

A GRAMMAR
OF THE
CREE LANGUAGE;
WITH WHICH IS COMBINED
AN ANALYSIS
OF THE
CHIPPEWAY DIALECT.

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TO
THE NOBLEMEN AND GENTLEMEN
OF THE
ROYAL GEOGRAPHICAL SOCIETY,
AND OF THE
CHURCH-MISSIONARY SOCIETY,
This Work,
DESIGNED TO FACILITATE THE COMMUNICATION
OF
CHRISTIANITY AND USEFUL KNOWLEDGE,
TO THE
UNINSTRUCTED NATIVES OF NORTH AMERICA;
AND
TO DEVELOPE THE STRUCTURE
OF
A LARGE AND PECULIAR FAMILY OF LANGUAGES,
IS,
BY PERMISSION, DEDICATED,
WITH
SENTIMENTS OF UNFEIGNED GRATITUDE AND RESPECT,
BY
THEIR OBEDIENT SERVANT,
THE AUTHOR.

PREFACE.

It has been truly observed, that with the abundant information we possess on all other subjects, it is astonishing to reflect how little correct philosophical knowledge we have of the real condition of Man in a state of nature. Nor is it difficult to account for this. Travellers give us ample accounts of the physical character and condition of the inhabitants of newly discovered or uncivilized countries—they tell us of what is obvious to the senses—and here their accounts end. But Man is a compound subject. The mind and moral character are beyond their reach. A knowledge of these can be attained only through the medium of their Language, to acquire which, where it is merely oral, is a work of *time*, labour, and perseverance. To separate into distinct words the ever-varying and unbroken articulations of an unknown tongue,—to arrange them in conformity with the genius of the language—to analyze and reduce them to their proper elements—in short, to reduce a chaos of new combinations of sound to order, and to discover the intelligible though perhaps novel system in

which they ought to be classed, is a most difficult, but, at the same time, a necessary task. Where this has not been accomplished, the native character can never be duly estimated—his answers and enquiries are often misunderstood ; his intentions misrepresented ; and the real state of his mind can be but very inadequately conjectured. Hence arise mutual distrust and hostile feelings on both sides, which too often lead to acts of violence, and impress still more deeply the prejudice already existing in the mind of the stranger, as to the moral character and intellectual powers of the Indian, whom he was at first prepared to call an untutored SAVAGE.

The American Indian, notwithstanding his long connection and intimacy with the whites, is generally contemplated by them as coming under the same description. The object of this work is to raise him from this degrading designation to his just rank among our species, and to leave an evidence for future times, when the people to whom it relates shall, in the progress of civilization, have been swept away, that its mental powers were of a higher order than had hitherto been supposed.

The language of which the Grammar is now for the first time laid before the public, has always appeared to me a subject of peculiar interest. In an

Ethnological point of view, it may be considered as, substantially, the leading native language of all the tribes belonging to the British Settlements in North America—it is the language, indeed, of a nation which, in its different dialects, is dispersed over a vast extent of country—from Pennsylvania, south, to Churchill River, in Hudson's Bay, north, or twenty degrees of latitude : from Labrador and the Atlantic, east, to the Mississippi, west—from Hudson's Bay, east, to the Rocky Mountains, west—that is, in its greatest width (55° to 115°) sixty degrees of longitude.

Historically, or as connected with the origin of nations, it is also full of interest—accordingly I have endeavoured so to shape my investigations as to enable the philologist to compare, in some points at least, this leading language of the new with those of the old world ; at the same time exhibiting to the grammarian the internal structure and mechanism of a new system of speech—a new plan of communicating thought.

The Cree language, independently of its inherent interest, possesses great importance in relation to the diffusion of Christianity. The formidable difficulties in this respect, with which the missionary has to contend, which it requires almost a life to surmount, and which, in fact, few do surmount, are here removed—

he becomes at once, so to speak, a member of the Indian family, as well as competent to form an estimate of the mental powers and moral character of the New World, and to direct his course, and suit his counsels and arguments accordingly.

In order to render my work as extensively useful as possible, on the appearance of the Translation of the Gospel of St. John, by Mr. PETER JONES, to whom the Chippeway dialect is vernacular, I was induced to alter my plan, by combining as far as I conveniently could, the two dialects, the Cree and the Chippeway. His work is besides to me as a foundation—a rock that cannot be shaken. I have accordingly fortified myself with about 2200 citations; my great aim being to leave as little as possible to be desired—nothing unexplained or unproved.

It may be observed that the grammatical system of the Crees (and Chippeways) is composed of the same philological elements as are found in the Grammars of cultivated languages, but they are sometimes differently arranged and differently combined. The joining to the verb of the personal pronoun (def. and indef.) in all its cases, and in all their combinations, as Agent, Object, and End, to form the verbal inflexion, has a somewhat startling aspect for the student, but it should be borne in mind that there is a limit to

these forms—a fixed plan or form for these several combinations—and that, when once the scheme of inflexion, &c. is *well understood*, the details are perhaps scarcely more difficult to acquire than the same pronominal, &c. elements in their changeful form and order in European tongues.* Transitive expressions are, especially, from this operation, necessarily long, as well in simple as in compound words—the attributive root is, to the eye, in a manner lost amongst its accessories; but they are nevertheless simple, because synthetical, every syllable or modifying element carrying with it a *definitive* meaning. From this new manner of structure,—this new, unalterable collocation of the personal (inflected) signs,—we have, as it were, a new organization of the same mental matter. A sentence often consists of much fewer separable parts or words.

It has been absurdly stated, by some writers, that the Indian is obliged to gesticulate, in order to make himself understood by his fellows. On the contrary, it may safely be said, that in all the multifarious

* It may be here observed, as worthy of notice, that this, among other forms of the verb, seems to bring into view a third generic family, as respects language.

1. Agent and Action, *separate*, as English.
2. Agent and Action, *combined*, as Lat. Ital.
3. Agent, Action, Obj. &c. *combined*, as Amer. Languages.

transactions between the white and the red man, public and private, there is never contemplated (a competent interpreter being employed) any obstacle or difficulty on the ground of an imperfect apprehension between the parties concerned. The red Indian, uncivilized as he is, can give expression to his thoughts with precision and fluency. With his Dictionary and Grammar in his mind, and always ready for his purpose, he describes, defines, compares, &c. in a manner suitable and in every way equal to the ever varying necessities of social intercourse—or of those connected with higher objects. All this he can do in the dark, or otherwise when gesticulation would be useless—as well as the civilized white man. Of the understanding and of the heart, his language is a faithful interpreter.

The unseemly appearance which the Algonquin dialects generally present to the eye of the learner, proceeds often from *a wrong division of the words*—as well as a too fastidious or false orthography, they being generally characterized by a pleasing alternation of vowels and consonants. As respects *sound*—in the northern dialects (including the Cree and Chippeway) of this language the “rabid *r*,” the obtuse *l*, the labials *f* and *v*, are never to be found. Compared with the Cree, the frequent *omission* (as in French,) of the

hissing *s*—the frequent *insertion*, &c. of the nasals *m* and *n* (p. 13, *Note*), mitigating the abruptness of the mute, &c. consonants, and a scale of intonation in the *vowels*, from the deepest *á* to the attenuated *ee*, all clearly enounced in a deep diapason tone of voice, with its native cadence and accentuation, give to the Chippeway an altogether delightful effect on the ear. My affections are naturally with the Cree, but I admire most the grave, majestic, dulcet tones of the Chippeway.

The pretensions of these tongues, are however limited. The circumstance that adjectives, which stand equally attributive to their substantive, must often take, each separately, the verbal or personally inflected form, would alone unfit them for poetry—a string of epithets so encumbered would make an indifferent figure in verse. But this languid manner of expression harmonizes with the cautious character of the Indian; and should his more than classically regular* language have few attractions for the man of imagination—to the philologist and the philosopher I cannot but believe that it will be an object of great price.

* “More than classically regular,” because the verb has no Conjugational exceptions, whereof to form an “As in præsentí” &c. as in European tongues.

It is curious to observe that the language of the Algonquins of the American continent, and the Esquimaux of Greenland, totally differing as they do in matter, should so strikingly agree in form—even in leading peculiarities of grammar—as respects European languages, in grammatical anomalies—and would hence seem fully to justify the inference, that these two languages, which are generally called “mother-tongues,” belong to one and the same high generic family. (See p. 318.)

On the other hand, the many strong—fundamental ANALOGIES with European, &c. tongues, which pervade and form the basis of the Algonquin System, shew clearly an affinity between the languages of the two Continents ; and leading us still higher in the history of nations, establish an intimate relationship between the primitive inhabitants of the Old and the New Worlds. I cannot doubt that, as radii issuing from a common centre, the Red and the White man are descended from a common source.

In another point of view. The Grammatical character of the Cree, as an Inflected language on an extended plan, leads to the inference of a higher Origin than the mere casual, irregular, invention of man : and an attentive analysis of its Structure confirms this view. When I observe in the verb, the

method and consistency of its various Derivative Modes*—the regularity and exactness of their respective subdivisions†—the manner, extent, and accuracy of the Pronominal, &c. Inflexions (Def. and Indef.) in their manifold (double, triple, quadruple) combinations—clearness of the correlative modifications‡—distinctness in form and signification through all the details—when I contemplate this complicate but accurate mechanism in connection with a “Concord and Government” blending and connecting the several parts of the System together, and a peculiar idiom or Genius presiding over all, I cannot but recognize in such a System, a regular organization of vocal utterance, affording to my own mind a circumstantially conclusive proof, that the whole is the emanation of ONE, and that a DIVINE Mind.

Having been employed for twenty years of my life in the service of the Hon. Hudson’s Bay Company, I was during that period engaged in an almost uninterrupted intercourse with the natives. As long as it

* Deriv. Adject. (verb.)—Imitat.—Augment. (Frequent. and Abund. Iterat.) and Dimin.—Distrib.—Transit. (General, Special, and Particular)—Causat.—Making—Possess.—Instrum. &c.—and their various combinations.

† Conjug. Voice, Mood, Tense, “Gender,” Number, Person.

‡ Princip. and Subord. Absol. and Relat. Act. and Pass. Defin. and Indef. of Person, Time, Action. Pos. and Neg. (Chippeway); &c.

was requisite, I had the assistance of an Interpreter ; but the absolute necessity of understanding and being understood by those among whom I was to live, made me diligent in endeavouring to learn their language ; and some knowledge of Latin, French, and Italian, acquired before I left England, enabled me to reduce to a Grammatical form, what could only be learned orally, and by routine. Notwithstanding the peculiarities in the structure of this and other American tongues, *Habit* will, with attention on the learner's part, so familiarize them to the mind, that they may, after the lapse of many years, become as spontaneously the vehicle of his thoughts as his mother tongue. Such in fact was my own case, and this circumstance will, I hope, plead as my apology for any errors in style or phraseology which may be found in this work. I trust that having had so long and such favourable opportunities of making the Cree Language as it were my own, I shall not be thought presumptuous in supposing that I could explain the peculiarities of their Dialects more clearly and correctly than had been done previously : and if this little work should serve to raise in the estimation of their fellow men, the MENTAL CHARACTER of a People, for whom, to my latest moments, I shall entertain feelings of grateful and affectionate regard—if, especially, it should prove

serviceable to those pious men who are labouring to instruct them in the truths of the Christian Religion, I shall think my labour in composing it amply repaid, and the distinguished Societies to whose liberality I am indebted for its publication, will have no reason to regret their patronage of this attempt to convey a more perfect knowledge of the structure of the Cree Language.

The following extracts from Letters written by Mr. BIRD, at Red River, who has lived upwards of fifty years among the Cree Indians; and the Rev. Mr. EVANS, who has also resided among them some years, and assisted in the translation of one of the Gospels into the Ojibway ("Chippeway") Dialect, published at New York, in 1837; will probably be considered as favourable testimonies to the ability and execution of this work.

[*From Mr. BIRD to the Author.*]

My dear Friend,

Red River, July 26, 1842.

I cannot find terms to express my admiration of the extent of knowledge which your Grammar evinces.

[*From the same to the same.*]

Red River, Aug. 8, 1843.

The Rev. Mr. SMITHURST has, by well studying your Grammar, been enabled to read the Communion Service to the Swampeys, in Cree, a few days ago; and my son [an Interpreter], who went to hear it, says he did it wonderfully well.

[*The Rev. Mr. EVANS to Mr. JAS. BIRD.*]

Norway House, (Lake Winnepeg,)

My dear Sir,

20th July, 1843.

