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**GRAMMAR**  
OF  
**THE LANGUAGE**  
OF  
**THE LENNI LENAPE OR DELAWARE**  
**INDIANS.**

BY DAVID ZEISBERGER.

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TRANSLATED FROM THE GERMAN MANUSCRIPT OF THE AUTHOR BY  
*PETER STEPHEN DU PONCEAU.*

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**With a Preface and Notes by the Translator.**

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*Published by order of the American Philosophical Society in the Third  
Volume of the New Series of their Transactions.*

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**Philadelphia.**  
PRINTED BY JAMES KAY, JUN.  
*SE. Corner Sixth & Race Sts.*

1827.

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**GRAMMAR**  
OF  
**THE LANGUAGE**  
OF  
**THE LENNI LENAPE INDIANS.**

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**The Translator's Preface.**

**T**HE astonishing progress which the comparative science of languages has made within the last thirty years is not among the least important of the many wonders which the present age has produced. The first strong impulse was given towards the close of the last century by the publication of the Comparative Vocabulary\*, compiled by professor Pallas, under the direction of the empress Catharine of Russia; a work indeed better conceived than executed, but which nevertheless has been and still is of great use to the learned, in the prosecution of philological studies. This work, which was left incomplete, being confined to the languages of Europe and Asia†, was followed in this country

\* *Linguarum totius orbis vocabularia comparativa, augustissimæ curâ collecta.* Petrop. 1786—1787, 4to.

† The empress, wishing her work to be completed, committed it to M. Theodore Jankiewitsch de Miriewo, with a view, it is presumed, that he should merely add to the European and Asiatic words which Pal-



by Dr B. S. Barton's "New Views of the Origin of the Tribes and Nations of America." The object of the learned author at first was to supply the deficiency of the great philological monument which the empress Catharine had begun as far as related to the languages of America. Happy would it have been if he had not suffered his imagination to draw him away from that simple but highly useful design! But he conceived that by comparing the American with the Asiatic languages he could prove the origin of our Indians from the nations which inhabit the opposite coast of Asia; and thus he sacrificed the real advantage of science to the pursuit of a favourite theory. He has nevertheless brought together, in a comparative view, fifty-two select words in about thirty or forty of our aboriginal idioms; by which he has shewn, that he might, if he pleased, have completed professor Pallas's Vocabulary, as far as it could have been done at that period, when we had not the means that have been obtained since. His was the first attempt to collect and compare to some extent\* specimens of our Indian lan-

las had given the corresponding terms in the African and American languages. But M. Jankiewitsch took upon himself to alter the whole plan of Pallas's work, and, instead of pursuing the original system, which was to give the same Russian word in the different languages in due succession, he made an alphabetical catalogue of exotic words, which he explained into Russian, and in which he mixed all nations and languages together, with a view to shew how the same sounds received different meanings in different idioms. The empress was displeased, and the edition was suppressed. A few copies, however, have gone abroad, one of which is in the library of the American Philosophical Society.

M. Jankiewitch did wrong in not following the plan of his predecessor, whose work he thus left incomplete, when its completion was the very object which was entrusted to his care. He should first have executed his task: he might afterwards have published a vocabulary on his own system, which would have been a useful counterpart to the other. Indeed these two parts seem essential to a good comparative vocabulary, precisely as in a dictionary of two languages there must be a part beginning with each and explaining the words of each into the other.

\* Relandus, in the third volume of his dissertations, published vocabularies of nine American languages, extracted from different authors. They are the Brazilian, Chilese, Peruvian, Poconchi, Caribbee, Mexican, Massachusetts which he calls Virginian, Algonkin, and Huron.

guages, and as-such it is useful to philologists and entitled to respect.

The next performance that appeared on a comprehensive scale on the subject of languages was the *MITHRIDATES*, the glory of our science. I have spoken of it at large in my Report to the Historical Committee, made in the year 1819. on the progress then made in the investigation committed to me respecting the character and grammatical forms of the languages of the American Indian\*. Excellent as the *Mithridates* was at the time when it was published, such is the progress which the philological science has made since that period. that it would require to be almost entirely written anew. But *VATER* is no more, and who will venture to assume his vacant place†?

About the same time appeared at Madrid, in six octavo volumes, "A catalogue of all the known languages, classed according to the diversity of their idioms and dialects," by the Abbe Don Lorenzo Hervast‡. It had been before published in Italian at Cesena, in the Roman states, as part of a great encyclopedical performance, by the same author, entitled "An idea of the universe," in 21 volumes quarto. The five last volumes (except the 17th which treats of the arithmetic of nations) relate exclusively to languages. The 17th volume contains the catalogue above mentioned. The 18th is a treatise on the origin, formation, mechanism, and harmony of languages. The 19th is entitled "A polyglot vocabulary of more than one hundred and fifty languages." And lastly, the 21st volume is a practical essay on languages, with prolegomena, and the Lord's prayer in more than three hundred languages and dialects§. It is probable that the Spanish translation, though it would seem that it only bears the title of the 17th volume in the Italian, con-

\* Historical Transactions, Vol. I. p. xix.

† Professor Vater died at Halle on the 16th of March 1826.

‡ Discours sur l'Etude Philosophique des Langues, par M. de Volney, p. 31.

§ Eichhorn, Geschichte der neuen Sprachkunde, Vol. I. p. 31.

tains all the philological treatises of the author, or at least a great part of them. As, however, neither the original nor the translation have, to my knowledge, made their way into this country, I can not say any thing more upon the subject, nor can I form a judgment of the merits of the work itself: all I can say is, that it does not appear to have been written on the same plan with the Mithridates\*, whose authors, however, have occasionally availed themselves of its contents, but always with due acknowledgment.

Since that period nothing has appeared, as far as I know, in Europe or elsewhere, embracing the whole science of languages; and indeed the works which I have cited cannot be said to be entitled to be so considered; for the Comparative Vocabulary is purely etymological, and the Mithridates, although it takes in a much wider scope and gives a view of the structure and grammatical forms of the different languages, is in an important point entirely deficient, being confined exclusively to oral language, while the various modes by which nations express their thoughts in writing are a no less interesting part of the philological science. I have heard of an Ethnographical Atlas by M. Balbi, which has lately appeared at Paris, containing a description of the world geographically divided by languages

\* The title of this work in Italian is *Idea dell' Universo*, Cesena, 1778—1787, 21 vols, quarto.

The 17th volume is entitled *Catalogo delle lingue conosciute, e notizia delle loro affinità e diversità*, 1784. The 18th, *Origine, formazione, meccanismo, ed armonia degli idiomi*, 1785. The 19th, *Aritmetica delle nozioni e divisione del tempo fra gl'orientali*, 1786. The 20th, *Vocabulario poliglotta con prolegomeni sopra più di 150 lingue*. And the 21st, *Saggio pratico delle lingue, con prolegomeni, e una raccolta di orazioni domenicali in più de trecento lingue e dialetti*, 1787. The exotic words are all written in Roman characters.

As some of the public libraries of this country may wish to become possessed of this work or some of its parts, these titles are given in order to facilitate the means of obtaining them. I have not the Spanish title of the Madrid translation. The 1st volume was published in 1800, and the 6th and last in 1806. Volney, *Discours sur l'étude philosophique des langues*, Paris, 1821.

and dialects. The late M. Malte Brun, in a review to which he affixed his name\*, spoke favourably of this performance. If well executed, it will afford considerable aid to the learned.

It is very doubtful whether philology has yet reached that degree of advancement that will allow of its various parts being methodized and reduced to a general system. There are yet, perhaps, too many unsettled opinions to be fixed, too many prejudices to be dispelled, before we can take a clear, distinct, and comprehensive view of the various modes by which mankind communicate their perceptions and ideas to each other, through the medium of the senses, and trace with a steady eye their origin and progress. New and important facts are daily exhibited to us by the unwearied labours of learned men, which overthrow long established theories and turn in a great measure the current of our ideas. By means of the light afforded in the works of Morrison, Marshman, Abel Remusat, and De Guignes, we have acquired a clear conception of the nature and character of the writing of the Chinese, about which so many fables have been disseminated by missionaries and others, who echoed the boastings of the literati of that country†. We no longer believe it to be an original written language, unconnected

\* Journal des Débats, 1st December 1826.

† Les caractères chinois sont signes immédiats des idées qu'ils expriment. On dirait que cette écriture aurait été inventée par des muets qui ignorent l'usage des paroles. Nous pouvons comparer les caractères qui la composent avec nos chiffres numériques, avec les signes algébriques qui expriment les rapports dans nos livres de mathématiques, &c. Que l'on présente une démonstration de géométrie exprimée en caractères algébriques aux yeux de dix mathématiciens de pays différents; ils entendront la même chose: néanmoins ces dix hommes sont supposés parler des langues différentes, et ils ne comprendront rien aux termes par lesquels ils exprimeront ces idées en parlant. C'est la même chose à la Chine; l'écriture est non seulement commune à tous les peuples de ce grand pays, qui parlent des dialectes très différents, mais encore aux japonais, aux tonquinois, et aux cochinchinois, dont les langues sont totalement distinguées du chinois.—*Reflexions sur les principes généraux de l'art d'écrire*, &c. par M. Fréret, in the Memoirs of the Academy of Inscriptions and Belles Lettres, Vol. VI. p. 609.

with and independent of speech, conveying ideas immediately to the mind, and which may be read in all the different idioms of the earth. Philology has taught us the impossibility of the existence of such a cosmopolite writing. The important discoveries of M. Champollion the younger\* have also drawn aside the mystic veil which concealed the real character of the writing of the ancient Egyptians; he has shewn it beyond all controversy to be chiefly alphabetical, with some auxiliary abbreviations of the hieroglyphic kind, such as we use in our almanacs to represent the sun, the moon, and other planets, and the signs of the zodiac, and in our books of mathematics to express certain words which often recur in the science. From all these lights it seems to result, that a purely ideographical system of writing is a creature of the imagination, and cannot exist any where but for very limited purposes. The paintings of the Mexicans, as they are called, remain to be investigated, in order to fix our ideas on this interesting subject. This task ought properly to belong to the learned societies and individuals of this continent, who, it is to be hoped, will emulate those of the old world in prosecuting researches so interesting to the philological science†. In this pursuit the method which M. Champollion has followed of making the oral language subservient to the study of the written characters cannot be too strongly recommended; for it is by audible sounds that the ideas of

\* *Précis du système hiéroglyphique des anciens égyptiens*, par M. Champollion le jeune, Paris, 1824. 1 Vol. 8vo, 410 pp. with a volume of plates.

† It is now very difficult to procure original specimens of the Mexican paintings; the government of that country having lately established a museum in their capital where all that can be collected are to be preserved, and taken measures to prevent any being exported to foreign countries. Our learned associate, Mr Poinsett, minister to that republic not only of our government but of science, gives us reason to hope that correct fac similes can be obtained, by means of which this study may be pursued to a certain extent; but certainly not with the same advantage as in the city of Mexico, where the ancient language is still in use, and where a large collection of written monuments will be at all times accessible.

mankind are embodied, and acquire an outward form to the ear and an inward form to the mind; while writing is but a secondary mode of communication, much more limited in its objects and use, and which is in necessary connection with the oral signs of ideas. It seems idle at this day to talk of a written language, entirely independent of speech, and unconnected with it. There is little reason to doubt but that such a connection will be discovered in the Mexican writing, as it has been in the Egyptian and Chinese.

Auxiliary to these vast labours, Europe has produced, since the beginning of the present century, a great number of grammars and dictionaries of languages, which till then were little known, and some of them not at all\*. Several of those which had been composed by the catholic missionaries, and either never published or printed solely for the use of the missions, have been drawn forth from their recesses, and published with learned notes and additions. Among them we remark the Chinese dictionary of Father Basil de Glemona never before printed, which was published at Paris by M. de Guignes, in the year 1813, by order of the emperor Napoleon, in a large folio volume of 1114 pages, with a supplement by M. Klaproth, and the Japanese grammar of Father Rodriguez translated into French and printed at Paris by M. Landresse with valuable additions by M. Abel Remusat and a supplement by baron W. Humboldt†. The Asiatic Society of Calcutta are prosecuting their learned

\* Several excellent grammars have also been published of languages already known, as the Arabic, Hebrew, &c. among which are remarked those of Gesenius, Silvestre de Sacy, and several other eminent philologists. The Arabic grammar of the latter is particularly esteemed. As an orientalist and a writer on general grammar, M. de Sacy enjoys a high and justly acquired reputation.

† Elements de la Grammaire Japonaise, par le P. Rodriguez. Traduit du Portugais sur le MS. de la Bibliothèque du Roi, et collationné avec la Grammaire publiée par le même à Nangasaki en 1604. Par M. C. Landresse. Précédé d'une explication des Syllabaires Japonais, avec deux Planches. Par M. Abel Remusat. Paris, 1825.

Supplément à la Grammaire Japonaise du P. Rodriguez, &c. Par M. le Baron G. de Humboldt. Paris, 1826.

labours, which have thrown much light on the languages of hither and farther India. A society established at Paris since 1822 emulates their exertions, and its numerous publications are highly valuable: among these we cannot help noticing the learned and interesting essay of Mess. Burnouf and Lassen, on the Pali or Bali, the sacred language of the peninsula beyond the Ganges\*. The *Journal Asiatique*, published by that Society, of which nine volumes have already appeared, and the tenth will be completed in June next, is full of instructive matter concerning the languages of Asia. The same may be said of the *Mélanges Asiatiques* of M. Remusat†, and the *Mémoires relatifs à l'Asie* of M. Klaproth‡. The *Asia Polyglotta* of the latter is a work of great merit§.

There is also in London, as we are informed, an Asiatic Society lately established, but their memoirs have not yet reached us.

It is said that the sacred scriptures, or parts of them, have been translated into one hundred and fifty different languages or dialects by the exertions of the British, Russian, and American Bible Societies. The christian missionaries of different sects and countries, and the European and American navigators and travellers, have immensely increased our stock of vocabularies and other specimens of languages hitherto unknown. Among the latter we are bound to notice lieutenant John White of the United States navy, who brought to this country, from Cochin China, a comparative vocabulary of the Chinese and Cochin Chi-

\* *Essai sur le Pali, ou langue sacrée de la presqu'île au delà du Gange*, avec 6 planches. Par E. Burnouf & Chr. Lassen. Paris, 1826.

† *Mélanges Asiatiques, ou choix de morceaux de critique relatifs aux religions, aux sciences, &c. des nations orientales*. Par M. Abel Remusat, 2 vols, 8vo. Paris, 1815.

‡ *Mémoires relatifs à l'Asie, contenant des recherches historiques, géographiques, et philologiques sur les peuples de l'orient*. Par M. J. Klaproth. 2 vols, 8vo. Paris, 1824—1826.

§ *Asia Polyglotta von Julius Klaproth*. 1 vol. quarto, with an atlas of languages, folio. Paris, 1823.



nese languages, which he has deposited in the Marine East India Company's Museum at Salem in Massachusetts, an extract from which is subjoined to the History of his Voyage to the China Sea\*. It is hoped that the Boston Academy of Arts and Sciences will cause the whole to be published in their valuable Transactions. It will be interesting not only to the Learned of this country, but also to those of Europe; as it not only shews the degree of affinity in the idioms of the two nations, Chinese and Cochin Chinese, but also in what manner the characters of the former are employed to represent the words of the latter, when they differ in sound or in sense: It proves to demonstration that the Chinese characters cannot be read alike in every language; not even in those which have the greatest resemblance to that of China and may be considered in a measure as Chinese dialects.

Thus learned and industrious men are collecting in all parts of the world the valuable materials out of which is to be erected the splendid edifice of *Universal Philology*. Various attempts have been made to reduce this science into a body of doctrine, but none has completely succeeded, because the facts on which it rests have not yet been sufficiently ascertained. Innumerable works have been written on the origin of language, while the greatest number of the idioms of the earth were entirely unknown. Theories have been accumulated instead of facts, every one of which had its day until superseded by some newer and more fashionable system. Now and then some gifted men pierced through the cloud of darkness by the mere force of their intuitive genius,

\* History of a Voyage to the China Seas. By John White, Lieutenant in the U. S. Navy. Boston. Wells & Lilly. 1823.

This book has been since reprinted in London. But the booksellers, probably for want of Chinese characters, have left out of their edition all that relates to the Cochin Chinese language. Thus in our American edition of Barrow's Travels in China, the specimens of Tartar characters have been omitted, because the booksellers did not think it expedient to have them cast or engraved. In this manner trade prospers at the expense of science.

and their writings have not a little contributed to the advancement of knowledge. Among those we must place in the first rank the illustrious president De Brosses, whose excellent treatise on the mechanical formation of language\* contains more correct reasoning than any other work on the same subject. Nor can I pass over in silence the lights that are diffused through the Elements of Ideology of our venerated associate Destutt Tracy†, so fruitful of important principles that still remain to be applied to various unsettled points of our science. But, with these helps and many others that could be mentioned, we are not yet prepared for a general elementary treatise on philology taken in its whole extent: more facts are yet to be collected, and inveterate theories submitted to the test of truth, before this great work can be undertaken with hopes of success.

Philology in fact, in the sense in which I wish to be understood, is of immense extent. It not only embraces oral language in all its varieties, but also writing and all the signs by means of which ideas are communicated through the organs of sight. The language of signs which the deaf and dumb make use of is alone a science. But setting these aside, and confining ourselves to speech properly so called, we find in that alone a boundless field of inquiry. We are arrested in the outset by the unnumbered languages and dialects which are spread over the surface of the earth, of which a very few only can be acquired by any individual. But philology comprehends them all, it obliges us to class and compare them with each other, for which we have no other aid than the knowledge more or less perfect of a few, and a superficial view of the rest. The philologist must learn to catch the prominent traits by which the different modes of speech are distinguished,

\* *Traité de la formation mécanique des langues et des principes physiques de l'étymologie*, 2 vols, 12mo. Paris, An IX.

† *Elements d'idéologie*, par A. L. C. Destutt Tracy, Sénateur, 3 vols, 8vo. Paris, 1804—1805.

and for that must trust to the labours of others in the shape of grammars, dictionaries, vocabularies, and other works of detail. This is enough to occupy a whole life. But it is not all. The single branch of philology which relates to oral languages has its subdivisions, each of which may be considered as a separate science: There is PHONOLOGY, which teaches us to distinguish the various sounds produced by the human voice, with their tones, accents, and inflections, to analyze, class, and compare them with each other, and represent them, as much as possible, by visible signs\*; ETYMOLOGY, or the knowledge of those constituent parts of language that we call *words*, by means of which we are enabled to trace the affinities of the different idioms of the earth, and the filiation of the numerous races and families of men who inhabit it; and lastly, IDEOLOGY, or the comparative study of the grammatical forms and idiomatic construction of languages, by which we are taught to analyze and distinguish the different shapes in which ideas combine themselves in order to fix perceptions in our minds, and transmit them to those of others; while we observe with wonder the effects of that tendency to order and method and that natural logic which God has implanted in the mind of every man. A considerable time must elapse before we shall have collected a sufficiency of facts to enable us to generalize to a certain extent our ideas on these various subjects, the attempting of which too soon has hitherto been the great error of philologists. It is astonishing to see what efforts have been made by men of superior as well as those of inferior talents, to discover the origin of human speech, to trace an original or primitive language in those which now exist, to invent a universal or philosophical idiom, a universal grammar, a universal alphabet, and so many other *universals*, while the *particulars* are yet to be learned.

\* I have treated of this subject separately, merely in its application to the English language, in the first volume of the present series of these Transactions, p. 228. A reference to that essay will shew the immense extent of this branch of the philological science.

When we find such men as Court de Gebelin, Bishop Wilkins, Maupertuis, Rousseau, Adam Smith, and so many others, seriously employed in the pursuit of those unattainable objects, we can but lament the disposition of the human mind to transgress the bounds which Eternal Wisdom has prescribed to human knowledge and human power.

If philology had no other object than to promote and facilitate the intercourse between nations, and make men better acquainted with the globe they inhabit, it would be well worth all the trouble and labour that may be bestowed upon it. What further results it may produce, useful or interesting to mankind, it is impossible to foretel. Thus much is certain, that no science more powerfully excites that desire of knowledge which is inherent in our nature, and which, no doubt, was given to us by the Almighty for wise purposes.

Moved by these considerations, the American Philosophical Society have thought it incumbent upon them to add to the mass of facts which are accumulating on all sides, by the publication of this grammar. While the languages of Asia occupy the attention of the philologists of Europe, light is expected from this quarter to be shed on those of our own continent. This Society was the first to discover and make known to the world the remarkable character which pervades, as far as they are yet known, the aboriginal languages of America, from Greenland to Cape Horn. In the period of seven years which has elapsed since the publication of the Report presented to their Historical Committee in 1819\*, all the observations which have been made on Indian languages, at that time unknown, have confirmed their theory, if theory it can be called, which is no more than the general result of a multitude of facts collected with care. This result has shewn that the astonishing variety of forms of human speech which exists in the eastern hemisphere is not to be found in

\* Transactions of the Historical and Literary Committee of the American Philosophical Society, vol. 1. Philadelphia, 1819.

the western. Here we find no monosyllabic language like the Chinese\*, and its cognate idioms; no analytical languages like those of the north of Europe, with their numerous expletive and auxiliary monosyllables; no such contrast is exhibited as that which is so striking to the most superficial observer, between the complication of the forms of the Basque language and the comparative simplicity of those of its neighbours the French and Spanish; but a uniform system, with such differences only as constitute varieties in natural objects, seems to pervade them all, and this *genus* of human languages has been called *polysynthetic*, from the numerous combinations of ideas which it presents in the form of words. It has also been shewn that the American languages are rich in words and regular in their forms, and that they do not yield in those respects to any other idiom. These facts have attracted the attention of the learned in Europe, as well as in this country; but they have not been able entirely to remove the prejudices that have been so long entertained against the languages of savage nations. The pride of civilization is reluctant to admit facts like these in their utmost extent, because they shew how little philosophy and science have to do with the formation of language. A vague idea still prevails that the idioms of barbarous tribes must be greatly inferior to those of civilized nations, and reasons are industriously sought for to prove that inferiority, not only in point of cultivation, which would readily be admitted, but also to shew that their organization is comparatively imperfect. Thus a learned member of the Berlin Acade-

\* By a *monosyllabic* language, I do not mean one every word of which consists of a single syllable, but one of which every syllable is a complete word. The learned M. Remusat has satisfactorily proved in his *Mélanges Asiatiques*, vol. 2, p. 47, and in the third volume of the *Mémoires de l'Institut de France*, that the Chinese language is not monosyllabic in the first of these senses; but at the same time, I think it cannot be denied that it is so in the second, its polysyllabic words being formed by the junction of two or more vocables, each consisting only of one syllable, in the same manner as our compound English words *welcome*, *welfare*, &c. There may be a few exceptions; but they prove nothing against the general rule.

my of Sciences, in an ingenious and profound dissertation on the forms of languages\*, while he admits that those of the American Indians are rich, methodical, and artificial in their structure, yet will not allow them to possess what he calls genuine grammatical forms (*æchte formen*), because, says he, their words are not inflected like those of the Greek, Latin, and Sanscrit, but are formed by a different process, which he calls *agglutination*, and on that supposition, he assigns to them an inferior rank in the scale of languages, considered in the point of view of their capacity to aid the development of ideas. That such prejudices should exist among men who have deservedly acquired an eminent reputation for science is much to be regretted; and it is particularly with a view to remove them from the minds of such men, that this grammar is published. The learned baron will, I hope, recognize in the conjugations of the Delaware verbs those inflected forms which he justly admires, and he will find that the process which he is pleased to call *agglutination*, is not the only one which our Indians employ in the combination of their ideas and the formation of their words.

But it is not in Europe alone that we find persons disposed to disparage every thing that belongs to the American Indians. The same spirit prevails, I am sorry to say in a much higher degree, among many in this country, particularly those who inhabit our frontier settlements, where causes of difference too often arise between the two races. This feeling, when once entertained, knows no bounds, and men, in other respects gifted with judgment and talents, feel its influence unperceived. I have been led into this observation by a well written and otherwise interesting article on the Indians and their languages, which appeared in the North American Review for January, 1826, the anonymous author

\* Ueber das Entstehen der grammatischen Formen, und ihren Einfluss auf die Ideen Entwicklung. Von Baron Wilhelm von Humboldt. Published in the Transactions of the Berlin Academy of Sciences for the year 1822. Historical and Philological Class, p. 401.

of which labours hard to depreciate the unfortunate Indians, and make them appear the most stupid as well as the most barbarous race of men, and their languages of course as corresponding with that degraded character. It is a matter of regret that this writer should have been carried so far away by his prejudices, as to charge the venerable Heckewelder, who resided nearly forty years as a missionary among the Delaware Indians, not only with ignorance of their language, but with fabricating Delaware words, in order to suit a particular purpose\*. This is carrying too far the maxim *nul-lius in verba*, and the reviewer who ventures so much ought first to have convinced his readers that he was himself perfectly acquainted with the Delaware language, while, on the contrary, after mentioning a few of Mr Heckewelder's substantives, the sounds of which it seems are not pleasing to his ears, he exclaims in disgust, "Pronounce these who can; we eschew the task." This strong expression of an unpleasant feeling is not natural to one who is conversant with a particular idiom: such a one, besides, must be presumed to be in some degree familiar with its sounds, and to be able, at least, to articulate them.

The reviewer that I speak of pays no greater respect to Mr Zeisberger, the author of this grammar. If he does not expressly charge him with forgery, he at least tries to make it appear that he did not know the language on which he wrote. In this grammar, in the conjugation of the causative form of the verb *wulamallsin*, to be happy, will be found the participle present *wulamalessohaluwed*, he who makes happy, which in the transitive form is changed into *wulamalessohalid*, he who makes *me* happy, and this last word, taking the vocative termination *an*, becomes *wulamalessohalian*, O thou who makest me happy! The reviewer is pleased (p. 75.) to turn this beautiful grammatical form into ridicule, and expressly denies there being such a one in the language.

\* This word (*elumiangellatschik*) has been evidently formed to meet the case, and formed on erroneous principles. N. A. Review, p. 76.



Among other reasons equally unsatisfactory, he objects that the pronoun *who* or its elements are not to be found in the composition of the word; as if this pronoun could not be understood, as it is in the participial forms of all languages, when used as substantives. Thus the Latin participle *amans* may be translated he who loves. *ille qui amat*, and yet, not a trace of the pronoun *qui* is found in it. In the English language the participle present is not generally employed in a substantive sense, therefore the word *loving* can not be translated by he who loves, but the meaning of the noun substantive *lover* may be thus rendered, and the participle past *beloved* is often used in that sense, as *the beloved*, he who is beloved, the pronoun *who* being understood. But the reviewer goes farther, and pretends that there is no word in *any* Indian language answering to our pronoun *who*\*. Be it so; but the idea which it conveys certainly exists in the minds of the Indians, and therefore there is the greater necessity for words in which that idea may be comprehended when it cannot be separately expressed. These specimens are sufficient to give an idea of the reviewer's course of reasoning, nor do the limits of this preface allow me to pursue it farther.

It is difficult to know to what Indian language this gentleman's attention has been particularly directed. If we are to judge from his numerous specimens of Indian phrases, he should be equally familiar with the idioms of the Delawares, Chippeways, Sioux, Kickapoos, Sacs and Foxes, Potowatomies, Wyandots, and Shawanese, in all which he furnishes us with sentences, without any apparent object than to show that those languages are poor and illy constructed. Our author, Mr Zeisberger, did not pretend to so much knowledge; the Delaware and the Onondago were all he professed to know, and he proved the justice of his claim, by a dictionary of the

\* On the contrary, the pronoun *who* has an equivalent in every Indian language that I know of: Delaware, *auwen* (see this grammar); Onondago, *schu. schune schung, schunahole* (Zeisberger's Dictionary); Menomonic, *owa*; Dahcota or Sioux, *tuaa*, &c. &c.

one, and grammars of both. Mr Heckewelder pretended only to know the Delaware, and his correspondence with our Historical Committee, in the first volume of their Transactions, appears sufficient to support his pretensions. Both these gentlemen spent the greatest part of their lives among the Indians on whose languages they wrote; while the anonymous reviewer does not tell us that he ever resided with any of them. If he derived his information from Indian traders and interpreters, he is not probably aware that they are not the proper sources from which the knowledge of the grammar of those languages is to be obtained; they do not pretend to be men of science, and it is a well known fact that even Indians, who are much in the habit of conversing with white men, will adapt their forms as much as possible to the construction of our own language, expecting thereby to be better understood. It is thus that we often speak broken English, when addressing foreigners, and that nurses will lisp when speaking to children; but it is not so that Indian orators express themselves when addressing their tribes on important subjects.

I should not have taken notice of this anonymous publication, but that the high character and extensive circulation of the North American Review, in which it would seem that it was inadvertently inserted, made it incumbent upon me to say something to counteract the effect of assertions so boldly made, and therefore calculated to make an impression on those who have not leisure to investigate the subject. It is but lately that the forms of the languages of the American Indians have begun to attract attention; I am satisfied that the more they are known, the greater astonishment they will excite in unprejudiced minds. In the mean time we must expect that ancient prepossessions will have their way, and that *à priori* reasoners will not see their favourite theories disturbed without a struggle; but facts are stubborn, and their evidence must at last prevail.

The most curious thing, undoubtedly, that exists in the languages of the Indians, is the manner in which they com-

pound their words. It was first observed by Egede in his account of Greenland, and Mr Heckewelder explains it at large in the eighteenth letter of his correspondence\*. By this means, says governor Colden, speaking of the Iroquois, these nations can increase the number of their words to any extent. None of the languages of the old world that we know of appear to possess this prerogative: a multitude of ideas are combined together, by a process which may be called *agglutination*, if the term be found agreeable, but which, whatever name it may receive, is not the less a subject of real wonder to the inquiring philologist. I have not space to give here many examples of this manner which the Indians have of combining several ideas together into one locution. I must therefore refer the reader to those adduced by Egede and by Mr Heckewelder, in the above cited passage of his correspondence. I shall, however, select a word from the Delaware language, which will convey a clear idea of the mode of formation of all others of the same kind. I have chosen this word for the sake of its euphony, to which even the most delicate Italian ear will not be disposed to object. When a Delaware woman is playing with a little dog or cat, or some other young animal, she will often say to it *kuligatschis!* which I would translate into English, *give me your pretty little paw*, or *what a pretty little paw you have!* This word is compounded in the following manner:

*K* is the inseparable pronoun of the second person, and may be rendered by *thou* or *thy*, according to the context.

*Uli* (pronounced *oolee*) is part of the word *wulit*, which signifies handsome or pretty. It has also other meanings not necessary to be here specified.

*Gat* is part of the word *wichgat*, which signifies a leg or paw.

*Schis* is a diminutive termination, and conveys the idea of littleness.

\* Hist. Trans. p. 405.

Thus in one word the Indian woman says to the animal, *Thy pretty little paw!* and according to the tone in which she speaks, and the gestures which she makes, either calls upon it to present its foot, or simply expresses her fondling admiration. In the same manner *Pilape*, a youth, is formed from *Pilsit*, chaste, innocent, and *Lenape*, a man\*. It is difficult to find a more elegant combination of ideas in a single word of any existing idiom.

I do not know of any language out of this part of the world in which words are compounded in this manner. The process consists in putting together portions of different words, so as to awaken at the same time in the mind of the hearer the various ideas which they separately express. There are probably principles or rules pointing out the particular parts that are to be selected in order to form the compound locution. Sometimes a whole syllable, and perhaps more; sometimes a single sound, or, as we would call it, a single letter: to discover those rules would require a great proficiency in the language, and at the same time a very sound discriminating mind; qualities which are seldom found united; perhaps also the ear, an *Indian* ear, is the guide which is generally followed; but the ear has also its rules, to which the mind imperceptibly conforms: however it may be, this is an interesting fact in the natural history of human language, justly entitled to the attention of philologists.

This is not the only manner in which the American Indians combine their ideas into words. They also have many of the forms of the languages which we so much admire, the Latin, Greek, Sanscrit, Slavonic, &c. mixed with others peculiarly their own. Their conjugations are as regular as those of any language that we know; and for the proof of this I need only to refer to the numerous paradigms of Delaware verbs that are contained in this grammar, in which will be found the justly admired in-

\* MS. letter of Mr Heckewelder, 22d of October 1818.

flections of the languages of ancient Europe. Although they do not appear to have the numerous tenses which the Greek boasts of, they are not, however, deficient in the expression of the relations of the present, past, and future to each other. There is no shade of idea in respect to the time, place, and manner of action which an Indian verb cannot express, and the modes of expression which they make use of for those purposes are so numerous, that if they were to be considered as parts of the conjugation of each verb, one single paradigm might fill a volume. Thus *n'mitzi* signifies I eat, in a general sense, and *n'mamitzi*. I am eating at this moment. Each of these verbs is separately conjugated in all its forms.

Indeed, the multitude of ideas which in the Indian languages are combined with the verb has justly attracted the attention of the learned in all parts of the world. It is not their transitive conjugations expressing at the same time the idea of the person acting, and that acted upon, that have excited so much astonishment. They are found also, though not with the same rich variety of forms, in the Hebrew and other oriental languages. But when two verbs with intermediate ideas are combined together into one, as in the Delaware *n'schिंगixwipoma*, I do not like to eat with him\*, which the Abbé Molina also declares to exist in the idiom of Chili †; there is sufficient cause to wonder, particularly when we compare the complication of these languages with the simplicity of the Chinese and its kindred dialects in the ancient world. Whence can have arisen such a marked diversity in the forms of human speech?

Nor is it only with the verbs that accessory ideas are so curiously combined in the Indian languages; it is so likewise with the other parts of speech. Take the adverb for instance. The abstract idea of time is frequently annexed to it. Thus if the Delawares mean to say, If you do not return,

\* Hist. Trans. p. xxvi.

† *Iduancloclavin*, I do not wish to eat with him." Hist. of Chili. Append. on the Chilian Language.

they will express it by *mattatsch gluppiweque*, which may be thus construed :

*Matta* is the negative adverb *no* ; *tseh* is the sign of the future, with which the adverb is inflected ; *gluppiweque* is the second person of the plural number of the present tense of the subjunctive mood of the verb *gluppiechton*, 'To turn about or return. In this manner every idea meant to be conveyed by this sentence is clearly understood. The subjunctive mood shews the uncertainty of the action, and the sign of the future tense coupled with the adverb points to a time not yet come when it may or may not take place. The Latin phrase *nisi veneris* expresses all these meanings ; but the English *If you do not come*, and the French *Si vous ne venez pas*, have by no means the same elegant precision. The idea which in Delaware and Latin the subjunctive form directly conveys is left to be gathered in the English and French from the words *if* and *si*, and there is nothing else to point out the futurity of the action. And where the two former languages express every thing with two words, each of the latter requires five, which yet represent a smaller number of ideas. To which of these grammatical forms is the epithet *barbarous* to be applied ?

This very cursory view of the general structure of the Indian languages, exemplified by the Delaware, will at least convince the reader that a considerable degree of art and method has presided over their formation. Whether this astonishing fact is to be considered as a proof (as many are inclined to believe) that this continent was formerly inhabited by a civilized race of men, or whether it is not more natural to suppose that the Almighty Creator has endowed mankind with a natural logic which leads them, as it were, by instinct, to such methods in the formation of their idioms as are best calculated to facilitate their use, I shall not at present inquire ; I do not, however, hesitate to say, that the bias of my mind is in favour of the latter supposition ; because no language has yet been discovered, either among savage or polished nations, which was not governed by rules

and principles which nature alone could dictate, and human science never could have imagined. Various attempts have been made towards the formation of a philosophical language; none of them has ever gone beyond the imitation of those which were previously known; neither Leibnitz nor Bishop Wilkins, neither Monboddo nor De Brosses, nor any of those illustrious philosophers who have written so much on the origin and formation of languages, could have discovered *à priori* the curious combinations by which the American Indians form their words; nor the manner in which they associate with the verb such an immense number of accessory ideas; we are therefore compelled, when endeavouring to account for the variety of modes in which men represent their perceptions through the organs of speech, to abandon all vain theories, and look up only to nature and nature's God.

I have been led into these preliminary observations farther than I expected; I feel that I have been insensibly drawn beyond the legitimate bounds of a preface; it is, however, necessary that I should say something of this grammar and of its author.

The Reverend David Zeisberger was a native of Moravia, where he was born in the year 1721. He was educated at Herrnhut in the principles of the religion of the United Brethren. At the age of seventeen he came to this country, and landed in Georgia, where his co-religionists had begun some settlements. Thence he came to Pennsylvania. In the year 1746, (being twenty five years of age) he was sent out as a missionary to the North American Indians, in which employment he continued, with few and short intervals, until his death, which happened in the year 1808. He died at Goshen, in the state of Ohio, at the advanced age of eighty-seven years.

Thus this venerable missionary resided upwards of sixty years among the Indians of this country, preaching the gospel to them in their native idioms. In this manner he acquired several of their languages; but was particularly



skilled in the Onondago (an Iroquois dialect) and the Lenni Lenape or Delaware. On the former he wrote three grammars, two in German\* and the other in English†, and a dictionary, German and Indian, consisting of seven volumes in quarto. These works, all in manuscript, are deposited in our Society's library.

Those on the Delaware, except this grammar, have been all printed. They consist of a copious spelling book in Delaware and English, of which two editions have been published‡. Sermons to Children in Delaware§, and a Collection of Hymns in the same language||, all which appeared in his life time. After his death his translation into Delaware of Lieberkuhn's Harmony of the Four Gospels¶ was given to the public by the care and at the expense of the Female Auxiliary Missionary Society at Bethlehem, aided by private subscribers, among whom the late Honourable Elias Boudinot of New Jersey was conspicuous.

The original manuscript of this grammar the author ordered by his will to remain deposited in the library of the United Brethren at Bethlehem, where it now is. In the

\* Onondagoische Grammatica. MS. 4to, pp. 176; and a shorter one also in 4to, pp. 87.

† Essay of an Onondago Grammar, or a short introduction to learning the Onondago alias Maqua tongue. MS. 4to, pp. 67.

‡ Delaware and English Spelling Book, for the use of the Missions of the United Brethren. Philadelphia, 1776 and 1806. The second edition is much improved, and contains pp. 179, 12mo.

§ Ehelittonhenk li amemensak gischitak Elleniechsink, untschi David Zeisberger. Philadelphia, 1803, pp. 115, 12mo.

|| A Collection of Hymns for the use of the Christian Indians of the Mission of the United Brethren in America. Philadelphia, 1803, pp. 358, 12mo.

¶ These hymns are all in the metre of German poetry, and are to be sung to German tunes. It would have required more genius than falls to the common lot of man to have discovered a rhythm suited to the character of the language, and melodies adapted to it. Such diversified talents are seldom to be looked for in those who devote their lives to the conversion of savage nations.

‡ Elekup Nihillalquonk woak Pemauchsohalquonk Jesus Christ, seki ta lauchsitup wochgidhakamike. New York, 1821, pp. 222, 12mo.

year 1816, our late lamented associate, the Reverend John Heckewelder, having been requested to aid our Historical Committee in their investigation of the forms and structure of the Indian languages, was kind enough, with the permission of his superiors, to confide to them that valuable manuscript for their temporary use. The Committee ordered it to be translated into English; and I willingly undertook the task: various circumstances have hitherto prevented its appearance. Several learned men, however, both in Europe and in this country, having repeatedly expressed their wish to see it in print, its publication could no longer be delayed.

The reader must not expect to find here a philosophical grammar, as this was not made for the use of philosophers, but of young missionaries—its object was entirely practical. The author never dreamt that the theory of the Indian languages would ever become the subject of philosophical study. He has followed the usual divisions of the parts of speech; but has not endeavoured, like the Spanish American grammarians, to force the Indian forms of language into too close an analogy with our own. To a certain degree it is necessary to explain the forms of the Indian languages by those to which we are accustomed; to do otherwise would be following the old exploded method of teaching the Latin language by means of a grammar written entirely in Latin; at the same time, the peculiar forms of the new idiom ought to be pointed out in a clear and intelligible manner, and their principles analyzed so as to lay down their rules, when differing from our own, with the greatest possible perspicuity. It were to be wished that our author had devoted a chapter to the syntax and phraseology of the language; but that, I presume, he left to be acquired by practice. Upon the whole, however, I think his grammar the best that I have seen of an American dialect. It is copious and rich in examples, and his paradigms of the conjugations of Indian verbs are sufficiently numerous to give a correct idea of the manner in

which that part of speech is constructed. The personal verbs or transitions are fully and clearly explained. Indeed, it may be said that he has the merit of clearness throughout; a merit so very rare, that it deserves to be noticed. Those who before him have treated of Indian languages have either not always understood themselves, or not been very anxious to be understood by others. I do not even except the venerable Eliot, whose Grammar of the Language of the Massachusetts Indians is not free from obscurities; some of which the present one of its kindred dialect, the Delaware, will help to clear up.

The Indian words in this Grammar are to be pronounced according to the powers of the German alphabet, which Mr Zeisberger thought proper to adopt\*. It has long been a desideratum in the philological science, that there should be a uniform mode of writing exotic words, in order to convey, as much as possible, the same idea of their sounds, at least to the learned, through the civilized world. But, independent of the numerous difficulties which naturally attend such a design, from the almost entire impossibility of conveying to the mind through the eye the idea of sounds which the ear never heard, an ill understood national pride makes every nation desire that their own alphabet should be chosen as the medium of communication. The least prejudiced on this subject insist at least on the Roman character being universally used. The celebrated Volney wished all the Oriental

\* The translator has preserved the orthography of the original, except that he has substituted the letter *y* for the German *j*, because *y* has the same sound according to the English and German pronunciation. Also where the author has introduced the vowel *o* after *w*, in order to shew that the latter is to have the English and not the German sound, and so writes *woagan* to be pronounced *wagan*, the translator has suppressed the *o*, thinking it sufficient to give notice that *w* consonant is always to be pronounced as in English, whether it be followed by another consonant or by a vowel. In the former case a *sheva* or mute vowel is interposed between the two sounds: thus, *wdanis* (daughter) is pronounced *w'danis* and not *oo-danis*. Following the same principle, where the author writes *wiquoam* (a house) the translator writes *wikwam*, which is precisely the sound which Zeisberger meant to represent.

languages to be written in that character, and not only proposed a plan to that effect, but left a considerable legacy by his will to be employed in premiums to those who should suggest the best means of carrying it into execution. This shews how far a favourite idea may take hold of the mind of a man, however distinguished by his genius and talents.

It is not for those languages that have already an alphabet and an orthography of their own that a uniform mode of writing their words is desirable; uniformity in this respect, even among the nations that use the same characters, is absolutely unattainable. All that is desired is a common mode of communicating the sounds of unwritten languages, in order to facilitate the comparison of their words and grammatical forms with each other with the greater exactness. To this object the powers of our English alphabet are not adequate; because its vowel sounds are uncertain and a great part of them are represented by diphthongs. But most nations seem to think that their national honour is concerned in forcing their own orthography upon the learned world. Thus since the study of the Chinese language has become fashionable in Europe, the Portuguese mode of spelling Chinese words, to which all were before accustomed, has been entirely abandoned, and the English and French have each adopted the orthography of their own language; so that it is sometimes difficult to recognize the same words in the grammars and dictionaries which they have respectively published.

In this country we are free from this prejudice; therefore my learned friend Mr Pickering, with the liberality which characterizes an American man of science, has proposed a uniform mode of writing the words of our Indian languages\*, which I am happy to find has been almost universally adopted by our Missionaries not only on this continent, but in the South Sea Islands. I am also informed that our go-

\* An Essay on a uniform Orthography for the Indian Languages of North America. By John Pickering. Published at Boston in the Memoirs of the American Academy of Arts and Sciences, Vol. IV. p. 319.

vernment, who, it is reported and generally believed, are preparing to publish an important national work on the languages of the Indians who inhabit these United States on the model considerably improved of that of the empress Catherine, have recommended to the agents and other persons employed in collecting the materials to conform themselves as much as possible to the alphabet proposed by Mr Pickering. Thus America will have the honour of giving an example which it is to be hoped will be more generally followed.

This alphabet is entirely formed of our Roman characters. The vowel sounds are those of the German and Italian languages. The nasals are expressed by a comma or cedilla under each nasal vowel, after the Polish manner. The English *sh* is preserved, and its correlative *zh* is adopted for the sound of the French and Portuguese *j*. The compound consonant sounds are represented by their component signs, thus *ks*, *ksh*, *ts*, *tz*, &c. The Author has been careful not to introduce any new characters. Even the sound of the Greek  $\chi$  and Spanish *jota* is expressed in the most usual manner by *kh*; and although there is a real difference between these two sounds, the one being *k*, and the other *g* aspirate, Mr Pickering did not think it necessary to appropriate to each a separate character, well knowing that approximation is all that can be reached, and that every attempt to distinguish nice differences of sound would eventually prove vain.

Thus, with a liberality which cannot be too much praised, Mr Pickering has selected among the various powers which the nations of Europe have given to the characters of the Roman alphabet those which best suited his purpose, without shewing favour or partiality to any country, and least to his own. His plan, moreover, is simple and easy of execution. If it is not the best that could possibly be devised, it is the one that is most likely to be certainly adopted. Brilliant theories and highly complicated schemes may dazzle for a while: but simplicity in plans presented for general

practice is the mark of true genius, and must ultimately prevail.

Before I conclude this preface, I beg leave to say a few words respecting the present translation. When, eleven years ago, I undertook to make it for the Philosophical Society I had never turned my attention to the Indian languages, and I was entirely ignorant of their forms and construction. I therefore thought of nothing beyond a close and literal translation of the manuscript. I soon perceived, however, that it had been written on loose sheets, which had been bound together after the Author's death by persons not conversant with the subject. It also became clear to me that Mr Zeisberger had not given the last finishing hand to his work. He probably meant to have condensed it, and to have exhibited the various forms of the conjugations of the verbs in a lesser number of paradigms. These observations struck me as I went on with the translation which I finished as I had begun it. I left out only one chapter, in which the author explained the manner of expressing the German compound verbs into the Delaware language; as it would have required too much labour to adapt it to the English forms of speech, and would have participated in too great a degree of an original composition. I regret, however, that I did not attempt it. It is now too late, as Mr Zeisberger's manuscript has been returned to the Bethlehem library.

I had no idea at the time that this grammar would ever be published. Since the Society came to a resolution to commit it to the press, it became my duty to revise what I had done; I saw that it would require to be almost entirely recast, and above all to be considerably abridged, in order to give it that form which alone could satisfy the taste of the present age. But on this I could not venture. For more than ten years, indeed, I have applied myself to the study of the Indian languages, and have become more conversant with their structure and forms than those who have not paid a similar attention to the subject. Besides the usual helps

of grammars, dictionaries, vocabularies, &c. I have had the benefit of correspondences and personal communications with Indians, missionaries, and other persons from various parts of this hemisphere, more or less skilled in those idioms. With regard to the Delaware, I have received much information from my deceased friend Mr Heckewelder, whom I always found ready to answer my queries, and solve my doubts, whenever I thought proper to communicate them to him. If he were still alive, I would not have hesitated, with his kind assistance, to have presented this grammar in a more acceptable form to the public. Without such aid I could not undertake it, being in want of that practical knowledge which can only be acquired by a long residence among the Indians.

