "ka," who, which, that; its antecedent is frequently understood. It governs the subjunctive mood. When the verb is in the future tense, it becomes "kā;" as, *Una ililew kā tukoshik*, the Indian who will come.

Here *kā* is not only a relative pronoun, but it is also the sign of the futuro tense.

*Examples of the Relative Pronoun.*

<i>Uneke owashi-huk ka</i> <i>kiskāletukik kicho mu-</i> <i>sinahikunelew kutta</i> <i>nunahetuwāpunuk o</i> <i>nkehikowowa,</i>	Those children who know the Bible should obey their parents.
<i>Ne wekistān menisha ka</i> <i>milwashike,</i>	I like (the taste of) berries which are good.
<i>Ne wekipwowuk ka milo-</i> <i>shishichik numāsuk,</i>	I like (the taste of) good fish.
<i>Una ka sakelut akosew,</i>	"He whom thou lovest is sick."

## INTERROGATIVE PRONOUNS.

The Interrogative Pronouns are,

<i>Owāna,</i>	Who?	An. Sing.
<i>Owāneke,</i>	"	" Pl.

These have an Accusative, *Owālewa*, when governed

by a verb in the third person. When followed by a noun with the possessive pronoun, third person, *Owāna* answers to *whose*; as, *Owāna ot ustotin?* Whose (= who) his cap is this?

Tanawana,	Which?	An. Sing.
Tan uncke,	"	" Pl.
Tan unema, gene- rally contracted into Tanema,	"	Inan. Sing.
Tan unehe,	"	" Pl.
Kūko,	Which?	An. and Inan.
Kūkwan,	What?	Inan. Sing.
Kūkwana,	"	" Pl.
Kūkwanilew <i>or</i> Kūkwalow.		Acc. gov. by verb in 3rd person.

*Owāna* and *Kūkwan* take a simulative or doubtful form, thus:

Owānekan,	Who?	Sing.
Owānekanuk.	"	Pl.
Kūkwananuk,	What?	
Owānekan peātastumo- tūt?	Who is this walking this way?	
Owānekan tokū, numa- wela ne kiskāletān,	Who it is I do not know.	
Owānekanuk peātastumo- tūchik?	Who are these walking this way?	
Owānekan otokūnuk, nu- mawela ne kiskāletān,	Who they are I do not know.	

The particles which follow the pronouns will be explained when the Verb is considered.

*Examples of the Interrogative Pronouns.*

<i>Owāna</i> kū pukitinitisot kitche nutawe kiskino- humawat ililewa?	Who will dedicate him- self to go and teach the Indians?
<i>Owāneke</i> kū pāche weche- hitchik?	Who (pl.) will come to my assistance?
<i>Kāko</i> musinahikun ka tu- konumun?	What book is that which you have in your hand?
<i>Kākwan</i> kū totumatan?	What shall I do for thee?
<i>Tan</i> ātwayun?	What sayest thou?
<i>Tan</i> āt-wāt?	What does he say?
<i>Tanema</i> piko, numawela ne kiskālotāw,	What it is I do not know.

## COMPOUND RELATIVE PRONOUNS.

They are—Whoever, with its accusative, whomsoever, whichever, whatsoever. These have a more wide and universal signification than the simple relatives; they are expressed by the animate pronoun *Owāna*, inanimate *Kākwan*, and the relative “ka,” but require the verb to be in the dubitative mood. When the verb is flat-vowelled, *ka* is omitted.

*Examples of the Compound Relative Pronouns.*

<i>Owāna</i> wa no-spinushikwā,	“Whosoever will come after me.”
<i>Wāsa</i> <i>owāna</i> wa pimachi- takwā o pimatisewin kutta wunetow; <i>owāna</i> <i>maka</i> kū wunetakwā o pimatisewin nela otche, kutta miskum,	“For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it.”
<i>Owāna</i> kā ochāmowukū, āwukwana,	“Whomsoever I shall kiss, the same is he.”

## DISTRIBUTIVE PRONOUNS.

Tuto,	Each, every,	An. and Inan.
Misewā tuto,	Each of all,	

*Example.*

Shawāletakosew *misciwī* "Blessed is every one that  
*tuto* owāna ka nuncches- feareth the Lord."  
 towat Tāpalechikāle-  
 che.

## INDEFINITE PRONOUNS.

They are—All, some, many, few, other, something.

Misewā,	All.	An. and Inan.
Atit,	Some,	
Méchéät,	Many,	
Chukawashish,	Few,	An. and Inan.
Kotuk,	Other, another,	
Owāna,	Some one,	An.
Kūkwan,	Something,	Inan.

For declension of Kotuk see Demonstrative Pronouns, and for Owāna and Kūkwan see Interrogative Pronouns.

Méchéät and chukawashish frequently take a verbalized form, being declined through their various moods and tenses like the plurals of other intransitive verbs.

*Examples of the Indefinite Pronouns.*

Owāna ne ke saminik,	"Some one hath touched me."
Mena wapumittanā ke ka melittin <i>kūkwan</i> ,	When I see you again I will give you something.

<i>Misewā</i> ililewuk kutta sakehittopunuk,	All Indians should love each other.
Ne nutawāletān <i>kotuk</i> mi- nekwakun,	I desire another cup.
Ne we kiskinohumawo- wuk <i>kotukeyuk</i> ililewuk ussiohe,	I wish to teach other Indians also.
Jesus sakehāō <i>misswā owd-</i> <i>lewa,</i>	Jesus loves every one.

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## ADJECTIVES.

ADJECTIVES are generally verbalized; as, Malotwat ililew, he who is good the Indian = the good Indian.

There are few Separable Adjectives in the Cree language; such are Kiche, great; Milo, good; Muche, bad; Oshke, now; Pulake, holy; Kwayusk, right: but adjectives may be formed from abstract nouns by omitting the final "n;" as Ayumehawin, prayer, Ayumehawe musinahikun, a Prayer-book.

The Comparative of adjectives is formed by prefixing *Uwasitū*, more, to the positive; and the Superlative by prefixing *Mawuch*, most.

Milotwow,	He is good.
Uwasitū milotwow,	He is better.
Mawuch milotwow,	He is best.

*Examples of Separable Adjectives.*

<i>Milo</i> owashishuk naspich sakehakunewewuk,	Good children are much beloved.
<i>Oshk-</i> owashishuk naspich sakehikowuk okawe- wowa,	Young (new) children are much beloved by their mothers.
<i>Muche</i> ililewuk numawela tāpakāletakosewuk ki- tche itōtāchik <i>kiche</i> ke- shikok,	Bad men are not fit to go to heaven.

Ne saktowan Kichemu- I love God's holy Word.  
 neto o pulūke ayume-  
 win,

## NUMERAL ADJECTIVES.

These are all capable of being verbalized, but are more generally used as separable adjectives; they are,

Päyuk,	One.
Nesho,	Two.
Nisto,	Three.
Näü,	Four.
Noyalul,	Five.
Nekotwas,	Six.
Neswas, Täpukóp,	Seven.
Yananäö,	Eight.
{ Shaketat,	Nine.
{ Päyukostäö,	
{ Kukat metat,	
Metat,	Ten.
{ Päyukoshap,	Eleven.
{ Metat päyukoshap,	
Neshoshap,	Twelve.
Nistoshap,	Thirteen.

*Shap* means "and," therefore *Nistoshap* is equivalent to, "and three." With some tribes it is always necessary to express the ten in all numbers between ten and twenty; as, *Metat nistoshap*, ten and three more, *i.e.* thirteen.

Näöshap, etc.	Fourteen, etc.
Neshitanow,	Twenty.
Neshitanow päyukoshap,	Twenty-one.
Nisto-mitanow,	Thirty.

Nāmitanow,	Forty.
Neyalilo-mitanow,	Fifty.
Nekotwaso-mitanow,	Sixty.
Neswaso-mitanow,	Seventy.
Yananā-mitanow,	Eighty.
Shakotato-mitanow,	Ninety.
Metato-mitanow,	A hundred.
{ Neshwow metato-mitanow,	Two hundred.
{ Nesho metato-mitanow,	

The former expression means twice a hundred.

Kiche mitato-mitanow,      A great hundred, a  
thousand.

It is not difficult to express comparatively large numbers in Cree; thus 4567 would be rendered—*Nūwow kiche-mitato-mitanow* (four times a thousand), *neyalilo-mitato-mitanow* (five hundred), *nekotwaso mitanow neswasoshap* (and sixty-seven).

*Examples of Numeral Adjectives.*

Ne ko wapumowuk neyalul wapuskwuk,	I have seen five white bears.
Anoch ka otakoshik ne ke sokuhatuwowuk nāō o- washishuk,	This afternoon I have baptized four children.
Pāyuk ililow ke nipuhāō nāmitanow utikwa po- poonok,	One Indian killed forty deer last winter.
Tantuto keshikowa kā itapichoyun?	How many days shall you be absent?
Numawola kwayusk ne kiskāletān; maskoch nāō keshikowa ne ka itapichen,	I don't quite know; per- haps I shall be absent four days.

Anoch *neyalul* noskuk Just now five geese and  
*nāshta neswas* sheshe- seven ducks flew this  
 puk ke papelowuk, āko way, and then flew out  
 maka tawichik āspula- to sea.  
 chik,

*Nekoticaso* keshikowa ko Six days thou shalt  
 ka utooskan, labour.

Jesus ke wawālapumāō Jesus chose twelve dis-  
*neshoshap* kiskinohuma- ciples.  
 wakuna,

Jesus ke nokuso ishpih Jesus fasted during forty  
*nāmitanow* keshikowa days and forty nights.  
*nāshta nāmitanow* ti-  
 piskowa,

There are no Ordinals except *Neshtum*, first, and  
*Machich*, *Iskwayach*, last; these are indeclinable.

## THE VERB.

THE Verb expresses being, doing, and suffering, as in other languages; but it also expresses, by its prefixes and affixes, a great deal more—namely, that which in other tongues is expressed by the use of adjectives, adverbs, and other parts of speech, increasing and diminishing the action, affirming, supposing, doubting, simulating, reflecting, etc. It is, indeed, not only the principal word in every sentence, but it is frequently the sentence itself; and the whole language might be aptly styled a gigantic verb. He, then, that would master the Cree language, let him master the verb, and his work will be wellnigh accomplished.

In the study of the verb three things are to be specially borne in mind:

1. There is no Infinitive Mood in the language. What is expressed in others by the infinitive mood is resolved in this into the subjunctive.

Thus, Eng. I wish you to come, is in Cree, I wish that you come, Ke nutawälemittinawow *kitche* tuko-shinäk.

2. All Transitive and Intransitive Verbs have a double first person plural, for which, as before stated, they have corresponding pronouns.

3. Verbs have two Cases, the Relative and Possessive, which are very puzzling to beginners, but

which conduce greatly to clearness of expression in the language. Difficulties in conversation would constantly occur were they not in existence, whereas, by their use, doubt and ambiguity are entirely avoided.

There is nothing analogous to the Relative Verbal Case in English. In its simplest form, in connection with impersonal verbs, it is expressed by the particle *lew* in the indicative mood, and *lik* in the subjunctive. Its meaning is, relatively to him or them. Thus,

Mispoon,	It snows.
Mispoon- <i>ilew</i> .	It snows relatively to him.
$\bar{A}$ mispook,	As it snows.
$\bar{A}$ mispoon- <i>elik</i> ,	As it snows relatively to him.
Numawela ne ka kitotan ā mispook,	I shall not go off, as it snows.
Numawela kutta kitotāu ā mispoon- <i>elik</i> ,	He will not go off, as it snows.

There is no relative case in a sentence, unless there be in it a verb in the third person.

The relative case is used where either of the persons, first, second, or third, performs an action relatively to another third person; as,

Ne ke wapumow ā pi- motā- <i>wuk</i> ,	I saw him when (I) walking.
Ke ke wapumow ā pi- mota- <i>wui</i> ,	Thou sawest him when (thou) walking.

This is perhaps the most perplexing verbal puzzle in the language—the relative case of an intransitive verb, when in the subjunctive mood, necessitating

transitive terminations to be given to the first and second persons, making the verb, in fact, a semi-transitive one; but when a third person acts relatively to another third person this is entirely reversed, for it is not the verb which agrees with the nominative *he* which takes the relative case, but that which agrees with the accusative *him*: e.g.

Ke wapumäü ä pimatät, He saw him (when he  
was) walking.

Ke wapumäü ä pimatä- He saw *him* walking.  
*liche*,

This will become clearer as we progress onward.

The simplest form of the Possessive Case is that in which a verb agrees with a second third person which belongs to a first third person; as, That man's son is sick. Here we cannot use the simple verb, and say, Una ililew okosisa *akosew*, that man's son he is sick, for the person addressed would be in doubt as to who was meant—the man or his son, the verb agreeing with the noun man. We therefore say, Una ililew okosisa *akos-ilewa*, which may be thus analyzed:

Una ililew,	That man,
Okosisa,	His son,
Akosilewa,	His him is sick.

When the second third person is of the inanimate gender the particle *lew* is added to the simple inanimate verb for the singular, and *ilewa* for the plural; as,

Owa owashish o musina- This child's book is good.  
hikun milwashin-*ilew*,

(O)wa owashish o musina- This child's books are  
hikuna milwashin-*ile-*  
*wa*, good.

A more elaborate form of the possessive will come under notice by-and-by, when we come to the Transitive Verb; for every transitive verb has its possessive form, both animate and inanimate, with which it is absolutely necessary for the student to become thoroughly acquainted.

No sakehimowa,	I love his him.
No pukwatumwan,	I hate his it.

### THE DIFFERENT KINDS OF VERBS.

Verbs are of three kinds: Impersonal, Intransitive, and Transitive.

Before even the Impersonal Verb can be declined it is necessary to know the powers of the verb "to be." If, for instance, we say "It is winter;" how is the "is" expressed?

But first, of the Substantive Verb.

This verb, expressing *being, existence*, has given me much trouble, which I would fain save those who come after me. Negatively, one heard it constantly, both in its animate and inanimate forms; as, Numa tãö owãna, there is no one; Numa tukwun, there is none; as well as in its affirmative inanimate form, Tukwun, there is some. What was wanted was the corresponding animate for Tukwun. For this was used Itow, which is a particular, not the substantive verb, and signifies place; as, He is here or there, at a place specified. Cutting off the initial "I," we have Tow, the verb sought for; thus,

Tow or Tãö,	He is.
Tukwun,	It is.

On the East Main coast Tãö is always used, both for affirmation and negation; while on the western shore of Hudson's Bay Tãö is used negatively only.



*Ayow* is a second substantive verb, and is used as both animate and inanimate :

Ayow,	He is.
Ayow,	It is.

But this verb is used as an animate mostly in combination with the adjective *Milo*, good, signifying that the subject of the verb is in a good state of health; thus,

Milo-ayow,	He is well.
Ne milo-ayan,	I am well.

*Other Verbs expressing Being, etc.*

1. Awow,	He is such an one.
Ewun,	It is such a thing.

*Arow* is sometimes used alone, but very seldom, both it and *ewun* being generally used as terminations to nouns, which they thus verbalize; as,

Okimow,	A chief.
Okima- <i>wow</i> ,	He is a chief.
Wastānumakun,	A candle.
Wastānumakun- <i>ewun</i> ,	It is a candle.
2. An. Itow,	He is at a certain place.
Inan. Itukwun,	It is     "     "
3. An. Itew,	He is so; <i>likewisc</i> he so does.
Inan. Êkin,	It happens.

*Itew* is only used as a verb of condition interrogatively, or as an answer to a question; as,

Tan <i>âteyūn</i> ?	What aileth thee?
Tan <i>âtīt</i> ?	What aileth him?
Tanoma piko, numawela ne kiskāletān tan <i>âtok-</i> <i>wā</i> ,	What it is, I don't know what aileth him.

4. A Particle generally supplies the place of the verb in such expressions as It is I, it is he, etc.; as, *Nela o, akawela kostachik*, "It is I, be not afraid."

The principal particles thus used are *O*, *Matana* (frequently contracted into *Ma*), *Oshane* (contracted into *Osha*), and *Oto*.

In impersonal verbs the "is" is expressed by a verbal termination, affixed to the primitive particle; as,

<i>Tuk-ayow</i> ,	It is cold.
<i>Tipisk-ow</i> ,	It is night.
<i>Pip-oon</i> ,	It is winter.

The Interrogative particle is *Na*, and follows verbs, expressed or understood, in the indicative mood only; thus,

<i>Ke sakehin</i> ,	Thou lovest me.
<i>Ke sakehin na?</i>	Dost thou love me?
<i>Kela na?</i>	Is it thou?

To Verbs belong Voice, Mood, Tense, Gender, Number, Person, and Case.

Verbs generally have three Voices—Transitive, Passive, and Intransitive, corresponding thus with the European verb.

Verbs have six Moods—the Indicative, Subjunctive, Imperative, Potential, Suppositive, and Dubitative.

The Indicative affirms or denies, and is used in asking a direct question; as,

<i>Kichemunito ke ke oshe- hikonow</i> ,	God made us.
<i>Ke ka keshetan na ket aputisewin anóch ká keshikak?</i>	Shalt thou finish thy work to-day?
<i>Numawela; maskoch wa- puká ne ka keshetan</i> ,	No; perhaps to-morrow I shall finish it.

The Subjunctive is of much more extensive use in the Cree than in the English language, expressing not only doubt and contingency, but likewise affirming; and in almost every sentence composed of two members joined by a conjunction, the second verb assumes the subjunctive mood; as,

No ka nutawapumow, I shall go to him, and  
 āko maka k̄a wechāwuk, then I will accompany  
 him.

Keshpin *milopimatisyanā* If I am well I shall be  
 ne ka itapuchen ās- absent the whole win-  
 kune pipook, ter.

The Imperative commands, exhorts, and entreats. It has a present and future tense.

Mechiso,	Eat thou (Pr.).
Mechiso-kun,	Eat thou (Fut.).
Sakēta,	Love thou it (Pr.).
Sakēta-kun,	Love thou it (Fut.).

The Potential expresses power, will, ability; as,

No <i>ge</i> totān,	I can do it.
No <i>ka ge</i> totātī,	I could have done it.

*We* is the optative particle; as,

Ne <i>we</i> sakehow,	I wish to love him.
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The Suppositive expresses probability and expectation; as,

Wepuch kutta tukoshin- <i>otokā-nuk,</i>	Soon they will probably arrive.
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The Dubitative is the subjunctive of the suppositive, and expresses doubt and uncertainty; it likewise follows *Owāna* when signifying *Whoever*, etc., as mentioned under Compound Relative Pronouns.

Keshpin <i>scäkehwäkwä</i> ko ka kunawäletänawow ne kukäskwäwina,	"If ye love me, ye will keep my commandments."
Numawola ne kiskäletän <i>kä tukoshinokwä</i> ,	I don't know whether he will come.
Keshpin <i>scäkehüt-wawä</i> no ka tapwütakwuk,	If they love me they will obey me.
Keshpin <i>mülopimatisikwä</i> kutta tukoshinopun,	If he were well, he would come.

The Participial Mood of other languages is expressed by the subjunctive; as,

Nola <i>ä sakehwäyan</i> ,	I loving.
„ <i>ä ke sakehwäyan</i> ,	I having loved.
„ <i>ä sakehikoweyan</i> ,	I being loved.
„ <i>ä ke sakehikoweyan</i> ,	I having been loved.

Jesus, naspich <i>ä sakehit</i> , no ko nopostumak,	Jesus, greatly loving (be- cause he loves) me, died for me.
Jesus, <i>ä kiskinohumaküt</i> , ke ke waputilikonow <i>kä itatisöyukopun</i> ,	Jesus, teaching, showed us how we ought to live.

### THE FLAT VOWEL.

The student will have observed that when parts of the verb *to love* have been introduced, the commencement of the word has been *saks*, but that occasionally it has been *scäke*; and further, had he been able to distinguish the moods, he would have found that, when the change occurred, the verb was invariably in either the subjunctive or dubitative mood. This change is called the Flat Vowel, and is one of the most interesting points in the Cree language.

All verbs are subject to this change, which consists in flattening, and thus lengthening, the first vowel in the verb, and sometimes, as in *Seäkehat*, in giving it an additional syllable. As I have just hinted, this change is confined to the subjunctive mood.

It is used,

1. In giving a verb the force and properties of a noun, as already stated in the chapter on Nouns.

2. Instead of the relative pronoun *ka*, when the time is indefinite; thus, *Kela ka sokatisoyun*, thou who art powerful, becomes *Kela säkatisoyun*, thou powerful one. In the second person both singular and plural, this form is very forcible as a vocative.

3. Where the particle *erer* occurs in English, as "whoever," etc., when the time is indefinite.

4. In some cases, in asking questions, after the pronouns *Owäna* and *Tan*, and the adverb *Tantä*, when the time is either indefinite, present, or quite recent; as,

*Owäna täpälimisk?*

Who governs thee?

*Tan äträt?*

What does he say?

*Tantä ätat?*

Where is he?

*Tantä ätotät?*

Where has he gone?

*Tan ätusichik ket owa-*  
*shimishuk?*

What is the number of  
thy children?

5. But its chief use is to give force and decision to verbs of affirmation in the past tense, where, the tense particles being dispensed with, the verb itself states its action with a power and precision truly beautiful.

*Äko neämiskwälit näshta*  
*päkitinat ot ächakwa.*

"And he bowed his head  
and gave up the ghost."

*Formation of the Change.*

*Ā* is changed by prefixing an *e*, thus forming an additional syllable; Ashinuwahit becoming *Eāshinuwahit*; *Sākisit*, *Seākisit*.

*A* follows the same rule; as,

Atuwālo<sup>m</sup>at,  
Malāle<sup>m</sup>at,

Eātuwālo<sup>m</sup>at.  
Meālālo<sup>m</sup>at.

When *e* is the initial letter it is preceded by *i*, forming a separate syllable; but when it follows a consonant it is changed into *a*; as,

Īkutā<sup>n</sup>at,  
Wokit,

Īkutā<sup>n</sup>at.  
Wakit.

*I* is changed into *ā*; as,

Ītashew,  
Mishikitit,

Ātashit.  
Māshikitit.

*I* takes *e* before it as a separate syllable; as,

Īitew,

Eiitit, written better  
perhaps Eāyetit.

*O* becomes *ea* as the initial letter. When it follows a consonant it is preceded by *e*, which is joined to the consonant, the *o* itself becoming a separate syllable; as,

Oshotat,  
Lotik,

Wāshetat.  
Leōtik.

*U* is changed into *ū*; as,

Ukolat,  
Mushkowiset,

Ūkolat.  
Māshkowiset.

*Oo* is changed into *ea*; as,

Koonewuk,

Kēanewuk.

## TENSES.

The Indicative Mood has six Tenses—the Present, Imperfect, Perfect, Pluperfect, Future, and Second Future.

The Present relates to what is now taking place ; as, *Ne pimatisen*, I live.

The Imperfect relates to what has passed, or has long continued at a time now passed ; as, *Ne sakehati*, I loved, was loving, or did love him.

The Perfect represents the action as finished, or, when qualified by an adverb, as still continued ; as, *Ne ke totumocow*, I have done it for him ; *Kinwāsh ne ke uspālemotocow*, I have long trusted in him.

The Pluperfect represents the action as finished when or before another began ; as, *Ne ke utomatī paumoshō ke wetumaweyun*, I had called him before you told me.

The Future represents the action as yet to come ; as, *Kutta pimachehāū misowā kā pācho natikot*, he will save all who will come to him.

The Future Perfect, or Second Future, indicates that the action will be over when or before another action, yet future, shall take place ; as, *Kutta ke keshetapun* or *aputisewin paumoshe matwātinolik*, he will have finished his work before it (the boll) rings ; *Ne ka kitotāti paumoshe tukoshik*, I shall have departed before he arrives.

There is nothing very formidable in this array of tenses, for all, both in the indicative and potential moods, are formed from the present and past of the indicative, by means of particles placed before the root of the verb, without any new inflexions whatever. Let the student then learn these tenses thoroughly, and he will have little difficulty with the rest belonging to the two moods mentioned.

No wapumow,	I see him.
No ka wapumow,	I shall see him.
No wapumati,	I saw him.
Ne ka ke wapumati,	I shall have seen him.

There is not that strict attention to tense among Indians as there is with Europeans. In narration the present is often, or generally, used for the past, while the past and perfect are almost interchangeable, except that as an emphatic the past has much the preference. There is but little difference too between the past and pluperfect, No ke wapumati being quite as frequently used as Ne wapumati for I saw him.

In the Subjunctive, too, there are two principal Tenses, the Present and Past, from which the rest are formed by placing particles before them; thus,

Ā pimasheyān,	Because I sail.
Ā ke pimasheyān,	Because I have sailed.
Ā pima-shoyapan,	Because I sailed.
Ā ke pima-shoyapan,	Because I had sailed.

### IMPERSONAL VERBS.

Impersonal Verbs are those which have the third person singular only, and in English are preceded by the pronoun "it;" as, Kimewun, it rains; Mispoon, it snows; Koshikōw, it is day.

#### INDICATIVE MOOD.

Pres. Pipoon,	It is winter.
Pipoon-ilew,	"    "    to him.
Past. Pipoon-opun,	It was winter.
"    -ilepun,	"    "    to him.



Per.	Ke pipoon,	It has been winter.
	" " -ilow,	" " to him.
Plu.	Ke pipoon-opun,	It had been winter.
	" " -ilepun,	" " to him.
Fut.	Kutta pipoon,	It will be winter.
	" " -ilew,	" " to him.
S. F.	Kutta ke pipoon-opun,	It will have, etc.
	" " -ilepun,	" " to him.

## SUBJUNCTIVE MOOD.

Pres.	Ā pipook,	As it is winter.
	" pipoon-ilik,	" " to him.
Past.	" pipook-opun,	" was winter.
	" pipoon-ilik-opun,	" " to him.
Per.	" ke pipook,	" has been winter.
	" ke pipoon-ilik,	" " to him.
Plu.	" ke pipook-opun.	" had been winter.
	" ke pipoon-ilik-opun.	" " to him.
Fut.	Kā pipook.	It will be winter.
	" pipoon-ilik,	" " to him.
Fut.	Pipokā,	When it shall be winter.
	Pipoon-ilikā,	" " to him.
	Pāpook (flat vowel),	In the winter (past).
	Pāpoonelik,	" " to him.

## SUPPOSITIVE MOOD.

Pres.	Pipoon-otokā,	It is winter, I suppose.
Fut.	Kutta pipoon-otokā,	It will be winter, I suppose.

*Examples of the Impersonal Verb.*

Ashi <i>mushkoroutin</i> ,	Already it is frozen ; there is frost.
Numawela ne ka posin wāsū ā <i>sokilowāk</i> ,	I shall not go off (by water) as it is blowing too hard.

- Tapwā *ke lotin kashkek*, Truly it was blowing to-day.
- Moshuk akosow netanis ā *keshawayalik*, My daughter is always sick when the weather is warm.
- Wepuch kistenach kutta otituhumwuk ā *nuh-luwalik*, They will soon probably reach it (their destination), as the wind is fair.
- Ashi *milwashinotokā* ā pimótanewuk nochimik wāskuch *ka akwutik*, There is probably good walking in the woods now, as it froze long since.
- Kākat ko kuwuchowuk owashishuk mākwach ka itotāchik kiskinohumakāwekumikok, naspich ā *ke kesinalik*, The children were nearly frozen while going to school, the cold having been very severe.
- Maskoch kutta *milokeshikow wapukā*, ā *mikwusk-ruk* anōch ā otakoshik; āko maka kā go kitotāyan, Perhaps it will be fine weather to-morrow, as the sky is red this afternoon; and then I shall be able to go off.
- Taniŋpe kā posit kotawe? When will thy father go off (by water)?
- Wapuuilikā kutta posew *milokeshikalikā*, He will go off to-morrow should the weather be fine.

## INTRANSITIVE VERBS.

Intransitive Verbs are those in which the action of the verb is confined to the subject; as, No *pusikon*. I stand up; *Pimishkow*, he paddles.

The root of the verb is obtained from the third

person singular of the indicative mood, present tense, by throwing off the conjugational termination; thus,

Pusiko,	He stands up,	Root <i>Pusik</i> .
Pimishkow,	He paddles,	„ <i>Pimishk</i> .
Upew,	He sits,	„ <i>Up</i> .

There are seven Conjugations, known by the third person just alluded to.

1. Ends in ow, as Up-ew.
2. „ ow, „ Nip-ow.
3. „ äü, „ Pimot-äü.
4. „ o, „ Kit-o.
5. „ ew, „ Ach-ew.
6. „ um, „ Itälit-um.
7. „ in, „ Tukosh-in.

For the other persons affix to the root—

*For the Singular,*

1. in, as Up-in, 1st and 2nd person.
2. an, „ Nip-an, „
3. an, „ Pimöt-an, „
4. on, „ Kit-on. „
5. en, „ Ach-en. „
6. ään, „ Itälit-ään, „
7. inin. .. Tukosh-inin. „

*For the Plural.*

1st (1 and 3).	1st (1 and 2).	2nd.	3rd.
1. inan,	inanow,	inowow,	ewuk.
2. anan,	ananow,	anowow,	owuk.
3. anan,	ananow,	anowow,	äwuk.
4. onan,	onanow,	onowow,	owuk.
5. enan,	enanow,	enowow,	ewuk.
6. änan,	änanow,	änowow,	umwuk.
7. ininan,	ininanow,	ininowow,	inwuk.

To the root now prefix, for the first and second persons, the initial portions of the personal pronouns, and the persons are complete; thus,

<i>Ne</i> nipan,	I sleep.
<i>Ket</i> achenanow,	We (1 and 2) move.
<i>Ke</i> tukoshininowow,	You arrive.

For the third person possessive animate (his him, etc.) singular and plural, add *iliwa* to the root. *Iliwa* is modified thus in the various conjugations: 2nd, *alilwa*; 3rd, *āliwa*; 4th, *olilwa*; 5th, *eliwa*; 6th, *iliwa*; 7th, *iliwa*.

For inanimate add *makun* to the root for the singular, and *makunwa* for the plural, with a connecting vowel: 1st Con. *e*; 2nd, *a*; 3rd, *ū*; 4th, *o*; 5th, *e*; 6th, *o*; 7th, *o*; as,

An. Tukoshin.                      Inan. Tukoshin-*omakun*.

For third person possessive inanimate (his it, etc.) add to the inanimate form just given, for the singular *ilew*, for the plural *iliwa*; as,

<sup>1</sup> Tukoshinomakun- <i>ilew</i> ,	His it arrives.
„                      - <i>iliwa</i> ,	His them arrive.

Observe that in the sixth and seventh conjugations these affixes are made, not to the root, but to the full third person singular:

<i>Itālitum-omakun</i> ,	It thinks.
„                      - <i>ilew</i> .	His it thinks.
„                      - <i>iliwa</i> ,	His them think.

In verbs ending in *iscw*, as *Pimat-iscw*, he lives, the inanimate is generally formed by cutting off the *iscw* and affixing the particle *un*; as, *Pimat-un*, it

lives; and to this the other terminations are to be added.

In verbs ending in *shin*, as *Pimi-shin*, he lies down. the inanimate is generally formed by changing the *sh* into *t*; as, *Pimitin*, it lies down.

### THE TERMINATIONS FOR THE SUBJUNCTIVE MOOD.

#### *Present Tense.*

##### Singular.

1st.	2nd.	3rd.
1. cyan,	oyun,	it.
2. ayan,	ayun,	at.
3. āyan,	āyun,	āt.
4. oyan,	oyun,	ot.
5. eyan,	eyun,	et.
6. uman,	umun,	uk.
7. ineyan.	ineyun,	ik.

##### Plural.

1st (1 and 2).	1st (1 and 2).	2nd.	3rd.
1. eyak,	oyuk,	oyāk,	ī(t)chik.
2. ayak,	ayuk,	ayāk,	achik.
3. āyak,	āyuk,	āyāk,	āchik.
4. oyak,	oyuk,	oyāk,	ochik.
5. eyak,	eyuk,	eyāk,	echik.
6. umak,	umuk,	umāk,	ukik.
7. ineyak,	ineyuk,	ineyāk,	ikik.

In the seventh conjugation the termination is generally contracted; thus, *Tukoshineyan* becomes *Tukoshinan*, etc.

In the inanimate *makun* becomes *makuk* for the singular, and *makunca*, *makuke* for the plural; as,

Ne milwāletān ā ke *tukoshinomakuk* musinahikun,  
I am glad that the packet has come.

In the third person possessive animate *iliwa* becomes *ilit* or *iliche*; as, Ne michilawāsin ā *akosiliche* okosisa, I am sorry that his son is sick.

In the inanimate *ilew* becomes *ilik* for the singular, and *ilica*, *ilike* for the plural; as, Kunawapatum āspiche *milonakwunilike* o musinahikuna, see how beautiful his books appear.

I now give a verb of the second conjugation in full.

Nipow, He sleeps.

#### INDICATIVE MOOD.

*Present Tense.* Ne nipan, I sleep.

#### Singular.

1.	Ne nipan,	I sleep.
2.	Ke nipan,	Thou sleepest.
3. An.	Nipow,	He sleeps.
Inan.	Nipamakun,	It sleeps.
Poss. An.	Nipaliwa,	His him sleeps.
„ Inan.	Nipamakunilew,	His it sleeps.

#### Plural.

1. (1 and 3)	Ne nipanān,	We sleep.
1. (1 and 2)	Ke nipanānow,	We sleep.
2.	Ke nipanowow,	You sleep.
3. An.	Nipowuk,	They sleep.
Inan.	Nipamakunwa,	They sleep.
Poss. An.	Nipaliwa,	His them or their them sleep.
„ Inan.	Nipamakuniliwa,	Do.

*Past Tense.* I slept, was sleeping, or did sleep.

Singular.

1.	Ne nipati,	I slept.
2.	Ke nipati,	Thou didst sleep.
3. An.	O nipati,	He slept.
Inan.	Nipamakunopun,	It slept.
Poss. An.	Nipalepun,	His him slept.
„ Inan.	Nipamakunilepun,	His it slept.

Plural.

1. (1 and 3)	Ne nipatanan,	We slept.
1. (1 and 2)	Ke nipatananow,	We slept.
2.	Ke nipatowow,	You slept.
3. An.	O nipatowuk,	They slept.
Inan.	Nipamakunopuna,	Do.
Poss. An.	Nipalopun,	His them, etc., slept.
„ Inan.	Nipamakunilepuna,	Do.

*Another Past Tense.*

Singular.

1.	Ne nipan-apun,	I was sleeping.
2.	Ke nipan-apun,	Thou, etc.
3.	Nipa-pun.	

Other Persons as in the former Tense.

Plural.

1. (1 and 5)	Ne nipanan-apun,	We were sleeping.
1. (1 and 2)	Ke nipanan-apun,	„
2.	Ke nipanow-apun,	Ye, etc.
3.	Nipa-punuk.	

*Perfect Tense.* I have slept.

## Singular.

- |           |                   |                    |
|-----------|-------------------|--------------------|
| 1.        | No ke nipan,      | I have slept.      |
| 2.        | Ke ke nipan,      | Thou hast slept.   |
| 3. An.    | Ke nipow,         | He has slept.      |
| Inan.     | Ke nipamakun,     | It has slept, etc. |
| Poss. An. | Ke nipaliwa.      |                    |
| „ Inan.   | Ke nipamakunilew. |                    |

## Plural.

- |              |                    |
|--------------|--------------------|
| 1. (1 and 3) | No ke nipanan.     |
| 1. (1 and 2) | Ke ke nipananow.   |
| 2.           | Ke ke nipanowow.   |
| 3. An.       | Ke nipowuk.        |
| Inan.        | Ke nipamakunwa.    |
| Poss. An.    | Ke nipaliwa.       |
| „ Inan.      | Ke nipamakuniliwa. |

*Pluperfect Tense.* I had slept.