Having done me the honour to request me to furnish you with my opinion of the Cree Grammar you so kindly lent me during the season, I feel bound to gratify your wish—I hesitate not to state, that amidst much which has fallen under my eye, on the subject of Indian Languages, I have met with nothing equal to it. No author whose works I have met with, has entered so fully and so satisfactorily into the subject ; and I think the knowledge of the Cree language, in all its ramifications, is possessed in a higher degree by your friend Mr. H. than by any other person who has hitherto attempted its investigation. It cannot fail to be a great acquisition to the furtherance of Missionary objects amongst the natives, both by aiding the Ministers in acquiring the Language, and in translating the Scriptures and other books into the Cree and kindred Dialects.

JAMES BIRD, Esq., Red River.

To facilitate the progress of the reader, whether he studies the work for its own sake, or as a part of the philosophy of language, an analytical Index has been prepared, to which the student may refer, as an aid in recalling any part of the whole, which has either escaped his recollection, or may be peculiarly the object of his enquiries.

J. HOWSE.

Cirencester, March, 1844.

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ERRATA, &c.

For "Ethínu," read "Ethín'u" passim.

p. 77, line 17, dele " Italian and."

pp. 80, line 5, and 146, line 17, to "it so moveth," add "groweth, becometh."

p. 129, line 19, dele "(the subjunctive)."

p. 135, line 29, for " ETH," read " ETH or ETHE."

p. 213, line 15, to " he loves him," add " or them."

p. 233, line 9, read " ACCUSATIVE, DATIVE, and POSSESSIVE Cases combined."

p. 301, line 1, to "subjunctive" &c. add "(see Verb Subst. Subj. Present, p. 201.)"

p. 304, line 21, for "(plu. -wá)" read " (plu. -wow)."

A GRAMMAR
OF
THE CREE LANGUAGE.

INTRODUCTION.

THE ALGÓNQUINS.

OF all the peculiar circumstances which characterize the new world, none is more calculated to attract the attention of the general enquirer than the vast number of nations, apparently distinct in origin, which overspread that immense continent. Of the chief of these, various writers have, according to their respective means of information, given us some account, and especially of the Algónquin people, one of the most conspicuous among the ancient nations of the northern division of the new world. In the Indian family, these stand in high relief. From their numbers, as well as the extent of the territory they possess, they derive a paramount claim to distinction, as from their long intercourse with ourselves, commercially and otherwise, they ought to have a strong hold on our affections. It is probable that the history of such a nation is closely linked with that of the first peopling of the western hemisphere. ‘

Descriptions of the whole country of the Algónquins,* we possess in ample detail ; its numerous lakes and rivers have all been explored, and are delineated on our maps ; his native habits, means of subsistence,

* The country of the Algónquins may, perhaps, be defined, in general terms, as lying between the fortieth and sixtieth degrees of North Latitude, and between the Mississippi and a line drawn from its head waters north-westerly to Cumberland House, &c. on the west side, and the Atlantic and Hudson's Bay on the east. Within this extensive region are found most of the Great Lakes of America. This nation consists of many tribes, (vide Dr. PRICHARD'S "*Researches, &c.*" vol. 2,) of which the *Crees*, called by some authors *Kris*, *Knísteneaux*, *Killistenoes*, *Néhethoways*, &c. seem to be the principal, and to occupy the greatest extent of country, viz. all, or nearly all that territory, the numerous rivers of which carry their waters into Hudson's Bay.

The domain of the *Crees* (whose national name is *Néhethówuck*, i.e. "exact beings or people,") may also be considered as divided into large districts, which are severally distinguished by the name of some notable hill, lake, river, &c. within or bordering on these territorial divisions, and each of them has generally its own dialect—that is, their language is marked by some of those interchanges of cognate sounds which will hereafter be more particularly noticed.

The inhabitants of each of these districts further divide themselves into bands or families, which are also distinguished by the name of some remarkable object in the tract in which they are accustomed to hunt ; but, in this case, instead of the *general* denomination "*ethínuuk*"—"Indians," by which the inhabitants of a district or a whole nation are known, and which may be considered as the *generic* appellation, they receive or assume, in these smaller divisions, its *diminutive* form, "*ethinéesuk*," indicative of their subordinate importance ; so *Wúskwy-wuchée-ethinéesuk*, "the Birch-hill Indians," may be considered as a branch of the *Kisseeskáhchewun-ethínuuk*, i. e. of the Indians belonging to the *district* on the river of that name.

and indeed almost every thing connected with the Algónquin and his wigwam have been accurately described. Nothing seems to be wanting to complete our thorough acquaintance with him, but a correct account of his language; a point indeed of importance, as being the only avenue to a knowledge of his origin and intellectual and moral character. In more general terms, it is through the medium of his language alone that we can attain to the native Indian's mind—to that peculiar kind of human intellect, which, in all probability, is one of the links connecting the history of these tribes with that of other nations.

In order to supply this desideratum, I shall endeavour to exhibit the information I gained on this subject, during a residence of many years among the *Crees* (one of the Algónquin tribes), in a detailed, but as compendious a manner as I am able. I propose, in the first place, to take a cursory view of the present state of our information respecting the Algónquin language, making, at the same time, some brief observations on its general character; and secondly, to give an *analytical* and *grammatical* view of the Cree dialect—with such illustrations, from the kindred dialect of the Chippeways, as may throw additional light on disputable or difficult points, and elucidate, in a manner more generally intelligible, those principles in their structure which have hitherto proved a barrier to the attainment of these languages.

It has been already hinted, that the knowledge we possess of the native American languages is very

limited, though, perhaps, we are better informed respecting that of the Algónquin family than any other: this information appears to have been chiefly derived from the missionaries, whom a great part of a long life passed among those people in the diligent exercise of their spiritual calling (for which an intimate acquaintance with the language would seem indispensable), may be naturally supposed to have thoroughly qualified for furnishing abundant and correct information, theoretical as well as practical. But their endeavours do not seem to have been crowned with the success which their pious intentions merited: nor has any advance, I think, been made since the venerable ELIOT published his "*Indian Grammar begun*, in 1666," (more than a century and a half ago,) which, as the title implies, was considered by himself as merely an elementary treatise.

From the circumstance of his having translated the *Bible* into the language of the Massachusetts Indians, or rather from his being the reputed translator, (which is a very different thing,) it has been erroneously supposed that he was thoroughly versed in their language; I say erroneously, for he himself admits, in his *Grammar*, published two years *after* the first edition of his *Bible*, that he "thinks there be some more (concordances), but I have beat out no more." From this admission alone, it may be fairly inferred, and, indeed, any one qualified to judge of the nature of the undertaking will at once conclude, that the translation, if correct, was formed only by the assistance of a half-breed interpreter, to whom

both languages were equally familiar. I am much inclined to think, however, that, grammatically considered, it is an imperfect performance.

COTTON, also, was a learned missionary, and to him his contemporary ELIOT acknowledges his great obligations for assistance, especially in the second edition of this translation. Though he wrote sermons in this language, yet he did no more towards communicating a knowledge of it than compile a copious, and, as far as it goes, a valuable vocabulary. It does not appear that either of them could make a grammar embracing all the principles of the language in which they preached and wrote.

These observations are by no means made with a view to discredit the labours of the very respectable persons here mentioned, but merely to show how difficult it is for any European to make himself thoroughly master of the principles of the Algónquin tongue.

Nothing appeared on this subject, I believe, between 1666 and 1788, a period of more than 120 years, when DR. JONATHAN EDWARDS* communicated to

* DR. EDWARDS also, as he informs us, enjoyed the most favourable advantages for acquiring the Indian tongue. He “constantly, from his childhood upwards, associated with the Indians, and acquired a great facility in speaking their language; it became more familiar to him than his mother tongue; even all his thoughts ran in Indian,” &c.

To this “perfect familiarity with their dialect,” (the Mohégan) he is stated to have “united a stock of grammatical and other learning, which well qualified him for the task of reducing an unwritten language to the rules of grammar,” &c. With all these

the Connecticut Society of Arts and Sciences, a paper on the Mohégan dialect, (see *Massachusetts Historical Collections*, vol. 10,) containing various desultory remarks on the grammatical structure of the North American languages, but without much extending the knowledge respecting them already possessed. Though he was, perhaps, a less skilful grammarian than ELIOT, he corrected one of his (ELIOT's) prominent errors, by denying the existence of an infinitive mood. The value of his authority is however greatly lessened, as was before observed, by the singular errors into which he has fallen.

In 1823, nearly half a century after the appearance of the above paper, the American Philosophical Society published a Grammar of one of the dialects (the Delaware) translated into English by the learned Mr. DU PONCEAU, from the manuscript of ZEISBERGER, a German missionary, with a very valuable preface by the Translator. This grammar contains a great deal of matter, much more than all the rest put together, but, in its present form, is ill calculated to improve our theoretical acquaintance with these idioms. The materials for illustration are generally ill chosen, the parts of the verb often erroneously constructed, and withal the arrangement of them is made on such an

advantages, however, it cannot be denied that, some of his observations, even on important points, are erroneous, and others are calculated to mislead, as, I trust, will be shewn in the proper place. "JONATHAN EDWARDS, D.D., was pastor of a church in New Haven, and member of the Connecticut Society of Arts and Sciences."

incongruous plan as greatly to lessen the merit which the work would otherwise possess. It is, besides, defective in several important points. Yet we are told, that this venerable missionary, who died in 1808, at the advanced age of eighty-seven, had resided among them upwards of sixty years, "preaching the gospel to them in their native idioms." But in this compilation there is sufficient evidence of his having never *thoroughly* understood theoretically this or any other language of *similar* structure.

We come now to another venerable and experienced missionary, (and he is the last on my list,) in the person of HECKEWELDER, who was likewise considered as well skilled in the languages of the Indians, having passed forty years of his long life among them. He was also, it appears, a member of the American Philosophical Society. An extended correspondence on this very interesting subject, between him and that eminent scholar, Mr. DU PONCEAU, its *then* secretary, has been laid before the public. The observations of HECKEWELDER prove however too desultory and unimportant to be of much use, and are often too carelessly made to be judicious or correct; his definitions, also, are frequently crude and unsatisfactory. To *generalize* correctly on this subject, above all others, requires great reflection and care. So perplexed and intricate is the structure of these languages to a person who does not possess a comprehensive knowledge of their anomalous forms, that he must return to his point again and again, for the hundredth time, before he can obtain such a result as deserves to be noted down. It cannot be investi-

gated hastily without danger of the risk that HECKE-WELDER often incurred, of being lost in a mist of his own raising. Besides, though doubtless sufficiently skilled in the language for all practical purposes in his vocation, he was evidently far from being a profound Indian scholar.

In taking this brief retrospect, I have been performing an unpleasant task, but I could not do otherwise, considering the acknowledged darkness in which we are still involved, with respect to the grammar of these North American languages. The several authors, enumerated above, seem indeed to have reached a certain point of information, beyond which the genius of the language has been to them all, as a *terra incognita*.

The study of these idioms, and very probably of all oral uncultivated languages, is indeed full of perplexity. The path of the enquirer is beset with obstacles in every direction. Even supposing him to have surmounted, in some degree, the first difficulty of gaining the names of *things* and *actions*, he has yet to attain to a distinct knowledge of the various *relations* in which they are combined together, or their grammatical value in a sentence, and this too in a system differing altogether from that of his own language. This is, indeed, even in a simple phrase or sentence, no light task, but the great, the hitherto unsurmounted difficulty is correct interpretation, and correct classification of, or the giving of *right names* to, the anomalous members of a sentence, or groups of ideas. This is a fruitful source of confusion and error, arising indeed

sometimes from a necessity inseparable from the circumstances of the case, of generalizing from too few particulars. Accordingly, I have been able to detect, among these grammarians, no fewer than six different names for the *same* form of the verb. Thus have they all gone astray. Their participles and infinitives are mere phantoms, that irrecoverably seduce them from the right path, and would be alone insuperable obstacles to the forming of a right system. The native American has a grammatical system of his own.

From this view of the subject, we need not feel surprized that very strange notions, as erroneous as strange, have been entertained with respect to the American Indians and their languages. So has it not only been said that they have few ideas, and that their languages are consequently poor, but a writer in a respectable American periodical, of a recent date, (*N. A. Review*, Jan. 1826,) has even gone so far as to assert that “ this strange poverty in their languages is supplied by *gesticulation* ; and that no man has ever seen an Indian in conversation without being sensible that the head, the hands, and the body, are all put in requisition to aid the tongue in the performance of its appropriate duty.” An assertion so extravagant, so diametrically opposed to the truth, may be safely left to the disposal of the better informed writers before named ; and is only here noticed as an evidence of the ignorance that still prevails on this very interesting subject.