Another reason has induced me not to make too free with this grammar, although I am satisfied that it might have been advantageously abridged. Several gentlemen, particularly of the army, who are stationed or reside in the vicinity of the Indian country, and consequently have much intercourse with the aborigines, have expressed a wish that Mr Zeisberger's Work should be given in as ample a form as possible, as it would be of great use to them in studying not only the language of the Delawares, but also those of the Chippeways, Menomonies, and other cognate idioms. Therefore it is to be considered that it is not only intended as an exhibition of the forms of the Indian dialects in a scientific point of view, but also as a guide to those who may be engaged in the study of this language. To them the multiplicity of examples which others may think unnecessary will be of great value, as there are no other written sources from which they can derive information, if we except Mr Zeisberger's Spelling Book, which has long been out of print, and his Translation of Lieberkuhn's Harmony of the Gospels, which was printed only for the use of missionaries, and is not to be purchased. Neither is the Translation of St John's Epistle by Deneke to be had in the shops. It is much to be regretted that a certain number of copies



of such works are not put in the hands of booksellers for sale. They would be purchased, at least, by the public libraries of this country, and perhaps also, of Europe.

For these reasons I have ventured upon few alterations of the Manuscript now published. I have, however, sometimes varied from the Author's method, when I thought it too defective, and I have modified his explanations, so as to give them (as I thought) a greater degree of clearness and precision, and make them more easily understood. I have even occasionally, always with the same view, added some facts and illustrations which were not in the text. But this I have chiefly done in the form of notes at the bottom of the page, under my own name and responsibility. Upon the whole, I have taken no liberty with the Author's work which I was not sure he would have approved of if he had been living. As a fair copy of the original manuscript of this translation still remains in the Society's library, the alterations which I have made may be seen and judged of by all who will take the pains to compare it with the one now published.

I hope this Grammar will convince those who may still be incredulous, that I did not go too far when I asserted in my Report to the Historical Committee that the Indian languages are rich in words and grammatical forms, and that their general structure displays as much order and method as that of any of those that exist on the face of the earth. They are highly synthetical, and combine ideas together in a manner so artificial and so uniformly consistent with the rules of analogy, that it is not to be wondered at if men, reasoning *à priori*, have thought it impossible that such combinations could proceed from the minds of savages. As the fact cannot be denied, the pride of civilization has at last found out that it is very natural that it should be so; because analysis is the most difficult operation of the human mind, and barbarous nations being incapable of it, their languages must necessarily be synthetical. But Mr Adam Smith, who first broached this doctrine in a disser-



tation on the origin of language subjoined to his Theory of Moral Sentiments, and who has been highly applauded for this discovery, did not surely consider that before the Indians could have combined their ideas, and arranged them in regular order in the forms in which they now appear, they must first have analysed them, otherwise they could not have discovered their analogies and adhered to them so closely. But in this they did not proceed as philosophers would have done in their closets; the operations of nature are much quicker than those of science, and perhaps are not the less sure. I leave it to others to explain the details of this process; my task is to exhibit the facts, not to trace them to their origin.

I am not an enthusiastic or exclusive admirer of the Indian languages, and am far from being disposed to assert that their forms are superior to those of others. Comparisons on such subjects appear to me idle, and can lead to no useful results. Language is the instrument of thought and must always be adequate to its object. Therefore no language has yet been and probably never will be found, destitute of forms; for without them none can exist. By forms I do not mean only inflexions of words and the like; I mean every regular and methodical arrangement of the elements of speech for practical purposes. This the Chinese have as well as the Delawares, although in vulgar acceptance it is commonly said that the Chinese idiom has no forms. Like every thing else in nature, the forms of language, are various, and in that variety consists the chief beauty of the works of the Almighty Creator. A language, it is true, may be more or less adapted to certain objects. Some are more poetical than others, while there are those which are better suited to the perspicuity of logical reasoning. But it is only after they have been moulded by the hand of genius that this particular character becomes apparent. Who can say what Homer would have produced if he had had for his instrument the language of the Lenni Lenape? This, however, we

may with safety assert; that he would have been able to say more in fewer words, than even in his own admirable Greek. Every mode of speech has its peculiar qualities, susceptible of being developed and improved by cultivation; but, like flowers and plants, all languages have a regular organization, and none can be called *barbarous* in the sense which presumption has affixed to that word. An unorganized language would be a chaos, unfit to be used as the medium of intercourse between men. No memory could retain a long list of arbitrary words, if order and method, founded on analogy, did not come to its aid. Grammatical forms, therefore, are as necessary to human languages as the organs of life and vegetation are to animals and plants. Neither could exist without them.

In the idiom before us we have an example of what nature can produce, unaided by the theories of science and the refinements of art. To assign to each its proper share in the composition of such noble instruments as the languages of men is not among the least important questions which philology presents to our inquiry. It deserves to be thoroughly investigated. The result, it is true, will be mortifying to our pride; but that pride, which makes us ascribe so much to our own efforts, and so little to the silent and unperceived operations of nature, is the greatest obstacle that we meet in our road to knowledge, and we cannot proceed very far in the discovery of natural causes while we remain disposed to attribute every thing to our so much boasted civilization, our limited sciences, and our mimic arts.

## INTRODUCTION.

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**T**HE Delaware Indians have no *f* nor *r* in their language\*. The letters must be pronounced as in German or Latin. The language has no resemblance to any of ours; it has, however, its own fixed rules, to which those must conform who will speak intelligibly. Whoever will speak Indian must learn to think in Indian.

This treatise will greatly facilitate those who wish to learn this language, if they will only impress themselves with the rules, which are neither numerous nor difficult. In proportion as the knowledge of them is acquired, a greater pleasure will be found in this study, and every day new treasures will be discovered: but above all, there must be a desire to learn, without which nothing can be effected.

\* *Note by the Translator.*—The Delawares who inhabited Pennsylvania, while it was under the Swedish dominion, used the *r* instead of the *l*. They called themselves *Renni Renape*. See *Lutheri Catechismus, Oefwersot pao American-Virginiske Spraaket*. Stockholm, 1696. This race appears to be extinct.

## GRAMMAR.

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I SHALL treat in this essay of the different parts of speech, TO wit: \* Noun, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.

### 1.—Of Nouns.

Nouns are of two kinds, substantive and adjective.

#### *Of the Noun Substantive.*

The Indians have no declensions, properly so called; that is to say, the nouns are not declined by inflections, as in the Latin and Greek, except in two cases, the vocative and the local. In the others the place of these terminations is supplied by the relative position of the noun, or by grammatical forms or combinations of the verbs and other parts of speech, as will be shewn in the following examples. These grammatical forms or combinations are peculiar to the Indian languages, and I believe are not to be found in any others. They will be more fully explained under their proper heads. At present I shall only shew in what manner what are commonly called the *cases* of nouns are expressed or indicated.

#### *Nominative.*

This case (if it may be so called) has no particular form or inflection. It is simply the name of the substantive, as in English.

Lenni, the man  
Oehqueu, the woman  
Wikwam, the house

Sipo or sipu, the river
Getanittowit, God
Gischuch, the sun.

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\* *Note by the Translator.*—The Author does not speak of the article; yet there is one in the Delaware language, the article *mo*, which is used either in a definite or indefinite sense, as *m'hittuck, a tree or the tree*. The Minsi say *nichtuk*. This article was discovered by the Translator in the Massachusetts language, and on inquiring of Mr Heckewelder, he said that the same article was also in the Delaware, but was not frequently used, because the word was sufficiently understood without it. See his letter to the Translator in the notes to Eliot's Grammar, 11th Massachusetts' Historical Collections, Second Series, p. xv.

## [OF NOUNS.]

*Genitive.*

The genitive is expressed by placing the noun employed in that sense immediately before that which is used in the nominative. Sometimes also by prefixing to the nominative the inseparable pronoun of the third person *w*, as we say in English *John his book* for John's book.

Getannitowit quisall, God's son	Lennowikit, the man's house
Nihilalquonk wtanglowagan*, the Lord's death	Getannitowit wtallewussowagan, God's majesty
Getannitowit wtahaltowagan, God's love	Nihilalquonk allogewaganall, the Lord's works.

*The Dative*

Is expressed by inflections in the verbs and by prefixes and suffixes which will be more particularly explained.

Nemilao, I give (to) him	Ndatschimolschap, I related to him
Milap, he gave to him	Notschap, I went, came to him
Ndellap, I said (to) him	Nowitschewap, I went with him.
Nowitschemap, I fetched (to) him	
Melat ballemiwi pommauchsowagan, eternal life	

*The Accusative*

Is likewise expressed by means of the verbs, as is said above.

Ndahoala, I love him	Npennauwa, I look at him
Nowaha, I know him	Nemachelema, I honour him
Npendawa, I understand him	Getannitowit nquitayala, I fear God. (God I fear him).
Npenauwelema, I take care of him	

*The Vocative*

Is expressed in the singular by the termination *an*, and by *enk*, when coupled with the pronoun *our*.

Wo Kitanittowian! O God!	Pemauchsohalian! O my Saviour!
Nihilalan! O Lord!	Pemauchsohaluweyan! O Saviour!
Nihillalian! O my Lord!	Nocha! for Nochan), O my father! (says a child to its father)
Nihillaliyenk! O our Lord!	Elenapewian! Thou Indian!
Elangomellan! O my friend!	Shawanowian! Thou Shawanese!
Wetochemellan! O my father!	Metapewian! O wicked man!
Wetochemellenk! O our father!	Welilissian! O pious man!
Wetochemuxian! O father!	

*The Local case†.*

This as well as the preceding may be properly so called. It is formed by means of the suffixes *ink* and *unk*, and expresses *in, in the, on, out of*.

\* Note by the Translator.—*Wtanglowagan*. In this word, *onglowagan* signifies death, from *angel*, to die. *W* is the inseparable pronoun *his*, and *t* is interposed for euphony's sake.

† Note by the Translator.—The Author frequently uses the letters *g* and *k* and *d* and *t* indistinctly.

‡ Note by the Translator.—The Author calls this case the *ablative*. I have preferred the denomination *local*.

## [OF NOUNS.]

## EXAMPLES.

Utenink (from Uteney, a city or town), in the town, in town	Awossagamewunk (from Awossagame, heaven, in heaven)
Utenink nda, I am going to town, or into the town	Wachtschunck nda (from Wachtschu, hill, mountain, I am going up the hill)
Utenink noon, I am coming from or out of town	Wachtschuok noon, I come from the hill
Sipunk (from Sipo, river, creek, water), to or into the river	Ganunk nda or noon, I am going over the water or coming from thence
Mbink (from Mbi, water), in the water	Machtschikamiguok, in the hole (meaning a hole in the ground)
Hakink (from Hacki, earth, ground), in or on the earth	Ochunck, at his father's.

## OF NUMBERS.

The singular has in general no particular inflections to distinguish it from the plural, except in the third person, where it ends in *l*, but most commonly in *wall*. The plural is variously inflected. There is a singular number combined with the plural, as in *our father, my fathers*, and a double plural, as in *our fathers*. These are distinguished by particular inflections, the double plural, by the duplication of a syllable. Substantives are generally combined with the inseparable possessive pronoun, which in the singular is *n* for the first person, *k* for the second, and *w* or *o* for the third. The inseparable pronoun is often omitted in the plural and in the third person singular, and the sense is determined by the numeric inflection, which is at the same time pronominal. Those inflections are *na* or *nana* in the first person, *wa* or *wawa* in the second, and *wall*, *wak* and *wawall* in the third. The duplication of a syllable, as *nana*, *wawa*, *wawawall*, indicates the double plural.

## EXAMPLES.

*Wetoochwink, Father.**Singular.*

Nooch, my father  
Kooch, thy father  
Ochwall, his or her father

*Singular with Plural.*

Noochena, our father  
Koochuwa, your father  
Ochuwawall, their father.

*Double Plural.*

Noochenana, our fathers  
Koochewawa, your fathers  
Ochuwawawall, their fathers.

*Gahowes, Mother.**Singular.*

Ngahowes, my mother  
Kahowes, thy mother  
Gohessal, his or her mother.

*Singular with Plural.*

Gohessena, our mother  
Kohessuwa, your mother  
Gohessuwawall, their mother.

*The double plural is formed as in the preceding example.*

Sometimes the singular receives numerical inflections, and the substantive itself is somewhat modified, as we have already seen in *wetoochwink*, father, from which are formed *nooch*, *kooch*, &c. So in the following example :

## [OF NOUNS.]

*Achpoan*, Bread.

*Singular.*  
 N'dappoanum, my bread  
 K'dappoanum, thy bread  
 W'dappoanum, his bread

*Plural.*  
 N'dappoanummena, our bread  
 K'dappoanumowa, your bread  
 W'dappoanumowawall, their bread.

The following examples are sufficient to point out the general form of numerical declension :

*Hakihacan*, the field or plantation.

*Singular.*  
 N'dakihacan, my plantation  
 K'dakihacan, thy plantation  
 W'dakihacan, his plantation

*Plural.*  
 N'dakihacanena, our plantation  
 K'dakihacanena, your plantation  
 W'dakihacanowawall, their plantation.

*Wuschkink*, the eye or sight.

*Singular.*  
 Neschkink, my sight or eye  
 Keschkink, thy sight or eye  
 Wuschkink, his sight or eye

*Plural.*  
 Neschkinkuna, our sight or eye  
 Keschkinkuwa, your sight or eye  
 Wuschkinkuwawall, their sight or eye.

The singular with plural and the double plural are formed as in the former examples.

The termination *naninga* is employed in the double plural, when speaking of deceased persons.

## EXAMPLES.

Nochena, our father  
 Noch-nana, our fathers  
 Nochenaninga, our deceased fathers  
 Muchomsena, our grandfather

Muchomsenaninga, our deceased grandfathers  
 Kimachenaninga, our deceased brothers  
 Chesmussenaninga, our deceased sisters  
 Gohessenaninga, our deceased mothers.

Substantives without the prefixed pronouns are generally inflected in the plural by *all* or *ak*, the former termination being applied to inanimate and the latter to animate objects. Trees and the larger plants are considered animate. There are some exceptions to this rule, as for instance *namessall*, fishes, which takes the inanimate termination ; but they are not numerous.

## EXAMPLES.

*Inanimate Form.*

Hakihacanall, plantations  
 Menachgaquall, fence-rails  
 Siposall, rivers, creeks  
 Wikwahemall, houses  
 Uteneyall, cities, towns

Achsinall, stones  
 Ulakensall, dishes  
 Amocholall, canoes  
 Kitoaltewall, ships  
 Oyosall, pieces of meat or flesh.

*Animate Form.*

Lennowak, men  
 Ochquewak, women  
 Anemensak, children

Amangamequak, large fishes  
 Tiposak, hens, fowls  
 Achsinnamuschiaak, sugar trees

## [OF NOUNS.]

Wschumaissak, cows, calves  
 Nenayungesak, horses  
 Hitquak or hitgook, trees

Tscholensak, birds  
 Tsquallak, frogs.

Substantives derived from active or neutral verbs take in the plural the termination *ik* :

## EXAMPLES.

Wenitschanit, father or mother, parent,	(from	Peyatschik, those who are coming
Wentschikin, to descend, grow out of)		Elemussitschik, those who are going away
Wenitschautschik, parents		Wikhetschik, the cultivators of the earth
Wdallemansitschik, the owners of cattle, birds,		Mikemossitschik, labouring people
fowls, &c.		Mannachetschik, hewers of wood
Pensitschik, those who are going		Elauwitschik, hunters.

*Of the various kinds of Substantives.*

The substantive combines itself in this language with almost every part of speech, but principally with the verb. We have seen those immediately derived from active or neutral verbs : we shall now proceed to others of an analogous description.

1. There are substantives derived from passive verbs : they end in *wagan* and have no plural :

## EXAMPLES.

Machelemuxowagan, honour, the being honoured	Machelemoachgenimussowagan, the receiving honour and praise
Gettemegelemuxowagan, the being shewn favour, mercy, tenderness	Amangachgenimussowagan, the being raised or elevated by praise
Mamschalgussowagan, the being held in remembrance	Schingalgussowagan, the being taken
Mamitochingussowagan, the being esteemed	Mamachtschingussowagan, the being insulted
Wulakeningussowagan, the being praised	Pilschalgussowagan, holiness, purity

*And many others of the same kind.*

*Note.*—It might, indeed, be said that substantives in this language have a passive mood, so nearly are they allied to verbs, as will be shewn in its place.

2. There are, moreover, substantives which are akin to participles, such as,

Ahoalgussit, the beloved  
 Mechelemuxit, the honoured  
 Nilchgussit, the killed  
 Leklikit, the one who is writing

Mikemossit, the one who is labouring, the labourer  
 Nanhillowit, the one who takes care of the dead  
 Schingaluesit, the enemy, the adversary.

3. There are also those which are derived from verbs but assume the character of participles, such as,

Ppmmauchbowaganit, he who is living  
 Ahoaltowaganit, he who is love  
 Wulamoewaganit, he who is the truth  
 Wachyekumuit, he who is the light  
 Wdallemsuit, the owner of the cattle

Wewikit, the master of the house  
 Wenitschanit, a child's father or mother  
 Gettemagelowaganit, he who is mercy  
 Tschitanessowaganit, he who is strength.



## [OF NOUNS.]

4. There are also substantives formed of two substantives together, or a substantive with an adjective or verb :

## EXAMPLES.

Yagawan, a hut | Tipas, a hen or fowl.

From which two words are formed,

Tipasigawan, the hen coop	Pitawikham, the front roof of a house
Goschogschigawan, the hog sty	
Mosigawan, the cow stable	

Also,

Pemauchsowaptonamik, the word of life	Pallagasowagan, crime, evil deed
Wulelendamowaptonamik, the glad tidings of the gospel	
Ktemakauschswagan, a poor miserable life	
Machtapan, bad, stormy weather	
Matalogacan, a bad wicked servant	
	Machtatenawagan, discontent, unhappiness
	Tschitanatenawagan, strength of the spirit of the inner man
	Kschiechauschswagan, a holy life and conduct.

Diminutives are formed by the suffix *tit*\*, as,

Amenens, amentit, a little child	Hitgutit, a little tree	
Nitschan, nitschantit, my little friend (from Nitis, friend; a coaxing expression used by parents to their children)		
Pilawetschitsch, pilawetit, a little boy		
Ochquetit <i>or</i> quetit, a little girl		
Lennotit, a little man		
Wikwamtit, a little room (house)		
Sipotit, a little creek or brook		
		Goschgotit, a pig
		Tipatit, a chicken
		Motit, a little calf
		Achpoantit, a little loaf <i>or</i> little piece of bread
	Oyotit, a little piece of meat (as is given to children)	
	Tscholentit, a little bird—Tscholentittak, ( <i>Plur.</i> )	

## OF ADJECTIVES.

There are not many of these, because those words, which with us are adjectives, here are verbs, and although they are not inflected through all the persons, yet they have tenses. The adjectives proper end in *wi* and *owi*, and are derived sometimes from substantives and sometimes from verbs.

## EXAMPLES.

Hallemiwi, eternal	Wulelendamwi, merry; from wulelendam, to rejoice, to be joyful <i>or</i> merry
Genamwi, grateful; from genam, thanks	
Tgauchsui—good, kind; from tgauchsin, to be good <i>or</i> kind	

\* *Note by the Translator.*—The diminutive *tit* is only used in the animate gender. In the inanimate the termination *es* is employed, as *wikwames*, a small house, *amochotes*, a small canoe. In speaking of a pretty little animal, the diminutive form is *is*, *schis*, or *tschis*, as *mamalis*, the fawn of a deer, *kuligatschis*, thy pretty little paw. (See the Preface.) There are some exceptions to this rule, as for instance, *allumes*, a little dog, in which the inanimate diminutive is employed. But these are not numerous.

## [OF NOUNS.]

Hakeywi, corporeal; from hakey, the body	Gischguniwi, in the day, by day
Pommauchsuwi, living; from pommauchsin, to live	Sedpokuniwi, early in the morning
Wdehiwi, hearty, cordial; from Wdehin, the heart	Wuschguwiwi, face to face; from wuschgink, face
Ahoaltiwi, loving; from ahoalan, to love	Wewatanowi, wise, prudent; from wewoatan, to be wise
Wachtuchwepiwi, personal, bodily; from wachtuchwepi, the body, the flesh	Matauchsuwi, sinful; from matauchsin, to sin
Pilsuwi, piluwi, clean, chaste; from pilsin, to be clean or chaste	Mayauchsui, of one mind; from mayauchsin, to be of one mind
Wulatenamuwi, wulatenamowi, happy; from wulatenamen, to be happy	Langomuwi, friendly, peaceably disposed
Wulamallesuwi, well, happy; from wulamallesin, to be in health or happy	Gettemagelensuwi, humble; from gettemagelensin, to be humble
Allowiwi, more, yet more	Gektemagelemuwi, gettemagelowi, merciful; from gettemageli, to be merciful
Nungiwi, trembling; from nungihillan, to tremble	Allowelemuwi, valuable; from allowelenden, to esteem, value
Schanwewi, tired, weak; from schauchsin, to be weak	Wonattanowi, weak, impotent; from wonatan, to be weak, impotent
Nolemiwi, invisible, unseen	Schahowapewi, heartless, desponding
Apendawi, useful; from apendamen, to enjoy, to make use of	Awulsittamuwi, obedient; from awulsittan, to be obedient
Mattelmuwi, contemptible; from mattelendam, to despise	Achwandogowi, very peaceable
Angellowi, anglowi, mortal; from angel, to die	Amemensuwi, childish; from amemens, child
Mboiwi, mortal; mboiwi wochganall, dead bones; from mboagan, death	Schachgapewi, an honest man, (from Schachgapewin, to be just, upright)
Awendamowi, awendamui, painful; from awendam, to suffer pain	Nihilowewi, murderous; from nihilowen, to put to death, to murder
Ayandamuwi, ayandamowi, to desire, wish for	Machelemuwi, honourable; from machelendam, to honour
Machtamallessuwi, indisposed, sick; from machtamalsin, to be sick	Langundowivi, peaceful, peaceable
Machtalenamuwi, discontented; from machtalnamen, to be dissatisfied or discontented	Tachpachiwi, little, low
Mhukuwi, bloody; from mhuk, blood	Tachpachelensuwi, little, low, humble
Moschiwi, clear, luminous	Wilawi, rich, valuable
Tengandasuwi, pierced through	Askiwi, raw
Petapaniwi, at break of day; from petapan, the day breaks	Tangelensuwi, tangitchewi, humble, modest
Nipahwi, at night, by night	Schawelemuwi, miserable, painful, burdensome; from schawelendam, to be burthened with sorrow, labour, or trouble
Wschitschanquiwi, ghostly, spiritual	Scattewi, burning
	Scattewi wdehin, a burning heat.

There are also adjectives with other terminations, as

Neapalek, unworthy, good for nothing	Tekek, cold
Segachtek, ardent	Kschirtek, warm, hot
Segachtek ahoaltowan, an ardent love	Geschtek, ripe, cooked or done
Schewek, weak, tired	Allowad, allobak, powerful, strong
Wingimaktek, odoriferous, of good smell	Mequik, bloody
Nundeyek, defective	Mechek, large, great
Scattek, burning, ardent	Ktemaki, poor, miserable, infirm
Wisawek, yellow	Gunischchuk, daily
Wapelechen, white	Esseni, stony, flinty; from achsin, a stone.
Asgask, green	

## DEGREES OF COMPARISON.

The Comparative is expressed by *allowiwi*, more.

## [OF NOUNS.]

## EXAMPLES.

Wulit, good	Wahllemmat, wide
<i>Comp.</i> Allowiwi wulit, more good, better	<i>Comp.</i> Allowiwi wahllemmat, wider
Mchinqui, great	There are some exceptions, as,
<i>Comp.</i> Allowiwi m'chek, greater	Ika, yonder. Ikalissi, further.

The Superlative is expressed by *eluwí*, most or the most.

## EXAMPLES.

Eluwiwulik, the very best, the supremely good	Eluwassit, the most powerful, the most majestic
Allowilen, eluwílek, that which is above every thing	Eluwitschitanessit, the strongest of all
Eluwantowit, God above all	Eluwitschiehsit, the most holy
Eluwiahoalgussit, the beloved above all things	Eluwitakawussit, the best, the supremely good
	Eluwiilissit, the most gracious one

## OF GENDERS.

The genders in the Delaware are not divided as in our languages into masculine and feminine, but into *animate* and *inanimate*. To the former class belong trees and all plants of a large growth; annual plants and grasses to the latter. Adjectives of the former class generally end in *t*, those of the latter in *k*. The masculine and feminine, where it is necessary to discriminate, are expressed in various ways.

## EXAMPLES.

<i>Animate, masculine and feminine</i> , welsit, the best	<i>Animate</i> , scheuchsit, weak
<i>Inanimate</i> , welhik, the best	<i>Inanimate</i> , schawek, weak
<i>Animate, masculine and feminine</i> , gunaxit, great, long	<i>Animate</i> , metzil, bad, wicked
<i>Inanimate</i> , gunaquot, great, long	<i>Inanimate</i> , medhik, bad, wicked
<i>Animate</i> , geschiehsit, pure, holy	<i>Animate</i> , wacheyekumuit, he who is the light
<i>Inanimate</i> , geschiechek, pure, holy	<i>Inanimate</i> , wacheyek, the light
<i>Animate</i> , pilsit, pure, chaste	<i>Animate</i> , pommauchsowagait, he who is the life, from pommauchsowagan, life
<i>Inanimate</i> , pilhik, pure, clean	<i>Animate</i> , tenkúit, the little
<i>Animate</i> , allauchsit, allowat, strong, mighty	<i>Inanimate</i> , tengettik, the little.
<i>Inanimate</i> , allohak, strong, mighty	

Speaking of quadrupeds, the masculine is generally expressed by *lennowechum*, which signifies the male of beasts, thus :

Lennowechum nenayunges, moceaneu, gosch-gosch, the male of the horse, dog, hog	And of fowls and birds, Lennowehelleu, the male of fowls, birds.
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The feminine of the human species is expressed as follows :

Ochqueu, a woman	and in the feminine, ochque; from ochqueu, woman
Ochquewak, women	
Ochquetschitsch, a girl	<i>Masc.</i> Muchomes, the grandfather
Ochdomus, a woman's cousin	<i>Fem.</i> Ohun, the grandmother
<i>Masc.</i> Chans, the elder brother	Nohum, kohum, obumall, my, thy, his or her grandmother
<i>Fem.</i> Mis, the elder sister	<i>Masc.</i> Noschik, my uncle
Chesmus, the younger brother or sister, to which is prefixed in the masculine, lenno, man,	<i>Fem.</i> Piwitak, the aunt.

## [OF NOUNS.]

The females of fowls and birds are called *ochquhelleu*, and those of quadrupeds *ochquechum* :

Nunschetto, a doe

| Nunscheach, a she bear.

## OF NUMERALS.

Numerals may also be classed among adjectives, and are as follows :

Ngutti	-	-	-	-	1	Nguttapachki attach newinachke	140
Nischa	-	-	-	-	2	Nguttapachki attach palenach tehenachke	150
Nacha	-	-	-	-	3	Nguttapachki attach guttasch tehenachke	160
Newo	-	-	-	-	4	Nguttapachki attach nischasch tehenachke	170
Palenach	-	-	-	-	5	Nguttapachki attach chasch tehenachke	180
Guttasch	-	-	-	-	6	Nguttapachki attach peschkonk tehenachke	190
Nischasch	-	-	-	-	7	Nischapachki	200
Chasch	-	-	-	-	8	Nachapachki	300
Peschkonk	-	-	-	-	9	Newopachki	400
Tellen	-	-	-	-	10	Palenach tehapachki	500
Tellen attach* ngutti	-	-	-	-	11	Guttasch tehapachki	600
Tellen attach nischa	-	-	-	-	12	Nischasch tehapachki	700
Tellen attach nacha	-	-	-	-	13	Chasch tehapachki	800
Tellen attach newo	-	-	-	-	14	Peschkonk tehapachki	900
Tellen attach palenach	-	-	-	-	15	Tellen tehen tehapachki, <i>or</i> ngutti kittapachki	1000
Tellen attach guttasch	-	-	-	-	16	Nischen kittapachki	2000
Tellen attach nischasch	-	-	-	-	17	Nachen kittapachki	3000
Tellen attach chasch	-	-	-	-	18	Newon kittapachki	4000
Tellen attach peschkonk	-	-	-	-	19	Palenach tehen kittapachki	5000
Nischinachke	-	-	-	-	20	Guttasch tehen kittapachki	6000
Nischinachke attach ngutti	-	-	-	-	21	Nischasch tehen kittapachki	7000
Nischinachke attach nischa	-	-	-	-	22	Chasch tehen kittapachki	8000
Nischinachke attach nacha	-	-	-	-	23	Peschkonk tehen kittapachki	9000
Nischinachke attach newo	-	-	-	-	24	Tellen tehen kittapachki	10,000
Nischinachke attach palenach	-	-	-	-	25	Nischinachk tehen kittapachki	20,000
Nischinachke attach guttasch	-	-	-	-	26	Nachenachk tehen kittapachki	30,000
Nischinachke attach nischasch	-	-	-	-	27	Newinachk tehen kittapachki	40,000
Nischinachke attach chasch	-	-	-	-	28	Palenach tehenachk tehen kittapachki	50,000
Nischinachke attach peschkonk	-	-	-	-	29	Guttasch tehenachk tehen kittapachki	60,000
Nachenachke	-	-	-	-	30	Nischasch tehenachk tehen kittapachki	70,000
Nachenachke attach ngutti	-	-	-	-	31	Chasch tehenachk tehen kittapachki	80,000
	<i>And so forth to 39</i>					Peschkonk tehenachk tehen kittapachki	90,000
Newinachke	-	-	-	-	40	Nguttapachki tehen kittapachki	100,000
Palenach tehenachke	-	-	-	-	50	Nischapachki tehen kittapachki	200,000
Guttasch tehenachke	-	-	-	-	60	Nachapachki tehen kittapachki	300,000
Nischasch tehenachke	-	-	-	-	70	Palenach tehapachki tehen kittapachki	500,000
Chasch tehenachke	-	-	-	-	80	Guttasch tehapachki tehen kittapachki	600,000
Peschkonk tehenachke	-	-	-	-	90	Nischasch tehapachki tehen kittapachki	700,000
Nguttapachki	-	-	-	-	100	Chasch tehapachki tehen kittapachki	800,000
Nguttapachki attach gutti	-	-	-	-	101	Peschkonk tehapachki tehen kittapachki	900,000
Nguttapachki attach tellen	-	-	-	-	110		
Nguttapachki attach tellen wak ngutti	-	-	-	-	111	We may either say	
Nguttapachki tellen wak nischa	-	-	-	-	112	Tellen tehapachki tehen kittapachki,	
Nguttapachki tellen wak nacha	-	-	-	-	113	ten hundred times one thousand	1,000,000
Nguttapachki tellen wak newo	-	-	-	-	114	<i>or</i>	
	<i>And so forth to 119</i>					Ngutti kittapachki tehen kittapachki,	
Nguttapachki attach nischinachke	-	-	-	-	120	one thousand times one thousand	1,000,000
Nguttapachki attach nachenachke	-	-	-	-	130		

\* Note by the Translator.—Attach means beyond, above (Zeisberger's Vocab.). So that *tellen attach ngutti* means ten and one over, beyond, above, more.

## [OF NOUNS.]

*Note.*—*Kittapachki*, from *kitta*, great, properly means *the great hundred*.

Kittan, a great river  
Kittahican, the great ocean

Kittoaltewall, the great ships  
Kittanittowit, the Great Almighty God.

*And so on in many other instances.*

*Note.*—Although few of the Indians are accustomed to calculate, so far as we have seen, and in general they do not trouble themselves much about it, because they have no use for it, yet their language has the means of doing it as well as ours. Since the Europeans have been among them, and particularly since the wars, they have got more into the use of it, the armies having afforded them more frequent opportunities. The number of times is thus expressed :

Ngutten, once  
Nischen, twice  
Nachen, 3 times  
Newen, 4 times  
Palenach tchen, 5 times  
Guttasch tchen, 6 times  
Nischasch tchen, 7 times  
Chasch tchen, 8 times  
Peschkonk tchen, 9 times  
Tellen tchen, 10 times

Tellen tchen attach gutti, 11 times  
Tellen tchen attach nische, 12 times, &c.  
Nischinackh tchen, 20 times  
Nachenackh tchen, 30 times  
Newenackh tchen, 40 times  
Palenach tchenackh tchen, 50 times  
Guttasch tchenackh tchen, 60 times  
Nischasch tchenackh tchen, 70 times  
Chasch tchenackh tchen, 90 times  
Ngutta pachki tchen, 100 times, &c.

Speaking of inanimate things, as towns, rivers, houses, &c. they say :

Mawat, ngutti, one, only one

*And in the Plural*

Nischenol, 2  
(Nischenoll uteneyall, wikwahemall, tiposall,  
wachtschawall, two towns, houses, rivers,  
mountains, &c.)  
Nachenol, 3  
Newenol, 4  
Palanach tchenol, 5  
Guttasch tchenol, 6

Nischasch tchenol, 7  
Chasch tchenol, 8  
Peschkonk tchenol, 9  
Tellen tchenol, 10  
Tellen tchenol attach gutti, 11  
Tellen tchenol attach nische, 12  
Tellen tchenol attach nacha, 13  
Nischinackh tchenol, 20  
Nachenackh tchenol, 30  
Palenach tchenackh tchenol, 50  
Nguttapachki tchenol, 100

When men, animals, or other things are spoken of, which among the Indians are considered as belonging to the animated class of beings, they say :

Mauchsa, mayauchs, one person, or a person,  
or living being  
It is truly incorrect to say,  
Ngutti lenno, a man, ngutti ochqueu, a woman.

*In the Plural they say :*

Nischowak lennowak, ochquewak, amemensak,  
wdallemansak, tipasak, &c. two men, wo-  
men, children, beasts, fowls, &c. &c.  
Nachok, 3  
Neyuwak, 4  
Palenach tchoak, 5  
Guttasch tchoak, 6

Nischasch tchoak, 7  
Chasch tchoak, 8  
Peschkonk tchoak, 9  
Tellen tchoak, 10  
Tellen tchoak attach gutti, 11  
Tellen tchoak attach nische, 12  
Tellen tchoak attach nacha, 13  
Nischinackh tchoak, 20  
Nachenackh tchoak, 30  
Ngutapachawak, 100  
Nischapachawak, 200  
Palenach tchapachawak, 500  
Tellen tchapachawak, 1000

[OF NOUNS.]

## ORDINAL NUMBERS.

Netami, the first, (*animate*)  
 Netamiechen, the first, (*inanimate*)  
 Tacquak, the second

Nechit, the third  
 Palenachtchit, the fourth  
 Palenachtchegit, the fifth, &c.

*In the Preterite.*

Mauchsop, mayauchsop, there was one  
 Nischopaniak, there were two  
 Nachopaniak, there were three  
 Newopaniak, there were four  
 Palenach tchopaniak, there were five  
 Tellen tchopaniak, there were ten  
 Nischinachk tchopaniak, there were twenty

Nachenachk tchopaniak, there were thirty  
 Ngutta pachxopaniak, there were a hundred  
 Palenach tchachxopaniak, there were five hundred  
 Tellen tchachxopaniak, there were a thousand of them.

## OF THE COMPUTATION OF TIME.

The days among the Indians are reckoned by nights. It is, however, not improper to say :

Ngutti gischque, one day  
 Nischa gischquewi, two days

Nacha gischquewi, three days, &c.

But the most proper and usual mode of computing nights, is as follows :

Nguttokuni, one night  
 Nuktokuni, only one night  
 Nischogunak, two nights  
 Nachogunak, three nights  
 Newogunak, four nights

Palenach tchogunak, five nights  
 Guttasch tchogunak, six nights  
 Tellen tchogunak, ten nights  
 Nischinachk tchogunak, twenty nights  
 Newinachk tchogunak, forty nights, &c.

*In the Preterite.*

The preterite is always connected with the plural, as below. You cannot say in the singular *nguttokunakat*, one night ago, as you say in the plural. You must say *welaquik*, last night, or *wulaque*, yesterday.

But speaking of several nights, you say :

Nischokunakat, two nights ago  
 Nachokunakat, three nights ago  
 Newokunakat, four nights ago  
 Palenach tchokunakat, five nights ago  
 Tellen tchokunakat, ten nights ago

Mischinachk tchokunakat, twenty nights ago  
 Newinaschk tchokunakat, forty nights ago  
 Palenach tchonachk tchokunakat, fifty nights ago.

The Indians reckon their months by moons, from one new or full moon to another :

Ngutti gischuch, one month  
 Nischa gischuchak, two months

Nacha gischuchak, three months  
 Tellen ichi gischuchak, ten months.

Their reckoning of the year is from one spring, summer, autumn, or winter, to another. They have properly no beginning of the year, except that they have learned from the Europeans to distinguish New

## [OF PRONOUNS.]

Year's Day. They reckon commonly from one seeding time to another, from the time when the deer are red in the Spring and grey in the Autumn, when the corn is ripe or cut down and laid up in heaps, &c. and so back again. The interval between is one year :

Ngutti gachtio, one year	Newinachk tendchi gachtinamo, he is forty
Nischa gachtio, two years	years old
Nacha gachtio, three years, &c.	Newinachk tendchi gachtinamiyenk, we are
Nischinachk ntendchi gachtinami, I am twenty	forty years old
years old	Newinachk tendchi gachtinamiyek, you are
Gachtinamichump ( <i>preterite</i> ), I was twenty	forty years old
years old	Newinachk tendchi gachtinamoak, they are
	forty years old.

## NAMES OF THE MONTHS.

Anixi gischuch ( <i>Squirrel month</i> ), January	Yugatamoewi gischuch, July
Tsqualli gischuch ( <i>Frog month</i> ), February	Sakauweuhewi gischuch ( <i>Deer month</i> ), August
M'choamowi gischuch ( <i>Shad month</i> ), March	Kitschitachquoak ( <i>Autumn month</i> ), September
Quitauweuhewi gischuch ( <i>Spring month</i> ),	Pooxit ( <i>Month of vermin</i> ), October
April	Wini gischuch ( <i>Snow month</i> ), November
Tauwinipen ( <i>Beginning of summer</i> ), May	M'chakhocque ( <i>Cold month, the month when</i>
Kitschiuipen ( <i>Summer</i> ), June	<i>the cold makes the trees crack</i> ), December.

*Note by the Translator.*—For the above explanation of the names of the months, the Translator is partly indebted to the Author's text, and partly to some notes of the late Professor Barton, which have supplied what was wanting in the original, except the meaning of the name of the month of July, which neither has explained. Loskiel calls it the month *when the Indian corn is gathered*.

## XX.—Of Pronouns.

THERE is little to be said about this part of speech, of which a view has already been given under the head of nouns. Personal pronouns are either separable or inseparable, but are much more frequently used in the latter form.

### *The Separable Pronouns are :*

<i>Singular.</i>		<i>Plural.</i>
Ni, I		Kiluna or niluna, we
Ki, thou		Kiluwa, you
Neka or nekama, he or she		Nekamawa, they.

The inseparable pronouns are in both numbers *n'* for the first person, *k'* in the second, *w'* in the third. When two pronouns are employed

## [OF VERBS.]

in verbs, the last or the pronoun governed is expressed by an inflection, as in *K'dahoalohhumo*, I love you, *K'dahoalineen*, thou lovest us, *K'dahoalawak*, thou lovest them, as will be seen more fully under the head of conjugations.

The possessive pronoun is the same as the personal, separable and inseparable, which is employed in a possessive sense. No ambiguity results from this similarity; the meaning is always understood from the context or the form or inflexion of the word with which the pronoun is combined.

The various combinations of these pronouns must be gathered from their connection with the other parts of speech, and cannot all be given under this head. Thus the personal pronoun combines itself with the conjunction *also* :

Nepe, I also	Kepewo, you also	
kepe, thou also		Kepoak, they also.
Nepepa or kepepa, we also, (as the word is used in the general or particular plural)		

*Note by the Translator.*—The particular plural refers to a certain description of persons, as *we Delawares, we who are here together*; the other has a more general application, and shews that no discrimination is intended. In verbs, *n* prefixed (from *niluna*) indicates the particular and *k* (from *kiluna*) the general plural, in the first person. See Hecke-welder's *Corresp. in Histor. Trans.* p. 429. The author is silent on this subject.

## DEMONSTRATIVE AND RELATIVE PRONOUNS.

The modes of expressing these by various forms and combinations with other parts of speech are so numerous, that a few examples can only be given :

Auwen, who?	Nik, nikik, those	
Keku, ta, koen, what?		Wenil, all
Auweni, who is he?		Wenil auween, every man
Auwenik, who are they?		Alende, some
Won, this		Alendemiyeenk, some of us
Na, nanne, nall, nan, that		Alendemiyeek, some of you
Wentschim na lenno! call that man!		Alendeyuwak, some of them
Na ieka ni pawit, he that stands there		Mamayauchsiyenk, each of us
Nil, nellhill, yuk, yullick, these		Mamayauchsiyeeek, each of you, &c.

The remainder must be learned by practice.



### XXX.—Of Verbs.

THERE is a great variety of verbs in this language. To exhibit all their compound forms would be an endless task. Every part of speech may be compounded with the verb in many ways, as will be seen in the course of this work.

The verbs *to have* and *to be* do not exist in the Delaware language, either as auxiliaries, or in the abstract substantive sense which they present to an European mind. The verb *to have* always conveys the idea of possession, and *to be* that of a particular situation of the body or mind, and they may be combined like other verbs with other accessory ideas. Thus the verb *to have* or *possess* is combined with the substantive, or the thing possessed, as follows :

N'damochol, I have a canoe	Wikuwek, they have a house
W'tamochol*, he has a canoe	N'dallemansin, I have cattle
Matta n'damocholiwi, I have no canoe	W'dallemansu, he has cattle
N'temahican, I have an axe	N'pachksikan, I have a knife
Nowikin, I have a house	N'peyakhikan, I have a gun.
Wiku, he has a house	

The idea conveyed by the substantive verb *to be* is expressed by various combinations with other parts of speech, as for instance :

#### With the Substantive.

Ni n'damochol, it is my canoe	Nekamawa w'damochowawall, it is their canoe
Ki k'damochol, it is thy canoe	Ni n'dalloquepi, it is my hat
Nekama w'damochol, it is his or her canoe	Ki k'dalloquepi, it is thy hat
Kituna n'damocholena, it is our canoe	Nekama w'dalloquepi, it is his or her hat
Kiluwa n'damocholuwa, it is your canoe	Ni n'dacquiwan, it is my blanket.

#### With the Pronoun.

##### *Auwen*, who.

<i>Singular.</i>	<i>Plural.</i>
Ewenikia, who I am	Ewenikiyenk, who we are
Ewenikian, who thou art	Ewenikiyek, who you are
Ewenikit, who he is	Ewenikichtit, who they are.

##### *Alende*, some.

<i>Plural.</i>	
Alendemiyeuk, some of us	Alendemowak or alendemichtit, some of them.
Alendemiyeek, some of you	

\* *Note by the Translator.*—The apostrophe between the inseparable pronoun and the noun or verb indicates a sheva or mute vowel. Eliot, in his Massachusetts Grammar, indicates it by the English short *u*: he would write, for instance, *nuttappin* for *n'dappin*. This apostrophe is sometimes omitted in the course of this grammar, but is always to be understood.

The idea of the verb *to be* is also combined with adjectives and adverbs, as will be seen under the heads of "adjective and adverbial verbs."

### OF THE CONJUGATIONS.

There are eight conjugations.

The first ends in *in*, as

Aelphin, to be there, in a particular place | Mikemossin, to work.

The second ends in *a*, (Infinitive in *an*), as

N'da, I am going | Paan, to come.

The third ends in *elendam*, and indicates a disposition of the mind, as

Schewelendam, to be sorry | Wulelendam, to be glad.

The fourth ends in *men*, as

N'gattamen, I request | N'pendamen, I hear.

The fifth ends in *an*, as

Ahoalan, to love.

The sixth ends in *e* or *we* (infinitive *en*), as

N'dellowe, I say | *Infîn*. Luen, to say.

The seventh ends in *in*. It has no simple active or passive voice, and is only conjugated through the personal forms or transitions, as

Miltin, to give.

The eighth ends in *ton*—has the simple active, but not the passive form, and has the personal indicative and subjunctive transitions, as

Peton, to bring | N'peton, I bring.

The same inseparable pronouns are used with the verbs as with the substantives. The letters which indicate the pronoun, and are prefixed to the verb, are *n*, *k*, and *w* or *o*. They must be pronounced, with a short interval, when followed by a consonant.

[OF VERBS.]

**First Conjugation.**

## No. I.

## POSITIVE FORM.

## INFINITIVE MOOD.

ACHPIN, to be there, in a particular place.

## PARTICIPLE.

<i>Singular.</i>	<i>Plural.</i>
Epit*, he who is there, being there	Epitschik, those being there.

## INDICATIVE MOOD.

*Present Tense.*

<i>Singular.</i>	<i>Plural.</i>
N'dappin, I am there ( <i>Lat adsum</i> ) K'dappin, thou art there W'dappin or achpin, he is there	N'dappineen or n'dappiheno, we are there† K'dappihimo, you are there W'dappinewo, they are there.

*Note.*—The plural is formed by suffixes as in the substantives, and the prefixes are preserved.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'dappineep or n'dappihump, I was there K'dappineep or k'dappihump, thou wert there W'dappineep or achpop, he was there	N'dappihenap, we were there K'dappihimoap, ye were there Achpopannik, they were there.

\* *Note by the Translator.*—*Epit* is used in the sense of the preposition *at*. *Philadelphia epit*, at Philadelphia, or being at Philadelphia.—Heckew. Corresp. p. 425.

† *Note by the Translator.*—This is the *particular plural* above mentioned, and is restricted to persons who are specially spoken of; when a more general idea is meant to be conveyed, another form is made use of, and the inseparable pronoun *k* is prefixed instead of the pronoun *n*. Thus *n'penameen*, we see, and *n'pendameen*, we hear, means, we who are here assembled see or hear; but if the plural is used in a general sense, it should be *k'penameen*, *k'pendameen*. See Heckew. Corresp. in 1 Hist. Trans. 428. The author makes no mention in this Grammar of these two plurals, which is, however, a remarkable peculiarity in the Indian languages. As has been observed in the preface, Mr Zeisberger did not write for Philologists and has left many curious facts respecting the forms of this language entirely unnoticed, and to be acquired by practice. Those who wish for more information on these interesting subjects are referred to the above cited correspondence of Mr Heckewelder, where they will find enough to satisfy their curiosity.

The reader will also observe that the author gives two different forms *n'doppineen* or *n'dappiheno*, to express the words, we are there, and he does the same in many places throughout these conjugations. This Mr Heckewelder said, was in order to shew the inflections of the Delaware verbs in the *Unami* and the *Minsi* dialects, and he promised to point out to the Translator, which belonged to the one and which to the other. But he died before he could fulfil his promise.