## Singular.

- |           |                     |
|-----------|---------------------|
| 1.        | No ke nipatf.       |
| 2.        | Ke ke nipatf.       |
| 3. An.    | O ke nipatf.        |
| Inan.     | Ke nipamakunopun.   |
| Poss. An. | Ke nipalepun.       |
| „ Inan.   | Ke nipamakunilepun. |

## Plural.

- |              |                      |
|--------------|----------------------|
| 1. (1 and 3) | No ke nipatanan.     |
| 1. (1 and 2) | Ke ke nipatananow.   |
| 2.           | Ke ke nipatowow.     |
| 3. An.       | O ke nipatowuk.      |
| Inan.        | Ke nipamakunopuna.   |
| Poss. An.    | Ke nipalepun.        |
| „ Inan.      | Ke nipamakunilepuna. |



*Another Pluperfect.* I had been sleeping.

Singular.

1. Ne ke nipan-apun.  
Ke ke nipan-apun.  
Ke nipa-pun.

Other Persons as in the former Tense.

Plural.

1. (1 and 3) Ne ke nipanan-apun.  
1. (1 and 2) Ke ke nipanan-apun.  
2. Ke ke nipanow-apun.  
3. Ke nipa-punuk.

*Another Third Person.*

- An. Sing. Ke nipa-kopun.  
„ Pl. Ke nipa-wakopun.

*Future Tense.* I shall sleep.

Singular.

1. Ne ka nipan.  
2. Ke ka nipan.  
3. An. Kutta nipow.  
Inan. Kutta nipamakun.  
Poss. An. Kutta nipaliwa.  
„ Inan. Kutta nipamakunew.

Plural.

1. (1 and 3) Ne ka nipanan.  
1. (1 and 2) Ke ka nipananow.  
2. Ke ka nipanowow.  
3. An. Kutta nipowuk.  
Inan. Kutta nipamakunwa.  
Poss. An. Kutta nipaliwa.  
„ Inan. Kutta nipamakuniliwa.

*Second Future.* I shall have slept.

## Singular.

1. Ne ka ke nipati.
2. Ke ka ke nipati.
3. An. O ka ke nipati, *or*  
Kutta ke nipapun.
- Inan. Kutta ke nipamakunopun.
- Poss. An. Kutta ke nipalepun.
- „ Inan. Kutta ke nipamakunilepun.

## Plural.

1. (1 and 3) Ne ka ke nipatanan.
1. (1 and 2) Ke ka ke nipatananow.
2. Ke ka ke nipatowow.
3. An. Kutta ke nipatowuk.
- Inan. Kutta ke nipamakunopuna.
- Poss. An. Kutta ke nipalepun.
- „ Inan. Kutta ke nipamakunilepuna.

It will be unnecessary to go through the tenses of the Potential Mood, as all are formed like those already given, the only difference being in the particles placed before the verbal root.

Ne we nipan,	I wish to sleep.
Ne ge nipan,	I can sleep.
Ne ke we nipan,	I have wished to sleep.
Ne ka we nipan,	I shall wish to sleep.
Ne ka ge nipan,	I shall be able to sleep.
Ne we nipati,	I wished to sleep.
Ne ka nipati,	I should sleep.
Ne ka ge nipati,	I could have slept.
Ne ka ke nipati,	I should have slept.

## IMPERATIVE MOOD.

*Present Tense.*

## Singular.

- |           |                  |                    |
|-----------|------------------|--------------------|
| 2.        | Nipa,            | Sleep thou.        |
| 3. An.    | Ākosho kutta ni- | Let him sleep.     |
|           | pow,             |                    |
| Inan.     | Ākoshe kutta ni- | Let it sleep.      |
|           | pamakun,         |                    |
| Poss. An. | Ākoshe kutta ni- | Let his him sleep. |
|           | paliwa,          |                    |
| „ Inan.   | Ākosho kutta ni- | Let his it sleep.  |
|           | pamakunilew,     |                    |

## Plural.

- |              |                  |                     |
|--------------|------------------|---------------------|
| 1. (1 and 2) | Nipatow,         | Let us sleep.       |
| 2.           | Nipak,           | Sleep ye.           |
| 3. An.       | Ākosho kutta ni- | Let them sleep.     |
|              | powuk,           |                     |
| Inan.        | Ākoshe kutta ni- | Let them sleep.     |
|              | pamakunwa,       |                     |
| Poss. An.    | Ākoshe kutta ni- | Let his them sleep. |
|              | paliwa,          |                     |
| „ Inan.      | Ākoshe kutta ni- | Do.                 |
|              | pamakuniliwa,    |                     |

*Future Tense.*

## Singular.

- |    |           |             |
|----|-----------|-------------|
| 2. | Nipa-kun, | Sleep thou. |
|----|-----------|-------------|

## Plural.

- |             |           |               |
|-------------|-----------|---------------|
| 1 (1 and 2) | Nipa-k,   | Let us sleep. |
| 2.          | Nipa-käk, | Sleep ye.     |

The other persons are the same as those of the former tense.

## SUPPOSITIVE MOOD.

The sign of the Suppositive Mood is *otokā*, or *atokā*, and may be attached to any of the persons in the indicative and potential moods. In the past tense and those formed from it, the suppositive particle undergoes a great change.

*Present Tense.* I am asleep, I suppose, or I must be asleep.

## Singular.

- |           |                    |
|-----------|--------------------|
| 1.        | No nipan-atokā.    |
| 2.        | Ke nipan-atokā.    |
| 3. An.    | Nip-atokā.         |
| Inan.     | Nipamakun-otokā.   |
| Poss. An. | Nipal-etokā.       |
| „ Inan.   | Nipamakunil-etokā. |

## Plural.

- |              |                     |
|--------------|---------------------|
| 1. (1 and 3) | Ne nipan-an-atokā.  |
| 1. (1 and 2) | Ke nipan-an-atokā.  |
| 2.           | Ke nipanow-atokā.   |
| 3. An.       | Nip-atokā-nuk.      |
| Inan.        | Nipamakun-otokā-na. |
| Poss. An.    | Nipal-etokā.        |
| „ Inan.      | Nipamakun.          |

Ne ka nipan-atokā,  
Ne we nipan-atokā,

I shall sleep, I suppose.  
I wish to sleep, I suppose,  
etc.

*Past Tense.* I was asleep, I suppose.

## Singular.

- |        |                  |
|--------|------------------|
| 1.     | No nipan-akopun. |
| 2.     | Ke nipan-akopun. |
| 3. An. | Nip-akopunā.     |
| Inan.  | Nipamakunokopun. |

3. Poss. An. Nipal-ikopunā.  
 „ Inan. Nipamakunil-ekopun.  
 Plural.
1. (1 and 3) Ne nipanan-akopun.  
 1. (1 and 2) Ke nipanan-akopun.  
 2. Ke nipanow-akopun.  
 3. An. Nipow-akopunā.  
 Inan. Nipamakunwa-kopun.  
 Poss. An. Nipal-ikopunā.  
 „ Inan. Nipamakunil-ekopunwa.

No ke nipan-akopun, I had been asleep, I suppose.  
 Ne ka ke nipan-akopun, I might have been asleep, I suppose.

#### SUNJUNCTIVE MOOD.

Here let me remind the student that in [this mood he has no personal pronouns to assist him, the persons being expressed by the inflected terminations.

#### *Present Tense.*

##### Singular.

1. Nip-ayan, (If) I sleep.  
 2. Nip-ayun, Thou sleep.  
 3. An. Nip-at, He sleep.  
 Inan. Nip-amakuk, It sleep.  
 Poss. An. Nip-aliche, His him sleep.  
 „ Inan. Nip-amakun-ilik, His it sleep.

##### Plural.

1. (1 and 3) Nip-ayak, We sleep.  
 1. (1 and 2) Nip-ayuk, Do.  
 2. Nip-ayäk, You sleep.  
 3. An. Nip-at-chik, They sleep.  
 Inan. Nip-amakuk-e, Do.

3. Poss. An. Nip-aliche, His them sleep.  
 „ Inan. Nip-amakun-ilik-e, Do.

*Past Tense.*

## Singular.

1. Nip-aya-pan, (If) I slept.  
 2. Nip-aya-pun, Thou slept.  
 3. An. Nip-as-pun, He slept.  
 Inan. Nip-amakuk-opun, It slept.  
 Poss. An. Nip-alis-pun, His him slept.  
 „ Inan. Nip-amakun-lik-opun, His it slept.

## Plural.

1. (1 and 3) Nip-ayak-opun, We slept.  
 1. (1 and 2) Nip-ayuk-opun, Do.  
 2. Nip-ayak-opun, You slept.  
 3. An. Nip-awas-pun, They slept.  
 Inan. Nipamakun-owakopunā, Do.  
 Poss. An. Nip-aliwas-pun, His them slept.  
 „ Inan. Nipamakun-elik-owa-  
 kopunā, Do.

*Perfect Tense.* (If) I have slept.

This tense is formed like the present, the particle *ke* being prefixed.

Ke nipayan, I have slept, etc.

The Pluperfect, in like manner, is formed as the past.

Ke nipayapan, I had slept, etc.

*Future Tense.* If or when I sleep.

## Singular.

1. Nipayan-ā.  
 2. Nipayun-ā.  
 3. An. Nipat-ā.  
 Inan. Nipamakuk-ā.

3. Poes. An. Nipalit-ā.  
 „ Inan. Nipamakunilik-ā.

Plural.

1. (1 and 3) Nipayak-ā.  
 1. (1 and 2) Nipayuk-ā.  
 2. Nipayūk-wā.  
 3. An. Nipāt-wawā.  
 Inan. Nipamakuk-wawā.  
 Poss. An. Nipalit-wawā.  
 „ Inan. Nipamakunilik-wawā.

It must be remembered, too, that the subjunctive is used very largely as an affirmative mood, and as such has a full complement of tenses, all declined as either the present or the past already given, with the addition of prefixed particles; as,

Āko maka kā wunishka- And then they will arise.  
 chik,

Kā nipayan,	I shall sleep.
Kā ge nipayan,	I shall be able to sleep.
Kā we nipayan,	I shall wish to sleep.
Ka nipayan,	I slept.
Ka ke nipayan,	I have slept.
Kā nipayapan,	I would sleep.
Kā ge nipayapan,	I should be able to sleep.
Ka ke nipayapan,	I had slept or would have slept.

Also, that the relative particle *ka* is followed by the subjunctive, and that *ka*, where the action is future, is changed into *kā*; thus,

Nela <i>ka</i> nipayan,	I who sleep.
Kela <i>ka</i> ke nipayan,	Thou who hast slept.
Wela <i>ka</i> ke nipakopunā,	He who had slept.

*Flat vowel.* I slept, etc.

Singular.

1.	Nāpayan,	I slept.
2.	Nāpayun,	Thou didst sleep.
3. An.	Nāpat,	He slept.
Inan.	Nāpamakuk,	It slept.
Poss. An.	Nāpaliche,	His him slept.
„ Inan.	Nāpamakunilik,	His it slept.

Plural.

1. (1 and 3)	Nāpayak,	We slept.
1. (1 and 2)	Nāpayuk,	Do.
2.	Nāpayāk,	You slept.
3. An.	Nāpat-chik,	They slept.
Inan.	Nāpamakuke,	Do.
Poss. An.	Nāpaliche,	His them, etc.
„ Inan.	Nāpamakunilike,	Do.

DUBITATIVE MOOD.

*Present Tense.* If I sleep.

Singular.

1.	Nāpawanū,	If I sleep.
2.	Nāpawunū,	If thou sleep.
3. An.	Nāpakwā,	If he sleep.
Inan.	Nāpamakunokwā,	If it sleep.
Poss. An.	Nāpalikwā,	If his him sleep.
„ Inan.	Nāpamakunilikwā,	If his it sleep.

Plural.

1. (1 and 3)	Nāpawakwā,	If we sleep.
1. (1 and 2)	Nāpawukwa,	Do.
2.	Nāpawākwā,	If you sleep.
3. An.	Nāpawakwawā,	If they sleep.



3. Inan. Nāpamakunokwawa, If they sleep.  
 Poss. An. Nāpalikwawā, If his them sleep.  
 „ Inan. Nāpamakunilikwawā, Do.

*Past Tense.* If I slept.

Singular.

1. Nāpawapanā.  
 2. Nāpawapunā.  
 3. An. Nāpakopunā.  
 Inan. Nāpamakunokopunā.  
 Poss. An. Nāpalikopunā.  
 „ Inan. Nāpamakunelikopunā.

Plural.

1. (1 and 3) Nāpawakopunā.  
 1. (1 and 2) Nāpawukopunā.  
 2. Nāpawākopunā.  
 3. An. Nāpawakopunā.  
 Inan. Nāpamakunowakopunā.  
 Poss. An. Nāpalikowakopunā.  
 „ Inan. Nāpamakunelikowakopunā.

Should a particle be prefixed to the verb, the vowel is not flattened. As a prefix in this mood the *e* in optative *we* is flattened, thus becoming *wa*; as,

- Kā ge nipawanā, If I were able to sleep.  
 Ka ge nipawapanā, If I had been able to sleep.  
 Wa nipawanā, If I wished to sleep.

RELATIVE FORM.

*Present Tense.* I sleep in relation to him or them.

Singular.

1. Ne nipow-an, I sleep in, etc.  
 2. Ke nipōw-an, Thou sleepest, etc.  
 3. Nipow-āu, He sleeps, etc.

## Plural.

- |              |                  |                  |
|--------------|------------------|------------------|
| 1. (1 and 3) | No nipow-anan,   | We sleep, etc.   |
| 1. (1 and 3) | Ke nipow-ananow, | Do.              |
| 2.           | Ke nipow-anowow, | You sleep, etc.  |
| 3.           | Nipow-awuk,      | They sleep, etc. |

For the perfect tense, prefix *ke* to the root of the verb.

## SUBJUNCTIVE MOOD.

*Present Tense.* (If) I sleep in relation to him.

## Singular.

- |    |           |                                |
|----|-----------|--------------------------------|
| 1. | Nipow-uk, | I sleep in relation<br>to him. |
| 2. | Nipow-ut, | Thou sleep, etc.               |
| 3. | Nipow-at, | He sleep, etc.                 |

## Plural.

- |              |              |                  |
|--------------|--------------|------------------|
| 1. (1 and 3) | Nipow-ukit,  | We sleep, etc.   |
| 1. (1 and 2) | Nipow-uk,    | Do.              |
| 2.           | Nipow-ak,    | You sleep, etc.  |
| 3.           | Nipow-achik, | They sleep, etc. |

*Indeterminate Person.*

## INDICATIVE MOOD.

*Present Tense.*

- |      |                |                            |
|------|----------------|----------------------------|
|      | Nipanewun,     | People are sleeping.       |
| Rel. | Nipanewunilew, | Do. in relation to others. |

*Past Tense.*

- |      |                   |                            |
|------|-------------------|----------------------------|
|      | Nipanewun-opun,   | People were sleeping.      |
| Rel. | Nipanewunil-epun, | Do. in relation to others. |

## SUBJUNCTIVE MOOD.

*Present Tense.*

Nipanewuk,	People are sleeping.
Rel. Nipanewunelik,	Do. in relation, etc.

*Past Tense.*

Nipanewuk-opun,	People were sleeping.
Rel. Nipanewunilik-opun,	Do. in relation, etc.

NOTE.—In this verb the *o* which precedes *w*, followed by a vowel, should be pronounced *a*; as, Ne nipowan, Ne nipawan. The *o* is used throughout to preserve the symmetry of the verb, and to prevent confusion to the eye of the student.

We have now made some progress in our verb *Nipow*, but have by no means finished with it yet. We have the verb in the abstract, we must yet examine it in its modified forms; for how can we tell, from what we have already seen, whether our subject slept much or little, constantly or only occasionally, or whether he only feigned sleep after all? Our verb must tell us all these particulars.

## MODIFICATIONS OF THE VERB.

The verb is modified as to manner, place, augmentation, diminution, iteration, and simulation.

*Manner and Place.*

Manner and place are both expressed by the particle *ishi* or *it*. In some cases the particle precedes the verb; as, *Ishi nipow*, he sleeps so, or in such a

place: in others it displaces the first portion of the abstract verb; as,

Kitotäö,	He goes off.
Ilotäö,	He goes to a certain place.
Milw-atisew,	He is of a good disposition.
It-atisew,	He is of such a disposition.
Milo-twow,	He is good.
Ishe-twow,	He is so, morally.

In this case the modified verb is of the same conjugation as that of the abstract verb.

#### Augmentation.

There is a verbal particle, *skow*, signifying abundance, which will come under our notice by-and-by, and it is a derivative from this, *skew*, which supplies the augment in intransitive verbs; as,

Pimotäö,	He walks.
Pimotä-skew,	He walks much.
Nipow,	He sleeps.
Nipä-skew,	He sleeps much.

You observe that the termination is different from that of Nipow, being *ew*, which indicates another conjugation; and as the first person ends in *is*, by referring to the table this verb will be found to be of the *first* conjugation.

#### Diminution.

Diminutive nouns, as we have already seen, end in *ish* or *shish*; diminutive verbs end in a similar manner with the termination *shew*; as,

Minekwäö,	He drinks.
Minekwa-shew,	He drinks a little.

Nipow,  
Nipū-shew,

He sleeps.  
He sleeps a little.

This, too, is of the first conjugation.

*Iteration.*

This gives an occasional and distributive expression to the verb, and is produced by the reduplication of the first syllable, which frequently assumes a flattened form; as,

Pimotāü,	He walks.
Pa-pimotāü,	He walks about.
U'pew,	He sits.
I-üpow,	He sits about.
Minekwāü,	He drinks.
Ma-minekwāü,	He drinks occasionally.
Siko,	He spits.
Su-siko,	He spits about.
Melowāü,	He gives.
Mu-melowāü,	He gives occasionally.
Ma-melowāü,	He gives distributively.
Nipow,	He sleeps.
Na-nipow,	He sleeps now and then.
Na-nipūshew,	He sleeps a little now and then.
Na-nipūskew,	He sleeps a great deal now and then.

The iterative particle, being a prefix and not an affix, produces no change of conjugation, as was the case with the augmentative and diminutive particles.

*Simulation.*

The simulative noun, as you will remember, ends in *kan*; the simulative verb ends in *kaso*; as,

Nipe-w,  
Nipe-kaso,

He dies.  
He pretends to die.

Nikumo,	He sings.
Nikumo-kaso,	He pretends to sing.
Ayumo-w,	He speaks.
Ayumó-kaso,	He pretends to speak.
Nipo-w,	He sleeps.
Nipa-kaso,	He pretends to sleep.

By referring to the table it will be found that the simulative verb is of the fourth conjugation.

I will now give the present tense of the indicative and subjunctive moods of Nipáskew and Nipakaso, as well as of a verb of the seventh conjugation, and so close this part of our subject.

Nipáskow, He sleeps much.

INDICATIVE MOOD.

*Present Tense.*

Singular.

- |           |                   |
|-----------|-------------------|
| 1.        | Ne nipáskin.      |
| 2.        | Ke nipáskin.      |
| 3. An.    | Nipáskow.         |
| Inan.     | Nipáskamakun.     |
| Poss. An. | Nipáskiliwa.      |
| „ Inan.   | Nipáskamakunilew. |

Plural.

- |              |                    |
|--------------|--------------------|
| 1. (1 and 3) | Ne nipáskinan.     |
| 1. (1 and 2) | Ke nipáskinanow.   |
| 2.           | Ke nipáskinowow.   |
| 3. An.       | Nipáskewuk.        |
| Inan.        | Nipáskamakunwa.    |
| Poss. An.    | Nipáskiliwa.       |
| „ Inan.      | Nipáskamakuniliwa. |

## SUBJUNCTIVE MOOD.

*Present Tense.* (If) I sleep much

## Singular.

1. Nipāskeyan.
2. Nipāskeyun.
3. An. Nipāskit.  
Inan. Nipāskamakuk.  
Poss. An. Nipāskiliche.  
„ Inan. Nipāskamakunilik.

## Plural.

1. (1 and 3) Nipāskeyak.
1. (1 and 2) Nipāskeyuk.
2. Nipāskeyäk.
3. An. Nipāskitchik.  
Inan. Nipāskamakuko.  
Poss. An. Nipāskiliche.  
„ Inan. Nipāskamakunilike.

Nipakaso, he pretends to sleep.

## INDICATIVE MOOD.

*Present Tense.*

## Singular.

1. Ne nipakason.
2. Ke nipakason.
3. An. Nipakaso.  
Inan. Nipakasomakun.
- Poss. An. Nipakasoliwa.  
„ Inan. Nipakasomakunilew.

## Plural.

1. (1 and 3) Ne nipakasonan.
1. (1 and 2) Ke nipakasonanow.

2. Ke nipakasonowow.  
 3. An. Nipakasowuk.  
 Inan. Nipakasomakunwa.  
 Poss. An. Nipakasoliwa.  
 „ Inan. Nipakasomakuniliwa.

## SUBJUNCTIVE MOOD.

*Present Tense.* (If) I pretend to sleep.

## Singular.

1. Nipakasoyan.  
 2. Nipakasoyun.  
 3. An. Nipakasot.  
 Inan. Nipakasomakuk.  
 Poss. An. Nipakasoliche.  
 „ Inan. Nipakasomakunilika.

*Verb of the Seventh Conjugation.*

Pimishin, he lies down.

## INDICATIVE MOOD.

*Present Tense.*

## Singular.

1. Ne pimish-inin.  
 2. Ke pimish-inin.  
 3. An. Pimish-in.  
 Inan. Pimit-in and  
 Pimish-in-omakun.  
 Poss. An. Pimish-in-iliwa.  
 „ Inan. Pimit-in-ilew and  
 Pimish-in-omakun ilew.



## Plural.

- |              |    |                           |
|--------------|----|---------------------------|
| 1. (1 and 3) | Ne | pimish-inin-an.           |
| 1. (1 and 2) | Ke | pimish-inin-anow.         |
| 2.           | Ke | pimish-inin-owow.         |
| 3. An.       |    | Pimish-in-wuk.            |
| Inan.        |    | Pimit-in-wa <i>and</i>    |
|              |    | Pimish-in-omakun-wa.      |
| Poss. An.    |    | Pimish-in-iliwa.          |
| " Inan.      |    | Pimit-in-iliwa <i>and</i> |
|              |    | Pimish-in-omakun-iliwa.   |

## SUBJUNCTIVE MOOD.

*Present Tense. (If) I lie down.*

## Singular.

- |           |  |                          |
|-----------|--|--------------------------|
| 1.        |  | Pimish-inan.             |
| 2.        |  | Pimish-inun.             |
| 3. An.    |  | Pimish-ik.               |
| Inan.     |  | Pimit-ik <i>and</i>      |
|           |  | Pimish-in-omakuk.        |
| Poss. An. |  | Pimish-in-iliche.        |
| " Inan.   |  | Pimit-in-ilik <i>and</i> |
|           |  | Pimish-in-omakun-ilik.   |

## Plural.

- |              |  |                            |
|--------------|--|----------------------------|
| 1. (1 and 3) |  | Pimish-in-ak.              |
| 1. (1 and 2) |  | Pimish-in-uk.              |
| 2.           |  | Pimish-in-äk.              |
| 3. An.       |  | Pimish-ik-ik.              |
| Inan.        |  | Pimit-ik-e <i>and</i>      |
|              |  | Pimish-in-omakuk-e.        |
| Poss. An.    |  | Pimish-in-iliche.          |
| " Inan.      |  | Pimit-in-ilik-e <i>and</i> |
|              |  | Pimish-in-omakun-ilik-e.   |

*Examples of the Various Conjugations.*

## INDICATIVE MOOD.

- Naspich *ne milwāletān ā* I am very glad when I  
 pātumwuk Kichemu- hear God's Word read.  
 neto ot ayumewin ā  
 ayumetanewunelik,
- Ne *petokānapun* nekenak I was entering our house  
 mākwach āte petokās- as my mother entered  
 pun nekawe, it.
- Ililēwuk *ke tukoshinwuk* Indians came in yester-  
 otakoshék, ā pātachik day, bringing many  
 méchāt ayowina ka ke furs, which they killed  
 nipatachik pāpoonelik, in the winter.
- Ashí *ke kitotāpunuk* ispe They had already gone  
 tākoshiniliche unehe off when those Indians  
 ililewa, came in.
- Kutta *sikelāsewuk* wapu- They will be glad when  
 matwawā ayumēlwe- they see the minister.  
 kimowa,
- Ashí *ne ka ke wunishkati* I shall have already risen  
 paumoshe nokosit pe- before the sun rises.  
 sim,
- Wepuch *ne ka kowishimon* I shall soon go to bed, as  
 naspich ā ayāskoseyan, I am very tired.
- Kāyapuch *na pimatisew* Is thy son still alive?  
 kekosis?

## POTENTIAL MOOD.

- Numawela *ne ge nikumon* I cannot sing this morn-  
 anoch ā kekeeshāpayak, ing.
- Numawela *ne ka ge itotan* I shall not be able to go  
 utawāwekumikok nas- to the trading-room,  
 pich ā akoseyan, being very sick.

- Ke ka ge nisetotāncwou* You will be able to  
*niloachemowin ayume-* understand the Gospel  
*tanewukā,* when it is read.
- Moshuk tapwā ke ka peto-* Truly thou shouldst al-  
*kafī ayumeāwekuni-* ways enter the church  
*kok ā Ayumcākeshi-* on the praying day.  
*kak,*
- Kutta ke sākisepumuk* They would have been  
*kitche kishewahachik* afraid to make God  
*Kichemunetowa,* angry.
- Kutta ge aputiscwuk na* Will they be able to  
*anoch?* work now?

## SUBJUNCTIVE MOOD.

- Milopimatiseyanā wapukā* If I am well to-morrow,  
*ne ka tukoshinin,* I will come.
- Pimasheyunā wepuch* If you (sing.) sail, you  
*unta ke ka mishukan,* will soon arrive there.
- Nukayasheyākwā nāshta* Should you have foul  
*kimcounisheyākwā, tap-* wind and rain, you will  
*wū ke ka kitemakisino-* be truly miserable.  
*wow,*
- Keshpulitowā wepuch* If they move rapidly,  
*kutta nukuwāwuk o* they will soon meet  
*wechāwakunewawa,* (by water) their  
 friends.

*Subjunctive as Affirmative.*

- Wepuch ne ka keshetan,* I shall soon finish it, and  
*āko maka kā kewāyan,* then I will return.
- Ālekok nochetak ke mus-* Labour at your books  
*sinahikunewawa, āko* with a will, and you  
*wepuch kā nisetowinu-* will soon recognize by  
*māk,* sight (what is written).

Tanta <i>ūlat</i> keshem?	Where is thy younger brother?
Kākeshāp ke meshukow, ke pāshuwāō maka mechāt neska ka ke nipahat, āko maka mena <i>peōsit</i> ,	He arrived (by water) this morning, and brought many geese that he had killed, and then went off again.
Ke ayūskosew ispe <i>tāko-shik</i> , ke mechiso, āko keshach nāpat,	He was tired when he came, he partook of food, and at once fell asleep.

## IMPERATIVE MOOD.

Keshach <i>pose</i> ,	Embark at once (sing.).
<i>Itapik</i> ,	Look there (pl.).
Keshach <i>kitotātow</i> ,	Let us depart at once.
Ke mechisoyunā nochi- mik <i>itotākun</i> kitohe munitāyun,	When thou hast eaten, go into the woods to collect firewood.
Kowishimok,	Go to bed (pl.).

## SUPPOSITIVE MOOD.

Ashī <i>koskosetokānuk</i> ,	They are probably awake already.
Wepuch mena <i>ne ka tuko-shininan atokā</i> ,	We shall probably come again soon.

## DUBITATIVE MOOD.

Keshpin <i>nāpakwā</i> kutta miloōyow,	If he sleep he will be well.
Keshpin <i>kāsīsawesewākwa</i> wepuch ke ka kiskāle- tānowow ke musinahi- kunewawa,	If you are industrious you will soon know your books.

Numawela ne kiskületān <i>kā pimatisewakwā,</i>	I don't know whether they will live or not.
Numawela ne kiskületān <i>kā posewanā,</i>	I don't know whether I shall go off or not.

## RELATIVE.

<i>Ne ke petokūwan</i> wekelik,	I entered his tent.
Ne ke nutawapumow, ākota maka wekelik <i>nāpocuk,</i>	I went to see him, and slept there in his tent.
<i>Ne ka pimotūwan</i> o māsku- nalik <i>otituhuncukā,</i>	I will walk in his path when I reach it.
Ke kiskinohumakawe- wanā <i>ne ka kiskisewan</i> o kukāskwāwina,	When I shall have been taught, I will remember his commandments.
<i>Ne ka posewan</i> o chemani- lik,	I will embark in his canoe.

## POSSESSIVE.

<i>Akosiliva</i> okosisa,	His son is sick.
Ke nutuwapumūotanisa <i>ka akosiliche,</i>	He went to see his daugh- ter who is sick.
O mokoman naspich mi- <i>shalew,</i>	His knife is very large.
Kichomuneto ot ayumo- win naspich <i>sokatisse-</i> <i>makunelew,</i>	God's word is very power- ful.
O waskahikunim naspich <i>ishpalew,</i>	His house is very high.

## VERBAL MODIFICATIONS.

Numawela ne ge tapwā- towow ā <i>kelaskiskit,</i>	I cannot believe him, as he is addicted to lying.
Ashi na pimotāō kekosis?	Does your son walk yet?

<b>Āā</b> ; <i>ashī pimotāshew,</i>	Yes; he already walks a little.
<b>Ke milokwamin na?</b>	Do you sleep well?
<b>Numawola</b> ; <i>ne nanipāshin piko,</i>	No; I sleep a little now and then only.
<b>Ne ke pupamotan āskuno keshikak, numa wawach kākwan maka ne ke miskān,</b>	I have been walking about the whole day, but nothing whatever have I found.
<b>Ke nipekaso ispe peāche natikot onotinekāwa,</b>	He pretended to be dead when the soldiers came to him.

### VARIETIES OF THE INTRANSITIVE VERB.

These varieties are—1. Verbalized Nouns; 2. Numeral Verbs; 3. Adjective Verbs; 4. Accidental Verbs; 5. Reflective Verbs; 6. Reciprocal Verbs; 7. Indefinite Verbs; 8. Passive Verbs.

The last four varieties will be considered after the Transitive Verb, as they are all derived from it; for instance, Reflective, *Ne sakehittison*, I love myself; Reciprocal, *Ne sakehittonan*, we love each other; Indefinite, *Ne sakehewan*, I love some one; *Ne sakehikowin*, I am loved by some one; Passive, *Ne makopison*, I am tied up, bound.

### VERBALIZED NOUNS.

Verbalized Nouns are of two kinds; 1st. That in which the noun receives only a verbal termination; 2nd. That in which it receives both a prefix and a termination. In both cases the noun sometimes undergoes contraction.

i. *Nouns with a Verbal Termination.*

1. The existence or condition of the noun is affirmed. Animate termination, *wew*; inanimate, *ewun*.

*Animate.*

Napū,	A man.
Napū-wew,	He is a man.
Iskwā,	A woman.
Iskwā-wew,	She is a woman.
Ushishiko,	Clay.
Ushisko-wew,	He is clay.

This form is of the first conjugation, and is thus declined in the indicative mood, present tense:

## Singular.

1.	Ne napū-win,	I am a man.
2.	Ke napū-win,	Thou art a man.
3.	Napū-wew,	He is a man.
	Poss. An. Napū-wiliwa,	His him is a man.

## Plural.

1 (1 and 3)	Ne napū-win-an,	We are men.
1 (1 and 2)	Ke napū-win-anow,	Do.
2.	Ke napū-win-owow,	You are men.
3.	Napū-we-wuk,	They are men.
	Poss. An. Napū-wiliwa,	His them are men.

This is subject to the simulative change; as,

Napū-wew,	He is a man.
Napū-kaso,	He pretends to be a man.
Okima-wew,	He is a chief.
Okima-kaso,	He pretends to be a chief.
Kichemuneto-wew,	He is God.
Kichemuneto-kaso,	He pretends to be God.

*Inanimate.*

Chemán,	A canoe.
Chemán-ewun (sing.),	It is a canoe.
Chemán-ewun-wa (pl.),	They are canoes.
Chikahikun,	An axe.
Chikahikun-ewun (sing.),	It is an axe.
Chikahikun-ewun-wa (pl.),	They are axes.

2. The making of what is represented by the noun. The termination is *kāō*; as,

Paskisekun,	A gun.
Paskisekun-ekāō,	He makes guns.
Alupe,	A net.
Alupe-kāō,	He makes nets.
Musinahikunapo,	Ink.
Musinahikunapo-kāō,	He makes ink.

This termination likewise, in some instances, expresses that the noun to which it is attached is used as habitual food by the subject of the verb; as,

Weyas,	Flesh.
Weyas-ekāō,	He is a flesh-eater.

These are verbs of the third conjugation.

3. The making by means of an instrument or object. The termination is *kakāō*; as,

Paskisekun,	A gun.
Paskisekun-ekakāō,	He makes a gun with it.
Mokoman,	A knife.
Mokoman-ekakāō,	He makes a knife with it.
Wuchiston,	A nest.
Wuchiston-ekakāō,	He makes a nest with it.

These, too, are of the third conjugation.



## INDICATIVE MOOD.

*Present Tense.* I make a knife with it.

## Singular.

1. Ne mokoman-ekakan.
  2. Ke mokoman-ekakan.
  3. Mokoman-ekakāō.
- Poss. An. Mokoman-ekakāliwa.

## Plural.

1. (1 and 3) Ne mokoman-ekakan-an.
  1. (1 and 2) Ke mokoman-ekakan-anow.
  2. Ke mokoman-ekakan-owow.
  3. Mokoman-ekakā-wuk.
- Poss. An. Mokoman-ekakāliwa.

ii. *Nouns Verbalized by means of a Prefix and Termination.*

1. Verbs of "putting on":

Ustis, a glove. An.

I can say transitively, Postishkowāō ot ustisa, he puts on his gloves; but the Indian prefers to use such expressions intransitively, in one word, thus:

Post-ustis-āō,	He puts on his gloves.
Post-ustotin-āō,	He puts on his cap.
Post-ukop-āō,	She puts on her dress.

2. Verbs of "wearing":

Usam, a snowshoe. An.

Trans. Kikishkowāō ot He wears his snowshoes.

usama,

Intrans. Kik-usam-āō,

Trans. Kikishkum ot He wears his cap.  
ustotin,

Intrans. Kik-ustotin-äö, " "

3. Verbs of "taking off":

Muskisin, a shoe. Inan.

Trans. Kāchekonum o He takes off his shoes.  
muskisina,

Intrans. Kāt-uskisin-äö, " "  
Trans. Kāchekonäö ot He takes off his gloves.  
ustisa,

Intrans. Kāt-ustis-äö, " "

4. Verbs of "cleansing":—

Olakun, a bason. Inan.

Michiche, a hand. Inan.

Trans. Kasenum olaku- He cleanses the bason.  
nilew,

Intrans. Kasen-elakun-äö, " "

Trans. Kasenum ochi- He cleanses his hands.  
cheya,

Intrans. Kasé-check-äö, " "

5. Verbs of "visiting":

Ulupe, a net. An.

Trans. Natäö ulupeya, He visits the nets.

Intrans. Nat-ulup-äö, " "

Trans. Natum waska- He goes to the house.  
hikunilew,

Intrans. Nache-waskahi-  
kun-äö, " "

6. Verbs of "searching":

Umisk, a beaver.