As, on the one hand, the assertion just quoted is a

complete misrepresentation of the Indian language, so neither, on the other, is it rightly conceived of by those who imagine that even the common concerns of life are discoursed on through the medium of trope and figure. Both of these are wide of the truth. To remove these erroneous impressions, and to convey a more correct notion of this subject, I may observe that the language of the Indian, in its largest sense, is a matter both of progressive, and, as it were, of systematic acquirement—growing with his growth, and reaching perfection only as he arrives towards maturity. The *child* surrounded by *sensible* objects, domestic and external, gradually learns the *names* of these—of *things*, and *actions*, and their modes of *relation* (to, from, &c.) and the fond garrulity of a mother, joined to that of its playmates, simultaneously accustoms its mind to the use of all the inflections by which those relations are expressed. Infancy may be called especially the grammar age—the season of laying the foundation for the future superstructure.

The next step is, perhaps, *narrative* discourse. In this the now enquiring *youth* derives, from the ample subjects of hunting, war, &c. an abundant accession of new *terms* and new combinations. *Didactic* topics are suited to a still maturer age, supplying the complement of his stock of moral and intellectual ideas, and their *names*. The aged impart to youth—the parent to his children of riper years—for their information and profit, the fruits of his own experience—his own knowledge. He recounts events—deduces rules of conduct—gives advice and instruction. It

is a subject for the understanding, involving the discipline of the mind. The *language* as well as the character of the Indian seems now to be completed. He is competent to the interchange of thought, to converse, and to judge on every subject that may come under his notice. At this point he has arrived too without *artificial* helps; it appears to be the natural, necessary, but progressive result of the gradual developement of his physical and mental faculties, for this result is the same for all Indians. But, here we must stop. The power of readily choosing and combining, from his various stock of materials, so as to form figurative expressions, is to him personal and peculiar. Not every Indian is an orator. It is no uncommon thing to see a distinguished chief employ some other person to deliver his harangues.

From these brief observations on the general *subjects*, &c. of Indian languages, I proceed to make a few remarks on their specific *form*, &c. with a particular reference to the Algónquin dialects.

The whole fabric of language, as exhibited in the American idioms, compared with European tongues, is of a very peculiar structure, cast, as it appears, in a very different mould from ours, and offering to the grammarian a novel and singularly organized system of speech, and to the metaphysician a new view of the operations of the human mind. The ideas are often differently grouped—in those groups the ideas are often differently disposed, and the terms expressing them differently arranged. Long expressions in English are sometimes shortened, and short ones are lengthened.

Yet it is a system complete in the mechanism of its parts, and adequate to the end desired. It is only, indeed, if I may so say, language under a new *phase*. The want of some forms, and the modification of others, are compensated in a manner to which the European is wholly a stranger. This system furnishes a beautiful specimen of *order*, in the midst of the greatest apparent, and, as it would seem, unavoidable confusion and *disorder*. Regular in its forms, it has especial care to distinguish the *natural* from the *adventitious*; the *definite* from the *indefinite* accidents, as well of person, as of action; the *act* from the *habit*; the *particular* instance from the *general* character or disposition. In want of a *name* for a thing, the American *defines* or describes it.

It is not so copious as languages enriched by science and civilization, but analogous, perhaps, in character to that which we find in the early part of the first book of the Bible, which appears to describe the circumstances of mankind in a state antecedent to the arts and sciences of civilized life; but it is abundantly stored with terms connected with the arts of fishing, hunting, &c. the sciences of savage life. Indeed, contrary to the prevailing notions, this language will be found to be adequate, not only to the mere expression of their wants, but to that of every circumstance or sentiment that can, in any way, interest or affect uncultivated minds.

I may add that as, perhaps, no cultivated language is more susceptible of analysis than the Cree and the Chippeway, so I am greatly disposed to think that

no language is better adapted than the former of these,* for the purpose of philosophical investigation, whether with a reference to its own system, or, as an object of comparison, with the languages of the old world.

As the Indian languages are numerous, so do they greatly vary in their effect on the ear. We have the rapid *Cóotoonay* of the Rocky Mountains, and the stately *Blackfoot* of the plains, the slow embarrassed *Flat-head* of the mountains, the smooth-toned *Pierced-nose*, the guttural difficult *Sússee* and *Chépeuyán*, the sing-song *A'ssinneboigne*, the deliberate *Cree*, and the sonorous majestic *Chippeway*. Differing as they do in this respect, it is worthy of notice that the different tribes, or nations of that hemisphere discover a much greater aptitude or facility in acquiring the language of each other than they do in learning any European tongue, which, indeed, they can rarely,

* My reason for preferring the Cree for the purpose mentioned, is not that the Chippeway does not contain in its structure the same grammatical elements, but that they are sometimes not so obvious—so well defined—e.g. the nasals *m* and *n*, which constantly occur in the latter, are often found, (as in *mb*, *nd*, *ng*, &c.) when compared with corresponding terms in the former, to be unnecessary adjuncts, not modifying the meaning of the root, and are therefore merely expletive, at least, however they may add to the beauty of the language. But, besides this, by the change of *th* and *t* or *d* into their cognate *n* (see *Dialect*), which frequently happens, three important elements are resolved into one, which consequently, even without the addition of the redundant *n* above mentioned, becomes, to the mere Chippeway scholar, ambiguous and perplexing, if not fatal to the object of his research.

if ever, (I here speak of the Crees) be induced to attempt. The European finds the same difficulty in acquiring theirs. Their turn of mind leads them to group their ideas and combine their thoughts after their own peculiar manner, though indeed, in some of these languages, the thoughts are expressed through the medium of sounds, as unlike to those uttered by other nations as it can be imagined the vocal organs can produce.

Some of these languages are, more than others, in accordance with our own system of articulation, as the Cree and the Chippeway now under consideration, which are therefore fortunately well adapted for our purpose. These, though strictly cognate idioms, are marked by differences of an interesting description ; the one (the Chippeway) is, even in the vowels, very strongly nasal, from which the Cree is, in the northern districts at least, perfectly free. The Chippeway has two negatives, like the French ; one of which, in negative propositions, is interwoven with the verb through all its forms. Its cognate Cree knows nothing of this negative form.

The great characteristic which distinguishes the languages of the new from those of the old world, is found in the peculiar structure and powers of their *verb*, and this will be the subject of the next chapter.

PART I.

OF THE VERB.

Of the Indian *verb*, as respects its *nature* or essence, it may, without hesitation, be said to be strictly analogous to the part of speech in European languages, bearing the same name ; viz. as—predicating, *being* ; as—*Net' i-án*, I am ; or *manner of being* or *acting*, as—*Ne nehétheten*, I am glad ; *Net'úwkoosin*, I am sick ; *Ne nêpowin*, I stand ; *Ne pémootan*, I walk, &c. ; and of all this class of terms I consider the *verb substantive*, in the Cree language, to be proximately or remotely the *nucleus*. To convey a right notion of its *powers*, however, we must necessarily go into detail. These are, as already remarked, more extensive than in some European tongues, and are proportionately, at least, more difficult to exhibit in an intelligible arrangement. With a view to clearness on this point, I shall make my observations on this intricate subject under three general heads, viz.

First—The matter or materials of which the *verb* is composed.

Secondly—Its kinds.

Thirdly—Its forms as developed in its various inflections.

CHAPTER I.

The first of the heads above mentioned, or the *matter* of which the *Indian verb* consists, may be further viewed with advantage in these five ways, viz.

- I. As to its origin.
- II. As consisting of a root and affix.
- III. As primitive or derivative.
- IV. As absolute or relative.
- V. As simple or compound.

*Section I.*

As to the Origin of the Verb.

The Indian verb is of various *origin*, e. g.

1. It comes from the names of *things*, as nouns.
2. *qualities*, as adnouns.
3. *energy or action*, as verbs.
4. *relations*, as pronouns
adverbs, &c.

FIRST.—The *noun* is the root of several kinds of verbs, among others of the following, formed from Níppee, *water*. (See *Accidence*.)

1. Nippéewoo (animate.) *He is watery i. e. possesses the nature of water.*

Nápáyoo, *a man*; (vir) nápáywoo, *he is (a) man.*

Oowáássis, *a child*; oowáássisewoo, *he is (a) child.*

Hóokemow, *a chief*; hóokemówoo, *he is (a) chief.*

Kóona, *snow*; kóonewoo, *he is snowy, i. e. he is covered with snow.*

- Nippéewun (inanimate.) *It is watery i. e. possessing its nature. It is wet.*

Múnnetéwun, *it is God-like (supernatural).*

Nummáiseewun úskee (inan.); *it is a fishy country (from nummáís, a fish).*

A'ssiskeewun (inan.), *it is dusty (from ássiskee, dust, also earth).*

Kóonewun, *it is snowy, covered with snow.*

This form asserts the *nature* or *essence* of the *noun* to be in the subject. ¹

The subjoined notes are taken from Mr. Peter Jones's Chippeway Translation of the Gospel of St. John, printed for the British and Foreign Bible Society, London, 1831. [See Accidence.]

It will be useful to the reader, in investigating these two dialects, or in comparing them together, to bear in mind that the labial letters, *b, p, m*, and *oo*, or *w*, are *convertible*, as are also the linguals, *th, d, t, n, s, st, ts, ch, sh, z, zh, j*. The Chippeways also often omit the Cree *s*.

Cree—Net' Etétheten, *I think it*, is in Chippeway, Nind' enáíndon.

Táhn' ispeetéek, *How large is it?* A'hneen meník?

U'skee, *country*. A'hkeh (JONES).

Note—*Animate* and *inanimate* refer to *gender*. [See Accidence.]

¹ St. John, i. 23, Oógemah. . Lord or chief.

xviii. 37, Ked'óogemowh (Indic.). . *Thou art (a) chief.*

..... Oógemáhweyon (Subj.). . *That I am (a) king.*

xii. 42. Wágemáhwejig (Subj.). . *Who were chiefs.*

vi. 70. Máhje-múnedóoweh (Indic.). . *He is (a) devil.*

x. 21. Máje-múnedóowid (Subj.). . *Who is (a) devil.*

iv. 24. Oojecháhgooweh (Indic.). . *He is (a) spirit.*

2. Nippéewissu (anim.) *he is water-like, water-ish, (not diminut.)*

Nápáyoo, *a man*; (vir) nápáywissu, *he is man-like, manly.*

Ethínu, (homo) *a man, an Indian*; Ethínésu, *he is wise, discreet.*

- Nippéewow (inan.), *it is water-like, watery, waterish, humid.*

Kúsketayoo, *a burnt coal*; kúsketáywow, *it is coal-like, i. e. black.*

Míthkoo, *blood*; míthkwow, *it is blood-like, i. e. red.*

Péwápisk, *metal*, péwápiskwow, *it is metal-like, i. e. metallic.*

This form shows the *manner*, or resemblance, of the *noun* to be in the subject.

3. Nippéewissoo (anim.), *he is watered (wetted).*

Nippéwetayoo (inan.) *it is watered (wetted).*

This form implies the *accident* or accession of the *noun* to the subject.

4. Níppeeháyoo (anim.).—This is a *causative* form, and indicates the *causing* of the object to *become* the noun—he *turns or changes him into water.*²

² vi. 63. Wéyos. . Flesh.

i. 14. Ke weyósewe(h)áh (pass. indic.). . *He was made flesh.*

i. 23. Oógemah. . The Lord, also king, chief, &c.

viii. 54. Oógemáhwe(h)édezooyon (reflect. subj.) . . *If I chief-myself, "if I honour myself."*

„ „ Wágemáhwe(h)id (act. subj.) . . *That chiefeth me, "that honoureth me."*

vi. 15. We óogemáhwe(h)égood (subj.) . . *That he was to be king-ed (by them), "To make him a king."*

xix. 12. Wágwáin wágemáhwe(h)édezoogwain (reflect. subj. dub.) . . *Whosoever maketh himself a king.*

Nippeetón (inan.), *he turns it into water.*

Ménis-áppwooy, *berry-liquor, i. e. wine.*

Ménis-áppwootón, *he turns it into wine.*³

5. Nippéewehayoo (anim.)—The transitive of Nippéewoo, indicating the transfer of the *attribute* to the object—he *watery-eth (wets)* him.