## [FIRST CONJUGATION.]

*Future.*

The future is characterized by *tseh*; it is to be observed that when the verb is preceded by an adverb, preposition, or inseparable pronoun, it is frequently added to it.

## EXAMPLE.

<i>Singular.</i>	<i>Plural.</i>
Ikatsch n'dappin, I shall <i>or</i> will be there	Kepenatsch n'dappineen, we shall <i>or</i> will be there
Kepe sch k'dappin, thou shalt <i>or</i> wilt be there	Witschitsch k'dappihimo, ye shall <i>or</i> will be there
Nekamatsch w'dappin, he shall <i>or</i> will be there	Nekamawaktsch w'dappinewo, they shall <i>or</i> will be there.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Achpil, be <i>or</i> stay thou there	Achpik, be <i>or</i> stay ye there
Achpittetsch, let him <i>or</i> he shall <i>or</i> must be <i>or</i> stay there	Achpittetsch, let them <i>or</i> they shall <i>or</i> must be <i>or</i> stay there
Achpitam, do thou let us be <i>or</i> stay there	Achpitamook, do ye let us be <i>or</i> stay there.

*Note by the Translator.*—There is such a compound mixture of persons and numbers in this mood, that it is impossible to designate either by marginal annotations. It is not one of the least remarkable particularities of this singular language.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Achpiya, when <i>or</i> if I am there	Achpiyenke, when <i>or</i> if we are there
Achpiyane, when <i>or</i> if thou art there	Achpiyeque, when <i>or</i> if ye are there
Achpite, when <i>or</i> if he is there	Achpichtite, when <i>or</i> if they are there.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Achpiyakup, as <i>or</i> when I was there	Achpiyenkup, as <i>or</i> when we were there
Achpiyanup, as <i>or</i> when thou wast there	Achpiyekup, as <i>or</i> when ye were there
Achpitup, as <i>or</i> when he was there	Achpichtup, as <i>or</i> when they were there.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Achpiatpanne, if I had been there	Achpiyenkpanne, if we had been there
Achpianpanne, if thou hadst been there	Achpiyekpanne, if ye had been there
Achpitpanne, if he had been there	Achpichtpanne, if they had been there.

*Note.*—The subjunctive has only a pluperfect in the active and passive voices, but not otherwise.

## [FIRST CONJUGATION.]

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Achpiyaktsch, if or when I am or shall be there	Achpiyenketsch, if or when we are or shall be there
Achpiyanetsch, if or when thou art or shalt be there	Achpiyequetsch, if or when ye are or shall be there
Achpitetsch, if or when he is or shall be there	Achpichtitetsch, if or when they are or shall be there.

*Another form of this verb which may be called Adverbial.*

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Epia, where I am	Epiyenk, where we are
Epiian, where thou art	Epiyeek, where ye are
Epit, where he is	Epichtit, where they are.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Epiakup, where I was	Epiyenkup, where we were
Epiyanup, where thou wast	Epiyekup, where ye were
Epitup, where he was	Epichtitup, where they were.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Tatschta epia, where I shall be	Tatschta epiyenk, where we shall be
Tatschta epian, where thou shalt be	Tatschta epiyeek, where ye shall be
Tatschta epit, where he shall be	Tatschta epichüt, where they shall be.

NEGATIVE FORM.

## INFINITIVE MOOD.

(Not given.)

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'dappiwi, I am not there	Matta n'dappiwunenap, we are not there
Matta k'dappiwi, thou art not there	Matta k'dappiwihimoap, ye are not there
Matta w'dappiwi, he is not there	Matta achpiwiwak, they are not there.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'dappiwip, I was not there	Matta n'dappiwunenap, we were not there
Matta k'dappiwip, thou wast not there	Matta k'dappiwihimoap, ye were not there
Matta w'dappiwip, he was not there	Matta achpiwipannik, they were not there.

## [FIRST CONJUGATION.]

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'dappiwitsch, I shall or will not be there	Matta n'dappiwuentsch, we shall or will not be there
Matta k'dappiwitsch, thou shalt or wilt not be there	Matta k'dappiwibhimotsch, ye shall or will not be there
Matta w'dappiwitsch, he shall or will not be there	Matta achpiwaktsch, they shall or will not be there.

## IMPERATIVE MOOD.

(Not given.)

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta achpiwake, when or if I am not there	Matta achpiwenke, when or if we are not there
Matta achpiwonne, when or if thou art not there	Matta achpiweque, when or if ye are not there
Matta achpique, when or if he is not there	Matta achpichtique, when or if they are not there.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta achpiwakup, when or if I was not there	Matta achpiwenkup, when or if we were not there
Matta achpiwonnup, when or if thou wast not there	Matta achpiwekup, when or if ye were not there
Matta achpikup, when or if he was not there	Matta achpichtitup, when or if they were not there.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Matta achpiwakpanne, if I had not been there	Matta achpiwenkpanne, if we had not been there
Matta achsiwonpanne, if thou hadst not been there	Matta achpiwekpanne, if ye had not been there
Matta achpikpanne, if he had not been there	Matta achpichtukpanne, if they had not been there.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Matta achpiwaktsch*, when or if I shall not be there	Mattatsch achpiwenque, when or if we shall not be there
Matta achpiwonnetsch, when or if thou shalt not be there	Mattatsch achpiweke, when or if ye shall not be there
Matta achpiquetsch, when or if he shall not be there	Mattatsch achpichtique, when or if they shall not be there.

\* *Note by the Translator.*—It will be observed that *tsch*, the sign of the future, is here affixed in the singular to the adverb, and in the plural the verb is inflected by it. It will be found, in the preceding page, combined in both numbers with the adverb *ta*, which signifies, where. I have been informed by Mr Heckewelder, that either form may be adopted, whether in the singular or plural, and that the ear is the best guide in such cases. So the negative may be expressed by *atta* or *matta*, as the ear directs.

## [FIRST CONJUGATION.]

## No. II.

LISSIN, to be or do so, to be so situated, disposed, or acting.

## POSITIVE FORM.

## INFINITIVE MOOD.

*Present.*

Lissin, to be or do so

*Preterite.*

Lissineep, to have been, or done so

*Future.*

Lissintsch, to be or to do so at a future time.

## INDICATIVE MOOD.

*Present.**Singular.*N'dellsin, I am or do so  
K'dellsin, thou art or dost so  
W'dellsin, he is or does so*Plural.*N'dellsineen, we are or do so  
K'dellsihhimo, ye are or do so  
W'dellsinewo, they are or do so\**Preterite.**Singular.*N'dellsineep, I was or did so  
K'dellsineep, thou wert or didst so  
W'dellsineep, he was or did so*Plural.*N'dellsihhenap, we were or did so  
K'dellsihhimoap, ye were or did so  
W'dellsinewoap, they were or did so.*Future.**Singular.*Nantsch n'dellsin, I shall be or will be or do so  
Nantsch k'dellsin, thou shalt or wilt be or do so  
Nantsch w'dellsin, he shall be or will be or do so*Plural.*Nantsch n'dellsineen, we shall be or will be or do so  
Nantsch k'dellsihhimo, ye shall be or will be or do so  
Nantsch w'dellsinewo, they shall be or will be or do so.*Another form of the Future.**Singular.*N'dellsintchi, I shall be or do so  
K'dellsintchi, thou shalt be or do so  
W'dellsintchi, he shall be or do so*Plural.*N'dellsincentsch, we shall be or do so  
K'dellsinewotsch, ye shall be or do so  
W'dellsinewotsch, they shall be or do so.

\* *Note by the Translator.*—The verbs ending in *si* and *in* are conjugated according to this rule, and have generally, though not always, *w* prefixed and *u* or *o* suffixed to the third person of the singular. Examples: *achpin*, to be there—*w'dappin* or *achpo* he is there; *palsin* to be sick—*palsu*, he is sick; *mikemossin*, to work—*mikemossu*, he works, &c. &c.

## [FIRST CONJUGATION.]

## IMPERATIVE MOOD.

<p><i>Singular.</i> Lissil, be <i>or</i> do thou so</p> <p><i>Singular with Plural.</i> Lissitam, do thou let us be <i>or</i> do so</p> <p><i>Singular.</i> Lissititsch, be <i>or</i> do he so; he shall be <i>or</i> do so</p>	<p><i>Plural.</i> Lissik, be <i>or</i> do ye so</p> <p><i>Double Plural.</i> Lissitamook, do you let us be <i>or</i> do so</p> <p><i>Plural.</i> Lissichititsch, let them be <i>or</i> do so; they shall be <i>or</i> do so.</p>
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## SUBJUNCTIVE MOOD.

<i>Present.</i>	
<p><i>Singular.</i> Lissie, if I am <i>or</i> do so Lissianne, if thou art <i>or</i> doest so Lissite, if he is <i>or</i> does so</p>	<p><i>Plural.</i> Lissienke, if we are <i>or</i> do so Lissieque, if ye are <i>or</i> do so Lissichüte, if they are <i>or</i> do so.</p>
<i>Preterite.</i>	
<p><i>Singular.</i> Lissiyakup, if I was <i>or</i> did so Lissiyannup, if thou wert <i>or</i> didst so Lissitup, if he was <i>or</i> did so</p>	<p><i>Plural.</i> Lissiyenkup, if we were <i>or</i> did so Lissiyekup, if ye were <i>or</i> did so Lissichitup, if they were <i>or</i> did so.</p>
<i>Pluperfect.</i>	
<p><i>Singular.</i> Lissiakpanne, if I had been <i>or</i> done so Lissiyannanne, if thou hadst been <i>or</i> done so Lissitpanne, if he had been <i>or</i> done so</p>	<p><i>Plural.</i> Lissiyenkanne, if we had been <i>or</i> done so Lissieykanne, if ye had been <i>or</i> done so Lissichitpanne, if they had been <i>or</i> done so.</p>
<i>Future.</i>	
<p><i>Singular.</i> Lissiyaktsch, I shall be <i>or</i> do so Lissiyantsch, if thou shalt be <i>or</i> do so Lissitsch, if he shall be <i>or</i> do so</p>	<p><i>Plural.</i> Lissiyenketsch, if we shall be <i>or</i> do so Lissieyetsch, if ye shall be <i>or</i> do so Lissichitetsch, if they shall be <i>or</i> do so.</p>

*Another form of the same verb.*

## INDICATIVE MOOD.

<i>Present.</i>	
<p><i>Singular.</i> Elsiya, as I am <i>or</i> do Elsiyan, as thou art <i>or</i> dost Elsit, as he is <i>or</i> does</p>	<p><i>Plural.</i> Elsiyenk, as we are <i>or</i> do Elsiyek, as ye are <i>or</i> do Elsichüt, as they are <i>or</i> do.</p>
<i>Preterite.</i>	
<p><i>Singular.</i> Elsiyakup, as I was <i>or</i> did Elsiyannup, as thou wert <i>or</i> didst Elsitup, as he was <i>or</i> did</p>	<p><i>Plural.</i> Elsiyenkup, as we were <i>or</i> did Elsieyep, as ye were <i>or</i> did Elsichitup, as they were <i>or</i> did.</p>



## [FIRST CONJUGATION.]

*Future.**Singular.*

Tatsch\* elsiya, as I shall *or* will be *or* do  
 Tatsch elsiyan, as thou shalt *or* wilt be *or* do  
 Tatsch elsit, as he shall *or* will be *or* do

*Plural.*

Tatsch elsiyenk, as we shall *or* will be *or* do  
 Tatsch elsiyeek, as ye shall *or* will be *or* do  
 Tatsch elsichtit, as they shall *or* will be *or* do.

## SUBJUNCTIVE MOOD.

*Present.**Singular.*

Elsiyake, if I am *or* do so  
 Elsiyanne, if thou art *or* dost so  
 Elsite, if he is *or* does so

*Plural.*

Elsiyenke, if we are *or* do so  
 Elsiyeque, if ye are *or* do so  
 Elsichüte, if they are *or* do so.

*Preterite.**Singular.*

Elsiyakup, if I was *or* did so  
 Elsiyannup, if thou wert *or* didst so  
 Elsitup, if he was *or* did so

*Plural.*

Elsiyenkup, if we were *or* did so  
 Elsiyeekup, if ye were *or* did so  
 Elsichütup, if they were *or* did so.

*Pluperfect.**Singular.*

Elsiyakpanne, if I had been *or* done so  
 Elsiyaupanne, if thou hadst been *or* done so  
 Elsitpanne, if he had been *or* done so

*Plural.*

Elsiyenkpanne, if we had been *or* done so  
 Elsiyekpanne, if ye had been *or* done so  
 Elsichütpanne, if they had been *or* done so.

*Future.**Singular.*

Elsiyatsch, if I shall be *or* do so  
 Elsiyannetsch, if thou shalt be *or* do so  
 Elsitettsch, if he shall be *or* do so

*Plural.*

Elsiyenketsch, if we shall be *or* do so  
 Elsiyequetsch, if ye shall *or* will do so  
 Elsichütetsch, if they shall *or* will do so.

*Impersonal Forms.*

Elek, as it is  
 Elekup, as it was  
 Tatsch elek, as it will be  
 Leu, it is so; it is true

Leep, it was so  
 Atta ne lewi, it is not so  
 Atta ne lewip, it was not so.

## NEGATIVE FORM.

## INFINITIVE MOOD.

Lissiwí, not to be *or* do so.

\* *Note by the Translator.*—This word *tatsch* is compounded of *ta*, which here is an adverb of similitude, and of *tsch*, the usual indication of the future, which is sometimes affixed to the adverb and sometimes to the verb, as has before been observed.

## [FIRST CONJUGATION.]

## INDICATIVE MOOD.

*Present.**Singular.*

Matta n'dellsiwi, I am not *or* do not so  
 Matta k'dellsiwi, thou art not *or* dost not so  
 Matta w'dellsiwi, he is not *or* does not so

*Plural.*

Matta n'dellsiwunecn, we are not *or* do not so  
 Matta k'dellsiwunewo, ye are not *or* do not so  
 Matta w'dellsiwuwak, they are not *or* do not so.

*Preterite.**Singular.*

Matta n'dellsiwip, I was not *or* did not so  
 Matta k'dellsiwip, thou wert not *or* didst not so  
 Matta w'dellsiwip, he was not *or* did not so

*Plural.*

Matta n'dellsiwunecnakup, we were not *or* did not so  
 Matta k'dellsiwunewakup, ye were not *or* did not so  
 Matta w'dellsiwipannik, they were not *or* did not so.

*Future.**Singular.*

Mattatsch n'dellsiwi, I shall *or* will not be *or* do so  
 Mattatsch k'dellsiwi, thou shalt *or* wilt not be *or* do so  
 Mattatsch w'dellsiwi, he shall *or* will not be *or* do so

*Plural.*

As in the Present tense, with *mattatsch* prefixed.

## IMPERATIVE MOOD.

*Singular.*

Katschi lissiham, do not thou do so

*Plural.*

Katschi lissihek, do not ye do so.

## SUBJUNCTIVE MOOD.

*Present.**Singular.*

Matta n'lissiwake, if *or* when I am do not so  
 Matta lissiwonne, if *or* when thou art *or* dost not so  
 Matta lissique, if *or* when he is *or* does not so

*Plural.*

Matta lissiwenke, if *or* when we are *or* do not so  
 Matta lissiweque, if *or* when ye are *or* do not so  
 Matta lissichtique, if *or* when they are *or* do not so.

*Preterite.**Singular.*

Matta n'lissiwakup, if *or* when I was *or* did not so  
 Matta lissiwonnup, if *or* when thou wert *or* didst not so  
 Matta lissitup, if *or* when he was *or* did not so

*Plural.*

Matta lissiwenkup, if *or* when we were *or* did not so  
 Matta lissiwekup, if *or* when ye were *or* did not so  
 Matta lissichtitup, if *or* when they were *or* did not so.

The future is formed from the present tense, by affixing *tsch* to the adverb *matta*, as *mattatsch n'lissiwake*, &c.

## [FIRST CONJUGATION.]

## No. III.

MIKEMOSSIN, to work.

## POSITIVE FORM.

## INFINITIVE MOOD.

<i>Present.</i>		<i>Preterite.</i>
Mikemossin, to work		Mikemossinep, to have worked.

## PARTICIPLES.

<i>Present.</i>		<i>Past.</i>
Mikemossit, working		Mikemossitschik, having worked
		<i>Future.</i>
		Mikemossintsch, being to work, having work to do.

## INDICATIVE MOOD.

	<i>Present.</i>	
<i>Singular.</i>		<i>Plural.</i>
N'mikemossi, I work		Mikemossihhena*, we work
K'mikemossi, thou workest		K'mikemossihhimo, ye work
Mikemossu, he works		Mikemossuwak, they work.
	<i>Preterite.</i>	
<i>Singular.</i>		<i>Plural.</i>
N'mikemossihump, I worked		Mikemossihhenap, we worked
K'mikemossihump, thou workedst		K'mikemossihhimoap, ye worked
Mikemossop, he worked		Mikemossopannik, they worked.
	<i>Future.</i>	
<i>Singular.</i>		<i>Plural.</i>
N'mikemossitsch, I shall or will work		Mikemossihhenatsch, we shall or will work
K'mikemossitsch, thou shalt or wilt work		K'mikemossihhimoatsch, ye shall or will work
Mikemossutsch, he shall or will work		Mikemossuwatsch, they shall or will work.

\* *Note by the Translator.*—This is a contraction of *mikemossihhummena*, and is often used for the sake of euphony. The double *h* has not a guttural sound; it merely shews that the preceding vowel is short.

## [FIRST CONJUGATION.]

## IMPERATIVE MOOD.

<p><i>Singular.</i></p> <p>Mikemossil, work thou Mikemossitetsch, let him work, he shall work</p> <p><i>Singular with Plural.</i></p> <p>Mikemossitam, do thou let us work</p>	<p><i>Plural.</i></p> <p>Mikemossik, work ye Mikemossichtitetsch, let them work, they shall work</p> <p><i>Double Plural.</i></p> <p>Mikemossitamoak, do ye let us work.</p>
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## SUBJUNCTIVE MOOD.

<i>Present.</i>	
<p><i>Singular.</i></p> <p>Mikemossiya, when or if I work K'mikemossiyannu, when or if thou work- est Mikemossit, when or if he works</p>	<p><i>Plural.</i></p> <p>Mikemossiyenk, when or if we work Mikemossiyek, when or if ye work Mikemossichit, when or if they work.</p>
<i>Preterite.</i>	
<p><i>Singular.</i></p> <p>Mikemossiyakup, when or if I worked Mikemossiyannup, when or if thou workedst Mikemossitup, when or if he worked</p>	<p><i>Plural.</i></p> <p>Mikemossiyenkup, when or if we worked Mikemossiyekup, when or if ye worked Mikemossichitup, when or if they worked.</p>
<i>Pluperfect.</i>	
<p><i>Singular.</i></p> <p>Mikemossiyakpanne, when or if I had worked Mikemossiyannupanne, when or if thou hadst worked Mikemossitpanne, when or if he had worked</p>	<p><i>Plural.</i></p> <p>Mikemossiyenkpanne, when or if we had worked Mikemossiyekpanne, when or if ye had worked Mikemossichitpanne, when or if they had worked.</p>
<i>Future.</i>	
<p><i>Singular.</i></p> <p>Mikemossiyatsch, when or if I shall work Mikemossiyannetsch, when or if thou shalt work Mikemossitetsch, when or if he shall work</p>	<p><i>Plural.</i></p> <p>Mikemossiyenketsch, when or if we shall work Mikemossiyeqnetsch, when or if ye shall work Mikemossichitsch, when or if they shall work.</p>

## NEGATIVE FORM.

## INDICATIVE MOOD.

<i>Present.</i>	
<p><i>Singular.</i></p> <p>Atta n'mikemossiwi, I do not work Atta k'mikemossiwi, thou dost not work Atta mikemossuwi, he does not work</p>	<p><i>Plural.</i></p> <p>Atta n'mikemossuwune or mikemossuwuneeen, we have not worked Atta k'mikemossihimowi, ye have not worked Atta mikemossiwawak, they have not worked.</p>

## [FIRST CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'mikemossiwip, I did not work or have not worked	Atta n'mikemossiwunap, we did not work or have not worked
Atta k'mikemossiw, thou didst not work or hast not worked	Atta k'mikemossiwihhimap, ye did not work or have not worked
Atta mikemossuwik, he did not work or has not worked	Atta mikemossiwipannik, they did work or have not worked.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'mikemossiwitsch, I shall not work	Atta mikemossiwunatsch, we shall not work
Atta k'mikemossiwitsch, thou shalt not work	Atta k'mikemossiwihhimatsch, ye shall not work
Atta mikemossuwitsch, he shall not work	Atta mikemossuwiwakttsch, they shall not work.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Katschi mikemossihon, work not thou	Katschi mikemossihok, work ye not.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta mikemossiya, when or if I do not work	Matta mikemossiwenk, when or if we do not work
Matta mikemossiwonne, when or if thou dost not work	Matta mikemossiwiek, when or if ye do not work
Matta mikemossique, when or if he does not work	Matta mikemossichük, when or if they do not work.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta mikemossiwakup, when or if I did not work	Matta mikemossiwenkup, when or if we did not work
Matta mikemossiwonnup, when or if thou didst not work	Matta mikemossiwekup, when or if ye did not work
Matta mikemossikup, when or if he did not work	Matta mikemossichütup, when or if they did not work.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta mikemossiwatsch, when or if I shall not work	Atta mikemossiwenketsch, when or if we shall not work
Atta mikemossiwonnetsch, when or if thou shalt not work	Atta mikemossiweketsch, when or if ye shall not work
Atta mikemossiketsch, when or if he shall not work	Atta mikemossichüketsch, when or if they shall not work.

## [FIRST CONJUGATION.]

## No. IV.

MITZIN, to eat.

POSITIVE FORM.

## INFINITIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Mitzin, to eat	Mitzineep or mitzihump, to have eaten.

## PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Mitzit, he who is eating there	Mitzichit, they who are eating there.

## INDICATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
N'mitzi, I eat K'mitzi, thou eatest Mitzu, he eats	N'mitzineen or mitzihenna, we eat K'mitzihimo, ye eat Mitzowak, they eat.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'mitzineep or n'mitzihump, I have eaten K'mitzineep or k'mitzihump, thou hast eaten Mitzoop, he has eaten	N'mitzihhenakup, we have eaten K'mitzihhimoakup, ye have eaten Mitzopannik, they have eaten.

*Future.*

(Not given.)

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Mitzil, eat thou Mitzitetsch, let him eat	Mitzik, eat ye Mitzichütetsch, let them eat
<i>Singular with Plural.</i>	<i>Double Plural.</i>
Mitzitam, do thou let us eat	Mitzitamoak, do you let us eat.

## SUBJUNCTIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
N'mitzianne, when or if I eat K'mitzianne, when or if thou eatest Mitzite, when or if he eats	Mitziyenke, when or if we eat Mitziyequ, when or if ye eat Mitzichüte, when or if they eat.

## [FIRST CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'mitziyannup, when or if I did eat or have eaten	N'mitziyenkup, when or if we did eat or have eaten
K'mitziyannup, when or if thou didst eat or hast eaten	Mitziyekup, when or if ye did eat or have eaten
Mitziite, when or if he did eat or has eaten	Mitziçhitup, when or if they did eat or have eaten.

*The Future*

Is conjugated like the present tense, *n'mitziyanetsch*, when or if I shall have eaten, &c.

The preterite is often joined to or preceded by the adverb *metschi* (already), as for instance, *metschi mitziyanne*, when or if I shall have eaten, *metschi mitziite*, when or if he shall have eaten.

## No. V.

POMMISSIN, to go, to walk.

POSITIVE FORM.

## INFINITIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Pommissin, to go	Pommissineep, to have gone.

## PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Pemsit, one who is going	Pemsitschik, those who are going, (cuntes, ambulantes)

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'pomasi, I go	N'pommissineen, we go
K'pomasi, thou goest	Pomsihimo, ye go
Pomsi, he goes	Pommissowak, they go.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'pomsiineep, I went	Pommissihhenakup, we went
K'pomsiineep, thou didst go	Pomsiisihhimoakup, ye went
Pommissop, he went	Pommissopannik, they went.

## [FIRST CONJUGATION.]

*The Future*Is conjugated like the present, with *tsch* suffixed :

## EXAMPLE.

<i>Singular.</i>	<i>Plural.</i>
N'pomtsich	N'pommissineentsch
K'pomtsich	Pommissihimotsch or pomsihimotsch
Pommissutsch or pomsutch	Pommissowaktsch.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Pommissil, go thou	Pommissik, go ye.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Pommissiyane, when or if I go	Pommissiyenke, when or if we go
K'pommissiyane, when or if thou goest	Pommissiyekup, when or if ye go
Pommissite, when or if he goes	Pommissichitute, when or if they go.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Pommissiyannup, when or if I went	Pommissiyenkup, when or if we went
K'pommissiyannup, when or if thou didst go	Pommissiyekup, when or if ye went
Pommissitup, when or if he went	Pommissichitup, when or if they went.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Pommissiyanetsch, when or if I shall go	Pommissiyenketsch, when or if we shall go
K'pommissiyanetsch, when or if thou shalt go	Pommissiyeketsch, when or if ye shall go
Pommissitetsch, when or if he shall go	Pommissichitetsch, when or if they shall go.

*Note.*—This verb is not used in the sense of “going to or away from a particular place.” In this case *aan*, to go, and *allumsin*, to go away, are used.

## No. VI.

GAUWIN, to sleep.

## POSITIVE FORM.

## INFINITIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Gauwin, to sleep	Gauwineep, to have slept



## [FIRST CONJUGATION.]

*Future.*

Gawwintschi, to be about to sleep (dormiturus esse).

## PARTICIPLES.

*Present.*

<i>Singular.</i>		<i>Plural.</i>
Gewi, he who sleeps, (dormiens)		Gewitschik, they who sleep, (dormientes)

*Preterite.*

<i>Singular.</i>		<i>Plural.</i>
Gewitup, he or one who has slept		Gewitpannik, they who have slept.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>		<i>Plural.</i>
N'gauwi, I sleep		Gawwineen, we sleep
K'gauwi, thou sleepest		Gawwihhimo, ye sleep
Gawwiu, he sleeps		Gawwiwak, they sleep.

*Preterite.*

<i>Singular.</i>		<i>Plural.</i>
N'gawwineep, I slept		Gawwihhenakup, we slept
K'gawwineep, thou didst sleep		Gawwihhimoakup, ye slept
Gawwip, he slept		Gawwipannik, they slept.

*Future.*

<i>Singular.</i>		<i>Plural.</i>
N'gawwintschi, I shall or will sleep		Gawwihhenatsch, we shall or will sleep
K'gawwintschi, thou shalt or wilt sleep		Gawwihhimitsch, ye shall or will sleep
Gawwiuchtsch, he shall or will sleep		Gawwiwakttsch, they shall or will sleep.

## IMPERATIVE MOOD.

<i>Singular.</i>		<i>Plural.</i>
Gawwil, sleep thou		Gawwik, sleep ye
Gawwiwitsch, let him or he shall sleep		Gawwichtitetsch, they shall sleep
<i>Singular with Plural.</i>		<i>Double Plural.</i>
Gawwitam, do thou let us sleep		Gawwitamook, do ye let us sleep.

## SUBJUNCTIVE MOOD.

(Not given.)

*Note.*—Gawwoheen, to lie down to sleep.

## [FIRST CONJUGATION.]

## No. VII.

POMMAUCHSIN, to live.

POSITIVE FORM.

## INFINITIVE MOOD.

Pommauchsín, to live  
Pommauchsinéep, to have livedPommauchsítsch, *victurus esse*. The idea  
cannot be expressed in English.

## PARTICIPLES.

*Present.*  
Pemauchsit, living*Perfect.*  
Pemauchsitpannik, he who lived*Future.*

Pemauchsítschlick, he who shall live.

## INDICATIVE MOOD.

*Singular.*  
N'pommauchsi, I live  
K'pommauchsi, thou livest  
Pommauchsu, he liveth*Present.**Plural.*N'pommauchsihummena, we live  
K'pommauchsihhimo, ye live  
Pommauchisowak, they live.*Singular.*  
N'pommauchsinéep, I lived  
K'pommauchsinéep, thou livedst  
Pommauchsop, he lived*Preterite.**Plural.*N'pommauchsihummenakup, we lived  
K'pommauchsik, ye lived  
Pommauchsopannik, they lived.*Singular.*  
N'pommauchsítsch, I shall live  
K'pommauchsítsch, thou shalt live  
Pommauchsutsch, he shall live*Future.**Plural.*N'pommauchsihummenatsch, we shall live  
K'pommauchsihhimotsch, ye shall live  
Pommauchisowaktsch, they shall live

## IMPERATIVE MOOD.

*Singular.*  
Pommauchsil, live thou*Plural.*  
Pommauchsik, live ye*Future Singular.*  
Pommauchsítsch, he shall live*Future Plural.*  
Pommauchsítschitetsch, they shall live.

## [FIRST CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsiyanne, if or when I live	Pommauchsiyenke, if or when we live
K'pommauchsiyame, if or when thou livest	Pommauchsiyeque, if or when ye live
Pommauchsite, if or when he lives	Pommauchsichüte, if or when they live.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsiyanup, if or when I have lived	Pommauchsiyenkup, if or when we have lived
K'pommauchsiyanup, if or when thou hast lived	Pommauchsiyekup, if or when ye have lived
Pommauchsitup, if or when he has lived	Pommauchsichütup, if or when they have lived

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsiyanpanne, if or when I had lived	Pommauchsiyenpanne, if or when we had lived
K'pommauchsiyanpanne, if or when thou hadst lived	Pommauchsiyekpanne, if or when ye had lived
Pommauchsitpanne, if or when he had lived	Pommauchsichütüpanne, if or when they had lived.

*The Future*

Is like the present with only *tsch* suffixed: thus *n'pommauchsiyan-  
netsch*, *k'pommauchsiyannetsch*, &c.

## NEGATIVE FORM.

## INFINITIVE MOOD.

(Not given.)

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsiwi, I do not live	Matta n'pommauchsiwuneev or n'pommauchsi- wewk, we do not live
Matta k'pommauchsiwi, thou dost not live	Matta k'pommauchsiwuneevo or k'pommauchsi- wewk, ye do not live
Matta pommauchsiwi, he does not live	Matta pommauchsiwiwak, they do not live.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsiwip, I have not lived	Matta n'pommauchsiwewkup, we have not lived
Matta k'pommauchsiwip, thou hast not lived	Matta k'pommauchsiwewkup, ye have not lived
Matta pommauchsiwip, he has not lived	Matta pommauchsiwipannik, they have not lived.

## [FIRST CONJUGATION.]

*The Future*

Is like the present with *tsch* suffixed.

## IMPERATIVE MOOD.

(Not given.)

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsiwonne, if I do not live	Matta pommauchsiweeke, if we do not live
Matta k'pommauchsiwonne, if thou dost not live	Matta pommauchsiweeke, if ye do not live
Matta pommauchsique, if he does not live	Matta pommauchsichtique, if they do not live

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsiwonnup, if or when I did not live	Matta pommauchsiwenkup, if or when we did not live
Matta k'pommauchsiwonnup, if or when thou didst not live	Matta pommauchsiwekup, if or when ye did not live
Matta pommauchsitup, if or when he did not live	Matta pommauchsichtup, if or when they did not live.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsiwipanne, if or when I had not lived	Matta pommauchsiwenkpanne, if or when we had not lived
Matta k'pommauchsiwipanne, if or when thou hadst not lived	Matta pommauchsiwekpanne, if or when ye had not lived
Matta pommauchsiwipanne, if or when he had not lived	Matta pommauchsuwipanne, if or when they had not lived.

*The Future*

Is formed from the present, as is said above, by adding *tsch*.

## CAUSATIVE FORM.

## INFINITIVE MOOD

Pommauchsoheen, to make to live.

## PARTICIPLES.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Pemauchsohaluwed, he who makes to live	Pemauchsohalquenk, he who makes us live
Pemauchsohalid, he who makes me live	Pemauchsohalqueek, he who makes you live
Pemauchsohalquon, he who makes thee live	Pemauchsohalquichtit, he who makes them live
Pemauchsohalat, he who makes him live	

## [FIRST CONJUGATION.]

*Preterite.*

Pemauchsohalitup, he who made me live.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsohalgun or n'pommauchsohaluk, he makes me live	Pommauchsohalguna or pommauchsohalquenk, he makes us live
K'pommauchsohalgun, he makes thee live	K'pommauchsohalguwa, he makes you live
Pommauchsohalafal or pommauchsohalgol, he makes him live	Pommauchsohalawak, he makes them live.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsohalguneeep, he made me live	Pommauchsohalquenkup, he made us live
K'pommauchsohalguneeep, he made thee live	Pommauchsohalquekup, he made you live
Pommauchsohalap, he made him live	Pommauchsohalapannit, he made them live.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
N'pommauchsohalaktsch, he shall or will make me live	N'pommauchsohalgunatsch, he shall or will make us live
K'pommauchsohalaktsch, he shall or will make thee live	K'pommauchsohalguwaktsch, he shall or will make you live
Pommauchsohaluchtsch, he shall or will make him live	Pommauchsohalawaktsch, he shall or will make them live.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Pommauchsohalil, make me live	Pommauchsohalineen, make us live

## NEGATIVE FORM.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta n'pommauchsohalgowi, he does not make me live	Matta pommauchsohalguwuneen, he does not make us live
Matta k'pommauchsohalgowi, he does not make thee live	Matta k'pommauchsohalguweek, he does not make you live
Matta pommauchsohalawi, he does not make him live	Matta pommauchsohalawiwak, he does not make them live.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta pommauchsohalgowip, he did not make me live	Matta pommauchsohalguwenkup, he did not make us live
Matta k'pommauchsohalgowip, he did not make thee live	Matta pommauchsohalgawekup, he did not make you live
Matta pommauchsohalawip, he did not make him live	Matta pommauchsohalawipannit, he did not make them live.

## [FIRST CONJUGATION.]

*The Future.*

May be formed from the present tense, as has been already shewn.

*Note.*—From the verb *pommauchsin* is also formed *petauchsin*, to live so long, till now, to this time, and is conjugated through all the moods and tenses of the radical verb. When we say *petauchsohalgun*, it is as much as to say “he” (the Saviour) “has preserved our lives or kept (keeps) us living until this time.” In this sense, it can only be said of the Deity and of no one else. It is, as one might say, a *religious* verb.

## No. IX.

LAUCHSIN, to live, to walk.

This verb is derived from *pommauchsin* above conjugated\*.

## INFINITIVE MOOD.

Lauchsin, to live, walk.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsin, I live or walk	N'dellauchsineen or n'dellauchsihumana, we live or walk
K'dellauchsin, thou livest or walkest	K'dellauchsihimo, ye live or walk
W'dellauchsin or lauchs, he lives or walks	W'dellauchsinewo or lauchsowak, they live or walk.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsineep or n'dellauchsihump, I lived or walked	N'dellauchsihummenakup, we lived or walked
K'dellauchsineep or k'dellauchsihump, thou livedst or walkedst	K'dellauchsihimoakup, ye lived or walked
W'dellauchsineep or lauchsop, he lived or walked	W'dellauchsinewo or lauchsopannik, they lived or walked.

\* *Note by the Translator.*—The author does not explain himself further, but I have been informed by Mr Heckewelder that the Delawares have various verbs in which they combine the idea of life with actions of living men. Thus a person who has been sick, being asked how he is, will answer, I live, I walk, I am on my feet, I am lively, able to walk about. In other circumstances, the answer to such a question will be given by a different verb. The author, in his copious Delaware Vocabulary, in the form of a spelling book, has neither *lauchsin* nor *pommauchsin*, he has *pommissin*, to walk, *pommizin*, to creep. These shades of language can only be acquired by practice.

## [FIRST CONJUGATION.]

*Future.*

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsintsch, I shall live <i>or</i> walk	N'dellauchsihuppenatsch, we shall live <i>or</i> walk
K'dellauchsintsch, thou shalt live <i>or</i> walk	K'dellauchsihimmtsich, you shall live <i>or</i> walk
Lauchsutsch, he shall live <i>or</i> walk	W'dellauchsowaktsch, they shall live <i>or</i> walk

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Lauchsil, live thou <i>or</i> walk	Lauchsik, live ye
	Lauchsitam, let us live.

More of this mood is not given.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Lauchsiya, if I live <i>or</i> walk	Lauchsiyenke, if we live <i>or</i> walk
Lauchsiyanne, if thou livest <i>or</i> walkest	Lauchsiyeque, if ye live <i>or</i> walk
Lauchsite, if he lives <i>or</i> walks	Lauchsichüte, if they live <i>or</i> walk.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Lauchsiyakup, if I lived	Lauchsiyenkup, if we lived
K'dellauchsiyanupp, if thou livedst	Lauchsiyekup, if ye lived
Lauchsitup, if he lived	Lauchsichütup, if they lived.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Lauchsiyanpanne, if I had lived	Lauchsiyenpanne, if we had lived
K'dellauchsiyanpanne, if thou hadst lived	Lauchsiyekpanne, if ye had lived
Lauchsitpanne, if he had lived	Lauchsichütpanne, if they had lived.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Lauchsiyannetsch, if I shall live	Lauchsiyenketsch, if we shall live
K'dellauchsiyannetsch, if thou shalt live	Lauchsiyeketsch, if ye shall live
Lauchsitetsch, if he shall live	Lauchsichütetsch, if they shall live.

## CAUSATIVE FORM.

Lauchsöheen, to cause *or* make one to live, walk, be lively, happy.

## INFINITIVE MOOD.

Lauchsöheen, to make one live (in the sense above mentioned).

## [FIRST CONJUGATION.]

## PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Lauchsohalid, he who makes me live	Lauchsohalquenk, he who makes us live
Lauchsohalitup, he who made me live	

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsohalgun, he who makes me live	N'dellunchsohalguneen, he who makes us live
Lauchsohalquon, he who makes thee live	K'dellauchsohalguwa, he who makes you live
Lauchsohalgol, he who makes him live	Lauchsohalawak, he who makes them live.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'dellauchsohalguneep, he made me live	Lauchsohalquenkup, he made us live
K'dellauchsohalguneep, he made thee live	Lauchsohalquekup, he made you live
Lauchsohalgop, he made him live	Lauchsohalapannit, he made them live

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Nekamatsch n'dellauchsohalgun, he will make me live	N'dellauchsohalgunatsch, he will make us live
Nekamatsch k'dellauchsohalgun, he will make thee live	K'dellauchsohalguwatsch, he will make you live
Nekamatsch lauchsohalgol, he will make him live	Lauchsohalawatsch, he will make them live.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Lauchsohalil, make me live	Lauchsohalineen, make us live.

No more of this verb is given.

## No. X.

WULAMALLSIN, to be well, happy.

POSITIVE FORM.

## INFINITIVE MOOD.

Wulamallsin, to be well, happy.



## [FIRST CONJUGATION.]

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsi, I am well	Nulamallsihhummena, <i>or shorter</i> , nulamallsih-
Kulamallsi, thou art well	hena, we are well
Wulamallsi, he is well	Kulamallsihhimo, ye are well
	Wulamallsowak, they are well.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsihump, I was well	Nulamallsihhummenakup, we were well
Kulamallsihump, thou wast well	Kulamallsihhimoakup, ye were well
Wulamalessop, he was well	Wulamallsopannik, they were well.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsitsch, I shall <i>or</i> will be well	Nulamallsihhenatsch, we shall <i>or</i> will be well
Kulamallsitsch, thou shalt <i>or</i> wilt be well	Kulamallsihhimotsch, ye shall <i>or</i> will be well
Wulamallessutsch, he shall <i>or</i> will be well	Wulamallsowaktsch, they shall <i>or</i> will be well.

## IMPERATIVE MOOD.

(Not given.)

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsiyanne, <i>if or</i> when I am well	Wulamallsiyenke, <i>if or</i> when we are well
Kulamallsiyanne, <i>if or</i> when thou art well	Wulamallsiyecque, <i>if or</i> when ye are well
Wulamallsite, <i>if or</i> when he is well	Wulamallsichüte, <i>if or</i> when they are well.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsiyanup, <i>if or</i> when I was well	Nulamallsyenkup, <i>if or</i> when we were well
Kulamallsiyanup, <i>if or</i> when thou wert well	Kulamallsiyekup, <i>if or</i> when ye were well
Wulamallsitup, <i>if or</i> when he was well	Wulamallsichütup, <i>if or</i> when they were well.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsiyanpanne, <i>if or</i> when I had been well	Wulamallsiyenkanne, <i>if or</i> when we had been well
Kulamallsiyanpanne, <i>if or</i> when thou hadst been well	Wulamallsiyekpanne, <i>if or</i> when ye had been well
Wulamallessitpanne, <i>if or</i> when he had been well	Wulamallsichütüpanne, <i>if or</i> when they had been well.

## [FIRST CONJUGATION.]

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsiyannetsch, if or when I shall or will be well	Wulamallsiyenketsch, when or if we shall or will be well
Kulamallsiyannetsch, if or when thou shalt or wilt be well	Wulamallsiyequetsch, when or if ye shall or will be well
Wulamallsitetsch, if or when he shall or will be well	Wulamallsichtitetsch, when or if they shall or will be well.

NEGATIVE FORM.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta nulamallsiwi, I am not well	Matta nulatallsiwuneeen, we are not well
Matta kulamallsiwi, thou art not well	Matta kulamallsiwhimo, ye are not well
Matta wulamallsiwi, he is not well	Matta wulamallsiwiwak, they are not well.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta nulamallsiwip, I have not been well	Matta nulamallsiwenkup, we have not been well
Matta kulamallsiwip, thou hast not been well	Matta kulamallsiwhimo, ye have not been well
Matta wulamallsiwi, he has not been well	Matta wulamallsiwipannik, they have not been well.

The remainder may be easily conjugated by following the negative form of *ponnauchsîn*, to live, above given.

CONTINUOUS FORM.

To be conjugated as the preceding with *wa* prefixed.

## EXAMPLE.

Wawulamallsin, to be always well or happy.	
<i>Singular.</i>	<i>Plural.</i>
N'wawulamallsi, I am always well	Wawulamallsihhumena, we are always well
K'wawulamallsi, thou art always well	K'wawulamallsihimo, ye are always well
Wawulamallsu, he is always well	Wawulamallsowak, they are always well, &c.

CAUSATIVE FORM.

Wulamallesscheen, to make or cause a person to be well or happy.

## INFINITIVE MOOD.

Wulamallesscheen, to make one happy.

## [FIRST CONJUGATION.]

## PARTICIPLES.

Wulamallessohaluwed, he who makes one happy	Wulamallessohalat, he who makes him happy
Wulamallessohalid, he who makes me happy	Wulamallessohalquenk, he who makes us happy
Wulamallessohalian ( <i>vocative</i> ), O thou who makest me happy!	Wulamallessohalqueek, he who makes you happy
Wulamallessohalquon, he who makes thee happy	Wulamallessohalquichtüt, he who makes them happy.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsohalgun, he makes me happy	Wulamallsohalguna, he makes us happy
Kulamallsohalgua, he makes thee happy	Wulamallsohalguwa, he makes you happy
Wulamallsohalgol, he makes him happy	Wulamallsohalawak, he makes them happy.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsohalguneep, he made me happy	Wulamallsohalgunap, he made us happy
Kulamallsohalguneep, he made thee happy	Wulamallsohalguwoap, he made you happy
Wulamallsohalap, he made him happy	Wulamallsohalapannik, he made them happy.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Nulamallsohaluktseh, he shall make me happy	Wulamallsohalgunatseh, he shall make us happy
Kulamallsohaluktseh, he shall make thee happy	Wulamallsohalguwatsch, he shall make you happy
Wulamallsohalauchtsch, he shall make him happy	Wulamallsohalawaktseh, he shall make them happy.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Wulamallsahalil, make me happy	Wulamallsahalineen, make us happy.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Wulamallsahalite, if or when he makes me happy	Wulamallsahalquenke, if or when he makes us happy
Wulamallsahalquonne, if or when he makes thee happy	Wulamallessohalqueue, if or when he makes you happy
Wulamallsohalate, if or when he makes him happy	Wulamallsohalquichtüte, if or when he makes them happy.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Wulamallsahalitup, if or when he made me happy	Wulamallsahalquenkup, if or when he made us happy
Wulamallsahalquonnup, if or when he made thee happy	Wulamallsahalquekup, if or when he made you happy
Wulamallsahalatup, if or when he made him happy	Wulamallsahalquichtup, if or when he made them happy.

## [FIRST CONJUGATION.]

*Future.*

(Not given.)

*Note.*—The proper orthography of this verb is *wulamallessin*. *wulamallesscheen*, *wulamallessi*, &c.; but the *e* is frequently left out for brevity's sake, both in speaking and writing, therefore in this conjugation the two modes of spelling are indifferently used.

## No. XI.

NIHILLAPEWIN, to be one's own master, to be free.

## INFINITIVE MOOD.

Nihillapewin, to be free.

## PARTICIPLES.

*Present.*

*Singular.*  
Nihillapewid, he who is free

*Plural.*  
Nihillapewitschik, they who are free.

## INDICATIVE MOOD.

*Present.*

*Singular.*  
Nihillapewi, I am free  
K'nihillapewi, thou art free  
Nihillapeu, he is free

*Plural.*  
Nihillapewineen, nihillapewiyenk, nihillapewi-  
hummena, we are free  
Nihillapewihimo, nihillapewiyek, ye are free  
Nihillapewak, they are free.

*Preterite.*

*Singular.*  
Nihillapewihump, I was free  
K'nihillapewihump, thou wast free  
Nihillapewip, he was free

*Plural.*  
Nihillapewihummenakup, we were free  
K'nihillapewihummoakup, ye were free  
Nihillapewapannik, they were free.

*The Future*Is as usual formed from the present by means of the suffix *tsch*.

## IMPERATIVE MOOD.

(Not given.)

## SUBJUNCTIVE MOOD.

*Present.*

*Singular.*  
Nihillapewiyake, when or if I am free  
K'nihillapewiyane, when or if thou art free  
Nihillapewite, when or if he is free

*Plural.*  
Nihillapewiyenke, when or if we are free  
Nihillapewiyeqe, when or if ye are free  
Nihillapewichüte, when or if they are free.

## [FIRST CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapewiyannup, when <i>or</i> if I was free	Nihillapewiyenkup, when <i>or</i> if we were free
K'nihillapewiyannup, when <i>or</i> if thou wert free	Nihillapewiyekup, when <i>or</i> if ye were free
Nihillapewitup, when <i>or</i> if he was free	Nihillapewichtitup, when <i>or</i> if they were free.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapewiyannupne, when <i>or</i> if I had been free	Nihillapewiyenkupne, when <i>or</i> we had been free
K'nihillapewiyannupne, when <i>or</i> if thou hadst been free	Nihillapewiyekupne, when <i>or</i> if ye had been free
Nihillapewipanne, when <i>or</i> if he had been free	Nihillapewichtitupne, when <i>or</i> if they had been free.