Wapusk, a white bear.

Trans.	Nantawapumäo umiskwa,	He searches for beaver.
Intrans.	Nantawa- <i>miskw-</i> äö,	„ „
	Nantawa- <i>puskw-</i> äö,	He searches for white bears.

7. Verbs of "feeding on," the noun being the object:

Niska, a goose.

Trans.	Mowüo niska,	He eats geese.
Intrans.	Mo- <i>sk-äö</i> ,	„ „
	Mo- <i>miskw-äö</i> ,	He eats beaver.

These verbs likewise are of the third conjugation.

8. Verbs with reference to a child:

Owashish, a child.

Trans.	Wapumäo ot owashimisha,	She sees her child.
Intrans.	Wapum- <i>öwa-so</i> ,	„ „

This intransitive verb is used only in reference to a woman who is either expecting to be, or who has lately been confined.

	Ashi <i>wapumöwuso</i> ,	Already she sees her child, is delivered of it.
Trans.	Ayowüo owashi- sha ä kuncosh- kawat,	She has a child, it being within her.
Intrans.	Kunoskut- <i>öwu-so</i> ,	She is with child.
Trans.	Kunawülimäo owashisha,	She takes care of a child or children.
Intrans.	Kunawülim- <i>öwu-so</i> ,	„ „

These are verbs of the fourth conjugation.

There are other verbalized nouns, some of which will come under notice with the adjective verbs: in many the noun is so contracted that it is almost impossible to discover it at all; those I have exhibited are in constant use. The only other verb I shall give of this description is that which signifies "possession."

In this verb, unlike those lately considered, no part whatever of the transitive verb is introduced, as indeed there is a difference of signification between the two verbs, although the distinction is, in practice, not always observed.

The transitive verb expresses the idea of "having temporarily;" the intransitive, of "possessing permanently."

Trans. Net ayan musi- I have a book.  
                  nalikun,

Intrans. Net o-musinahi- I possess a book.  
                  kun-in,

The prefix of this verb is *o* or *ot*; its affix *ew*, with the possessive particle *im* sometimes introduced between the noun and the verbal termination.

1. With the possessive particle *im*—

O-waskahikun- <i>im</i> -ew,	He possesses a house.
O-mechim- <i>im</i> -ew,	He possesses food.
O-menishapo- <i>m</i> -ew,	He possesses wine.

2. Without the possessive particle *im*—

O-chikahikun-ew,	He possesses an axe.
O-mokoman-ew,	He possesses a knife.
Okosis-ew,	He has a son.
Otaw-ew,	He has a father.
Okaw-ew,	He has a mother.

3. With the possessive particle *im* placed before a diminutive termination; as,

Ot-owash-*im*-ish-ew (as He possesses children.  
at Moose Factory),

These verbs are of the first conjugation, and are thus declined in the present tense of the indicative and subjunctive moods:

#### INDICATIVE MOOD.

*Present Tense.* I have children.

##### Singular.

1. Net ot-owashimish-in.
  2. Ket ot-owashimish-in.
  3. Ot-owashimish-ew.
- Poss. An. Ot-owashimish-iwiliwa.

##### Plural.

1. (1 and 3) Net ot-owashimish-inan.
  1. (1 and 2) Ket ot-owashimish-inanow.
  2. Ket ot-owashimish-inowow.
  3. Ot-owashimish-ewuk.
- Poss. An. Ot-owashimish-iwiliwa.

#### SUBJUNCTIVE MOOD.

*Present Tense.* (If) I have children.

##### Singular.

1. Ot-owashimish-eyan.
  2. Ot-owashimish-eyun.
  3. Ot-owashimish-it.
- Poss. An. Ot-owashimish-iwiliche.

## Plural.

1. (1 and 3) Ot-owashimish-eyak.
  1. (1 and 2) Ot-owashimish-eyuk.
  2. Ot-owashimish-eyäk.
  3. Ot-owashimish-itichik.
- Poss. An. Ot-owashimish-iwiliche.

*Examples of the Foregoing Verbs.*

- |   |  |
|---|--|
| Wela Tápalechikät Kichemunetowew,   | He the Lord (he governing) is God.   |
| Pukwuntow <i>ililewew</i> ata ä okimakasot,   | He is a man of no consideration, although he pretends to be a chief.   |
| Net atuwälemow una napähish ä <i>napäkasot</i> ,  | I despise that boy, as he pretends to be a man.  |
| Numawela ke we pimosinatahotinan milo aye-tewin otche, maka pas-tumowin otche, näshta ä <i>Kichemunetokasoyun</i> ata ä <i>ilileweyun</i> , | We wish to stone thee, not for a good deed, but for blasphemy, and because thou pretendest to be God, although thou art a man. |
| Tanispe mena kä kitotäyun?  | When shalt thou go off again?  |
| Kekeshūpayakū ne ka kitotan ä we <i>wawunchikunekāyan</i> ,   | In the morning I shall go off, as I wish to make traps here and there.   |
| Wapunilikā newa kutta <i>pupukewayanekakāo</i> pupukewayanäkinilew,   | To-morrow my wife will be engaged in making shirts from shirt-cotton (calico).   |
| Otakoshek wiskuchan ke <i>wunahikunekakāo</i> pewapiskolew,   | Yesterday the blacksmith made a trap from metal.   |

- Ke nutawälemittin kitche  
*pesiskakunckakäyunoma*  
mulitowäkin,  
*Ne ka postustisan äko kä*  
wechüwittan,  
*Ne kikusotinan äka kitche*  
sekuchoyan nistikwan,  
Keshach *ne ka kätuskisi-*  
*nan naspich ä nipe-*  
wuke,  
Tantä ätat kekosis?  
*Natulupñö naspich ä we*  
mechisoyak,  
*Ne ke momiskwan kâkat*  
äskuno pepook,  
*Ket otawin na?*  
Numawela; wäskuch nu-  
ma pimatisew notawe,  
*Ket omusinalikunin na?*  
Numawela anoch *net omu-*  
*sinahikunin*; ne ke wu-  
netan unema ka ke  
meleyun,  
Ke milwäletän na ä ot-  
owashimish-eyun?  
No milwäletän sa ä *ot-*  
*owashimish-eyan*, sha-  
koch maka mechätwow  
nemikoshkachebikwuk,
- I desire you to make a  
coat from this cloth.  
I will put on my gloves,  
ther: I will accompany  
you.  
I wear my cap that I  
may not become cold  
in the head.  
I shall take off my shoes  
at once, as they are  
very wet.  
Where is thy son?  
He has gone to look at  
the nets, for we much  
wish to eat, (are very  
hungry).  
I have lived on beaver  
nearly the whole win-  
ter.  
Hast thou a father?  
No; long since he is not  
alive my father, (i.e.  
my father died long  
ago).  
Do you possess a book?  
I do not possess a book  
now; I have lost the  
one you gave me.  
Are you glad that you  
have children?  
Yes, I am glad I have  
children, but yet they  
often trouble me.

## NUMERAL VERBS.

Numeral Verbs are conjugated like other intransitive verbs, and have both the animate and inanimate forms; they are formed by adding the verbal endings to the numeral adjectives, which in some cases undergo a slight alteration before the termination is added.

## Päyuk, one.

An. Päyuko,	He is one.
Inan. Päyukwun,	It is one.

This is a verb of the fourth conjugation; the others are of the fifth conjugation.

## Nesho, two.

An. Nesho-wuk,	They are two.
Inan. Nesh-inwa,	Do.

## Nisto, three.

An. Niste-wuk,	They are three.
Inan. Nist-inwa,	Do.

## Näö, four.

An. Näwe-wuk,	They are four.
Inan. Näw-inwa,	Do.

## Neyalul, five.

An. Neyalule-wuk,	They are five.
Inan. Neyalul-inwa,	Do.

## Nekotwas, six.

An. Nekotwache-wuk,	They are six.
Inan. Nekotwas-inwa,	Do.

## Neswas, seven.

An. Neswache-wuk,	They are seven.
Inan. Neswas-inwa,	Do.



## Yananö, eight.

An. Yananüwe-wuk,      They are eight.  
 Inan. Yananüw-inwa,      Do.

## Shaketat, nine.

An. Shaketache-wuk,      They are nine.  
 Inan. Shaketat-inwa,      Do.

## Metat, ten.

An. Metache-wuk,      They are ten.  
 Inan. Metat-inwa,      Do.

## Päyukoshap, eleven.

An. Päyukoshape-wuk,      They are eleven.  
 Inan. Päyukoshap-inwa,      Do.

## Neshitanow, twenty.

An. Neshitanawä-wuk,      They are twenty.  
 Inan. Neshitanawäw-  
       unwa,      Do.

## Mechät, many.

An. Mechät-ewuk,      They are many.  
 Inan. Mechät-inwa, *or*      Do.  
       Mechä-nwa,      Do.  
       Mechät-in,      It is much.

## Chukuwashish, a few.

An. Chukuwashish-  
       ewuk,      They are few.  
 Inan. Chukuwashish-  
       inwa,      Do.

Here follow the present tenses of the indicative and subjunctive moods of the verb Nistewuk, they are three.

## INDICATIVE MOOD.

*Present Tense.* We are three.

## Plural.

- |              |                 |
|--------------|-----------------|
| 1. (1 and 3) | Ne nist-enan.   |
| 1. (1 and 2) | Ke nist-enanow. |
| 2.           | Ke nist-enowow. |
| 3. An.       | Nist-ewuk.      |
| Inan.        | Nist-inwa.      |
| Poss. An.    | Nist-iliwa.     |
| „ Inan.      | Nist-in-iliwa.  |

## SUBJUNCTIVE MOOD.

*Present Tense.* (If) we are three.

- |              |                |
|--------------|----------------|
| 1. (1 and 3) | Nist-eyak.     |
| 1. (1 and 2) | Nist-eyuk.     |
| 2.           | Nist-eyäk.     |
| 3. An.       | Nist-ichik.    |
| Inan.        | Nist-ike.      |
| Poss. An.    | Nist-iliche.   |
| „ Inan.      | Nist-in-ilike. |

When the number is large (and it is quite allowable when small), the numeral itself is generally first given, and then the verb.

An. Itusewuk,  
Inan. Itutinwa,

They are so many.  
Do.

This may be expressed either by the indicative or subjunctive mood; as,

Neyalulwow mitatomita- now itusewuk,	Five times a hundred they are; or
Neyalulwow mitatomita- now äko ätusitchik,	Five times a hundred, that is the number.
Neyalulwow mitatomita- now äko ätutike,	The same. Inan.

When numeral verbs are compounded with other intransitive verbs, the latter, in most cases, undergo considerable alteration, a change of root being sometimes made; as,

They three sleep together,  
Not Nisto-nipowuk, but Nisto-kwamewuk.  
They three stand together,  
Not Nisto-nipowewuk, but Nisto-kapowewuk.

But in general a contraction of the verb takes place, the former part of it being cut off; thus,

Pimo-tāwuk,	They walk.
<i>Nisto-towuk,</i>	They three walk together.
U-pewuk,	They sit.
<i>Nisto-pcwuk,</i>	They three sit together.
Pim-ashowuk,	They sail.
<i>Nisto-kwasheuk,</i>	They three sail together.
Pim-ishinwuk,	They lie down.
<i>Nisto-shincuk,</i>	They three lie down together.
Pim-elowuk,	They fly.
<i>Nisto-lowuk,</i>	They three fly together.
Pimata-kowuk,	They swim.
<i>Nisto-kowuk,</i>	They three swim together.
Pimepa-towuk,	They run.
<i>Nisto-towuk,</i>	They three run together.
Pima-takaskowuk,	They walk on the ice.
<i>Nisto-takaskowuk,</i>	They three walk together on the ice.
U-komowuk,	They (birds) sit on the water.
<i>Nisto-komowuk,</i>	They three sit together, etc.

*Numeral Alternate Verbs.*

These are expressed by prefixing the iterative particle; thus,

Nesho,	Two.
Na-nesho,	By twos, or two apiece.
Na-neshotāwuk,	They walk by twos.
Na-nistolowuk,	They fly by threes.
Na-nūshinwuk,	They lie down by fours.

*Number as applied to Members of the Body, etc.*

This is expressed verbally. Take, for instance, the sentence, He has two hands: Ayow, he has; nesho, two; michicheya, hands. To speak in this way would be quite repugnant to the genius of the Cree language, and would be almost unintelligible. The Indians use only one word, equivalent to He is two-handed, Nesho-chich-āü; or we may say, His hands are two, Neshiniliwa o ohicheya.

Nesho-sit-āü,	He is two-footed.
Nesho-shkeshik-wāü,	He is two-eyed.
Nesho-stikwan-āü,	He is two-headed; <i>i. e.</i> he has two feet, two eyes, etc.

*Other Numerical Expressions.*

The river has three branches,  
Sepe nistinwa ā puskāstikwāyake.

Here we have—

- |                                    |   |
|------------------------------------|---|
| 1. Sepe,                           | River,  |
| 2. Nistinwa (Ind. Mood,<br>Inan.), | They are three,                                   |
| 3. Ā,                              | As,   |
| 4. Puskāstikwāyake<br>(Sub. Mood), | They flow differently—in<br>different directions. |

Wutikwun, a branch.

Mistik nekotwasotikwunāyow,  
The tree six it is branched.  
The tree has six branches.

In the chapter on Nouns we saw that *ape* was a termination signifying line, cord, etc.; so we have,

Ketochekun nāwapekāyow.  
The violin is four-stringed.

Māniskatik nistwaskomonwa,  
The wooden fence three wooden bars adhere (are fixed).

The wooden fence has three bars.  
*Wask*, in composition, signifies wood.

For *two* the word is so contorted as to appear at first sight more like seven than two:

Māniskatik neswaskomonwa.  
The wooden fence is two-barred.

The cause of the apparent contortion is the contraction of the word *neswaskomonwa*; in which *neswask* is contracted from *neshowask*.

Chemān nistwaskon.  
The vessel is three-sticked (masted).

Chemān nāwaskon.  
The vessel is four-masted.

Chemān nistwapiskow.  
The vessel is three-ironed (has three iron masts; *apisk*, in composition, signifying metal, iron).

Pāyukotāshkunāō, He is one-horned.  
Opāyukotāshkunāō, The unicorn.

Nisto-päyuko,  
Nästo-päyukoyun,

He is the Three-One.  
Thou Trinity.

*Examples of the Numeral Verb.*

- Tan ätusitchih keshemuk?* How many are they, thy younger brothers or sisters?
- Neshewuk napäshishuk, näshitä näwewuk iskwäshishuk,* There are two boys and there are four girls.
- Mechätewuk na ililewuk ka ke meshukachik otakoshak?* Were they many Indians who arrived yesterday?
- Neyalulewuk napäwuk, nishewuk iskwäwuk, mechätewuk nashta owashishuk,* They are five men, they are three women, and they are many children.

This might have been expressed without verbalizing the numerals.

- Tane ka itusiliche Jesus o kiskinohumuwakuna?* What was the number of Jesus' disciples?
- Jesus o kiskinohumuwakuna neshoshap ke itusiliche,* Jesus' disciples were twelve in number.
- Jesus o kiskinohumuwakuna ko ketotälewa ä kiskinohumakäliche ä neshiliche,* The disciples of Jesus went forth to teach, two and two.
- Ne ke wapumowuk nemisuk ä neshotächik,* I saw my elder sisters walking two together.
- Kiskinohumakäwekumikok ne ke metatenan käkeshäp,* At school we were ten in the morning.

<p>Wa namuskasinakosit ililew, <i>ā neshosītūt</i> kitchepimotāt, <i>ā neshoskeshik-wāt</i> kitchewapit, <i>ā neshochichūt</i> kitchetukonekāt, <i>ā otonit</i> kitcheyumit, <i>ā omitonālechikunit</i> kitchemitonālechikāt, <i>ā otachakowitkakokā</i> kitchepimatisit.</p>	<p>How wonderful (in appearance) is man, having two feet that he may walk, two eyes that he may see, two hands that he may grasp, a mouth that he may speak, a mind that he may reflect, and a soul that he may live for ever.</p>
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## ADJECTIVE VERBS.

These intransitive verbs are composed of an adjectival particle with a verbal ending, derived generally from *ishe*, manner. They have both the animate and inanimate forms, and are of all conjugations except the last.

1st Conj. Milotwow,	He is good.
2nd „ Akosew,	He is sick.
3rd „ Soketāhāō,	He is stout-hearted.
4th „ Kistālemo,	He is proud.
5th „ Sapew,	He is strong.
6th „ Pekiskatum,	He is melancholy.

The inanimate forms are somewhat irregular:

An. Mish-ikitew,	He is big.
Inan. Mish-ow,	It is big.
An. Mushkow-isow,	He is hard, strong.
Inan. Mushkow-ow,	It is hard.
Mushkow-isemakun,	It is strong.
An. Kosik-wutew,	He is heavy.
Inan. Kosik-wun,	It is heavy.
An. Nupuk-isew,	He is flat.
Inan. Nupuk-ow.	It is flat.

An. Apisheshesh-ew,	He is small.
Inan. Apishash-in,	It is small.
An. Miloshish-ew,	He is good (not morally).
Inan. Milwash-in,	It is good (generally).
An. Malat-isew,	He is bad (not morally).
Inan. Malat-un,	It is bad.
An. Alim-isew,	He is austere.
Inan. Alim-un,	It is difficult.

Adjective verbs may be qualified by the senses; thus,

1. By sight. An. *-nakosew*, Inan. *-nakwun*.  
 Milo-nakosew, He is good looking.  
 Milo-nakwun, It is beautiful.
2. By hearing. An. *-takosew*, Inan. *-takwun*.  
 Milo-takosew, He sounds well.  
 Milo-takwun, It sounds well.
3. By smelling. An. *-makosew*, Inan. *-makwun*.  
 Milo-makosew, He smells well.  
 Milo-makwun, It is fragrant.
4. By taste. An. *-spukosew*, Inan. *-spukwun*.  
 Milo-spukosew, He tastes well.  
 Milo-spukwun, It tastes well.
5. By the mind. An. *-äletakosew*, Inan. *-äletakwun*.  
 Mil-wäletakosew, He is considered good.  
 Mil-wäletakwun, It is considered good.

To particularize manner, quality, etc. *ishe*, it, or *ishpish*, so much, becomes the initial part of the verb, as already spoken of in the article on Manner and Place.

Mish-ikitew,	He is big.
It-ikitew,	He is so big.
Mish-ow,	It is big.



Ishpish-ow,	It is so big.
Milo-twow,	He is good.
Ishe-twow,	He is so.
It-äletakosew,	He is so considered.
It-äletakwun,	It is so considered.

Some adjective verbs are susceptible of the diminutive form ; as,

Mishikit-ew,	He is big.
Mishikit-ish-ew,	He is biggish, tolerably big (as a child).
Mish-ow,	It is big.
Mish-a-shin,	It is biggish.

The iterative particle may be prefixed to adjective verbs in the plural number ; as,

Ma-mishiketewuk (An.),	They are big, here and there.
Ma-mishowa (Inan.),	Do.
Ī-apishesheshewuk (An.),	They are small, here and there.
Ī-apishashinwa (Inan.),	Do.

It will be remembered that different kinds of nouns have different terminations, *atik*, for instance, characterizing articles made of wood. These different terminations, somewhat modified, enter into the adjective verb, being placed between the root and the verbal ending ; as,

Kin-osew (An.),	He is long.
Kin-wow (Inan.),	It is long.
Kin-wapisk-isew (An.),	He is long
Kin-wapisk-wun (Inan.),	It is long
Kin-wask-osew (An.),	He is long
Kin-wask-wun (Inan.),	It is long

} speaking of metal.  
} speaking of wood.

Kin-wapak-isow (An.),	He is long	} speaking of
Kin-wapak-un (Inan.),	It is long	
Kin-wak-isow (An.),	He is long	} speaking of
Kin-wak-un (Inan.),	It is long	

Qualified nouns are verbalized ; as,

Wap-istikwan-üü,           He is white-headed.

Wapow, it is white ; Mistikwan, the head.

The above sentence might have been expressed otherwise, thus : Wapalew ostikwan, it is white, his head.

Apischi-sit-üü,           He is small-footed.

Kino-chich-üü,           He is long-handed.

#### *Examples of the Adjective Verb.*

*Tan üspishak* ke waskahi-   How large is your house?  
kunikim ?

*Anoch* anopich *mishow*,   It is now very large, for  
wüsa anochekü ne ke   I have lately enlarged  
mishatan,                   it.

*Tan üspichikitit* ketanis ?   How big is your daughter?  
*Ash* *mishikitishew*,       She is already somewhat  
big.

*Tan üspichikitiliche* kekosis   How big is thy son's  
ot owashimisha ?       child ?

*Ash* *mishikitishiliwa*, pimo-   He is already rather big,  
täshiliwa maka.       and he walks a little.

Observe the two diminutive possessives in this sentence ;

*Mishikitishow*,           He is biggish.

*Mishikitishiliwa*,       His him is biggish.

*Pimotäshew*,           He walks a little.

*Pimotäshiliwa*,       His him walks a little.

- Ke ke nantawapumowuk  
na mistikwuk? Have you been looking  
for logs?
- Āā; ne ke miskowowuk  
maka mēchat ā mame- Yes; and I have found  
shkitichik, many large ones here  
and there.
- Naspich mushkocapiskwun  
ko wunchikun, Your trap is very strong  
(metal).
- Āā; mukāsew numawola  
kutta go pekwhum- Yes; a fox will not be  
otokā, ably to break it, pro-  
bably.
- Tan āshetcat nekosis? What is the behaviour of  
my son?
- Ne michiluwāsin ā wetu- I am sorry to tell you  
mattan naspich ā mush- that he is very strong-  
kowitzikwanāt, headed (stubborn).
- Owashishuk moshuk kut- Children should always  
ta kistālemāpunuk u- honour the hoary-  
neho ka wapistikwanā- headed, for perhaps they  
liche; wāsa welawow themselves will yet be-  
kāchewak maskoch come white-headed.
- āshkwa kutta wapistik-  
wanānuk,
- Absalom ke otche wunō- Absalom lost his life in  
tow o pimatisewin nas- consequence of having  
pich ā kinicalokwāt, very long hair.
- Shawāletakosewuk ka pu- Blessed are they who are  
lūketūchik, pure hearted.
- Ne ke nantawapumowuk I went to hunt par-  
pelāwuk, ne ke wapu- tridges; I saw them,  
mowuk maka, numa but shot none, as they  
maka ne otcho paskis- were very wild.
- wowuk naspich ka  
shakotūchik,
- Tan āteyūn, naspich ā What is the matter with  
kisewaseyūn? you, you are so very  
angry?

## ACCIDENTAL VERBS.

These verbs indicate in general an action accidental or occasional, as distinguished from what is permanent and continuous. A knowledge of a good number of them should be obtained at an early stage in the study of the language.

Accidental Verbs end in *lew* in the third person singular, indicative mood, present tense, and have this quality, that in that person the animate and inanimate terminations are alike, although they vary in the plural and in the subjunctive mood.

Many of these verbs are impersonal; as,

Wastāpulew,	It lightens.
Tashkipulew,	It splits.
Tāpipulew,	It suffices.
Sokipulew,	It spills.

Nunikipulew, he (it) trembles.

## INDICATIVE MOOD.

*Present Tense.* I tremble.

## Singular.

- |                  |                  |
|------------------|------------------|
| 1.               | Ne nunikipul-in. |
| 2.               | Ke nunikipul-in. |
| 3. An. and Inan. | Nunikipul-ew.    |
| Poss. An.        | Nunikipul-iliwa. |
| „ Inan.          | Nunikipul-ilew.  |

## Plural.

- |              |                      |
|--------------|----------------------|
| 1. (1 and 3) | Ne nunikipul-inan.   |
| 1. (1 and 2) | Ke nunikipul-inanow. |
| 2.           | Ke nunikipul-inowow. |
| 3. An.       | Nunikipul-ewuk.      |
| Inan.        | Nunikipul-ewa.       |
| Poss. An.    | Nunikipul-iliwa.     |
| „ Inan.      | Nunikipul-iliwa.     |

## SUBJUNCTIVE MOOD.

*Present Tense.* (If) I tremble.

## Singular.

- |           |                   |
|-----------|-------------------|
| 1.        | Nunikipul-oyan.   |
| 2.        | Nunikipul-eyun.   |
| 3. An.    | Nunikipul-it.     |
| Inan.     | Nunikipul-ik.     |
| Poss. An. | Nunikipul-iliche. |
| „ Inan.   | Nunikipul-ilik.   |

## Plural.

- |              |                    |
|--------------|--------------------|
| 1. (1 and 3) | Nunikipul-eyak.    |
| 1. (1 and 2) | Nunikipul-eyuk.    |
| 2.           | Nunikipul-eyak.    |
| 3. An.       | Nunikipul-itichik. |
| Inan.        | Nunikipul-ike.     |
| Poss. An.    | Nunikipul-iliche.  |
| „ Inan.      | Nunikipul-ilike.   |

These verbs are subject to the iterative particle; as,

Tatopulew,	It tears.
Ta-tatopulew,	It tears in different places; it tears to pieces.
Tashkipulew,	It splits.
Tash-tashkipulew,	It splits in pieces.
Tetipipulew,	It overturns.
Te-tetipipulew,	It revolves.

*Examples of the Accidental Verb.*

Naspich ne wesukisin ā ke I am smarting greatly,  
*muchoostāpuleyan,* having fallen into the  
 fire.

Naspich ne ke nunesane- senan ā ke natwapulik mistikokan mākwach pūmasheyak, Ā ke kwātipipulik o che- manewow ke nistapo- wūwuk,	We were in great danger, as the mast broke while we were sailing.
Yakwa, yakwa, net owa- shimish; ke ka pukustu- wāpulin, Milopulew na ketapanask?	As their canoe turned over they were drowned.
Nawuch milopulew, wāsū kosikwutew maka,	Take care, take care, my child; you will fall into the water.
Jesus mena kutta tuko- shin patema ishkwapul- ilikā uskelew, Tan ālekok kū tāpipulik ke mechimimewow?	Does your sledge move easily?
Kistenach ne ka tāpipulehi- konan nekotwaso keshi- kowa ishpish.	It (he) moves along toler- ably well, but it is too heavy.
	Jesus will come again by- and-by, when the world shall end.
	How long will your food last?
	Probably it will suffice us six days.

---

### TRANSITIVE VERBS.

Transitive Verbs are those in which the action passes on from the subject to an object; as, Ne kistūlemow Kichemuneto, I honour God; Ne wāpinan auchepimatisewin, I cast off sin.

In the above examples the verb expresses by its termination the personal pronouns "him" and "it" respectively, so that, literally translated, the sentences would be, I honour him, God; I cast off it, sin.

We have now come to the most difficult part of our undertaking. The difficulty consists in the extensive powers which this kind of verb possesses; the nominative, verb, and object, and sometimes a great deal more, being embraced in a single expression, while in the imperative and subjunctive moods there is no clue whatever given to the nominative or accusative case, except the verbal inflection. For instance, *Ā sakchuk*, that I love him; here "I" and "him" are both comprised in the syllable *huk*, *sake* being the root of the verb.

This verb has an animate and inanimate form; as, *Ne wapunow*, I see him; *Ne wapunān*, I see it. It has likewise a direct and inverse form, arising from the fact that in the indicative mood the first and second persons always stand before the verb, whether they be in the nominative or accusative case; as, *Ne kiskālemow*, I know him; *Ne kiskālemik*, me knows he, *i.e.* he knows me.

Transitive Verbs are of three Conjugations, agreeing in their inanimate direct forms with the first, second, and sixth conjugations of the intransitive verb.

The first conjugation has but one verb: *Mowāū*, he eats him; *Mecher*, he eats it.

The second conjugation comprises verbs of a causative character; as, *Wapew*, he sees; *Wapehāū*, he causes him to see; *Kukātawāletum*, he is wise; *Kukātawāletumehāū*, he makes him wise. Its terminations are—An. *hāū*; Inan. *tow*.

Many other verbs are of this conjugation; as, *Oshehāū*, he makes him; *Oshetow*, he makes it; *Sakehāū*, he loves him; *Saketow*, he loves it; *Pāhāū*, he waits for him; *Pātow*, he waits for it.

Most verbs with the animate in *lāū* are likewise of this conjugation; as *Ukolāū*, he hangs him;

Ukotow, he hangs it; Kichistapowulāō, he washes him; Kichistapowutow, he washes it.

Ulāō, he places him, makes Ustow in the inanimate, he places it.

A few verbs with the animate in *uāō* are of this conjugation; as,

Pāshewāō,	He brings him.
Pātow,	He brings it.
Kitumwāō,	He consumes him, eats him up.
Kitow,	He consumes it, eats it up.

Verbs of the third conjugation have many terminations, that is letters or particles preceding the final *āō*, for this ending is constant in all transitive verbs of whatever conjugation.

These terminations follow a regular rule, and as we saw that nouns and adjective verbs have distinctive terminations, so it is likewise with transitive verbs. An. *māō*, Inan. *tum*, indicates that the action is performed by the eyes, nose, or mouth; as,

Wapu-māō,	He sees him.
„ tum,	He sees it.
Mela-māō,	He smells him.
„ tum,	He smells it.
Mako-māō,	He bites him.
„ tum,	He bites it.

When *māō* is preceded by *ālc*, the action of the mind is indicated; as,

Miton-ālc-māō,	He thinks of him.
„ tum,	He thinks of it.

An. *pwāō*, Inan. *stum*, implies the action of the palate; as,

Koohi-pwāō,	He tastes him.
„ stum,	He tastes it.



Weki-pwäü,	Ho likes the taste of him.
„ stum,	He likes the taste of it.

An. *näü*, Inan. *num*, indicates the hand; as,

Oti-näü,	Ho takes him.
„ num,	He takes it.
Machiko-näü,	He lays hold on him.
„ num,	He lays hold on it.

An. *ishkatüü*, Inan. *ishkatum*, or An. *ishkuwäü*, Inan. *ishkum*, indicates the action of the foot, or an adverse action; as,

Tuk-ishkatäü,	He kicks him.
„ ishkatum.	He kicks it.
Nuk-ishkuwäü,	He meets him (walking).
„ ishkum,	He meets it.
Ukw-ashkuwäü,	He passes before him.
„ ashkum,	He passes before it.

An. *pitüü*, Inan. *pitum*, indicates the action of the arm in pulling or tying; as,

Wuluwo-pitäü,	He pulls him out.
„ pitum,	He pulls it out.
Mako-pitäü,	He ties him.
„ pitum,	He ties it.

An. *tucäü*, Inan. *tum*, indicates verbs of hearing; as,

Pä-tuwäü,	He hears him.
„ tum,	He hears it.
Nuto-tuwäü,	He listens to him.
„ tum,	He listens to it.
Niseto-tuwäü,	He understands him.
„ tum,	He understands it.
Kitemake-tuwäü,	He hears him with pity.
„ tum,	He hears it with pity.

An. *noiwāō*, Inan. *num*, indicates a manner of seeing; as,

Ishe-nowāō,	He so sees him.
„ num,	He so sees it.
Kitemake-nowāō,	He looks on him with pity.
„ num,	He looks on it with pity.

An. *wāō*, Inan. *hum*, indicates an action done with force; as,

Peko-wāō,	He breaks him with force.
„ hum,	He breaks it with force.
Pukumu-wāō,	He beats him, as with a cudgel.
„ hum,	He beats it, do.

This joined to certain roots indicates likewise by water; as,

Nuku-wāō,	He meets him, by water.
„ hum,	He meets it, do.
Natu-wāō,	He fetches him, by water.
„ hum,	He fetches it, do.

An. *siwāō*, Inan. *sum*, indicates the action of heat or fire; as,

Iskwa-swāō,	He burns him.
„ sum,	He burns it.
Pa-swāō,	He dries him.
„ sum,	He dries it.

An. *shwāō*, Inan. *shum*, indicates cutting, as with a knife; as,

Mati-shwāō,	He cuts him.
„ shum,	He cuts it.
Muni-shwāō,	He cuts a piece from him.
„ shum,	He cuts a piece from it.

An. *kiucäü*, Inan. *kühum*, indicates cutting with force, chopping; as,

Chi-küwäü,	He chops him.
„ kühum,	He chops it.
Keshke-küwäü,	He chops him off.
„ kühum,	He chops it off.

In some cases a particle is inserted between *ku* and *wäü*; as,

Kesh-ku-tu-wäü,	He cuts him off.
„ ku-tu-hum,	He cuts it off.
Ku- <i>tu</i> -wäü,	He cuts him down.
„ hum,	He cuts it down.

## ILLUSTRATIVE VERBS.

Peko-näü (An.),	He breaks him, with the mouth.
„ tum (Inan.),	He breaks it, do.
„ näü (An.),	He breaks him, with the hand.
„ num (Inan.),	He breaks it, do.
„ shkuwäü (An.),	He breaks him, with the foot, or accidentally.
„ shkum (Inan.),	He breaks it, do.
„ pitäü (An.),	He breaks him, by pulling.
„ pitum (Inan.),	He breaks it, do.
„ swäü (An.),	He breaks him, by burning.
„ sum (Inan.),	He breaks it, do.
„ shwäü (An.), <sup>1</sup>	He breaks him, by cutting.
„ shum (Inan.),	He breaks it, do.
„ küwäü (An.),	He breaks him, by chopping.
„ kühum (Inan.),	He breaks it, do.
„ wäü (An.),	He breaks him, with force.
„ hum (Inan.),	He breaks it, do.

Some verbs end in An. *tāō* and *wāō*, Inan. *tum* ;  
as,

Pukwa-tāō,	He hates him.
„ tum,	He hates it.
Wapu-tāō,	He sees his track.
Ittāō,	He says to him.
An. <i>stowāō</i> , Inan. <i>stum</i> , indicates to, in front of.	
Ayumehā-stowāō,	He prays to him.
„ stum,	He prays to it.
Otishikowekapowe-stowāō,	He stands before, facing him.
„ stum,	He stands before, facing it.
Nowuke-stowāō,	He bows down to him.
„ stum,	He bows down to it.

The dative particles are *tum*, or *um*, and *to*, the terminations being *tumowāō* and *towāō* ; the latter when the object is animate, and the former when inanimate ; although this distinction is but little attended to in practice.

To-tum,	He does it.
To-tumowāō,	He does it for him.
To-towāō,	He does it to him.
We-tum,	He tells it.
We-tumowāō,	He tells it to him.
Pā-tow,	He brings it.
Pā-towāō,	He brings him or it to him.
Nipā-hāō,	He kills him.
Nipā-towāō,	„ „ for him.
Nipā-tumowāō,	He kills it for him.
Wāpinum,	He casts it away.
Wāpin-umowāō,	„ „ for him.

The vicarious particle is *stum*, the termination *stumowāō* ; as,

Nipew,	He dies.
Nipo-stumowāü,	He dies for him.
Ayumew,	He speaks.
Ayume-stumowāü,	He speaks for him.
Ayumehow,	He prays.
Ayumehā-stumowāü,	He prays for him.

An. *katüü*, Inan. *katum*, added to a noun indicates the making or changing into the noun; as,

Okimow,	A chief.
Okimowe-katüü,	He makes him a chief.
Owükan,	A slave.
Outükanoe-katüü,	He makes him a slave.
Nipe,	Water.
Nipe-katum,	He makes it water, waters it, dilutes it.

To express companionship, the prefix *weche*, sometimes contracted into *wet* or *we*, with the affix *māü*, is used; as,

Tushekäü,	He stays.
Weche-tushekä-māü,	He stays with him.
U'pew,	He sits.
Wet-upe-māü	He sits with him.
Nipow,	He sleeps.
We-nipā-māü,	He sleeps with him.