Nippéewetow (inan.) — The transitive of Nippéewun — he *watery-eth (wets)* it.

A'ssiskéewetow (inan.), *he dusty-eth it, covers it with dust.*

6. Nippeekáyoo (inan.)—This form asserts the *making* of the noun — *he water-makes, i. e. he is making water* (indefinite).

Múskesin, *a shoe*; múskesíne-káyoo, *he is shoe-making.*

Wúnnahéggun, *a trap*; wúnnahéggune-káyoo, *he is trap-making.*

Wáskahéggun-ekáyoo, *he is making a house.*

Athúppeekáyoo, *he net-makes* (from *athúppee*, a net).

They also say, figuratively,

Cowíshemóonekáyoo, *he or she is making the bed.*

Pétawónekáyoo, *he makes a smoking assembly.*

Wéekookáyoo, *he makes a feast.*

Mewutekáyoo, *he makes up a bundle or load* (from *mewút*, a bag or bundle).

Ootápanekáyoo, *he makes (i. e. arranges the things on) the sledge.*

³ ii. 3. Zháhwe-min-áhboo. . Yellow-berry-liquor, i. e. wine.

ii. 9. Kah zháhwomenáhboowécheháhdáig (particip. pass. indic.) . .

That was made wine.

iv. 46. Zháhwomenáhboowetóopun (act. indic.) . . *He wine-ed it, "he made the water wine."*

ii. 14. Adahwajig (act.) . . " (Those) who sold," bartered.

ii. 16. A'hdahwáwe-gáhmegóowetookágoon (imp. neg.) . . *Exchange-house-make-not-it.*

7. Níppeekatáyoo (act. anim.)—The transitive of the above, and intimating the transfer or *addition* of the *noun*, to an object in an *intensative* manner, e. g. *making*, &c. (sur-attribute)—*He water makes it*.
 Hóokemow, *a chief*; hookemówekatáyoo, *he chief-makes him, he makes him a chief*.
 Owakón, *a slave*; owakónekatáyoo, *he makes him a slave*.
 Wewúttekatáyoo (anim.), *he loads (makes, i. e. arranges the load on) him, as a horse*.
 Ootápánekatów (inan.), *he arranges it on the sledge*.
 Hóokemowkásóo (reflect.), *he chief-makes himself, i. e. he "makes or pretends the chief."*
 Nápaykásóo (id.) *he "makes the man."* [See Section 3, *Simulative form*.]
 Níppéekatum (inan.), (idem) *he water-makes it, i. e. makes by the addition of water (as to spirits for a beverage)*.
 Méchim, *food*; méchimekátum, *he food-makes it, i. e. he baits it (a trap)*.
 Pícku, *gum or pitch*; píckekátum, *he pitches it, (i. e. adds pitch to it,) as a canoe*.
 Séeseepáskwut, *sugar*; seeseepáskwutekátum, *he sugar-makes it, i. e. by the addition of sugar to it, as to a beverage, &c.*
 Níppéekatáyoo (accid. pass. inan.), *it is water-made*.
 Sóoneow, *silver or gold*; sóoneówekatáyoo, *it is silvered or gilded*.
 Seeseepáskwutekatáyoo, *it is sugar-made, i. e. it is sugared*.
 Píckeeekatáyoo, *it is pitched or gummed*.
8. Níppeekagáyoo—This form implies the *making* of the *noun*, *with*, or *of*, the *object*; ablatively—*hemakes water of it*.
 Séwáppwooy, *sour liquor, i. e. vinegar*.
wun, *it is vinegar, partakes of vinegar*.
tón, *he turns it into vinegar*.
káyoo, *he makes vinegar*.
kátum, *he vinegars it, that is, adds vinegar to some other thing*.

Séwáppwookatáyoo, *it is vinegared.*
kagáyoo, *he makes vinegar of it.*

9. Níppeesków—This form intimates *abundance* of the noun—
water abounds, or *there is abundance of water.*

Ménis, *a berry* ; ménisesków *berries* abound.

Attík, *a deer* ; attíkoosków, *deer* abound.

Minnahík, *a spruce fir* ; minnahíkooskow, *spruce firs* abound. ⁴

10. Oo-Nippéemu—This form (*oot* before a vowel) shows that the
 subject *possesses* the noun—he has, i. e. owns or
 possesses *water*.

Oonápáimu, *she* has, or possesses, *a man, i. e. a husband.*

Ootèmu, *he* possesses *a horse, or horses.*

Assám, *a snow-shoe.*

Oot'assámu, *he* has *snow-shoes.*

[Thus in these *possessive* verbs, the object may, in *Cree*,
 be either singular or plural ; but, in *Chippeway*, they
 follow the common rules of agreement.] ⁵

11. Hóokemowéthemayoo, *he chief-thinks him* ; i. e. *considers*
him a chief.

This subject⁶ *thinks* the person, thing, &c. expressed by the

⁴ v. 3. Nébeh. . Water.

iii. 23. Nébeh-kah (pres. for preter.). . There was *much* water.

vi. 10. Meenzáhshkookáhbun (preter.) . . There was *much* grass.

⁵ iv. 16. Ke náhbáim . . Thy husband.

iv. 16. Nind' oonáhbámese. (poss. neg.). . I *have no* husband.

iv. 18. Kah oonáhbámeyunig (poss.). . Whom *thou* husbandest *them*,
 hast *had* as husbands.

Note—The *present* and the *compound of the present*, are often used for
 the *past* tenses.

⁶ viii. 49. Nind' óogemahwánemah (indic.). . I *chief-think-him*, “honour
 him.”

xii. 26. Ka óogemahwánemahjin (subj.). . “*He will honour him.*”

v. 23. Che óogemahwánemegood (pass. subj.). . That *he should be*
 honoured *by*, (&c.)

noun, to be in the object. The general principle, that, in a compounded verb, the accessory member is, in these dialects, a *secondary attributive*, will be noticed hereafter. This form constitutes perhaps the only exception to the rule.

Most if not all nouns, both primitive and derivative, have their derivative verbs also, as,

Wéegee (g hard), a *tent or dwelling*.

Wéegu (neut.), he *dwells or tents*.

Wégeemayoo (transit.) he *tent-eth (with) him*.

Wégeemoggun, a *tent-mate or person tented with*. [See *Passive Nouns*.]

Uskéeo, he *country*, i. e. he *dwells in that quarter* (from *úskee, country*).

Weat-úskeemáyoo, he *com-patriot-eth him* (transit).

Weet-úskeemóggun, *fellow-countrymate*.

Ootáwe, *father*.

Ootáwéeo, he *is (a) father*.

Ootáwemayoo, he *fathers him*, i. e. he *is his father, or by adoption, &c. he is a father to him*.⁷

⁷ v. 17 N'oos. . My father.

iii. 35. Wayóosemind (pass.). . Who is fathered, "the father."

viii. 41. Pazhegoo Wayóosemungíd (act.). . He is one, whom we esteem father, "we have one father."

viii. 42. Ooyóoseyágoobun (verb possess.). . If he were your father.

viii. 44. Ket' ooyóosemahwáh (act. anim.). . Ye esteem him father.

Oot' ooyóosindón (act. inan.). . He fathers it, "the father of it."

viii. 39. Nind' ooyóosenón (v. poss.). . "He is our father."

iv. 50. Ke gwís . . Thy son.

i. 34. Oogwésemegood. . Who is son-ed by (God), "the Son (of God)."

i. 49. Ked' oogwésemig. . He son-eth thee (God), "thou art the Son (of God)."

Pépoon, *winter* (or it is winter) also a year.

Pépóonissu, he *winters*.

Wéèche-pepóonissemáyoo, he *winters* with him.⁸

- iii. 16. Kah oogwésejin (possess.) . . Whom *he* has for son, "his (only begotten) son."
- v. 22. Wagwésemahjin (act.) . . *Whom he* son-eth, "the son."
- v. 19. Wagwésemenid (pass. indeter.) . . *Who is* son-ed, "the son."
- iii. 36. Wagwésemenínjin (id. poss. case) . . *Who is* son-ed, "the son."
- iv. 49. Ne néjáhnis. . My child.
- viii. 33. Nind' oonéjáneseenégoonon . . Abraham . . (act.) *He* childeth us, "we be Abraham's seed."
- viii. 37. Oonéjánhesemenáig . . *That he* child-eth you "that ye are his seed."
- viii. 39. Oonéjánhesemenáigoopun . . *If he* child-ed you, "If ye were his children."
- ⁸ x. 22. Pépoonóobun. . *It was* winter.
- ii. 20. Pépoon. . (Forty-six) years.
- xiii. 30. Tēbekahdóopun . . *It was* night.
- i. 10. A'hkeh. . A country, "the world."
- iii. 31. A'hkehweh. . *It "is* earthly."
- xviii. 15. Mínzhenahwa. . Disciple.
- viii. 31. Ked' oomínzhenahwámenim (act. indic.) . . *I* disciple you (plu.), "ye are my disciples."
- xv. viii. Che mínzhenahwámenáhgoog (act. subj.) . . *That I may* disciple you (plu.), "so shall ye be my disciples."
- i. 49. Ked' óogemáhwehégoog (trans.) . . *They* king thee, "thou art the king of" (Israel).
- iv. 36. Ménewin. . Fruit.
- xv. 2. Máhnewínzenoog (negat. subj.) . . *That* beareth not fruit.
Máhnewungin (subj. plu.) . . *That* bear fruit.
Che ménewung (sing.) . . *That it* bear fruit.
- xv. 8. Che méneweyáig (subj.) . . *That ye* bear fruit.
- i. 14. Tápwáwin. . Truth.
- viii. 26. Tápwáwineh. . *He is* truth.

12. These *substantive*-verbs sometimes *drop* the first letter or syllable of their noun, as from

Iáppee, *a line or chord* ; áppee-káyoo, *he line-makes or plaits* ;
áppeekáyta, *line-make-thou-it*, plait it.

Umísk, *a beaver* ; iéeskayoo, *he is beavering*, i. e. taking
beaver.

E'skootayoo, *fire* ; skátow or sikátow, *he strikes fire or a light*.
Kóotawayoo, *he makes a fire*.

13. Others *assume* a prefix, as from *Iáppee* (Iáppees dimin.), as above.

It-áppeetów, *he puts a line to or about it, he cords it, &c.*

It-áppeesahúm, or Táppeesahum, *he threads it (as a needle)*.

Sésketáyoo, *it is fired, lighted* (from E'skootayoo, *fire*).

Séskahum, *he fires it, sets it on fire*.

Séskethowáisu (temper), *he is fiery, passionate*.

SECONDLY,—The names of the *qualities of things* furnish a numerous list of Verbs, they being all, in their simple state, *verbalized*. I shall divide them, as the forms of both these dialects seem to point out, into two classes—namely, the *natural* and the *acci-*

vi. 63. Oojechóg. . A spirit.

Oojecháhgoowahnoon (inan.) . . *They are spiritual*.

Pemáhtezéwewahnoon (inan.) . . *They are of life*.

viii. 41. Keshámúnedoo. . God.

xvii. 3. Keshámúnedóoweyun (subj.) . . *Who art* (the only true) God.

x. 34. *Ke* múnedóowim. . *Ye are* Gods, i.e. supernatural beings.

x. 33. *Ke* keshámunedóowe(h)édís (reflect. indic.) . . . *Thou makest thyself* God.

i. 6. Enéneh, (homo) . . A man.

vii. 12. Enéneweh (indic.) . . *He is a* (good) man.

x. 33. E'nenéweyun (subj.) . . *Who art* a man.

xviii. 35. Nind' oojéwyeweh (indic.) . . *I am* a Jew.

iv. 9. Jéweyun (subj.) . . *Who art* a Jew.

dental. The former, derived from the adnoun, express what is *inherent, native, spontaneous*, and will be denominated *Adjective* verbs: the latter, derived from words expressing what is *adventitious* to the subject, *contingent, foreign, acquired*,—have a *passive* signification, and will be called *accidental* passive verbs, in contradistinction to *participial* and other passive verbs, which will be noticed hereafter.

ADJECTIVE VERBS. ⁹

ANIMATE.	INANIMATE.
Wóweesu <i>he is</i> circular.	Wóweow <i>it is</i> circular.
Pittíkoosu <i>he is</i> spherical.	Píttikwow <i>it is</i> spherical.
Kówissu <i>he is</i> rough.	Kówow <i>it is</i> rough.
Sóoskoosu <i>he is</i> smooth.	Sóoskwow <i>it is</i> smooth.
A'wkoosu <i>he is</i> sick.	A'wkwun <i>it is</i> strong, tart.
Kinwoosu, <i>he is</i> long or tall.	Kínwow <i>it is</i> long.
Nuppúckissu <i>he is</i> flat.	Núppuckow <i>it is</i> flat.
Chímmesissu <i>he is</i> short.	Chimmásin <i>it is</i> short.