*Future.*

(Not given.)

*Note.*—As this verb has the syllable *wi*, which in general indicates a negative form, its negative has *wiwi*.

CAUSATIVE FORM.

## INFINITIVE MOOD.

Nihillapucheen, to liberate *or* make free.

## PARTICIPLES.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalid, he who makes me free, my deliverer	Nihillapeuhoalquenk, he who makes us free, our deliverer
Nihillapeuhalqoun, he who makes thee free, thy deliverer	Nihillapeuhoalqueek, he who makes you free, your deliverer
Nihillapeuhoalat, he who makes him free, his deliverer	Nihillapeuhoalquichitit, he who makes them free, their deliverer.

*Preterite.*

Nihillapeuhoalitup, he who made me free, &amp;c.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeubalgun, he <i>or</i> one* makes me free	Nihillapeuhoalguna <i>or</i> nihillapeuhalquenk, he <i>or</i> one makes us free
K'nihillapeuhoalgun, he <i>or</i> one makes thee free	Nihillapeuhoalguwa <i>or</i> nihillapeuhoalqueek, he <i>or</i> one makes you free
Nihillapeuhoalgol, he <i>or</i> one makes him free	Nihillapeuhoalgook <i>or</i> nihillapeuhoalawak, he <i>or</i> one makes them free.

\* *Note by the Translator.*—One answers here to the French particle *on*: *on me délivre*.

## [FIRST CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgoap, he made me free	Nihillapeuhoalgunakup, he made us free
K'nihillapeuhoalgop, he made thee free	Nihillapeuhoalguwoakup, he made you free
W'nihillapeuhoalap, he made him free	W'nihillapeuhoalapannik, he made them free

*The Future.*

Is formed from the present, by means of the suffix *tseh*.

## IMPERATIVE MOOD.\*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalit, make me free	Nihillapeuhoalinee, make us free.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalite, if <i>or</i> when he makes me free	Nihillapeuhoalquenke, if <i>or</i> when he makes us free
Nihillapeuhoalquonne, if <i>or</i> when he makes thee free	Nihillapeuhoalqueque, if <i>or</i> when he makes you free
W'nihillapeuhoalate, if <i>or</i> when he makes him free	Nihillapeuhoalquichtite, if <i>or</i> when he makes them free.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalitup, if <i>or</i> when he made me free	Nihillapeuhoalquenkup, if <i>or</i> when he made us free
Nihillapeuhoalquonnup, if <i>or</i> when he made thee free	Nihillapeuhoalquekup, if <i>or</i> when he made you free
Nihillapeuhoalatup, if <i>or</i> when he made him free	Nihillapeuhoalquichtup, if <i>or</i> when he made them free.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalitanne, if <i>or</i> when he had made me free	Nihillapeuhoalquenkanne, if <i>or</i> when he had made us free
Nihillapeuhoalatquonpanne, if <i>or</i> when he had made thee free	Nihillapeuhoalquekpanne, if <i>or</i> when he had made you free
Nihillapeuhoalatpanne, if <i>or</i> when he had made him free	Nihillapeuhoalquichtipanne, if <i>or</i> when he had made them free.

*Future.*

(Not given.)

## [FIRST CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgussia, if or when I am made free	Nihillapeuhoalgussiyenque, if or when we are made free
K'nihillapeuhoalgussiyane, if or when thou art made free	Nihillapeuhoalgussiyeqe, if or when ye are made free
Nihillapeuhoalgussite, if or when he is made free	Nihillapeuhoalgussichtite, if or when they are made free.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgussiyakup, if or when I was made free	Nihillapeuhoalgussiyenkup, if or when we were made free
K'nihillapeuhoalgussiyakup, if or when thou wert made free	K'nihillapeuhoalgussiyekup, if or when ye were made free
Nihillapeuhoalgussitup, if or when he was made free	Nihillapeuhoalgussichtitup, if or when they were made free.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgussiyakpanne, if or when I had been made free	Nihillapeuhoalgussiyenkanne, if or when we had been made free
K'nihillapeuhoalgussiyakpanne, if or when thou hadst been made free	K'nihillapeuhoalgussiyekpanne, if or when ye had been made free
Nihillapeuhoalgussitpanne, if or when he had been made free	Nihillapeuhoalgussichtitpanne, if or when they had been made free.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Nihillapeuhoalgussitsch, if or when I shall be made free	Nihillapeuhoalgussihummenatsch, if or when we shall be made free
K'nihillapeuhoalgussitsch, if or when thou shalt be made free	K'nihillapeuhoalgussihimatsch, if or when ye shall be made free
Nihillapeuhoalgussitsch, if or when he shall be made free	Nihillapeuhoalgussowaktsch*, if or when they shall be made free.

\* *Note by the Translator.*—This verb in its various forms is derived from, or at least connected with *nihillotamen*, I own, I am master of, and to that class belong words which may be used as substantives, signifying lord or master, or as participles, in their personal forms, as he who owns me, thee, him, &c. See the 4th conjugation, No. III. to which that verb belongs.

With this family of verbs and substantives is connected the verb, *nihilla*, I kill, or strike dead, and its forms, *knihillall*, I kill thee, strike thee dead; and *nihgussiani*, (used only in the subjunctive mood) if or when I am killed or struck dead. It is very curious to observe the chains of ideas which different nations pursue in the formation of their languages. Here we find right, power, and force conjoined together, as if there was no difference between them—I an owner, master, lord; I strike, kill, destroy; all—words derived from the same root produced under different forms, and this will, no doubt, be ascribed to the *barbarity* of American Indians. But may not similar connections and derivations be found in the languages of civilized nations? For instance the Italian *cottivo*, wicked, from *captivus*, a prisoner, whence the English word *caitiff* is derived; the French *gueux*, a scoundrel, which signifies also a *beggar*; thus stigmatizing misfortune with the imputation of baseness and crime; and in almost all European languages, the words *wretch*, *malheureux*, *miserable*, &c. used to express the highest degree of defamation and contempt. "Take physic, pomp!"—Let us learn first to know ourselves, before we pass too severe a judgment on other nations.

## [OF VERBS.]

**Second Conjugation.**

## No. I.

AAN, to go (thither, to a place.)

POSITIVE FORM.

## INFINITIVE MOOD.

Aan, to go.

## PARTICIPLES.

	<i>Singular.</i>		<i>Plural.</i>
Eyat, going		Eyatschik	
Ahek, gone		Ahekschik.	

## INDICATIVE MOOD.

*Present.*

	<i>Singular.</i>		<i>Plural.</i>
N'da, I go		N'daneen or n'dabhena, we go	
K'da, thou goest		K'dahhimo, ye go	
Eu or waeu, he goes		Ewak, waewak, or w'danewo, they go.	

*Preterite.*

	<i>Singular.</i>		<i>Plural.</i>
N'dahump, n'danep, I went		N'dahhenap or n'dahhenakup, we went	
K'dahump, k'danep, thou didst go		K'dahhimoakup, ye went	
Eep, w'danep, he went		Epannik, they went.	

*Future.*

	<i>Singular.</i>		<i>Plural.</i>
N'dantsch, I shall or will go		N'dahhenatsch, we shall or will go	
K'dantsch, thou shalt or wilt go		K'dahhimotsch, ye shall or will go	
Euchs, he shall or will go		Ewaksch, they shall or will go.	

## IMPERATIVE MOOD.

*Present.*

	<i>Singular.</i>		<i>Plural.</i>
Aal, go thou		Atam let us go	
		Aak, go ye.	



## [SECOND CONJUGATION.]

*Future.*

<i>Singular.</i>		<i>Plural.</i>
Atetsch, when or if I shall go	Achtitetsch, when or if they shall go.	

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>		<i>Plural.</i>
Aane, when or if I go Ayanne, when or if thou goest Ate, when or if he goes	Ayenke, when or if we go Ayeque, when or if ye go Aachtüte, when or if they go.	

*Preterite.*

<i>Singular.</i>		<i>Plural.</i>
Aanup, when or if I went Ayanup, when or if thou didst go Atup, when or if he went	Ayenkup, when or if we went Ayekup, when or if ye went Aachtütup, when or if they went.	

*Pluperfect.*

<i>Singular.</i>		<i>Plural.</i>
Aanpanne, when or if I had gone Ayanpanne, when or if thou hadst gone Atpanne, when or if he had gone	Ayenkanne, when or if we had gone Ayekpanne, when or if ye had gone Aachtüpanne, when or if they had gone.	

*Future.*

<i>Singular.</i>		<i>Plural.</i>
Aanetsch, when or if I shall go Ayanetsch, when or if thou shalt go Akttsch, when or if he shall go	Ayenketsch, when or if we shall go Ayequetsch, when or if ye shall go Aachtitetsch, when or if they shall go.	

## LOCAL RELATIVE MOOD.

*Present.*

<i>Singular.</i>		<i>Plural.</i>
Eyaya, where or whither I go Eyayan, where or whither thou goest Eyat, where or whither he goes	Eyayenk, where or whither we go Eyayek, where or whither ye go Eyachtüt, where or whither they go.	

*Preterite.*

<i>Singular.</i>		<i>Plural.</i>
Eyayakup, where or whither I went Eyayanup, where or whither thou didst go Eyatup, where or whither he went	Eyayenkup, where or whither we went Eyayekup, where or whither ye went Eyachtütup, where or whither they went.	

*Future.*

<i>Singular.</i>		<i>Plural.</i>
Eyayatsch, where or whither I shall or will go Eyayantsch, where or whither thou shalt or will go Eyatsch, where or whither he shall or will go	Eyayenksch, where or whither we shall or will go Eyayektsch, where or whither ye shall or will go Eyaktitsch, where or whither they shall or will go.	

## [SECOND CONJUGATION.]

NEGATIVE FORM.

## INDICATIVE MOOD.

*Present.*

*Singular.*  
 Matta n'dawi, I do not go  
 Matta k'dawi, thou dost not go  
 Matta ewi, he does not go

*Plural.*  
 Matta n'dawuneeen, we do not go  
 Matta k'dawunewo, ye do not go  
 Matta ewiwak, they do not go.

*Preterite.*

*Singular.*  
 Matta n'dawip, I did not go  
 Matta k'dawip, thou didst not go  
 Matta ewip, he did not go

*Plural.*  
 Matta n'dawunenap, we did not go  
 Matta k'dawihimoap or k'dawunewoap, ye did  
 not go  
 Matta w'dawunewoap or ewipannik, they did  
 not go.

*Future.*

*Singular.*  
 Mattatsch n'dawi, I shall not go  
 Mattatsch k'dawi, thou shalt not go  
 Mattatsch w'dawi or ewi, he shall not go

*Plural.*  
 Mattatsch n'dawuneeen, we shall not go  
 Mattatsch k'dawunewo, ye shall not go  
 Mattatsch ewiwak, they shall not go.

## IMPERATIVE MOOD.

*Singular.*  
 Katschi ta ahan, do not go

*Plural.*  
 Katschi ta ahek, go ye not.

## SUBJUNCTIVE MOOD.

*Present.*

*Singular.*  
 Matta n'dawonne, when or if I do not go  
 Matta awonne, when or if thou dost not go  
 Matta aqwe, when or if he does not go

*Plural.*  
 Matta awenke, when or if we do not go  
 Matta aweque, when or if ye do not go  
 Matta achite, when or if they do not go.

The other tenses of this verb in the subjunctive mood are not given.

SOCIAL FORM.

To go with some body.

## INFINITIVE MOOD.

Witeen\*, to go with

| Witeneep, to have gone with.

\* *Note by the Translator.*—The derivation of this word *witeen* from *n'da*, I go, does not immediately appear. In the first place it must be observed, that the author frequently con-

## [SECOND CONJUGATION.]

## PARTICIPLE.

Witetchik, he who goes with his companion.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'wite, I go with	N'witeneen, we go with
K'wite, thou goest with	K'witeneowo, ye go with
Witeu, he goes with	Witewak, they go with.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'witeneep, I went with	N'witenenakup, we went with
K'witeneep, thou didst go with	K'witeneowoakup, ye went with
Witeep, he went with	Witepannik, they went with.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
N'witetsch, I shall go with	N'witeneentsch, we shall go with
K'witetsch, thou shalt go with	K'witeneowotsch, ye shall go with
Witeutsch, he shall go with	Witewaktsch, they shall go with.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Witel, go thou with	Witek, go ye with
Witscheewil, go thou with me	Witscheewik, go ye with me.

## TRANSITIONS.—FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
K'witschewulanne or k'witschewulen, I go with	K'witschewullohhuomo, I go with you
thee	N'witschewawak, I go with them.
N'witschewan, I go with him	

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
K'witschewulleneep, I went with thee	K'witschewullohhuomoap or k'witschewullenne-
N'witschewoap, I went with him	woap, I went with you
	N'witschewoapannik, I went with them.

finds the sounds *d* and *t*, which to a German untutored ear appear to be the same; therefore if we write *wideen*, the etymology becomes at once apparent. *It* is the inseparable pronoun of the third person he or she, him or her; *i* is interposed for euphony's sake, and *deen* or *teen* is a form of the verb *aan*, to go, as *n'da* or *n'ta* is another. We should be very careful how we ascribe a want of analogy to Indian derivations; although it may not be always observable at first sight, it will be discovered by those who investigate the subject with the necessary attention.

## [SECOND CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

Witschewane, when I go with him

No more of this tense is given, nor of the subjunctive mood throughout these transitions, except two persons in the second, and two in the third.

## SECOND TRANSITION.

## INDICATIVE MOOD.

*Present.*

*Singular.*  
K'witschewi, thou goest with me  
K'witschewan, thou goest with him

*Plural.*  
K'witschewineen or k'witschewihena, thou goest with us  
K'witschewawak, thou goest with them.

*Preterite.*

*Singular.*  
K'witschewip, thou didst go with me  
K'witschewoap, thou didst go with him

*Plural.*  
K'witschewihummeneep, (*or abridged, k'witschewimeneep.*) thou didst go with us  
K'witschewoapannik, thou didst go with them.

## SUBJUNCTIVE MOOD.

*Present.*

K'witschewianne, when thou goest with me | K'witschewanne, when thou goest with him.

## THIRD TRANSITION.

## INDICATIVE MOOD.

*Present.*

*Singular.*  
N'witscheyuk, he goes with me  
K'witscheyuk, he goes with thee  
Witschewawall, he goes with him

*Plural.*  
Witscheuchguna, he goes with us  
Witscheuchguwa, he goes with you  
Witschewawak, he goes with them.

*Preterite.*

*Singular.*  
N'witscheuchkup, he went with me  
K'witscheuchkup, he went with thee  
Witschewoap, he went with him

*Plural.*  
Witscheuchganap, he went with us  
Witscheuchguwoap, he went with you  
Witschewoapannik, he went with them.

## [SECOND CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

N'witschewite, when or if he goes with me | K'witsche, when or if he goes with thee

## FOURTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
K'witschewulneen, we go with thee	K'witschewullohena, we go with you
N'witschewaneen, we go with him	N'witschewawuna, we go with them.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
K'witschewullohenap, we went with thee	N'witschewullohenakup, we went with you
N'witschewawunap or n'witschewaneenakup, we went with him	N'witschewawunap, we went with them.

## FIFTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
K'witschewihimo, you go with me	K'witschewineen or k'witschewihummena, you go with us
K'witschewanewo, you go with him	K'witschewawawall, you go with them.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
K'witschewihimoakup, you went with me	K'witschewihummenakup, you went with us
K'witschewanewoakup, you went with him	K'witschewawapannik, you went with them.

## SIXTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'witscheuchgook, they go with me	Witscheuchgumanak, they go with us
K'witscheuchgook, they go with thee	Witscheuchguawak, they go with you
Witscheuchgol, they go with him	Witscheuchgook, they go with them.

## [SECOND CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'witscheuchgokpannik, they went with me	Witscheuchgunapannik, they went with us
K'witscheuchgopannik, they went with thee	Witscheuchguwapannik, they went with you
Witscheuchgopannik, they went with him	Witscheuchgokpannik, they went with them.

## No. II.

PAAN, to come.

POSITIVE FORM.

## INFINITIVE MOOD.

Paan, to come.

## PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Payat, he who comes or is coming	Payatchik, they who come or are coming.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'pa, I come	N'paaen or n'pahhena, we come
K'pa, thou comest	K'pahhimo or k'panewo, ye come
Peu or peycya, he comes	Pewak, penewo, they come.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'pahump or n'paneep, I came	N'pahhenap or n'pakup, we came
K'pahump or k'paneep, thou camest	K'pahhimoap or k'pahhimoakup, ye came
Peep, panep, or peuchsa, he came	Pepannik or pannewoakup, they came.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
N'patsch, I shall or will come	N'pahhenatsch, we shall or will come
K'patsch, thou shalt or wilt come	K'pahhenatsch, ye shall or will come
Peuchtsch, he shall or will come	Pewaktsch, they shall or will come.

## IMPERATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Pal, come thou	Paak, come ye.

## [SECOND CONJUGATION.]

*Future.*

*Singular.*  
Patetsch, he shall come

*Plural.*  
Pachtütetsch, they shall come.

## SUBJUNCTIVE MOOD.

*Present.*

*Singular.*  
Paane, paya, if or when I come  
Payane, if or when thou comest  
Pate, if or when he comes

*Plural.*  
Payenk, payenke, if or when we come  
Payeque, if or when ye come  
Pachtüt, pachtite, if or when they come.

*Preterite.*

*Singular.*  
Payakup, if or when I came  
Payanup, if or when thou camest  
Patup, peyatup, if or when he came

*Plural.*  
Payenkup, if or when we came  
Payekup, if or when ye came  
Pachtitup, if or when they came.

*Pluperfect.*

*Singular.*  
Payakpanne, if or when I had come  
Payanpanne, if or when thou hadst come  
Patpanne, if or when he had come

*Plural.*  
Payenkpanne, if or when we had come  
Payekpanne, if or when ye had come  
Pachtitpanne, if or when they had come.

*The Future*

Is formed from the present as above mentioned.

## NEGATIVE FORM.

## INDICATIVE MOOD.

*Present.*

*Singular.*  
Matta n'pawi, I do not come  
Matta k'pawi, thou dost not come  
Matta pewi, he does not come

*Plural.*  
N'pawunee, we do not come  
K'pawunewo, ye do not come  
Pewiwak, pewichtik, or pachtique, they do not come.

*Preterite.*

*Singular.*  
Matta n'pawip, I did not come  
Matta k'pawip, thou didst not come  
Matta pewip, he did not come

*Plural.*  
Matta n'pawihhenap, we did not come  
Matta k'pawihhimoap, ye did not come  
Matta pewipanik, they did not come.

*Future.*

*Mattatsch n'pawi, &c.* Like the present tense.

## [SECOND CONJUGATION.]

## IMPERATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Katschi pahan, come thou not	Katschi pahik, come ye not.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Katschi pahitsch, he shall <i>or</i> must not come	Katschi pachtitsch, they shall <i>or</i> must not come.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta pawiyak, if <i>or</i> when I do not come	Matta pawenke, if <i>or</i> when we do not come
Matta k'pawonne, if <i>or</i> when thou dost not come	Matta paweqe, if <i>or</i> when ye do not come
Matta paque <i>or</i> pewite, if <i>or</i> when he does not come	Matta pachtite, if <i>or</i> when they do not come.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta pawiyakup, if <i>or</i> when I did not come	Matta pawenkup, if <i>or</i> when we did not come
Matta k'pawonnup, if <i>or</i> when thou didst not come	Matta pawekup, if <i>or</i> when ye did not come
Matta pakup <i>or</i> pewitup, if <i>or</i> when he did not come	Matta pachtitup, if <i>or</i> when they did not come.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Matta payakpanne, if <i>or</i> when I had not come	Matta pawenkanne, if <i>or</i> when we had not come
Matta pawonpanne, if <i>or</i> when thou hadst not come	Matta pawekpanne, if <i>or</i> when ye had not come
Matta pakpanne, if <i>or</i> when he had not come	Matta pachtitpanne, if <i>or</i> when they had not come.

*Future.*

The future is like the present. *Mattatsch pawiyak, k'pawonne, paque, &c.*

*Another form of the Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'pawiyatsch, if <i>or</i> when I shall not come	Atta pawenketsch, if <i>or</i> when we shall not come
Atta k'pawonnetsch, if <i>or</i> when thou shalt not come	Atta pawequetsch, if <i>or</i> when ye shall not come
Atta pewitetsch, if <i>or</i> when he shall not come	Atta pewichitetsch <i>or</i> pachtitetsch, if <i>or</i> when they shall not come.



[OF VERBS.]

**Third Conjugation.**

The third conjugation ends in *elendam*, and all the verbs with this termination express a disposition, situation, or operation of the mind.

## No. I.

SCHIWELENDAM, to be melancholy or sad.

POSITIVE FORM.

## INFINITIVE MOOD.

*Present.*

Schiwelendam, to be sad.

*Preterite.*

Schiwelendamenep, to have been sad.

## INDICATIVE MOOD.

*Present.*

*Singular.*  
N'schiwelendam, I am sad  
K'schiwelendam, thou art sad  
Schiwelendam, he is sad

*Plural.*  
Schiwelendameneen, we are sad  
Schiwelendamohumo, ye are sad  
Schiwelendamoaak, they are sad.

*Preterite.*

*Singular.*  
N'schiwelendamenep, I was sad  
K'schiwelendamenep, thou wast sad  
Schiwelendamenep, he was sad

*Plural.*  
Schiwelendamenenap, we were sad  
Schiwelendamohumoap, ye were sad  
Schiwelendamopanik, they were sad.

*The Future*

Is conjugated like the present, with *tsch* suffixed.

## SUBJUNCTIVE MOOD.

*Present.*

*Singular.*  
Schiwelendama, if or when I am sad  
K'schiwelendamane, if or when thou art sad  
Schiwelendanke, if or when he is sad

*Plural.*  
Schiwelendamenke, if or when we are sad  
Schiwelendameneque, if or when ye are sad  
Schiwelendamuitite, if or when they are sad.

## [THIRD CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Schwiwendamakup, if or when I was sad	Schwiwendamenkup, if or when we were sad
Schwiwendankup, if or when thou wert sad	Schwiwendamekup, if or when ye were sad
Schwiwendankup, if or when he was sad	Schwiwendamichitup, if or when they were sad.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Schwiwendamakpanne, if or when I had been sad	Schwiwendamenkpanne, if or when we had been sad
Schwiwendamanpanne, if or when thou hadst been sad	Schwiwendamekpanne, if or when ye had been sad
Schwiwendankpanne, if or when he had been sad	Schwiwendamichitpanne, if or when they had been sad.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Schwiwendamaktsch, if or when I shall or will be sad	Schwiwendamenketsch, if or when we shall or will be sad
Schwiwendamantsch, if or when thou shalt or wilt be sad	Schwiwendamequetsch, if or when ye shall or will be sad
Schwiwendanktsch, if or when he shall or will be sad	Schwiwendamichitetsch, if or when they shall or will be sad.

## NEGATIVE FORM.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'schwiwendamowi, I am not sad	Atta schwiwendamowuneen, we are not sad
Atta k'schwiwendamowi, thou art not sad	Atta k'schwiwendamohhumo, ye are not sad
Atta schwiwendamowi, he is not sad	Atta schwiwendamowunewo, they are not sad

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'schwiwendamowip, I was not sad	Atta schwiwendamowuneen, we were not sad
Atta k'schwiwendamowip, thou wast not sad	Atta schwiwendamowihhinoap, ye were not sad
Atta schwiwendamowip, he was not sad	Atta schwiwendamowipannik, they were not sad.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Mattatsch n'schwiwendamowi, I shall or will not be sad, &c.	Mattatsch schwiwendamowuneen, we shall or will not be sad, &c.

## [THIRD CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta schiwelendamowak, if or when I am not sad	Atta schiwelendamowenk, if or when we are not sad
Matta k'schiwelendamowanne, if or when thou art not sad	Atta schiwelendamowek, if or when ye are not sad
Matta schiwelendamoque, if or when he is not sad	Atta schiwelendamihtik, if or when they are not sad.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta schiwelendamowakup, if or when I was not sad	Atta schiwelendamowenkup, if or when we were not sad
Atta schiwelendamowanup, if or when thou wert not sad	Atta schiwelendamowekup, if or when ye were not sad
Atta schiwelendamokup, if or when he was not sad	Atta schiwelendamihtup, if or when they were not sad.

## No. II.

WULELENDAM, to rejoice.

*POSITIVE FORM.*

## INFINITIVE MOOD.

*Present.*

Wulelendam, to rejoice.

*Preterite.*

Wulelendamenep, to have rejoiced.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nolelendam or nulelendam, I rejoice	Nolendamen, we rejoice
Kulelendam or kulelendamen, thou rejoicest	Kulelendamohhumo, ye rejoice
Wulelendam or wulelendamohhumena, he rejoices	Wulelendamoak or wulelendamencwo, they rejoice.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nolelendamenep, I rejoiced	Nolelendamenenap or nolelendamennakup, we rejoiced
Kulelendaoreneep, thou rejoiced	Nolelendamohhenap or nolelendammoakup, ye rejoiced
Wulelendamenep or wulelendamoap, he rejoiced	Wulelendamopannik, they rejoiced.

## [THIRD CONJUGATION.]

*The Future*

Is formed like the present, with *tsch* suffixed.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Wulelenda, rejoice thou	Wulelendamook, do ye rejoice Wulelendamotam, let us rejoice

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nulelendama, if or when I rejoice Kulelendamana, if or when thou rejoicest Wulelendanke, if or when he rejoices	Wulelendamenke, if or when we rejoice Wulelendameque, if or when ye rejoice Wulelendamichtite, if or when they rejoice

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Wulelendamakup, if or when I rejoiced Kulelendamanup, if or when thou rejoicest Wulelendankup, if or when he rejoiced	Wulelendamenkup, if or when we rejoiced Wulelendamekup, if or when ye rejoiced Wulelendamichitup, if or when they rejoiced

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Wulelendamakpanne, if or when I had rejoiced Kulelendamanpanne, if or when thou hadst rejoiced Wulelendankpanne, if or when he had rejoiced	Wulelendamenkpanne, if or when we had rejoiced Kulelendamekpanne, if or when ye had rejoiced Wulelendamichitpanne, if or when they had rejoiced

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Wulelendamaktsch, if or when I shall rejoice Kulelendamaktsch, if or when thou shalt rejoice Wulelendamaktsch, if or when he shall rejoice	Wulelendamenketsch, if or when we shall rejoice Kulelendamequetsch, if or when ye shall rejoice Wulelendamichitetsch, if or when they shall rejoice

## NEGATIVE FORM.

## INFINITIVE MOOD.

Atta wulelendamowi, not to rejoice.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Atta wulelendamowi, I do not rejoice Atta kulelendamowi, thou dost not rejoice Atta wulelendamowi, he does not rejoice	Atta wulelendamowuneen, we do not rejoice Atta kulelendamohunio, ye do not rejoice Atta wulelendamowunewo, they do not rejoice

## [THIRD CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowip, I did not rejoice	Atta wulelendamowunenap, we did not rejoice
Atta kulelendamowip, thou didst not rejoice	Atta kulelendamohhmoap, ye did not rejoice
Atta wulelendamowip, he did not rejoice	Atta wulelendamowuwoap, they did not rejoice.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowitsch, I shall <i>or</i> will not rejoice	Atta wulelendamowuneentsch, we shall <i>or</i> will not rejoice
Atta kulelendamowitsch, thou shalt <i>or</i> wilt not rejoice	Atta kulelendamohhmoatsch, ye shall <i>or</i> will not rejoice
Atta wulelendamowitsch, he shall <i>or</i> will not rejoice	Atta wulelendamowunewotsch, they shall <i>or</i> will not rejoice.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowak, if <i>or</i> when I do not rejoice	Atta wulelendamowenake, if <i>or</i> when we do not rejoice
Atta wulelendamowane, if <i>or</i> when thou dost not rejoice	Atta wulelendamoweque, if <i>or</i> when ye do not rejoice
Atta wulelendamoque, if <i>or</i> when he does not rejoice	Atta wulelendamichtike, if <i>or</i> when they do not rejoice.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowakup, if <i>or</i> when I did not rejoice	Atta wulelendamowenkup, if <i>or</i> when we did not rejoice
Atta kulelendamowannup, if <i>or</i> when thou didst not rejoice	Atta wulelendamowekup, if <i>or</i> when ye did not rejoice
Atta wulelendamokup, if <i>or</i> when he did not rejoice	Atta wulelendawichtikup, if <i>or</i> when they did not rejoice.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Atta nulelendamowakpanne, if <i>or</i> when I had not rejoiced	Atta wulelendamowenkpanne, if <i>or</i> when we had not rejoiced
Atta kulelendamowanpanne, if <i>or</i> when thou hadst not rejoiced	Atta wulelendamowekpanne, if <i>or</i> when ye had not rejoiced
Atta wulelendamowakpaone, if <i>or</i> when he had not rejoiced	Atta wulelendawichtipanne, if <i>or</i> when they had not rejoiced.

*The Future*

Is formed like the present, with *sch* suffixed.

The following verbs may easily be conjugated according to the foregoing rule :

Tipelendam, to have enough, to be satiated	Schingelendam, to be tired of, to dislike, something
Tschanelendam, to be considering, to be in doubt	

## [FOURTH CONJUGATION.]

Schachagelendam, to have one's mind made up, to be determined	Achowelendam, to think something difficult
Wingelendam, to be pleased with something	Kitelendam, to be in earnest
Aptelendam, to grieve to death	Komelendam, to be free from trouble or care
Gischelendam, to hatch or meditate something good or bad, to lie	Tschipelendam, to think a person disagreeable
Klakelendam (jocularly) to be rakish, extravagant, dissolute, a good for nothing fellow	Ayanhelendam, to be indifferent
Lachanwelendam, to be troubled in mind	Niskelendam, to loathe something
Machelendam, to honour a person	Kschiehelendam, kschiehelensin, to think one's self free from sin or stain, to think one's self holy, pious, clean
Mattelendam, to despise	Ushuwelendam, to be overwhelmed with care or trouble
Miechelendam, to be ashamed	Allacquelendam, to be repentant even to despair
Miwelendam, to forgive	Quesquelendam, to be out of humour
Wahhelemelendam, to think one's self far off	Yechauwelendam, to love better, to prefer
Gunelendam, to think it a long time	Allowelendam, to prize something above all other things
Pechuwelendam, to think one's self near	Ksineleendam, to be easy, without care.
Sacquelendam, to be melancholy, sad	
Apuelendam, to think something or labour easy	

## Fourth Conjugation.

## No. I.

GATTAMEN, to desire, long for.

## POSITIVE FORM.

## INDICATIVE MOOD.

## Present.

*Singular.*  
N'gattamen, I desire  
Gattatamen, thou desirest  
Gottatamen, he desires

*Plural.*  
Gattatameneen or n'gattatomohhena, we desire  
Gattatomohhuno, ye desire  
Gattatamenewo, they desire.

## Preterite.

*Singular.*  
N'gattamenep, I desired  
Gattatamenep, thou desiredst  
Gottatameneep, he desired

*Plural.*  
Gattatamenap or gattatomohhenap, we desired  
Gattatomohhunoap, ye desired  
Gattatamenowoap, they desired.

## Future.

*Singular.*  
N'gattatantsch, I shall or will desire  
Gattatantsch, thou shalt or wilt desire  
Gottatantsch, he shall or will desire

*Plural.*  
N'gattatomohhenatsch, we shall or will desire  
Gattatomohhuntsch, ye shall or will desire  
Gattatamenewotsch, they shall or will desire.

## [FOURTH CONJUGATION.]

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Gattati,	Gattatook or gattatamook.

The Imperative Mood is used in these verbs by way of exhortation, as come now, be diligent, industrious, &c.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'gattatama, if or when I desire Gattatamane, if or when thou desirest Getatanke, if or when he desires	Gattatamenk or gattatamenke, if or when we desire Gattatameque, if or when ye desire Gattatamichite, if or when they desire.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Gattatamakup, if or when I desired Gattatamanup, if or when thou desiredst Getataankup, if or when he desired	Gattatamenkup, if or when we desired Gattatamekup, if or when ye desired Gattatamichitup, if or when they desired.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Gattatamakpanne, if or when I had desired Gattatamanpanne, if or when thou hadst desired Getatankpanne, if or when he had desired	Gattatamenkpanne, if or when we had desired Gattatamekpanne, if or when ye had desired Gattatamichitpanne, if or when they had desired.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Gattatamaktsch, if or when I shall desire Gattatamantsch, if or when thou shalt desire Gattatantsch, if or when he shall desire	Gattatameuketsch, if or when we shall desire Gattatamektsch, if or when ye shall desire Gattatamichitetsch, if or when they shall desire.

## NEGATIVE FORM.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'gattatamowi, I do not desire Atta gattatamowi, thou dost not desire Atta gottatamowi, he does not desire	Atta gattatamowuneen, we do not desire Atta gattatamohumowi, ye do not desire Atta gattatamownewo, they do not desire.

## [FOURTH CONJUGATION.]

*Preterite.*

*Singular.*  
 Atta n'gattatamowip, I did not desire  
 Atta gattatamowip, thou didst not desire  
 Atta gottatamowip, he did not desire

*Plural.*  
 Atta gattatamowunenap, we did not desire  
 Atta gattatamohhumoap, ye did not desire  
 Atta gattatamowunewoap or gattatamowipan-  
 nik, they did not desire.

*Future.*

*Singular.*  
 Atta n'gattatamowitsch, I shall not desire  
 Atta gattatamowitsch, thou shalt not desire  
 Atta gottatamowitsch, he shall not desire

*Plural.*  
 Atta gattatamowuneentsch, we shall not desire  
 Atta gattatamohhumotsch, ye shall not desire  
 Atta gattatamowunewotsch, they shall not de-  
 sire.

## SUBJUNCTIVE MOOD.

*Present.*

*Singular.*  
 Atta gattatamowak, if or when I do not desire  
 Atta gattatamowane, if or when thou dost not  
 desire  
 Atta gattatamoque, if or when he does not de-  
 sire

*Plural.*  
 Atta gattatamowenke, if or when we do not de-  
 sire  
 Atta gattatamoweque, if or when ye do not desire  
 Atta gattatamichtite, if or when they do not de-  
 sire.

*Preterite.*

*Singular.*  
 Atta gattatamowakup, if or when I did not de-  
 sire  
 Atta gattatamowannup, if or when thou didst not  
 desire  
 Atta gattatamokup, if or when he did not desire

*Plural.*  
 Atta gattatamowenkup, if or when we did not  
 desire  
 Atta gattatamowekup, if or when ye did not de-  
 sire  
 Atta gattatamichtitup, if or when they did not  
 desire.

*Pluperfect.*

*Singular.*  
 Atta gattatamowakpanne, if or when I had not  
 desired  
 Atta gattatamowanpanne, if or when thou hadst  
 not desired  
 Atta gattatamowakpanne, if or when he had not  
 desired

*Plural.*  
 Atta gattatamowenkpanne, if or when we had  
 not desired  
 Atta gattatamowekpanne, if or when ye had not  
 desired  
 Atta gattatamichtitpanne, if or when ye had not  
 desired.

*Future.*

*Singular.*  
 Atta gattatamowaktsch, if or when I shall not  
 desire  
 Atta gattatamowannetsch, if or when thou shalt  
 not desire  
 Atta gattatamowquetsch, if or when he shall not  
 desire

*Plural.*  
 Atta gattatamowenketsch, if or when we shall  
 not desire  
 Atta gattatamowequetsch, if or when ye shall  
 not desire  
 Atta gattatamichtitetsch, if or when they shall  
 not desire.



## [FOURTH CONJUGATION.]

## No. II.

PENDAMEN, to hear.

*Note by the Translator.*—This verb is given here in a variety of forms, active, passive, reciprocal, transitive, reflected, and adverbial; all, except the two last, in the positive and the negative. It will be easily perceived that if all the verbs were presented in the different forms of which they are capable, with all their moods, tenses, and other combinations, a grammar of this language might be swelled to an enormous size, to avoid which the Author, as may be observed, has frequently abridged his paradigms, and it must not be supposed that it always follows, because a particular form of a verb is not given in its conjugation, that it is not susceptible of it.

## POSITIVE FORM.

## INFINITIVE MOOD.

Pendamen, to hear\*.

## PARTICIPLES.

(Not given.)

## INDICATIVE MOOD.

*Present.*

*Singular.*  
N'pendamen or n'pendam, I hear†  
K'pendamen, thou hearest  
Pendamen, he hears

*Plural.*  
N'pendameneen, we hear  
K'pendamohhumo, ye hear  
Pendamenewo, they hear.

*Preterite.*

*Singular.*  
N'pendamenep, I did hear  
K'pendamenep, thou didst hear  
Pendamenep, he did hear

*Plural.*  
N'pendamohhenap, we did hear  
K'pendamohhurnoap, ye did hear  
Pendamenewoap, they did hear.

\* *Note by the Translator.*—The late Professor Vater, to whom I communicated a manuscript of Mr Zeisberger, containing the conjugation of this verb and a few others, inserted them in his *Analekten der Sprachenkunde*, 2d half of the 2d part; but ascribed them by mistake to the *Chipewey* language, when, in fact, they belong to the Delaware.

† *Note by the Translator.*—From this verb and *wulit*, good, well, is formed *nulipendam*, I hear or understand well. A part of the word *wulit* is interposed between the pronoun and the verb.

## [FOURTH CONJUGATION.]

*Future.*

<i>Singular.</i>	<i>Plural.</i>
N'pendamentsch, I shall hear	N'pendameneentsch, we shall hear
K'pendamentsch, thou shalt hear	K'pendamobomotsch, ye shall hear
Pendamentsch, he shall hear	Pendamewotsch, they shall hear.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Penda, hear thou	Pendamook, hear ye.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Pendama or pendamaya, if or when I hear	Pendamenk or pendamenke, if or when we hear
Pendamane, if or when thou hearest	Pendamenuke, if or when ye hear
Pendanke, if or when he hears	Pendamichite, if or when they hear.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Pendamakup, if or when I did hear	Pendamenkup, if or when we did hear
K'pendamanup, if or when thou didst hear	Pendamekup, if or when ye did hear
Pendankup, if or when he did hear	Pendamichitup, if or when they did hear.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Pendamakpanne, if or when I had heard	Pendamenkpanne, if or when we had heard
Pendamapanne, if or when thou hadst heard	Pendamekpanne, if or when ye had heard
Pendankpanne, if or when he had heard	Pendamichitpanne, if or when they had heard.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Pendamaktsch, if or when I shall hear	Pendamenketsch, if or when we shall hear
K'pendamantsch, if or when thou shalt hear	Pendameketsch, if or when ye shall hear
Pendanktsch, if or when he shall hear	Pendamichitetsch, if or when they shall hear.

## NEGATIVE FORM.

## INDICATIVE MOOD.

*Present.* \*

<i>Singular.</i>	<i>Plural.</i>
Atta n'pendamowi, I do not hear	Atta n'pendamowuneen, we do not hear
Atta k'pendamowi, thou dost not hear	Atta k'pendamowumowi, ye do not hear
Atta pendamowi, he does not hear	Atta pendamowunewo, they do not hear.

## [FOURTH CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'pendamowip, I did not hear	Atta n'pendamenenap, we did not hear
Atta k'pendamowip, thou didst not hear	Atta k'pendamowunewoap, ye did not hear
Atta pendamowip, he did not hear	Atta pendamowunewoap, they did not hear.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Mattatsch n'pendamowi, I shall or will not hear	Mattatsch pendamowunenec, we shall or will not hear
Mattatsch k'pendamowi, thou shalt or wilt not hear	Mattatsch k'pendamohumowi, ye shall or will not hear
Mattatsch pendamowi, he shall or will not hear	Mattatsch pendamowunewo, they shall or will not hear.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'pendamowak, if or when I do not hear	Atta pendamowenke, if or when we do not hear
Atta k'pendamowane, if or when thou dost not hear	Atta pendamoweque, if or when ye do not hear
Atta pendamoque, if or when he does not hear	Atta pendamichüte, if or when they do not hear

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta pendamowakup, if or when I have not heard	Atta pendamowenkup, if or when we have not heard
Atta pendamowannup, if or when thou hast not heard	Atta k'pendamowekup, if or when ye have not heard
Atta pendamokup, if or when he has not heard	Atta pendamichitup, if or when they have not heard.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Atta pendamowakpanne, if or when I had not heard	Atta pendamowenkpanne, if or when we had not heard
Atta k'pendamowanpanne, if or when thou hadst not heard	Atta k'pendamowekpanne, if or when ye had not heard
Atta pendamowakpanne, if or when he had not heard	Atta pendamichitpanne, if or when they had not heard.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'pendamowaktsch, if or when I shall or will not hear	Atta pendamowenktsch, if or when we shall or will not hear
Atta k'pendamowantsch, if or when thou shalt or wilt not hear	Atta pendamowequetsch, if or when ye shall or will not hear
Atta pendamoquetsch, if or when he shall or will not hear	Atta pendamichititsch, if or when they shall or will not hear.

## [FOURTH CONJUGATION.]

## PASSIVE FORM.—POSITIVE

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'pendaxi, I am heard	N'pendaxihhena, we are heard
K'pendaxi, thou art heard	K'pendaxihhino, ye are heard
Pendaxu or pendaquol, he is heard	Pendaxowak, they are heard.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'pendaxihump, I was heard	N'pendaxihhenakup, we were heard
K'pendaxihump, thou wast heard	K'pendaxihhimoakup, ye were heard
Pendaxop or pendaquachtop, he was heard	Pendaxopannik, they were heard.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
N'pendaxitsch, I shall or will be heard	N'pendaxihhenatsch, we shall or will be heard
K'pendaxitsch, thou shalt or wilt be heard	K'pendaxihhimotsch, ye shall or will be heard
Pendaxutsch or pendaquotsch, he shall or will be heard	Pendaxiwiwaktsch, they shall or will be heard.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Pendaxia, if or when I am heard	Pendaxiyenke, if or when we are heard
Pendaxiane, if or when thou art heard	Pendaxiyequ, if or when ye are heard
Pendaxite, if or when he is heard	Pendaxichtite, if or when they are heard.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Pendaxiakup, if or when I was heard	Pendaxiyenkup, if or when we were heard
Pendaxiannup, if or when thou wert heard	Pendaxiyekup, if or when ye were heard
Pendaxitup, if or when he was heard	Pendaxichtitup, if or when they were heard.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Pendaxiakpanne, if or when I had been heard	Pendaxiyenkanne, if or when we had been heard
Pendaxianpanne, if or when thou hadst been heard	Pendaxiyekpanne, if or when ye had been heard
Pendaxitpanne, if or when he had been heard	Pendaxichtitpanne, if or when they had been heard.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
N'pendaxitsch, if or when I shall be heard	Pendaxiyenketsch, if or when we shall be heard
K'pendaxiansch, if or when thou shalt be heard	Pendaxiyequetsch, if or when ye shall be heard
Pendaxitetsch, if or when he shall be heard	Pendaxichtitetsch, if or when they shall be heard.

## [FOURTH CONJUGATION.]

## NEGATIVE.

## INDICATIVE MOOD.

## Present.

<i>Singular.</i>	<i>Plural.</i>
Matta n'pendaxiwi, I am not heard	Matta pendaxiwunneen, we are not heard
Matta k'pendaxiwi, thou art not heard	Matta k'pendaxihumo, ye are not heard
Matta pendaxuwi, he is not heard	Matta pendaxiwiwak, they are not heard.

## Preterite.

<i>Singular.</i>	<i>Plural.</i>
Matta n'pendaxiwip, I was not heard	Matta n'pendaxiwunwap, we were not heard
Matta k'pendaxiwip, thou wast not heard	Matta k'pendaxiwunwo, ye were not heard
Matta pendaxuwip or pendaquachtowip, he was not heard	Matta pendaxiwipannik, they were not heard.

## Future.

<i>Singular.</i>	<i>Plural.</i>
Mattatsch n'pendaxiwi, I shall or will not be heard	Mattatsch n'pendaxiwunneen, we shall or will not be heard
Mattatsch k'pendaxiwi, thou shalt or wilt not be heard	Mattatsch k'pendaxihumo, ye shall or will not be heard
Mattatsch pendaxuwi, he shall or will not be heard	Mattatsch pendaxiwiwak, they shall or will not be heard.

## SUBJUNCTIVE MOOD.

## Present.

<i>Singular.</i>	<i>Plural.</i>
Atta n'pendaxiwa, if or when I am not heard	Atta pendaxiwenke, if or when we are not heard
Atta pendaxiwanne, if or when thou art not heard	Atta pendaxiweque, if or when ye are not heard
Atta pendaxite, if or when he is not heard	Atta pendaxiehtite, if or when they are not heard.

## Preterite.

<i>Singular.</i>	<i>Plural.</i>
Atta n'pendaxiwakup, if or when I was not heard	Atta pendaxiwenkup, if or when we were not heard
Atta k'pendaxiwannup, if or when thou wert not heard	Atta pendaxiwekup, if or when ye were not heard
Atta pendaxitup, if or when he was not heard	Atta pendaxichtitup, if or when they were not heard.

## Pluperfect.

<i>Singular.</i>	<i>Plural.</i>
Atta pendaxiwakpanne, if or when I had not been heard	Atta pendaxiwenkpanne, if or when we had not been heard
Atta pendaxiwanpanne, if or when thou hadst not been heard	Atta pendaxiwekpanne, if or when ye had not been heard
Atta pendaxuwipanne, if or when he had not been heard	Atta pendaxichtitpanne, if or when they had not been heard.

## [FOURTH CONJUGATION.]

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta pendaxiwaktsch, if or when I shall not be heard	Atta pendaxiwenketsch, if or when we shall not be heard
Atta pendaxiwannetsch, if or when thou shalt not be heard	Atta pendaxiwenquetsch, if or when ye shall not be heard
Atta pendaxiquetsch, if or when he shall not be heard	Atta pendaxichtitetsch, if or when they shall not be heard.

## RECIPROCAL FORM.—POSITIVE.

## INFINITIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Pendawachtin, to hear each other	Pendawachtinep, to have heard each other

*Future.*

Pendawaktitsch, to be to hear each other.

## INDICATIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Pendawachtineen or pendawachtihhena, we hear each other	Pendawachtihhenakup or pendawachtihhumme-nakup, we heard each other
Pendawachtihhimo, ye hear each other	Pendawachtohhimoakup, ye heard each other
Pendawachtowak, they hear each other.	Pendawachtopaanik, they heard each other.

*Future.*

Pendawachtihhenatsch, we shall or will hear each other  
 Pendawachtihhimotsch, ye shall or will hear each other  
 Pendawachtowaktsch, they shall or will hear each other.

## IMPERATIVE MOOD.

<i>Present.</i>	<i>Future.</i>
Pendawachtik, hear ye there (what the other is saying)	Pendawachtichtitetsch, they shall or must or let them hear each other.
Pendawachtitam, let us hear each other.	