The student must not be alarmed by these various forms, for they influence but little the inflections of the verbs they modify; and those inflections are marked by so beautiful a regularity, that when a verb of either conjugation is mastered, very little difficulty will be experienced in acquiring all other verbs in the language. for scarcely any can be said to be irregularly declined.

CONSTANT TERMINATIONS OF THE TRANSITIVE ANIMATE  
VERB, DIRECT, FOR ALL CONJUGATIONS.

INDICATIVE MOOD.

*Present Tense.*

Singular. (Nom.)

1. ow.

2. ow.

3. äö.

Plural. (Nom.)

1. (1 and 3) anan. 1. (1 and 2) ananow. 2. owow.  
3. äwuk.

Singular. (Nom.) *Pl. Acc.*

1. owuk.

2. owuk.

3. äö.

Plural. (Nom.) *Pl. Acc.*

1. (1 and 3) ananuk. 1. (1 and 2) ananowuk.  
2. owowuk. 3. äwuk.

THE FIRST CONJUGATION. ANIMATE.

Mowäü,\* he eats him.

INDICATIVE MOOD.

*Present Tense. Direct.*

Singular.

S. 1. No mow-ow,	I eat him.
Ko mow-ow,	Thou eatest him.
Mow-äü,	He eats him.
P. Ne mow-anan,	We eat him.
Ke mow-ananow,	We eat him.
Ke mow-owow,	You eat him.
Mow-äwuk,	They eat him.

\* This is sometimes pronounced Moowäü, and it is from this that the flat vowel "mwawat" is obtained. If the verb were simply "mowäü," it would follow the general rule, and in its flat vowel form would be "mëowat" in the third person singular, animate form.

## Plural.

- |    |                  |                              |
|----|------------------|------------------------------|
| S. | Ne mow-owuk,     | I eat them.                  |
|    | Ke mow-owuk,     | Thou eatest them.            |
|    | Mow-āo,          | He cats them.                |
| P. | Ne mow-ananuk,   | We eat them.                 |
|    | Ke mow-ananowuk, | We eat them.                 |
|    | Ke mow-owowuk,   | You eat them.                |
|    | Mow-āwuk,        | They eat him <i>or</i> them. |

*Inverse.* Singular.

- |    |                   |                                       |
|----|-------------------|---------------------------------------|
| S. | Ne mow-ik,        | He cats me.                           |
|    | Ke mow-ik,        | He cats thee.                         |
|    | Mow-iko,          | He is eaten by him <i>or</i> them.    |
| P. | Ne mow-ik-onan,   | He cats us.                           |
|    | Ke mow-ik-onanow, | He cats us.                           |
|    | Ke mow-ik-owow,   | He eats you.                          |
|    | Mow-iko-wuk,      | They are eaten by him <i>or</i> them. |

## Plural.

- |    |                    |                                       |
|----|--------------------|---------------------------------------|
| S. | Ne mow-ik-muk,     | They eat me.                          |
|    | Ke mow-ik-wuk,     | They eat thee.                        |
|    | Mow-iko,           | He is eaten by them.                  |
| P. | Ne mow-ik-onan-uk, | They eat us.                          |
|    | Ke mow-ik-onow-uk, | They eat us.                          |
|    | Ke mow-ik-owow-uk, | They eat you.                         |
|    | Mow-iko-wuk,       | They are eaten by him <i>or</i> them. |

*Past Tense.* I ate, was eating, *or* did eat him.

*Direct.* Singular.

- |    |                      |                     |
|----|----------------------|---------------------|
| S. | Ne mow-atf,          | I ate him.          |
|    | Ke mow-atf,          | Thou didst eat him. |
|    | O mow-atf, <i>or</i> | He ate him.         |
|    | Mow-ānun             |                     |

- |    |                          |               |
|----|--------------------------|---------------|
| P. | Ne mow-ata-nan,          | We ate him.   |
|    | Ke mow-ata-nanow,        | We ate him.   |
|    | Ke mow-ata-wow,          | You ate him.  |
|    | O mow-ata-wow, <i>or</i> | They ate him. |
|    | Mow-āpun-uk,             |               |

## Plural.

- |    |                          |                      |
|----|--------------------------|----------------------|
| S. | Ne mow-atf-uk,           | I ate them.          |
|    | Ke mow-atf-uk,           | Thou didst eat them. |
|    | O mow-atf, <i>or</i>     | He eat them.         |
|    | Mow-āpun,                |                      |
| P. | Ne mow-ata-nan-uk,       | We ate them.         |
|    | Ke mow-ata-now-uk,       | We ate them.         |
|    | Ke mow-ata-wow-uk,       | You ate them.        |
|    | O mow-ata-wow, <i>or</i> | They ate them.       |
|    | Mow-āpun-uk,             |                      |

*Inverse.* Singular.

- |    |                    |                       |
|----|--------------------|-----------------------|
| S. | Ne mow-ik-oti,     | He ate me.            |
|    | Ke mow-ik-oti,     | He ate thee.          |
|    | O mow-ik-oti,      | He was eaten by him   |
|    |                    | <i>or</i> them.       |
| P. | Ne mow-ik-ota-nan, | He ate us.            |
|    | Ke mow-ik-ota-now, | He ate us.            |
|    | Ke mow-ik-ota-wow, | He ate you.           |
|    | O mow-ik-ota-wow,  | They are eaten by him |
|    |                    | <i>or</i> them.       |

## Plural.

- |    |                         |                     |
|----|-------------------------|---------------------|
| S. | Ne mow-ik-oti-uk,       | They ate me.        |
|    | Ke mow-ik-oti-uk,       | They ate thee.      |
|    | O mow-ik-oti, <i>or</i> | He was eaten by him |
|    | Mow-ik-opun,            | <i>or</i> them.     |
| P. | Ne mow-ik-ota-nan-uk,   | They ate us.        |
|    | Ke mow-ik-ota-now-uk,   | They ate us.        |



Ke mow-ik-ota-wow-uk, They ate you.  
 O mow-ik-ota-wow, or They are eaten by him  
 Mow-ik-ɔnu-uk, or them.

As all the other tenses of the indicative mood, as well as those of the optative and potential moods, are exactly like those here given, except that indeclinable particles are prefixed to the verbal root, I shall only give the first person, direct and inverse, of each tense, remarking only that in all future tenses, where the verb in the third person governs a noun or pronoun in the third person, the particle *kutta* is the prefix; as, *Kutta mowäö*, he will eat him; *Kutta mowikowuk*, They will be eaten by him or them.

## Direct.

Ne ke mowow,	I have eaten him.
Ne ke mowati,	I had eaten him.
Ne ka mowow,	I will eat him.
Ne ka ke mowati,	I shall have eaten him.
Ne we mowow,	I wish to eat him.
Ne ge mowow,	I can eat him.
Ne ke we mowow,	I have wished to eat him.
Ne ka we mowow,	I shall wish to eat him.
Ne ka ge mowow,	I shall be able to eat him.
Ne we mowati,	I wished to eat him.
Ne ka mowati,	I should eat him.
Ne ka ge mowati,	I could have eaten him.
Ne ka ke mowati,	I should have eaten him.

## Inverse.

Ne ke mowik,	He has eaten me.
Ne ke mowikoti,	He had eaten me.
Ne ka mowik,	He will eat me.
Ne ka ke mowikoti,	He will have eaten me.
Ne we mowik,	He wishes to eat me.
Ne ge mowik,	He can eat me.

Ne ko we mowik,	Ilo has wished to eat me.
Ne ka we mowik,	He will wish to eat me.
Ne ka ge mowik,	Ilo will be able to eat me.
Ne we mowikoti,	Ilo wished to eat me.
Ne ka mowikoti,	He should eat me.
Ne ka ge mowikoti,	He could have eaten me.
Ne ka ke mowikoti,	He should have eaten me.

*First and Second Persons.*

Where the first and second personal pronouns are connected, one as the subject, the other as the object of the verb, the contracted form of the second person *always* precedes the verb, *never* the first.

## Present Tense. Direct.

Ke mow-in,	Thou eatest me.
Ke mow-in-owow,	You eat me.
Ke mow-in-an,	Thou eatest us, <i>or</i> you eat us.

## Inverse.

Ke mow-ittin,	I eat thee.
Ke mow-ittin-owow,	I eat you.
Ke mow-ittin-an,	We eat thee <i>or</i> you.

## Past Tense. Direct.

Ke mow-itti,	Thou didst eat me.
Ke mow-it-owow,	You did eat me.
Ke mow-it-tan,	Thou didst eat us, <i>or</i> you did eat us.

## Inverse.

Ke mow-ittiti,	I did eat thee.
Ke mow-ittit-owow,	I did eat you.
Ke mow-itti-tan,	We did eat thee <i>or</i> you.

## IMPERATIVE MOOD.

*Present Tense.*

## Singular.

Mow-é,	Eat thou him.
Akoshe kutta mowäü,	Let him eat him.
Mow-atow,	Let us eat him.
Mow-ik,	Eat ye him.
Akoshe kutta mowäwuk,	Let them eat him.

## Plural.

Mow-ik,	Eat thou them.
Akoshe kutta mowäü,	Let him eat them.
Mow-at-anuk,	Let us eat them.
Mow-ik-ok,	Eat ye them.
Akoshe kutta mowäwuk,	Let them eat them.

*Future Tense.*

## Singular.

Mow-akun,	Eat thou him.
Mow-akak,	Let us eat him.
Mow-akäk,	Eat ye him.

## Plural.

Mow-akunik,	Eat thou them.
Mow-akwawinik,	Let us eat them.
Mow-akäkok,	Eat ye them.

This future tense is but seldom used.

*First and Second Persons.*

## Present Tense.

Mow-in,	Eat thou me.
Mow-inan,	Eat thou us.
Mow-ik,	Eat ye me or us.

## Future Tense.

Mow-ekun,	Eat thou me.
Mow-ekük,	Eat ye me.

## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

## Singular.

Let me again remind the student that in this mood *both* pronouns, nominative and accusative, are expressed by the inflection.

Mow-uk,	(That) I eat him.
Mow-ut,	Thou eatest him.
Mow-at,	He eats him.
Mow-uk-it,	We (1 and 3) eat him.
Mow-uk,	We (1 and 2) eat him.
Mow-ük,	You eat him.
Mow-at-chik, <i>or</i>	They eat him.
Mow-at-wow,	

## Plural.

Mow-uk-ik,	I eat them.
Mow-ut-chik,	Thou eatest them.
Mow-at,	He eats them.
Mow-uk-it-chik,	We (1 and 3) eat them.
Mow-uk-ik,	We (1 and 2) eat them.
Mow-ük-wuk,	You eat them.
Mow-at-chik,	They eat them.

On the East Main Coast the plural runs thus—

Mow-uk-wow,	I eat them.
Mow-ut-wow,	Thou eatest them.
Mow-at,	He eats them.
Mow-uk-it-wow,	We (1 and 3) eat them.
Mow-uk-wow,	We (1 and 2) eat them.

Mow-äk-wow,	You eat them.
Mow-at-wow,	They eat him <i>or</i> them.

*Inverse.* Singular.

Mow-it,	He eats me.
Mow-isk,	He eats thee.
Mow-ik-ot,	He is eaten by him.
Mow-cyunit,	He eats us (1 and 3).
Mow-ittük,	He eats us (1 and 2).
Mow-ittak,	He eats you.
Mow-ikot-chik, <i>or</i>	They are eaten by him
Mow-ikot-wow,	<i>or</i> them.

## Plural.

Mow-it-chik,	They eat me.
Mow-isk-ik,	They eat thee.
Mow-ikot,	He is eaten by them.
Mow-cyunit-chik,	They eat us (1 and 3).
Mow-ittük-wuk,	They eat us (1 and 2).
Mow-ittak-wuk,	They eat you.
Mow-ikot-chik,	They are eaten by them.

## East Main Plural.

Mow-it-wow,	They eat me.
Mow-isk-wow,	They eat thee.
Mow-ikot,	He is eaten by them.
Mow-cyunit-wow,	They eat us (1 and 3).
Mow-ittük-wow,	They eat us (1 and 2).
Mow-ittak-wow,	They eat you.
Mow-ikot-wow,	They are eaten by them.

*Past Tense. Direct.*

## Singular.

Mow-uk-epun,	I ate him.
Mow-ut-epun,	Thou didst eat him.
Mow-as-pun,	He ate him.

Mow-uk-it-əpun,  
 Mow-uk-əpun,  
 Mow-ūk-əpun,  
 Mow-awas-pun,

We (1 and 3) ate him.  
 We (1 and 2) ate him.  
 You ate him.  
 They ate him.

## Plural.

{ Mow-uk-ik-əpun,  
 { Mow-uk-wa-pun,  
 Mow-ut-wa-pun,  
 Mow-as-pun,  
 Mow-uk-it-wa-pun,  
 Mow-uk-wa-pun,  
 Mok-ūk-wa-pun,  
 Mow-awas-pun,

I ate them.  
 Thou didst eat them.  
 He ate them.  
 We (1 and 3) ate them.  
 We (1 and 2) ate them.  
 You ate them.  
 They ate them.

*Inversæ.* Singular.

Mow-is-pun,  
 Mow-isk-əpun,  
 Mow-ikos-pun,  
 Mow-eyumit-əpun,  
 Mow-ittúk-əpun,  
 Mow-ittak-əpun,  
 Mow-ikos-pun,

He ate me.  
 He ate thee.  
 He was eaten by him.  
 He ate us (1 and 3).  
 He ate us (1 and 2).  
 He ate you.  
 He was eaten by him.

## Plural.

Mow-it-wa-pun,  
 Mow-isk-wa-pun,  
 Mow-ikos-pun,  
 Mow-eyumit-wa-pun,  
 Mow-ittúk-wa-pun,  
 Mow-itták-wa-pun,  
 Mow-iko-was-pun,

They ate me.  
 They ate thee.  
 He is eaten by them.  
 They ate us (1 and 3).  
 They ate us (1 and 2).  
 They ate you.  
 They were eaten by them.

*Future Tense. Direct.*

## Singular.

Mow-uk-ā,  
 Mow-ut-ā,

If or when I eat him.  
 If thou eat him.

Mow-at-ā,	If he eat him.
Mow-uk-it-ā,	If we (1 and 3) eat him.
Mow-uk-ā,	If we (1 and 2) eat him.
Mow-āk-wā,	If you eat him.
Mow-at-wawā,	If they eat him.

## Plural.

Mow-uk-wawā,	If I eat them.
Mow-ut-wawā,	If thou eat them.
Mow-at-ā,	If he eat them.
Mow-uk-it-wawā,	If we (1 and 3) eat them.
Mow-uk-wawā,	If we (1 and 2) eat them.
Mow-āk-wawā,	If you eat them.
Mow-at-wawā,	If they eat them.

*Inverse.* Singular.

Mow-it-ā,	If he eat me.
Mow-isk-ā,	If he eat thee.
Mow-ikot-ā,	If he is eaten by him.
Mow-eyumit-ā,	If he eat us (1 and 3).
Mow-ittúk-ā,	If he eat us (1 and 2).
Mow-ittak-wā,	If he eat you.
Mow-ikot-wawā,	If they are eaten by him.

## Plural.

Mow-it-wawā,	If they eat me.
Mow-isk-wawā,	If they eat thee.
Mow-ikot-ā,	If he is eaten by them.
Mow-eyumit-wawā,	If they eat us (1 and 3).
Mow-ittúk-wawā,	If they eat us (1 and 2).
Mow-ittak-wawā,	If they eat you.
Mow-ikot-wawā,	If they are eaten by them.

*First and Second Persons.*

## Present Tense. Direct.

Mow-eyun,	Thou eatest me.
Mow-eyūk,	You eat me.

Mow-eyak,                   Thou eatest us, *or* you  
  eat us.

## Inverse.

Mow-ittan,                   I eat thee.  
Mow-ittak-wuk,            I eat you.  
Mow-ittak,                 We eat thee *or* you.

## Past Tense. Direct.

Mow-eyu-pun,              Thou didst eat me.  
Mow-eyak-epun,          Thou didst eat us.  
Mow-eyäk-epun,          You did eat me.

## Inverse.

Mow-itta-pun,             I ate thee.  
Mow-ittak-wuk-epun,    I ate you.  
Mow-ittak-epun,         We ate thee *or* you.

## Future Tense. Direct.

Mow-eyun-ä,               If thou eat me.  
Mow-eyak-ä,               If thou eat us.  
Mow-eyäk-wä,             If you eat me.

## Inverse.

Mow-ittan-ä,              If I eat thee.  
Mow-ittak-wuk-ä,        If I eat you.  
Mow-ittak-wä,             If we eat thee *or* you.

The perfect, pluperfect, and second future tenses are formed from those now given by adding the prefix *ke*; thus,

Ke mowuk,                   (If) I have eaten him.  
Ke mowukepun,            (If) I had eaten him.  
Ke mowukü,                When I shall have eaten  
  him.

Let me remind the student of the affirmative character of the subjunctive mood.



Kā mowuk,	I shall eat him.
Kā ge mowuk,	I shall be able to eat him.
Kā wo mowuk,	I shall wish to eat him.
Ka mowuk,	I ate him.
Ka ko mowuk,	I have eaten him.
Kā mowukepun,	I would eat him.
Kā ge mowukepun,	I should be able to eat him.
Kā ke mowukepun,	I had eaten <i>or</i> would have eaten him.

## REFLECTIVE FORM.

This is declined as an intransitive verb of the fourth conjugation.

## INDICATIVE MOOD.

*Present Tense.*

## Singular.

1.	Ne mow-ittison,	I eat myself.
2.	Ke mow-ittison,	Thou eatest thyself.
3. An.	Mow-ittiso,	He eats himself.
Inan.	Mow-ittiso-makun,	It eats itself.
Poss. An.	Mow-ittisoliwa,	His him eats himself.
„ Inan.	Mow-ittisomakun-ilew,	His it, etc.

## Plural.

1. (1 and 3)	Ne mow-ittisonan,	We eat ourselves.
1. (1 and 2)	Ke mow-ittison-anow,	We eat ourselves.
2.	Ke mow-ittison-anow,	You eat yourselves.
3. An.	Mow-ittisowuk,	They eat themselves.

- |           |                            |                               |
|-----------|----------------------------|-------------------------------|
| 3. Inan.  | Mow-ittisomakun-<br>wa,    | They eat them-<br>selves.     |
| Poss. An. | Mow-ittisolewa,            | His them eat them-<br>selves. |
| „ Inan.   | Mow-ittisomakun-<br>iliwa, | Do.                           |

## SUBJUNCTIVE MOOD.

*Present Tense.*

## Singular.

- |           |                           |                           |
|-----------|---------------------------|---------------------------|
| 1.        | Mow-ittisoyan,            | (If) I eat myself.        |
| 2.        | Mow-ittisoyun,            | Thou eat thyself.         |
| 3. An.    | Mow-ittisot,              | He eat himself.           |
| Inan.     | Mow-ittisomakuk,          | It eat itself.            |
| Poss. An. | Mow-ittisoliche,          | His him eat him-<br>self. |
| „ Inan.   | Mow-ittisomakun-<br>ilik, | His it, etc.              |

## Plural.

- |              |                            |                               |
|--------------|----------------------------|-------------------------------|
| 1. (1 and 3) | Mow-ittisoyak,             | (If) we eat our-<br>selves.   |
| 1. (1 and 2) | Mow-ittisoyuk,             | We eat ourselves.             |
| 2.           | Mow-ittisoyäk,             | You eat yourselves.           |
| 3. An.       | Mow-ittisochik,            | They eat them-<br>selves.     |
| Inan.        | Mow-ittisomakuke,          | They eat them-<br>selves.     |
| Poss. An.    | Mow-ittisoliche,           | His them eat them-<br>selves. |
| „ Inan.      | Mow-ittisomakun-<br>ilike, | Do.                           |

*Indeterminate Persons.*

## INDICATIVE MOOD.

*Present Tense.*

Mow-ittisonanewun,	People are eating themselves.
Rel. Mow-ittisonanewunilew,	Do. in relation to others.

*Past Tense.*

Mow-ittisonanewun-opun,	People were, etc.
Rel. Mow-ittisonanewunil-epun,	

## SUBJUNCTIVE MOOD.

*Present Tense.*

Mow-ittisonanewuk,	People are eating themselves.
Rel. Mow-ittisonanewunilik,	Do. in relation to others.

*Past Tense.*

Mow-ittisonanewuk-epun.	People were, etc.
Rel. Mow-ittisonanewunelik-epun.	

## RECIPROCAL FORM.

This too is of the fourth conjugation.

## INDICATIVE MOOD.

*Present Tense.*

## Plural.

1. (1 and 3)	Ne mow-ittonan,	We eat each other.
1. (1 and 2)	Ke mow-ittonanow,	We eat each other.
2.	Ke mow-ittowow,	You eat each other.
3. An.	Mow-ittowuk,	They eat each other.

3. Inan. Mow-ittomakunwa, They eat each other.  
 Poss. An. Mow-ittoliwa, His them eat each other.  
 „ Inan. Mow-ittomakun-iliwa, Do.

## SUBJUNCTIVE MOOD.

*Present Tense.*

## Plural.

1. (1 and 3) Mow-ittoyak, We eat each other.  
 1. (1 and 2) Mow-ittoyuk, We eat each other.  
 2. Mow-ittoyak, You eat each other.  
 3. An. Mow-ittochik, They eat each other.  
 Inan. Mow-ittomakuke, Do.  
 Poss. An. Mow-ittoliche, His them eat each other.  
 „ Inan. Mow-ittomakun-ilike, Do.

*Indeterminate Persons.*

## INDICATIVE MOOD.

*Present Tense.*

- Mow-ittonanewun, or People are eating each other.  
 Mow-anewun,  
 Rel. Mow-ittonanewunilew, or  
 Mow-anewunilew.

*Past Tense.*

- Mow-ittonanewun-opun, or  
 Mow-anewun-opun.  
 Rel. Mow-ittonanewunil-epun, or  
 Mow-anewunil-epun

## SUBJUNCTIVE MOOD.

*Present Tense.*

Mow-ittonanewuk, *or* People are eating  
 Mow-anowuk, each other.  
 Rel. Mow-it'enanewunilik, *or*  
 Mow-anewunilik.

*Past Tense.*

Mow-ittonanewuk-epun, *or*  
 Mow-anewuk-epun.  
 Rel. Mow-ittonanewunilik-epun, *or*  
 Mow-anewunilik-epun.

The dubitative, suppositive, and possessive forms of the transitive animate will be given after the Third Conjugation.

## THE FIRST CONJUGATION. INANIMATE.

Mechew, he eats it.

This is the only verb in the language in which the root of the animate differs from that of the inanimate form.

Mow	...	Root of the animate form.
Mech	...	„ inanimate „

As before stated, this verb in its direct form corresponds with the first conjugation of the intransitive verbs; the inverse form of all transitive inanimate verbs corresponds with the fourth intransitive conjugation.

## INDICATIVE MOOD.

*Present Tense. Direct.*

## Singular.

Ne mech-in,	I eat it.
Ke mech-in,	Thou eatest it.
Moch-ow,	He eats it.

## Plural.

Ne mech-inan,	We (1 and 3) eat it.
Ke mech-inanow,	We (1 and 2) eat it.
Ke mech-inowow,	You eat it.
Mech-ewuk,	They eat it.

*Inverse. Singular.*

Ne mow-ik-on,	It eats me.
Ke mow-ik-on,	It eats thee.
Mow-iko,	It eats him.

## Plural.

Ne mow-ik-onan,	It eats us (1 and 3).
Ke mow-ik-onanow,	It eats us (1 and 2).
Ke mow-ik-onowow,	It eats you.
Mow-iko-wuk,	It eats them.

## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

## Singular.

Mech-eyan,	(If) I eat it.
Mech-eyun,	Thou eat it.
Mech-it,	He eat it.

## Plural.

Mech-eyak,	(If) we (1 and 3) eat it.
Mech-eyuk,	We (1 and 2) eat it.
Mech-eyäk,	You eat it.
Mech-it-chik,	They eat it.

*Inverse.* Singular.

Mow-ik-oyan,	(If) it eat me.
Mow-ik-oyun,	It eat thee.
Mow-ik-ot,	It eat him.

## Plural.

Mow-ik-oyak,	(If) it eat us (1 and 3).
Mow-ik-oyuk,	It eat us (1 and 2).
Mow-ik-oyäk,	It eat you.
Mow-ik-otchik,	It eat them.

## IMPERATIVE MOOD.

*Present Tense.*

<u>Mech</u> -o,	Eat thou it.
Akoshe kutta mechew,	Let him eat it.
Mech-etow,	Let us eat it.
<u>Mech</u> -ek,	Eat ye it.
Akoshe kutta mechewuk,	Let them eat it.

*Future.*

Mech-e-kun,	Eat thou it.
Mech-e-kak,	Let us eat it.
Mech-e-käk,	Eat ye it.

The abstract verb, He eats, Mecheso, is an intransitive one of the fourth conjugation.

<u>N</u> e meches-on,	I eat.
A meches-oyan,	That I eat, etc.

## THE PASSIVE VERB.

There are two forms of the Passive Verb: the first accidental, as Iskwaso, which simply declares the fact that he is burnt, and the second, Iskwatakunew, he is burnt by somebody, indefinite.

The accidental is applied to a few verbs only, and those mostly in connection with fire; as,

Wak-iso,	He is bent by fire.
Wak-itäö,	It do.
Muskow-iso,	He is strengthened (or hardened) by fire.
Muskow-itäö,	It is do.

We have likewise—

Makop-iso,	He is tied.
Makop-itäö,	It do.
Uk-oso,	He is hung up.
Uk-otäö,	It do.; and a few others.

The general passive is formed from the inverse form of the transitive animate, by adding the particle *ocix* to the first and second persons singular and plural; *ow* or *akunewew* to the root of the verb for the third person singular; *owuk* or *akunewewuk* for the third person plural.

### PASSIVE VOICE.

#### INDICATIVE MOOD.

##### *Present Tense.*

##### Singular.

- |           |  |                   |
|-----------|--|-------------------|
| 1.        | Ne mow-ik-owin,                          | I am eaten.       |
| 2.        | Ke mow-ik-owin,                          | Thou art eaten.   |
| 3. An.    | Mow-ow, <i>or</i><br>Mow-akunewew,       | He is eaten.      |
| Inan.     | Mech-enanewun,                           | It is eaten.      |
| Poss. An. | Mow-aliwa, <i>or</i><br>Mow-akunewiliwa, | His him is eaten. |
| „ Inan.   | Mech-enanewun-<br>ilew,                  | His it is eaten.  |



## Plural.

1. (1 and 3) Nemow-ik-owin- We are eaten.  
an,
1. (1 and 2) Kemow-ik-owin- We are eaten.  
anow,
2. Kemow-ik-owin- You are eaten.  
owow,
3. An. Mow-ow-uk, *or* They are eaten.  
Mow-ow-akunewowuk,
- Inan. Mech-enanewun- Do.  
wa,
- Poss. An. Mow-aliwa, *or* His them are eaten.  
Mow-akunewiliwa,
- „ Inan. Mech-enanewun- Do.  
iliwa,

*Past Tense.*

## Singular.

1. Ne mow-ik-ow-itl, I was eaten.
2. Ke mow-ik-ow-itl, Thou wast eaten.
3. An. O mow-atl, *or* He was eaten.  
Mow-apun, *or*  
Mow-akunewopun,
- Inan. Mech-enanewun- It was eaten.  
opun,
- Poss. An. Mow-alepun, *or* His him was eaten.  
Mow-akunewilepun,
- „ Inan. Mech-enanewun- His it was eaten.  
ilepun,

## Plural.

1. (1 and 3) Ne mow-ik-ow- We were eaten.  
itanan,
1. (1 and 2) Ke mow-ik-ow- Do.  
itananow,

2. Ke mow-ik-ow-ito- You were eaten.  
wow,
3. An. O mow-ik-ow-ito- They were eaten.  
wow, or  
Mow-apun-uk, or  
Mow-akunewepunuk,  
Inan. Mech-enanewun-  
opun-wa, Do.  
Poss. An. Mow-alepun, or His them were  
Mow-akunewile- eaten.  
pun,  
„ Inan. Mech-enanewun- Do.  
ilepunwa,

## SUBJUNCTIVE MOOD.

*Present Tense.*

## Singular.

1. Mow-ik-ow-eyan, (If) I am eaten.  
2. Mow-ik-ow-eyun, Thou art eaten.  
3. An. Mow-it, or He is eaten.  
Mow-akunewit,  
Inan. Mech-enanewuk, It is eaten.  
Poss. An. Mow-alicho, or His him is eaten.  
Mow-akunewiliche,  
„ Inan. Mech-enanewun- His it is eaten, or  
ilik, it is eaten in re-  
lation to him.

## Plural.

1. (1 and 3) Mow-ik-ow-eyak, (If) we are eaten.  
1. (1 and 2) Mow-ik-ow-eyuk, We are eaten.  
2. Mow-ik-ow-eyäk, You are eaten.  
3. An. Mow-it-chik, or They are eaten.  
Mow-akunewitchik,  
Inan. Mech-enanewuke,

- Poss. An. Mow-alice, *or* His them are eaten,  
 Mow-akuncwi- *or* they are eaten  
 liche, in relation to him.  
 „ Inan. Mech-enanewun- Do.  
 ilike,

*Past Tense.*

## Singular.

1. Mow-ik-ow-eya- (If) I were eaten.  
 pan,  
 2. Mow-ik-ow-eyu- Thou wert eaten.  
 pun,  
 3. An. Mow-is-pun, *or* He were eaten.  
 Mow-akunewis-pun,  
 Inan. Mech-enanewuk- It were eaten.  
 epun,  
 Mech-enanewunoko-punā,  
 Poss. An. Mow-al-is-pun, *or* His him were eaten.  
 Mow-akunewil-is-pun,  
 „ Inan. Mech-enanewun- His it were eaten.  
 elik-epun,

## Plural.

1. (1 and 3) Mow-ik-ow-eyak- (If) we were eaten.  
 epun,  
 1. (1 and 2) Mow-ik-ow-eyuk- We were eaten.  
 epun,  
 2. Mow-ik-ow-eyäk- You were eaten.  
 epun,  
 3. An. Mow-iwas-pun, *or* They were eaten.  
 Mow-akuncewewas-pun,  
 Inan. Mech-enanewuk-wa-pun, *or*  
 Mech-enanewunowako-punā,  
 Poss. An. Mow-aliwas-pun, His them were eaten.  
*or* Mow-akunewiliwas-pun,  
 „ Inan. Mech-enanewunilik-wa-pun,

*Future Tense.*

## Singular.

1. Mow-ik-ow- If or when I am  
     eyan-ä, eaten.
2. Mow-ik-ow-cyun-ä.
3. An. Mow-it-ä, or  
     Mow-akunewit-ä.
- Inan. Mech-enanewuk-ä.
- Poss. An. Mow-ilit ä, or  
     Mow-akunewilit-ä.
- „ Inan. Mech-enanewunilik-ä.

## Plural.

1. (1 and 3) Mow-ik-oweyak-ä.
1. (1 and 2) Mow-ik-oweyuk-ä.
2. Mow-ik-oweyäk-wä.
3. An. Mow-it-wawä, or  
     Mow-akunewit-wawä.
- Inan. Mech-enanewuk-wawä.
- Poss. An. Mow-ilit-wawä, or  
     Mow-akunewilit-wawä.
- „ Inan. Mech-enanewunilik-wawä.

## THE SECOND CONJUGATION.

The termination of verbs of this conjugation are,  
 An. *häö* and *läö*, with a few in *icäö*; Inan. *toö*.

ANIMATE FORM. Sakehäö, he loves him.

## INDICATIVE MOOD.

*Present Tense. Direct.*

## Singular.

- Ne sakeh-ow, I love him.  
 Ke sakeh-ow, Thou lovest him.  
 Sakeh-äö, He loves him.

Ne sakeh-anan,	We love him.
Ke sakeh-ananow,	You love him.
Ke sakeh-owow,	You love him.
Sakeh-awuk,	They love him.

## Plural.

Ne sakeh-ow-uk,	I love them.
Ke sakeh-ow-uk,	Thou lovest them.
Sakeh-ao,	He loves them.
Ne sakeh-anan-uk,	We love them.
Ke sakeh-ananow-uk,	We love them.
Ke sakeh-owow-uk,	You love them.
Sakeh-awuk,	They love them.

*Inverse.* Singular.

Ne sakeh-ik,	He loves me.
Ke sakeh-ik,	He loves thee.
Sakeh-iko,	He is loved by him <i>or</i> them.
Ne sakeh-ik-onan,	He loves us.
Ke sakeh-ik-onow,	He loves us.
Ke sakeh-ik-owow,	He loves you.
Sakeh-iko-wuk,	They are loved by him <i>or</i> them.

## Plural.

Ne sakeh-ik-wuk,	They love me.
Ke sakeh-ik-wuk,	They love thee.
Sakeh-iko,	He is loved by them.
Ne sakeh-ik-onan-uk,	They love us.
Ke sakeh-ik-onow-uk,	They love us.
Ke sakeh-ik-owow-uk,	They love you.
Sakeh-iko-wuk,	They are loved by him <i>or</i> them.

*Past Tense. Direct.*

## Singular.

Ne sakeh-ati,	I loved him.
Ke sakeh-ati,	Thou lovedst him.
O sakeh-ati, <i>or</i>	He loved him.
Sakeh-apun,	
Ne sakeh-ata-nan,	We loved him.
Ke sakeh-ata-nanow,	We loved him.
Ke sakeh-ata-wow,	You loved him.
O sakeh-ata-wow, <i>or</i>	They loved him.
Sakeh-apun-uk,	

## Plural.

Ne sakeh-ati-uk,	I loved them.
Ke sakeh-ati-uk,	Thou lovedst them.
O sakeh-ati, <i>or</i>	He loved them.
Sakeh-apun,	
Ne sakeh-ata-nan-uk,	We loved them.
Ke sakeh-ata-now-uk,	We loved them.
Ke sakeh-ata-wow-uk,	You loved them.
O sakeh-ata-wow, <i>or</i>	They loved them.
Sakeh-apun-uk,	

*Inverse.* Singular.

Ne sakeh-ik-oti,	He loved me.
Ke sakeh-ik-oti,	He loved thee.
O sakeh-ik-oti, <i>or</i>	He was loved by him <i>or</i>
Sakeh-ik-opun,	them.
Ne sakeh-ik-ota-nan,	He loved us.
Ke sakeh-ik-ota-now,	He loved us.
Ke sakeh-ik-ota-wow,	He loved you.
O sakeh-ik-oti, <i>or</i>	He was loved by him <i>or</i>
Sakeh-ik-opun,	them.

## Plural.

Ne sakeh-ik-oti-uk,	They loved me.
Ke sakeh-ik-oti-uk,	They loved thee.

O sakeh-ik-otfi, <i>or</i>	He was loved by them.
Sakeh-ik-opun,	
Ne sakeh-ik-ota-nan-uk,	They loved us.
Ke sakeh-ik-ota-now-uk,	They loved us.
Ke sakeh-ik-ota-wow-uk,	They loved you.
O sakeh-ik-ota-wow, <i>or</i>	They were loved by him
Sakeh-ik-opun-uk.	<i>or</i> them.

*First and Second Persons.*

## Present Tense. Direct.

Ke sakeh-in,	Thou lovest me.
Ke sakeh-in-owow,	You love me.
Ke sakeh-in-an,	Thou lovest us, <i>or</i> you love us.

## Inverse.

Ke sakeh-ittin,	I love thee.
Ke sakeh-ittin-owow,	I love you.
Ke sakeh-ittin-an,	We love thee <i>or</i> you.