⁹ v. 30. Oónesheshin (indic. inan.) . . *it is* good.

i. 46. Wónesheshing (subj.) . . *which is* good. [See Sec. 3, *Augmentatives*.]

ii. 10. Mahyahnáhdákin (subj. inan.) . . *which is* bad. [id.]

vi. 27. Panáhdúk (subj. inan.) . . *which is* bad.

viii. 9. Pahtázhewod (subj. anim.) . . *that they are* bad, sinful.

viii. 3. Mágwah peshegwáhdezid (subj.) . . at the time *she is* loose, wanton.

v. 7. Máhkezid (subj.) . . *who is* lame.

iv. 6. Ahyákoozid (subj.) . . *who is* weary.

xi. 3. A'hkooze (indic.) . . *he is* sick.

xi. 1. A'hkoozebun (indic. pret.) . . *he was* sick.

v. 5. Ayáhkoozid (subj. augment.) *who is* sick.

xii. 5 and 8. Kademáhgezejig (subj.) . . *who are* poor, piteous.

viii. 54. Tah enáhbahtáhsenoon (indic. neg.) . . *it will not be* useful.

[See Paradigm of the Negative Verb.]

A'ppiséesissu	<i>he is small.</i>	A'ppisásin	<i>it is small.</i>
Méthosu	<i>he is good.</i>	Méthow	<i>it is good.</i>
Methósissu	<i>he is handsome,</i> <i>kind.</i>	Methowásin	<i>it is good, nice.</i>
Mathátissu	<i>he is bad, ugly.</i>	Mathátun	<i>it is bad.</i>
A'buttissu	<i>he is useful.</i>	A'buttun	<i>it is useful.</i>
I'spissu	<i>he is high.</i>	Ispów	<i>it is high, as a</i> <i>house.</i>
A'themissu	<i>he is difficult.</i>	A'themun	<i>it is difficult.</i>

ACCIDENTAL (PASSIVE) VERBS. ¹⁰

ANIMATE.

Chímmasoo	<i>he is erected, set upright.</i>
Pásoo	<i>he is dried.</i>
Mèstasoo	<i>he is consumed (by fire), scalded.</i>
Táskesoo	<i>he is split (as a living tree).</i>
Eskwâsoo	<i>he is burnt.</i>
Táhkoopíssoo	<i>he is tied up.</i>
Kúskekwâsoo	<i>he is sewed.</i>

INANIMATE.

Chímmalayoo	<i>it is erected, set upright.</i>
Pástayoo	<i>it is dried.</i>
Mèstatayoo	<i>it is consumed (by fire), scalded.</i>
Tásketayoo	<i>it is split (as a dead tree).</i>
Eskwâtayoo	<i>it is burnt.</i>
Táhkoopittáyoo	<i>it is tied up.</i>
Kúskekwâtáyoo	<i>it is sewed.</i>

Note—Final *u* is pronounced as in *pure, endure*; and *oo* as in *moon, pool*.

¹⁰ i. 27. Dáhkoobedánig (subj. inan. poss. case) . . *if it be tied.*

xi. 44. Táhkoobezood (subj.) . . *who is tied, bound.*

Táhtepeengwábezook (indic.) . . *about-face-tied-is-he.*

xv. 6. Néboodámahguk (subj.) . . *which is withered.*

xix. 23. Káhshkegwahdásezenóobun (pret. neg.) . . *it was not sewed.*

xviii. 24. Mínjemápezoönid (subj. anim. poss. case) . . *who was bound.*

xxi. 11. Móoshkenánid (id.) . . *which was filled.*

It may be observed, that some roots are susceptible of both these modes of the verb, e. g.

ADJECTIVE VERBS.

Animate — U'ckoosu *he* hangs (intran.)

Inanimate—U'ckootin *it* hangs (id.)

Ex. *Anim.*—U'ckoosuwik attâkwuk, i.e. They *hang*, the stars.

Inan.—U'ckootinwah néepea. . . . They *hang*, the leaves.

Wéethépissu *he is* foul, i.e. not clean, dirty.

Wéethépow *it is* foul.

Kippoosu *he is* shut, stopped } naturally or

Kippow *it is* shut, stopped } spontaneously.

Nuppúckissu *he is* flat.

Núppuckow *it is* flat.

Kinwoosu *he is* long or tall.

Kinwow *it is* long.

Wáwgissu *he is* crooked.

Wágow *it is* crooked.

Múskówissu *he is* strong or hard.

Múskowow *it is* strong or hard.

Múskówun *it is* strong, hard, &c. (moral.)

Quiúskoosu *he is* straight, not crooked.

Quiuskwow *it is* straight.

Qúiuskissu *he is* open, straight-forward, frank.

Qúiuskwun *it is* right, reasonable.

ACCIDENTAL (PASSIVE) VERBS.

U'ckoosoo *he is* suspended, hung. (pass.)

U'ckootayoo *it is* suspended, hung.

Ex. *Anim.*—U'ckoosowuk net' assámuk, i.e. They are *hung* up, my snow-shoes.

Inan.—U'ckootaywah ne múskesinah. . They are *hung* up, my shoes.

Wéethepissoo	<i>he is fouled or soiled.</i>
Wéethepetayoo	<i>it is fouled or soiled.</i>
Kíppoosoo	<i>he is stopped</i> } artificially, as a bottle
Kíppootayoo	<i>it is stopped</i> } or a path.
Nuppúckissoo	<i>he is flatted.</i>
Nuppúketayoo	<i>it is flatted.</i>
Kínwoosoo	<i>he is lengthened.</i>
Kínwootayoo	<i>it is lengthened.</i>
Wáwgissoo	<i>he is bent.</i>
Wáwgelayoo	<i>it is bent.</i>
Múskówissoo	<i>he is strengthened or hardened.</i>
Múskówetayoo	<i>it is strengthened or hardened.</i>

Numerals,¹¹ &c. when predicated of a subject, also become verbs, as

- Péyak, *one* ; péyakoo, *he is one, or is alone.*
 Nésheo, *two* ; néshoook, *they are two.*
 Néannan, *five* ; néannánewuk, *they are five.*
 Mechétteuwuk, *they are many.*
 Chuckawássisewuk, *they are few.*

¹¹ i. 26. Pazhig . . One.

viii. 41. Pázhegoo. . *He is one.*

x. 16. Tah pázhegoo (anim.) . . *He shall be one (shepherd).*

Tah pázhegwun (inan.) . . *It shall be one (fold).*

x. 30. Ne bázhegoomin . . *We are one.*

xvii. 22. Che pázhegoowód (subj.), — azhe pázhegooyúng (subj.) . .

That they may be one, — as we are one.

xvii. 23. Che...pázhegoo(h)índwah (pass. subj.) . . *That they may be made (perfect) in one.*

vi. 9. Náhnun. . Five.

iv. 18. Ke náhnahnewug (anim. indic.) . . *They have been five.*

v. 2. Náhníng (inan. subj.) . . *As they were five.*

Numerals may also be used transitively, as,
Néshoostowáyoo, *he two-eth them, e.g. kills two at a shot.*

Péyakookhayoo (anim.), *he one-eth them, i.e. unites them.*

Péyakootow (inan.), *he uniteth them.*

Néshoohayoo (anim), *he two-eth him or them, i.e. divides, &c.*

Néshootow (inan.), *he divideth it or them.*

There are, indeed, other words and forms of expression which exhibit no predicate in the English phrase, yet, standing as *attributives*, are expressed by a *verb* in the Indian language—such are *each*, *every*, *other*, *of* or *among* (them), *the two*, &c. as from *táhto*¹² *number* are formed,

Ittússuuk (intran. anim.), *they are, or they number, so many.*

Ittáhtinwah id. inan.), *idem.*

Hè ittúsechick (subj. anim.), *as many as they are ; i.e. every one, the whole number, the total of them.*

¹² ii. 10. and iii. 20. *Aindáhchid* (subj.) *who numbereth*, “every, every one.”

i. 16. *Aindáhcheyong* (id.) . . as *we* number, “all we” have, &c.

xiii. 21. *Pázhig...kendhwah aindáhcheyaig* (id.) . . one of *you*, as *ye* number, “one of you.”

viii. 7. *Aindáhcheyaig* (id.) . . as *ye* number ; Anglice, *of your number*, “among you.”

xvi. 32. *Aindáhcheyaig* (id.) . . as *ye* number, “*ye*, every man.”

vii. 53. *Aindáhchewod* (id.) . . as *they* number, “every.”

In the following passages this verb is, for the sake of emphasis, preceded by another verb expressive of *quantity*, or *degree*, viz. *meník* (subj. inan.) as, *A’hneen meník ?* (subj.) . . how much *is it ?*

viii. 46. *A’hneen kenahwah meník aindáhcheyaig* (subj.) . . which (of) *you*, *how great it be that ye* number.

vii. 19. *Kah...áhweyah meník aindáhcheyaig.*

Not...any one *great as may be that ye*, &c. “of you” all.

Hè *Ittáhtéekee* (subj. inan.) *idem*.

Táhn' hè *ittússechik* ? Táhn' hè *ittáhtéekee* ? how number they ? i.e. how many are they ?

Pétoos,¹³ *different*.

Pétoosissu (indic.), *it is different, other*.

Hè Pétoosissil (subj. sing.), *as it is different, other*.

Néshoouk, *they are two*.

Kah *néshechik* (subj.), *which are two, i.e. the two*.

[See Construction of the *Attributive Verb*, and of the *Article*.]

THIRDLY—The names of *Energy* and *Action*, and their contraries, furnish the class of *Neuter Verbs*,¹⁴ as

¹³ x. 1. Páhkón (adverb) . . separate, distinct, "some other way."

xx. 7. Páhkón . . "in a place by itself."

v. 32. Báhkáhnzeze (indic. animate) *he is different, other*, "there is another."

v. 43. and iv. 37. Bákáhnzeid (subj. animate) . . *which is different*, "another" (person).

xviii. 34, iv. 38, and x. 16. Pákáhnzejig (*idem*) . . *which are, &c.* "others, other," persons, sheep.

vi. 22. Bákáhnuk (subj. inan. sing.) . . *which is different* "other" boat.

vi. 23, xx. 30, and xxi. 25. Bákahnahkin (*idem* plural) . . *which are, &c.* "other" boats, signs, things.

i. 40. Pázhig égewh kah néenzhezig (subj. animate) . . One, those *which are two*, "one of the two."

¹⁴ xi. 29. Ke báhzegwe (indic.) . . she arose.

xiv. 31. Páhzegwéeg (imper.) . . arise (ye).

v. 6. Shíngeshénenid (subj. possess. case) . . as *he* lay.

v. 3. Shíngeshénoowod (subj.) . . were lying.

ii. 22. Kah ooneshkod (subj.) . . that *he* had risen.

v. 8. Oóneshkón (imper.) . . rise (thou).

iii. 29. Nébahweh . . *he standeth*.

viii. 9. Ke...nébahweh . . *she was standing*.

ix. 41. Ne wáhbemin . . *we see*.

ix 15. Kah ezhe wáhbid (subj.) . . *who* thus saw.

Wáhbeyon (subj.) . . (and) *I see*.