## \* SUBJUNCTIVE MOOD.

<i>Present</i>	<i>Preterite.</i>
Pendawachtiyenk or pendawachtiyenque, if or when we hear each other	Pendawachtiyenkup, if or when we heard each other
Pendawachtiyek or pendawachtiyeeque, if or when ye hear each other	Pendawachtiyekup, if or when ye heard each other
Pendawachtitit, if or when they hear each other.	Pendawachtichtitup, if or when they heard each other.

## [FOURTH CONJUGATION.]

<i>Pluperfect.</i>	<i>Future.</i>
Pendawachtienkpanne, if <i>or</i> when we had heard each other	Pendawachtienketsch, if <i>or</i> when we shall <i>or</i> will hear each other
Pendawachtieyepanne, if <i>or</i> when ye had heard each other	Pendawachtieyquetsch, if <i>or</i> when ye shall <i>or</i> will hear each other
Pendawachtichtipanne, if <i>or</i> when they had heard each other.	Pendawachtichtitsch, if <i>or</i> when they shall <i>or</i> will hear each other.

## NEGATIVE.

## INDICATIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Atta pendawachtiwuneeen, we do not hear each other	Atta pendawachtiwunenap, we did not hear each other
Atta pendawachtiewek, ye do not hear each other	Atta pendawachtiewihhimoap, ye did not hear each other
Atta pendawachtiiwak, they do not hear each other.	Atta pendawachtiiwipannik, they did not hear each other.

*Future.*

Atta pendawachtiwunentsch, we shall *or* will not hear each other  
 Atta pendawachtiiwihhimoatsch, ye shall *or* will not hear each other  
 Atta pendawachtiiwaksch, they shall *or* will not hear each other.

## IMPERATIVE MOOD.

Katschi\* pendawachtiehek, do not hear each other.

## SUBJUNCTIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Atta pendawachtienkenke, if <i>or</i> when we do not hear each other	Atta pendawachtienkup, if <i>or</i> when we did not hear each other
Atta pendawachtieweke, if <i>or</i> when ye do not hear each other	Atta pendawachtiewekup, if <i>or</i> when ye did not hear each other
Atta pendawachtichtite, if <i>or</i> when they do not hear each other.	Atta pendawachtichtitup, if <i>or</i> when they did not hear each other.
<i>Pluperfect.</i>	<i>Future.</i>
Atta pendawachtienkpanne, if <i>or</i> when we had not heard each other	Atta pendawachtienketsch, if <i>or</i> when we shall <i>or</i> will not hear each other
Atta pendawachtiewekpanne, if <i>or</i> when ye had not heard each other	Atta pendawachtiewequetsch, if <i>or</i> when ye shall <i>or</i> will not hear each other
Atta pendawachtichtipanne, if <i>or</i> when they had not heard each other.	Atta pendawachtichtitsch, if <i>or</i> when they shall <i>or</i> will not hear each other.

\* *Note by the Translator.*—*Katschi* is a word of prohibition, as in English *don't*, and appears to be compounded from *atta*. The Author classes it with adverbs. See below, *adverbs of negation, prohibition*.

## [FOURTH CONJUGATION.]

## REFLECTED FORM.

There is also a reflected form of the verb :

<p>As</p> <p>N'penda n'hakey*, I hear myself K'pendawa hakey, thou hearest thyself Pendawall hokeyall, he hears himself.</p>	<p>Likewise</p> <p>N'dahowala n'hakey, I love myself K'dahowala hakey, thou lovest thyself W'dahowalwall or w'dahowalwall hokeyall, he loves himself.</p>
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## PERSONAL FORMS OR TRANSITIONS.

In order to enable the reader to compare these forms in the positive and negative voices, they are placed here in opposition to each other.

## FIRST TRANSITION.

*First Person Singular, I.*

## INDICATIVE MOOD.

*Present.*

## POSITIVE.

K'pendolen, I hear thee  
N'pendawa, I hear him  
K'pendolohumo, I hear you  
N'pendawawak, I hear them.

## NEGATIVE.

Atta k'pendolowi, I hear not thee  
Atta n'pendawawi, I hear not him  
Atta k'pendolhumowi, I hear not you  
Atta n'pendawawiwak, I hear not them.

*Preterite.*

K'pendolenep, I did hear thee  
N'pendawap, I did hear him  
K'pendolohumoap, I did hear you  
N'pendawoapannik, I did hear them.

Atta k'pendolowip, I heard not thee  
Atta n'pendawawip, I heard not him  
Atta k'pendolohumowip, I heard not you.  
Atta n'pendawawipannik, I heard not them.

*Future.*

K'pendolentsch, I shall or will hear thee  
N'pendawatsch, I shall or will hear him  
K'pendolohumotsch, I shall or will hear you  
N'pendawawaktsch, I shall or will hear them.

Atta k'pendolowitsch, I shall or will not hear thee  
Atta n'pendawawitsch, I shall or will not hear him  
Atta k'pendolhumowitsch, I shall or will not hear you  
Atta n'pendawawiwaktsch, I shall or will not hear them.

\* *Note by the Translator.*—N'hokey signifies literally "my body," which is synonymous to "my person," or "myself." In English we say "somebody, nobody," for *aliquis, nemo*. There is nothing *barbarous* in those words.



## [FOURTH CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.**POSITIVE.*

K'pendolane, if *or* when I hear thee  
 Pendawake, if *or* when I hear him  
 Pendoleque, if *or* when I hear you  
 Pendawawake, if *or* when I hear them.

*NEGATIVE.*

Atta pendolowonne, if *or* when I do not hear thee  
 Atta n'pendamawonne, if *or* when I do not hear him  
 Atta n'pendoleque, if *or* when I do not hear you  
 Atta n'pendawawonne, if *or* when I do not hear them.

*Preterite.*

K'pendolannup, if *or* when I did hear thee  
 N'pendawakup, if *or* when I did hear him  
 N'pendolekup, if *or* when I did hear you  
 K'pendawakup, if *or* when I did hear them.

Atta pendolowonnup, if *or* when I did not hear thee  
 Atta n'pendamawonnup, if *or* when I did not hear him  
 Atta n'pendolekup, if *or* when I did not hear you  
 Atta n'pendawawonnup, if *or* when I did not hear them.

*Pluperfect.*

K'pendolanpanne, if *or* when I had heard thee  
 N'pendawakpanne, if *or* when I had heard him  
 Pendolekpanne, if *or* when I had heard you  
 N'pendawakpanne, if *or* when I had heard them.

Atta pendolowonpanne, if *or* when I had not heard thee  
 Atta n'pendamawonpanne, if *or* when I had not heard him  
 Atta pendolowekepanne, if *or* when I had not heard you  
 Atta pendawawonpanne, if *or* when I had not heard them.

*Future.*

K'pendolanetsch, if *or* when I shall *or* will hear thee  
 N'pendawanetsch, if *or* when I shall *or* will hear him  
 N'pendolequetsch, if *or* when I shall *or* will hear you  
 N'pendawawaketsch, if *or* when I shall *or* will hear them.

Atta n'pendolowonnetsch, if *or* when I shall *or* will not hear thee  
 Atta n'pendamawonnetsch, if *or* when I shall *or* will not hear him  
 Atta n'pendolowequetsch, if *or* when I shall *or* will not hear you  
 Atta n'pendawawonnetsch, if *or* when I shall *or* will not hear them.

*SECOND TRANSITION.**Second Person Singular, THOU.*

## INDICATIVE MOOD.

*Present.*

K'pendawi, thou hearest me  
 K'pendawa, thou hearest him  
 K'pendawihena, thou hearest us  
 K'pendawawak, thou hearest them.

Atta k'pendawiwi, thou hearest not me  
 Atta k'pendawawi, thou hearest not him  
 Atta k'pendawiwuween, thou hearest not us  
 Atta k'pendawawiwak, thou hearest not them.

## [FOURTH CONJUGATION.]

*Preterite.**POSITIVE.*

K'pendawinep, thou didst hear me  
 K'pendawap, thou didst hear him  
 K'pendawihhenap, thou didst hear us  
 K'pendawoapannik, thou didst hear them.

*NEGATIVE.*

Atta k'pendawiwip, thou didst not hear me  
 Atta k'pendawawip, thou didst not hear him  
 Atta k'pendawiwunap, thou didst not hear us  
 Atta k'pendawawapannik, thou didst not hear them.

*Future.*

K'pendawitsch, thou shalt or wilt hear me  
 K'pendawat-sch, thou shalt or wilt hear him  
 K'pendawihhenatsch, thou shalt or wilt hear us  
 K'pendawawaktsch, thou shalt or wilt hear them.

Atta k'pendawiwitsch, thou shalt or wilt not hear me  
 Atta k'pendawawitsch, thou shalt or wilt not hear him  
 Atta k'pendawiwuneentsch, thou shalt or wilt not hear us  
 Atta k'pendawawiwaktsch, thou shalt or wilt not hear them.

## SUBJUNCTIVE MOOD.

*Present.*

K'pendawiyane, if or when thou hearest me  
 K'pendawane, if or when thou hearest him  
 K'pendawiyenk, if or when thou hearest us  
 K'pendawawonne, if or when thou hearest them.

Atta k'pendawiwonne, if or when thou dost not hear me  
 Atta k'pendawawonne, if or when thou dost not hear him  
 Atta k'pendakuwenque, if or when thou dost not hear us  
 Atta k'pendawawiwonne, if or when thou dost not hear them.

*Preterite.*

K'pendawianup, if or when thou didst hear me  
 K'pendawanup, if or when thou didst hear him  
 K'pendawiyenkup, if or when thou didst hear us  
 K'pendawawonup, if or when thou didst hear them.

Atta k'pendawiwonup, if or when thou didst not hear me  
 Atta k'pendawawonup, if or when thou didst not hear him  
 Atta k'pendawenkup, if or when thou didst not hear us  
 Atta k'pendawawiwonup, if or when thou didst not hear them.

*Pluperfect.*

K'pendawianpanne, if or when thou hadst heard me  
 K'pendawanpanne, if or when thou hadst heard him  
 K'pendawiyenkpanne, if or when thou hadst heard us  
 K'pendawawonpanne, if or when thou hadst heard them.

Atta k'pendawiwonpanne, if or when thou hadst not heard me  
 Atta k'pendawawonpanne, if or when thou hadst not heard him  
 Atta k'pendawenkpanne, if or when thou hadst not heard us  
 Atta k'pendawawiwonpanne, if or when thou hadst not heard them.

## [FOURTH CONJUGATION.]

*Future.**POSITIVE.*

K'pendawiyaneſch, if or when thou ſhalt or wilt hear me  
 K'pendawaneſch, if or when thou ſhalt or wilt hear him  
 K'pendawiyenqueteſch, if or when thou ſhalt or wilt hear us  
 K'pendawawonneſch, if or when thou ſhalt or wilt hear them.

*NEGATIVE.*

Atta k'pendawiwonneſch, if or when thou ſhalt or wilt not hear me  
 Atta k'pendawawonneſch, if or when thou ſhalt or wilt not hear him  
 Atta k'pendawenqueteſch, if or when thou ſhalt or wilt not hear us  
 Atta k'pendawawiwonneſch, if or when thou ſhalt or wilt not hear them.

*THIRD TRANSITION.**Third Person Singular, HE.*

## INDICATIVE MOOD.

*Present.*

N'pendagun, he hears me  
 K'pendagun, he hears thee  
 Pendagol, he hears him  
 Pendagna, he hears us  
 K'pendaguwa, he hears you  
 Pendawawak, he hears them.

Atta n'pendagowi, he does not hear me  
 Atta k'pendagowi, he does not hear thee  
 Atta pendamawi, he does not hear him  
 Atta pendaguwuncen, he does not hear us  
 Atta k'pendaguwawi, he does not hear you  
 Atta pendawawiwak, he does not hear them.

*Preterite.*

N'pendagop, he heard or did hear me  
 K'pendagop, he heard or did hear thee  
 Pendagop or pendap, he heard or did hear him  
 N'pendagunap, he heard or did hear us  
 Pendaguwap, he heard or did hear you  
 Pendawapannik, he heard or did hear them.

Atta n'pendagowip, he did not hear me  
 Atta pendagowip, he did not hear thee  
 Atta pendawawip, he did not hear him  
 Atta n'pendaguwuneeſch, he did not hear us  
 Atta pendaguwawip, he did not hear you  
 Atta n'pendawawipannik, he did not hear them.

*Future.*

N'pendaguktſch, he ſhall or will hear me  
 K'pendaguktſch, he ſhall or will hear thee  
 Pendagoltſch, he ſhall or will hear him  
 N'pendagunatſch, he ſhall or will hear us  
 K'pendaguwatſch, he ſhall or will hear you  
 Pendawawaktſch, he ſhall or will hear them.

Atta n'pendagowitſch, he ſhall or will not hear me  
 Atta k'pendagowitſch, he ſhall or will not hear thee  
 Atta pendawawitſch, he ſhall or will not hear him  
 Atta pendaguwuneeſch, he ſhall or will not hear us  
 Atta k'pendaguwawitſch, he ſhall or will not hear you  
 Atta pendawawiwaktſch, he ſhall or will not hear them.

## [FOURTH CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.**POSITIVE.*

Pendawite, if *or* when he heareth me  
 Pendagake, if *or* when he heareth thee  
 Pendawate, if *or* when he heareth him  
 Pendaquekenke, if *or* when he heareth us  
 Pendaqueque, if *or* when he heareth you  
 Pendawachtite, if *or* when he heareth them.

*NEGATIVE.*

Atta pendawique, if *or* when he does not hear me  
 Atta pendaquonne, if *or* when he does not hear thee  
 Atta pendawaque, if *or* when he does not hear him  
 Atta pendaguwonque, if *or* when he does not hear us  
 Atta pendaguweque, if *or* when he does not hear you  
 Atta pendawachtique, if *or* when he does not hear them.

*Preterite.*

Pendawitup, if *or* when he did hear me  
 Pendagukup, if *or* when he did hear thee  
 Pendawatup, if *or* when he did hear him  
 Pendaquekup, if *or* when he did hear us  
 Pendaquekup, if *or* when he did hear you  
 Pendawachtitup, if *or* when he did hear them.

Atta pendawikup, if *or* when he did not hear me  
 Atta pendaquonnup, if *or* when he did not hear thee  
 Atta pendawakup, if *or* when he did not hear him  
 Atta pendawenkup, if *or* when he did not hear us  
 Atta pendawekup, if *or* when he did not hear you  
 Atta pendawachtitup, if *or* when he did not hear them.

*Pluperfect.*

Pendawitpanne if *or* when he had heard me  
 Pendagukpanne, if *or* when he had heard thee  
 Pendawatpanne, if *or* when he had heard him  
 Pendaquekpanne, if *or* when he had heard us  
 Pendaquekpanne, if *or* when he had heard you  
 Pendawachtitpanne, if *or* when he had heard them.

Atta pendawikpanne, if *or* when he had not heard me  
 Atta pendaquonpanne, if *or* when he had not heard thee  
 Atta pendawatpanne, if *or* when he had not heard him  
 Atta pendaquenpanne, if *or* when he had not heard us  
 Atta pendaquekpanne, if *or* when he had not heard you  
 Atta pendawachtitpanne, if *or* when he had not heard them.

*Future.*

Pendawitetsch, if *or* when he shall *or* will hear me  
 Pendaguketsch, if *or* when he shall *or* will hear thee  
 Pendawatetsch *or* pendagoltetsch, if *or* when he shall *or* will hear him  
 Pendaqueketsch, if *or* when he shall *or* will hear us  
 Pendaqueketsch, if *or* when he shall *or* will hear you  
 Pendawachtitsch, if *or* when he shall *or* will hear them.

Attatsch\* pendawite, if *or* when he shall *or* will not hear me  
 Attatsch pendaquonne, if *or* when he shall *or* will not hear thee  
 Attatsch pendawaque, if *or* when he shall *or* will not hear him  
 Attatsch pendaquenque, if *or* when he shall *or* will not hear us  
 Attatsch pendaqueque, if *or* when he shall *or* will not hear you  
 Attatsch pendawachtite, if *or* when he shall *or* will not hear them.

\* *Note by the Translator.*—Here the sign of the future tense, *tetsch*, is suffixed to the adverb *not*, and not to the verb.

## [FOURTH CONJUGATION.]

## FOURTH TRANSITION.

*First Person Plural, WE.*

## INDICATIVE MOOD.

*Present.**POSITIVE.*

K'pendoloneen, we hear thee  
 N'pendawaneen, we hear him  
 K'pendolohheua, we hear you  
 N'pendawawanak, we hear them.

*NEGATIVE.*

Atta k'pendolowuneen, we do not hear thee  
 Atta n'pendawawuneen, we do not hear him  
 Atta k'pendolhumowuneen, we do not hear  
 you  
 Atta n'pendawawanak, we do not hear them.

*Preterite.*

K'pendolonenap or k'pendolohhenap, we did  
 hear thee  
 N'pendawawunap, we did hear him  
 K'pendolohhenap, we did hear you  
 N'pendamawunapannik, we did hear them.

Atta k'pendolowuneenap, we did not hear thee  
 Atta n'pendamawunap, we did not hear him  
 Atta k'pendolhumowuneenap, we did not hear  
 you  
 Atta n'pendawawuneenak, we did not hear them.

*Future.*

K'pendoloneentsch or k'pendolohhenatsch, we  
 shall or will hear thee  
 N'pendawaneentsch, we shall or will hear him  
 K'pendolohhumanatsch, we shall or will hear  
 you  
 N'pendawawunanaktsch, we shall or will hear  
 them.

Atta k'pendolowuneentsch, we shall or will not  
 hear thee  
 Atta n'pendawawuneentsch, we shall or will not  
 hear him  
 Atta k'pendolhumowuneentsch, we shall or will  
 not hear you  
 Atta n'pendawawunaktsch, we shall or will not  
 hear them.

## SUBJUNCTIVE MOOD.

*Present.*

Pendolenque, if or when we hear thee  
 Pendamanque, if or when we hear him  
 Pendolohhumanque, if or when we hear you  
 Pendawamanque, if or when we hear them.

Atta k'pendolowonque, if or when we do not hear  
 thee  
 Atta pendawanque, if or when we do not hear  
 him  
 Atta k'pendamolanque, if or when we do not  
 hear you  
 Atta pendawawonque, or if when we do not hear  
 them.

*Preterite.*

Pendolenkup, if or when we did hear thee  
 Pendamankup, if or when we did hear him  
 Pendolhumankup, if or when we did hear you  
 Pendawawankup, if or when we did hear them.

Atta k'pendolowonkup, if or when we did not hear  
 thee  
 Atta pendawankup, if or when we did not hear  
 him  
 Atta k'pendamolekup, if or when we did not  
 hear you  
 Atta pendawawankup, if or when we did not hear  
 them.

## [FOURTH CONJUGATION.]

*Pluperfect.**POSITIVE.*

Pendalenkpanne, if *or* when we had heard thee  
 Pendamenkpanne, if *or* when we had heard him  
 Pendolhumopanne, if *or* when we had heard you  
 Pendamawankpanne, if *or* when we had heard them.

*NEGATIVE.*

Atta pendolowankpanne, if *or* when we had not heard thee  
 Atta pendawankpanne, if *or* when we had not heard him  
 Atta pendamowekpanne, if *or* when we had not heard you  
 Atta pendawawankpanne, if *or* when we had not heard them.

*Future.*

Pendolenquetsch, if *or* when we shall *or* will hear thee  
 Pendamonquetsch, if *or* when we shall *or* will hear him  
 Pendolohummanquetsch, if *or* when we shall *or* will hear you  
 Pendawanquetsch, if *or* when we shall *or* will hear them.

Atta pendolownnatsch, if *or* when we shall *or* will not hear thee  
 Atta pendawanquetsch, if *or* when we shall *or* will not hear him  
 Atta pendamolhummotsch, if *or* when we shall *or* will not hear you  
 Atta pendawawonquetsch, if *or* when we shall *or* will not hear them.

*FIFTH TRANSITION.**Second Person Plural, YE.*

## INDICATIVE MOOD.

*Present.*

K'pendawihimo, ye hear me  
 K'pendawawa, ye hear him  
 K'pendawihenook, ye hear us  
 K'pendawawak, ye hear them.

Atta k'pendawihimo, ye do not hear me  
 Atta k'pendawawunewo, ye do not hear him  
 Atta k'pendawiwuna, ye do not hear us  
 Atta k'pendawawunewo, ye do not hear them.

*Preterite.*

K'pendawihimoakup, ye heard *or* did hear me  
 K'pendawawap, ye heard *or* did hear him  
 K'pendawihummenakup, ye heard *or* did hear us  
 K'pendawawapanik, ye heard *or* did hear them.

Atta k'pendawihimoap, ye heard not *or* did not hear me  
 Atta k'pendawawihimoap, ye heard not *or* did not hear him  
 Atta k'pendawiwunap, ye heard not *or* did not hear us  
 Atta k'pendawawunewo, ye heard not *or* did not hear them.

*Future.*

K'pendawihimotsch, ye shall *or* will hear me  
 K'pendawawatsch, ye shall *or* will hear him  
 K'pendawihummenatsch, ye shall *or* will hear us  
 K'pendawawewotsch, ye shall *or* will hear them.

Atta k'pendawihimotsch, ye shall *or* will not hear me  
 Atta k'pendawawewotsch, ye shall *or* will not hear him  
 Atta k'pendawihummenatsch, ye shall *or* will not hear us  
 Atta k'pendawawewotsch, ye shall *or* will not hear them.

## [FOURTH CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.**POSITIVE.*

K'pendolane, if *or* when ye hear me  
 N'pendawake, if *or* when ye hear him  
 Pendoleque, if *or* when ye hear us  
 Pendawawake, if *or* when ye hear them.

*NEGATIVE.*

Atta pendawiweke, if *or* when ye do not hear me  
 Atta pendamaweque, if *or* when ye do not hear him  
 Atta pendawonquek, if *or* when ye do not hear us  
 Atta pendawiweque, if *or* when ye do not hear them.

*Preterite.*

K'pendolannup, if *or* when ye did hear me  
 N'pendawakup, if *or* when ye did hear him  
 N'pendolekup, if *or* when ye did hear us  
 N'pendawawakup, if *or* when ye did hear them.

Atta pendawiwekup, if *or* when ye did not hear me  
 Atta pendamawekup, if *or* when ye did not hear him  
 Atta pendawonquekup, if *or* when ye did not hear us  
 Atta pendawawiwekup, if *or* when ye did not hear them.

*Pluperfect.*

K'pendolanpanne, if *or* when ye had heard me  
 N'pendawakpanne, if *or* when ye had heard him  
 Pendolekpanne, if *or* when ye had heard us  
 N'pendawawakpanne, if *or* when ye had heard them.

Atta pendawiwekpanne, if *or* when ye had not heard me  
 Atta pendamawekpanne, if *or* when ye had not heard him  
 Atta pendawonquekpanne, if *or* when ye had not heard us  
 Atta pendawawiwekpanne, if *or* when ye had not heard them.

*Future.*

K'pendolanetsch, if *or* when ye shall *or* will hear me  
 N'pendawanetsch, if *or* when ye shall *or* will hear him  
 N'pendolequetsch, if *or* when ye shall *or* will hear us  
 N'pendawawaketsch, if *or* when ye shall *or* will hear them.

Atta pendawiweketsch, if *or* when ye shall *or* will not hear me  
 Atta pendamawequetsch, if *or* when ye shall *or* will not hear him  
 Atta pendawonquetsch, if *or* when ye shall *or* will not hear us  
 Atta penlawawiweketsch, if *or* when ye shall *or* will not hear them.

## [FOURTH CONJUGATION.]

## SIXTH TRANSITION.

*Third Person Plural, THEY.*

## INDICATIVE MOOD.

*Present.**POSITIVE.*

N'pendagenewo, they hear me  
 K'pendaguwak, they hear thee  
 Pendawawall, they heard him  
 Pendageneen, they heard us  
 Pendaguwawak, they heard you  
 Pendawawawall, they heard them.

*NEGATIVE.*

Atta n'pendaguwawak, they do not hear me  
 Atta k'pendaguwawak, they do not hear thee  
 Atta pendawawawak, they do not hear him  
 Atta pendaguwaween, they do not hear us  
 Atta pendaguwawawak, they do not hear you  
 Atta pendawawawak, they do not hear them.

*Preterite.*

N'pendagopannik, they heard me  
 K'pendagopannik, they heard thee  
 Pendawawopannik, they heard him  
 Pendagunapannik, they heard us  
 Pendaguwapannik, they heard you  
 Pendawawapannik, they heard them.

Atta n'pendagewip, they did not hear me  
 Atta k'pendagewip, they did not hear thee  
 Atta pendawawip, they did not hear him  
 Atta pendaguwaweenap, they did not hear us  
 Atta pendaguwawip, they did not hear you  
 Atta pendawawipannik, they did not hear them.

*Future.*

N'pendagunewotsch, they shall or will hear me  
 Pendagooktsch, they shall or will hear thee  
 Pendawawaktsch, they shall or will hear him  
 Pendagunewentsch, they shall or will hear us  
 Pendaguhhimotsch, they shall or will hear you  
 Pendawawaktsch, they shall or will hear them.

Atta n'pendaguwawaktsch, they shall or will not hear me  
 Atta k'pendaguwawaktsch, they shall or will not hear thee  
 Atta pendawawawaktsch, they shall or will not hear him  
 Atta pendagunewentsch, they shall or will not hear us  
 Atta pendaguwawawitsch, they shall or will not hear you  
 Atta pendawawawaktsch, they shall or will not hear them.

## IMPERATIVE MOOD.

*Sing.* Pendawil, do thou hear me  
*Sing. with Plur.* Pendawik, do ye hear me  
*Plur.* Pendawween. hear us.

(Not given.)



## [FOURTH CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.**POSITIVE.*

Pendamichtite, if *or* when they hear me  
 Pendageyane, if *or* when they hear thee  
 Pendawachtit, if *or* when they hear him  
 Pendageyenke, if *or* when they hear us  
 Pendageyenne, if *or* when they hear you  
 Pendawawachtite, if *or* when they hear them.

*NEGATIVE.*

Atta pendamichtike, if *or* when they do not hear me  
 Atta pendagewichtike, if *or* when they do not hear thee  
 Atta pendawachtike, if *or* when they do not hear him  
 Atta pendagewenke, if *or* when they do not hear us  
 Atta pendagewenne, if *or* when they do not hear you  
 Atta pendawawachtite, if *or* when they do not hear them.

*Preterite.*

Pendamichtitup, if *or* when they heard me  
 Pendageyannup, if *or* when they heard thee  
 Pendawachtitup, if *or* when they heard him  
 Pendageyenkup, if *or* when they heard us  
 Pendageyennekup, if *or* when they heard you  
 Pendawawachtitup, if *or* when they heard them.

Atta pendagewichtikup, if *or* when they do not hear me  
 Atta k'pendagewichtikup, if *or* when they do not hear thee  
 Atta pendawachtikup, if *or* when they do not hear him  
 Atta pendakewenkup, if *or* when they do not hear us  
 Atta pendagewekup, if *or* when they do not hear you  
 Atta pendawawachtitup, if *or* when they do not hear them.

*Pluperfect.*

Pendamichtitpanne, if *or* when they had heard me  
 Pendakhittitpanne, if *or* when they had heard thee  
 Pendawachtitpanne, if *or* when they had heard him  
 Pendageyenkpanne, if *or* when they had heard us  
 Pendageyekpanne, if *or* when they had heard you  
 Pendawawachtitpanne, if *or* when they had heard them.

Atta pendamichtikpanne, if *or* when they had not heard me  
 Atta pendagewichtikpanne, if *or* when they had not heard thee  
 Atta pendawachtikpanne, if *or* when they had not heard him  
 Atta pendagewenkpanne, if *or* when they had not heard us  
 Atta k'pendagewekpanne, if *or* when they had not heard you  
 Atta pendawawachtikpanne, if *or* when they had not heard them.

*Future.*

Pendamichtitsch, if *or* when they shall *or* will hear me  
 Pendakhittitsch, if *or* when they shall *or* will hear thee  
 Pendawachtitsch, if *or* when they shall *or* will hear him  
 Pendageyenkitsch, if *or* when they shall *or* will hear us  
 Pendageyektsch, if *or* when they shall *or* will hear you  
 Pendawawachtitsch, if *or* when they shall *or* will hear them.

Atta pendamichtiketsch, if *or* when they shall *or* will not hear me  
 Atta pendagewichtkitsch, if *or* when they shall *or* will not hear thee  
 Atta pendawawichtkitsch, if *or* when they shall *or* will not hear him  
 Atta pendagewenktsch, if *or* when they shall *or* will hear us  
 Atta pendagewektsch, if *or* when they shall *or* will hear you  
 Atta pendawawichtkitsch, if *or* when they shall *or* will hear them.

## [FOURTH CONJUGATION.]

## No. III.

NIHILLATAMEN, I OWN *or* am master of.

## ACTIVE FORM.

## INFINITIVE MOOD.

*(Not given.)*

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nihillatamen, I own	Nihillatameneen, we own
K'nihillatamen, thou ownest	K'nihillatohhimo, ye own
W'nihillatamen, he owns	Nihillatamenewo, they own.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nihillatameneep, I did own	Nihillatamohhummooakup, we did own
K'nihillatameneep, thou didst own	K'nihillatamohhummootsch, ye did own
W'nihillatameneep, he did own	Nihillatamenewoakup, they did own.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Nihillatamensch, I shall <i>or</i> will own	Nihillatameneentsch, we shall <i>or</i> will own
K'nihillatamensch, thou shalt <i>or</i> wilt own	K'nihillatamohhummotsch, ye shall <i>or</i> will own
Wunihillatamensch, he shall <i>or</i> will own	Nihillatamenewotsch, they shall <i>or</i> will own.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Nihillalil, own me, let me belong to thee	Nihillalineeen, own us.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nihillatamane, if <i>or</i> when it belongs to me	Nihillatamenke, if <i>or</i> when it belongs to us
K'nihillatamane, if <i>or</i> when it belongs to thee	Nihillatameque, if <i>or</i> when it belongs to you
Nihillatanke, if <i>or</i> when it belongs to him	Nihillatamichтите, if <i>or</i> when it belongs to them

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nihillatamanup, if <i>or</i> when it belonged to me	Nihillatamenkup, if <i>or</i> when it belonged to us
K'nihillatamanup, if <i>or</i> when it belonged to thee	Nihillatamekup, if <i>or</i> when it belonged to you
Nihillatankup, if <i>or</i> when it belonged to him	Nihillatamichтup, if <i>or</i> when it belonged to them.

## [FOURTH CONJUGATION.]

*Pluperfect.*

<i>Singular.</i>		<i>Plural.</i>
Nihillatamanpanne, if or when it had belonged to me		Nihillatamenkpanne, if or when it had belonged to us
K'nihillatamanpanne, if or when it had belonged to thee		Nihillatamekpanne, if or when it had belonged to you
Nihillatankpanne, if or when it had belonged to him		Nihillatamichtitpanne, if or when it had belonged to them.

*The Future*

Is like the present, with the addition of *tsch*.

*Imperativo Caret.*


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*PASSIVE FORM.*


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## INFINITIVE MOOD.

(*The proper Infinitive Form is not given.*)

## PARTICIPLES.

<i>Singular.</i>		<i>Plural.</i>
Nihillalgussid, he who is owned or under power		Nihillalgussitschik, they who are owned or under power.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>		<i>Plural.</i>
Nihillalgussi, I am owned		Nihillalgussihummena, we are owned
K'nihillalgussi, thou art owned		K'nihillalgussihimo, ye are owned
Nihillalgussu, he is owned		Nihillalgussowak, they are owned.

*Preterite.*

<i>Singular.</i>		<i>Plural.</i>
Nihillalgussihump, I was owned		Nihillalgussihummenakup, we were owned
K'nihillalgussihump, thou wast owned		K'nihillalgussihimmoakup, ye were owned
Nihillalgussop, he was owned		Nihillalgussopanok, they were owned.

*Future.*

<i>Singular.</i>		<i>Plural.</i>
Nihillalgussitsch, I shall or will be owned		Nihillalgussihummenotsch, we shall or will be owned
K'nihillalgussitsch, thou shalt or wilt be owned		K'nihillalgussihimotsch, ye shall or will be owned
Nihillalgussutsch, he shall or will be owned		Nihillalgussowaktsch, they shall or will be owned.

*Imperativo Caret.*

## [FOURTH CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussiane, if or when I am owned	Nihillalgussiyenke, if or when we are owned
K'nihillalgussiane, if or when thou art owned	Nihillalgussiyeeke, if or when ye are owned
Nihillalgussite, if or when he is owned	Nihillalgussichtite, if or when they are owned.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussiyannup, if or when I was owned	Nihillalgussiyenkup, if or when we were owned
K'nihillalgussiyannup, if or when thou wert owned	Nihillalgussiyekup, if or when ye were owned
Nihillalgussitup, if or when he was owned	Nihillalgussichtitup, if or when they were owned.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Nihillalgussianpanne, if or when I had been owned	Nihillalgussiyenkanne, if or when we had been owned
K'nihillalgussianpanne, if or when thou hadst been owned	Nihillalgussiyekanne, if or when ye had been owned
Nihillalgussitpanne, if or when he had been owned	Nihillalgussichtipanne, if or when they had been owned.

*The Future*

Is like the present, adding *tsch*.

*Imperativo Caret.*PERSONAL FORMS.

## INFINITIVE MOOD.

(*Not given.*)

## PARTICIPLES\*.

<i>Singular.</i>	<i>Plural.</i>
Nihillalid, he who owns me, my Lord, my master	Nihillalquenk, he who owns us, our Lord
Nihillalquonk, he who owns thee, thy Lord	Nihillalqueek, he who owns you, your Lord
Nihillalat, he who owns him, his Lord	Nihillalquichüt, he who owns them, their Lord.

*Substantively in the Vocative case.*

<i>Singular.</i>	<i>Plural.</i>
Nihillalian, O thou my Lord!	Nihillaliyenk, O thou our Lord!

Hence the following verbal form :

Nihillalek, I am your Lord.

\* See above, p. 141 in note.

## [FOURTH CONJUGATION.]

## TRANSITIONS.—FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
K'nihillalel, I own, am the master of thee Nihillala, I own him	Nihillalek or k'nihillalellhummo, I own you Nihillalawak, I own them.

## SECOND TRANSITION.

<i>Singular.</i>	<i>Plural.</i>
K'nihillali, thou ownest me K'nihillal, thou ownest him	K'nihillalmeen, thou ownest us K'nihillalawak, thou ownest them.

## THIRD TRANSITION.

<i>Singular.</i>	<i>Plural.</i>
Nihillaluk, he owns me K'nihillaluk, he owns thee W'nihillalawall, he owns him	W'nihillalguneeen or w'nihillalquenk, he owns us W'nihillalqueek he owns you W'nihillalawak, he owns them.

## FOURTH TRANSITION.

<i>Singular.</i>	<i>Plural.</i>
K'nihillallohena, we own thee Nihillalaneen, we own him	K'nihillalhummo, we own you Nihillalawuna, we own them.

## FIFTH TRANSITION.

<i>Singular.</i>	<i>Plural.</i>
K'nihillalibhimo, ye own me K'nihillalanewo, ye own him	K'nihillalineeen or k'nihillalihhena, ye own us K'nihillalawak, ye own them.

## SIXTH TRANSITION.

<i>Singular.</i>	<i>Plural.</i>
Nekamawa nihillalukgunewo or nihillalgunewa, they own me Nekamawa k'nihillalukgunewo or k'nihillalgu- newo, they own thee Nekamawa w'nihillalawak, they own him	Nekamawa nihillalguna, they own us Nekamawa k'nihillalguwa, they own you Nekamawa nihillalawak, they own them.

## IMPERATIVE MOOD.

<i>Singular.</i>	<i>Plural.</i>
Nihillalil, own me, be thou my Lord	Nihillalineeen, own us, be thou our Lord.

[OF VERBS.]

**Fifth Conjugation.**

*Note by the Translator.*—Of this conjugation, one verb alone is given: *Ahoalan*, to love. It is conjugated through the Active, Passive, Personal, and Reciprocal forms, positive and negative. The negative transitions, however, have been omitted in the Subjunctive mood. They are left blank in the original, and were probably meant to have been filled up by the Author. They therefore do not appear in this grammar.

AHOALAN, to love.

**ACTIVE FORM.—POSITIVE.****INFINITIVE MOOD.**

Ahoalan, to love.

**PARTICIPLES.***(Not given.)***INDICATIVE MOOD.***Present.*

*Singular.*  
N'dahoala, I love  
K'dahoala, thou lovest  
Ahoaleu or w'dahoala, he loves

*Plural.*  
N'dahoalaneen, we love  
K'dahoalohhumoap, ye love  
Ahoalewak, they love.

*Preterite.*

*Singular.*  
N'dahoalep, I loved  
K'dahoalep, thou lovedst  
Ahoalep, he loved

*Plural.*  
N'dahoalennenap, we loved  
K'dahoalohhumoap, ye loved  
Ahoalepannik, they loved.

*Future.*

*Singular.*  
N'dahoalatsch, I shall or will love  
K'dahoalatsch, thou shalt or wilt love  
Ahoalechtsch, he shall or will love

*Plural.*  
N'dahoaleneentsch, we shall or will love  
K'dahoalohhumatsch, ye shall or will love  
Ahoalewachtsch, they shall or will love.

**IMPERATIVE MOOD.**

*Singular.*  
Ahoal, love thou

*Plural.*  
Ahoalek, love ye.

## [FIFTH CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Ahoalak, if or when I love	Ahoalenke, if or when we love
Ahoalanne, if or when thou lovest	Ahoaleque, if or when ye love
Ehoalat, if or when he loves	Ahoalachtite, if or when they love.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Ahoalackup, if or when I loved	Ahoalenkup, if or when we loved
Ahoalannup, if or when thou lovedst	Ahoalekup, if or when ye loved
Ehoalachtup, if or when he loved	Ahoalachtitup, if or when they loved.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Ahoalakpanne, if or when I had loved	Ahoalenkpanne, if or when we had loved
Ahoalanpanne, if or when thou hadst loved	Ahoalekpanne, if or when ye had loved
Ehoalatpanne, if or when he had loved	Ahoalachtitpanne, if or when they had loved.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Ahoalaktch, if or when I shall or will love	Ahoalenketsch, if or when we shall or will love
Ahoalantsch, if or when thou shalt or wilt love	Ahoalequetsch, if or when ye shall or will love
Ehoalatsch, if or when he shall or will love	Ahoalichtitetsch, if or when they shall or will love.

NEGATIVE.

## INFINITIVE MOOD.

Atta ahoalan, not to love.

## PARTICIPLES.

(Not given.)

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'dahoalawi, I do not love	Atta n'dahoalawunee, we do not love
Atta k'dahoalawi, thou dost not love	Atta k'dahoalawunewo, ye do not love
Atta ahoalewi, he does not love	Atta ahoalewiwak, they do not love.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'dahoalawip, I did not love	Atta n'dahoalowunenao, we did not love
Atta k'dahoalawip, thou didst not love	Atta k'dahoalawunewo, ye did not love
Atta ahoalewip, he did not love	Atta ahoalewipannik, they did not love.

## [FIFTH CONJUGATION.]

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'dahoalawitsch, I shall <i>or</i> will not love	Atta n'dahoalawunentsch, we shall <i>or</i> will not love
Atta k'dahoalawitsch, thou shalt <i>or</i> wilt not love	Atta k'dahoalawunewotsch, ye shall <i>or</i> will not love
Atta ahoalewitsch, he shall <i>or</i> will not love	Atta ahoalawiwaktsch, they shall <i>or</i> will not love

## IMPERATIVE MOOD.

(Not given.)

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'dahoalawanne, if <i>or</i> when I do not love	Atta ahoalawonk, if <i>or</i> when we do not love
Atta k'dahoalawonne, if <i>or</i> when thou dost not love	Atta ahoalawek, if <i>or</i> when ye do not love
Atta ahoalawanne, if <i>or</i> when he does not love	Atta ahoalachtik, if <i>or</i> when they do not love.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Atta ahoalawonnup, if <i>or</i> when I did not love	Atta ahoalawonkup, if <i>or</i> when we did not love
Atta k'dahoalawonnup, if <i>or</i> when thou didst not love	Atta ahoalawekup, if <i>or</i> when ye did not love
Atta ahoalawonnup, if <i>or</i> when he did not love	Atta ahoalachtikup, if <i>or</i> when they did not love

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Atta ahoalawakpanne, if <i>or</i> when I had not loved	Atta ahoalawonkpanne, if <i>or</i> when we had not loved
Atta k'dahoalawakpanne, if <i>or</i> when thou hadst not loved	Atta ahoalawekpanne, if <i>or</i> when ye had not loved
Atta ahoalawakpanne, if <i>or</i> when he had not loved	Atta ahoalachtikpanne, if <i>or</i> when they had not loved.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta n'dahoalawiwonne, if <i>or</i> when I shall <i>or</i> will not love	Atta ahoalawonktsch, if <i>or</i> when we shall <i>or</i> will not love
Atta k'dahoalawonnetsch, if <i>or</i> when thou shalt <i>or</i> wilt not love	Atta ahoalawektsch, if <i>or</i> when ye shall <i>or</i> will not love
Atta ahoalawiwonne, if <i>or</i> when he shall <i>or</i> will not love	Atta ahoalachtiktsch, if <i>or</i> when they shall <i>or</i> will not love.



## [FIFTH CONJUGATION.]

## PASSIVE FORM.—POSITIVE.

## INDICATIVE MOOD.

*Present.*

*Singular.*  
N'dahoalgussi, I am loved  
K'dahoalgussi, thou art loved  
Ahoalgussi, he is not loved

*Plural.*  
N'dahoalgussihhena, we are loved  
K'dahoalgussihhimo, ye are loved  
Ahoalgussowak, they are loved.

*Preterite.*

*Singular.*  
N'dahoalgussihump, I was loved  
K'dahoalgussinep, thou wast loved  
W'dahoutgussop, he was loved

*Plural.*  
N'dahoalgussihhenap, we were not loved  
K'dahoalgussihhimoakup, ye were not loved  
W'dahoalgussopannik, they were not loved.

*Future.*

*Singular.*  
N'dahoalgussitsch, I shall or will be loved  
K'dahoalgussitsch, thou shalt or wilt be loved  
Ahoalgussitsch, he shall or will be loved

*Plural.*  
N'dahoalgussihhenatsch, we shall or will be loved  
K'dahoalgussihhimotsch, ye shall or will be loved  
Ahoalgussiwiwaksch, they shall or will be loved.

## SUBJUNCTIVE MOOD.

*Present.*

*Singular.*  
Ahoalgussiya, if or when I am loved  
Ahoalgussiyen, if or when thou art loved  
Ahoalgussite, if or when he is loved

*Plural.*  
Ahoalgussiyenk, if or when we are loved  
Ahoalgussiyek, if or when ye are loved  
Ahoalgussichtit, if or when they are loved.

*Preterite.*

*Singular.*  
Ahoalgussiyakup, if or when I was loved  
Ahoalgussiyannup, if or when thou wast loved  
Ahoalgussitup, if or when he was loved

*Plural.*  
Ahoalgussiyenkup, if or when we were loved  
Ahoalgussiyekup, if or when ye were loved  
Ahoalgussichtitup, if or when they were loved.

*Pluperfect.*

*Singular.*  
Ahoalgussiyakpanne, if or when I had been loved  
Ahoalgussiyannepanne, if or when thou hadst been loved  
Ahoalgussitpanne, if or when he had been loved

*Plural.*  
Ahoalgussiyenkpanne, if or when we had been loved  
Ahoalgussiyekpanne, if or when ye had been loved  
Ahoalgussichtitpanne, if or when they had been loved.

*Future.*

*Singular.*  
Ahoalgussiyaktsch, if or when I shall or will be loved  
Ahoalgussiyantsch, if or when thou shalt or wilt be loved  
Ahoalgitsch, if or when he shall or will be loved

*Plural.*  
Ahoalgussiyenktsch, if or when we shall or will be loved  
Ahoalgussiyektsch, if or when ye shall or will be loved  
Ahoalgussichütsch, if or when they shall or will be loved.

## [FIFTH CONJUGATION.]

## NEGATIVE.

## INDICATIVE MOOD.

*Present.**Singular.*

Atta n'dahoalgussiwi, I am not loved  
 Atta k'dahoalgussiwi, thou art not loved  
 Atta w'dahoalgussiwi, he is not loved

*Plural.*

Atta n'dahoalgussiwunen, we are not loved  
 Atta k'dahoalgussiwihimo, ye are not loved  
 Atta ahoalgussiwiwak, they are not loved.

*Preterite.**Singular.*

Atta n'dahoalgussiwiwip, I was not loved  
 Atta k'dahoalgussiwiwip, thou wa-t not loved  
 Atta w'dahoalgussiwiwip, he was not loved

*Plural.*

Atta n'dahoalgussiwunenap, we were not loved  
 Atta k'dahoalgussihimoap, ye were not loved  
 Atta w'dahoalgussiwipannik, they were not loved.

*Future.**Singular.*

Atta n'dahoalgussiwitsch, I shall *or* will not be loved  
 Atta k'dahoalgussiwitsch, thou shalt *or* wilt not be loved:  
 Atta ahoalgussuwitsch, he shall *or* will not be loved

*Plural.*

Atta n'dahoalgussiwunenentsch, we shall *or* will not be loved  
 Atta k'dahoalgussiwunewotsch, ye shall *or* will not be loved  
 Atta ahoalgussiwiwakttsch, they shall *or* will not be loved.

## SUBJUNCTIVE MOOD.

*Present.**Singular.*

Atta ahoalgussiwak, if *or* when I am not loved  
 Atta ahoalgussiwonne, if *or* when thou art not loved  
 Atta ahoalgussique, if *or* when he is not loved

*Plural.*

Atta ahoalgussiwenk, if *or* when we are not loved  
 Atta ahoalgussiwek, if *or* when ye are not loved  
 Atta ahoalgussichtik, if *or* when they are not loved.

*Preterite.**Singular.*

Atta ahoalgussiwakup, if *or* when I was not loved  
 Atta ahoalgussiwonnap, if *or* when thou wast not loved  
 Atta ahoalgussikup, if *or* when he was not loved

*Plural.*

Atta ahoalgussiwenkup, if *or* when we were not loved  
 Atta ahoalgussiwekup, if *or* when ye were not loved  
 Atta ahoalgussichtikup, if *or* when they were not loved.

*Pluperfect.**Singular.*

Atta ahoalgussiwakpanne, if *or* when I had not been loved  
 Atta ahoalgussiwonpanne, if *or* when thou hadst not been loved  
 Atta ahoalgussikpanne, if *or* when he had not been loved

*Plural.*

Atta ahoalgussiwenkpanne, if *or* when we had not been loved  
 Atta ahoalgussiwekpanne, if *or* when ye had not been loved  
 Atta ahoalgussichütpanne, if *or* when they had not been loved.

## [FIFTH CONJUGATION.]

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Atta ahoalgussiwaktsch, if or when I shall or will not be loved	Atta ahoalgussiwenktsch, if or when we shall or will not be loved
Atta ahoalgussiwonktsch, if or when thou shalt or wilt not be loved	Atta ahoalgussiwekttsch, if or when ye shall or will not be loved
Atta ahoalgussiktsch, if or when he shall or will not be loved	Atta ahoalgussichttsch, if or when they shall or will not be loved.