## Past Tense. Direct.

Ke sakeh-ittfi,	Thou lovedst me.
Ke sakeh-it-owow,	You loved me.
Ke sakeh-it-tan,	Thou lovedst us, <i>or</i> you loved us.

## Inverse.

Ke sakeh-ittiti,	I loved thee.
Ke sakeh-ittit-owow,	I loved you.
Ke sakeh-itti-tan,	We loved thee <i>or</i> you.

## IMPERATIVE MOOD.

*Present Tense.*

## Singular.

Sakeh,	Love thou him.
Åkoshe kutta sakehäü,	Let him love him.

Sakeh-atow,	Let us love him.
Sakeh-ik,	Love ye him.
Ākoshe kutta sakehāwuk,	Let them love him.

## Plural.

Sakeh-ik,	Love thou them.
Ākoshe kutta sakehāö,	Let him love them.
Sakeh-at-anuk,	Let us love them.
Sakeh-ik-ok,	Love ye them.
Ākoshe kutta sakehāwuk,	Let them love them.

*Future Tense.*

## Singular.

Sakeh-akun,	Love thou him.
Sakeh-akak,	Let us love them.
Sakeh-akäk,	Love ye him.

## Plural.

Sakeh-akunik,	Love thou them.
Sakeh-akwawinik,	Let us love them.
Sakeh-akäkok,	Love ye them.

*First and Second Persons.*

## Present Tense.

Sakeh-in,	Love thou me.
Sakeh-inan,	Love thou us.
Sakeh-ik,	Love ye me or us.

## Future Tense.

Sakeh-ekun,	Love thou me.
Sakeh-ekäk,	Love ye me.



## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

## Singular.

Sakeh-uk,	(That) I love him.
Sakeh-ut,	Thou love him.
Sakeh-at,	He love him.
Sakeh-uk-it,	We (1 and 3) love him.
Sakeh-uk,	We (1 and 2) love him.
Sakeh-äk,	You love him.
Sakeh-ut-chik, <i>or</i>	They love him.
Sakeh-at-wow,	

## Plural.

Sakeh-uk-ik,	(That) I love them.
Sakeh-ut-chik,	Thou love them.
Sakeh-at,	He love them.
Sakeh-uk-it-chik,	We (1 and 3) love them.
Sakeh-uk-ik,	We (1 and 2) love them.
Sakeh-äk-wuk,	You love them.
Sakeh-at-chik, <i>or</i>	They love them.
Sakeh-at-wow,	

*Inverse.* Singular.

Sakeh-it,	(That) he love me.
Sakeh-isk,	He love thee.
Sakeh-ik-ot,	He is loved by him.
Sakeh-cyumit,	He love us (1 and 3).
Sakeh-ittük,	He love us (1 and 2).
Sakeh-ittak,	He love you.
Sakeh-ik-ot-chik, <i>or</i>	They are loved by him
Sakeh-ik-ot-wow,	<i>or</i> them.

## Plural.

Sakeh-it-chik,	(That) they love me.
Sakeh-ik-ik,	They love thee.
	He is loved by him.

Sakeh-eyumit-chik,	They love us (1 and 3).
Sakeh-ittuk-wuk,	They love us (1 and 2).
Sakeh-ittak-wuk,	They love you.
Sakeh-ik-ot-chik, or	They are loved by him
Sakeh-ik-ot-wow,	or them.

*Past Tense. Direct.***Singular.**

Sakeh-uk-epun,	I loved him.
Sakeh-ut-epun,	Thou lovedst him.
Sakeh-as-pun,	He loved him.
Sakeh-uk-it-epnu,	We (1 and 3) loved him.
Sakeh-uk-epun,	We (1 and 2) loved him.
Sakeh-uk-epun,	You loved him.
Sakeh-awas-pun,	They loved him.

**Plural.**

{ Sakeh-uk-ik-epun,	I loved them.
{ Sakeh-uk-wa-pun,	Thou lovedst them.
Sakeh-ut-wa-pun,	He loved them.
Sakeh-as-pun,	We (1 and 3) loved them.
Sakeh-uk-it-wa-pun,	We (1 and 2) loved them.
Sakeh-uk-wa-pun,	You loved them.
Sakeh-uk-wa-pun,	They loved them.
Sakeh-awas-pun,	

*Invers.* **Singular.**

Sakeh-is-pun,	He loved me.
Sakeh-isk-epun,	He loved thee.
Sakeh-ikos-pun,	He was loved by him.
Sakeh-eyumit-epun,	He loved us (1 and 3).
Sakeh-ittuk-epun,	He loved us (1 and 2).
Sakeh-ittak-epun,	He loved you.
Sakeh-ikos-pun,	He was loved by him.

## Plural.

Sakeh-it-wa-pun,	They loved me.
Sakeh-isk-wa-pun,	They loved thee.
Sakeh-ikos-pun,	He is loved by them.
Sakeh-eyumit-wa-pun,	They loved us (1 and 3).
Sakeh-ittúk-wa-pun,	They loved us (1 and 2).
Sakeh-itták-wa-pun,	They loved you.
Sakeh-iko-was-pun,	They were loved by him or them.

*Future Tense. Direct.*

## Singular.

Sakeh-nk-ā,	If or when I love him.
Sakeh-ut-ā,	If thou love him.
Sakeh-at-ā,	If he love him.
Sakeh-nk-it-ā,	If we (1 and 3) love him.
Sakeh-nk-ā,	If we (1 and 2) love him.
Sakeh-āk-wā,	If you love him.
Sakeh-at-wawā,	If they love him.

## Plural.

Sakeh-nk-wawā,	If I love them.
Sakeh-ut-wawā,	If thou love them.
Sakeh-at-ā,	If he love them.
Sakeh-nk-it-wawā,	If we (1 and 3) love them.
Sakeh-nk-wawā,	If we (1 and 2) love them.
Sakeh-āk-wawā,	If you love them.
Sakeh-at-wawā,	If they love them.

*Inverse. Singular.*

Sakeh-it-ā,	If he love me.
Sakeh-isk-ā,	If he love thee.
Sakeh-ikot-ā,	If he is loved by him.
Sakeh-eyumit-ā,	If he love us (1 and 3).
Sakeh-ittúk-ā,	If he love us (1 and 2).
Sakeh-itták-wā,	If he love you.
Sakeh-ikot-wawā,	If they are loved by him.

## Plural.

Sakeh-it-wawū,	If they love me.
Sakeh-isk-wawū,	If they love thee.
Sakeh-ikot-ā,	If he is loved by them.
Sakeh-eyumit-wawū,	If they love us (1 and 3).
Sakeh-ittūk-wawū,	If they love us (1 and 2).
Sakeh-ittāk-wawū,	If they love you.
Sakeh-ikot-wawū,	If they are loved by them.

*First and Second Persons.*

## Present Tense. Direct.

Sakeh-eyun,	Thou lovest me.
Sakeh-oyak,	Thou lovest us, or you love us.
Sakeh-cyāk,	You love us.

## Inverse.

Sakeh-ittan,	I love thee.
Sakeh-ittak-wuk,	I love you.
Sakeh-ittak,	We love thee or you.

## Past Tense. Direct.

Sakeh-oyu-pun,	Thou lovedst me.
Sakeh-eyak-epun,	Thou lovedst us.
Sakeh-eyāk-epun,	You loved me.

## Inverse.

Sakeh-itta-pun,	I loved thee.
Sakeh-ittak-wuk-epun,	I loved you.
Sakeh-ittak-epun,	We loved thee or you.

## Future Tense. Direct.

Sakeh-eyun-ā,	If thou love me.
Sakeh-eyak-ā,	If thou love us.
Sakeh-eyāk-wā,	If you love us.

## Inverse.

Sakch-ittan-ā,	If I love thee.
Sakch-ittak-wuk-ā,	If I love you.
Sakch-ittak-wū,	If we love thee or you.

## REFLECTIVE FORM.

## INDICATIVE MOOD.

*Present Tense.*

## Singular.

1.	Nc sakch-ittison,	I love myself.
2.	Ke sakch-ittison,	Thou lovest thyself.
3. An.	Sakch-ittiso,	He loves himself.
Inan.	Sakch-ittiso-ma- kun,	It loves itself.
Poss. An.	Sakch-ittiso-li- wa,	His him loves him- self.
„ Inan.	Sakch-ittiso-ma- kun-ilew,	His it loves itself.

## Plural.

1.}}	Nc sakch-ittiso- nan,	We (1 and 3) love ourselves.
1.	Ke sakch-ittiso- nanow,	Do. (1 and 2).
2.	Ke sakch-ittiso- nawow,	You love your- selves.
3. An.	Sakch-ittisowuk,	They love them- selves.
Inan.	Sakch-ittisoma- kunwa,	Do.
Poss. An.	Sakch-ittisoliwa,	His them love them- selves.
„ Inan.	Sakch-ittisona-	Do.

## SUBJUNCTIVE MOOD.

*Present Tense.*

## Singular.

- |           |  |                    |                     |
|-----------|--|--------------------|---------------------|
| 1.        |  | Sakeh-ittisoyan,   | (If) I love myself. |
| 2.        |  | Sakeh-ittisoyun,   | Thou love thyself.  |
| 3. An.    |  | Sakeh-ittisot,     | He love himself.    |
| Inan.     |  | Sakeh-ittisoma-    | It love itself.     |
|           |  | kuk,               |                     |
| Poss. An. |  | Sakeh-ittisoliche, | His him love him-   |
|           |  |                    | self.               |
| „ Inan.   |  | Sakeh-ittisoma-    | His it, etc.        |
|           |  | kunilik,           |                     |

## Plural.

- |           |  |                    |                   |
|-----------|--|--------------------|-------------------|
| 1.        |  | Sakeh-ittisoyak,   | We (1 and 3) love |
|           |  |                    | ourselves.        |
| 1.        |  | Sakeh-ittisoyuk,   | Do. (1 and 2).    |
| 2.        |  | Sakch-ittisoyäk,   | You love your     |
|           |  |                    | selves.           |
| 3. An.    |  | Sakch-ittisochik,  | They love them-   |
|           |  |                    | selves.           |
| Inan.     |  | Sakeh-ittisoma-    | Do.               |
|           |  | kuke,              |                   |
| Poss. An. |  | Sakeh-ittisoliche, | His them love     |
|           |  |                    | themselves.       |
| „ Inan.   |  | Sakeh-ittisoma-    | Do.               |
|           |  | kunilike,          |                   |

*Indeterminate Persons.*

## INDICATIVE MOOD.

*Present Tense.*

- |      |                           |                    |
|------|---------------------------|--------------------|
|      | Sakeh-ittiso-nanewun,     | People are loving  |
|      |                           | themselves.        |
| Rel. | Sakeh-ittiso-nanewunilow, | Do. in relation to |

*Past Tense.*

Sakch-ittisonanewun-opun, People were loving themselves.

Rel. Sakch-ittisonanewunil-epun, Do. in relation to others.

## SUBJUNCTIVE MOOD.

*Present Tense.*

Sakch-ittisonanewuk, People are loving themselves.

Rel. Sakch-ittisonanewunilik, Do. in relation to others.

*Past Tense.*

Sakch-ittisonanewuk-epun, People were, etc.

Rel. Sakch-ittisonanewunilik-epun.

## RECIPROCAL FORM.

## INDICATIVE MOOD.

*Present Tense.*

## Plural.

- |           |                       |                               |
|-----------|-----------------------|-------------------------------|
| 1.        | Ne sakch-ittonan.     | We (1 and 3) love each other. |
| 1.        | Ko sakch-ittonanow,   | Do. (1 and 2).                |
| 2.        | Ke sakch-ittowanow,   | You love each other.          |
| 3. An.    | Sakch-ittowuk,        | They love each other.         |
| Inan.     | Sakch-ittomakunwa,    | Do.                           |
| Poss. An. | Sakch-ittoliwa,       | His them, etc.                |
| „ Inan.   | Sakch-ittomakuniliwa. | Do.                           |

## SUBJUNCTIVE MOOD.

*Present Tense.*

## Plural.

- |           |                          |                               |
|-----------|--------------------------|-------------------------------|
| 1.        | Sakeh-ittoyak,           | Wo (1 and 3) love each other. |
| 1.        | Sakeh-ittoyuk,           | We (1 and 2) love each other. |
| 2.        | Sakeh-ittoyak,           | You love each other.          |
| 3. An.    | Sakeh-ittochik,          | They love each other.         |
| Inan.     | Sakeh - ittoma-kuke,     | Do.                           |
| Poss. An. | Sakeh-ittoliche,         | His them, etc.                |
| „ Inan.   | Sakeh - ittoma-kuniliko, | Do.                           |

*Indeterminate Persons.*

## INDICATIVE MOOD.

*Present Tense.*

Sakeh-ittonanewun, People are loving each other.

Rel. Sakeh-ittonanowunilow.

*Past Tense.*

Sakeh-ittonanewun-opun, People were, etc. ..  
 Rel. Sakeh-ittonanewunil-epun.

## SUBJUNCTIVE MOOD.

*Present Tense.*

Sakeh-ittonanewuk.  
 Rel. Sakeh-ittonanewunilik.

*Past Tense.*

Sakeh-ittonanewuk-opun.  
 Rel. Sakeh-ittonanewunilik-epun.



## INANIMATE FORM. Saketow, he loves it.

## INDICATIVE MOOD.

*Present Tense. Direct.*

## Singular.

Ne saket-an,	I love it <i>or</i> them.
Ke saket-an,	Thou lovest it.
Saket-ow,	He loves it.

## Plural.

Ne saket-anan,	We (1 and 3) love it.
Ke saket-ananow,	We (1 and 2) love it.
Ke saket-anowow,	You love it.
Saket-owuk,	They love it.

*Interse. Singular.*

Ne sakch-ik-on,	It loves me, <i>or</i> they love me.
Ke sakch-ik-on,	It loves thee.
Sakch-iko,	It loves him.

## Plural.

Ne sakch-ik-onan,	It loves us (1 and 3).
Ke sakch-ik-onanow,	It loves us (1 and 2).
Ke sakch-ik-onawow,	It loves you.
Sakch-ik-owuk,	It loves them.

## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

## Singular.

Saket-ayan,	(If) I love it.
Saket-ayun,	Thou love it.
Saket-at,	He love it.

## Plural.

Saket-ayak,	(If) we (1 and 3) love it.
Saket-ayuk,	We (1 and 2) love it.
Saket-ayäk,	You love it.
Saket-a-chik,	They love it.

*Inverse.* Singular.

Sakeh-ik-oyan,	(If) it love me.
Sakeh-ik-oyun,	It love thee.
Sakoh-ik-ot,	It love him.

## Plural.

Sakeh-ik-oyak,	(If) it love us (1 and 3).
Sakoh-ik-oyuk,	It love us (1 and 2).
Sakeh-ik-oyäk,	It love you.
Sakeh-it-otchik,	It love them.

## IMPERATIVE MOOD.

*Present Tense.*

Saket-a,	Love thou it.
Äkoshe kutta sakotow,	Let him love it.
Saket-atow,	Let us love it.
Saket-ak,	Love ye it.
Äkoshe kutta sakotowuk,	Let them love it.

## Future.

Saketa-kun,	Love thou it.
Saketa-kak,	Let us love it.
Saketa-käk,	Love ye it.

## INDETERMINATE OBJECT.

An. Sakeh-ewäü,	He loves.
Inan. Sake-chekäü,	He loves.

The inanimate form of this conjugation is but little used; but from Netawekehäü, he causes him

to grow; Netaweketow, he causes it to grow, we obtain Netawekichekää, he makes a growing, he cultivates.

Sakehewü is an intransitive verb of the third conjugation.

Sakechekää is likewise of the third conjugation.

Netawekichekää, he cultivates.

INDICATIVE MOOD.

*Present Tense.*

Singular.

- |           |                     |                    |
|-----------|---------------------|--------------------|
| 1.        | Ne netawekichek-an, | I cultivate.       |
| 2.        | Ke netawekichek-an, | Thou cultivatest.  |
| 3. An.    | Netawekichek-ää,    | He cultivates.     |
| Inan.     | Netawekichek-äma-   | It cultivates.     |
|           | kun,                |                    |
| Poss. An. | Netawekichek-äli-   | His him culti-     |
|           | wa,                 | vates.             |
| „ Inan.   | Netawekichek-äma-   | His it cultivates. |
|           | kunilew,            |                    |

Plural.

- |           |                   |                 |
|-----------|-------------------|-----------------|
| 1.        | Ne netawekichek-  | We (1 and 3)    |
|           | anan,             | cultivate.      |
| 1.        | Ke netawekichek-  | Do. (1 and 2).  |
|           | ananow.           |                 |
| 2.        | Ke netawekichek-  | You cultivate.  |
|           | anowow,           |                 |
| 3. An.    | Netawekichek-     | They cultivate. |
|           | äwuk.             |                 |
| Inan.     | Netawekichek-     | Do.             |
|           | ämakun-wa,        |                 |
| Poss. An. | Netawekichek-äli- | His them culti- |
|           | wa,               | vate.           |

## PASSIVE VOICE.

Pāshew-ūo,	He brings him.
Pāt-ow,	He brings it.

I select this verb because it has a different ending from nearly all the other verbs in this conjugation, *irūū* appearing more like one of the third than of the second, and therefore calculated to puzzle a learner; but its terminations are quite regular.

## INDICATIVE MOOD.

*Present Tense.*

## Singular.

- |           |  |                   |
|-----------|--|-------------------|
| 1.        | Ne pāshow-ik-owin,                             | I am brought.     |
| 2.        | Ke pāshew-ik-owin,                             | Thou art brought. |
| 3. An.    | Pāshew-ow, <i>or</i><br>Pāshew-akunewew,       | He is brought.    |
| Inan.     | Pāt-anehun,                                    | It is brought.    |
| Poss. An. | Pāshew-aliwa, <i>or</i><br>Pāshew-akunewiliwa. |                   |
| „ Inan.   | Pāt-anehunilew.                                |                   |

## Plural.

- |           |  |                           |
|-----------|--|---------------------------|
| 1.        | Ne pāshew-ik-owin-an,                          | We (1 and 3) are brought. |
| 1.        | Ke pāshew-ik-owin-anow,                        | (1 and 2.)                |
| 2.        | Ke pāshew-ik-owin-awow.                        |                           |
| 3. An.    | Pāshew-ow-uk, <i>or</i><br>Pāshew-okunewewuk.  |                           |
| Inan.     | Pāt-anehun-wa.                                 |                           |
| Poss. An. | Pāshew-aliwa, <i>or</i><br>Pāshew-akunewiliwa. |                           |
| „ Inan.   | Pāt-anehunilew.                                |                           |

*Past Tense.*

## Singular.

1. No pāshew-ik-ow-itf, I was brought.  
 2. Ke pāshew-ik-ow-itf.  
 3. An. O pāshew-atf, *or*  
 Pāshew-apun, *or*  
 Pāshew-akunewe-pun.  
 Inan. Pāt-anehun-opun.  
 Poss. An. Pāshew-alepun, *or*  
 Pāshew-akunewil-epun.  
 „ Inan. Pāt-anehunil-epun.

## Plural.

1. No pāshew-ik-ow-ita- We (1 and 3)  
 nan, were brought.  
 1. Ke pāshew-ik-ow-itananow, (1 and 2.)  
 2. Ke pāshew-ik-ow-itowow.  
 3. An. O pāshew-ik-ow, *or*  
 Pāshew-apun-uk, *or*  
 Pāshew-akunewe-pun-uk.  
 Inan. Pāt-anehun-opun-wa.  
 Poss. An. Pāshew-alepun, *or*  
 Pāshew-akunewe-pun.  
 „ Inan. Pāt-anehunilewapun.

## SUBJUNCTIVE MOOD.

*Present Tense.*

## Singular.

1. Pāshew-ik-ow-eyan, (If) I am brought.  
 2. Pāshew-ik-ow-eyun.  
 3. An. Pāshew-it, *or*  
 Pāshew-akunewit.

3. Poss. An. Pāshew-iliche, *or*  
Pāshew-akunewiliche.  
.. Inan. Pāt-anewunilik.

## Plural.

1. Pāshew-ik-ow-oyak, *We* (1 and 3) are  
brought.  
1. Pāshew-ik-ow-eyuk, (1 and 2.)  
2. Pāshew-ik-ow-eyāk.  
3. An. Pāshew-it-chik, *or*  
Pāshew-akunowit-chik.  
Inan. Pāt-anewuk-c.  
Poss. An. Pāshew-iliche, *or*  
Pāshew-akunewiliche.  
.. Inan. Pāt-anewunilik-c.

*Past Tense.*

## Singular.

1. Pāshew-ik-ow-eya- (If) I were brought.  
pan,  
2. Pāshew-ik-ow-eya- (If) thou wert  
pun, brought.  
3. An. Pāshew-is-pun, *or*  
Pāshew-akunewis-pun.  
Inan. Pāt-anewuk-epun, *or*  
Pāt-anewunoko-punā.  
Poss. An. Pā-hew-alis-pun, *or*  
Pāshew-akunewilis-pun.  
.. Inan. Pāt-anewunelik-epun.

## Plural.

1. Pāshew-ik-ow-eyak-epun, (1 and 3.)  
1. Pāshew-ik-ow-eyuk-epun, (1 and 2.)  
2. Pāshew-ik-ow-eyāk-opun.  
3. An. Pāshew-ewas-pun, *or*  
Pāshew-akunewewas-pun.

3. Inan. Pāt-aneuwuk-wa-pun, *or*  
Pāt-aneuwunowako-punā.  
Poss. An. Pāshew-aliwas-pun, *or*  
Pāshew-akunewiliwas-pun.  
„ Inan Pāt-anewunilik-wa-pun.

*Future Tense.*

## Singular.

1. Pāshew-ik-ow-cyan-ā, When am I  
brought.  
2. Pāshew-ik-ow-cyun-ā.  
3. An. Pāshew-it-ā, *or*  
Pāshew-akunewit-ā.  
Inan. Pāt-anowuk-ā.  
Poss. An. Pāshew-alit-ā, *or*  
Pāshew-akunewilit-ā.  
„ Inan. Pāt-anowunilik-ā.

## Plural.

1. Pāshew-ik-ow-cyak-ā, When we (1 and  
3) are brought.  
1. Pāshew-ik-ow-cyuk-ā, (1 and 2.)  
2. Pāshew-ik-ow-cyūk-wā.  
3. An. Pāshew-it-wawā, *or*  
Pāshew-akunewit-wawā.  
Inan. Pāt-aneuwuk-wawā.  
Poss. An. Pāshew-ilit-wawā, *or*  
Pāshew-akunewilit-wawā.  
„ Inan. Pāt-anewunilik-wawā.

From Sakelāū we obtain the following nouns and verbal adjectives.

## Nouns.

Sakehewāwin,	Love (bestowed).
Sakehikowin, <i>or</i>	
Sakehikowewin.	Do. (received).

Sakchittisowin,	Self-love.
Sakehittowin,	Reciprocal love.
Sakehakun,	A lover (a person loved).

## VERBAL ADJECTIVES.

Sakchew-ūwisew,	He is loving.
Sakehikosew,	He is lovable.

Both of these are intransitive verbs of the first conjugation, and are therefore subject to all the modifications explained in the chapter on Intransitive Verbs.

## THE THIRD CONJUGATION.

The terminations of verbs of this conjugation are, An. *lāō, māō, nāō, tāō,* and *wāō*; Inan. *um*, preceded by its distinctive letter.

Those ending in *lāō, māō,* and *nāō* are all regular, and are conjugated as those of the second conjugation; the only difference being in the inanimate direct form, which resembles an intransitive verb of the sixth, instead of the second conjugation.

Wapatum, he sees it, like Itālitum, he thinks.

Verbs in *tāō* change the *t* into *sh* in the first person singular inverse of the subjunctive mood, and the first person (1 and 3) plural in some of the persons of the imperative mood, and in the intransitive form, or verb with indeterminate object.

Pukwat-ūō,	He hates him.
Pukwat-um,	He hates it.



## INDICATIVE MOOD.

*Present Tense. Direct.*

## Singular.

No pukwat-ow,	I hate him.
Ke pukwat-ow,	Thou hatest him.
Pukwat-üö,	He hates him.
Ne pukwat-anan,	We (1 and 3) hate him.
Ke pukwat-ananow,	We (1 and 2) hate him.
Ke pukwat-owow,	You hate him.
Pukwat-üwuk,	They hate him.

## Plural.

Ne pukwat-ow-uk,	I hate them.
Ke pukwat-ow-uk,	Thou hatest them.
Pukwat-üö,	He hates them.
Ne pukwat-anan-uk,	We hate them.
Ke pukwat-anow-uk,	We hate them.
Ke pukwat-owow-uk,	You hate them.
Pukwat-üwuk,	They hate them.

*Inverse. Singular.*

No pukwat-ik,	He hates me.
Ke pukwat-ik,	He hates thee.
Pukwat-iko,	He is hated by him.
Ne pukwat-ik-onan,	He hates us.
Ke pukwat-ik-onow,	He hates us.
Ke pukwat-ik-owow,	He hates you.
Pukwat-iko-wuk,	They are hated by him.

## Plural.

No pukwat-ik-wuk,	They hate me.
Ke pukwat-ik-wuk,	They hate thee.
Pukwat-iko,	He is hated by them.
No pukwat-ik-onan-uk,	They hate us.
Ke pukwat-ik-onow-uk,	They hate us.
Ke pukwat-ik-owow-uk,	They hate you.
Pukwat-iko-wuk,	They are hated by them.

*First and Second Persons.*

## Present Tense. Direct.

Ke pukwash-in,	Thou hatest me.
Ke pukwash-in-an,	Thou hatest us, or you hate us.
Ke pukwash-in-owow,	You hate me.

## Inverse.

Ke pukwat-ittin,	I hate thee.
Ke pukwat-ittin-owow,	I hate you.
Ke pukwat-ittin-an,	We hate thee or you.

## IMPERATIVE MOOD.

## Singular.

Pukwash,	Hate thou him.
Ākoshe kutta pukwatäü,	Let him hate him.
Pukwat-utow,	Let us hate him.
Pukwash-ik,	Hate ye him.
Ākoshe kutta pukwat- āwuk,	Let them hate him.

## Plural.

Pukwat-ik,	Hate thou them.
Ākoshe kutta pukwatäü,	Let him hate them.
Pukwat-at-anuk,	Let us hate them.
Pukwat-ik-ok,	Hate ye them.
Ākoshe kutta pukwat- āwuk,	Let them hate them.

*First and Second Persons.*

Pukwash-in,	Hate thou me.
Pukwash-inan,	Hate thou us.
Pukwash-ik,	Hate ye me or us.

## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

## Singular.

Pukwat-uk,	(That) I hate him.
Pukwat-ut,	Thou hate him.
Pukwat-at,	He hate him.
Pukwat-uk-it,	We (1 and 3) hate him.
Pukwat-uk,	We (1 and 2) hate him.
Pukwat-ük,	You hate him.
Pukwat-at-chik, or	They hate him.
Pukwat-at-wow,	

## Plural.

Pukwat-uk-ik,	(That) I hate them.
Pukwat-ut-chik,	Thou hate them.
Pukwat-at,	He hate them.
Pukwat-uk-it-chik,	We (1 and 3) hate them.
Pukwat-uk-ik,	We (1 and 2) hate them.
Pukwat-ük-wuk,	You hate them.
Pukwat-at-chik, or	They hate them.
Pukwat-at-wow,	

*Inverse.* Singular.

Pukwash-it,	He hates me.
Pukwat-isk,	He hates thee.
Pukwat-ik-ot,	He is hated by him.
Pukwash-eyumit,	He (1 and 3) hates us.
Pukwat-ittuk,	He (1 and 2) hates us.
Pukwat-ittak,	He hates you.
Pukwat-ik-ot-chik, or	They are hated by him
Pukwat-ik-ot-wow,	or them.

## Plural.

Pukwash-it-chik,  
 Pukwat-isk-chik,

They hate me. Google  
 They hate thee.

Pukwat-ik-ot,	He is hated by him or them.
Pukwash-cyumit-chik,	They (1 and 3) hate us.
Pukwat-ittuk-wuk,	They (1 and 2) hate us.
Pukwat-ittak-wuk,	They hate you.
Pukwat-ik-ot-chik, or	They are hated by him or them.
Pukwat-ik-ot-wow,	

*First and Second Persons.**Present Tense. Direct.*

Pukwash-cyun,	Thou hatest me.
Pukwash-cyak,	Thou hatest us, or you hate us.
Pukwash-cyäk,	You hate us.

*Inverse.*

Pukwat-ittan,	I hate thee.
Pukwat-ittak-wuk,	I hate you.
Pukwat-ittak,	We hate thee or you.

*REFLECTIVE FORM.**INDICATIVE MOOD. Present Tense.*

No pukwat-ittison,	I hate myself, etc.
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*RECIPROCAL FORM.**INDICATIVE MOOD. Present Tense.*

No pukwat-ittonan,	We (1 and 3) hate each other, etc.
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*INDETERMINATE OBJECT.*

An. Pukwash-owäü.	He hates.
Inan. Makopi(t)-chekäü,	He ties up.
from Makopit-äü,	He ties him up.
Makopit-um,	He ties it up.

## PASSIVE VOICE.

An.	Pukwat-ow, <i>or</i> Pukwat-akunewew,	He is hated.
Inan.	Pukwat-chekataü,	It is hated.
An.	Makopit-ow, <i>or</i> Makopit-akunewew,	He is tied.
	Makopi(t)-chekataü,	It is tied.

Most verbs in *wiü* of this conjugation contract the termination *owik* into *ak* in the inverse form of the indicative mood, and in some of the persons of the imperative mood; also the *ow* into *a* in some of the persons of the subjunctive mood.

Otishkewekapowestow-üü, he stands before him,  
*i.e.* facing him.

## INDICATIVE MOOD.

*Present Tense. Direct.*

## Singular.

Net otishkewekapowestow-ow.  
Ket otishkewekapowestow-ow.  
Otishkewekapowestow-üü.  
Net otishkewekapowestow-anan.  
Ket otishkewekapowestow-ananow.  
Ket otishkewekapowestow-owow.  
Otishkewekapowestow-üwuk.

## Plural.

Net otishkewekapowestow-ow-uk.  
Ket otishkewekapowestow-ow-uk.  
Otishkewekapowestow-üü.  
Net otishkewekapowestow-anan-uk.  
Ket otishkewekapowestow-anow-uk.  
Ket otishkewekapowestow-owow-uk.  
Otishkewekapowestow-üwuk.

*Inverse. Singular.*

Net otishkowekapowest-ak.  
 Ket otishkowekapowest-ak.  
 Otishkowekapowest-ako.  
 Net otishkowekapowest-ak-onan.  
 Ket otishkowekapowest-ak-onanow.  
 Ket otishkowekapowest-ak-owow.  
 Otishkowekapowest-ak-owuk.  
 Net otishkowekapowest-ak-wuk.  
 Ket otishkowekapowest-ak-wuk.  
 Otishkowekapowest-ako.  
 Net otishkowekapowest-ak-onan-uk.  
 Ket otishkowekapowest-ak-onow-uk.  
 Ket otishkowekapowest-ak-owow-uk.  
 Otishkowekapowest-ako-wuk.

*First and Second Persons.*

## Present Tense. Direct.

Ket otishkowekapowestow-in,	Thou standest before me.
Ket otishkowekapowestow-in-an,	Thou standest before us, or you stand before us.
Ket otishkowekapowestow-in-owow,	You stand before us.

## Inverse.

Ket otishkowekapowest-attin,	I stand before thee.
Ket otishkowekapowest-attin-owow,	I stand before you.
Ket otishkowekapowest-attin-an,	We stand before thee or you.

## IMPERATIVE MOOD.

## Singular.

Otishkowekapowestow,	Stand thou before him.
Ākoshe kutta otishkowekapowestow-āi,	Let him stand before him.
Otishkowekapowestow-atow,	Let us stand before him.
Otishkowekapowestow-ik,	Stand ye before him.
Ākoshe kutta otishkowekapowestow-āiwuk,	Let them stand before him.

## Plural.

Otishkowekapowestow-ik,	Stand thou before them.
Ākoshe kutta otishkowekapowestow-āi,	Let him stand before them.
Otishkowekapowestow-at-ānuk,	Let us stand before them.
Otishkowekapowest-ak-ok,	Stand ye before them.
Ākoshe kutta otishkowekapowestow-āiwuk,	Let them stand before them.

*First and Second Persons.*

Otishkowekapowestow-in,	Stand thou before me.
Otishkowekapowestow-in-an,	Stand thou before us.
Otishkowekapowestow-ik,	Stand ye before me or us.

## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

## Singular.

Otishkewekapowestow-uk, (That) I stand before him.

Otishkewekapowestow-ut.

Otishkewekapowestow-at.

Otishkewekapowestow-uk-it, We (1 and 3) stand before him.

Otishkewekapowestow-uk, We (1 and 2) stand before him.

Otishkewekapowestow-ik.

Otishkewekapowestow-at-chik.

## Plural.

Otishkewekapowestow-uk-ik, (That) I stand before them.

Otishkewekapowestow-ut-chik.

Otishkewekapowestow-at.

Otishkewekapowestow-uk-it-chik.

Otishkewekapowestow-uk-ik.

Otishkewekapowestow-ik-wuk.

Otishkewekapowestow-at-chik, or

Otishkewekapowestow-at-wow.

*Inverse. Singular.*

Otishkewekapowestow-it, (That) he stand before me.

Otishkewekapowestow-ask.

Otishkewekapowestow-ak-ot.

Otishkewekapowestow-ow-eyumit.

Otishkewekapowestow-attuk.

Otishkewekapowestow-attak.

Otishkewekapowestow-ak-ot-chik, or

Otishkewekapowestow-ak-ot-wow.



## Plural.

Otishkowekapowest-ow-it-chik, (That) they stand  
before me.

Otishkowekapowest-ask-ik.

Otishkowekapowest-ak-ot.

Otishkowekapowest-ow-eyumit-  
chik.

Otishkowekapowest-attuk-wuk.

Otishkowekapowest-attak-wuk, They stand before  
you.

Otishkowekapowest-ak-ot-chik, *or*

Otishkowekapowest-ak-ot-wow.

*First and Second Persons.*

## Direct.

Otishkowekapowestow-eyun, (That) thou stand  
before me.

Otishkowekapowestow-eyak, Thou stand before  
us, *or* you stand  
before us.

Otishkowekapowestow-eyak, You stand before  
us.

## Inverse.

Otishkowekapowest-attan, (That) I stand be-  
fore thee.

Otishkowekapowest-attak-wuk, I stand before you.

Otishkowekapowest-attak, We stand before  
thee *or* you.

## REFLECTIVE FORM.

INDICATIVE MOOD. *Present Tense.*

Nct otishkowekapowest-ason, I stand before my-  
self, etc.

## RECIPROCAL FORM.

INDICATIVE MOOD. *Present Tense.*

Net otishkowekapowest-atto-      We stand before  
nan,                                      each other.

In the same manner are conjugated Dative Verbs, when the object is inanimate, and also Vicarious Verbs; thus,

Oshet-umowäü,	He makes it for him.
Ayumehäst-umowäü,	He prays for him.
Net oshet-umak,	He makes it for me.
Net ayumehäst-umak,	He prays for me.
Net oshet-umason,	I make it for myself.
Net ayumehäst-umason,	I pray for myself.
Net oshet-um-attonan,	We make it for each other.
Net ayumehäst-um-attonan,	We pray for each other.