<i>Ión</i>	<i>he is.</i>
<i>A'ppu</i>	<i>he sits.</i>
<i>Pússekoo</i>	<i>he rises (from a sitting posture).</i>
<i>Pimissin</i>	<i>he lies down.</i>
<i>Wúnneskow</i>	<i>he rises (from a recumbent posture).</i>
<i>Nèpowoo</i>	<i>he stands.</i>
<i>Wáppu</i>	<i>he sees.</i>
<i>Seebóoytayoo</i>	<i>he departs.</i>
<i>Pémootayoo</i>	<i>he walks.</i>
<i>Pímethow</i>	<i>he flies.</i>
<i>Pimeskow</i>	<i>he swims, as a fish.</i>
<i>Tháthánum</i>	<i>he swims, as a man.</i>
<i>Pimásu</i>	<i>he sails.</i>
<i>Kéwayoo</i>	<i>he returns.</i>
<i>Póothoo</i>	<i>he ceases or leaves off.</i>
<i>Nippów</i>	<i>he sleeps.</i>
<i>Níppu</i>	<i>he is dead.</i>
<i>Etéthetum</i>	<i>he so thinks, intends.</i>
<i>Kiskéthetum</i>	<i>he knows.</i>
<i>Kiskissu</i>	<i>he remembers.</i>

- vii. 3. *Máhjón* (imper.) . . depart *thou*.
xvi. 7. *Che máhjahyon* . . *that I* depart.
v. 8. *Pémoosáin* . . walk *thou*.
v. 9. *Ke pémoosáid* (subj.) . . he walked.
iv. 51. *Ahne kéwaid* (subj.) . . *as he* was returning.
vi. 66. *Ke azhakéwánid* (subj. poss. case.) . . *they* returned back.
xi. 11. *Nebáih* . . he sleepeth.
xi. 12. *Nébáhwáin* (subj. dub.) . . *if he* sleep.
vi. 49. *Ke néboowug* . . *they have* died.
xix. 7. *Che nébood* (subj.) *that he* die.
xxi. 25. *Nind' enáindum* . . *I* think.
xvi. 2. *Tah enáindum* . . he will think.
vi. 6. *Oo kekáindon* . . he knoweth *it*.
iii. 2. *Nin kekáindahnon* . . we know *it*.
xv. 20. *Mequáindahmook* (imper.) . . remember *ye*.
xvi. 4. *Che mequáindahmoig* (subj.) *that ye* remember.

Very many, at least, if not all the verbs, of the classes above mentioned, may, *relatively*, be considered as *permanent, continuous*, &c. and have their *occasionals*, marking individual, distinct, sudden acts or motion. These furnish a new mode of the *neuter* verb. (Vide *infra*.)

ADJECTIVE VERBS.

Míthkoosu	<i>he is red.</i>
Míthkoopúthu	<i>he or it reddens.</i>

ACCIDENTAL VERBS.

Quískesoo	<i>he is turned over.</i>
Quískepúthu	<i>he or it turns over.</i>
Sésketayoo	<i>it is fired, lighted.</i>
Sésképuthu	<i>it fires, takes fire.</i>

NEUTER VERBS.

A'cheeoo	<i>he moves, has the faculty of moving.</i>
A'cheepúthu	<i>he or it moves (suddenly).</i>

FOURTHLY—The names of *Relations*.—Relational words, or words expressive of simple *relation*, are also a source of *verbs*, as

PRONOUNS.

O'weena...	<i>who.</i>
Ke kiskéthemittin...	<i>óweenáweun.</i>
I know you...	<i>who you are.</i>
Kèkoo...	<i>what (pronoun).</i>
Kèkwân (noun)...	<i>something.</i>
Kèkwân ? (verb)...	<i>what is it ?</i>
Ne Kiskétheten hè kèkwâk (subj.)	
I know that	<i>it is something.</i>

Ne kiskétheten hè kékwânewâk (subj.) [See verb *âweeo*,
anim. ; *âwun*, inan.]

I know what *it* is.

ADVERBS.

Pímich...cross-wise.

Pímichétin...it is (lying) *across*.

Pímichetow...(trans.) he does it *across*.

Pimitínun...he lays it *across* (with the hand).

Síssoonáy...parallel.

Síssoonáytow...he does it *parallel*.

Síssoonáynun...he puts it *parallel*.

Oosám...over-much.

Oosámetow...he overdoes it.

Náspách...wrong.

Ne Náspachooskák...he thwarts me.

Isse...(sometimes It-) *so*. A *relative* particle of *manner*; it
is also a *generic* noun, signifying *manner*, *wise*, &c.

Issenúm...he *so* sees it. Anglice, it *so* appears to him.

Issetow...he *so* does it.

Itátissu...he *so* acts (morally).

Ittä...there, thither. In composition a *relative* particle of *place*
(Fr. *y*, Ital. *cì*); also a *generic* noun signifying *place*.

Itinum...he thither does it (with the hand).

Itiskum...he thither *mis-moves* it.

Wéskutch...formerly.

Wéskutchissuuk...they are old.

Qúiusk...straight.

Quiúskissu...he is straight.

Quiúsketow...he straightens it.

Péyche...hitherward.

Péyshoohayoo...he brings him.

Péyttow...he brings it.

Assèche...backwards.

Assètissahnáyoo...he sends, drives him back.

Assètáhmahgun...it repels it.

Símmutz...perpendicular.

Símmutínúm...*he erects it (with the hand).*

[Vide *Special Transitive*, and *Relative Verbs*.]

CONJUNCTIONS.

A'ssitche...also.

A'ssit-ínúm...*he puts it to, or with it (quasi, he also-eth it).*

PREPOSITIONS.

Ooche...*of, from, by, also with (instrument).*

Ooch-òoo, (neut.)...*he is, or proceeds, from.*

Oósetow (trans.)...*he educes it, i.e. makes it.*

Oóchehayoo...*he from-eth, hindereth him.*

Oótinum...*he from-hand-eth-it, i.e. takes it.*

Péече...*within, in the inside.*

Péetenum...*he puts it in.*

Péctahúm...*he thrusts it in.*

Péechenum...*he puts it in the inside.*

Uttámik...*underneath.*

Uttámahúm...*he thrusts it under it.*

Sápool...*through.*

Sápoosoo...*he is passed through (e. g. by medicine).*

Sápoonum...*he puts it through.*

Kítcheekow...*among.*

Kítcheekówenum (act.)...*he puts it among.*

Tákootch...*upon.*

Ke gah tákootcheskák mistik ... he will mis-act (come)
upon you, the tree.

Wáska...*around.*

Ne Wáskánèn...I surround, enclose it (by hand).

Ne Wáskaníssoon (refl.)...I surround myself (with something).

INTERJECTIONS.

Interjections and intensive expressions also furnish
Attributive Verbs.

Kéeam !...very well ! be it so !

Kéamiow, or Keeameow...*he is still, quiet.*

Kéamissu...*he is still-ish (not dimin.), tranquil.*

Kéaméewissu...*he is peaceful (disposition).*

Awk and Iée (Iéet before a vowel)...intensative prefixes.

Awkoo...very strongly. Awkoosu...*he is very ill.*

Iée...forcibly. Iéetów...*he firms, fixes it.*



Section II.

Of the Root and Affix.

The verb, even in its most simple state, intransitive as well as transitive, consists of two parts or members, namely, the *Root*, and the *Affix*, or characteristic termination.

1. OF BEING.

I-ów...*he or it is.* I is the *Root*, ow the *Affix*, and so of the rest.

2. OF CIRCUMSTANCE.

Séyséyk-un...*it hails.*

Thóot-in...*it blows.* &c. &c.

3. OF QUALITY.

Nuppúck-issu...*he is flat.*

Núppuck-ow...*it is flat.*

Nuppúck-*esoo*...*he is flatted.*
 Nuppúck-*etayoo*...*it is flatted.*
 Pímme...*melted fat, grease.*
 Pimmée-*woo*...*he is greasy.*
 Pimmée-*nun*...*it is greasy.*
 Pimmée-*wissoo*...*he is greasy-ed (Angl.—greased, anointed).*
 Pimmée-*wetayoo*...*it is greasy-ed.* &c. &c.

4. OF ENERGY, &c.

Wápp-*u* (=wáppe-*oo*)...*he sees.*
 Wáppé-*magun*...*it sees.*
 A'pp-*u* (=áppe-*oo*)...*he sits, is at rest.*
 Appé-*magun*...*it sits.* &c. &c.

5. OF ACTION.

A'chee-*oo*...*he moves.*
 A'chée-*magun*...*it moves.*
 Pémoot-*ayoo*...*he walks.*
 Pémoot-*aymagun*...*it walks, progresses, goes, as a watch.*
 &c. &c.

6. OF TRANSITION.

Wéeth-*ayoo*...*he names him.*
 Méeth-*ayoo*...*he gives (to) him.*
 Pemóota-*hayoo*.. *he walks him.*
 Pemóota-*tow*...*he progresseth it.*
 Pemóota-*támagun*...*it progresseth it.*
 Pimmée-*we-hayoo*...*he greas-y-eth him.*
 Pimmée-*we-tow*...*he greas-y-eth it.*
 Pimmée-*we-támagun*...*it greas-y-eth it.* &c. &c.

7. OF CAUSATION.

Wáppe-*háyoo*...*he makes him see.*
 Wáppe-*tóv*...*he makes it see.*

Pémootay-háyoo...*he makes him walk.*

Pémootay-tów...*he makes it go.*

Pémootay-támagun...*it makes it go.* &c. &c.

[See *Accidence*.]

The Affix itself may indeed be considered, generally, as also consisting of two parts, namely, the *uninflected* and the *inflected*.

FIRST,—It consists of the uninflected, or *characteristic* vocable or vocables, indicating the MANNER of *being*, *doing*, or *acting*, associated with the root, and is analogous in signification and use to the relative terms, or the conjugational or other forms, signifying to *be*, to *do*, *cause*, *make*, &c. of which more will be said hereafter.

An enumeration of the *consonants* of the descriptive character alluded to, would extend to almost all that are found in the *Cree* alphabet.¹⁵ They especially

¹⁵ The *Cree* alphabet is of rather limited extent. The articulate sounds of which it is composed may be divided, as in European languages, into vowels and consonants.

The simple vowel sounds are coextensive with and enounced as those in the English language. e. g.

a (Chíp. =*ah*, JONES) as in *far*, the Italian *a*.

à long.

á as in *awe*, *law*,

e as in *me*, *see*.

è (= *a* JONES) as *a* in *fate*, *mate*.

i (short before a consonant) as in *pin*, *thin*.

î before a vowel, or final *i*, is pronounced long, as in *mine*,
thine (= *ahy*, JONES).

o as in *so*.

ó as in *low* (not high), *sown*, *own*.

oo as in *moon*.

characterize the numerous class of *derived* transitives, and may, in such cases, be said to have some a *general* and some a *special* signification. I shall, for the present, confine my notice to the following, viz. *h*, *t*, *m*, *w*, and *th*. And first of the *h* and the *t*.

The GENERAL *causative* has for its endings (indic. 3 p. sing.) *háyoo* and *tów*, and for its constant *characteristic*, or energizing sign, the aspirate *h* (anim.) and *t* (inan.) both of which, used in this sense, begin always an emphatic or accented syllable. (Chip. *-(h)ón*, *-tóon* or *-dóon*.)

u final, as in *pure*, *endure*, or as the pronoun *you*.

ai and *ay* as in *fair*, *may*, *hay*.

But the Cree *consonants* have a less extensive range than the English, and, strictly considered, should perhaps be described as belonging to the class denominated *sharp* consonants.

The labials are *p* and *w* (oo) and their derivative nasal *m*. The *f* and *v* are wanting. The linguals are *th* (pronounced as in *thin*), *t*, *s*, *st*, *ts*, (*t*)*ch*, and their nasal *n* (*l* and *r* are wanting—see *Dialect*). They have the guttural *k* also, to which must be added the aspirate *h*. I allude here to some of the tribes on the coast of the Bay; those of the interior, as on the *Saskatchewan*, &c. affect more the *flat* series, as *th* (in *this*), *b*, *d*, *z*, *j*, *g* guttural; as do the Chippeways also, as may be seen in the translation before mentioned. With all his acknowledged care, however, and general orthographical consistency, Mr. JONES has sometimes fallen into the use of one or the other of these kinds (in the same verb—in the same particle), as euphony seemed to guide him. It should be also observed, that, on the coast, *sh* is used for the *s* of the interior; *sh* and *zh* are also very prominent in the Chippeway dialect. See JONES'S Translation.

It may be proper to observe here that the *three mutes*, viz. the labial *b*, the guttural *g*, and the lingual *d* (the first three consonants of the *Hebrew*, &c. alphabets), with *th* (which I assume to be their common *Radix*, Vide infra), are sometimes denominated in this treatise *primitive* consonants; and their *sharp* cognates *p*, *k*, *t*, with the rest of the vocables belonging to these three several classes, are called their *derivatives*.

Pémootayoo...he walks, progresses.

Pémootay-háyoo...he makes or *causes* him to walk.

Pémootay-tów...he *causes* it to go, e.g. as a watch.

Wápp-u...he sees.¹⁶

Wáppé-magun...it sees.

Wáppe-háyoo...he *causes* him to see.

Wáppe-hík...he is *made* to see, (by him or them, def.).

Wáppe-tów (inan)...he *causes* it to see.¹⁷ (See Sec. 3.)