## PERSONAL FORMS.—POSITIVE.

## FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dahoatell, I love thee	K'dahoalohhummo, I love you
N'dahoala, I love him	N'dahoalawak, I love them.

*Preterite.*

K'dahoalennep, I loved thee	K'dahoalohhummoap, I loved you
N'dahoalap, I loved him	N'dahoalapannik, I loved them.

*Future.*

K'dahoalelltsch, I shall or will love thee	K'dahoalohhumotsch, I shall or will love you
N'dahoalauchtsch, I shall or will love him	N'dahoalawaktsch, I shall or will love them.

## SUBJUNCTIVE MOOD.

*Present.*

Ahoalanne, if or when I love thee	Ahoaleque, if or when I love you
Ahoalachte, if or when I love him	Ahoalachtite, if or when I love them.

*Preterite.*

Ahoalannup, if or when I loved thee	Ahoalekup, if or when I loved you
Ahoalachtup, if or when I loved him	Ahoalachtup, if or when I loved them.

*Pluperfect.*

Ahoalanpanne, if or when I had loved thee	Ahoalekpanne, if or when I had loved you
Ahoalachtuppanne, if or when I had loved him	Ahoalachtuppanne, if or when I had loved them.

*Future.*

Ahoalanhetsch, if or when I shall or will love thee	Ahoalequetsch, if or when I shall or will love you
Ahoalachtetsch, if or when I shall or will love him	Ahoalachtitetsch, if or when I shall or will love them.

## [FIFTH CONJUGATION.]

## SECOND TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dahoali, thou lovest me  
K'dahoala, thou lovest him

K'dahoalineen, thou lovest us  
K'dahoalawak, thou lovest them.

*Preterite.*

K'dahoalinep, thou didst love me  
K'dahoalap, thou didst love him

K'dahoalihhenap, thou didst love us  
K'dahoalapannik, thou didst love them.

*Future.*

K'dahoalitsch, thou shalt or wilt love me  
K'dahoalautsch, thou shalt or wilt love him

K'dahoalihhenatsch, thou shalt or wilt love us  
K'dahoalawaktsch, thou shalt or wilt love them

## IMPERATIVE MOOD.

Ahoalil, love thou me

Ahoalineen, love thou us.

## SUBJUNCTIVE MOOD.

*Present.*

Ahoalyanne, if or when thou lovest me  
K'dahoalanne, if or when thou lovest him

Ahoalyenke, if or when thou lovest us  
K'dahoalachte, if or when thou lovest them.

*Preterite.*

Ahoalyannup, if or when thou didst love me  
Ahoalannup, if or when thou didst love him

Ahoalyenkup, if or when thou didst love us  
K'dahoalachtup, if or when thou didst love them.

*Pluperfect.*

Ahoalyanpanne, if or when thou hadst loved me  
Ahoalanpanne, if or when thou hadst loved him

Ahoalyenkpanne, if or when thou hadst loved us  
K'dahoalachtuppanne, if or when thou hadst loved them.

*Future.*

Ahoalyannetsch, if or when thou shalt or wilt love me  
Ahoalachtetsch, if or when thou shalt or wilt love him

Ahoalyenketsch, if or when thou shalt or wilt love us  
Ahoalachtitetsch, if or when thou shalt or wilt love them.

## [FIFTH CONJUGATION.]

## THIRD TRANSITION.

## PARTICIPLES.

Ehoalid, he who loves me  
Ehoalat, he who loves him

Ehoalquenk, he who loves us  
Ehoalquek, he who loves you  
Ehoalquichtit, he who loves them.

## INDICATIVE MOOD.

*Present.*

N'dahoaluk, he loves me  
K'dahoaluk, he loves thee  
W'dahoalawall, he loves him

W'dahoalguna, he loves us  
W'dahoalguwa, he loves you  
W'dahoalawak, he loves them.

*Preterite.*

N'dahoalgunep, he loved me  
K'dahoalgunep, he loved thee  
W'dahoalap, he loved him

N'dahoalgunap, he loved us  
K'dahoalguwap, he loved you  
W'dahoalapannik, he loved them.

*Future.*

N'dahoalauchtsch, he shall or will love me  
K'dahoalauchtsch, he shall or will love thee  
W'dahoalauchtsch, he shall or will love him

N'dahoalgunatsch, he shall or will love us  
W'dahoalguwatsch, he shall or will love you  
W'dahoalawatsch, he shall or will love them.

## SUBJUNCTIVE MOOD.

*Present.*

Ahoalite, if or when he loves me  
Ahoalquonne, if or when he loves thee  
Ahoalate, if or when he loves him

Ahoalquenke, if or when he loves us  
Ahoalqueque, if or when he loves you  
Ahoalachüte, if or when he loves them.

*Preterite.*

Ahoalitup, if or when he loved me  
Ahoaliyonnap, if or when he loved thee  
Ahoalatup, if or when he loved him

Ahoalquenkup, if or when he loved us  
Ahoalquekup, if or when he loved you  
Ahoalachtitup, if or when he loved them.

*Pluperfect.*

Ahoalitpanne, if or when he had loved me  
Ahoalanpanne, if or when he had loved thee  
Ahoalatpanne, if or when he had loved him

Ahoalquenkpanne, if or when he had loved us  
Ahoalquekpanne, if or when he had loved you  
Ahoalachtitpanne, if or when he had loved them.

*Future.*

Ahoaletsch, if or when he shall or will love me  
Ahoalquonetsch, if or when he shall or will love  
thee  
Ahoalechtsch, if or when he shall or will love  
him

Ahoalquenketsch, if or when he shall or will  
love us  
Ahoalquequetsch, if or when he shall or will  
love you  
Ahoalechtsch, if or when he shall or will love  
them.

## [FIFTH CONJUGATION.]

## FOURTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dahoalenneen, we love thee  
N'dahoalawuna, we love him

K'dahoalohummena, we love you  
N'dahoalowawuna, we love them.

*Preterite.*

K'dahoalennenap, we loved thee  
N'dahoalawunap, we loved him

K'dahoalohummenap, we loved you  
N'dahoalawawunap, we loved them.

*Future.*

K'dahoalohenatsch, we shall or will love thee  
N'dahoalawunatsch, we shall or will love him

K'dahoalohummenatsch, we shall or will love  
you  
N'dahoalawawunatsch, we shall or will love them.

## SUBJUNCTIVE MOOD.

*Present.*

K'dahoalenk, if or when we love thee  
Ahoalanque, if or when we love him

Ahoaleque, if or when we love you  
Ahoalawonque, if or when we love them.

*Preterite.*

Ahoalenkup, if or when we loved thee  
Ahoalankup, if or when we loved him

Ahoalekup, if or when we loved you  
Ahoalawonkup, if or when we loved them.

*Pluperfect.*

K'dahoalenkpanne, if or when we had loved thee  
Ahoalankpanne, if or when we had loved him

Ahoalekpanne, if or when we had loved you  
Ahoalawonkpanne, if or when we had loved them.

*Future*

Ahoalenquetsch, if or when we shall or will  
love thee  
Ahoalanquetsch, if or when we shall or will  
love him

Ahoalequetsch, if or when we shall or will love  
you  
Ahoalawonquetsch, if or when we shall or will  
love them.

## FIFTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dahoalibhimo, ye love me  
K'dahoalancwo, ye love him

K'dahoalibhena, ye love us  
K'dahoalawawak, ye love them.

## [FIFTH CONJUGATION.]

*Preterite.*

K'dahoalihhimoap, ye loved me  
K'dahoalanewoap, ye loved him

K'dahoalihhenap, ye loved us  
K'dahoalawapaanik, ye loved them.

*Future.*

K'dahoalihhimotsch, ye shall *or* will love me  
K'dahoalanewotsch, ye shall *or* will love him

K'dahoalihhenatsch, he shall *or* will love us  
K'dahoalawawaktsch, ye shall *or* will love them.

## IMPERATIVE MOOD.

Ahoalik, love you me  
Ahoalo, love you him

Ahoalineen, love you us  
Ahoalataa, love you them.

## SUBJUNCTIVE MOOD.

*Present.*

Ahoaliyeque, if *or* when ye love me  
Ahoalaque, if *or* when ye love him

Ahoaliyeoke, if *or* when ye love us  
Ahoalachtike, if *or* when ye love them.

*Preterite.*

Ahoaliyekup, if *or* when ye loved me  
Ahoalachtup, if *or* when ye loved him

Ahoaliyenkup, if *or* when ye loved us  
Ahoalachtiyekup, if *or* when ye loved them.

*Pluperfect.*

Ahoaliyekpanne, if *or* when ye had loved me  
Ahoalekpanne, if *or* when ye had loved him

Ahoaliyenpanne, if *or* when ye had loved us  
Ahoalachtitpanne, if *or* when ye had loved them.

*Future.*

Ahoaliyequetsch, if *or* when ye shall *or* will love  
me  
Ahoalaquetsch, if *or* when ye shall *or* will love  
him

Ahoaliyenquetsch, if *or* when ye shall *or* will  
love us  
Ahoalachtquetsch, if *or* when ye shall *or* will  
love them.

## SIXTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'dahoalgenewo, they love me  
K'dahoalgenewo, they love thee  
W'dahoalanewo, they love him

N'dahoalgebhena, they love us  
K'dahoalgehhimo, they love you  
W'dahoalawawak, they love them.

*Preterite.*

N'dahoalgenewoap, they did love me  
K'dahoalgenewoap, they did love thee  
W'dahoalgenewoap, they did love him

N'dahoalgebhenap, they did love us  
K'dahoalgehhimoap, they did love you  
W'dahoalawapanik, they did love them

## [FIFTH CONJUGATION.]

*Future.*

N'dahoalgenewotsch, they shall <i>or</i> will love me	N'dahoalgehhenatsch, they shall <i>or</i> will love us
K'dahoalgenewotsch <i>or</i> k'dahoalgetsch, they shall <i>or</i> will love thee	K'dahoalgehhimotsch, they shall <i>or</i> will love you
W'dahoalnewotsch, they shall <i>or</i> will love him	W'dahoalawawaktsch, they shall <i>or</i> will love them.

## SUBJUNCTIVE MOOD.

*Present.*

Ehoalinke, if <i>or</i> when they love me	Ehoalquenke, if <i>or</i> when they love us
Ehoalquonne, if <i>or</i> when they love thee	Ehoalqueque, if <i>or</i> when they love you
Ehoalinde, if <i>or</i> when they love him	Ehoalachtite, if <i>or</i> when they love them.

*Preterite.*

Ehoalinkup, if <i>or</i> when they loved me	Ehoalquenkup, if <i>or</i> when they loved us
Ehoalquonnup, if <i>or</i> when they loved thee	Ehoalquekup, if <i>or</i> when they loved you
Ehoalindup, if <i>or</i> when they love him	Ehoalachtitup, if <i>or</i> when they loved them.

*Pluperfect.*

Ehoalinkpanne, if <i>or</i> when they had loved me	Ehoalquenpanne, if <i>or</i> when they had loved us
Ehoalquonpanne, if <i>or</i> when they had loved thee	Ehoalquepanne, if <i>or</i> when they had loved you
Ehoalindpanne, if <i>or</i> when they had loved him	Ehoalachtitpanne, if <i>or</i> when they had loved them.

*Future.*

Ehoalinketsch, if <i>or</i> when they shall <i>or</i> will love me	Ehoalquenketsch, if <i>or</i> when they shall <i>or</i> will love us
Ehoalquonnetsch, if <i>or</i> when they shall <i>or</i> will love thee	Ehoalquequetsch, if <i>or</i> when they shall <i>or</i> will love you
Ehoalindetsch, if <i>or</i> when they shall <i>or</i> will love him	Ehoalachtitetsch, if <i>or</i> when they shall <i>or</i> will love them.

## PERSONAL FORMS.—NEGATIVE.

## FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dahoalowi*, I do not love thee	K'dahoalohhumo, I do not love you
N'dahoalawi, I do not love him	N'dahoalawiwak, I do not love them.

*Preterite.*

K'dahoalellowip, I did not love thee	K'dahoalohhumowip, I did not love you
N'dahoalawip, I did not love him	N'dahoalawipannik, I did not love them

\* Atta or Matta prefixed throughout.



## [FIFTH CONJUGATION.]

*Future.*

K'dahoalellitich, I shall <i>or</i> will not love thee	K'dahoalohhumowitsch, I shall <i>or</i> will not love you
N'dahoalawitsch, I shall <i>or</i> will not love him	N'dahowalawiwaktch, I shall <i>or</i> will not love them.

The Pluperfect and the Subjunctive are not given in any of the Transitions.

## SECOND TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dahoaliwi, thou dost not love me	K'dahoaliwunecn, thou dost not love us
K'dahoalawi, thou dost not love him	K'dahoaliwiwak, thou dost not love them.

*Preterite.*

K'dahoaliwip, thou didst not love me	K'dahoaliwunenap, thou didst not love us
K'dahoalawip, thou didst not love him	K'dahoaluwipannik, thou didst not love them.

*Future.*

K'dahoalwitich, thou shalt <i>or</i> wilt not love me	K'daholiwunecnstch, thou shalt <i>or</i> wilt not love us
K'dahoalawitsch, thou shalt <i>or</i> wilt not love him	K'dahoalawiwaktch, thou shalt <i>or</i> wilt not love them.

## THIRD TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'dahoalguwi, he does not love me	N'dahoalguwunecn, he does not love us
K'dahoalguwi, he does not love thee	K'dahoalguwawi, he does not love you
W'dahoalawi, he does not love him	W'dahoalwiwak, he does not love them.

*Preterite.*

N'dahoalguwip, he did not love me	N'dahoalguwunenap, he did not love us
K'dahoalguwip, he did not love thee	K'dahoalguwawip, he did not love you
W'dahoalawip, he did not love him	W'dahoalawipannik, he did not love them.

*Future.*

N'dahoalguwitsch, he shall <i>or</i> will not love me	N'dahoalguwunecnstch, he shall <i>or</i> will not love us
K'dahoalguwitsch, he shall <i>or</i> will not love thee	K'dahoalguwawitsch, he shall <i>or</i> will not love you
W'dahoalawitsch, he shall <i>or</i> will not love him	W'dahoalawiwaktch, he shall <i>or</i> will not love them.

## [FIFTH CONJUGATION.]

## FOURTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dahoalowuneen, we do not love thee		K'dahoalohhumowuneen, we do not love you
N'dahoalawuneen, we do not love him		N'dahoalawunena, he does not love them.

*Preterite.*

K'dahoalowunenap, we did not love thee		K'dahoalohhumowunenap, we did not love you
N'dahoalawunenap, we did not love him		N'dahoalawawunenap, we did not love them.

*Future.*

K'dahoalowuneentsch, we shall or will not love thee		K'dahoalohhumowuntsch, we shall or will not love you
N'dahoalawuneentsch, we shall or will not love him		N'dahoalawunanetsch, we shall or will not love them.

## FIFTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dahoalihhimowi, ye do not love me		K'dahoaliwunena, ye do not love us
K'dahoalawiwa, ye do not love him		K'dahoalawiwak, ye do not love them.

*Preterite.*

K'dahoalihhimowip, ye did not love me		K'dahoalihhimowunap, ye did not love us
K'dahoalawiwoap, ye did not love him		K'dahoalawipannik, ye did not love them.

*Future.*

K'dahoalihhinowitsch, ye shall or will not love me		K'dahoaliwuneentsch, ye shall or will not love us
K'dahowalawiwatsch, ye shall or will not love him		K'dahoalawiwaktsch, ye shall or will not love them.

## SIXTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'dahoalguwuwak, they do not love me		N'dahoalguwuneeen, they do not love us
K'dahoalguwuwak, they do not love thee		K'dahoalguwunewo, they do not love you
W'dahoalawuwak, they do not love him		W'dahoalawuwak, they do not love them.

*Preterite.*

N'dahoalgewipannik, they did not love me		N'dahoalguwunenap, they did not love us
K'dahoalgewipannik, they did not love thee		K'dahoalguwunenap, they did not love you
W'dahoalawipannik, they did not love him		W'dahoalawawipannik, they did not love them.

## [FIFTH CONJUGATION.]

*Future.*

N'dahoalguwiwaksch, they shall or will not love me	N'dahoalguwuneentsch, they shall or will not love us
K'dahoalguwiwaksch, they shall or will not love thee	K'dahoalguwuwetsch, they shall or will not love you
W'dahoalawiwaksch, they shall or will not love him	W'dahoalawiwaksch, they shall or will not love them.

## RECIPROCAL FORM.—POSITIVE.

## INFINITIVE MOOD.

Ahoaltin, to love one another.

## INDICATIVE MOOD.

*Present.**Present.*

N'dahoaltineen, we love one another  
K'dahoaltihimo, ye love one another  
Ahoaltowak, they love one another.

*Preterite.*

N'dahoaltihhenap, we loved one another  
K'dahoaltibhimmoap, ye loved one another  
Ahoaltopannik, they loved one another.

*Future.*

Ahoaltineentsch, we shall or will love each other.  
K'dahoaltihhimotsch, ye shall or will love each other  
Ahoaltowaksch, they shall or will love each other.

## IMPERATIVE MOOD.

*Singular.*

Ahoaltik, love ye each other

*Plural.*

Ahoaltitam, let us love each other.

## SUBJUNCTIVE MOOD.

*Present.*

Ahoaltiyenk, that we may love each other  
Ahoaltiyek, that ye may love each other  
Ahoaltichtit, that they may love each other.

*Preterite.*

Ahoaltiyenkup, that or as we have loved each other  
Ahoaltiyekup, that or as ye have loved each other  
Ahoaltichtitup, that or as they have loved each other.

*Pluperfect.*

Ahoaltiyenkanne, if or when we had loved each other  
Ahoaltiyekanne, if or when ye had loved each other  
Ahoaltichtitpanne, if or when they had loved each other.

*Future.*

Ahoaltiyenketsch, as we shall or will love each other  
Ahoaltiyeketsch, as ye shall or will love each other  
Ahoaltichtitetsch, as they shall or will love each other.

## [FIFTH CONJUGATION.]

## NEGATIVE.

## INFINITIVE MOOD.

Matta ahoaltin, not to love each other.

## INDICATIVE MOOD.

*Present.*

Matta n'dahoaltiwunee, we do not love each other  
 Matta k'dahoaltiwihhimo, ye do not love each other  
 Matta ahoaltiwiwak, they do not love each other.

*Preterite.*

Matta n'dahoaltiwunee, we did not love each other  
 Matta k'dahoaltiwihhimooap, ye did not love each other  
 Matta ahoaltiwipannik, they did not love each other.

*Future.*

Mattatsch n'dahoaltiwunee, we shall or will not love each other  
 Mattatsch k'dahoaltiwihhimo, ye shall or will not love each other  
 Mattatsch ahoaltiwiwak, they shall or will not love each other.

## IMPERATIVE MOOD.

(Not given.)

## SUBJUNCTIVE MOOD.

*Present.*

Matta ahoaltiwenk, when or as we may not love each other  
 Matta ahoaltiwiek, when or as ye may not love each other  
 Matta ahoaltichtuk, when or as they may not love each other.

*Preterite.*

Matta ahoaltiwenkup, when or as we have not loved each other  
 Matta ahoaltiwekup, when or as ye have not loved each other  
 Matta ahoaltichtukup, when or as they have not loved each other.

*Pluperfect.*

Matta ahoaltiwenkpanne, if or when we had not loved each other  
 Matta ahoaltiwiekpanne, if or when ye had not loved each other  
 Matta ahoaltichtukpanne, if or when they had not loved each other.

*Future.*

Mattatsch ahoaltiwenk, when or as we shall or will not love each other  
 Mattatsch ahoaltiwiek, when or as ye shall or will not love each other  
 Mattatsch ahoaltichtuk, when or as they shall or will not love each other.

The Reciprocal Forms of Verbs are distinguished by their Infinitive termination in *tin*, as in the following examples :

Pendawachtin, to hear each other  
 Pennawachtin, to look at each other  
 Nostawachtin, to understand each other  
 Nenchtin, to see each other  
 Mochtenalhtin, to fight with each other  
 Schinginawachtin, schingalhtin, to hate each other  
 Pakantiu, to box (fight with fists) with each other

Nilchtin, to strike each other dead  
 Enhawachtin, to pay, satisfy each other  
 Witahntin, to help each other  
 N'galtin, to quit each other  
 Pakitatamawachtin, to forgive each other  
 Wolaptonalhtin, to be reconciled to each other  
 Aptonalhtin, to speak with each other

## [SIXTH CONJUGATION.]

Littin, to say to or among each other  
 Mattaptonalitin, to scold, abuse each other  
 Nawalittin, to pursue each other  
 Wipantín, to eat with each other  
 Menachtin, to drink, tipple with each other  
 Witawentín, to live or dwell with each other  
 Gettemagelentín, to be kind, merciful to each other  
 Miguntín, to remind each other

Manschaltin, to keep each other in remembrance  
 Sachgaguntin, to lead each other  
 Wipentín, to lie or sleep with each other  
 Ntutemawachtin, to question each other  
 Gettschihhílalittin, to betray each other  
 Wentschintin, to call each other  
 Ndoochtawachtin, to inquire of each other  
 Achgachemawachtin, to share with each other  
 Waletittin, to inform, advise each other, &c.

## Sixth Conjugation.

LUEN, to say or tell.

## ACTIVE FORM.—POSITIVE.

## INFINITIVE MOOD.

Luen, to say  
 Luehúd, one says

Luehúndi, they say or it is said.

## INDICATIVE MOOD.

## Present.

## Singular.

N'dellowe, I say  
 K'dellowe, thou sayest  
 W'dellowe, he says

## Plural.

N'delloweneen, we say  
 K'dellowehhimo, ye say  
 W'dellowenewo, they say.

## Preterite.

## Singular.

N'dellowenep, I said  
 K'dellowenep, thou saidst  
 W'dellowenep, he said

## Plural.

N'dellowehhenap, we said  
 K'dellowehhimoap, ye said  
 W'dellowenewoap, they said.

## Future.

## Singular.

N'dellowentsch, I shall or will say  
 K'dellowentsch, thou shalt or wilt say  
 W'dellowentsch, he shall or will say

## Plural.

N'dellowehhenatsch, we shall or will say  
 K'dellowehhimotsch, ye shall or will say  
 W'dellowenewotsch, they shall or will say.

## SUBJUNCTIVE MOOD.

## Present.

## Singular.

Lueya, if or when I say  
 Lueyane, if or when thou sayest  
 Lueute, if or when he says

## Plural.

Lueyenk, if or when we say  
 Lueyek, if or when ye say  
 Luechút, if or when they say.

## [SIXTH CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Lueyakup, if or when I said	Lueyenkup, if or when we said
Lueyannup, if or when thou saidst	Lueyekup, if or when ye said
Luetup, if or when he said	Luechtüp, if or when they said.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Lueyakpanne, if or when I had said	Lueyenkanne, if or when we had said
Lueyanpanne, if or when thou hadst said	Lueyekpanne, if or when ye had said
Luetpanne, if or when he had said	Luechtüpanne, if or when they had said.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Lueyaktsch, if or when I shall or will say	Lueyenksch, if or when we shall or will say
Lueyanetsch, if or when thou shalt or wilt say	Lueyektsch, if or when ye shall or will say
Luetetsch, if or when he shall or will say	Luechtsch, if or when they shall or will say.

The negative voice of this verb is not given in this Grammar, nor is the Imperative Mood in the positive.

## PERSONAL FORMS.—POSITIVE.

## FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dellell, I say to thee	K'dellohumo, I say to you
N'dellan, I say to him	N'dellawak, I say to them.

*Preterite.*

K'dellenep, I said to thee	K'dellohumoap, I said to you
N'dellap, I said to him	N'dellapannik, I said to them.

*Future.*

K'delletsch, I shall or will say to thee	K'dellohmmotsch, I shall or will say to you
N'dellantsch, I shall or will say to him	N'dellawaktsch, I shall or will say to them.

## SUBJUNCTIVE MOOD.

*Present.*

Lelleue, if or when I say to thee	Lelleque, if or when I say to you
Lake, if or when I say to him	Lakpanne, if or when I say to them.

*Preterite.*

Lellanup, if or when I said to thee	Lellekup, if or when I said to you
Lakup, if or when I said to him	Lekpanne, if or when I said to them.

## [SIXTH CONJUGATION.]

*Pluperfect.*

Lellappanne, if <i>or</i> when I had said to thee	Lellekpanne, if <i>or</i> when I had said to you
Lakuppanne, if <i>or</i> when I had said to him	Lakpanne, if <i>or</i> when I had said to them.

*Future.*

Lellanetsch, if <i>or</i> when I shall <i>or</i> will say to thee	Lellequetsch, if <i>or</i> when I shall <i>or</i> will say to you
Laketsch, if <i>or</i> when I shall <i>or</i> will say to him	Lakpanoetsch, if <i>or</i> when I shall <i>or</i> will say to them.

SECOND TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'delli, thou sayest to me	K'dellineen, thou sayest to us
K'dellan, thou sayest to him	K'dellawak, thou sayest to them.

*Preterite.*

K'dellineep, thou saidst to me	K'dellinenap, thou saidst to us
K'dellanep, thou saidst to him	K'dellapannik, thou saidst to them.

*Future.*

K'dellitsch, thou shalt <i>or</i> wilt say to me	K'dellihhenetsch, thou shalt <i>or</i> wilt say to us
K'dellantsch, thou shalt <i>or</i> wilt say to him	K'dellawawaktsch, thou shalt <i>or</i> wilt say to them.

## IMPERATIVE MOOD.

Ill, say thou	Lo, say to him
Luel, say on, go on with your discourse	Mauwi lo, go and say to him
Lil, tell me	Lineen, say to us
Lime, tell me at some particular time	Litam, say to them.

## SUBJUNCTIVE MOOD.

*Present.*

Liyane, if <i>or</i> when thou sayest to me	Liyenpanne, if <i>or</i> when thou sayest to us
Latpanne, if <i>or</i> when thou sayest to him	Lakpanne, if <i>or</i> when thou sayest to them.

*Preterite.*

Liyannup, if <i>or</i> when thou saidst to me	Liyenpannup, if <i>or</i> when thou saidst to us
Latpannup, if <i>or</i> when thou saidst to him	Lakpannup, if <i>or</i> when thou saidst to them.

*Future.*

Liyannetsch, if <i>or</i> when thou shalt <i>or</i> wilt say to me	Liyenquetsch, if <i>or</i> when thou shalt <i>or</i> wilt say to us
Latpannetsch, if <i>or</i> when thou shalt <i>or</i> wilt say to him	Lakpannetsch, if <i>or</i> when thou shalt <i>or</i> wilt say to them.

## [SIXTH CONJUGATION.]

## THIRD TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'delluk, n'dellgun, he says to me  
 W'dellan, w'dellawall, he says to thee  
 K'dellgun, k'dellak, he says to him

N'dellguna, lukguma, he says to us  
 K'dellguwa, k'dellgehhimo, he says to you  
 W'dellawak, he says to them.

*Preterite.*

N'dellgop, he said to me  
 K'dellgop, he said to thee  
 W'dellanep, he said to him

N'dellgunenap, n'dellgehenap, he said to us  
 K'dellguwap, k'dellgehimoap, he said to you  
 W'dellapannik, he said to them.

*Future.*

N'dellgutsch, he shall *or* will say to me  
 K'dellgutsch, he shall *or* will say to thee  
 W'dellantsch, he shall *or* will say to him

N'dellgunatsch, lukgunatsch, he shall *or* will  
 say to us  
 K'dellguwatsch, k'tellgehhimotsch, he shall *or*  
 will say to you  
 W'dellawatsch, he shall *or* will say to them.

## SUBJUNCTIVE MOOD.

*Present.*

Lite, if *or* when he says to me  
 Lukquonne, if *or* when he says to thee  
 Late, if *or* when he says to him

Lukquenke, if *or* when he says to us  
 Lukqueque, if *or* when he says to you  
 Lakhittite, if *or* when he says to them.

*Preterite.*

Litup, if *or* when he said to me  
 Lukquonnup, if *or* when he said to thee  
 Latup, if *or* when he said to him

Lukquenkup, if *or* when he said to us  
 Lukquekup, if *or* when he said to you  
 Laachtitup, if *or* when he said to them.

*Future.*

Litetsch, if *or* when he shall *or* will say to me  
 Lukquonnetsch, if *or* when he shall *or* will say  
 to thee  
 Latetsch, if *or* when he shall *or* will say to him

Lukquenketsch, if *or* when he shall *or* will say  
 to us  
 Lukqueketsch, if *or* when he shall *or* will say  
 to you  
 Laachtitetsch, if *or* when he shall *or* will say to  
 them.

## FOURTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'delleneen, we say to thee  
 N'dellaneen, we say to him

K'dellohena, we say to you  
 N'dellawawuna, we say to them.



## [SIXTH CONJUGATION.]

*Preterite.*

K'dellenenap, we said to thee	K'dellohhuoakup, we said to you
N'dellawunakup, we said to him	N'dellawapannik, we said to them.

*Future.*

K'delleneentsch, we shall <i>or</i> will say to thee	K'dellohhenatsch, we shall <i>or</i> will say to you
N'delleneentsch, we shall <i>or</i> will say to him	N'dellawawaktsch <i>or</i> n'dellawunantsch, we shall <i>or</i> will say to them.

## SUBJUNCTIVE MOOD.

*Present.*

Lellanque, if <i>or</i> when we say to thee	Lellenque, if <i>or</i> when we say to you
Lanke, if <i>or</i> when we say to him	Lenke, if <i>or</i> when we say to them.

*Preterite.*

Lellankup, if <i>or</i> when we said to thee	Lellenkup, if <i>or</i> when we said to you
Lankup, if <i>or</i> when we said to him	Lenkup, if <i>or</i> when we said to them.

*Future.*

Lellanquetsch, if <i>or</i> when we shall <i>or</i> will say to thee	Lellenquetsch, if <i>or</i> when we shall <i>or</i> will say to you
Lanketsch, if <i>or</i> when we shall <i>or</i> will say to him	Lenketsch, if <i>or</i> when we shall <i>or</i> will say to them.

## FIFTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dellihhimo, ye say to me	K'dellihhena, ye say to us
K'dellanewo, ye say to him	K'dellawawak, ye say to them.

*Preterite.*

K'dellihhimoakup, ye said to me	K'dellihhenakup, ye said to us
K'dellanewoap, ye said to him	K'dellawoapannik, ye said to them.

*Future.*

K'dellihhimotsch, ye shall <i>or</i> will say to me	K'dellihhenatsch, ye shall <i>or</i> will say to us
K'dellanewotsch, ye shall <i>or</i> will say to him	K'dellawawaktsch, ye shall <i>or</i> will say to them.

## SUBJUNCTIVE MOOD.

*Present.*

Liyeque, if <i>or</i> when ye say to me	Liyenque, if <i>or</i> when ye say to us
Leque, if <i>or</i> when ye say to him	Leke, if <i>or</i> when ye say to them.

## [SIXTH CONJUGATION.]

*Preterite.*

Liyeakup, if *or* when ye said to me  
Lequekup, if *or* when ye said to him

Liyequetsch, if *or* when ye shall *or* will say to  
me  
Lequetsch, if *or* when ye shall *or* will say to  
him

*Future.*

Liyeakup, if *or* when ye said to me  
Lequekup, if *or* when ye said to him

Liyequetsch, if *or* when ye shall *or* will say to  
me  
Lequetsch, if *or* when ye shall *or* will say to  
him

## SIXTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'dellge, they say to me  
K'dellge, they say to thee  
W'dellanawo, they say to him

N'dellgeneen *or* n'dellgehena, they say to us  
K'dellgehimo, they say to you  
W'dellanawak, they say to them.

*Preterite.*

N'dellgenep, they said to me  
K'dellgenep, they said to thee  
W'dellanawoap, they said to him

N'dellgenenap, they said to us  
N'dellgehimoap, they said to you  
W'dellawawapannik, they said to them.

*Future.*

N'dellgetsch, they shall *or* will say to me  
K'dellgetsch, they shall *or* will say to thee  
W'dellanawotsch, they shall *or* will say to him

N'dellgeneentsch *or* n'dellgehhentsch, they  
shall *or* will say to us  
K'dellgehhimotsch, they shall *or* will say to you  
W'dellawawaktsch, they shall *or* will say to them.

## SUBJUNCTIVE MOOD.

*Present.*

Lichtinke *or* linke, if *or* when they say to me  
Lukquonne, if *or* when they say to thee  
Lachtinke *or* linde, if *or* when they say to him

Lukquenke, if *or* when they say to us  
Lukqueue, if *or* when they say to you  
Lachtitpanne, if *or* when they say to them.

*Preterite.*

Lichtinkup *or* linkup, if *or* when they said to me  
Lukquonkup, if *or* when they said to thee  
Luchtinkup *or* lindup, if *or* when they said to  
him

Lukquenkup, if *or* when they said to us  
Lukquekup, if *or* when they said to you  
Lachtitpannap, if *or* when they said to them.

*Future.*

Linketsch, if *or* when they shall *or* will say to  
me  
Lukquonnetsch, if *or* when they shall *or* will  
say to thee  
Lindetsch, if *or* when they shall *or* will say to  
him

Lukquenquetsch, if *or* when they shall *or* will  
say to us  
Lukquequetsch, if *or* when they shall *or* will  
say to you  
Lachtitetsch, if *or* when they shall *or* will say  
to them.

## [SIXTH CONJUGATION.]

## PERSONAL FORMS.—NEGATIVE.

## FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dellowi\*, I do not say to thee  
N'dellawi, I do not say to him

K'dellohhumowi, I do not say to you  
N'dellawiwak, I do not say to them.

*Preterite.*

K'dellowip, I did not say to thee  
N'dellowip, I did not say to him.

K'dellohhumowap, I did not say to you  
N'dellawipannik, I did not say to them.

*Future.*

K'dellowitsch, I shall or will not say to thee  
N'dellawitsch, I shall or will not say to him

K'dellohhumowitsch, I shall or will not say to  
you  
N'dellawiwaktsch, I shall or will not say to them.

The Subjunctive Mood is wanting throughout.

## SECOND TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'delliwi, thou sayest not to me  
K'dellawi, thou sayest not to him

K'delliwuneen, thou sayest not to us  
K'dellawiwak, thou sayest not to them.

*Preterite.*

K'delliwip, thou didst not say to me  
K'dellawip, thou didst not say to him

K'delliwunep, thou didst not say to us  
K'dellawipannik, thou didst not say to them.

*Future.*

K'delliwitsch, thou shalt or wilt not say to me  
K'dellawitsch, thou shalt or wilt not say to him

K'delliwuneentsch, thou shalt or wilt not say to  
us  
K'dellawiwaktsch, thou shalt or wilt not say to  
them.

## IMPERATIVE MOOD.

Katschi liyeketsch, say not to me  
Katschi liyannetsch, say not to him

Katschi liyenketsch, say not to us  
Katschi liyanketsch, say not to them.

\* Atta or Matta prefixed throughout.

## [SIXTH CONJUGATION.]

## THIRD TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'dellguwi, he says not to me  
 K'dellguwi, he says not to thee  
 W'dellawi, he says not to him

N'dellguwuneen or lukguwuneen, he says not  
 to us  
 K'dellguwawi, he says not to you  
 W'dellawiwak, he says not to them.

*Preterite.*

N'dellguwip or lukuwip, he did not say to me  
 K'dellguwip, he did not say to thee  
 W'dellawip, he did not say to him

Lukguwuneenep, he did not say to us  
 Lukguwawip, he did not say to you  
 W'dellawipannik, he did not say to them.

*Future.*

N'dellguwitsch, he shall or will not say to me  
 K'dellguwitsch, he shall or will not say to thee  
 W'dellawitsch, he shall or will not say to him

Lukguwuneentsch or n'dellgunwuneentsch, he  
 shall or will not say to us  
 Lukguwawit-sch, he shall or will not say to you  
 W'dellawiwaktsch, he shall or will not say to  
 them.

## FOURTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'dellowuneen, we do not say to thee  
 N'dellawuneen, we do not say to him

K'dellohhumnowuneen, we do not say to you  
 N'dellawawuna, we do not say to them.

*Preterite.*

K'dellowuneenap, we did not say to thee  
 N'dellawunap, we did not say to him

K'dellohhumnowunap, we did not say to you  
 N'dellawawunapannik, we did not say to them.

*Future.*

K'dellowuneentsch, we shall or will not say to  
 thee  
 N'dellawunatsch, we shall or will not say to him

K'dellohhumnowunatsch, we shall or will not  
 say to you  
 N'dellawunatsch, we shall or will not say to  
 them.

## FIFTH TRANSITION.

(Not given.)

## [SIXTH CONJUGATION.]

## SIXTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'dellgewi, they do not say to me  
 K'dellgewi, they do not say to thee  
 W'dellawiwak, they do not say to him

N'dellgeween, they do not say to us  
 K'dellgewunewo, they did not say to you  
 W'dellawiwawall, they do not say to them.

*Preterite.*

N'dellgewip, they did not say to me  
 K'dellgewitsch, they did not say to thee  
 W'dellawipannik, they did not say to him

N'dellgewunenap, they did not say to us  
 K'dellgehinnowi, they did not say to you  
 W'dellawiwapannik, they did not say to them.

*Future.*

N'dellgewitsch, they shall or will not say to me  
 K'dellgewitsch, they shall or will not say to thee  
 W'dellawiwaktsch, they shall or will not say to  
 him

N'dellgewuneentsch, they shall or will say to us  
 K'dellgewunewotsch, they shall or will say to  
 you  
 W'dellawiwawaktsch, they shall or will say to  
 them.

## RELATIVE FORM.

## INDICATIVE MOOD.

*Present.**Singular.*

Eloweya, as or what I say  
 Eloweyan, as or what thou sayest  
 Elowitz, as or what he says

*Plural.*

Eloweyenk, as or what we say  
 Eloweyek, as or what ye say  
 Elowechtit, as or what they say.

*Preterite.**Singular.*

Eloweyakup, as or what I said  
 Eloweyannup, as or what thou saidst  
 Elowetup, as or what he said

*Plural.*

Eloweyenkup, as or what we said  
 Eloweyekup, as or what ye said  
 Elowechtitup, as or what they said.

*Pluperfect.**Singular.*

Eloweyakpanne, as or what I had said  
 Eloweyapanne, as or what thou hadst said  
 Elowetpanne, as or what he had said

*Plural.*

Eloweyenkpanne, as or what we had said  
 Eloweyekpanne, as or what ye had said  
 Elowechtitpanne, as or what they had said.

*The Future*

Is like the present, adding *tsch*.

## [SIXTH CONJUGATION.]

## TRANSITIONS.—FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

Elen, as *or* what I say to thee  
Elak, as *or* what I say to him

| Elek, as *or* what I say to you  
| Elachkup, as *or* what I say to them.

## SECOND TRANSITION.

Eliyan, as *or* what thou sayest to me  
Elan, as *or* what thou sayest to him

| Eliyenak, as *or* what thou sayest to us  
| Elachtup, as *or* what thou sayest to them.

## THIRD TRANSITION.

Elit, as *or* what he says to me  
Elquon, as *or* what he says to thee  
Elat *or* elguk, as *or* what he says to him

| Elquenk, as *or* what he says to us  
| Elquek, as *or* what he says to you  
| Ellatup, as *or* what he says to them.

## FOURTH TRANSITION.

Elenk, as *or* what we say to thee  
Elank, as *or* what we say to him

| Elek, as *or* what we say to you  
| Elanquik, as *or* what we say to them.

## FIFTH TRANSITION.

Eliyek, as *or* what ye say to me  
Elatup, as *or* what ye say to him

| Eliyenkup, as *or* what ye say to us  
| Elaachtup, as *or* what ye say to them.

## SIXTH TRANSITION.

Elink, as *or* what they say to me  
Elquonnik, as *or* what they say to thee  
Elachüt, as *or* what they say to him

| Elgeyenk, as *or* what they say to us  
| Elgeyek, as *or* what they say to you  
| Elachütup, as *or* what they say to them.

## RECIPROCAL FORM.

## INFINITIVE MOOD.

Littin, to say to each other

| Littinep, to have said to each other.

## [SIXTH CONJUGATION.]

## INDICATIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Littieen or littihena, we say to <i>or</i> among each other	Littenenap or littihenap, we said to <i>or</i> among each other
Littihimo or k'dellihimo, ye say to <i>or</i> among each other	Littihimoap or k'dellihimoap, ye said to <i>or</i> among each other
Littowak, they say to <i>or</i> among each other.	Littopaunik, they said to <i>or</i> among each other.

*Future.*

Littihenatsch, we shall *or* will say to *or* among each other  
 Littihimotsch, ye shall *or* will say to *or* among each other  
 Littowaktsch, they shall *or* will say to *or* among each other.

## SUBJUNCTIVE MOOD.

<i>Present.</i>	<i>Preterite.</i>
Littiyenk, if <i>or</i> when we say to <i>or</i> among each other	Littiyenkup, if <i>or</i> when we said to <i>or</i> among each other
Littiyek, if <i>or</i> when ye say to <i>or</i> among each other	Littiyekup, if <i>or</i> when ye said to <i>or</i> among each other
Littichit, if <i>or</i> when they say to <i>or</i> among each other.	Littichitup, if <i>or</i> when they said to <i>or</i> among each other.

*The Future*

Is formed from the present, *tsch* suffixed.

## REFLECTED FORM.

This form is used in the Singular as follows :

N'della n'hakey, I say to myself	Peonauwelemawal hakeyall <i>or</i> lachauwelemawall hakeyall, he is anxious about himself ( <i>or</i> troubled in mind)
K'della k'hakey, thou sayest to thyself	
W'dellawall hakeyall, he says to himself.	
N'dahowala n'hakey, I love myself	
K'dahowala k'hakey, thou lovest thyself	
W'dahowalawall hakeyall, he loves himself.	
N'penoauwelema n'hakey, I take care of myself	Peonauwelema hakeyuwa, be anxious about yourselves ( <i>or</i> troubled in mind)*.
Pennauwelem k'hakey, take care of thyself.	

\* *Note by the Translator.*—This expression, which probably was first introduced by the missionaries in their sermons, has nothing very *spiritual* in it; the ideas of *body* and *mind* will appear here to be strangely confounded. But the most polished nations of antiquity have hardly been more successful in their endeavours to express ideas that are not perceptible to our senses. The words *πνευμα*, *spiritus*, are at best metaphors drawn from sensible objects, and the same result will probably be found in all languages if we recur to the etymology of the words which are meant to express *soul*, *mind*, &c. See the note above, p. 104.

[OF VERBS.]

## Seventh Conjugation.

MILTIN, to give\*.

This verb has no simple active voice; we cannot say, I give, thou givest, he gives, &c., but the personal forms must be used, I give to thee, him, &c. It is the same in the passive voice.

There is an active verb, however, which expresses the idea of giving away, or parting with something, without recurring to the personal forms; thus we say *n'meken*, I give away, *k'meken*, thou givest away, *meken*, he gives away, &c. Preterite, *mekenep*, I have given away. Imperative, *meeek*, give away†.

## ACTIVE VOICE.

## PERSONAL FORMS.—POSITIVE.

## INFINITIVE MOOD.

Miltin, to give to some body or make a present of.

## PARTICIPLES.

Milit, he who gives to me  
Milat, he who gives to him

Milquenk, he who gives to us  
Milqueek, he who gives to you  
Milquichtit, he who gives to them.

## FIRST TRANSITION.

## INDICATIVE MOOD.

## Present.

K'milell†, I give to thee  
N'milan, I give to him

K'milellohmo, I give to you  
N'milawak or n'milanewo, I give to them.

\* *Note by the Translator.*—The Author gives only this example of the Seventh Conjugation, and does not tell us whether all the verbs belonging to it want the abstract forms active and passive, or whether this defect is peculiar to some of them. I have sought in vain for an explanation of this difficulty, which I am not qualified to solve.

† *Note by the Translator.*—The verbs ending in *en* do not appear to be classed with any of the eight conjugations. From a comparison of the forms, it would appear that they belong to the first, ending in *in*. In an unwritten language the vowels are easily mistaken for one another, and it is difficult to preserve a consistent orthography. Thus the Author writes sometimes *Gtannitowit*, (God), and sometimes *Kitannitowit*. Similar inconsistencies will appear in the course of this work, which the judicious reader will easily account for.

‡ *Note by the Translator.*—The Author writes *gemilell*, *nemilan*, &c.; it is evident that he uses the *g*, instead of the *k*, to indicate the inseparable pronoun of the second person. For this



## [SEVENTH CONJUGATION.]

*Preterite.*

K'milellanep, I gave to thee  
N'milap, I gave to him

K'milellohhuoap, I gave to you  
N'milapannik, I gave to them.

*Future.*

K'mileletsch, I shall or will give to thee  
N'milatsch, I shall or will give to him

K'milellohhuotsch, I shall or will give to you  
N'milawaksch, I shall or will give to them.

## SUBJUNCTIVE MOOD.

*Present.*

K'milellane, if or when I give to thee  
N'milachke, if or when I give to him

N'mileque, if or when I give to you  
Milatpanne, if or when I give to them

*Preterite.*

K'milannup, if or when I gave to thee  
N'milachkup, if or when I gave to him

N'milekup, if or when I gave to you  
N'milawakup, if or when I gave to them.

*Pluperfect.*

K'milenpanne, if or when I had given to thee  
N'milachkpanne, if or when I had given to him

N'milekpanne, if or when I had given to you  
N'milakpanne, if or when I had given to them

*Future.*

K'milellannetsch, if or when I shall or will give  
to thee  
N'milaketsch, if or when I shall or will give to  
him

N'milequetsch, if or when I shall or will give to  
you  
N'milachquetsch, if or when they shall or will  
give to them.

## SECOND TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'mili, thou givest to me  
K'milan, thou givest to him

K'milineen or k'mililhena, thou givest to us  
K'milowak or k'milanewo, thou givest to them.

*Preterite.*

K'milihump, thou hast given to me  
K'milap, thou hast given to him

K'milihhenap, thou hast given to us  
K'milapannik, thou hast given to them.

he gives as a reason, in one of the printed works, that his printer not having a sufficiency of *k*'s, he was obliged to employ the letter *g* in its stead. Like the *e* which follows, it is meant to represent the sheva or mute sound between the two consonants, which elsewhere is represented by the apostrophe, and sometimes is not at all designated, as the interval between the consonants is sufficiently apparent.

## [SEVENTH CONJUGATION.]

*Future.*

K'miletsch, thou shalt or wilt give to me	K'milbhenatsch, thou shalt or wilt give to us
K'milantsch, thou shalt or wilt give to him	K'milawaktsch, thou shalt or wilt give to them.

## IMPERATIVE MOOD.

Mil, give	Milineen, give us
Milil, give me	Milo, give them
Milau, give him	Milatom, let us give
	Miltin, it is given.