## DATIVE VERBS WITH ANIMATE OBJECT.

As already stated, in practice, the distinction between animate and inanimate is not much attended to, but as both forms are in constant use, it is necessary that the animate should be given, and acquired by the student. It is a little peculiar, and will therefore require the more attention.

Pä-towäü,	He brings him to him.
Oshe-towäü,	He makes him for him.

## INDICATIVE MOOD.

*Present Tense. Direct.*

## Singular.

Net oshetow-ow,	I make him for him.
Ket oshetow-ow,	Thou makest him for him.

Oshetow-äü,	He makes him for him.
Net oshetow-anan,	We (1 and 3) make him for him.
Ket oshetow-ananow,	We (1 and 2) make him for him.
Ket oshetow-anowow,	Ye make him for him.
Oshetow-äwuk,	They make him for him.

## Plural.

Net oshetow-ow-uk,	I make him for them.
Ket oshetow-ow-uk,	Thou makest him for them.
Oshetow-äü,	He makes him for them.
Net oshetow-anan-uk,	We (1 and 3) make him for them.
Ket oshetow-anow-uk,	We (1 and 2) make him for them.
Ket oshetow-anowow-uk,	You make him for them.
Oshetow-äwuk,	They make him for them.

*Inverses.* Singular.

Net oshetw-ak,	He makes him for me.
Ket oshetw-ak,	He makes him for thee.
Oshetw-ako,	He is made for him by him.
Net oshetw-ak-onan,	He makes him for us (1 and 3).
Ket oshetw-ak-onanow,	He makes him for us (1 and 2).
Ket oshetw-ak-owow,	He makes him for you.
Oshetw-ako-wuk,	He is made for them by him.

## Plural.

Net oshetw-ak-wuk,	They make him for me.
Ket oshetw-ak-wuk,	They make him for thee.

Oshetw-ako,	He is made for him by them.
Net oshetw-ak-onan-uk,	They make him for us (1 and 3).
Ket oshetw-ak-onow-uk,	They make him for us (1 and 2).
Ket oshetw-ak-owow-uk,	They make him for you.
Oshetw-ako-wuk,	He is made for them by them.

*First and Second Persons.*

## Present Tense. Direct.

Ket oshetow-in,	Thou makest him for me.
Ket oshetow-in-an,	Thou makest him for us, or you make him for us.
Ket oshetow-in-owow,	You make him for me.

## Inverse.

Ket oshetw-attin,	I make him for thee.
Ket oshetw-attin-owow,	I make him for you.
Ket oshetw-attin-an,	We make him for thee or you.

## IMPERATIVE MOOD.

## Singular.

Oshetow,	Make thou him for him.
Åkoshe kutta oshetowäü,	Let him make him for him.
Oshetow-atow,	Let us make him for him.
Oshetow-ik,	Make ye him for him.
Åkoshe kutta oshetowä-wuk,	Let them make him for him.

## Plural.

Oshetw-ak,	Make thou him for them.
Ākoshe kutta oshetowāö,	Let him make him for them.
Oshetow-at-anuk,	Let us make him for them.
Oshetw-ak-ok,	Make ye him for them.
Ākoshe kutta oshetow- āwuk,	Let them make him for them.

*First and Second Persons.*

Oshetow-in,	Make thou him for me.
Oshetow-inan,	Make thou him for us.
Oshetow-ik,	Make ye him for me <i>or</i> us.

## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

## Singular.

Oshetow-uk,	(That) I make him for him.
Oshetow-ut,	Thou make him for him.
Oshetow-at,	He make him for him.
Oshetow-uk-it,	We (1 and 3) make him for him.
Oshetow-uk,	We (1 and 2) make him for him.
Oshetow-äk,	You make him for him.
Oshetow-at-chik,	They make him for him.

## Plural.

Oshetow-uk-ik,	(That) I make him for them.
Oshetow-ut-chik,	Thou make him for them.
Oshetow-at,	He make him for him.

Oshetow-uk-it-chik,	We (1 and 3) make him for them.
Oshetow-uk-ik,	We (1 and 2) make him for them.
Oshetow-äk,	You make him for them.
Oshetow-at-chik,	They make him for them.

*Inverse.* Singular.

Oshetow-it,	(That) he make him for me.
Oshetw-ask,	He make him for thee.
Oshetw-akot,	He be made for him by him.
Oshetow-cyumit,	He be made for him by us.
Oshetw-atak,	He be made for him by us.
Oshetw-atak,	He be made for him by you.
Oshetw-akot-chik,	He be made for them by him.

## Plural.

Oshetow-it-chik,	(That) they make him for me.
Oshetw-ask-ik,	They make him for thee.
Oshetw-akot,	He be made for him by them.
Oshetow-cyumit-chik,	They make him for us.
Oshetw-atak-wuk,	They make him for us.
Oshetw-atak-wuk,	They make him for you.
Oshetw-akot-chik,	He be made for them by them.

*1st and 2nd Persons.*

## Present Tense. Direct.

Oshetow-cyun,	(That) thou make him for me.
Oshetow-ayak,	Thou make him for us, or you make him for me.
Oshetow-cyak,	You make him for us.

## Inverse.

Oshotw-attan,	(That) I make him for thee.
Oshotw-attak-wuk,	I make him for you.
Oshotw-attak,	We make him for thee or you.

## REFLECTIVE FORM.

INDICATIVE MOOD. *Present Tense.*

## Singular.

Net oshotw-asson,	I make him for myself.
Ket oshotw-asson,	Thou makest him for thy- self.
Oshetw-asso,	He makes him for himself.

## Plural.

Nct oshotw-asson-an,	We (1 and 3) make him for ourselves.
Kct oshotw-asson-anow,	We (1 and 2) make him for ourselves.
Kct oshotw-asson-owow,	You make him for your- selves.
Oshetw-asso-wuk,	They make him for them- selves.

## RECIPROCAL FORM.

INDICATIVE MOOD. *Present Tense.*

## Plural.

Net oshotw-attonan,	We (1 and 3) make him for each other.
Kct oshotw-attonanow,	We (1 and 2) make him for each other.
Kct oshotw-attonowow,	You make him for each other.
Oshetw-attowuk,	They make him for each other.

## PASSIVE VOICE.

INDICATIVE MOOD. *Present Tense.*

## Singular.

- Net oshetw-ak-owin, He is made for me.  
 Ket oshetw-ak-owin, He is made for thee.  
 Oshetow-ow, *or*  
 Oshetow-akuncwew, He is made for him.  
 Poss. Oshetow-aliwa, *or*  
 Oshetow-akuncwiliwa, He is made for his him.

## Plural.

- Net oshetw-ak-owin- He is made for us (1  
 an, and 3).  
 Ket oshetw-ak-owin- He is made for us (1  
 anow, and 2).  
 Ket oshetw-ak-owin- He is made for you.  
 owow,  
 Oshetow-ow-uk, *or*  
 Oshetow-akuncwew-uk. He is made for them.  
 Poss. Oshetow-aliwa, *or* He is made for his  
 Oshetow-akuncwiliwa, them.

SUBJUNCTIVE MOOD. *Present Tense.*

## Singular.

- Oshotw-ak-ow-cyan, (That) he be made for  
 me.  
 Oshotw-ak-ow-cyun, He be made for thee.  
 Oshetow-it, *or*  
 Oshetow-akuncwit, He be made for him.  
 Poss. Oshetow-iliche, *or*  
 Oshetow-akuncwiliche, He be made for his him.

## Plural.

- Oshotw-ak-ow-cyak, (That) he be made for  
 us (1 and 3).



Oshetw-ak-ow-cyuk, He be made for us (1  
and 2).

Oshetw-ak-ow-cyäk, He be made for you.

Oshetow-it-chik, *or*

Oshetow-akunewit-chik, He be made for them.

Poss. Oshetow-iliche, *or*

Oshetow-akunewiliche, He be made for his them.

Some verbs in *wäü* of this conjugation undergo no contraction, but change the *i* into *o* in the inverse inflections, making *ok* and *osk* instead of *ik* and *isk*; as, Ne natuh-ok, he comes to me by water.

Otamowäü, he beats him.

#### INDICATIVE MOOD.

##### *Present Tense. Direct.*

##### Singular.

Net otamow-ow, I beat him, etc.

Ket otamow-ow.

Otamow-äü.

Net otamow-anan.

Ket otamow-ananow.

Ket otamow-owow.

Otamow-äwuk.

##### Plural.

Net otamow-ow-uk, I beat them, etc.

Ket otamow-ow-uk.

Otamow-äü.

Net otamow-anan-uk.

Ket otamow-anow-uk.

Ket otamow-owow-uk.

Otamow-äwuk.

*Inverc.* Singular.

Net otamow-ok,           Ho beats me, etc.  
 Ket otamow-ok.  
 Otamow-oko.  
 Net otamow-ok-onau,   Ho beats us.  
 Ket otamow-ok-onow.  
 Ket otamow-ok-owow.  
 Otamow-oko-wuk.

## Plural.

Net otamow-ok-wuk,   They beat me, etc.  
 Ket otamow-ok-wuk.  
 Otamow-oko.  
 Net otamow-ok-onau-uk.  
 Ket otamow-ok-onow-uk.  
 Ket otamow-ok-owow-uk.  
 Otamow-oko-wuk.

## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

## Singular.

Otamow-uk,           (That) I beat him, etc.  
 Otamow-ut.  
 Otamow-at.  
 Otamow-uk-it.  
 Otamow-uk.  
 Otamow-ük.  
 Otamow-at-chik.

## Plural.

Otamow-uk-ik,       I beat them, etc.  
 Otamow-ut-chik.  
 Otamow-at.  
 Otamow-uk-it-chik.  
 Otamow-uk-ik.

Otamow-äk-wuk.

Otamow-at-chik.

*Invers.* Singular.

Otamow-ot, (That) he beat me.

Otamow-osk, He beat thee.

Otamow-okot, He be beaten by him.

Otamow-cynmit.

Otamow-otuk.

Otamow-otak.

Otamow-okot-chik.

Plural.

Otamow-ot-chik, (That) they beat me, etc.

Otamow-osk-ik.

Otamow-okot.

Otamow-cynmit-chik.

Otamow-otuk-wuk.

Otamow-otak-wuk.

Otamow-okot-chik.

## INDETERMINATE OBJECT.

An. Otamow-ewüü, He strikes.

Inan. Otamow-ékäü.

## INDICATIVE MOOD.

*Passive.*

Singular.

An. Otamow-ow, or

Otamow-akunewow, He is struck.

Rel. Otamow-iliwa, or

Otamow-akunewiliwa.

Inan. Otamow-ékatüü.

Rel. Otamow-ékatülew.

## Plural.

- An. Otamow-ow-nk, *or*  
Otamow-akunewew-nk, **They are struck.**
- Rel. Otamow-aliwa, *or*  
Otamow-akunowiliwa.
- Inan. Otamow-ĕkatā-wa.
- Rel. Otamow-ĕkatāli-wa.

## SUBJUNCTIVE MOOD.

*Present Tense.*

## Singular.

- An. Otamow-of, *or*  
Otamow-akunewit, (That) he be struck.
- Rel. Otamow-oliche, *or*  
Otamow-akunewiliche.
- Inan. Otamow-ĕkatāk.
- Rel. Otamow-ĕkatālik.

## Plural.

- An. Otamow-ot-chik, *or*  
Otamow-akunewit-chik, (That) they be  
struck.
- Rel. Otamow-oliche, *or*  
Otamow-akunewiliche.
- Inan. Otamow-ĕkatāke.
- Rel. Otamow-ĕkatālike.

I have not yet given the Flat-Vowel form of either of the Transitive Conjugations, but it must be remembered that it is constantly used, and that every tense in the subjunctive mood is subject to the change, which occasionally alters the pronunciation considerably, although only the first syllable of the word is affected by it.

Here follow the Flat-Vowel changes of the verbs  
 Mowäü, he eats him; Otamowäü, he beats him;  
 and Wapumäü, he sees him.

Mwaw-uk.	I ate him.
Mwaw-ut.	Thou didst eat him.
Mwaw-at.	He ate him.
Mwaw-uk-it.	We (1 and 3) ate him.
Mwaw-uk.	We (1 and 2) ate him.
Mwaw-äk.	You ate him.
Mwaw-at-chik.	They ate him.

Otamow-äü, he beats him.

*Inverse.*

Wätamow-ot.	He beat me.
Wätamow-ök.	He beat thee.
Wätamow-okot.	He was beaten by him.
Wätamow-eyumit.	He beat us (1 and 3).
Wätamow-otuk.	He beat us (1 and 2).
Wätamow-otak.	He beat you.
Wätamow-okot-chik.	They were beaten by him.

Wapumäü, he sees him..

*Direct.* Singular.

Weüpum-uk.	I saw him.
Weüpum-ut.	Thou sawest him.
Weüpum-at.	He saw him.
Weüpum-uk-it.	We (1 and 3) saw him.
Weüpum-uk.	We (1 and 2) saw him.
Weüpum-äk.	You saw him.
Weüpum-at-chik.	They saw him.

Plural.

Weüpum-uk-ik.	I saw them.
Weüpum-ut-chik.	Thou sawest them.
Weüpum-at.	He saw them.

Weäpum-uk-it-chik,	We (1 and 3) saw them.
Weäpum-uk-ik,	We (1 and 2) saw them.
Weäpum-äk-wuk,	You saw them.
Weäpum-at-chik,	They saw them.

*Inverse.* Singular.

Weäpum-it,	He saw me.
Weäpum-isk,	He saw thee.
Weäpum-ikot,	He was seen by him.
Weäpum-eyumit,	He saw us (1 and 3).
Weäpum-ittuk,	He saw us (1 and 2).
Weäpum-ittak,	He saw you.
Weäpum-ikot-chik,	They were seen by him.

## Plural.

Weäpum-it-chik,	They saw me.
Weäpum-isk-ik,	They saw thee.
Weäpum-ikot,	He was seen by them,
Weäpum-eyumit-chik,	They saw us (1 and 3).
Weäpum-ittuk-wuk,	They saw us (1 and 2).
Weäpum-ittäk-wuk,	They saw you.
Weäpum-ikot-chik,	They were seen by them.

## SUPPOSITIVE, DUBITATIVE, ETC.

We have now come to forms of the Intransitive Verb which will require much attention and severe application, as the terminations of most of them are much more difficult to remember than those we have hitherto had to deal with.

## THE SUPPOSITIVE.

This is not much used in the Transitive. Its sign, as stated in the chapter on Intransitive Verbs, is *atokä, etokä, or otokä.*

## INDICATIVE MOOD.

*Present Tense. Direct.*

## Singular.

Ne wapum-ow-atokā, I see him, I suppose, etc.

This is generally contracted into

Ne wapum-atokā.

Ke wapum-atokā.

Wapum-ātokā.

Ne wapum-anan-atokā.

Ke wapum-anan-atokā.

Ke wapum-ow-atokā.

Wapum-ātokā-nuk.

## Plural.

Ne wapum-atokā-nuk, I see them, I suppose, etc.

Ke wapum-atokā-nuk.

Wapum-ātokā.

Ne wapum-anan-atokā-nuk.

Ke wapum-anan-atokā-nuk.

Ke wapum-ow-atokā-nuk.

Wapum-ātokā-nuk.

*Imperative. Singular.*

Ne wapum-ik-otokā, He sees me, I suppose, etc.

Ke wapum-ik-otokā.

Wapum-ik-otokā.

Ne wapum-ik-onan-otokā.

Ke wapum-ik-onan-otokā.

Ke wapum-ik-ow-atokā.

Wapum-ik-otokā-nuk.

## Plural.

Ne wapum-ik-otokā-nuk, They see me, I suppose, etc.

Ke wapum-ik-otokā-nuk.

Wapum-ik-otokā.

No wapum-ik-onan-otokā-nuk.  
 Ke wapum-ik-onan-otokā-nuk.  
 Ke wapum-ik-ow-atokā-nuk.  
 Wapum-ik-otokā-nuk.

*Past Tense. Direct.*

## Singular.

No wapum-akopun, I saw him, I suppose, etc.  
 Ke wapum-akopun.  
 Wapum-akopun.  
 No wapum-anan-akopun,  
 Ke wapum-anan-akopun.  
 Ke wapum-ow-akopun.  
 Wapum-āw-akopun.

## Plural.

No wapum-akopun-uk, I saw them, I suppose, etc.  
 Ke wapum-akopun-uk.  
 Wapum-akopun.  
 No wapum-anan-akopun-uk.  
 Ke wapum-anan-akopun-uk.  
 Ke wapum-ow-akopun-uk.  
 Wapum-āw-akopun.

*Inverse. Singular.*

No wapum-ik-okopun, He saw me, I suppose, etc.  
 Ke wapum-ik-okopun.  
 Wapum-ik-okopun.  
 No wapum-ik-onan-akopun.  
 Ke wapum-ik-onan-akopun.  
 Ke wapum-ik-ow-akopun.  
 Wapum-ik-ow-akopun.

## Plural.

No wapum-ik-okopun-uk.  
 Ke wapum-ik-okopun-uk.



Wapum-ik-okopun-uk.  
 Ne wapum-ik-onan-akopun-uk.  
 Ke wapum-ik-onan-akopun-uk.  
 Ke wapum-ik-ow-akopun-uk.  
 Wapum-ik-ow-akopun.

All the other tenses of the indicative and potential moods are formed from these two, according to the rules already given.

*Inanimate Form.*

INDICATIVE MOOD.

*Present Tense. Direct.*

No waput-ün-atokä, I see it or them, I suppose, etc.  
 Ke waput-ün-atokä.  
 Waput-um-otokä.  
 Ne waput-ünan-atokä.  
 Ke waput-ünan-atokä.  
 Ke waput-ünow-atokä.  
 Waput-um-otokä-nuk.

*Inverse.*

No wapum-ik-on-atokä, It sees me, I suppose, etc.  
 Ke wapum-ik-on-atokä.  
 Wapum-ik-otokä.  
 Ne wapum-ik-onan-atokä.  
 Ke wapum-ik-onan-atokä.  
 Ke wapum-ik-onow-atokä.  
 Wapum-ik-otokä-nuk.

*Past Tense: Direct.*

No waput-ün-akopun, I saw it, I suppose, etc.  
 Ke waput-ün-akopun.  
 Waput-um-okopun.  
 Ne waput-ünan-akonnn.

Ke waput-ānan-akopun.  
 Ke waput-ānow-akopun.  
 Waput-umow-akopun.

## Inverse.

Ne wapum-ik-on-akopun, It saw me, I suppose, etc.  
 Ke wapum-ik-on-akopun.  
 Wapum-ik-okopun.  
 Ne wapum-ik-onan-akopun.  
 Ke wapum-ik-onan-akopun.  
 Ke wapum-ik-onow-akopun.  
 Wapum-ik-ow-akopun.

## THE DUBITATIVE.

The Dubitative Animate is formed from the subjunctive generally, by the insertion of the particle *ow* after the root of the verb, together with a change in the terminations. I give the flat-vowel form, which, in the dubitative, expresses indefinite time; as, If he love me. As stated when the Intransitive Verb was under review, when either of the particles *lā*, *ke*, or *ka* precedes the verb, the flat-vowel form is not used.

## DUBITATIVE MOOD.

*Indefinite Time. Direct.*

## Singular.

Weäpum-ow-uk-ä,           If or whether I see him, etc.  
 Weäpum-ow-ut-ä.  
 Weäpum-ow-at-ä, or  
 Weäpum-ak-wä.  
 Weäpum-ow-uk-it-ä.  
 Weäpum-ow-nk-ä.  
 Weäpum-ow-äk-wä.  
 Weäpum-ow-at-wawä, or  
 Weäpum-ak-wawä.

## Plural.

Weäpum-ow-uk-wawā, *If or whether I see them, etc.*

Weäpum-ow-ut-wawā.

Weäpum-ow-at-ä.

Weäpum-ow-uk-it-wawā.

Weäpum-ow-uk-wawā.

Weäpum-ow-äk-wawā.

Weäpum-ow-at-wawā.

*Another Plural.*

Weäpum-ow-uk-änik, *If or whether I see them, etc.*

Weäpum-ow-ut-änik.

Weäpum-ak-wä.

Weäpum-ow-uk-it-änik.

Weäpum-ow-uk-wänik.

Weäpum-ow-äk-wänik.

Weäpum-ow-wak-wä.

Another form of this tense in frequent use is the following:—

## Singular.

Weäpum-uk-c.

Weäpum-ut-che.

Weäpum-at-che.

Weäpum-uk-it-che.

Weäpum-uk-c.

Weäpum-äk-o.

Weäpum-at-wawā.

## Plural.

Weäpum-uk-wawā.

Weäpum-ut-wawā.

Weäpum-at-cho.

Weäpum-uk-it-wawā.

Weäpum-äk-wawā.

Weäpum-at-wawā.

*Inverse. Singular.*

Weäpum-ik-wā, If or whether he see me, etc.  
 Weäpum-isk-wā.  
 Weäpum-ik-okwā.  
 Weäpum-eyumit-ā.  
 Weäpum-ittuk-wā.  
 Weäpum-ittak-wā.  
 Weäpum-ik-owakwā.

*Plural.*

Weäpum-it-wawā, If or whether they see me, etc.  
 Weäpum-ik-wawā.  
 Weäpum-isk-wawā.  
 Weäpum-ik-okwā.  
 Weäpum-eyumit-wawā.  
 Weäpum-ittuk-wawā.  
 Weäpum-ittak-wawā.  
 Weäpum-ik-owakwā.

*Past Tense. Direct.**Singular.*

Weäpum-ow-uk-opunā, If or whether I saw or had  
 seen him, etc.  
 Weäpum-ow-ut-epunā.  
 Weäpum-ak-opunā.  
 Weäpum-ow-uk-it-epunā.  
 Weäpum-ow-uk-opunā.  
 Weäpum-ow-ak-opunā.  
 Weäpum-ow-ak-opunā.

*Plural.*

Weäpum-ow-uk-opunā-nik.  
 Weäpum-ow-ut-epunā-nik.  
 Weäpum-ak-opunā.  
 Weäpum-ow-uk-it-epunā-nik.

Weäpum-ow-uk-opunā-nik.

Weäpum-ow-äk-opunā-nik.

Weäpum-ow-ak-opunā.

*Inverse.* Singular.

Weäpum-it-epunā.

Weäpum-isk-opunā.

Weäpum-ik-okopunā.

Weäpum-eyumit-epunā.

Weäpum-ittuk-opunā.

Weäpum-ittak-epunā.

Weäpum-ik-ow-ak-opunā.

Plural.

Weäpum-ik-wapunā.

Weäpum-isk-epunā-nik.

Weäpum-ik-okopunā.

Weäpum-eyumit-epunā-nik.

Weäpum-ittuk-epunā-nik.

Weäpum-ittak-epunā-nik.

Weäpum-ik-ow-ak-opunā.

*First and Second Persons.*

*Indefinite Time.* Direct.

Weäpum-ewunā, If or whether thou see me.

Weäpum-eyak-wā, " " thou see us.

Weäpum-ewäk-wā, " " you see us.

*Inverse.*

Weäpum-ittan-e, I see thee.

Weäpum-ittak-wawā, I see you.

Weäpum-ittak-wā, We see thee or you.

*Past Tense.* Direct.

Weäpum-ewupunā, Thou sawest me.

Weäpum-e-ak-wā, Thou sawest us.

## Inverse.

Weäpum-itta-panā,	I saw thee.
Weäpum-ittak-wa-punā,	I saw you.
Weäpum-ittak-opunā,	We saw thee or you.

*The Dubitative Inanimate.*

This, in its direct form, has the same terminations as the intransitive verb Nipow, he sleeps; but as Wapatum resembles an intransitive verb, not of the second conjugation, which Nipow is, but of the sixth, I give the tense for Indefinite Time.

*Direct. Singular.*

Weäput-un-ow-an-ā,	If I see it, etc.
Weäput-un-ow-un-ā.	
Weäput-un-ak-wā.	

## Plural.

Weäput-un-ow-äk-wā.
Weäput-un-ow-uk-wā.
Weäput-un-ow-äk-wā.
Weäput-un-ow-ak-wā.

*Inverse. Singular.*

Weäpum-ik-ow-an-ā,	If it see me, etc.
Weäpum-ik-ow-un-ā.	
Weäpum-ik-ok-wā.	

## Plural.

Weäpum-ik-ow-äk-wā.
Weäpum-ik-ow-uk-wā.
Weäpum-ik-ow-äk-wā.
Weäpum-ik-ow-ak-wā.

Observe that the terminations correspond with those of the preceding tense; the inverse form of all inanimate transitive verbs, as already stated,

resembling an intransitive verb of the fourth conjugation.

**PASSIVE VOICE.** No wapum-ik-ow-in, I am seen.

**DUMTATIVE.**

*Indefinite Time.*

**Singular.**

	Weäpum-ik-ow-ow-an-ä, If I am seen.
	Weäpum-ik-ow-ow-un-ä.
An.	Weäpum-ik-wä, or
	Weäpum-akunewik-wä.
Inan.	Weäpu-chikatäk-wä.
Poss. An.	Weäpum-il-ik-wä, or
	Weäpum-akunew-il-ik-wä.
„ Inan.	Weäpu-chikat-äl-ik-wä.

**Plural.**

	Weäpum-ik-ow-ow-ak-wä.
	Weäpum-ik-ow-ow-uk-wä.
	Weäpum-ik-ow-ow-äk-wä.
An.	Weäpum-ik-wa-wä, or
	Weäpum-akunewik-wa-wä.
Inan.	Weäpu-chikatäk-wa-wä.
Poss. An.	Weäpum-il-ik-wa-wä, or
	Weäpum-akunew-il-ik-wa-wä.
„ Inan.	Weäpu-chikat-äl-ik-wa-wä.

*Past Tense.*

**Singular.**

	Weäpum-ik-ow-ow-apan-ä.
	Weäpum-ik-ow-ow-opun-ä.
An.	Weäpum-ik-opun-ä, or
	Weäpum-akunewik-opun-ä.
Inan.	Weäpu-chikatäk-opun-ä.

Poss. An. Weäpum-il-ik-opun-ä, *or*  
Weäpum-akunew-il-ik-opun-ä.

„ Inan. Weäpu-chikat-äl-ik-opun-ä.

Plural.

Weäpum-ik-ow-ew-ak-opun-ä.

Weäpum-ik-ow-ew-uk-opun-ä.

Weäpum-ik-ow-ew-äk-opun-ä.

An. Weäpum-ik-ow-akopun-ä, *or*

Weäpum-akunewow-akopun-ä.

Inan. Weäpu-chik-atäw-akopun-ä.

Poss. An. Weäpum-il-ik-w-apun-ä, *or*

Weäpum-akunew-il-ik-w-apun-ä.

„ Inan. Weäpu-chikat-äl-ik-wak-opun-ä.

THE TRANSITIVE POSSESSIVE.

In treating of the Intransitive Verb, one section referred to the Possessive of the intransitive; as, His son, their daughters, etc., in which we saw that when a second third person, His him = that man's him, that man's son, came in a sentence, the verb assumed a relative form, by the introduction of the relative particle *ilew* or *ilica*, examples of which have been given in every tense of the Intransitive Verb contained in this work. Another section treated of the Relative of the intransitive; as, I sleep in relation to him, I walk in relation to him, etc.; No nipan, I sleep; No nip-ow-an, I sleep in relation to him. We now go a step farther, and see the same principles carried out with respect to the Transitive Verb.

1. The Possessive Object, *his him, his it*, gives its own proper inflection to the verb, either as subject or object of it; as, Ne sakeh-im-owa, I love his him; Ne sakeh-ik-oliwa, his him loves me.

2. The Relative or necessary properties of the



transitive are greater than those of the intransitive, inasmuch as a verb in the relative case may govern a noun in the accusative; as, *Mälotwat ililew sakehäö unehé ka sakehaliche Kichemunctoua.*

3. The Possessive Animate, *direct*, is formed by the insertion of the possessive particle *im* after the root of the verb, and the addition of the particle *a* to the terminations of the first and second persons. For some of the persons the *im* may be omitted, and the relative particle *aliwa* joined to the root, to form the whole person. The *inverse* is formed by adding *aliwa* to the inverse verbal inflection.

4. In the Inanimate form, the terminations, both *direct* and *inverse*, are the same as those given with the intransitive verb, *Nipow*.

5. The Singular and Plural are alike; as, *Ne wapumimowa, I see his him or his them.*

### TRANSITIVE POSSESSIVE.

#### *Animate.*

#### INDICATIVE MOOD.

##### *Present Tense. Direct.*

<i>Ne wapum-im-ow-a, or</i>	
<i>Ne wapum-aliwa,</i>	<i>I see his him or his them.</i>
<i>Ke wapum-im-ow-a, or</i>	
<i>Ke wapum-aliwa.</i>	
<i>Wapum-im-äö, or</i>	<i>He sees his him, or his</i>
<i>Wapum-aliwa, or</i>	<i>him sees him or his him.</i>
<i>Wapum-im-äliwa,</i>	
<i>Ne wapum-im-anan-a,</i>	<i>We see his him.</i>
<i>Ke wapum-im-anow-a.</i>	
<i>Ke wapum-im-owow-a.</i>	
<i>Wapum-im-äwuk, or</i>	
<i>Wapum-aliwa, or</i>	
<i>Wapum-im-äliwa,</i>	

*Inverse.*

Ne wapum-ik-oliwa,           His him sees me, etc.  
 Ke wapum-ik-oliwa.  
 Wapum-ik-oliwa.  
 Ne wapum-ik-onan-ana.  
 Ke wapum-ik-onanow-a.  
 Ke wapum-ik-owow-owa.  
 Wapum-ik-oliwa.

*Past Tense. Direct.*

Ne wapum-im-ati, or       I saw his him or them, etc.  
 Ne wapum-aliti,  
 Ke wapum-im-ati, or  
 Ke wapum-aliti.  
 O wapum-im-ati, or  
 Wapum-im-apun, or  
 Wapum-alikopun.  
 Ne wapum-im-ata-nan, or   We saw his him.  
 Ne wapum-alit-anan,  
 Ke wapum-im-ata-now, or  
 Ke wapum-alit-anow.  
 Ke wapum-im-ata-wow, or  
 Ke wapum-alit-owow.  
 O wapum-im-ata-wow, or  
 O wapum-alit-owow, or  
 Wapum-im-apun-uk, or  
 Wapum-ile-wa-kopun.

*Inverse.*

Ne wapum-ik-ol-iti,       His him saw me, etc.  
 Ke wapum-ik-ol-iti.  
 O wapum-ik-ol-iti, or  
 Wapum-ik-ol-opun, or  
 Wapum-ik-ol-ik-opun.  
 Ne wapum-ik-ol-it-anan.  
 Ke wapum-ik-ol-it-ananow

Ke wapum-ik-ol-it-owow.  
 O wapum-ik-ol-it-owow, or  
 Wapum-ik-ol-ik-opun.

IMPERATIVE MOOD.

*Present Tense.*

Singular.

Wapum-im,	See thou his him or them.
Åkoshe kutta wapum- im-äö,	Let him see his him.
Wapum-im-atow,	Let us see his him.
Wapum-im-ik,	See ye his him.
Åkoshe kutta wapum- im-åwuk,	Let them see his him.

*Future Tense.*

Wapum-im-akun,	See thou his him.
Wapum-im-akak,	Let us see his him.
Wapum-im-akåk,	See ye his him.

SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

Singular.

Wapum-im-uk,	(That) I see his him, etc.
Wapum-im-ut.	
Wapum-im-ut, or	
Wapum-aliche or -im-aliche.	
Wapum-im-ukit.	
Wapum-im-uk.	
Wapum-im-åk.	
Wapum-im-at-chik, or	
Wapum-aliche or -im-aliche.	

*Inverse.*

Wapum-il-i(t)che. (That) his him sees me, etc.  
 Wapum-il-isk.  
 Wapum-ik-oliche.  
 Wapum-il-eyumit.  
 Wapum-il-ittuk.  
 Wapum-il-ittak.  
 Wapum-ik-oliche.

*Past Tense. Direct.*

Wapum-im-uk-epun, (That) I saw his him, etc.  
 Wapum-im-ut-epun.  
 Wapum-im-as-pun, or  
 Wapum-ali-kopunā or -im-ali-kopunā.  
 Wapum-im-ukit-epun.  
 Wapum-im-uk-epun.  
 Wapum-im-ük-opun.  
 Wapum-im-aw-as-pun, or  
 Wapum-ali-wa-kopunā or -im-ali-wa-kopunā.

*Inverse.*

Wapum-il-it-epun, (That) his him saw me, etc.  
 Wapum-il-isk-epun.  
 Wapum-ik-ol-is-pun, or  
 Wapum-il-ikopunā.  
 Wapum-il-eyumit-epun.  
 Wapum-il-ittuk-epun.  
 Wapum-il-ittak-epun.  
 Wapum-ik-ol-iwas-pun, or  
 Wapum-il-iwa-kopunā.

## INANIMATE.

## INDICATIVE MOOD.

*Present Tense. Direct.*

Ne waput-um-wan, I see his it, etc.  
 Ke waput-um-wan.

Waput-um-wāü, *or*  
 Waput-um-iliwa.  
 Ne waput-um-wan-an.  
 Ke waput-um-wan-anow.  
 Ke waput-um-wan-owow.  
 Waput-um-wā-wuk, *or*  
 Waput-um-iliwa.

*Inverse.*

Ne wapum-ik-owan,                    His it sees me, etc.  
 Ke wapum-ik-owan.  
 Wapum-ik-owāü, *or*  
 Wapum-ik-oliwa.  
 Ne wapum-ik-owan-an.  
 Ke wapum-ik-owan-anow.  
 Ke wapum-ik-owan-owow.  
 Wapum-ik-owā-wuk, *or*  
 Wapum-ik-oliwa.

*Past Tense. Direct.*

Ne waput-um-wa-ti,                    I saw his it, etc.  
 Ke waput-um-wa-ti.  
 O waput-um-wa-ti, *or*  
 Waput-um-il-epun *or* -il-ikopun.  
 Ne waput-um-wa-ta-nan.  
 Ke waput-um-wa-ta-nanow.  
 Ke waput-um-wa-ta-wow.  
 O waput-um-wa-ta-wow, *or*  
 Waput-um-il-epun-uk *or* -il-iwa-kopun.

*Inverse.*

Ne wapum-ik-owa-ti.                    His it saw me, etc.  
 Ke wapum-ik-owa-ti.  
 O wapum-ik-owa-ti, *or*  
 Wapum-ik-ol-ikopun.  
 Ne wapum-ik-ow-it-anan.  
 Ke wapum-ik-ow-it-ananow.

Ke wapum-ik-ow-it-owow.  
 O wapum-ik-ow-it-owow, or  
 Wapum-ik-ol-iwakopun.

## IMPERATIVE MOOD.

*Present Tense.*

Waputum-ow,	See thou his it.
Ākoshe kutta waputum- wü,	Let him see his it.
Waputum-wa-tow,	Let us see his it.
Waputum-wak,	See ye his it.
Ākoshe kutta waputum- wä-wuk,	Let them see his it.

*Future Tense.*

Waputum-ow-akun,	See thou his it.
Waputum-ow-akak,	Let us see his it.
Waputum-ow-akäk,	See ye his it.

## SUBJUNCTIVE MOOD.

*Present Tense. Direct.*

Waput-um-wuk,	(That) I see his it, etc.
Waput-um-wut.	
Waput-um-wat, or	
Waput-um-iliche.	
Waput-um-wuk-it.	
Waput-um-wük.	
Waput-um-wat-chik, or	
Waput-um-iliche.	

*Inverses.*

Wapum-ik-ow-uk,	His it sees me, etc.
Wapum-ik-ow-ut.	
Wapum-ik-ow-at, or	
Wapum-ik-oliwa.	