The GENERAL *transitive* has the same endings as the general causative just mentioned, viz. *hayoo* for the *animate* object, and *tow* for the *inanimate* object, but *lightly* accented in both genders. In this (comparatively) unemphatic form, the consonants *h* and *t*, as well as those others of less general use hereunder mentioned, represent the mitigated verbal energy of the simple transitive verb, as sometimes expressed in English by *do*, *make*, *-ate*, *-ize*, *-fy*, and the prefix or the termination *en*, or by an equivalent emphasis, change of accent, &c.

Thóskom...it is soft.

Thósketow...he softeneth it.

¹⁶ ix. 7. Ke be-wahbeh...he has hither-seen.

xii. 40. Che wáhbémahgáhsenig (inan. poss. case)...that *they* (their eyes) should not see.

¹⁷ x. 21. Oo dah wáhbe(h)ón...he would have caused him to see.

ix. 14. Ke wáhbe(h)ód (subj.)...he has made him see.

ix. 18. Ke wáhbe(h)índ (inv. subj. indef.)...who had been made to see.

ix. 17. Ke wáhbe(h)ík [Cree, -hisk] (inv. subj.)...who has made thee see.

ix. 26. Kah ezhe wáhbetód (subj. inan.)...who so has made them (eyes) see.

ix. 30. Ke wáhbetód (id.)...he has made them (my eyes) see.

viii. 2. Ke náhmahdáhbeh...he sat down.

vi. 10. Náhmahdáhbe(h)ík (imper.)...make them sit down.

vi. 51. Che pemáhtezéhdhg(húg)wáh (subj.)...that I make them live.

Kínwow...*it is long.*

Kínwootow...*he lengtheneth it.*

Kitteemáhkissu...*he is poor.*

Kitteemáhkéhayoo...*he makes him poor, impoverisheth him.*

Míthkwów...*It is red,*

Míthkootow...*He reddens it.*

Kissewâsu...*he is angry.*

Kissewâhayoo...*he makes him angry, irritates him.*

Kéesquayoo...*he is insane, mad.*

Kéesquayhayoo...*he maddens, makes him mad.*

Kéesquaypayoo...*he is drunk (insane with drinking).*

Kéesquáypayhayoo...*he inebriates him, intoxicates him.*

Níppu...*he is dead.*

Nippèwissu...*he is dead-like, ashamed.*

Nippèwehayoo...*he does him dead-like, morti-fy-eth him.*

Kéeamíow... *he is quiet.*

Kéeaméhayoo...*he quiets, tames, paci-fy-eth him.*

Sákehayoo (anim. object.)...*he loves him.*

Sáketow (inan. object.)...*he loves it.*¹⁸

Oósehayoo...*he makes him.*

Oósetow...*he makes it.*

Pemóotahayoo...*he walketh him.*

Pemóotatow...*he progresseth it.*

¹⁸ v. 20. *Oo záhkeon* (indic. anim.) . . *he loveth him.*

xii. 25. *Sahyahgetood* (subj. inan. flat. vowel) . . *who he loveth it.*

iv. 1. *Oózheod* (subj. anim.) . . *that he made him or them.*

ix. 11. *Oo ge óozhetoón* (inan.) . . *he has educed, made, it.*

xvii. 4. *Nín ge kezhetoon*...*I have finished it.*

ii. 15. *Kah óozhedood* (subj.) . . *that he made it.*

iv. 34. xvii. 4. *Che gézhetooyon* (subj.) . . *that I finish it.*

xii. 25. *Oo gah wáhnetoon* . . *he shall lose it.*

The following, also, among others, change *hayoo*, their *animate*, into *tow*, their *inanimate object* form.

Wúnnehayoo...*he loses him.*

Wúnnetow (inan.) ...*he loses it, or them.*

Mássehayoo (anim.)...*he wrestles, or handles much, him.*

Mówutchehayoo ..*he collects them.*

Nóchehayoo...*he works (at) him.*

Kwóssehayoo...*he jerks away, carries off suddenly, him.*

Píssitchehayoo...*he notices him.*

Kéechehayoo...*he begins him.*

Késeehayoo...*he finishes him.*

Póosehayoo...*he embarks him.*

Wéuggehayoo...*he wastes, destroys him.*

A'hubtchehayoo...*he renders useful, him.*

Pèyháyoo...*he waits (for) him.*

Méychehayoo...*he consumes, exhausts, him.*

Núggutchehayoo...*he meets, i.e. is aware of, him.*

Pàpehayoo...*he laughs at him.*

Nahnéekachehayoo...*he harasses, distresses, him.*

Wówéússehayoo...*he circumvents, disappoints, him.*

Kítteemahayoo...*he ill-uses him.*

Chéeseehayoo...*he deceives, cheats, him.*

Mínnahayoo...*he gives him drink.*

Kítteemáhkehayoo...*he makes him poor.*

Móohehayoo...*he teases him.*

Míssehayoo...*he disgraces him, brings into disfavour.*

Kéesoohayoo ..*he warms him.*

Péyshoohayoo...*he brings him (inan. péytow).¹⁹*

Note.—The *inanimate t* is, in some of the derived forms of the verb, softened into its *derivative (t)ch*. See Sect. 3.

¹⁹ x. 16. *Nin gah bénóg* .. *I will bring them.*

vii. 45. *Ke benáhsewaig* (neg. subj.) .. *that ye have not brought him*
Oo betoon...*he brings it.*

xix. 39. *Ke betood* (subj.) .. *(he) brought it.*

v. 3. *Péetoowod* (subj. plu. inan.) .. *who waited for it.*

Another simple *transitive* form, which, with regard to the extent of its use, may be esteemed of secondary or subordinate rank, has *t* for its *characteristic*, in both genders, making *-tayoo* (anim.), and *-tum* (inan.), in their respective *third* persons.²⁰

Núgga-tayoo...he leav-eth him.

Núgga-tum...he leav-eth it.

Náht-tayoo...he fetch-eth him.

Náht-tum...he fetch-eth it.

Goos-tayoo...he feareth him.

Goos-tum...he feareth it.

Oótéet-tayoo...he reach-eth, attain-eth (to) him.

Oótéet-tum...he reacheth (to) it, arriveth at it.

Ketóo...he speaks ; Itwáyoo...he so says.²¹

Ittáyoo...he so says (to) him.

Ittum (inan.).. he so says of, means, it.

Tèpwâ-tayoo...he calls aloud (to) him.

U'ttoo-tayoo...he engages him.

Métâ-tayoo...he longs for him.

Púckwah-tayoo...he hates him.

Tóot-tum (inan.)...he does it.

Tóot-tawayoo (dat.)...he does it to him.

²⁰ x. 12. Oo náhgahnnon . . he leaveth him or them.

viii. ix. náhgahnah (inv. indic. *indet.*) . . he was left

iv. 52. Oo ge náhgahnegoon (inv. indic. *determ.*) . . he was left (*by it*).

iv. iii. Oo ge nághahdon . . he left it.

²¹ i. 21. Ke ékedoo (neut. indic. anim.) . . he hath said.

i. 38. 41. Ekedóomahgud (id. inan.) . . it says.

vii. 16. Ke ékedood (subj. anim.) he has said.

vii. 38. Kah ékedóomahguk (subj. inan.) . . as it (the Scripture) hath said.

v. 6. Oo ke enón (tran. anim.) . . he said to him (or them).

ii. 21. and xi. 13. Kah edúng (subj. inan.) . which he spoke of.

xvi. 18. A'dúng (subj. inan. flat. vowel.) . . id.

The conversions of the consonants in this verb give it the appearance of being the most *irregular* in the Chippeway dialect. (See Accidence.)

There is a second form in the same class, viz.
-tayoo (anim.), -tow (inan.).

Káht-tayoo...he hideth him.

Káht-tow...he hideth it.

O'wut-tayoo...he gathers them together.

O'wut-tow...he amasses or heaps it or them together.

Kétoo-tayoo...he makes a noise at him, i.e. he chides him.

Kétoo-tow...he *sounds* it, as a musical instrument.

A third transitive form has for its *characteristic*, *m* (anim.), and *t* (inan.) making -mayoo and -tum.²²

Wápp-u...he see-eth.

Wáppa-mayoo...he see-eth him.

Wáppa-tum...he see-eth it.

Ooché-mayoo...he kisses *him*.

Táka-mayoo...he stabs *him*.

Wéegée-mayoo...he lives with *him*.

A'ssa-mayoo...he gives *him* to eat, feeds him.

Wéepim-mayoo...he lies with *him* or *her*, also figurat.

U'cke-mayoo...he counts *him*.

U'ckooche-mayoo...he suspends *him* in water.

Múska-mayoo...he takes it from *him*.

Táhkoo-mayoo...he is related to *him*.

Wéetuppee-mayoo...he sits with *him*, co-sits him.

A'che-mayoo...he relates *him*. (A'tóotum, inan.)

Tabáche-mayoo...he relates, narrates, *him*, circumstantially.²³

²² i. 29. 47. Oo ge wáhbahmon . . he saw *him* (or *them*).

xi. 9. Oo wáhbundon . . he seeth *it*.

ii. 24. Oo gekánemon . . he knew *them*.

ii. 25. Oo gekáindon . . he knew *it*.

²³ i. 34. Nin ge debáhjemah . . I have related, narrated, *him*.

vii. 7. Nin debáhdoodon . . I narrate *it*.

i. 15. Oo ge debáhjemon . . he narrated *him*.

v. 33. Oo ge tebáhdoodon . . he narrated *it*.

Also, together with its compounds,²⁴

It-éthemayoo (anim.)...he so thinks him. (See Sect. 4.)

It-éthetum (inan.)...he so thinks it.

As

Métho-éthemayoo...he well-thinks, esteems, *him*.

Métho-éthetum ...he approves *it*.

Kisk-éthemayoo...he knows *him*.

Math-éthemayoo...he despises *him*.

Pissisk-éthemayoo...he notices *him*.

Kunnaw-éthemayoo...he keeps, takes care of, *him*.

Cheek-éthemayoo...he likes, values, *him*.

Untow-éthemayoo...he looks for, seeks, *him*.

Kwaytow-éthemayoo...he is at a loss what to think of *him*.

Métoon-éthemayoo...he thinks (on) *him*.

²⁴ xxi. 25. *Nind'* en-áindum (neut.) . . *I* so think.

Nind' en-ánemah (trans. anim.) . . *I* so think *him*.

Nind' en-áindon (inan.) . . *I* so think *it*.

iii. 19. *Oo ge ménw-áindahnahwah* . . *they* liked, approved of, *it*.

viii. 29. *Mánw-áindungin* (subj. plural) . . *which* he approves.

vii. 29. *Nin kek-ánemah* . . *I* know *him*.

viii. 14. *Nin kek-áindon* . . *I* know *it*.

ii. 24. *Oo kek-ánemon* . . he knew *him* or *them*.

ii. 25. *Oo kek-áindon* . . he knew *it*.

vii. 4. *Oon údahw-áindon* . . he seeks *it*.

iv. 27. *A'indahw-áindahmun* (subj. flat. vowel) . . *which* thou seekest.

ii. 10. *Ke ge gáhnahw-áindon* . . *thou* hast kept *it*.

vi. 29. *Che tápway-ánemaig* (subj.) . . that *ye* think *him* true, believe on *him*.

iv. 50. *Oo ge tápway-áindon* . . he believes *it*.

iv. 27. *Oo ge máhmahkahd-áinemegoon* (inverse def.) . . he was marvelled at (*by him* or *them*).

vii. 21. *Ke ge máhmahkahd-áindom* . . *ye* have marvelled at *it*.

vii. 43. *Pápákhon ke ahyen-ánemahwod* . . . qu. diff-differently *they* thought *him*.

x. 24. *Ka gwínahw-áindahmoo(h)éyong* (caus. subj.) . . . wilt *thou* lack-to-think *make us*.

Máhmtoon-éthemayoo...*he contemplates him.*

Tab-éthemayoo...*he governs, directs, him.*

Kítteemàk-éthemayoo...*he thinks him poor, compassionates him.*

Máhmuskât-éthemayoo (act.)*he thinks wonder, is astonished (at) him.*

Kist-éthemayoo...*he thinks much of, respects him.*

A fourth transitive form has *w* (anim.), and *h* (inan.), for its transitive signs, making *-wayoo* and *-hum*.

Ootómma-wayoo...*he beat-eth him.*

Ootómma-hum...*he beat-eth it.*

(Ootómmaheggun...*a hammer, tomahawk.*)

Púckama-wayoo...*he knock-eth, cudgel-eth him.*

Púckama-hum...*he knock-eth it.*

(Púckamoggun...*a club or cudgel.*)

The *inanimate* gender of the following verbs also is formed by changing *-wayoo* into *-hum*.