## SUBJUNCTIVE MOOD.

*Present.*

Milyanne, if or when thou givest to me	Milyenke, if or when thou givest to us
Milanne, if or when thou givest to him	Milawawanne, if or when thou givest to them.

*Preterite.*

Milyannup, if or when thou hast given to me	Milyenkup, if or when thou hast given to us
Milannup, if or when thou hast given to him	K'milannik, if or when thou hast given to them.

*Pluperfect.*

Milyanpanne, if or when thou hadst given to me	Milyenkpanne, if or when thou hadst given to us
Milapanne, if or when thou hadst given to him	Milawatpanne, if or when thou hadst given to them.

*Future.*

Milyannetsch, if or when thou shalt or wilt give to me	Milyenketsch, if or when thou shalt or wilt give to us
Milannetsch, if or when thou shalt or wilt give to him	K'milachtitetsch, if or when thou shalt or wilt give to them.

## THIRD TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'miluk, he gives to me	N'milguneen, n'milguna, he gives to us
K'miluk, he gives to thee	K'milguwa, he gives to you
Milan, milgol, milawall, he gives to him	Milawak, he gives to them.

*Preterite.*

N'milgap, he gave or has given to me	K'milgunenap, he gave or has given to us
K'milgap, he gave or has given to thee	K'melguwap, he gave or has given to you
Milap, he gave or has given to him	Milapannik, he gave or has given to them.

*Future.*

N'miluktsch, he shall or will give to me	N'milgunatsch, he shall or will give to us
K'miluktsch, he shall or will give to thee	K'milguwatsch, he shall or will give to you
Milgotsch or milauchs, he shall or will give to him	Milawaktsch, he shall or will give to them.

## [SEVENTH CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

Milite, if <i>or</i> when he gives to me	•	Milquenke, if <i>or</i> when he gives to us
Milquonne, if <i>or</i> when he gives to thee		Milqueque, if <i>or</i> when he gives to you
Milate, if <i>or</i> when he gives to him		Milachüte, if <i>or</i> when he gives to them.

*Preterite.*

Militup, if <i>or</i> when he has given to me	•	Milquenkup, if <i>or</i> when he has given to us
Milquonnup, if <i>or</i> when he has given to thee		Milquekup, if <i>or</i> when he has given to you
Milatup, if <i>or</i> when he has given to him		Milachtitup, if <i>or</i> when he has given to them.

*Pluperfect.*

Militpanne, if <i>or</i> when he had given to me	•	Milquenkpanne, if <i>or</i> when he had given to us
Milquonpanne, if <i>or</i> when he had given to thee		Milquekpanne, if <i>or</i> when he had given to you
Milatpanne, if <i>or</i> when he had given to him		Milachtipanne, if <i>or</i> when he had given to them.

*Future.*

Militetsch, if <i>or</i> when he shall <i>or</i> will give to me	•	Milquenketsch, if <i>or</i> when he shall <i>or</i> will give to us
Milquonnetsch, if <i>or</i> when he shall <i>or</i> will give to thee		Milqueketsch, if <i>or</i> when he shall <i>or</i> will give to you
Milatsch, if <i>or</i> when he shall <i>or</i> will give to him		Milachtitsch, if <i>or</i> when he shall <i>or</i> will give to them.

## FOURTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'milenneen <i>or</i> k'milohhena, we give to thee	•	K'milohhumo, we give to you
N'milohhena, we give to him		N'milawawuna <i>or</i> n'milawawak, we give to them.

*Preterite.*

K'milohhenap <i>or</i> k'milonnenap, we gave <i>or</i> have given to thee	•	K'milohhummenap, we gave <i>or</i> have given to you
N'milawunap, we gave <i>or</i> have given to him		N'milawawunap, we gave <i>or</i> have given to them.

*Future.*

K'mileneentsch, we shall <i>or</i> will give to thee	•	K'milohhumotsch, we shall <i>or</i> will give to you
N'mileneentsch, we shall <i>or</i> will give to him		N'milawawunatsch, we shall <i>or</i> will give to them.

## SUBJUNCTIVE MOOD.

*Present.*

Mileneque, if <i>or</i> when we give to thee	•	Mileque, if <i>or</i> when we give to you
N'milaneque, if <i>or</i> when we give to him		Milinde, if <i>or</i> when we give to them.

## [SEVENTH CONJUGATION.]

*Preterite.*

Milankup, if or when we gave or have given to thee	Milekup, if or when we gave or have given to you
Milankup, if or when we gave or have given to him	Milawankup, if or when we gave or have given to them.

*Pluperfect.*

Milankpanne, if or when we had given to thee	Milekpanne, if or when we had given to you
Milankpanne, if or when we had given to him	Milindpanne, if or when we had given to them.

*Future.*

Milinquetsch, if or when we shall or will give to thee	Milequetsch, if or when we shall or will give to you
Milinquetsch, if or when we shall or will give to him	Milindpanne, if or when we shall or will give to them.

## FIFTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'milihhimo, ye give to me	K'milihhena ye give to us
K'milanewo, ye give to him	K'milawawak, ye give to them.

*Preterite.*

K'milihhimoap, ye gave or have given to me	K'milihhenap, ye gave or have given to us
K'milanewoap, ye gave or have given to him	K'milawawak, ye gave or have given to them.

*Future.*

K'milihhimotsch, ye shall or will give to me	K'milihhenatsch, ye shall or will give to us
K'milanewotsch, ye shall or will give to him	K'milawawaktsch, ye shall or will give to them.

## SUBJUNCTIVE MOOD.

*Present.*

Milique, if or when ye give to me	Miliyenque, if or when ye give to us
Milaque, if or when ye give to him	Milachtique, if or when ye give to them.

*Preterite.*

Miliekup, if or when ye gave or have given to me	Miliyenkup, if or when ye gave or have given to us
Milakup, if or when ye gave or have given to him	Milachtikup, if or when ye gave or have given to them.

*Pluperfect.*

Miliekpanne, if or when ye had given to me	Miliyenkpanne, if or when ye had given to us
Milakuppanne, if or when ye had given to him	Milachtiekpanne, if or when ye had given to them.

## [SEVENTH CONJUGATION.]

*Future.*

Milyequetsch, if or when ye shall or will give to me	Milyenquetsch, if or when ye shall or will give to us
Milaquetsch, if or when ye shall or will give to him	Milachtiyequetsch, if or when ye shall or will give to them.

## SIXTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'milge, they give to me	K'milgeneen, they give to us
K'milge, they give to thee	Kmilgehhimo, they give to you
Milanewo, they give to him	Milawawal or milawak, they give to them.

*Preterite.*

N'milgenep, they gave or have given to me	N'milgenenap, they gave or have given to us
K'milgenep, they gave or have given to thee	K'milgehhimoap, they gave or have given to you
Milapannik, they gave or have given to him	Milawapannik, they gave or have given to them.

*Future.*

N'milgetsch, they shall or will give to me	N'milgeneentsch, they shall or will give to us
K'milgetsch, they shall or will give to thee	K'milgehhimotsch, they shall or will give to you
Milawawaltsch, they shall or will give to him	Milanewotsch, they shall or will give to them.

## SUBJUNCTIVE MOOD.

*Present.*

Milinke, if or when they give to me	Milgeyenke, if or when they give to us
Milgeyane, if or when they give to thee	Milgeyeke, if or when they give to you
Milachtitte, if or when they give to him	Milaachtitte, if or when they give to them.

*Preterite.*

Milinkup, if or when they gave or have given to me	Milgeyenkup, if or when they gave or have given to us
Milgeyannup, if or when they gave or have given to thee	Milgeyekup, if or when they gave or have given to you
Milachtitup or milintup, if or when they gave or have given to him	Milaachtitup, if or when they gave or have given to them.

*Pluperfect.*

Milinkpanne, if or when they had given to me	Milgeyenkpanne, if or when they had given to us
Milgeyanpanne, if or when they had given to thee	Milgeyekpanne, if or when they had given to you
Milachtitpanne or milintpanne, if or when they had given to him	Milaachtitpanne, if or when they had given to them.

## [SEVENTH CONJUGATION.]

*Future.*

Milinketsch, if or when they shall or will give to me	Milgeyenketsch, if or when they shall or will give to us
Milgeyannetsch, if or when they shall or will give to thee	Milgeyeketsch, if or when they shall or will give to you
Milachtitetsch, if or when they shall or will give to him	Milachtitetsch, if or when they shall or will give to them.

The Negative Forms are not given.

## PASSIVE VOICE.—POSITIVE.

## INFINITIVE MOOD.

Milgussin, to have (something) given to one.

## PARTICIPLES.

<i>Singular.</i>	<i>Plural.</i>
Milgussit, he to whom is given	Milgussitschit, they to whom is given

*Future.*

Milgussitpannik, they to whom will be given.

## PERSONAL FORMS.—FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'milgussi ( <i>Lat.</i> mihi datur), it is given to me	Milgussineen, it is given to us
K'milgussu, it is given to thee	Milgussihimo*, it is given to you
Milgussu, it is given to him	Milgussowak, it is given to them.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'milgussihump, it was given to me	Milgussihhenap, it was given to us
K'milgussihump, it was given to thee	Milgussihhimoap, it was given to you
Milgussop, it was given to him	Milgussopannik, it was given to them.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
N'milgussitsch, it shall or will be given to me	Milgussihhenatsch, it shall or will be given to us
K'milgussitsch, it shall or will be given to thee	K'milgussibhimotsch, it shall or will be given to you
Milgussitsch, it shall or will be given to him	Milgussowaktsch, it shall or will be given to them.

\* *Note by the Translator.*—The double *hh*, here and in other places, does not indicate a particular sound or stronger aspiration, but only that the preceding vowel *i* is to be pronounced short. This mode of writing is borrowed from the orthography of the German language.

## [SEVENTH CONJUGATION.]

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'milgussiya, if or when it is given to me	Milgussiyenk, if or when it is given to us
Milgussiyanne, if or when it is given to thee	Milgussiyek, if or when it is given to you
Milgussite, if or when it is given to him	Milgussichtit, if or when it is given to them.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Milgussiyakup, if or when it was given to me	Milgussiyenkup, if or when it was given to us
Milgussiyannup, if or when it was given to thee	Milgussiyekup, if or when it was given to you
Milgussitup, if or when it was given to him	Milgussichtitup, if or when it was given to them.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Milgussiyakpanne, if or when it had been given to me	Milgussiyenkpanne, if or when it had been given to us
Milgussiyankpanne, if or when it had been given to thee	Milgussiyekpanne, if or when it had been given to you
Milgussitpanne, if or when it had been given to him	Milgussichtitpanne, if or when it had been given to them.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Milgussiyatsch, if or when it shall or will be given to me	Milgussiyenketsch, if or when it shall or will be given to us
Milgussiyannetsch, if or when it shall or will be given to thee	Milgussiyeketsch, if or when it shall or will be given to you
Milgussitetsch, if or when it shall or will be given to him	Milgussichtitetsch, it shall or will be given to them.

*Note by the Translator.*—The other Transitions are not given, and the negative form of this Transition is given only in the Subjunctive Mood, as follows:

## NEGATIVE FORM.—FIRST TRANSITION.

## SUBJUNCTIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
Matta milgussiwak, if or when it is not given to me	Matta milgussiwenk, if or when it is not given to us
Matta milgussiwonne, if or when it is not given to thee	Matta milgussiwek, if or when it is not given to you
Matta milgussisque, if or when it is not given to him	Matta milgussichtik, if or when it is not given to them.

## [EIGHTH CONJUGATION.]

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
Matta milgussiwakup, if or when it was not given to me	Matta milgussiwenkup, if or when it was not given to us
Matta milgussiwonnup, if or when it was not given to thee	Matta milgussiwekup, if or when it was not given to you
Matta milgussikup, if or when it was not given to him	Matta milgussichtikup, if or when it was not given to them.

*Pluperfect.*

<i>Singular.</i>	<i>Plural.</i>
Matta milgussiwakpanne, if or when it had not been given to me	Matta milgussiwenkpanne, if or when it had not been given to us
Matta milgussiwonpanne, if or when it had not been given to thee	Matta milgussiwekpanne, if or when it had not been given to you
Matta milgussikpanne, if or when it had not been given to him	Matta milgussichtikpanne, if or when it had not been given to them.

*Future.*

<i>Singular.</i>	<i>Plural.</i>
Matta milgussiwaktsch, if or when it shall or will not be given to me	Matta milgussiwenketsch, if or when it shall or will not be given to us
Matta milgussiwonnetsch, if or when it shall or will not be given to thee	Matta milgussiweketsch, if or when it shall or will not be given to you
Matta milgussiquetsch, if or when it shall or will not be given to him	Matta milgussichtiketsch, if or when it shall or will not be given to them.

**Eighth Conjugation.**

## No. I.

PETON, to bring.

## INDICATIVE MOOD.

*Present.*

<i>Singular.</i>	<i>Plural.</i>
N'peton, I bring	N'petoneen, we bring
K'peton, thou bringest	K'pettohumo, ye bring
Peton, he brings	Petonewo, they bring.

*Preterite.*

<i>Singular.</i>	<i>Plural.</i>
N'petonap, I have brought	N'petonenap, we have brought
K'petonap, thou hast brought	K'petohhumoap, ye have brought
Petonap, he has brought	Petonewoap, they have brought.



## [EIGHTH CONJUGATION.]

*Future.*

*Singular.*  
 N'petontsch, I shall *or* will bring  
 K'petontsch, thou shalt *or* wilt bring  
 Petontsch, he shall *or* will bring

*Plural.*  
 N'petoneentsch, we shall *or* will bring  
 K'petohhumotsch, ye shall *or* will bring  
 Petonewotsch, they shall *or* will bring.

## IMPERATIVE MOOD.

*Singular.*  
 Petol, bring thou

*Plural.*  
 Petook, bring ye.

*Note by the Translator.*—The Subjunctive of this verb is not given, except in the Personal forms, which follow :

## PERSONAL FORMS.—FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'petolen, I bring to thee  
 N'petawan, I bring to him

K'petolohhumo, I bring to you  
 N'petawawak, I bring to them.

*Preterite.*

K'petolenep, I brought to thee  
 N'petawap, I brought to him

K'petolohhumoap\*, I brought to you  
 N'petawapannik, I said to them.

*Future.*

K'petolentsch, I shall *or* will bring to thee  
 N'petawantsch, I shall *or* will bring to him

K'petolohhumotsch, I shall *or* will bring to you  
 N'petawawaktsch, I shall *or* will bring to them.

## SUBJUNCTIVE MOOD.

*Present.*

K'petolanne, if *or* when I bring to thee  
 N'petawake, if *or* when I bring to him

N'petoleque, if *or* when I bring to you  
 N'petawawake, if *or* when I bring to them.

*Preterite.*

N'petolanup, if *or* when I have brought to thee  
 N'petawannup, if *or* when I have brought to him

N'petolekup, if *or* when I have brought to you  
 N'petawawannup, if *or* when I have brought to them.

*Future.*

N'petolannetsch, if *or* when I shall *or* will bring to thee  
 N'petawannetsch, if *or* when I shall *or* will bring to him

N'petolequetsch, if *or* when I shall *or* will bring to you  
 N'petawawaketsch, if *or* when I shall *or* will bring to them.

\* *Note by the Translator.*—This is by contraction from *k'petolohhummoakup*, which is the most correct form; but is generally contracted in speech.

## [EIGHTH CONJUGATION.]

## SECOND TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'petawi, thou bringest to me  
K'petawa, thou bringest to him

| K'petawineen, thou bringest to us  
| K'petawawak, thou bringest to them.

*Preterite.*

K'petawinep, thou broughtest to me  
K'petawap, thou broughtest to him

| K'petawineenap, thou broughtest to us  
| K'petawapannik, thou broughtest to them.

*Future.*

K'petawitsch, thou shalt or wilt bring to me  
K'petawatsch, thou shalt or wilt bring to him

| K'petawihhenatsch, thou shalt or wilt bring to us  
| K'petawawakitsch, thou shalt or wilt bring to them.

## IMPERATIVE MOOD.

Petawil, bring to me now  
Petawime, bring me at a future time

| Petawik, bring ye to me  
| Petawineen, bring to us.

## SUBJUNCTIVE MOOD.

*Present.*

K'petawiyane, if or when thou bringest to me  
K'petawanne, if or when thou bringest to him

| K'petawiyenke, if or when thou bringest to us  
| K'petawawanne, if or when thou bringest to them.

*Preterite.*

K'petawiyauup, if or when thou hast brought  
to me  
K'petawannup, if or when thou hast brought to  
him

| K'petawiyenkup, if or when thou hast brought  
to us  
| K'petawawakup, if or when thou hast brought  
to them.

*Future.*

(Not given.)

## THIRD TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'petagun, he brings to me  
K'petagak, he brings to thee  
Petagol, he brings to him

| N'petaguneeen, he brings to us  
| K'petagawuwa, he brings to you  
| Petawawak, he brings to them.

## [EIGHTH CONJUGATION.]

*Preterite.*

N'petagop, he brought to me  
K'petagop, he brought to thee  
Petawap, he brought to him

N'petagunap, he brought to us  
K'petaguwap, he brought to you  
Petawapannik, he brought to them.

*Future.*

N'petaktsch, he shall *or* will bring to me  
K'petaguktsch, he shall *or* will bring to thee  
Petagoltsch *or* petawatsch, he shall *or* will  
bring to him

N'petageneentsch, he shall *or* will bring to us  
K'petaguwatsch, he shall *or* will bring to you  
Petawawaktsch, he shall *or* will bring to them.

## SUBJUNCTIVE MOOD.

*Present.*

Petawite, if *or* when he brings to me  
Petaquonne, if *or* when he brings to thee  
Petawate, if *or* when he brings to him

Petaquenke, if *or* when he brings to us  
Petaqueke, if *or* when he brings to you  
Petawachtite, if *or* when he brings to them.

*Preterite.*

Petawitup, if *or* when he brought to me  
Petaquonnup, if *or* when he brought to thee  
Petawatup, if *or* when he brought to him

Petaquenkup, if *or* when he brought to us  
Petaquekup, if *or* when he brought to you  
Petawachtitup, if *or* when he brought to them

*Future.*

Petawitsch, when *or* if he shall bring to me  
Petaquonnetsch, when *or* if he shall bring to thee  
Petawatsch, when *or* if he shall bring to him

Petaquenksch, when *or* if he shall bring to us  
Petaqueksch, when *or* if he shall bring to you  
Petawachtitsch, when *or* if he shall bring to them.

## FOURTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'petoleneen, we bring to thee  
N'petawaneen, we bring to him

K'petolohhena, we bring to you  
N'petawawuna, we bring to them.

*Preterite.*

K'petoleneap, we have brought to thee  
N'petawaneap, we have brought to him

K'petolohhenap, we have brought to you  
N'petawawunap, we have brought to them.

*Future.*

K'petoleneentsch, we shall bring to thee  
N'petawaneentsch, we shall bring to him

K'petolohhenatsch, we shall bring to you  
N'petawawunatsch, we shall bring to them.

## SUBJUNCTIVE MOOD.

*Present.*

Petolenque, when *or* if we bring to thee  
Petawonque, when *or* if we bring to him

Petaquonquek, when *or* if we bring to you  
Petawawonque, when *or* if we bring to them

## [EIGHTH CONJUGATION.]

*Preterite.*

Petolenkupsch, when or if we brought to thee		Petaquekup, when or if we brought to you
Petawonkup, when or if we brought to him		Petawawonkup, when or if we brought to them.

*Future.*

Petolenketsch, when or if we shall bring to thee		Petaquenketsch, when or if we shall bring to you
Petawonketsch, when or if we shall bring to him		Petawawanketsch, when or if we shall bring to them.

## FIFTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

K'petawihhimo, you bring to me		K'petawihhena, you bring to us
K'petawanewo, you bring to him		K'petawawawak, you bring to them.

*Preterite.*

K'petawihhimoap, you brought to me		K'petawihhenap or k'petawihummenakup, you brought to us
K'petawanewap or k'petawanewakup, you brought to him		K'petawapannik or k'petawanewakup, you brought to them.

*Future.*

K'petawihhimotsch, you shall bring to me		K'petawihhenatsch, you shall bring to us
K'petawawewotsch, you shall bring to him		K'petawawawaktsch, you shall bring to them.

## SUBJUNCTIVE MOOD.

*Present.*

Petauiyek, when or if you bring to me		Petaquiyek, when or if you brought to us
Petaquek, when or if you bring to him		Petawaque or petawachtique, when or if you brought to them.

*Preterite.*

Petauiyekup, when or if you brought to me		Petaquiyekup, when or if you brought to us
Petaquekup, when or if you brought to him		Petawaquekup, when or if you brought to them.

*Future.*

Petauiyektsch, when or if you shall bring to me		Petaquiyektsch, when or if you shall bring to us
Petaquektsch, when or if you shall bring to him		Petawaquektsch, when or if you shall bring to them.

## [EIGHTH CONJUGATION.]

## SIXTH TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'petake, they bring or one brings to me	Petakeneen, they bring or one brings to us
K'petake, they bring or one brings to thee	K'petakewew, they bring or one brings to you
Petawawew, they bring or one brings to him	Petawawawew, they bring or one brings to them.

*Preterite.*

N'petakep, they brought to me	N'petakenenap, they brought to us
K'petakep, they brought to thee	K'petakewewap, they brought to you
Petawawewap, they brought to him	Petawawawannik, they brought to them.

*Future.*

N'petaketsch, they shall bring to me	N'petakeneentsch, they shall bring to us
K'petaketsch, they shall bring to thee	K'petakewewotsch, they shall bring to you
Petawawewotsch, they shall bring to him	Petawawawewotsch, they shall bring to them.

## SUBJUNCTIVE MOOD.

*Present.*

Petamichtite, when or if they bring to me	Petaquenke, when or if they bring to us
Petakeyanne, when or if they bring to thee	Petaqueque, when or if they bring to you
Petawawachtite, when or if they bring to him	Petawawachtite, when or if they bring to them.

*Preterite.*

Petamichtitup, when or if they brought to me	Petaquenkup, when or if they brought to us
Petakeyannup, when or if they brought to thee	Petaquekup, when or if they brought to you
Petawawachtitup, when or if they brought to him	Petawawachtitup, when or if they brought to them.

*Pluperfect.*

Petamichtitpaone, when or if they had brought to me	Petakeyenkpanne, when or if they had brought to us
Petakeyanpanne, when or if they had brought to thee	Petakeyekpanne, when or if they had brought to you
Petawawachtitpanne, when or if they had brought to him	Petawawachtitpanne, when or if they had brought to them.

*Future.*

Petamichtitsch, when or if they shall bring to me	Petaquenketsch, when or if they shall bring to us
Petakeyannetsch, when or if they shall bring to thee	Petaquequetsch, when or if they shall bring to you
Petawawachtitsch, when or if they shall bring to him	Petawawawachtitsch, when or if they shall bring to them.

## [EIGHTH CONJUGATION.]

*Note by the Translator.*—In another part of this Grammar, the following partial forms of this verb are given :

## INDEFINITE TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'peschogun, one brings to me  
K'peschogun, one brings to thee  
Peschogol, one brings to him

N'peschoguneen, one brings to us  
K'peschoguwa, one brings to you  
Peschuwawak, one brings to them.

## ANIMATE FORM.—FIRST TRANSITION.

## INDICATIVE MOOD.

*Present.*

N'peschuwa, I bring to him  
K'peschuwa, thou bringest to him  
Peschuwa, he brings to him

N'peschuwæeen, we bring to him  
K'peschuwæneco, you bring to him  
Peschuwawak, they bring to him.

This last form is only used when speaking of animals, as for instance, *nenayunges n'peschuwa*, I bring the horse to him\*.

## No. II.

OLHATTON *or* WULATTON, to have *or* possess something *or* have it in one's custody.

## INFINITIVE MOOD.

*Present.*

Olhatton *or* wulatton, to have *or* possess.

*Preterite.*

Olhattonep *or* wulattonep, to have had *or* possessed.

## INDICATIVE MOOD.

*Present.*

Nolhatton *or* nulatton, I have *or* possess  
Kolhatton *or* kulatton, thou hast *or* dost possess  
Olhatton *or* wulatton, he has *or* possesses

Nolhattoneen *or* nulattoneen, we have *or* possess  
Kolhattoneewo *or* kulattohumo, you have *or*  
possess  
Olhattoneewo *or* wulattonewo, they have *or* possess.

\* *Note by the Translator.*—This is all that is said in this grammar respecting the animate and inanimate forms of the verbs, which distinction is very general in the language. The following verb, *olhatton*, is in the inanimate form. In the animate it is *olhalla*. *Nenayunges nolhattou*, I have a horse (a horse I have him). See Heckew. Corresp. p. 438.

## [EIGHTH CONJUGATION.]

*Preterite.*

Nolhattoneep or nulattonep, I had  
 Kolhattoneep or kulattonep, thou hadst  
 Olhattoneep or wulattonep, he had

Nolhattonenakup or nulattonenap, we had  
 Kolhattonewoakup or kulattohhumoap, you had  
 Olhattonewoakup or wulattohewoap, they had.

*Future.*

Nolhattontschi, I shall have  
 Kolhattontschi, thou shalt have  
 Olhattontschi, he shall have

Nolhattoneentsch, we shall have  
 Kolhattonewotsch, you shall have  
 Olhattonewotsch, they shall have.

## IMPERATIVE MOOD.

*Present.*

*Sing.* Wulhattol, wulattol, have, keep, preserve

*Plur.* Wulhattook, wulattook, do you have,  
 keep, preserve.

*Future.*

*Sing.* Wulattaketsch, he must, shall have, keep,  
 preserve

*Plur.* Wulattschitetsch, they must, shall have,  
 keep, preserve.

## SUBJUNCTIVE MOOD.

*Present.*

Nulattawak, when or if I have  
 Kulattawonne, when or if thou hast  
 Wulattaque, when or if he have

Nulattayenke, when or if we have  
 Wulattayeque, when or if you have  
 Wulattochite, when or if they have.

*Preterite.*

Nulattawakup, when or if I had  
 Kulattawonnup, when or if thou hadst  
 Wulattakup, when or if he had

Nulattakenkup, when or if we had  
 Wulattaquekup, when or if you had  
 Wulattochitup, when or if they had.

*Pluperfect.*

Nulattakpanne, when or if I had had  
 Kulattawonpanne, when or if thou had had  
 Wulattakpanne, when or if I had had

Nulattawenkpanne, when or if we had had  
 Wulattaquekpanne, when or if you had had  
 Wulattochitpanne, when or if they had had.

*The Future*

Is formed from the present as above mentioned.

## NEGATIVE FORM.

## INDICATIVE MOOD.

*Present.*

*Sing.* Nulattowi, kulattowi, wulattowi  
*Plur.* Nulattowunen, kulattowihhimo, wulattowunewo.

*Preterite.*

*Sing.* Nulattowip, kulattowip, wulattowip  
*Plur.* Nulattowunenap, kulattowihhimoap, wulattowunewoap.

## [EIGHTH CONJUGATION.]

*Future.*

<i>Sing.</i> Nulattowitsch, kulattowitsch, wulatto- witsch		<i>Plur.</i> Wulattowunnensch, kulattowithimotsch, wulattowunewotsch.
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The other Moods are not given.

In the same manner with this verb the following are conjugated with very little variation.

Maniton, to make*.	Poniton, to let something be or remain.
Wuliton, to make something well.	Pakiton, to throw away.
Palliton, to spoil something, to do it wrong.	Palaton, to earn, to acquire.
Matschiton, to do mischief.	Nipachton, to raise or set up something, as a post or pole.
Kschiechton, to wash, clean. N'gieschiechton, kischiechton, guschiechton, I clean, thou cleanest, he cleans, or I wash, &c.	Nitaton, to do or be able to do something.
Gischiton, to make, prepare something. N'gis- chiton, I prepare, has all the tenses, but not the personal forms.	Niskiton, to dirty, to bewray.
Pakantschiechton, to fulfil, complete.	Schellachton, to hang up.
Pakandhatton, to repair something, to make it whole.	Pagachtschaton, to fill.
	Logillachton, to tear, to destroy.
	Hatton, to place or fix something.
	Gaton, to conceal, hide.
	Apachtschiechton, to display, to spread, to set.

\* *Note by the Translator.*—From this word probably comes *manitto*, *manitou*, God, the creator, the maker. *Patamawos*, another name for God, comes from *patanan*, to pray; the one to whom we pray.

† *Note by the Translator.*—In the original manuscript there is in this place a number of paradigms of verbs and parts of verbs not classed under their different conjugations, but mostly belonging to the first. In the translation which I made for the Philosophical Society I inserted them under the head of *additional verbs*. On examining them afterwards more closely, I found several were deficient in moods and tenses, and were clearly considered by the author only as materials to be made use of in a revision of his work. Among them were repetitions of verbs already given, but in some respects more complete, containing moods and tenses, which in the first examples were wanting. It will be seen in the verbs, particularly of the first conjugation, that they are not all carried through their different voices, forms, moods, and tenses, so that one often supplies the deficiencies of the others. If the author had lived, it is probable that he would have brought his work to a greater degree of perfection. This I could not undertake to do: but I thought it unnecessary to swell this grammar with these additional verbs and fragments of verbs thus inserted without order or method. I therefore left out all that belonged to the first conjugation, already full enough, contenting myself with extracting what was wanting in the first paradigms, in order to complete them as much as possible. Of the other additional verbs I have inserted two or three under their proper conjugations, leaving out the remainder, which I am satisfied was not intended to remain in its present form.



## [OF VERBS.]

## IRREGULAR VERBS,

OR, VERBS THAT ARE DEFICIENT IN PERSONS OR TENSES.

*Note by the Translator.*—These are chiefly of the class which we call *impersonal*; but they do not all belong to it, as will be seen by the examples. Therefore the denomination of the author has been preserved. Of those which are called irregular in the ancient and modern languages of Europe, that is to say, of which the several tenses and moods appear to have sprung from different roots, as in Latin *sum, eram, fui*, in French *aller, je vais, j'irai*, and in English *I go, I went*, he gives no examples; and probably there are none in this language. It is a fact worthy of some attention. Among the examples the author had included some of the adjective verbs hereafter mentioned, which we have transferred to their proper head.

## EXAMPLES OF IRREGULAR VERBS.

Sokelan, it rains	K'schakan, the wind blows hard
Sokelaneep, it rained	K'schakaneep, the wind blew hard
Sokelantschi, it will rain	K'schachinke, when or if it blows hard
Sokelanke, if it rains	Tamseetsch* kschakan, it will perhaps blow hard
Sokelanketsch, when it will rain	Apitchanehelleu, it blows a contrary wind
Sokelankanne, if it had rained.	Apitchanehellewak, they have a contrary wind
K'schilan, it rains hard	Wundschan, the wind comes from (a particular quarter)
K'schilaneep, it rained hard	Wundschenneep, the wind did come from, &c.
Popetclan, it rains now and then, by showers, by starts	Wundschinke, when or if the wind comes from.
Popetclaneep, it rained now and then	
Alhaequot, it rains a general rain (extending over a large surface of country)	Moschhaquat, the river clears up, is getting free from ice
Achkikalan, it slets.	Moschhaquachteep, the river cleared up
Wineu, it snows	Massipook, the river drifts ice
Wineep, it snowed	M'chaquiechen, the water is high
Wineuchschi, it will snow	M'chaqueeneeep, the water was high
Wineke, if or when it snows	M'chaquiechinke, when or if the water is high
Winekpanne, if it had snowed.	M'chaquiechinkpanne, when or if the water was or had been high
Topan, it freezes a white frost	Petaquiechen, the water is rising
Topaneep, it did freeze a white frost.	Petaquiecheeep, the water was rising.

\* *Note by the Translator.*—This word is compounded of *tamse* sometimes, *eet* perhaps, and the future termination *tsch*.

## [IRREGULAR VERBS.]

Wulandeu, it is fine clear weather	Petschihilleu, he is coming on
Wulandep, it was fine clear weather	Petschihilleup, he came on.
Wulandeuhtschi, it will be fine clear weather	
Wulandeke, when it is fine clear weather	Natchaquet, I fetch wood, thou fetchest wood,
Wulandekpanne, if or when it was fine clear weather.	he fetches wood, we fetch wood, you fetch wood, they fetch wood
	Natachu, he fetches wood.
Moschhacquat, the weather clears up	
Moschhacquachteep, the weather was clear.	Hattau, he has, it has, it is there
	Hatteep, he had, it was there
Achgunhocquat, it is cloudy weather	<i>Négat.</i> Atta hattewi, he has not, it is not there
Achgunhocquachtup, it was cloudy weather.	Hattawawu, when or if I was there
	Ika or yun hattol, have it there, put it there.
Wundeu, it boils	
N'wiechen, I boil	N'gatta, I will (from gattamen, to want, will, desire)
Wundeep, it boiled	K'gatta, thou willest
Wiechenin, to boil, cook the food	Gotta, he willeth
Wundpeu, it leaks, drops— <i>Négat.</i> Wundpewi	Gottalineen, we will
Wundpewall, they leak, drop, boil over.	Gattati, come! be willing!
	Gattatook, be ye willing!
Tepiken, it is ripe, full grown— <i>Négat.</i> Tepikewi	
Tepikeneep, it was ripe	N'gatta linxumen, I will melt it.
Tepikenol, they are ripe	
Tepikentschi, it will be ripe enough.	Linxumen, to melt something
	Linkten, it melts
Winu, it is ripe (applied to maize or Indian corn)	Linktup, it melted, was melted.
Winoop, it was ripe	
Winike, when or if it is ripe— <i>Négat.</i> Winiwi, when or if it is not ripe.	Gandhatton, to hide, conceal
	N'gandhatton, I hide, conceal
Winxu, it is ripe (applied to fruit on the tree)— <i>Négat.</i> Winxiwi	N'gandattooneep, I hid, concealed
Winxuwak, they are ripe	In all other cases <i>gandhatton</i> is unalterably used.
Winxop, it was ripe*.	
	Mayawiechen, it agrees, it is right, it suits— <i>Négat.</i> Mayawiechenowi
Saken, it shoots or springs up (the seed)— <i>Négat.</i> Sakenowi	<i>Pret.</i> Mayawiechenep.
Sakenoll, they shoot up (the beans)	
Sakenop, it sprang up.	Aski, must, has neither persons nor tenses, and must be used in the following manner:
	Aski n'witschema, I must help him
Luteu, it burns (from lusemen, to burn)	Aski n'witschemap, I was obliged to help him
Luteuhtschi, it will burn	Aski witschemepannik, they were obliged to help him
N'lussi, I burn	Aski sachgapenawall, I must lead him
Lussop, he has burned.	Aski nayumap, I was forced to carry him
	Aski n'pehawall, I must wait for you.
K'schippelleu, the water runs off	
K'schippelleup, the water ran off.	

\* *Note by the Translator.*—The above are properly adjective verbs; but they have been left here out of their proper place in order to shew the variety of ways in which the Indians express the same thing in relation to different objects. Had these words been carried to the following list of adjective verbs, they must have been separated in the different classes.

† *Note by the Translator.*—This word is compounded from *naten*, to fetch and *tachan*, wood.

[OF VERBS.]

## OF ADJECTIVE VERBS.

*Note by the Translator.*—The author observes here that he hesitated long whether he should class adjectives by themselves or include them all under the head of verbs. On the one hand he could not but observe that there are in this language pure adjectives, which receive different forms when employed in the verbal sense, such as *wulit*, *wulik*, *wulisso*, good, handsome, pretty; *wulilissu*, he, she, or it is good, pretty, or handsome, and several others of which the author gives examples, as for instance (Class I.) in *sabbeleechen*, sparkling, glittering, whence *sabbeleu*, it sparkles, glitters. But these are not very numerous. A great number of them are impersonal verbs in the third person of the singular of the present tense, while others are conjugated through various persons, moods, and tenses, as appears from the following examples. He determined, at last, after presenting a few under the head of adjectives, above page 41, to include them all in a list of verbs of this description, which the Translator has called *adjective verbs*, as he has denominated *adverbial verbs* those which are formed by or derived from them. It is to be regretted that the venerable missionary did not more particularly distinguish the pure adjectives from the others, and did not enter more fully into this subject. It is most certain that all the adjectives of the Delaware language are not verbs; but a rule or principle of discrimination is wanting, and the Translator cannot undertake to establish it.

The Author here exhibits a list of adjective verbs, divided into eleven classes according to their termination, which in the three first is that of the third person singular of the indicative mood of the first conjugation. The first is in *eu*; the second in *wi*; the third in *u* or *o*; the fourth in *on* or *an*; the fifth in *ot*, *at*; the sixth in *to*; the seventh in *i*; the eighth in *it*, *ik*, *et*; the ninth in *en* or *on*; and the eleventh in *in*. This last appears to belong to the first conjugation, and its termination is that of the infinitive mood. It is conjugated through several moods, persons, and tenses.

## ADJECTIVE VERBS.

CLASSED ACCORDING TO THEIR TERMINATIONS.

*Class I.—In eu.*

Kschitteu, warm, hot (it is)  
Kschittep, it was warm

| Atta kschittewi\*, it is not warm  
| Atta kschittewip, it was not warm.

\* *Note by the Translator.*—The termination *wi* is not here adverbial; it is employed in a negative sense, as in the verbs. See above, page 104. *k'pendolen*, I hear thee, *atta k'pendolowi*, I hear thee not, and in most other negative forms of the verbs

## [ADJECTIVE VERBS.]

Kineu, it is sharp	Achgiguwen, to be lively, jocular
Kineep, it was sharp.	N'gagiguwe, I am lively
Guneu, long (it is)	Kagiguwe, he is lively
Guneep, it was long	N'gagiguweneen, we are lively
Guneuchtschi, it will be long.	Kagiguwewo, you are lively
Kschiecheu, clean (it is)	Achgiguwewak, they are lively.
Kschiecheep, it was clean.	Achginche, to be quick of hearing
Machkeu, red (it is)	N'gaginche, I am quick of hearing
Machkeep, it was red.	Kaginche, thou art quick of hearing
M'cheu, big, large	Achgincheu, he is quick of hearing.
M'chap, it was big.	Achgumeu, dull cloudy weather.
Gachteu, dry	Gischachteu, it is clear, light
Gachteep, it was dry.	Gischachteep, it was clear
Teu, it is cold	Gischachteke, if or when it was clear
Teep, it was cold	Gischachtekanne, if it had been clear.
Teuchtschi, it will be cold.	Gischhatteu, it is ready
Poquihilleu, it is broken	Gischhatteep, it was ready
Poquihilleep, it was broken.	Gischhatteke, if it was ready
Pimeu, pimiecheu, oblique	Gischhattekanne, if it had been ready.
Pimihilleu, it is oblique	Gischuteu, warm, lukewarm
Pimihilleep, it was oblique.	Gischuteep, it was lukewarm
Pisgeu, it is dark	Gischuweu, it is warm
Pisgeep, it was dark.	Gischuweep, it was warm
Takpeu, wet, damp	Gischuweuchtsch, it will be warm.
Takpeep, it was wet	Gischuweke, if it was warm
Takpeuchtschi, it will be wet.	Kschillandeu, it is hot (weather)
Winkteu, winkteek, it is quite done, hoiled	Kschillandep, it was hot
Winkteep, it was hoiled	Kschillandekke, if it was hot.
Winkteke, if or when it is hoiled.	Moschachgeu, bald, bare
Wisaweu, wisaweek, yellow.	Moschantpeu, bald headed.
Waktscheu, crooked.	Pimochqueu, turned, twisted.
Woapeu, white	Sabbeleu, it sparkles, glitters
Woapeleechen, it appears white.	Sabbeleechen, sparkling, glittering.
Suckeu, black	Schauwutteu, it is faded
Suckeleechen, it appears black	Schauwutteep, it was faded
Suckeep, it was black.	Schauwutteke, when or if it is faded.
Wtackeu, soft, delicate	Wapaneu, easterly
Wtackeep, it was soft, delicate	Wundchenneu, westerly
Wtackeuchtschi, it will be soft, delicate.	Lowaneu, northerly
Acheweu, bushy.	Schawaneu, southerly
Achgameu, broad	Gachpatteyeu, south easterly.
Achgameeke, if it was broad.	Tihhilleu, it is cool (the meat)
	Tihhille, I am cool (after being heated)
	Tihhilleu, he is cool.
	Tschitaneu, strong (it is)
	Tschitaneep, it was strong
	Tschitaneke, if it was strong.

## [ADJECTIVE VERBS.]

Waseleu, woacheyeu, clear, light.

Wtackaneu, it is mild (weather)  
Wtackaneke, when it is mild  
Wtackanup, it was mild  
Wtackaneuchtsch, it will be mild.

Achgepinque, to be blind

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

N'gagepinque, I am blind  
Kagepinque, thou art blind  
Achgepinque, he is blind

*Plural.*

N'gagepinqueneen, we are blind  
Kagepinqueneu, you are blind  
Achgepinquewak, they are blind

## PRETERITE TENSE.

*Singular.*

N'gagepinquep, I was or have been blind  
Kagepinquep, thou wast or hast been blind  
Achgepinquep, he was or has been blind

*Plural.*

N'gagepinquep, we were or have been blind  
Kagepinqueneuap, you were or have been blind  
Achgepinquewapannid, they were or have been blind.

Achgepchoan, to be deaf  
N'gagepchoa, I am deaf  
Kagepchoa, thou art deaf  
Achgepcheu, he is deaf.

Achsinnigen, stony, stony land.

Piskeu, it is dark (night)  
Piskeep, it was dark  
Achwiskeu, quite dark  
Achwiskeep, it was quite dark.

Memechaitin, to be barefooted  
N'memechaitin, I am barefooted  
K'memechaitin, thou art barefooted  
Memeehxiteu, he is barefooted.

Mesitcheyeu, whole, entire.

Pagatschateu, full, to fill.

Penquon, dry  
Penquihilleu, it is dry  
Penquihilleep, it was dry.

Pikihilleu, it is torn  
Pikihillup, it was torn.

Pimachtelinque, squint eyed  
Pimachtelinqueu, he is squint eyed.

Poquihilleu, it is broken  
Poquihilleep, it was broken.

Chitqueu, chuppeat, deep water  
Chuppeachtup, it was deep water.

Schachachgen, straight, even.  
Wschacheu, wschachan, smooth, glossy  
Wschachihilleu, it is smooth, glossy  
Wschachihilleep, it was smooth, glossy.

Schauwipachteu, it is faded  
Schauwipachteep, it was faded.

Tachanigen, woody, full of wood  
Taachangeep, it was woody.

Tonquihilleu, it is open.

Tsachghilleu, it is torn off  
Tschachpilhilleep, it was torn off.

Tschetschpilhilleu, split, broken off  
Tschetschpilhillewall, they are split  
Tschetschpilhilleep, it was split.

Wulelemileu, it is wonderful  
Wulelemilleep, it was wonderful  
These words are compounded from *wulelc-  
melendam* I wonder, and *leu* it is so.

Scappeu, it is wet  
Scappewall, they are wet (speaking of things)  
Scapewak, they are wet (speaking of persons).

Wulamoe, he says true or the truth  
Wulamoyu, it is true, right  
Kulamoe, thou art right, correct  
Wulamoe, he is right  
Nulamoeenen, we are right  
Kulamoebhimo, you are right  
Wulamowak, they are right.

Assiskuyu, marshy, muddy  
Gundassikuyu, deeply marshy.

Wulapeyu, honourable, upright.

Wuskiyeyu, it is new.

N'chowiyeyu, it is old.

## [ADJECTIVE VERBS.]

## Class II.

Contains only the pure adjectives in *wi*, which see above page 104.

## Class III.—In u or o.

Schahachgekhasu, long, straight, striped.

Sassapeckhasu, speckled.

Psacquitchasu, crucified (he is)  
Psacquitchasoop, he was crucified.

Wiyagaskau, fickle.

Wtacksu, soft, tender, supple.

Wschewinaxu, wschewinaquot, painful.

Waliechtschessu, puchtschessu, hollow (a tree).

Tachpachaxu, little, mean.

Schiphasu or schipenasu, spread out, extended,  
from *schiphammen*, to spread, extend

Schipenasike, when it is stretched, spread out,  
extended

Schipeuasop, it was stretched, spread out, ex-  
tended.

Piselisso, it is wrinkled

Piselid tulpe, a large sea tortoise, so called be-  
cause its shell is soft and its skin wrinkled.

Pimochkhasu, stirred, moved

Pimochkhasoop, it was stirred, moved

Pimochkhasike, if it was stirred, moved.

Machtu, machtitso, bad

Machtitso sipo, a bad creek (to cross)

Machtitsoop, it was bad.

Machtississi, thou art ugly, dirty looking

Machtississu, he is ugly, dirty looking.

Gischambeso, bound.

Aschukiso, to be poor, worth nothing, to be a  
beggar

N'daschuki, I am poor

K'daschuki, thou art poor

W'daschuku, he is poor

Aschukiso, one who is poor

W'daschukuwak, they are poor

Aschukoop, to have been poor

*Note.*—Although the Indians often apply this

word to themselves, yet it is an insult if applied  
to them by another.

Wulisso, good, handsome

Wulissin, to be good

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

Nulissii, I am good

Kulissii, thou art good

Wulissu, he is good

*Plural.*

Wulissihummena, we are good

Kulissihimo, you are good

Wulissowak, they are good

## PRETERITE TENSE.

*Singular.*

Nulissip, I was good

Kulissip, thou wert good

Wulissop, he was good

*Plural.*

Nulissihummenakup, we were good

Kulissihunmoakup, you were good

Wulissopannik, they were good.

Walhasu, buried (he is).

Tschingalsu, stiff, unbending.

Papesu, patient.

Messiau, naked.

Sopsu, soopso, naked, from *sopsin*, to be naked.

Messissu, whole.

Lusasu, burned

Lusasike, if it was burned.

Linxasu, melted

Linxasike, if it was melted.

Leekhasu, lekhasik, it is written

Leekhasoop, it was written

Elekhasik, as appears written.

## [ADJECTIVE VERBS.]

Kpaskhasu, stopped	Kihnsu, from <i>kineu</i> , sharp: as for instance, your
Kpahasu, to stop	discourse is sharp, biting, harsh
Kpahasop, it was stopped	N'kihnsi, I am sharp, jealous
Kpahasike, if it was stopped.	Kihosi, thou art sharp, jealous
Gaschhasu, dried.	Kihosu, he is sharp, jealous
Wapsu, white	Kihosop, he has been sharp, jealous
N'wapsi, I am white	As for instance—
Wapsi, thou art white	N'kihnsi ni Getannitowit, I am a jealous God.
Wapsu, he is white	Winn, it is ripe, fit to eat: as for instance, the
Wapelechen, it is white	Indian corn
Wapsid, a white person	Winke, when it is ripe
Wapsitschik, the white people.	Winoop, it was ripe
Auchzu, wild, untractable—	Winuchschi, it will be ripe.
This is said of beasts; as applied to men it	Aloku, lean.
means avaricious, difficult to deal with, hard,	Wipiechku, rotten wood.
stingy.	Windasu, mentioned, named
Wisu, fat (he is)	Windasike, if it was mentioned, named
Wisop, he was fat.	Windasop, it was mentioned, named
	Windasutsch, it will be mentioned, named.