Wapum-ik-ow-ukit.  
 Wapum-ik-ow-uk.  
 Wapum-ik-ow-äk.  
 Wapum-ik-ow-at-chik, *or*  
 Wapum-ik-oliche.

*Past Tense. Direct.*

Waput-um-wuk-epun.  
 Waput-um-wut-epun.  
 Waput-um-wat-epun, *or*  
 Waput-um-il-it-epun *or* -il-ikopun-ä.  
 Waput-um-wuk-it-epun.  
 Waput-um-wuk-opun.  
 Waput-um-wäk-epun.  
 Waput-um-ilit-wa-pun *or* -il-iko-wa-kopunä.

The Dubitative is formed from those tenses in the same manner as in the principal verb, Wapumäü, he sees him.

THE TRANSITIVE SIMULATIVE.

The terminations of this verb are the same as those of the intransitive simulative; it is, indeed, conjugated throughout in its direct form as an intransitive verb.

No wapum-ow,	I see him.
No wapum-a-kason,	I pretend to see him.
Waputum,	He sees it.
No waputum-o-käson,	I pretend to see it.

This has no inverse form, and the defect is remedied by the use of the verb *itwaso*, he pretends; as, No wapumik itwaso, he sees me, he pretends; he pretends to see me.

## INDICATIVE MOOD.

*Present Tense. Direct.*

## Singular.

No wapum-a-kason,	I pretend to see him.
Ke wapum-a-kason,	Thou pretendest to see him.

Wapum-a-kaso.

## Plural.

No wapum-a-kason-an.  
Ke wapum-a-kason-anow.  
Ke wapum-a-kason-owow.  
Wapum-a-kaso-wuk.

*Inverse. Singular.*

No wapum-ik itwaso,	He pretends to see me.
Ke wapum-ik itwaso.	

Wapum-iko-twaso.

## Plural.

No wapum-ik-onan itwaso.  
Ke wapum-ik-onow itwaso.  
Ke wapum-ik-owow itwaso.  
Wapum-ik-owuk itwaso.

## REDUPLICATION.

Many transitive verbs take the Reduplication, which generally greatly intensifies the action; *as*, *Otinäü*, he takes him, *Oti-ti-näü*, he seizes him; *Nutomäü*, he calls him, *Nu-na-tomäü*, he calls on him, *as on God*; *Nutuwapumäü*, he goes to see him, *Na-nu-tuwapumäü*, he goes to seek him.



*Manner and Place.*

The particle *ishe* or *it* (or *i* before verbs beginning with *t*) is used to denote manner and place; as,

Ne totuwow,	I do it to him.
Net itotuwow,	I so do it to him.
Olushowatää,	He commands him.
Itushowatää,	He so commands him.
Kitötulää,	He takes him off.
Itötubää,	He takes him there.
Kichetishuwää,	He sends him off.
Ishitishuwää,	He sends him there.

## DIMINUTIVES.

There are no transitive Diminutives, but some verbs are made to take the diminutive form in speaking to a child, or when one is asked for a small favour; as, *Ke nutawälomittin kitcho sakeh-ish-eyun*, I wish you to love me a little; *Ke nutotumattin kitcho minah-ish-eyun*, I beseech you to give me a little drink, meaning a small quantity of tea, etc.

*Examples of the Transitive Verb.*

## INDICATIVE MOOD.

*Direct and Inverse.*

Ne nanutarapimotuk net owashimishuk.	I seek my children.
Ne ka nspilemototuroon Kichemuneto ishpish kå pimatiseyun,	I will trust in God as long as I live.
Ne ka nanutwälemikuk, numawela maku ne ka miskakuk.	They shall seek me, but they shall not find me.

- Ke ke wapumow na notawo?* Hast thou seen my father?  
*Pituma peko ne wapumati* For a very short time  
*wāskuch, unochekāma-* only I saw him long  
*ka numawola ne otche* since, but lately I have  
*wapumow,* not seen him.  
*Mechātwow ke pātucūpun* He had heard him fre-  
*paumoshō tapōātūwat,* quently before he paid  
 attention to him.
- Ke nisetotakwuk na ilile-* Do the Indians under-  
*wuk ā ayumchutchik?* stand you when you  
 speak to them?  
 Āā; *mitone ne nisetotak-* Yes; they understand me  
*wuk,* thoroughly.  
*Kwīusk na ke tipūhuma-* Do the Englishmen pay  
*koicowuk Wāmistikoshc-* you fairly for your  
*wuk ā aputiseyāk?* work?  
 Āā; *kwīusk ne tipūhuma-* Yes; they pay us fairly  
*konanuk ā aputiseyāk,* for our work.

In both these sentences the intransitive verb might have been put in the relative case, to express working relatively to them—*ā aputisewāk* and *ā aputisewukit*.

- Kāyapuch na ke ka weche-* Will your daughter still  
*tushekāmik ketanis ā* live with you (now)  
*onapāuit?* she is married?  
*Pāyukwow ā pipoonilik* She will live with me for  
*ne ka wechetushekāmik,* one winter, and will  
*āko maka pakan kū* then dwell apart.  
*tushekāt,*  
*Ke pātowin na, nekosis?* Dost thou hear me, my  
 son?  
 Āā, *nāka, ke pātattin;* Yes, mother, I hear thee,  
*wepuch maka ko ka* and will soon come to  
*pācho natittin.* thee.

Miscwā ātuseyāk naspich <i>ke sakchittinowow</i> , ka milwashik maka <i>ke ka</i> <i>kiskinohumattinowow</i> ,	All of you I greatly love, and what is good I will teach you.
<i>Ke ka peshichehinowow</i> na miscwā ātuseyāk ?	Will you all pay atten- tion to me ?
Āā ; naspich <i>ke ka peshi- chchittinan</i> , numawes- kat nāshta <i>ke ka anrāt- attinan</i> ,	Yes ; we will pay great attention to you, and will never disobey you.
Patema machich keshi- kakā <i>ke ka otishkoweka- pocetowow</i> Jesus Tā- paskonokāt,	By-and-by, at the last day, you will stand before Jesus the Judge.
Jesus <i>ke Kichcokemame- now ke ke nepostumako- now</i> ,	Jesus, our Lord, died for us.

## IMPERATIVE MOOD.

<i>Wastānumowinan</i> , O Tāpū- lechikāyun,	Enlighten us, O Lord.
<i>Keshāwatotowin</i> , O ne Te- pālechikām,	Show kindness to me, O my Lord.
Net ownashimishetok, <i>pe- shichehikok ke kiskino- humakāmewowuk</i> .	My children, pay atten- tion to your teachers.
<i>Kitemakālimikok ka kite- makēsichik</i> ,	Have pity (pl.) on the poor.
<i>Paskis una sheshep ka</i> pimelat,	Shoot that duck which is flying.
<i>Keshkutuhokok ka mishiki- tichik mistikwuk peko</i> ,	Cut down (pl.) the large trees only.
<i>Tapicātowiknetililemetok</i> ,	Obey me, my people.
Weskat kitemakiseyunā <i>nutuwapumakun Oke- mow ; wela maka ke ka</i> <i>wechchik</i>	Should you ever be in distress, go to the Master, and he will help you.

*Optative and Potential.*

<i>Ke ka we kiskinohumwo- wuwuk keche ililemowo- wuwuk äko ä kiskäletu- mäk musinahikun,</i>	You will wish to teach your fellow Indians now that you know the book.
<i>Ke ka koche miskuwali una ka wunishik äka kitcho nishewunatiset,</i>	You should try to find the lost one, that he die not.
<i>Kistenach manshesh ne ka ge wechewuwuk ililewuk,</i>	Most probably I shall be able to help the Indians a little.
<i>Moshuk ke ka uspälemoto- tuwäli Kichemuneto, Kichemunetinumaweskat ke ka nukutikoti,</i>	Thou shouldst always put thy trust in God. God would never leave thee.
<i>Numaweskat ke ka wäpini- kotanow,</i>	He would never cast us off.

## SUBJUNCTIVE MOOD.

<i>Wechäwutü nekosis ke ka kunawälemik,</i>	If thou goest off with my son, he will take care of thee.
<i>Nukishkuwutü Peter, we- tumakun wepuch kitcho tukoshik, ä nutuwälemuk kitche wechäwit mona ki- totäyanä,</i>	Shouldst thou meet Peter, tell him to come soon, as I wish him to ac- company me when I go off again.
<i>Nukuwukwawü ota no ka pächetishuwowuk,</i>	Should I meet them (by water) I will send them here.
<i>Otiashkowekapowestuwäkwü Täpaskonekät ke ka we- tänowow misewä ka ko totumäk ishpih ka ko pimatiseyäk,</i>	When you stand before the Judge, you will declare all that you have done during your life.

- Keshpin *kitemakälemutca-wä* ka *kitemakesichik*,  
Kichemuneto ke ka *kitemakälemik* *kitemake-scynüü*,  
If thou hast pity on the poor, God will have pity on thee when thou art in distress.
- Keshpin *ililowuk utookä-stuwaticawä* Kichemunetowa kutta *milototakowuk*,  
If Indians serve God, He will do them good (*i.e.* they will be done good to by Him).
- Keshpin *ke weckäwutepnüü* notawc, *numawela* ke ka ke *kuwukutatt*,  
If thou hadst accompanied my father, thou wouldst not have got into a starving condition.
- Paskisentü* mahekun ka ke nipahat *manishohanisha*, *mistaho* ke ka *tipuhumattin*,  
If thou shootest the wolf which killed the sheep, I will pay thee largely.
- Tapwätuwatü* okaweya no ka *milwälimow*; *awätuwatü* maka no ka *muchälimow*,  
If he obeys his mother, I shall think well of him; if he disobeys her, I shall think evil of him.
- Naspich* ke *milwälemittin ä kiskälemittan ä milotuwutchik* keshemuk,  
I think very well of thee, as I know thee that thou doest well to thy younger brothers (or sisters).
- Ke *sakehin ä kiskälimeynn* *naspich ä sakehittan*,  
Thou lovest me, as thou knowest me that I greatly love thee.
- Ne *milwäletumelik ä pesichichik*,  
He makes me happy by paying attention to me.

*The Subjunctive as Affirmative.*

- Wepuch no ka tukoshinin, äko maka *kä kiskinohumucukik* ket owashim-ishuk,  
I shall come soon, and I will then teach thy children.
- Wepuch kutta papelowuk neskuk, äko maka *kä koche paskiswutchik*,  
The geese will soon come (flying), and then thou wilt try to shoot them.
- Äkoshe kutta kunawälo-tum ka milwashinilik, äko maka *kä nuhiluwähat* Kichemunetowa,  
Let him take care of (attend to) what is good, and he will then please God.
- Ke keshetayanä ka nochetayan ke ka päche naittinowow, äko maka *kä wetumättakwuk* misc-wä ka ke ekik,  
When I have finished what I am now about, I will come to you, and will then tell you all that has happened.
- Ket itälenittin wapukä kitche päche *nasheyun*, äko maka *kä kiskäletumeheyun* ka itwänakuk kiche musinahikun,  
I intend thee to come to me to-morrow, and I will then cause thee to know what the great book (the Bible) says.
- Jesus Christ ota uskok ko tukoshin *kitche pimachehat* omuchetwowa,  
Jesus Christ came into the world to save sinners.
- Omuchetwowuk äka ä kwäskatisichik itälitakosewuk *kitche nunäkechekotchik* Kichemuntowa,  
Sinners, when they do not repent, are liable to receive punishment from God.
- Kichemuneto kutta meläi Puläke Achakwa misewä unehe ka *nulotumakot*,  
God will give the Holy Spirit to all those who ask Him.

- Jesus kutta itotuhäö Jesus will take with him  
kichekeshikok äkota to heaven, there to  
kitche wechetushckämikot abide with him for  
kakekâ misewâ unohe ever, all those who  
ka tapwâyülimikot, believe in him.
- Uneke mitone ka uspäle- Those who put entire  
mototuwachik Kichemu- trust in God are not  
netowa numawela itäli- liable to be overcome  
takosowuk kitche shako- by the devil.  
chehikotchik Muchemu-  
netowa,
- Täpälechikâyun, ka nuto- Lord, who listenest to  
tuwutchik unoko ka ayu- those who pray to  
mehüstaskik, thee.

## DUBITATIVE MOOD.

- Owâna teäpweäyülimikwâ Whosoever believeth on  
kutta pimachehakunewew, no shall be saved.
- Tapwätuwâö na ayume- Does your younger bro-  
häwckemowa keshem? ther obey the Minister?
- Tanema piko, numawela I don't know whether he  
ne kiskäletän teäpweä- obeys him or not.  
tuwackwâ,
- Numawela ne kiskälotän I don't know whether  
scäkehwunâ, thou lovest me or not.
- Ke ka kiskinohumuwow Thou shalt teach every  
misewâ tuto owâna kâ one whom thou mayest  
wapumowulâ, see.
- Owâna kâ ochâmowukwâ, "Whomsoever I shall  
äwukwana, kiss, the same is he."
- Kicheinuneto numawes- God will never cast off  
kat kutta wäpinäö owâ- any one who will  
liwa kâ päche natikok- come to Him. oogle

Keshpin *scäkehewäkwä* "If ye love me keep my  
 kunawäletumok ne ku- commandments."  
 käskwäwina,

*Examples of the Inanimate Verb.*

INDICATIVE MOOD.

*Direct and Inverse.*

Ke *tapwätän* na misewä Dost thou believe all thy  
 ka itwämakuk ko mu- book says?  
 sinahikun?

Ää; misewä *ne tapwätän* Yes; I believe it all, al-  
 ata manshesh ä misku- though I find a little  
 man ä alimuk kitcho hard to be understood.  
 nisetochokatäk,

Ke *milwäletumehikonowow* Does it make you happy  
 na ä ayumotayäk äs- when you read how  
 piche sakchittak Jesus? much Jesus loves you?  
 Tapwä naspich *ne milwä-* Verily it makes us very  
 letumehikonan, happy.

Kichemuneto *pätum* mi- God hears all that is  
 sewä ka ayumenanew- spoken.  
 unilik,

Ke *milototako* na kekosis Did the medicine which  
 n'tukolunelew ka ke I sent your son do  
 itishuhumuwuk? him any good?

Ää, naspich *ke milototako*, Yes, it did him much  
 unoch maka käkat milo- good, and he is now  
 ayow, nearly well.

SUBJUNCTIVE MOOD.

Ke *mowuchetayunä* misewä When thou hast collected  
 ka ke pukitike, mena all (inan.) that have  
 ke ka päche petokan fallen down, thou shalt  
 kekenak, again enter our house.



*Wāpinukicawā* o muchetotumowinewowa, *totuk-wawā* maka ka milwashinilik, *tapicātukicawā* nāshta niloachemowinilew, kutta shawālemikowuk Kichemunnetowa,

Keshpin *ke totumowakopunā* ka itwāmakunilik olushowāwinilew, nunawela kutta *ke otitikopunuk* ka ispicho malatunilike,

Nospinuta kwuskitatisewin āko maka *kā mis-kumun* kayamālitumowin,

Ke kiskāletān na *ā pechiskakoyun* muche mitāhe (or *ā muchetānskakoyun*)?

Āā; mechātwow ne mis-kān *ā mishumāletumehikoyan*, *ā we ishewelikoyan* ā ishe malatuk,

Ke *wesukāletumchikofī* na ka ke pimosenatuhosk, ā pistahosk una māchetwat owashish?

Āā; naspich *ne wesukāletumchikofī*. Kunuwaputa ka ke pistahot, kāyapuch nokwun,

Nakutuwāletumok, āko wepuch *kā kiskāletumehikoyak* kā itatiseyāko-

If they forsake their sins, and do what is right, and believe the Gospel, they shall receive mercy from God.

If they had done what the law commands, they would not have been overtaken by such evil things.

Follow after righteousness, and then thou shalt find peace.

Do you know that an evil heart dwells within you?

Yes; I often find that it troubles my mind, wishing to lead me into evil.

Did it cause you much suffering when that mischievous boy struck you by throwing a stone at you?

Yes; it put me to much pain. Look where he struck me, it is still visible.

Pay much attention to it, and it will soon teach you how you

*Examples with the Flat Vowel.*

Ke ke miskān na ne mo- Have you found my  
koman ka ke wunota- knife that you lost?  
yun?

Āā; kinwāsh ne ke nanu- Yes; I looked for it for  
tuwaputān, kāka maka, a long time; at last  
katutuwāl ne ke kwās- I turned suddenly  
kekapowin, āko *weēpu-* round, and then saw  
*tuman,* it.

Ke patumwuk miloache- They heard the Gospel,  
mowinilew, āko maka and then repented,  
*kwēāskatisitchik,* (changed their mode  
of life).

Kinwāsh ne ke kunuwa- I looked at it for a long  
putān, ā koche niseto- time, endeavouring to  
tuman, kākat maka ne understand it, and then  
ke ponen; āko kāka kā- nearly gave it up; then  
ka *watitikoyan* ka itwā- its meaning gradually  
makuk, āko naspich *māl-* came to me, and I was  
*wāletuman,* very glad.

## DUBITATIVE MOOD.

Apitisewuk na ililewuk? Are the Indians at work?  
'Tanema piko; numawela I don't know whether  
ne kiskāletān *cāpitise-* they are at work or  
*wakwā,* not.

Tano kā itwūt okemow What will the master  
waputukā ka ke to- say when he sees what  
chekatālik? has been done?

Numawela ne kiskāletān I don't know what he  
*kā itwākwā;* kistenach will say; but most prob-  
maka numawela kutta- ably he will be dis-  
sapāletum, pleased.

Kestās na kutta oshetow Will your elder brother  
netawekichekunilew a- make a garden this  
noch ā sekwunilik? Spring?

- Numawela no otche wetu-    He has not told me  
mak *kā oshetakwā*,            whether he will make  
one or not.
- Ne ka milwāletān kitche    I shall be glad to know  
kiskāletuman *kā otinu-*  
*mowākwā* no musinahi-    whether you will re-  
kuna,                            ceive my books or not.

*Examples of the Accidental Passive.*

- Yakwa, yakwa, n'tanis; *ke*    Take care, take care, my  
*ka iskwason*,                    daughter; you will be  
burnt.
- No ke wapumowuk mō-    I saw many fettered  
chāt kipuwakunuk *ā*    prisoners, standing  
*mamachekwapisochik*, *ā*    with very sorrowful  
nepowitchik naspich *ā*    countenances.  
pekiskasenakositchik,
- No mamuskatān *ā* wapu-    I am surprised at seeing  
tuman koonā ashī mī-    that the snow has al-  
tone *ā tikisot*,                ready entirely melted.
- No ke waputān mekewam    I saw a tent standing in  
*ā chimutāk* nochimik,    the woods.
- Ke pasotcauā* nesukuk no    When the geese are dried  
*ka petuwowuk* newu-    I will put them into  
tik,                            my bag.
- No moshetan *ā* soketā-    I feel bold when I see  
yan *ā* wapumuk mālot-    righteous Paul, mana-  
wat Paul *ā mamachekwa-*  
*pisot* *ā* otishkowekapo-    cled, standing before  
westuwat māchetwa-    the wicked governor.  
liche otipālechikāwa,
- Wa milonakosit una o-    How beautiful that child  
washish *ka makopisot!*    is which is tied up!  
Ashī na *pastāwa* ne wela-    Are my garments yet dry  
chekuna?                    (dried)?

- Numawela ūshkwa; *pas-tūkwasō* maka ke ka pātawattin,  
 Naspich no wesukisin ota nesitik *ka ke iskwasoyan*,  
 Not yet; when they are dry, I will bring them to you.  
 I am smarting greatly here in my foot where I was burnt.

*Examples of General Passive.*

- Nekosis, *ke nutomikowin*,  
 Iiletok, *ke ka wapumik-owinowow* muche totum-ākū,  
 Keshpin pukwashewāy-ākū, numawela ke ka itāletāinowow *kitche sakehikoweyāk*,  
 Owashishetok, keshpin ketimeyākū *ke ka otamahokowinowow*,  
 Mēchātowow *ke wetumak-owinowow* kitche-musi-nahikunik kitche sakehittoyuk,  
 Tan āteyāk, āka ā totumāk *ka itushowatikoweyāk* ?  
 Mēchāt *nutomowuk* (or *nutomakunewewuk*), maka chukuwashish *wawālapumowuk* (or *wawālapumakunewewuk*).  
 Uneke ka *wāpāletumowakunewitchik* o muche-twawinewowa kakekū *kutta pimachehakunewewuk*,  
 My son, thou art called.  
 Indians, you will be seen if you do what is evil.  
 If you hate, you must not expect to be loved.  
 Children, if you are idle, you will be beaten.  
 We are often told in the Bible to love one another.  
 What is the matter with you, that you do not do what is commanded you?  
 "Many are called, but few are chosen."  
 Those whose sins are forgiven will be eternally saved.

- Moshuk *ke täpreatikowin-  
orow kitcho oshitumäk*  
akoluwäsewin kä pa-  
pulik, Always you are cried to  
(admonished) to flee  
from the wrath to  
come.
- Ke yakramemikowinanow*  
äka piko kitcho pätu-  
muk, maka kitcho to-  
tumuk ussicho ka mil-  
washik keshpin nutu-  
wäletumuk *kitcho milo-  
twarülewikoreyuk.* We are warned not only  
to hear, but likewise  
to do what is good, if  
we desire to be con-  
sidered good.
- Ispe *wächipetakuncwetchik*  
chemanik etche, kăkat  
tapwä ke pone pimati-  
sepunuk, When they were drawn  
from the boat, truly  
they had nearly ceased  
to live.
- Ke wapumakunewcuk* ä  
ukwunuhokotchik kus-  
kuna, They were seen covered  
with the waves.
- Ä ishe pimatisoyäk äko  
kä ishe *tipaskowikowee-  
yäk,* As you live so you will  
be judged.

## THE REFLECTIVE FORM.

- Kunucapumittirok,* net o-  
washimishetok, äko kä  
miskumäk ä pchishka-  
koyäk mëchät muche-  
twawina, Look to yourselves, my  
children, and you will  
find that you have  
within you many sins.
- Uwasitä *sakchittisoruk* äs-  
piche sakehatchik ono-  
kehikowowa, They love themselves  
more than they love  
their parents.
- Mëchät shooleyanuk *ne ke*  
*gushketumasson* ä ko a-  
putiseyan, Many shillings I have  
gained for myself by  
my work.
- Mälotwachik *kunuwäle-  
mittisoruk* äka kitcho The good take care of  
themselves, that they

- shakochohikotchiuk ki-  
sewasowinilow,  
Ililetok, *ke milototassono-  
wow*; milototakok nāsh-  
ta misewā kotukeyuk  
ililewuk,  
Ā *kistālemittisonanciwuk*  
numawela milwashin,  
Ā *mamitonālemittisonan-  
ciwuk naspich milwāle-  
takwun,*
- be not overcome by  
anger.  
Indians, you do good to  
yourselves; do good  
likewise to all other  
Indians.  
For one to honour him-  
self (self-honour) is not  
good.  
Self-examination is very  
good.

## THE RECIPROCAL FORM.

- 'Tantū ka ko ishe *nukish-  
kattoyāk* ?  
N'timik walow *ne ke nu-  
kishkattonan, āko maka*  
*ka pāche wechāwittoyak,*  
Ililewuk moshuk *kutta*  
*wechhittopunuk,*  
Unoke ka *pukwatitochik*  
numawela *kutta ge sa-  
kehāwuk Kichemune-  
towa,*  
Ke wapumāū ā *notinillo-  
liche,*  
*Kiskinohumattoyākwā* we-  
puch *ke ka kiskāletān-  
owow ke musinahikun-  
owawa,*  
Numawela *ne kiskāletān*  
*seākehittotowāū,*  
Shawālechikāwin *nāshta*
- Where did you meet each  
other ?  
We met each other far up  
the river, and then we  
came on together.  
Indians should always  
assist each other.  
Those who hate each  
other cannot love God.  
He saw them fighting  
together.  
If you teach each other  
you will soon know  
your books.  
I don't know whether  
they love each other or  
not.  
"Mercy and truth have

tapwāwin *ke mukishkat-*  
*tomakunra* ; kwituskita-  
tisewin nāshatakayamū-  
letumowin *ke ochāwit-*  
*tomakunra*, met together ; right-  
eousness and peace  
have kissed each other"  
(Psalm lxxxv. 10.)

*Examples of the Transitive Possessive.*

- Ne sakchimora* nekosis ot I love my son's children.  
owashimisha,  
*Ne kunurālimimora* kāti- I take care of the poor  
makisit ililew otanisa, man's daughter.  
Tutwow ā keshikak *nel* Every day I read God's  
*ayumetowan* Kichemu- Word.  
neto ot ayumewin,  
*Naspich ne milotakoran* God's book does me much  
Kichemuneto o musina- good when I read it.  
likun ā *ayumetowuk*,  
*Neshem okosisa naspich* My younger brother's son  
*ne sakchikōlira*, loves me greatly.  
*Moshuk ke notinikoran-* The craft of the devil  
*anor* Muchemuneto o always assails us.  
kukayālesewin,  
*Kichemuneto o Pulāko* God's Holy Spirit en-  
Achakwa *ke wastānu-* lights us.  
*makonora*,  
*Netām kunawālemikolira* My dog is taken care of  
netanis okōsisu, by my daughter's son.  
*Mary ke otinimū* Janca ot Mary has taken Jane's  
owashimishiliwa, child.

This may be otherwise expressed ; thus,

Mary ke otinimū Jane ot owashimisha,  
Mary ke otinū Janca ot owashimishiliwa,  
Mary ke otināliwa Janca ot owashimishiliwa.

As long as the possessive or relative form is given in one part of a sentence, or clause of a sentence, it is sufficient. The variety of forms I heard, for a long time greatly confused me; I thought one must be right and the others wrong; but in answer to my frequent inquiries, I was told, Akwane tapis-koch, they are just alike; or, P'äyukwun ka itwäma-kuke, they mean the same thing.

Net okemama okosisa nas- My master's son greatly  
pich *nutuwälemimäliwa* desires thy master's  
ket okemama otanisi- daughter.  
liwa,

In this sentence the only change possible is the omission of the particle *im* in the verb *nutuwälem-im-älewa*; for in the simpler sentence, My master's son (his him) desires her, it is absolutely necessary that the verb be put in the relative case—a matter extensively illustrated in the course of this work.

Numawola *ne ka nutotu-* I will pay no attention  
*wäliwa okosisa päche* to his son, should he  
*ayumehilitä,* come to speak to me.

*Ne ka wechelimowa ototä-* I will help his friend  
*ma wapumimukä,* when I see him.

*Ke ka sakehimatä misewä* Thou shouldst love all  
*Kichemuneto otowash-* God's children.  
*imisha,*

*Ne ka päche natikolirwa mi-* All his children will come  
*sewä otowashimisha* to me, as they all love  
*naspich ä sakehimitcha,* me greatly.

*Apuchetowäw oshoma o pas-* He uses his younger brother's  
*kisekunilew ä miskum-*

  
*wat naspich ä milwash-* it (his it) very good.  
*inilik,*

*Pimachehewäwinilew ne* "I will clothe her priests by Google



*ka kikishkunotilimowa o* with salvation; and her  
*sasakewilewūwililema;* saints shall shout aloud  
*nāshta o pulākisoma* for joy" (1'salm cxxxii.  
*kutta kishwāicā tāpāli-* 16).  
*owa ā mohekāl'tumiliche,*

### VERBS OF RELATIONSHIP.

In verbs expressing relationship there is some ambiguity which is puzzling to a beginner, and not to a beginner only, as I find great hesitation in most natives of the country, and feel it strongly myself, when suddenly asked to express some forms of relationship transitively, but more especially in reference to father and motherhood.

The intransitive verb soon becomes familiar:

Net ot-owashimish-in,	I have a child <i>or</i> children.
Net ot-aw-in,	I have a father.
Wela āwukwana notawe, <i>or</i>	
Wela āwukwana wātaweyan,	That is my father.
Wela āwukwana net owashi-	That is my child.
mish, <i>or</i>	
Wela āwukwana wātowashimish-cyan,	

In the first example in either case of these two last sentences, no verb whatever is used, and, literally translated, they run thus: He, that one, my father; He, that one, my child.

In the latter example the verb is given in the flat-vowel form of the subjunctive mood, āwukwana requiring that mood: He, that one, I have (for) a father.

The relative and plain subjunctive might have

been used instead of the flat vowel; as, Wela āwukwana ka otaweyan, he that one whom I have (for) a father; but the other is the preferable expression.

The transitive verb with respect to children is clear; as, Net ot-owashimishe-mow, I look on him as my child, he is my child; Net ot-owashimishe-mik, he looks on me as his child, I am his child.

N'otanisemow,	She is my daughter.
N'okosisemow,	He is my son.

But the correlative terms are not so simple; thus Otawemāō has a double signification.

1. He looks on him as his father, he is his father.
2. He fathers him, is a father to him.

N'otawemow,	I look on him as my father, he is my father.
N'otawemik,	I am his father.
N'otawemow,	I father him, I adopt him.
N'otawemik,	He fathers me, adopts me, <i>or</i> stands godfather for me.
N'okawemow,	I mother him, adopt him.
N'okawemik,	She mothers me.

All these are verbs of the third conjugation, like Wapumāō.

There is another verb in the language having two and opposite significations, namely, Apuchekāō, he uses him as a servant, and, he serves him. The context alone gives the sense intended.

In the inanimate the inverse form only is used; as, N'otawemikon sakchewāwin, Love looks on me as its father, I am the father of love.

*Examples in Verbs of Relationship.*

- Ko itiko, Keshpin Kichemuneto wākosisimiskwā,** "He said to him, If thou be the Son of God" (Matt. iv. 3).
- Ko tūpwāliwa, ā itikot, Kākwan kā totattak, Jesus, Kichemuneto Wākosisimisk?** "They cried, saying unto Him, What have we to do with thee, Jesus, thou Son of God?" (Matt. viii. 29).
- No ke tipachimon owa ā okosisimikot Kichemunetowa,** "I bare record that this is the Son of God" (John i. 34).
- Wāsa misewā ā itushoyāk ket ot-owashimishimik-owow Kichemuneto ā tapwāyālemāk Christ Jesus,** "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26).
- Jesus ittāū, Keshpin Abraham wāt-owashimishimitakwā ke ka totumwatowow Abraham ot ayotewina,** "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham" (John viii. 39).

## INANIMATE FORM.

- Wāsa uneko ka ot-owashimishimikotchik omālew uskelew awasita kukū-tawāletumwukā aniskā pimatisitchik ishpiash uneko ka ot-owashimishimikotchik wasāyasowinilow,** "For the children of this world are in their generation wiser than the children of light" (Luko xxi. 8).
- Misewā kelawow ket ot-owashimishimikonowow wasāvwawin.** "Ye are all the children of light" (1 Thess. v. 5).

Āwukwuncü wāche otiti-  
 kowachik Klichemunc-  
 towa ot akoluwāscwin-  
 ilew uneke *wāt-owashi-*  
*mishimikotchik* anwāyā-  
 letumowinilew,

“For which things’ sake  
 the wrath of God  
 cometh on the children  
 of disobedience” (Col.  
 iii. 6).

Pimotāk tapiskoch *wastā-*  
*wins owashishuk*,

“Walk as children of  
 light” (Eph. v. 8).

In this sentence the noun *wastāwis*, light, is changed into an adjective, or acquires a possessive character, by the addition of the final *e*.

## THE ADVERB.

ADVERBS express time, place, quantity, and manner; and qualify verbs, adjectives, and other adverbs. They may be divided into several classes, according to their signification.

### 1. ADVERBS OF INTERROGATION.

Tanispo?	When?
Tantä?	Where?
Tanewa?	Where is he?
Tanewä?	Where is it?
Tanäke, or Tanäke wäche?	Wherefore?
'Tan' isse, or Tanäsho?	How?
Tan ishpish, or Tan äspiche?	How much?
Tanä ilekok, or Tanälekok?	How long? How far?
'Tan tuto?	How many?
'Tan-tutwow?	How many times?

In all these expressions, the initial portion of the word is the interrogative pronoun, *Tanä*, what: thus, *Tanispo* is *Tan*, what; *ispo*, when = What when? *i.e.* At what time?

### 2. ADVERBS OF TIME. *Present.*

Anöch, _	Now.
Äko or Äkwa,	Now, instantly.
Keshach,	Now, immediately.

Anóch mákwach,	During this time.
Anóch ū keshikak,	Now it being day = to-day.
Anóch kŭ keshikak,	To-day (spoken of the portion of the day yet to come).
Anóch ka keshikak,	To-day (spoken of the portion already past).
Anóch kashikak,	To-day, the day past.

3. ADVERBS OF TIME. *Past.*

Iskonak,	Since.
Uspin,	Since, ago.
Anóch-ekŭ,	A short time since.
Wáskuch,	Formerly, long ago.
Kayash,	Long since.
Ashí,	Already.
Astum-ispe,	Since.
Awus-ispe,	Before.
Patima,	Afterwards.
Náka,	After a while.
Kákesháp,	This morning.
Otákoshik,	Yesterday.
Awus-otákoshik,	The day before yesterday.
Í-awus-otákoshik,	Two days before yesterday.
Pepoonok,	(During) last Winter.
Sekwunok,	Last Spring.
Nepinok,	Last Summer.
Tukwakok,	Last Autumn.
Káka,	At length.

4. ADVERBS OF TIME. *Future.*

Keishkwa,	After.
Patima,	By-and-by.
Picháluk,	Only just now.
Ashkwa,	Presently.

Numa āshkwa,	Not yet.
Wepuch,	Soon.
Wepuch nawuch,	Tolerably soon.
Weskata,	At some time or other.
Kā wapuk,	To-morrow.
Wapukā,	To-morrow ; when it shall be daylight.

These two last are portions of the Impersonal Verb, to which the student is referred.

### 5. ADVERBS OF TIME. *Indefinite.*

Ispc,	When.
Mākwach,	While.
Moshuk,	Always.
Kakekā,	Ever, always.
Kakekā nāshita kakekā,	For ever and over.
Neyanekotuneka,	Sometimes.
Askow,	Occasionally.
Askow, askow.	Now and then.
Kinwāsh,	A long time.
Kinwāshish,	A rather long time.
Pituma,	A moment.
Numa-weskat,	Never.
Āka-weskat,	Never (imperatively).
Kātutowā,	Suddenly.
Āskune-keshik, or	
Kupā-keshik,	Throughout the day.
Ākospc,	At that time.
Neshitum,	First.
Iskwayach, Machich,	Last.
Paumoshe, Amoyā,	Before.
Keshkwa, Mwāstus,	After.
Mechātow,	Many times.

## 6. ADVERBS OF PLACE.

Ota,	Here.
Unta, Nütä,	There.
Akotä,	At that very place.
Chikepäk,	Near the water.
Päshoch,	Near.
Ota itäkü,	On this side.
Unta itäkü,	On that side.
Ayetow,	On each side.
Kwäskitä,	On the other side.
Mishewä,	Everywhere.
Mochek,	On the ground.
Ishpimik,	Above.
Chupashesh,	Below.
Utamuskek,	Beneath the earth.
Walow,	Far off.

## 7. ADVERBS OF QUANTITY AND NUMBER.

Apishesh, Manshesh,	A little.
Mistahe,	Much.
Mishewä,	The whole.
Puske,	A part.
Nahe,	Exactly.
Na-ilekok,	The exact quantity.
Notow,	Short of it.
Alewak,	A considerable quantity.
Alewak,	Exceeding.

## 8. ADVERBS OF QUALITY AND MANNER.

Tapiskoch,	Alike.
Petosh,	Different.
Kwayusk,	Straight, right.
Suke,	Thick together.
Ispich,	Thinly.