## Class IV.—In on or an.

Schwon, salt tasted, sour	Thitpan, bitter.
Schwonnoop, it was salt tasted, sour.	Wingan, good tasted, good to eat
Achewon, strong, spirituous	Winganool, they were good tasted, good to eat,
Achewonnoop, it was strong, spirituous.	(apples, &c.)
Kschuppan, blunt, dull.	Kopachkan, thick (a board, plank)
Ksuequon, hard, difficult	Kopachkisso, thick (a skin, hide).
Ksuequonnool, they are hard (things).	Wiquon, dull, blunt, not sharp.
Lachcan, it is sharp tasted.	Wschappan, woasgeyen, thin.
Langan, easy (it is)	Penquon, dry
Langannool, they are easy (things)	Penquihilleu haki, the earth is dry.
Langannoop, it was easy.	

## Class V.—In ot, at.

Gulucquot, lame.	Achowat, hard, painful, troublesome.
Apuat, easy (to do)	Gunalachgat, deep (a hole in the earth, or the
Apuatop, it was easy.	canoe is deep)
Achgepinquot, blind	Tepalachgat, deep enough
Geggepinquot, a blind man or person.	The latter of these two words is formed from
Geggepchoat, a deaf person.	<i>tepi</i> , an adverb, which means <i>enough</i> , the former from <i>guneu</i> , an adjective, <i>long</i> , both combined with <i>walak</i> , a hole.
Achpequot, wounded.	Ayandamolquot, gachtalquot, it is to be wished.

## [ADJECTIVE VERBS.]

## Class VI.—In to.

Chawachto, dear (it is)		Tepawachto, from <i>tepi</i> , enough, and <i>chwa-</i>
Talawachto, how dear is it? how much does it	cost?	<i>wachto</i> , a just, equitable price, <i>it is not too</i>
Apuawachto, cheap, from <i>apuat</i> , easy.		<i>dear</i> .
Achgepchoa, deaf.		Tangawachto, cheap, low priced.

## Class VII.—In i.

Wuski, new.		Macheli, m'chelit, much, many
Amangi, great, big, large		Machelook, they are many
Amangewall, (namessal), the fishes are large.		Machelopannik, they were many.

## Class VIII.—In it, ik, et.

Mequit mequik, m'hocquik, bloody.		Wulitlol, they are good
Machegilik, m'chakgilik, the great, the big.		Wulittoop, it was good.
Machtit, bad (it is).		Alett, rotten
Wulit, good		Alettot, they are rotten.
		Machkalet, they are rusty, from <i>machkeu</i> , red.

## Class IX.—In en.

Waseleechen, it is clear, light.		Waktschiechen, the road is crooked.
Tschitaniechen, it is strong.		Tsentschiechen, it is separated.
Achewiechen, strong, spirituous: as for instance,		Teuktschechen, it is open (say, the door).
strong lie.		Tauwiechen, it is open (the way thither).
Machkeleechen, red.		Tacqueiechen, joined together
Wapeleechen, white.		Psacqueiechen, close together.
		Pequeiechen, broken to pieces.

## Class X.—In en, on, um.

Tacquatten, frozen (it is)		<i>Pret. Sing.</i> Tacquattenop, it was frozen
Tacquattenol, the potatoes, &c. are frozen		<i>Plur.</i> Tacquattenopannil, they were frozen



## [ADJECTIVE VERBS.]

K'patten, it is frozen up (the river)  
 K'pattenop, it was frozen  
 K'pattentsch, it will be frozen  
 Tschitanatten, it is frozen hard.

Tepiken, it is ripe, full grown (say, the Indian corn)

Tepikanool, they are fully ripe, fit to pick (the beans, peas, &c.)

Packenum, dark.

Nolhand, to be lazy  
*Sing.* Nolhando, he is lazy  
*Plur.* Nolhandowak, they are lazy.

## Class XI.—In iii.

## INFINITIVE MOOD.

Pawalessin, to be rich

## PARTICIPLES.

*Singular.*

Pewallessit, a rich person

*Plural.*

Pewallessitschik, rich persons

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

N'pawalessin, I am rich

K'pawallsi, thou art rich

pawalessu, he is rich

*Plural.*

N'pawallsihummena, we are rich

K'pawallsihummo, ye are rich

Pawallessowak, they are rich

## PRETERITE TENSE.

*Singular.*

N'pawallessihump, I was rich

K'pawallessihump, thou wast rich

Pawallessop, he was rich

*Plural.*

N'pawallsihummenakup, we were rich

K'pawallsihummoakup, ye were rich

Pawallsopannik, they were rich

## FUTURE TENSE.

*Singular.*

N'pawallsitsch, I shall be rich

K'pawallsitsch, thou shalt be rich

Pawallessutsch, he shall be rich

*Plural.*

N'pawallsihummenatsch, we shall be rich

K'pawallsihimotsch, ye shall be rich

Pawallessowatsch, they shall be rich

## IMPERATIVE MOOD.

*Singular.*

Pawallessil, be rich

*Plural.*

Pawalessik, be ye rich

The remainder follows as in the ordinary verbs:

## EXAMPLE.

## SUBJUNCTIVE MOOD.

## PRESENT TENSE.

*Singular.*

Pawallsiyane, if or when I am rich

K'pawallsiyane, if or when thou art rich

Pawallessite, if or when he is rich

*Plural.*

Pawallsiyenke, if or when we are rich

Pawall-iyeeque, if or when ye are rich

Pawallessichtite, if or when they are rich

The Preterite and Future as has been shewn in the verbs.

Thence comes further—

Pawallessohen, to make one rich

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

N'pawallsohalgun, he makes me rich

K'pawallsohalgun, he makes thee rich

Pawallsohalgol, he makes him rich

*Plural.*

Pawallsohalguna, he makes us rich

K'pawallsohalguna, he makes you rich

Pawallsohalawak, he makes them rich.

## INFINITIVE MOOD.

Wufelensin, to be proud, haughty, high minded

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

Nulelensi, I am proud  
 Kulelensi, thou art proud  
 Wulelensu, he is proud

*Plural.*

Wulelensihummena, we are proud  
 Kulelensihummo, ye are proud  
 Wulelensowak, they are proud.

## INFINITIVE MOOD.

Tschitanessio, to be stroog

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

N'tschitanessi, I am strong  
 K'tschitanessi, thou art strong  
 Tschitanessu, he is strong

## PRETERITE TENSE.

*Singular.*

N'tschitanessihump, I was strong  
 K'tschitanessihump, thou wast strong  
 Tschitanessop, he was strong.

## INFINITIVE MOOD.

Schaxin, to be avaricious

## INDICATIVE MOOD.

## PRESENT TENSE.

*Singular.*

N'schaxi, I am avaricious  
 K'schaxi, thou art avaricious  
 Schaxu, he is avaricious

*Plural.*

Schaxihummena, we are avaricious  
 Schaxihumo, ye are avaricious  
 Schaxowak, they are avaricious.

Ktemaxin, gettemaxin, to be poor, miserable.

Soopsin, to be bare, naked  
 Soophalan, to make one bare, naked.

Poochpsin, to be weakly.

## XV.—Of Adverbs.

ADVERBS qualify the verb as adjectives qualify the substantive. They are the adjective of the verb. Hence adjectives proper are not unfrequently used in an adverbial sense, as when we say in English *he works hard*. The same takes place in the Delaware where the same word is sometimes employed in the twofold capacity of an adjective and an adverb.

In the following examples the adverbs are divided into classes for the facility of the student\*.

\* *Note by the Translator.*—This short heading is not in the text; but the division into classes has been made by the Author. It will be seen that several words which he includes in his lists are not properly adverbs, according to our notions of grammar; but it has not been thought proper to omit or transpose them, as the Author perhaps had reasons for placing them here, which the Translator will not undertake to judge of.

## [OF ADVERBS.]

## ADVERBS.

## I.—Of Place.

These are of four kinds: 1. *Loci*; 2. *De Loco*; 3. *Ad Locum*; 4. *Per Locum*.

1. *Loci*.

Yun, here  
Icku, talli, there  
Naune talli, even there  
Undachqui, this or that way  
Palliwi, elsewhere  
Allami, allamiyey, in there  
Allamunque, uchtschegunque, within  
Wochgitschik, wochkunk, above, at the top  
Wewundachqui, on both sides  
Ta? tani? where?  
Ta undachqui? where abouts?  
Taktani, be it who it may  
Wenni ta li, every where  
Kotschemunk, without, abroad  
Matta ta, nowhere.  
Equiwi (backing), under (the ground)  
Li, to, to the, thither  
Nada, yonder, to  
Peschot, peschotschi, peschuwat, near  
Wulik, yonder  
Yawi, on one side.

2. *De loco*.

Yuwuntschi, from hence, is used also for there-  
fore  
Icka untschi, nanne untschi, na untschiyeg,  
from thence

Ta uuntschi? where from?  
Wemi ta untschi, from every where  
Palli untschi, from somewhere else  
Takta untschi, from somewhere  
Wahhelemat, far  
Gochpiwi, from the water.

3. *Ad locum*.

Yu undachqui, yuchual, hither  
Ickali, thither  
Euda, whither  
Palli undachqui? whither else?  
Nanne undachqui? towards where?  
Wtellenuhawannink li, towards the right hand  
Lennahawannink li, towards the right, to the  
right  
Kotschemunk, out of doors, out of this place  
Wapahamink, backwards, behind  
Pennassiechen, where the road goes slanting  
down a hill  
Menanschiwonink, to the left.

4. *Per locum*.

Yun (m'tamen) through here  
Nanne talli (pomiechen aney)\*, through there,  
that way  
Schachachgeu, straight along  
Schachgiechen, elemiechen, along the road.

## II.—Of Time.

Yucke, now, presently  
Yucke (gischquik) to day  
Gigischquik, this day pas  
Ulaque, yesterday  
Wulaquike, last night  
Wulacaniwi, in the evening  
Nischokunackat, two nights ago  
Wapange, alappa, to morrow  
Sedpok, ayapawe, to morrow morning  
Wulaku, evening (in the)

Pachhaequeke, at noon  
Tachpachihilla, in the afternoon  
Tgauwitti, tgauwiwi, slowly  
Abtschi, ngemewi, yanewi, always  
Lappi, again  
Abtschi, likhiqui, at all times  
Likhiqui, about the time  
Yucke likhiqui, about the present time  
Gungigiseeek, daily  
Loamissowwe, lately

\* *Note by the Translator.*—*Pomiechen*, from *pomissin*, to walk, and *aney*, a road, a walking road, a path. The Author here gives his explanation in Delaware, probably by inadvertence.

## [OF ADVERBS.]

Wuski, a little while ago (this day)	Aschite, then
Wusken, latterly	Yabtschi, quayaqui, yet
Gintsch, gentsch, gintsch linitti, a little while ago*	Haschi, ever, at any time
Pecho, soon	Atta haschi, ikaschi, never
Pecho linitti, in a little time	Tschigantschi, likhiqui, as soon as
Loamoe, long ago	Tamse keechen, sometimes, now and then
Wtenk, afterwards	Tatamse, ametschimi, often
Wtenkuntschi, thereupon	Elgiqui ametschimi, so often
Elemokunak, one of these days	Hilleu, commonly
Elemi gendowoacan, this week	N'dauwat, rarely, seldom
Elemi kechocunak, in a few days	Amiga, long, a long time
Metochimi, soon	Petschi, until
Schawi, immediately, directly	Yucke petschi, 'til now
Tschinge, when	Anena, anenawi, by little and little, by degrees.
Esquo, esquota, nelema, nelemago, nelemala, not yet	

## III.—Of Number.

Mawat, only one	Whence nukti, once more
Nekti, the only one	Mamayauchsud, each one.

## IV.—Of Quantity.

Mecheli, mecheltol, much	Gunalachkat deep, (speaking of a hole, canoe, &c.)
Mechelok, many	Chitqueu, deep water
Mechelgik, a great many	M'chaquiechen, high water (when it is swelled with rains)
Mechelit, much (applied to inanimate things)	Guneu, long
Husca, very	Achganeu, broad
Husca mecheli, very much	Cobachean, thick
Allowiwi, more	Taquetto, short
Wsami, too much	Sangettu, tangitti, small, little
Tepi, enough	Wschappan, waskeyek, thin
Tatchittu, tatcheu, little	Mayauchsus, mauchsus, a person, one
Keechitti, a little	Happi, with it, in the bargain.
Alende, some	
Ta keeche, some, a little	
Wiacki, in abundance	

## V.—Of Quality.

Linaquot, elinaquot, elgiqui, so, so as	Pallilinaquot, otherwise
N'delgiqui, so as I	Wulit, wulinaquot, well, good
K'delgiqui, so as thou	Allowiwi wulit, better
W'delgiqui, so as he	Elewuwulik mayawi wulit, best, the best

\* *Note by the Translator.*—There are undoubtedly shades of difference between these various expressions, but the Author has not explained them, except in the instance of *wuski*, which is confined to the space of a day.

## [OF ADVERBS.]

Huska wulit, very well, very good	Kimi, secretly
Machtit, machtiso, ill, bad	Moschiwi, clearly, openly
Apuat, easy, easily (some work to be done)	Leppi, over again
Laagan, light, not heavy (speaking of weight)	Wiamochki, among each other
Ksuequon, hard, hardly	Mesitscheyen, wholly, entirely
Lilchpin, diligent (is a verb)	Nischeleney, twofold
Wingi, fain, willingly	Nacheleney, threefold
Nawingi, I fain (would, &c.)	Neweleney, fourfold
Kuwingi, thou fain wouldst	Cheveleleney, manifold
Wawingi, he fain would	Tschitanek, fast, strong
Wulisso, handsome (is a verb)	Schawi, immediately, directly
Lippoe, luppoe, wisely	Miechaniaquot, shameful
Mayawi, right, rightly	Temiki, something, he it what it will
Schachachgeu, right, exact, correct	Temiki koeu, something
Wosgeu, thin	Yart, on one side
Schachachgiechen, straight way	Welsid, the best ( <i>Sing.</i> )
Nutschue, in vain	Welsitschik, the best ( <i>Plur.</i> )
Schachachki, certain, certainly	Moschachgen, clear, not turbid
Leu, true	Moschpecat, clear water.
Lennowiaquot, manfully	

## VI.—Of Interrogation.

Gachane, whether, if	Tschingetsch (in the future)
Quatsch, why	Ta likhiqui, at what time?
Quatsch eet, why perhaps	Ta schacki, how long?
Koen untshi, for what reason or cause?	Ta ue liecken, how is it?
Quatsch atta, why not?	Ta linaquot, what is it like?
Ta wo, ta undachqui, towards where?	Koen eet, what may it be?
La untshi, whence, wherefrom?	Ta hatsch (leu, how will it be?)
Tchinge, when?	

## VII.—Of Similitude.

Elgiqui, as, like as	W'delgiqui, he is like
N'delgiqui, I am like	Mallachsche, like unto.
K'delgiqui, thou art like	

## VIII.—Of Comparison.

Allowiwi, more	Elinaquo, linaquot, as this, that, or the other
Tschitsch, still more	Tpisqui, exactly so.

## IX.—Of Extension.

Husea, huscateek, very, very much so	Quayaqui, yabitschi, yet
Wtelgiqui, so much so	Ikalissi, still further, still more
Elgiqui, as much so	Pakantschi, fully, entirely.
Tschitsch, yet, still	

## [OF ADVERBS.]

X.—*Of Diminution.*

Tgauwitti, by little and little  
 Gachtî, almost, nearly  
 Koechitti, a little

Mingachsa, a little better  
 Schuk, only  
 Schuk atta, but not, only not.

XI.—*Of Affirmation.*

Gohan, kehella, woak, yes  
 Bischik, yes indeed  
 Kitschiwi (leu) certainly, truly  
 Kitschikele, yes it is true

Nanne leu, it is certainly true  
 Schachacki, certainly  
 Huscateek, certainly true.

XII.—*Of Negation, Prohibition.*

Matta, atta, 'ta, no, not  
 Atta am, 'ta am, not at all  
 Atta haschi, no, never  
 Katschi, let it alone, don't do this  
 Matta tani, in no way

Attago, by no means  
 Ponito, let it alone (this is a verb)  
 Atta ihaschi, not at all  
 Atta ilewi, not at all true.

XIII.—*Of Doubt.*

Pit, piteet, eet, perhaps, may be  
 Na eet, perhaps  
 Taneek, perhaps I don't know

Taktani, perhaps some where, I don't know  
 where.

XIV.—*Of Demonstration.*

Sche, Schela, see there! (a verb)  
 Schepella, see there! (a verb)  
 Penna, loquel, see thou (a verb)

Loqueek, see ye (a verb)  
 Elnaquot, also, likewise  
 Elgiqui, like that.

XV.—*Of Asseveration.*

Kitschiwi (leu) truly

Schachacki (leu), certainly true.

XVI.—*Of Restriction.*

Na schachki, so far  
 Na yu pitschi, to here

Nachgiechen, contrary, against  
 Psacquiechen, close to each other

## [OF ADVERBS.]

XVII.—*Of Desire.*

Jukella, ah! that (it were so)		Ayema, if, if only (it were so).
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XVIII.—*Of Exhortation.*

Gattati, ( <i>Sing.</i> ) well! <i>allons!</i>		work carefully, attentively.—Wischiksik,
Gattatook, ( <i>Plur.</i> ) well! <i>allons!</i>		Wischiki, ( <i>Plur.</i> )
Wischekill, ( <i>Sing.</i> ) on, briskly, go on with your		

XIX.—*Of Collection and Separation.*

Tpettawe, all together		N'gutteleneyachgat, a single one
Tachquiwi, together		Lini, secretly
Nechoha, alone		Tspiwi, tspot, separately
N'gulteli, singly		Mawuni, assembled.

XX.—*Of Exclusion.*

Schuk, Schukend, only		Miguipli, otherwise
Tspat, strange, unusual		Palliwi, elsewhere.
Pili, another		

XXI.—*Of Order.*

Nigani, n'hitam, netamiechink, first, in the first		Ne <sup>4</sup> chink, the third time
place		Wtenk untschi, thereupon, afterwards
Nischink, in the second place		Ickalin, further
Lappi, again, once more		Wtenk, lastly, at last.

## ALPHABETICAL LIST OF ADVERBS.

A.		Abtschi, always
Amiga, long		Abtschi likhicqui, at all times
Awossi, Awossiyeey, beyond, over, the other side		Auween, who, somebody
Atta, no		Atta keeku, nothing
Allamunk, allamunque, allami, allameyey, there-		Annawi, anenawi, by little and little
in, in there		Ametschimi, often
Alende, some		Alacqui, 'tis pity
Alendemiyeek, some of you		Ank, when (a conditional conjunction suffixed
Alendemiyenk, some of us		to verbs)
Alendeyuwak, some of them		Attago, no, by no means
Apitschi, by and by		Attach, moreover

## [OF ADVERBS.]

Alappa, to-morrow  
 Awossi, over there, the other side  
 Awossake, behind the house  
 Awossenackh, that side of the house  
 Awossachtenne, over the hill, over there  
 Alod, there, yet  
 Atta haschi, never  
 Atta auween, no body  
 Auweeni, who is it?  
 Auweenik, who are they?  
 Achgameu, over against  
 Achpani, about.

## B.

Bischi, bischik, yes, willingly.

## C.

Chuppecat, deep, high water  
 Chitqueu, deep water  
 Chweli, much  
 Chwelit, much (water, meal).

## E.

Eschiwi, through  
 Elemameek, every where  
 Eet, perhaps  
 Endchen, so often as  
 Endchi, so much as  
 Endchiyeak, as much as we have  
 Endchiyeek, as much as ye have  
 Endchichtit, as much as they have  
 Esquo, esquota, not yet  
 Elgiqui, so as, like  
 Eli, while  
 Eligischquik, to day  
 Ehelikhicqui, at which time  
 Ekee, ay!  
 Ekayab, ay! ay!  
 Es, yet  
 Eliwi, both  
 Elemiechink, long (on the way)  
 Elinquechin, before me, before my eyes  
 Elinquechinan, before thee, before thy eyes  
 Elinquechiuk, before him, before his eyes  
 Elinquechinink, before us, before our eyes  
 Elinquechinoak, before you, before your eyes  
 Elinquechenhittit, before them, before their eyes  
 Enda, where  
 Equiwi, under.

## G.

Gamunk, over there, over the water  
 Gohan, yes  
 Gacht, almost, close by  
 Gintsch, gaschene, if  
 Gintsch linitü, directly, presently  
 Gunaweke, yet a while

Giechgi, near, by  
 Gatti, gacht, gagacht, near, almost  
 Gunih, a long while  
 Gopene, about, thereabouts  
 Gahan, shallow (water).

## H.

Husca, much  
 Huscateek, very much  
 Hackung, above  
 Hacking, under  
 Haschi, ever, at any time.

## I.

Ickali, ikali, thither  
 Ickatali, there, over there  
 Icka, there  
 Ickalitti, a little way farther  
 Ili, though.

## K.

Kitschiwi, certainly  
 Kehella, yes  
 Kotschemund, out  
 Ktschimine, as soon as  
 Keeku, something  
 N'telli, that I!  
 K'telli, that thou!  
 W'telli, that he!  
 Keechitti, a little  
 Keechi, keecha, how much?  
 Kechoak, kechowak, how many of them? (speaking of persons)  
 Keecheauol, how many of them? (speaking of inanimate things)  
 Keechihbimo, how many of you?  
 Keechihhena, how many of us?  
 Katschi, no, no, let it alone  
 Keeku wuntschi, why?  
 Kimi, secretly.

## L.

Lappi, again  
 Likhicqui, as, so as  
 Likhicquiechen, so as  
 Li, to (some place)  
 Lawat, long ago  
 Lannitti, a little while  
 Linaquot, as, like  
 Linaquachtop, (*Pret.*) it was so, like  
 Linaquachtool, they are like (speaking of inanimate things)  
 Lelawi, half way  
 Luqui, at this time.



## [OF ADVERBS.]

## M.

Matta, mattago, no  
 Miqui, far, far off  
 Miqui palliwi, quite different  
 Menewi, in a particular place  
 Metschi, already  
 Metschimi, soon, presently  
 Ma, there, there it is  
 Mayawi, alone, simple, right  
 Mayauchs, mauchs, one alone  
 Mayawat, mawat, one, only one (of inanimate things)  
 Mingachs, better  
 Mallachsche, as if, as it were  
 Mechingui, large, big  
 Meyauchsit, one alone  
 Megungi, purely, quite alone  
 Memayauchsiyenk, each of us  
 Mekeniechink, on earth.

## N.

Nischogunakat, two nights (days) ago  
 Nischogunakhacke, within two days  
 Nissahwt, by night  
 Nachpi, with  
 N'hittami, nigani, at first, the first  
 Nechoha, alone  
 Nihilatschi, self, one's own person  
 Nado, therein  
 N'gemeewi, always, constantly  
 N'telli, I (do, say, &c.) thus or so  
 K'telli, thou dost thus or so  
 W'telli, he does thus or so  
 Newentschi, therefore  
 Na tchi, so much  
 Nail ne tchi, it is so much, that is all  
 Naune untschi, from thence  
 Nachwena, thereupon, after  
 Nagayeeek, by and by  
 Nagewitti, in a little while  
 Nuischque, in vain  
 Nahik, under the water  
 Nahwi, above the water  
 Nutschen, nolltchen, that is all  
 Nutschi, at the beginning  
 Ndauwat, rare, rarely  
 Nelema, nelemata, nelemago, not yet  
 Netami, the first  
 N'hittami, at first  
 Netamieechen, the first  
 Nallahik, nallahiwi, the water here above  
 Nekt, the only one, single  
 Nabanne, so, so it is  
 N'titechta, n'titechquo, then, while.

## P.

Pechot, soon  
 Pechuwat, pechuwiwi, near  
 Pechotschi, much more

Petschi, 'til there, so far  
 Palliwi, elsewhere  
 Peki, perhaps then  
 Pit, pitut, perhaps  
 Packantschi, fully, enough  
 Poquewi, straight way, directly  
 Pili, other, another  
 Pili keeku, something else  
 Pili auween, somebody else  
 Pemmi, as far as  
 Pachiwi, half, the half  
 Pitschi, unwillingly.

## Q.

Quatsch, why?  
 Quatscheet, why perhaps?  
 Quonna, however, nevertheless  
 Quonnagetsch, it will be indifferent  
 Quayayui, yet, yet more  
 Quin, long  
 Quenek, short.

## S.

Sayewi, at first  
 Schawi, immediately  
 Schi, schita, or  
 Shaeki, so far as  
 Seki, so long  
 Schuk, only, but  
 Schukand, but then  
 Sedpok, to morrow morning  
 Schepage, (*Prez.*) this day early  
 Schigi, pretty  
 Sche, schela, see there  
 Schingi, unwillingly  
 N'schingi, I (do it) unwillingly  
 K'schingi, thou dost it unwillingly  
 W'schingi, he does it unwillingly  
 Schachachki, certainly  
 Schachachgek, just so.

## T.

Tschigantschi, full, enough, all  
 Tangitti, small, little  
 Taquetto, tangetto, short  
 Tachtachean, thick, steep (a hill)  
 Tachquiwi, together  
 Tetauwiwi, between  
 Tepi, enough  
 Temiki, a single one (thing)  
 Temikikeeku, a single thing  
 Tschinge? when?  
 Ta? where?  
 Ta talli? whitherwards?  
 Tani? how?  
 Ta elgiqui? how soon?  
 Tpisqui, just so  
 Tawonni, although  
 Tamse, sometimes  
 Tachtamse, now and then, often

## [ADVERBIAL VERBS.]

Ta tchen? how many? (inanimate)  
 Tatchittu, little  
 Ta haschi, never  
 Taat, as if  
 Tackan, another  
 Takeet, perhaps I don't know  
 Taktani, I don't know well  
 Tschetschpi, tschetschpat, differently  
 Thagitti, a little while  
 Tpitawe, altogether  
 Tschitsch, once more  
 Talli, there  
 Tatchendo, very little  
 Tgauwitti, by little and little.

## U.

Untschi, of, by, therefore  
 Undach, here, this way  
 Undach litti, a little this way  
 Undachgameu, this side the water  
 Undachqui, hither.

## W.

Wapange, to-morrow  
 Wulaque, yesterday  
 Wulaquike, this evening  
 Welaquike, last evening  
 Wulaguniwi, in the evening  
 Wak, and, also  
 Wtenk, at last, the last  
 Wtenk untschi, thereon, thereafter  
 Weeski, sometime to-day  
 Wiechgawatschi, unexpectedly  
 Wottalawin, wotsche anenk, by the way  
 Wotschi, near by  
 Wiemochki, among each other  
 Wemi, all

Wemi auween, every man  
 Wentschi, therefore, for this reason  
 Witschi, with, at the same time  
 Wtscheyonque, within  
 Wsami, wsamiechen, too much  
 Wulamoe, long ago  
 Wulamissowe, a little while ago  
 Wuli, there  
 Wingi, willingly  
 N'wingi, I ——— willingly  
 K'wingi, thou ——— willingly  
 Wawingi, he ——— willingly  
 Wochgitschik, up there, above  
 Wiacki, wiackat, enough and to spare  
 Wuntschi, of, on account of  
 Wtelligiqi, likewise  
 Wiwuntschi, before this  
 Wiwuntschkamik, very long ago.

## Y.

Yucke, now  
 Yucke gischquik, to-day  
 Yun, yutalli, yuntalli, here, there  
 Yucke untschi, here  
 Yucke likhicqui, to this time  
 Yucke petschi, 'til now  
 Yanewi, always  
 Yuch, yuchnook, well! *allons*  
 Yowuntschi, from hence  
 Yulak, there  
 Yukella, O! that (it were so)  
 Yuketeek, (*Plur.*) O! that it (those things)  
 were so  
 Yapewi, on the river bank  
 Yapeechen, along the bank  
 Yabtschi, yet.

## ADVERBIAL VERBS,

## OR, VERBS FORMED FROM ADVERBS.

I.—From Schingi, *unwillingly*.

<p>Schingelendam, I dislike, it is against my will  <i>or my inclination</i>          N'schingelendam, it goes against the grain, I          hate it          K'schingelendam, thou hatest it          W'schingelendam, he hates it          Schingioamen, to hate something          Schingattam, to be unwilling about something          Schingalan, to hate a person</p>	<p>Schingsittam, to hear something with displea-          sure          Schingoochwen, to go somewhere unwillingly          Schingachpin, to be somewhere unwillingly          Schingimikemossin, to work unwillingly          Schinghakibeen, to plant unwillingly          Schingiglistam, to bear unwillingly          Schingschenanen, to hate something to excess,          not to be able to bear something.</p>
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## [ADVERBIAL VERBS.]

II.—From *Wingi*, *willingly*.

Wingsittam, to hear somebody willingly	Wingilauchsio, to live willingly in a particular manner
Winginamen, to be pleased with	Wingelendam, to love or be pleased with something
Wingachpin, to be willingly somewhere	Wingelawemen, to do a pleasure
Wingoochwen, to go willingly somewhere	Wingelawossi, you have a good fire.
Wingipendam, to hear (something) willingly	
Wingallawin, to hunt willingly	

III.—From *Eschiwi*, *through*.

Eschoochwen, to go, pass through	Eschoochwalan, to help or carry one through
Eschoochweyu petchindchenk, it penetrates through the heart	Eschoochwalukgun, he has brought me through.

IV.—From *Gunih*, *long*.

Gunelendam, to think one long	Gunaxin, to be long, tall of stature
Gunagen, to stay out long	Gunaquachtol, they are long (the fishes).
Gunaquot, it is long	

V.—From *Lappi*, *again*.

Lappilenin, to come again together	Laphachken, to replant
Laphatton, to restore something to its former state	Lappiechsin, to repeat something over.

VI.—From *Mayawi*, *right*.

Mayawiechton, to do something right, as it ought to be	Mayawihilleu, it is well as it is
	Mayawelendam, to be fixed or settled in mind.

VII.—From *Mayauchs*, *single*.

Mayauchsui ( <i>Adj.</i> ), of one mind, united	Mayauchsohen, to make of one mind.
Mayauchsuiwin, to be of one mind	

VIII.—From *Nipahwi*, *by night*.

Nipawoochwen, to go, travel by night.

## [ADVERBIAL VERBS.]

IX.—*From Pechuwat, near.*

Pechuwelendam, to think one's self near | Pechuwihilleu, the time is near.

X.—*From Nechoha, alone.*

Nechohonne, nechohalennin, to be alone | Nechoheteu, the house is empty.  
 Nechoochwen, to go, travel alone

XI.—*From Nekti, the only one.*

Nektülenin, to be quite alone (somewhere).

XII.—*From Nahik or Nahiwi, down, below.*

Nahimen, to go down the water (river, creek) | Nahimenke, if or when we go down  
 Nahihilleen, to sail down the water | Nahoochwen, to go down or below.

XIII.—*From N'gutti, one.*

N'guttitehin, to be one, to agree.

XIV.—*From Nallahik, above (the water).*

Nallahhemem, to sail up (the water, river) | Nallahoochwen, to go up (the water, river).

XV.—*From Petschi, until, unto.*

Petschihilleu, he is coming | Petaquiecheu, the water has risen up to him  
 Petschofdin, they are coming | Petachdonamen, to come to seek something  
 Petschimuin, to escape to | Petauchtummen, to come weeping  
 Petapan, the day breaks, it dawns | Petschitchen, to press so far  
 Petisgauwan, to hunt or drive beasts to | Atta auwen petschitchewi, no body can think so  
 Petauchsín, to live till now, to this day far.

XVI.—*From Pachsiwi, half.*

Pachsennummen, to divide equally in two parts.

## [ADVERBIAL VERBS.]

XVII.—From Shacki, *so far, so long.*

Shackoochwen, to go so far off and no further.

XVIII.—From Palliwi, *otherwise.*

Pallissin, to do wrong	Palliwochwen, to go elsewhere Pallanummen, pallilenemen, to do or attempt something wrong.
Palliaan, to go away	
Palliaal, go away ( <i>Imper.</i> )	
Pallatschimain, to speak otherwise than the truth	

XIX.—From Schachachki, *certain.*

Schachachgelendam, to be sure of a thing	Schachachkatschimo, to say, relate the truth Schachachkaptonen, to speak the exact truth, tell a true straight story Schachachgapewin, to be true, correct, upright.
Schachachgennemen, to make straight (what is crooked)	
Schachachkoochwen, to go straight, follow the straight way	

XX.—From Tangitti, *small, little.*

Tangelendam, tangitehen, to think little of one's self	Tangelensoochwen, to walk humbly Tangenensin, to vouchsafe, condescend Tangawachto, cheap.
Tangelensin, to be humble	

XXI.—From Tepi, *enough.*

Tepihilleu, it is enough	Tepawachte, it is reasonable, not too dear Tepilaweechgussin ( <i>Passive</i> ) to be satisfied, to have received satisfaction.
Tepilawehan, to satisfy one	
Tepikeu, it is ripe, full grown	

XXII.—From T'pispauwi, *just so.*

T'pispauwichton, to do something just so | T'pispquihilleu, the time draws near.

XXIII.—From Tschetschpi, *different, not alike.*

Tschetschpihillen, to be split off, separated from one another | Tschetschpissin, to be unlike.

## [ADVERBIAL VERBS.]

XXIV.—*From Untschi, Wuntschi, or Wentschi, of, from, on account of, for the sake of.*

Untschilleu, it comes from somewhere	Wundanglen to do something, for the sake of something
Undochwen, to go somewhere for the sake or purpose of something	Wundaptonen, to speak of something
Wundanunsin, to be angry at or for something	Wundelemin, to boast of something
Wuntschinen, to call some one hither	Undauchsinn, to live for something.
Wundchen, the wind comes from thence	

XXV.—*From Wemi, all.*

Wemihilleu, it is all over	Wemihawak, they have made an end of them, they are all destroyed
Wemoltin, wemoltowak, they are all going out, forth, abroad	Wemihawak awessiwak, they have destroyed all the ground.
Wemiten ( <i>Inf.</i> ), to go all out	

XXVI.—*From Wapange, to morrow.*

Wapanacheen, good morrow	Tamsa matta wapanachewi, he will not perhaps live 'til to morrow, or until morning.
K'wapanacheen hummo, good morrow to you	

XXVII.—*From Wulakik or Wulaku, evening.*

Kulakween, good evening	Kulakween hummo, good evening to you.
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XXVIII.—*From Gischi, ready, done.*

Gischapan, it is day, it is day light	Gischaloge, the work is finished
Gischicheu, it is ready, done, finished	Gischackiheen, ready to plant
Gischikin, born, to be born	Gischatten, it is there ready
Gischikheen, to make a house ready, put a house in order	Gischuwallen, is ready packed, ready laden
Gischitooon, to make something ready	Gischeenack, the fence is ready
Gischileu, it has proved true	Gischamocholheu, the canoe is ready
Gischachpoanku, the bread is ready, it is baked	Gischutehen, to be determined
Gischachgenutasu, it is concluded, settled, determined	Gischenaxin, to be ready, prepared
Gischalogen, to finish a work	N'gischilpenauwelendam, I have considered of it, I have made up my mind, I am ready.

XXIX.—*From Machtit, Machtitso, bad.*

Matschiton, to spoil something	Mattelendam, to be uneasy, troubled in mind
Matt'oochwen, to travel badly	Mattelenan, to despise one
Machtatenamin, machtatenamohen, to be unfortunate	Mattachgeniman, to accuse one
	Machtittonhen, mattaptonen, to abuse, scold.

## [OF PREPOSITIONS.]

XXX.—From Pitschi, *accidentally, by chance.*

Pitenummen, to commit a mistake  
 Pitaptonen, to blunder in speaking  
 N'pitschi, I blunder accidentally  
 K'pitschi, thou blunderest accidentally

Pitschi, he blunders accidentally  
 N'pitschi lissin, I have not done it wilfully or  
 designedly.

XXXI.—From Witschi, *with, to go with.*

Witep, to go with  
 Witschinden, to put on with hands  
 Witalogen, to work with (somebody)

Witawendin, to work together  
 Witoschwen, to go or travel with  
 Widhomen, to go in a canoe with (some one).

## V.—Of Prepositions.

PREPOSITIONS are particles which are placed before nouns or verbs, to express an accessory idea in connexion with them.

## EXAMPLES.

Li, liwi, to  
 Tuppisgauwi, tpsiqui, against, over  
 Yu undach, this side  
 Ta pemi, about  
 Tetauwiwi, between  
 Eli, because  
 Pechotschi, gieschgi, near, by, close by  
 Wtenk, after, at last  
 Untschi, of, by, from  
 Newentschi, therefore

Yun, here  
 Yu schacki, so far as here  
 Yu seki, so long  
 Seki, petschi, until  
 Techi, quite\*  
 Techi matta, not at all, quite, absolutely not  
 Pakantschi, fully, entirely  
 Alike, but, for  
 Ayema, if, if only.

Prepositions are frequently compounded with nouns and verbs, as in the following examples :—

*From Wochgitschi, above, on the top, or on the surface of.*

Wochgidhackamique, on the earth

| Wochgitaque, on the top of the house.

\* *Note by the Translator.*—This is more properly an adverb; but the Author not unfrequently confounds the different parts of speech, which is not extraordinary in a language in which they are so strangely intermixed. Besides, it is evident he intended a revising of this work.

## [ OF PREPOSITIONS. ]

*From Lappi, again.*

Laphatton, to restore, replace  
Laphacki, to replant

Lappilenin, to be again together  
Lappiechsin, to repeat.

*From Witschi, with.*

Witen, to go with  
Witachpin, to live, dwell with  
Witonquam, to lodge at one's house, board with  
one  
Witschingen, to help, (in German *mit helfen*)  
Witschendin, to help one another

Witalogen, to work with  
Witatschimolsin, to advise with  
Witschimachke, to put on with hands  
Wipeagen, wipenditam, to lie, sleep with another.

*From Kimi, secretly.*

Kimixin, to go secretly somewhere  
Kimingehsin, kimochwen, to steal away privately

Kiminatlan, to make some one escape secretly.

*From Untschi, of, therefrom.*

Undaptonen, to speak thereof  
Undochwen, to come for or on account of something

Untschihillen, to come from somewhere  
Wundennummen, wundelemuin, to flow that way.

*From Awossi, that side.*

Awossenachk, that side the fence  
Awossakihakan, that side the plantation  
Awossenuppeque, over the lake

Awosschakque, that side the stump or the tree.  
Awossachtenne, over or beyond the hill.



## [OF CONJUNCTIONS—INTERJECTIONS.]

## VI.—Of Conjunctions.

CONJUNCTIONS are of different sorts:—

1. *Copulative.*

Wak, and, also  
Schi, schitta, or, either  
Nanne wak, as also.

2. *Disjunctive.*

Schak, but  
Wak atta, nor, neither.

3. *Conditional.*

These are severally compounded with the verbs active and passive in the Conjunctive Mood; they are *ane, anup, anpanne*, when, if, as, &c.

4. *Adversative.*

Schuk, but  
Iyabtschi, yabtschi, yet, though  
Bischi, to be sure, true  
Auwiyewi, yet.

5. *Concessive.*

A, am, well indeed  
Quonna, although  
Leke (a verb), true (it is\*).

6. *Causative.*

N'titeschquo, for  
Eli, wentschi, because  
N'telli, that I  
K'telli, that thou  
W'telli, that he.

7. *Conclusive.*

Newentschi, yuwuntschi, therefore  
Nanne wantschi, nahanne wentschi, for this reason  
Nanne wuntschi, therefore.

8. *Ordinative.*

Woak lappi, repeatedly, again  
Ickalissi, farther  
Nall, at last  
Nan wtenk, hereafter  
Yucke petschi, 'til here, 'til now.

## VII.—Of Interjections.

INTERJECTIONS are particles, sometimes a mere exclamation to express the different emotions of the mind.

1. *Of Joy, as*

Hoh! hohok! yu! anischik, quek.

2. *Of Laughter, as*

Ha! ha! he! he!

3. *Of Sorrow, as*

Ihik! iwi! ihih! auwik! ekih! kih!

4. *Of Indignation, as*

Sa, gissam, niskelendam (which is a verb), gissa, ekisch.

5. *Of Blandishment, as*

Nitsch, my child†.

\* *Note by the Translator.*—From this verb is formed *nanne leketsch*, Amen, so be it! *Nanne* means this or that, *leketsch* is the adjective verb *leke* in the future tense, and here is meant in a potential sense, *may this or that be true*, that is to say, *happen*. Thus *Amen*, in Delaware, is an adverb in the future tense.

† *Note by the Translator.*—"My little friend," from *nitis*, friend, my friend.

## [CONCLUDING NOTE.]

6. *Of Calling, as*

Hu! yuhuh!

7. *Of Answering, as*

Yu! yo! oh! oho!

8. *Of Approbation, as*

Eh! eh! kehella! gohan!

9. *Of Admiration, as*

Ekayah? hoh! quatschee! ekee! ekisah!

10. *Of Exclamation, as*

Ohoh, ho! wo!

## CONCLUDING NOTE BY THE TRANSLATOR.

**T**HIS Grammar exhibits a language, entirely the work of the children of nature, unaided by our arts and sciences, and what is most remarkable, ignorant of the art of writing. Its forms are rich, regular, and methodical, closely following the analogy of the ideas which they are intended to express; compounded, but not confused; occasionally elliptical in their mode of expression; but not more so than the languages of Europe, and much less so than those of a large group of nations on the Eastern Coast of Asia, I mean the Chinese and those which possess analogous idioms. The terminations of their verbs, expressive of number, person, time, and other modifications of action and passion, while they are richer in their extension than those of the Latin and the Greek, which we call emphatically the *learned* languages, appear to have been formed on a similar but enlarged model, without any aid than that which was afforded by nature operating upon the intellectual faculties of man. To what cause are these phenomena to be attributed?

I hope I shall be excused for saying that this question, which I think of the highest importance, as it leads immediately to that of the origin of the variety of human languages, and perhaps of language itself, has not received, either in America or Europe, all the attention that it deserves. In Europe, an idea appears generally to prevail, that the grammatical forms of languages have proceeded, if not entirely, at least in a very great degree, from the operation or influence of the art of writing, which is saying, in other words, that these forms have been produced or essentially modified by *the arts of civilization*. A celebrated French philologist, to whose varied talents and extensive acquirements no man pays a more willing homage than myself, M. Abel Remusat, expresses

## [CONCLUDING NOTE.]

himself thus on this subject: "I do not only speak of those forms, the object of which is to point out the relations of words and the mechanism of which, simple or complicated, ingenious or confused, attests the more or less successful efforts of the *writers* who first *gave laws* to language\*".

This learned author, whose exquisite sense and sound judgment leave no room to suppose that it ever occurred to him that his proposition might be contradicted, appears evidently to have considered it as one of those philological axioms which have been so long and so universally established that no one even thinks of calling them in question. And so it has appeared to many other European writers, and it seems, in fact, to be an opinion generally received in that part of the world. I must own that to me it seems inconsistent with the facts which this Grammar exhibits, and which all point to nature and not to art as the source from whence have proceeded the various grammatical forms of the languages of men.

I have not room to develop here this conclusion, more than I have done incidentally in the preface; I have thought it right, however, to point it out specifically as the principal result which, in my opinion, the publication of this Grammar will produce. It appears to me that after a careful reading of the work and a comparison of this language with those of civilized nations, the mind must be necessarily drawn to the following inferences:

1. That the grammatical forms of a language constitute what may be called its *organization*.

2. That this organization is the work of nature, and not of civilization or its arts.

3. That the arts of civilization may *cultivate*, and by that means *polish* a language to a certain extent; but can no more alter its organization, than the art of the gardener can change that of an *onion* or a *potato*.

4. That the contrary opinion is the result of the pride of civilized men; a passion inherent in our nature, and the greatest obstacle that exists to the investigation of truth.

In thus expressing my opinion with all the clearness and precision that I am capable of, I do not by any means intend to establish these propositions as axioms; but merely to submit them as *questions* to the investigation of the learned, if they shall be thought worthy of the attention to which it appears that the subject entitles them. That new facts, or facts already known in part, but now more clearly made apparent, should produce new opinions is what may naturally be expected, and he will be, I hope, acquitted of presumption, who simply expresses his sentiments on this new subject, without any other pretension than that of eliciting the

\* Je ne parle pas seulement de ces formes destinées à marquer les rapports des mots, et dont le mécanisme, simple ou compliqué, ingénieux ou embrouillé, atteste les efforts plus ou moins heureux des *écrivains* qui ont les premiers donné des loix au langage.—*Recherches sur les langues Variées, Discours Préliminaire*, p. xvj.

[CONCLUDING NOTE.]

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thoughts of men better qualified than himself to trace it to all its important consequences.

To what degree nature and art have respectively contributed to the formation of languages, or their improvement, appears to me to be a question highly deserving of deep consideration; I am afraid the part of nature will be found to be the lion's share. If it be true that the poems attributed to Homer were composed at a time when the Greeks were ignorant of the art of writing, we have the true measure of nature's share in the formation of their beautiful language. The Romans, who could write, did not prove by their idiom the superiority of art.

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Many observations, arising from the details of this Grammar, and which would considerably tend to the elucidation of its contents, have suggested themselves to my mind while this volume was passing through the press; some of them I have subjoined in the form of notes, and the rest I must reserve for another opportunity.

I ought to observe, however, before I finally conclude, that the Author writes the termination of the third person plural of the Perfect Tense of the Indicative, indifferently *pannik* or *pannil*, without any apparent rule of discrimination. This was noticed by Vater, who published a few Delaware conjugations (under the name of *Chippeway*) from some loose sheets of Zeisberger's own manuscript, which I had transmitted to him. The learned professor was of opinion that *pannik* was the correct reading, and I have, in consequence, adopted it throughout this Grammar. Perhaps the difference arises from the variety of dialects. See *Analekten der Sprachenkunde, Zweytes Heft*, p. 50, in note.

## ERRATA.

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This mark (†) shows that the lines are to be counted from the top, and this (‡) from the bottom. The running titles are not to be reckoned.

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- Page 5, line 22†, for "17th" read "19th"  
" 5, line 26†, for "19th" read "20th"  
" 37, line 17†, for "melat" read "milat"; and for "eternal life" read "he gives (to him) eternal life"  
" 38, line 6‡, for "noon" read "noon"  
" 49, line 17†, for "Nowikin" read "N'wikin"  
" 54,—In the Future of the Subjunctive Mood, lines 1st, 3d, and 5th of that tense, for "ach-piwenque, achpiweke, achpichtique" read "achpiwenke, achpiweque, achpichtite"  
" 58,—In the Present of the Subjunctive, line 5th of that tense, for "lissichtique" read "lissichtite"  
" 68, line 10‡, for "Pommauchsichtique" read "Pommauchsichtite"  
" 72, line 8†, for "N'dellunchsohalgunecu" read "N'dellauchsohalguncen"  
" 93, line 14‡, for "Wulelendawichtikup" read "Wulelendawichtitup"  
" 109, line 12†, for "atta n'pendamawunap" read "atta n'pendawawunap"  
" 173, line 14†, for "koecu" read "keeku".