Mamow.	Collectively.
Pā-pūyuk,	One by one.
Mena.	Again.
Naspich.	Very.
Ketwam.	Over again.
Pākach.	Slowly.
Pāyatuk.	Carefully.
P'wastowe,	Lingeringly.
Kelippe,	Quickly.
Sushekoch,	Suddenly.
Moshā,	Gratuitously.
Mosheshā,	Openly.
Kimoch,	Secretly.
Shāshkwat,	Without cause.
Shākāl.	Willingly.
Shakoch.	Positively.
Mamuskach,	Wonderfully.
Peshishlik,	Alone.
Nuspach,	Wrong.
Muna.	Seemingly.
Kātutowāl,	Suddenly.
Qmisse,	In this way.
Ote,	Even, to wit.
Apochcka,	Even.
Peko,	Only.
Mowutche,	Collectively.
Nunania, Wususwā,	Dispersedly.
Pukwuntow,	Nonsensically.

## 9. ADVERBS OF COMPARISON.

Nawuch,	Inclining to.
Awasitū,	More.
Mawuch,	Most.
Soka, Soke, Ālekok,	Very greatly.
Alesach.	With force.

Ukúwach,	Scarcely.
Osám, Wásá,	Too much.
Mitone,	Entirely.
Kayapich,	Still, the same.
Mwáche,	Exactly.

## 10. ADVERBS OF AFFIRMATION.

Tapwá,	Truly.
Káchenash.	Certainly, truly.
Chikáma, Chikámanima,	To be sure.
Áá,	Yes.
Kayam,	Be it so.

## 11. ADVERBS OF NEGATION.

Numa, Numawela,	No, not. (Used with the indicative mood.)
Áka,	No, not. (Imperative and subjunctive.)
Ákawela,	Not. (Imperative.)
Numa'nsu,	Oh no.
Numa-wawach,	None at all.

## 12. ADVERBS OF DOUBT AND UNCERTAINTY.

Tan-úko, Tane-piko,	} I don't know.
Tanse-piko, Tanema-piko,	
Maskoch,	Perhaps.
Átoka, Atoká, Otokú,	I suppose.
Kistenach,	Probably.
Meskow,	By chance.
Owánekan-tokú,	Who it is I don't know.
Kákwan-tokú,	What it is I don't know.

The two last are used in answer to the questions, Who is it? or, What is it?

These are not all the adverbs in use; but they are the principal ones, and should be mastered at an early stage in the study of the language.

## VERBS DERIVED FROM ADVERBS.

Many verbs are derived from adverbs; as, from, Apishesh, a little; Apishesheshew, he is small; Nahc, exactly; Nahitin, it blows exactly, the wind is quite fair;

Osam, too much; Osamitonew, he has too much mouth, he is a babbler;

Alewak, exceeding; Alewakishkowäü, he excels him.

*Examples of Adverbs.*

*Tanispc mena* kã tukoshi- When wilt thou come  
nun? again?

*Tanepiko*; *numawela* no I don't know.  
kiskületan,

Here either of the clauses would have sufficed to express the meaning, but they are generally combined.

*Tantü* ätat keshem? Where is thy younger  
brother?

*Ashî* kewäü wekik, He has already returned  
to his tent.

*Tan-ülekok* kã itapicho- How long shalt thou be  
yun? absent?

*Tanemo-piko*; *kistenach* I don't know; probably  
*äskune pipook* ne ka ita- I shall be absent the  
pichen. whole winter.

*Tan-äspiche* keshikak a- How much of the day is  
noch? it now? What is the  
time?

*Tanäko*; *ashî wepuch mas-* I don't know; perhaps  
*koeh* kutta matwätin, the bell will soon ring:  
(the signal for either  
commencing or leaving  
off work).

<i>Weakat na ko ka lepwa-</i> <i>kan?</i>	Wilt thou ever be pru- dent?
<i>Numaweskat ne ka lepwa-</i> <i>kan net itäletän, tapwä,</i>	I verily think I shall never be prudent.
<i>Tane ka ishe nipahaku-</i> <i>newit Jesus?</i>	In what manner was Jesus put to death?
<i>Ke chestaskowakunewew,</i> <i>Ukawach ne go pimotan,</i>	He was crucified. I can scarcely walk.
<i>Ke täpwatik kekawo:</i> <i>n'tuwapim; keshach</i> <i>n'tuwapim,</i>	Thy mother calls thee; go to her; go to her at once.
<i>Ke sakohow na una ka</i> <i>nutawälomisk?</i>	Dost thou love him who desires thee?
<i>Numa'nsa,</i> <i>Älekok lotin,</i> <i>Äka tota,</i>	No; I do not. It is blowing very hard. Do not do it.
<i>Ke ke nipahowuk na me-</i> <i>chät sheshepuk otako-</i> <i>shik?</i>	Did you kill many ducks yesterday?
<i>Numa wawach, or</i> <i>Numa wawach päyuk,</i> <i>Kwäskatise mäkwach ä mi-</i> <i>lopimatiseyun,</i>	None at all, Not even one. Repent while you are in good health.
<i>Meskow ne ke miskowow,</i> <i>Kelippe wuniska,</i> <i>Naspich walow no ka ito-</i> <i>tan,</i>	I found him by chance. Make haste and get up. I shall go very far away.
<i>Shäshkwat no ke pukwa-</i> <i>tikwuk,</i> <i>Kimoch ne ke päche natik,</i> <i>Mawuche neshtum, or</i> <i>Mawuche wäskuch ke tow</i> <i>Ayumewin,</i>	"They hated me with- out a cause." He came unto me secretly. "In the beginning was the Word."
<i>Kätutowäl ke pukishin-</i> <i>wuk ä pone pimatisit-</i> <i>chik,</i>	They fell down dead suddenly.

## THE CONJUNCTION.

CONJUNCTIONS are used to connect words and sentences together.

The principal conjunctions are :

Nāsha, Maku, Nāshta ma- ka,	And.
Mena (in some dialects), Usitché.	And. Also.
Āko maka,	And then.
Nāshta piko, Apo,	Or.
Keshpin, Keshashpin.	If.
Keshpin āku,	Unless.
Maka.	But.
Āta, Ālewāk ata,	Although.
Ālewāk maka,	Nevertheless.
Misowach.	So much the more.
Āwuko wāche or otché,	For which cause, there- fore.
Ā,	That, because.
Kitche,	That. (Used with the subjunctive mood to express the English in- finitive.)
Keshashpinā,	Since.
Numa nāshta,	Nor. (Used with the in- dicative mood.)

Āka nāshta,

Nor. (Used with sub-  
junctive mood.)

Wāsa,

For.

Ishpish,

Than.

*Examples of Conjunctions.*

Nela nāshta neshem,

I and my brother.

Ne ka kochetan, numa-  
wela maka not itāletān  
kitche go totuman,

I will try, but I don't  
think I shall be able  
to do it.

Keshpin āka kwāskatiso-  
yikwā, tapwā ke ka  
nishewunatisinowow,

If yo do not repent  
(change your manner  
of life), yo will cer-  
tainly perish.

Ne kiskāletān ā muche-  
twayan,

I know that I am wicked.

Numawela kiskālenū-  
wuk Kichemunctowa,  
ūwuko wāche nutawe  
kiskinohumawukik,

They do not know God,  
therefore I go to teach  
them.

Numawola tapwātum,  
numa nāshta tapwātu-  
miliwa otaweya,

He does not believe it,  
neither does his father  
believe it.

Ālewāk maka natatow,

"Nevertheless let us go  
unto him."

Wāsa ket ittinowow,

"For I say unto you."

Awasita ne sakchow ish-  
pish ostāsa,

I love him more than his  
elder brother.

Āta ā ke nutawapumu-  
kik, numawela ne tap-  
wātakwuk,

Although I have been to  
them, they do not be-  
lieve me.

## THE PREPOSITION.

**A PREPOSITION** expresses the relation in which nouns stand to each other, to pronouns, or to verbs. Propositions govern the accusative or locative case.

The principal prepositions are :

Pecho,	Within.
Wuskich,	On the outside.
Tukoch,	Upon.
Wukech,	On the top of.
Utamik,	Beneath.
Shepa,	Under.
Shapo,	Through.
Waska,	Around.
Chekich,	Close to.
Ishe,	Towards.
Oche,	From.
Mäkwayush,	Among.
Kilikow,	With, among.
Tustowich,	Between.
Tütawich,	In the middle.
Pashich,	Over (passing).
Opimä,	By the side of.
Otishkow,	In the front of.
Otanak,	At the back of.
Pelish,	Until, unto.

Pimich,	Across.
Īiskoch,	One after another.
Ukamik,	On the other side.
Wulawotimik,	Outside.

In many cases a preposition, occasionally undergoing a little alteration, is joined to a substantive termination, generally in the locative case, and thus becomes an adverb; as,

Chekipäg,	Near the water.
Utamuskek,	Under the earth.
Petokumik,	Within the house.
Opimäskunak,	By the side of the road.
Tukotamutin,	On the top of a hill.

Many verbs are derived from prepositions; as, from,

Otishkow, Otishkovekapowestowäö, he stands in front of him;

Óche, Óchehäö, he prevents him;

Shapo, Shapopulew, it passes through.

#### *Examples of Prepositions.*

<i>Peché</i> netäik no miskän mechät ka malatuk,	Within my heart I find much that is wicked.
<i>Tukoch</i> waskayekunik upewuk mechät pelä- shishuk,	On the top of the house many birds are sitting.
<i>Shepa</i> mechesonatikok owashishuk mätuwä- wuk,	Under the table the chil- dren are playing.
<i>Tätawich</i> wekik upepun,	In the middle of his house he was sitting.
Ne ke wapumow <i>otishkow</i> ayumeäwekumikok,	I saw him in front of the church.



Mekewamik ke <i>iche</i> wu- lawew,	He went out of the tent.
Ne ke itustan <i>peche</i> misti- kowutik,	I have placed it within the box.
Nepowewuk <i>waska</i> ishko- tāk,	They are standing round the fire.

## THE INTERJECTION.

INTERJECTIONS are words used to express sudden emotions of the mind.

The principal interjections are :

O, O, O!	I thank you.
Shā!	Expression of angry surprise.
Apishkun!	What a bother!
Waw! or Wah!	What do you say? Eh?
How! How sa!	Now then!
Kwachistuk!	Alas!
Tasowā! Tasowā neya- nako!	It is a great pity; it is very strange!
Yakwa!	Take care!
Yo ho!	What now!
Astum!	Come here!
Awus!	Away with you!
Kayam! or Keyam!	Be it so!
Akoshe!	Never mind; be it so!
Matika!	Behold!
Chest!	Look!
Ma!	Listen!
Akoshane!	Well done!
Akotā!	That is just right!
Ako!	Now!
Ashkwa!	Presently; wait a moment.

Mate!	Let me see!
Pukwuntow!	Nonsense!
N'tuma!	I wish it!
Kuma!	May it be so!

*Examples of Interjections.*

<i>Wa</i> mushkoweseyun!	How strong you are!
<i>Sha!</i> <i>krachistuk!</i> naspich muchiuletakwun,	How very, very sad! it is very bad, reprehensible.
<i>Aicus,</i> macha, Satan!	Got thee hence, Satan!
<i>Ma!</i> Kükwan peätumuk?	Listen! What is that we hear?
<i>Matika!</i> ashi tukoshin,	Behold! he is already come.
<i>Ākoshane!</i> kela milo utoo- skülakun,	Well done! thou good servant.
<i>Āko!</i> <i>Āko!</i> ke pähittin,	Now, now! I wait for thee.
<i>Āshkwa!</i> <i>ashkwa</i> pituma,	Wait! wait a moment.

### SYNTAX.

**SYNTAX** is that part of grammar which treats of the construction of sentences; and this depends on the agreement, government, and arrangement of the words of which they are composed.

**Rule I.**—An intransitive verb must agree with its nominative in number and person; as,

Una ililow kinokapowow,  
That man he is tall.

Uneke ililewuk kinokapowewuk,  
Those men they are tall.

**Rule II.**—An intransitive verb must agree with its nominative as to gender; an animate substantive requiring the animate form of the verb, an inanimate substantive the inanimate form; as,

Owa mistik mishikitow,  
This tree he is big.

Oma mistikowut mishow,  
This box it is larger.

**Rule III.**—Two or more singular nouns connected by *nāshta* or other copulative conjunction, require the verb to be in the plural; as,

Nela nāshta nekawe ne ka posinan,  
I and my mother we shall embark.

Ashi ke machowuk notawe nāshta  
 Already they have gone off, my father and  
 nistās,  
 older brother.

Rule IV.—Two or more singular nouns separated by *nāshta piko* or *āpo*, require the verb to be in the singular; as,

John nāshta piko James wepuch kutta tukoshin,  
 John or James                    he will come.

Rule V.—When a transitive verb is joined to a pronoun of the first or second persons, and a noun or pronoun of the third person, the abbreviated form of the first or second person always precedes the verb; as,

Ne pimitishawow,  
 I follow him.

Ne pimitishahok,  
 Me he follows.

Ke wāpinān,  
 Thou castest it away.

Ke wāpinikon,  
 Thice it casts away.

Rule VI.—When the first and second persons are joined to a verb (whichever of them may be the subject), the abbreviated form of the second person always precedes the verb; as,

Ke kiskālemittin,  
 Thice I know.

Ke kiskālemin,  
 Thou knowest me.

Ke kistālemittinowow,  
 You I honour.

Rule VII.—When two transitive verbs are connected reciprocally, so that the subject of the one is the object of the other, one of them takes the inverse form; as,

Sakchāo,                    sakehiko            nāshta,  
He loves him, he is loved by him, and.

Sakchāo                    ā sakehikot,  
He loves him because he is loved by him.

Rule VIII.—Transitive verbs govern the accusative case; as,

Ke wulawetishowāo misowā iskwāwa nāshta  
He sent out                    all            the women            and  
owashisha,  
children.

Ke sekinum nipoew,  
He poured out water.

When governed by a verb in the first or second persons, the accusative is the same as the nominative; as,

Ne wetupemow nekawe,  
I sit with her my mother.

Ne wetupemik nekawe,  
Me she sits with, my mother.

Rule IX.—When one verb in the third person governs another in the third person, whether transitive or intransitive, the verb governed is put in the relative or accessory case; as,

Kistālcāmāo            ā milotwaliche,  
He honours him because he is good.

Kutta wunishkanāo ka nipiliche.  
He will raise them up who are dead.

When a verb agrees with a noun in the accusative case, it assumes the relative form; as,

Ke itushowatü opotachekāwa kitche pota-  
He commanded them the trumpeters to blow  
chekäliche,  
their trumpets.

Rule X.—When in English a noun in the possessive is followed by its governing nominative, the verb agreeing with the latter takes the relative form; as,

Notawo otāma ashī nīpilewa,  
My father his dog already his him is dead.  
James o chikahikun nāpich kashalew,  
James his axe very his it is sharp.

The subjects of relation and possession have been already largely treated of under Etymology.

Rule XI.—One verb governs another in the subjunctive mood; as,

No ka sikläsin kitche wapumittan,  
I shall be glad that (to) see thee.  
Kutta kochetow kitcho oshetat,  
He will try that (to) make it.

## PARSING.

If the student is desirous of making rapid and substantial progress in the language, there is nothing I would recommend more strongly than that he should devote much attention to parsing, or the analyzing of the different parts of which a sentence is composed. It should be done thoroughly, and persevered in for a long time. Every noun, pronoun, and verb should be gone through in their various inflexions and moods; by which means a facility in the use of the most puzzling and troublesome forms in the language will be attained with a rapidity which will astonish even the student himself..

I will now parse a few sentences, and shall be mistaken if the few following pages should not be considered one of the most valuable portions of the book.

*Ne sakchow nekawe.*

I love her my mother.

*Ne* ..... The contracted form of the personal pronoun *nela*, first person singular.

*Sakchow* ..... A verb transitive with pronominal affix, *sakch* being the verbal root, from *sakchäö*, he loves him; indicative mood, present tense, direct; first person singular. Here repeat indicative mood, present



tense, direct and inverse, and subjunctive mood, direct and inverse, together with the parts expressing the action of the first and second persons on each other.

- Ne* ..... A possessive adjective pronoun, belonging to *kawc*.
- Kawc* ..... The contracted form of *okawemow*, mother, which it assumes, when joined to a possessive pronoun of the first or second persons; when joined to a pronoun of the third person, the syllable *a* or *ya* is added.
- Here repeat *Nekawc*, my mother, etc., etc.

You say this is laborious work. Be it so; the results will well repay the labour. It was formerly my own practice, and it is the one I adopt now when teaching the language verbally to others, and, by its results, I am well satisfied of its great use.

*Wapukā*            *ne ka posin milopimatiscyanā*,  
To-morrow I shall go off (by water) if I am well.

- Wapukā* ..... An adverb.
- Ne* ..... Contracted form of first personal pronoun singular.
- Ka* ..... Particle expressing futurity in first and second persons, indicative mood.
- Posin* ..... Verb intransitive, first conjugation, root *pos*, indicative mood, future tense, first person singular, agreeing with its nominative *ne*, according to Rule I. by Google

*Milopimatiscyanä*.. A compound word, from *milo*, good, and *pimatiscw*, he lives; verb intransitive, first conjugation, subjunctive mood, futuro conditional tense, first person singular.

Kichemuncto itushowatäö kuginow ililewa  
 God so commandeth them all people  
 kitche kwäskatisiliche.  
 that they repent.

*Kichemuneto* ..... A compound word, from *kiche*, great, and *muneto*, a god; a noun, animate gender, nominative to verb itushowatäö.

*Itushowatäö* ..... A particular transitive verb, from *ishe*, it, so, and *olushowatäö*, he commands him; indicative mood, present tense, third person singular, agreeing with its nominative Kichemuneto.

*Kuginow*..... Indefinite adjective pronoun, belonging to ililewa.

*Ililewa* ..... A noun, animate gender, third person plural, accusative case, governed by the transitive verb itushowatäö, according to Rule VIII. Were it not for kuginow, ililewa would be ambiguous, it being either a singular or plural accusative.

*Kitche*..... A conjunction, with generally a future signification.

*Kwäskatisiliche* ... A compound word from *kwäskew*, he turns, and *atis*, a root, signifying disposition, moral or physical

condition; verb intransitive, first conjugation, relative mood, third person plural, agreeing with the accusative noun *ililowa*, according to Rule IX.

*Kukinow ililowuk kutta otishkawekapowestowā-*  
 All people they will stand before  
*wuk Jesusa päche itotalitä kitcho tipaskonekā-*  
 him Jesus when he shall come that he  
 liche.  
 judge.

- Kukinow* ..... Indefinite adjective pronoun, belonging to *ililewuk*.
- Ililewuk* ..... A noun, animate gender, third person plural, nominative to the verb *otishkawekapowestowāwuk*.
- Kutta* ..... Sign of futurity in the third person.
- Otishkawekapowestowāwuk* ..... A word compounded of *otishkow*, in front of, *kapo*, the particle in composition signifying to stand, and *stow*, a particle in composition signifying before, to, in front of; verb transitive, third conjugation, indicative mood, future tense, third person plural, agreeing with its nominative *ililewuk*, according to Rule I.
- Jesusa* ..... A noun, animate gender, third person singular, accusative case, governed by the transitive verb *otishkawekapowestowāwuk*.
- Päche* ..... A particle, signifying approach.
- Itotalitä* ..... Verb intransitive of the third conjugation, from *itotä* he goes

there, modified in its signification by the particle *pāche*; relative mood, future conditional tense, third person singular, agreeing with the accusative noun *Jesusa*, according to Rule IX.

*Kitchc* ..... A conjunction, with generally a future signification.

*Tipaskoneckāliche* .. A verb intransitive of the third conjugation, from *tipaskonekāō*, he measures, literally with a rod; relative mood, future tense, agreeing likewise with the accusative *Jesusa*.

Tapwāyālemutā Kichemuneto, kunawāletum-  
 If thou believe in him God, if thou keep  
 wuta o kukāskwāwina, ke ka milotota-  
 his them his commandment thou wilt do good to thy-  
 son; keshpin maka anwāwawuta tapwā ke ka  
 self; if but thou disobey him truly thee will  
 kishowālemik.  
 he be angry with.

*Tapwāyālemutā* ... A verb transitive of the third conjugation, from *tapwāyālemāō*, he believes him with the mind, *āle* being the particle signifying the action of the mind; animate, subjunctive mood, future conditional tense, second person singular direct, governing noun of the third person singular.

*Kichemuneto* ..... A compound word, from *kiche*, great, and *muneto*, a god; a noun, animate gender, accusative case, governed by the transitive verb

- tapwäyülemuta, which being in the second person, the accusative is the same in form as the nominative.
- Kunawäletumwutä** A verb transitive and possessive, from kunawäletum, he takes care of it with the mind; inanimate, third conjugation, subjunctive mood, future conditional tense, second person singular direct, governing noun of the third person.
- Ö** ..... A possessive adjective pronoun, belonging to kukäskwäwina.
- Kukäskwäwina** ... A noun inanimate, from kukäskimewäü, he advises, commands; third person plural, accusative case, governed by the transitive verb kunawäletumwutä.
- Ke** ..... Contracted form of the second personal pronoun singular.
- Ka** ..... Particle expressing futurity in first and second persons, indicative mood.
- Milotaton** ..... A reflexive verb, conjugated as an intransitive of the fourth conjugation, from *milo*, good, and *lotacäü*, he does it to him; indicative mood, future tense, second person singular.
- Keshpin** ..... A conjunction.
- Maka** ..... A conjunction.
- Anwätawutä** ..... Verb transitive and animate of the third conjugation, from anwätawäü, he disobeys him; subjunctive mood, future conditional tense, second person singular, having for its accusative a noun

- Tapwä* ..... An adverb.  
*Ke* ..... Contracted form of the second personal pronoun singular.  
*Ka* ..... Particle expressing futurity in the first and second persons, indicative mood.  
*Kishewälemik*..... Verb transitive and animate of the third conjugation, from *kishewälemäö*, he is angry with him, which is from *kisewasese*, he is angry, and *äle*, particle expressing the action of the mind; indicative mood, future tense, first person singular inverse, having third person singular for its subject.

Owäna teäpwäyälemikwä numaweskat kutta  
 Whosoever believeth on me never will  
 pone pimatisew.  
 cease he lives.

*Owäna* ..... Relative pronoun which, influenced by the verb to which it is the nominative, becomes a compound relative animate, singular, nominative to verb *teäpwäyälemikwä*.

*Teäpwäyälemikwä* Verb transitive and animate of the third conjugation, from *tapwäyälemäö*, he believes in him; dubitative mood, flat vowelled, first person singular inverse, having third person singular for its subject.

*Numaweskat* ..... An adverb.

*Kutta* ..... Sign of futurity in the third person, indicative mood.

*Pone* ..... Particle signifying cessation.

*Pimatiscw* ..... A compound word from *pim*, signifying movement, and *atis*, moral or physical condition; verb intransitive, first conjugation, indicative mood, future tense, third person singular.

## ANALYZATION OF A SENTENCE.

O shawālechikāwin Tāpālemittuk Jesus Christ  
 His grace he governing us Jesus Christ  
 ko ka we weche tushekāmikowanowow.  
 you may his it remain with.

*O* ..... His, the contracted form of *aclo*, the third personal pronoun singular; in the plural it takes the form *o-wow*; *o* becoming the prefix of the noun, and *wow* its affix, as *o shawālechikāwinewow*, their grace.

*Shawālechikāwin* .. Grace, from *shawālechikāö*, he favours, from the root *shawāle*, and *chikāö*, the verbal ending of the intransitive form of the verb, with *win*, the terminating particle of abstract nouns.

*Tāpālemittuk* ..... A verb transitive in flat-vowel form, from *tipālemāö*, he governs him; it is composed of the root *tipāle*, flat vowelled, and *mittuk*, the pronominal termination, signifying the action of the third person singular in the first person (1 and 2) plural in the subjunctive mood.

*Kekawewechetusheskūmikowanowow.* This is a strange-looking word, for in reality it is but one, as the first portion of the pronoun *kelawow* is its commencement, and *owow* its termination; it is, in fact, a sentence in a word.

- Ke* ..... First particle of the pronoun *kelawow*.
- Ka* ..... Sign of futurity in first and second persons, indicative mood.
- We* ..... Optative particle.
- Weche* ..... Particle signifying *with*, companionship.
- Tusheskū* ..... Root of verb, signifying abiding, sojourning.
- Mik* ..... Pronominal particle, indicating that the subject of the verb is of the third person, the object of the first or second person.
- Owan* ..... The verbal possessive particle, showing that the real subject of the verb is not the animate third person, which it would have been had *mik* ended the word, but something inanimate belonging to the animate third person, his it.
- Owow* ..... The terminating syllables of *kelawow*.

#### ARRANGEMENT OF WORDS IN A SENTENCE.

The Cree language does not follow so rigid a rule as the English with respect to the position of words in a sentence, but permits of much transposition, without in any way injuring the sense; thus, it is allowable to use any of the following forms:—



Wapukā mena ne ka tu-	To-morrow again I will
koshinin,	come.
Mena wapukā ne ka tu-	Again to-morrow I will
koshinin,	come.
No ka tukoshinin wapu-	I will come to-morrow
kā mena,	again.
No ka tukoshinin mena	I will come again to-
wapukā,	morrow.

The only transposition impossible is that of the nominative future particle and verb; these must always stand in one order.

In constructing sentences composed of several clauses, the arrangement may be much as in English, and if the rules of Etymology and Syntax have been observed, the student will be understood by an Indian; the difficulty will be his understanding the Indian in return, from the changeable way in which words may be arranged. Let him, then, study well the examples given in this work, and let him very frequently write down sentences just as they are spoken by an Indian in answer to his questions. They may sometimes seem to him mere nonsense, but not more so probably than Latin does to a beginner; they have puzzled me again and again, but by-and-by the apparently chaotic assemblage of words have arranged themselves in their proper places in the mind, my eyes have been opened, and I have seen clearly that, not the Indian expressions, but my own ignorance has been at fault.

I now give three papers, as examples of the Cree idiom and the arrangement of words in sentences. The first I wrote down some time since from an Indian's dictation; the second is a portion of an Indian's prayer; the third, an Indian story, first written by a native in the syllabic characters in use among these tribes and the Eskimo.

1. *An Indian's Account of the Condition of his People when in a State of Heathenism.*

Naspich no ke muchepimatisin wäskuch numa käk-  
 Very I was bad formerly not any-  
 wan ne kiskälötän piko Muchemuneto ishpish ka  
 thing I know it only the devil as long as I  
 pimatisoyan; misewä ililewuk ne ke wapumowuk mo-  
 lived; all the Indians I saw them al-  
 shuk ä muchepimatisitchik, ä notenittochik,  
 ways they being wicked when they fight with each other,  
 ä keshkwäpüchik, ä mukoshächik, ä mitäwitchik,  
 when they get drunk, when they feast, when they conjuro.  
 ä kosapatukik, ä kelaskitchik; musku-  
 when they pretend to prophesy, when they lie; he takes from  
 mäü wewa, nutopowuk, naspich saketowuk,  
 him by force his wife, they ask for liquor, much they like it,  
 utawäwuk, kimotaskäwuk, kisewähüü  
 they buy it, they rob (other) people's lands, he angers them,  
 weche ililewa, naspich tapwä ke muchepimatisewuk.  
 his fellow-Indians, very truly they were wicked.

2. *Portion of an Indian's Prayer.*

Jesus, ke nunaskomittin misewä ililewuk öche: .  
 Jesus, thee I thank all Indians on account of:  
 wechehin ke kukäskwäwina; ishpimik Nota-  
 help me thy commandments (to keep); above Our  
 wenan shawüemin ke mushkawisewin; naspich  
 Father have mercy on me thy strength; greatly  
 no tapwätän ä tipäletumun keshik nüshta  
 I believe it that thou governest it heaven and  
 usko; ke kukäskwäwina wechehin netäik kitche  
 earth; thy commandments help me in my heart that

ustäko kitcho milosheshit net achakosh kola  
they may be that he may be beautiful my soul thou

kitcho otinut kitcho sakotayan ä milwash-  
that thou mayst receive him that I may love it it being  
ik kot ayumewin; moshuk ne ka apuchetan tapwä  
good thy word; always I will use it truly

ne wo nutotän, ne wo saketan ä milwäletuman;  
I wish to attend to it, I wish to love it as I think it good;

wechelin ko kiche kukäskwäwin näshta no wechä  
help me thy great commandment and my com-

wakun. tustowich népowo ä newheyak; owa  
union (wife) between stand thou we being two; this

newekemakun ne sikcläsin kola ke ke pimat-  
my tent companion (wife) I am glad thou thou didst save

chchow ä akosit. No wo itapin ishpmik  
her she being sick. I wish to look there above

äshe upit Kichemuneto; Jesus Wäshchut  
where he sits God; Jesus thou Maker of him

achakosh, mitono kasena netäd; naspich ne  
the soul entirely cleanse it my heart; much I

pukwatän ne muchepimatisewin, soka wäpina  
hate it my evil living, strongly cast it away

ä malatuk; awasitä no wo sakehow Jesus; n'tuma  
it being bad; more I wish to love him Jesus; I desire it

kot achuk kitcho wawäshchat net achakosha; mo-  
thy Spirit that he prepare him my soul; al-

shuk ne ka tapwätowow Jesus; ä wapuk  
ways I will believe him Jesus; when the day breaks

ä wapatumän ä keshikak wechelin ä utooskäyan  
when I see it it being day help me when I work

kitcho meleyun ko mushkawewin; shawälemin  
that thou give me thy strength; have mercy on me

äshe kitemakisoyan ket uspälemtotatin net akosin  
according to my poverty thee I trust in I am sick

ä wo sakehittan naspich kola piko ke ge weche-  
having a desire to love thee greatly Thou only thou canst help

lin, numawela no ka ge miskān ota uskek  
 me, not I shall be able to find it here on the earth  
 patima ishpimik ā tukwuk ā milwashik kela ke  
 by-and-by above it being it being good Thou thou  
 ka waputilin tapwätumunā ko kiche kukiskwāwin,  
 wilt show me if I believe it thy great commandment,  
 naspich ne milwäletān ā wecheheyun anōch ka  
 very I am happy because thou helpest me now this  
 keshikak no ko ayumotan neshtum  
 day I have been speaking about it (or reading it), first  
 ka ke oshetawapunā ā tukwuk ket alwāpewin  
 that which thou didst make that there be thy rest  
 oma anōch ka keshikak.  
 this now day.

### 3. An Indian's Adventure.

Ililew nijakewākopun, ā ko nutowāsh  
 An Indian was returning home at night, having been hunt-  
 kūt, sakahikunik mitowukam pimatakas-  
 ing beaver, in the lake far from the shore he was walking  
 kopun, ot āshkun piminekatahumokopu,  
 on the ice, his ice-chisel he was carrying it on his shoulder,  
 Mistusewa \* maka ke opaholiko. Ko wapu-  
 a Roc, and he was raised up by him (flying). He saw  
 māō kotukeya ililewa ā wastuwāliche, āko  
 them other Indians making signs with their hands, and  
 maka āshe tāpwāt, "Mistusew no pimaholik  
 then he so cried out, "The Roc me he is carrying off (flying),  
 kelawow ka wastawāyāk." Naspich maka ā ish-  
 you who are making signs." Very and where it  
 papiskalik ke ishe pukitaholiko itta ā  
 is a high rock he was there placed by him (flying) where the  
 ishe tushāliche. Moshuk maka kichelow Mistusew  
 young ones (Rocs) were. Always and he flies off the Roc

\* A fabulous bird.

ā nītauhot, misewā maka towekana pātaho-  
 ho hunting, all and kinds of animals ho brings  
 tow. utikwa, nāshita moosowa. Una ililew  
 them (flying), deer, and moose. The Indian  
 naspich ke nunahekowāō Mistushisha, ā ushu-  
 very well he attended to their wants the young Rocs, ho feed-  
 mat. wuchistonik ā italicho misewā kākwalaw  
 ing them in the nest they being there everything

totumowāō. Kāka meebāt wuekwaya pātahotow  
 he does for them. At length much birch-bark ho brings it  
 Mistusew, āko una ililew pasipituk, ā wuchistone-  
 tore it up, making a nest for  
 the Roc. then the Indian  
 kuwat Mistusiwa. Naspich kispukekwashekopun  
 them the Rocs. Very ho was heavily slumbering

Mistusew ā nipat. Ashi maka wawanāletum  
 the Roc when sleeping. Already and ho is in doubt  
 ililew ka totuk; itālitum, "No ka wekukwā  
 the Indian what ho shall do; ho thinks, "I will endeavour to  
 nipahowuk; mato, no ka suskawowuk mākwach  
 kill them; let me see, I will set fire to them while

ā nipatchik wuskwak ā pimishikik." Kāka  
 they being asleep on the birch-bark they lying." At length  
 pāyukwow mākwach ā nipatchik ke suskuwāō,  
 once while they being asleep, ho set fire to them.

āko wātutumawat ot āshkun, misewā  
 then ho struck them repeatedly (with) his ice-chisel all  
 maka ke nipahāō. Āko maka ātāletuk. "Tantā kā  
 and he killed them. Then and ho thought, "How shall I  
 go kowāyan?" Pāyuk maka Mistumishisha ospisk-  
 be able to return?" One and young Roc his  
 wunalew ā shekwukutalik pochishemolo, āko teyo-  
 back his it being charred, ho crawls inside, then ho  
 tipepulchot naspich ā ishpapiskalik; kāka  
 rolled himself (from) very it being a high rock; at length  
 kipichipulow, wulawow. itapew pukawach tū-  
 he came to a stop, he comes out, he looks, scarcely can ho

papatum uskelew tapiskoch istakonuk  
 reach it with his eyes the earth, like pine brush  
 ā uspishemonekanewuk ishenakwun  
 when one makes a bod (in an encampment) it so appears  
 mistikwuk ā ishonakositchik; āko mena toyetipecu-  
 the trees as they appear; āko again he rolled  
 lehot, mena kipichipulew, āwuko oma uske, āko  
 himself, again he stops, that (is) this earth, then  
 wāluwet, āko meüchat, ililewa oti-  
 he came out, then he went on his way, Indians he arrives  
 tāö. āka ā neta mechesoliche peko ā milatumiliche,  
 at them, not they rightly eating, only they smelling it,  
 ākwano ā totumiliche ā mechesoliche; ke ushu-  
 that is all they do when they eat; he was fed  
 miko maka, āko maka päyuk ot owashimishiliwa  
 by them and, then and one their children  
 ka kiskinowapumikot ā mechesot, mena maka  
 learnt from him by seeing him he eating, again and  
 wātetat ililewa, āwukwunehe wewa numawola  
 he arrived at him an Indian, this very one his wife not  
 maka ocho kiskālemiko wewa wela ā awit; oma  
 but he was known by her his wife he that it is he; this  
 maka ko ittāö, "Nela o ka ke kitaholit  
 and he said to her, "I it is I who was carried off by him  
 Mistusov."  
 the Itoc."

These three papers should be carefully read and  
 examined, special attention being paid to the par-  
 ticular order of the Cree words. They will illus-  
 trate the idiom of the language, and prove service-  
 able, I trust, to the learner. With these I bring the  
 Grammar to its close, and hope it will be helpful  
 to all who may wish to become acquainted with a  
 language which, though presenting many difficulties,

has numerous points of interest and beauty in its construction well worthy of investigation. If the work facilitate the labour of the Missionary, give pleasure to the philologist, and assist the trader or resident amongst the Indians, I shall feel that the time spent in its compilation has been well employed and my efforts sufficiently rewarded.

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