Uckwínnawayoo...*he covers him.*

Uckwínnahum...*he covers it.*

Kássewayoo...*he wipes him.*

Kássehum...*he wipes it.*

Pístawayoo...*he mis-strikes him.*

Uppawayoo...*he opens him.*

Kíppawayoo...*he shuts him.*

Nótèwayoo...*he does short of him.*

Náspittawayoo...*he resembles him.*

Púttawayoo...*he misses him, as in shooting, striking, &c.*

Kískinahúmmawayoo...*he shews, instructs, him.*

Pimmíttissahwayoo...*he follows him.*

Pússistahwayoo...*he whips him.*

Kéhookawayoo...*he visits him.*

Méysahwayoo...*he mends, patches, him.*

Nuttópowayoo...*he asks drink of him.*

Itíssahwayoo (relat.)...*he sends him thither.*

Náhtawayoo...*he fetches him (by water).*

Kíttumwayoo...*he finishes (eats up) him.* [Kittow, inan.]

Miskawayoo...*he finds him.* (Miskum, inan. obj.)²⁵
 Chéestawayoo...*he pierces him.*
 Púckustówayoo...*he puts him in the water.*
 Mútchoostawayoo...*he puts him in the fire.*
 Káskáskawayoo...*he scrapes him.*
 Móonawayoo...*he digs him.*
 Moowayoo...*he eats him* (inan. obj. Méechu).²⁶ &c. &c.

The last vocable to be noticed here, is that expressed by *th*, of more rare occurrence, as an *energetic* element, than perhaps any other. It appears, also, in primitive verbs at least, to be of a more feeble character.

Wéethayoo (anim.)...*he names him.*
 Wéetum (inan.)...*he names or tells it.*²⁷
 Wéetummawayoo (dat. case)...*he tells it to him.*

²⁵ i. 45. *Oo ge mékahwon* [Cree, miskahwayoo] (indic. anim.) .. *he found him.*

x. 9. *Che mékúng* [Cree, miskák] (subj. inan.) .. *that he find it.*

²⁶ vi. 57. *Amóod* (inv. subj.) .. *(he) who eateth me.*

vi. 51. *Méjid* (subj.) .. *if he eat it.*

vi. 23. *Méjewod* (subj.) .. *that they did eat it.*

vi. 26. *Ke méjeyaig* (subj.) .. *that ye had eaten it.*

vi. 56. *Máhjid* (subj.) .. *(he) who eateth it.* [See *Augment. Sec. 3*]

²⁷ xvii. 26. *Nin gah wéendon* .. *I will tell it.*

iv. 44. *Oo ge wéendon* .. *he told it.*

iii. 11. *Ne wéendahnnon* .. *we* (1. 3.) *tell it.*

iii. 8. *Ke tah wéendáhzeen* (neg.) .. *thou canst not tell it.*

viii. 14. *Ke dah wéendáhzenahwah* (neg.) *ye cannot tell it.*

xvii. 26. *Nin ge wéendahmahwog* (dat.) .. *I have told it to them.*

iv. 39. *Nin ge wéendahmog* (inv.) .. *he has told it to me.*

iv. 25. *Nin gah wéendahmáhgoonon* (inv. 1. 3.) *he will tell it to us.*

iii. 12. *Ke wéendahmóonenahgoog* (subj.) .. *(if) I tell it to you.*

Méygu (accus.)...he gives him, or it.²⁸

Méethayoo (dat.)...he gives (it to) him (*oblique* sense in the *direct* form.)

Also,

A'tháyoo (anim.)...he places or puts him.²⁹

Astów (inan.)...he places or puts it.

This is a *generic* verb. Though irregular as to the root, it is, together with its compounds, regular in its inflections, following those of the form before mentioned, viz. *hayoo* and *tow*.

U'ckoothayoo...he hangs (places) him up.

U'ckootow...he hangs it up.

Túckoothayoo...he on-puts, i.e. adds him.

Túckootow...he adds it.

²⁸ i. 17. *Oo ge mégewain* . . he has given *it*.

iii. 16. *Ka mégewanun* (possess. case) . . he has given *his him*.

vi. 51. *Ka mégewayón* (subj.) . . which *I* will give.

vi. 33. *Mégewaid* (subj.) . . (*he*) which giveth *it*.

xiv. 27. *Mégewawod* (subj.) . . (as) *they* give.

x. 11. *Oo mégewátahmahwon* (dat.) . . he gives it *for them*.

iii. 35. *Oo ge ménón* . . he hath given (it) to him.

x. 28. *Ne ménog* . . *I* give (it) unto them.

iv. 14. *Ka ménug* (subj.) . . which *I* shall give (to) *him*.

xvii. 2. *Ke ménud* (subj.) . . (as) *thou* hast given (to) *him*.

Che ménód (subj.) . . that *he* give (it to) *him* or *them*.

iii. 27. *Ménind* (inv. subj. indet.) . . that *he* be given (to).

²⁹ (Chip. *Ood' áhsón*, anim — *Ood' áhtóon*, inan.)

xi. 34. *Ke áhsaig* ? (subj.) . . *ye* have placed *him* ?

xx. 13. *Ke áhsahwahgwain* (subj. dubit.) . . *they* have placed *him*.

xx. 15. *Ke áhsahwahd(wud)ain* (id.) . . *thou* has placed *him*.

ix. 15. *Oo ge áhtóon* (inan.) . . *he* put, or placed, *it*.

xiii. 4. *Oo ge áhtómun* . . *he* had placed *them* (garments).

xix. 29. *Ke áhtoowod* (subj.) . . *they* put *it*.

xiii. 2. *Ke áhtood* (subj.) . . *he* had put *it*.

A'ssewutháyoo...he puts him into a bag.

A'ssewuttów...he puts it &c.

These *energizing signs*, however, though appearing in many cases, when compared with the English corresponding terms, to be mere indications of transition, are oftentimes essentially *distinctive*, presenting different modifications of the action qualifying the root, as from

Weeche (used in composition)...*with, co-*.

Wéeche-háyoo...he *co-operates, co-acts* him.

Wéeche-náyoo...he *accompanies* him.

(See Sect. 3, *Special Trans.*)

When the root and its characteristic ending do not readily coalesce, as is frequently the case in *derivative* verbs, they are connected by means of a vowel, which is also sometimes distinctive, sometimes perhaps euphonic. In the following examples, the connecting vowel is distinctive.

Nipp-ów...he sleeps ; nipp-è-háyoo...he lulls or puts him to sleep, qu. he en-sleeps him (Fr. il l'*en*-dort).

✧ Nipp-u...he is dead ; nípp-ä-háyoo...he dead-ens (kills) him.

Of the *intransitive* verbs there are, as we have already seen, several kinds. The following summary comprises the chief of their several terminations, with their modifications in the same (third) person of the subjunctive mood, and in both genders.

1. SUBSTANTIVE VERBS.

Assínneewoo (subj. -wit).. *he is stoney, of stone, from assín-nee, a stone.*

Assínneewun (-wák)...*it is of stone.*

Assínneeskow (-skàk)...stone *abounds*.

Mechim-appwoo-kayoo (-kait)...meat-liquor (broth) *makes-he*.

2. ADJECTIVE VERBS.

Tàkissu (-issit)...*he is cold (to the touch)*.

Tàkow (-àk)...*it is cold*.

Kinwoosu (-sit)...*he is long, tall*.

Kínwow (-àk)...*it is long*.

A'themissu (-issit) *he is difficult, cross, perverse*.

A'themun (-àk) *it is difficult, grievous, hard*.

Kéeam-issu (-issit)...*he is tranquil, quiet*.

Kéeaméwissu (-ewissit)...*he is of a peaceful disposition*.

See Sec. 3, *Augment*.

ACCIDENTAL (PASS.) VERBS.

Kwiskissoo (-issoot).. *he is turned over*.

Kwísketayoo (-etaik)...*it is turned over*.

Màkwoosoo (-soot)...*he is pressed*.

Màkwootayoo (-taik)...*it is pressed*.

4. IMPERSONAL VERBS.

Népin (-éek)...*it is summer*.

Pépoon (-k)...*it is winter*.

Ispúttinow (-àk)...*it is a high hill*.

Pimmíchewun (-âk).. *it flows, as water*.

5. NEUTER VERBS.

These may be classed under seven conjugations. They take *-magun* in their *inanimate* form.

A'ppu (-it)...he sits.
 Appémagun (-magàk)...it sits.
 A'chcoo (-èt)...he moves.
 Achémagun (-magàk) it moves.
 Nippów (-at) ..he sleeps.
 Kuskéthetum (-àk)...he is impatient.
 Póothoo (-oot)... he leaves off, ceases.
 Túckoosin (-eck)...he arrives (by land).
 Pémootayoo (-ait)...he walks.

These verbal *terminations*, generally, and *their characteristic* letters, will however furnish a subject for separate consideration hereafter.

SECONDLY,—The *inflected*, or personal, &c. part, which comprises (together with the accessories, case and gender) all the usual accidents of voice, mood, tense, &c. in the *definite* and *indefinite*, *positive*, *suppositious* and *doubtful* (and, in the Chippeway, *negative*) forms. This part of our subject will be fully developed hereafter. See *Accidence*, &c.



In the view that has been taken of the Affix, the notice on the inflected or *personal* portion of it has been confined to the *third* person; there exists, however, in the relative position, &c. of the personal signs, when in combination with the verb, a peculiarity of arrangement and structure, which requires particular observation.

It has been stated, that the *Affix* expresses the personal and other accidents of the verb. This principle must be understood with some limitation. The first

and second persons *singular* of the *indicative* mood depart from this rule, and, in an abridged form, *precede* the verb. The following observations will, perhaps, place this in an intelligible point of view.

In the English language, we say “ I see him,” and we express the grammatical converse of the phrase, “ he sees me,” by the transposition of the pronouns, with certain modifications of their form and of the verb. The Indian system will not admit of this operation. The relative position of *their* pronouns is fixed and unalterable. The *second* person, be it agent or patient, has *always* precedence of the *first*. In like manner, the *first* and *second* persons in all their relations, direct and oblique, have precedence of the *third*. Ex.

PERSONAL PRONOUNS. (*See Accidence.*)

Nétha...Ne (Net' or 'Nt before a vowel), *I*.

Kétha...Ke (Ket' before a vowel), *thou*.

Wétha...Oo (Oot' before a vowel), *he, she, or it*.

1. The *first* and *second* persons always stand before the (*sign* of the) *third*, be they agent or patient, as under.

[*Note.*—The form which, in the arrangement of its *personal* members, is analogous to the *English* phrase, will be denominated the *DIRECT*; and that which presents the *inverted* English phrase, the *INVERSE* form: an attention to this distinction, and to the remarks just made, will greatly tend to a clear apprehension of the paradigms of the verb, hereafter given at large. See *Accidence*.]

Ne Níppahow (dir.)...*I* kill-*him*.

Ne Níppahik (inv.)...(me killeth-*he*) *he* kills *me*.

Ne nátów (dir.)...I fetch-him.

*Ne nátik (inv.)...(me fetcheth-he,) he fetches me.*³⁰

³⁰ Neen, or Nin. . Ne (Nind' before a vowel) *I*.

Keen. . Ke (Ked' before a vowel) *thou*.

Ween. . Oo (Ood' before a vowel) *he, she, or it*.

DIRECT.

i. 34. *Nin ge debáhjemah . . I have related him.*

vii. 29. *Nin kekánemah . . I know him.*

vi. 44. *Nin gah báhzegwáindenah . . I will raise him up.*

i. 34. *Nin ge wáhbahmah . . I have seen him.*

xiv. 21. *Nin gah sáhkeah . . I will love him.*

xii. 21. *Ne we wáhbahmahaon . . we would (want to) see him.*

xvii. 10. *Nin débanemog . . I govern them.*

xvii. 26. *Nin ge wéendahmahwog . . I have told (it to) them.*

xviii. 20. *Nin ge gáhnoonog . . I have spoken (to) them.*

xvii. 12. *Nin ge káhnahwanemog . . I have kept, taken care of them.*

x. 16. *Nin gah bénog . . I will bring them.*

x. 28. *Ne ménog . . I give (to) them.*

x. 14. *Nin kekánemog . . I know them.*

xvi. 33. *Nin ge sháhgoojeog . . I have overcome them.*

INVERSE.

viii. 29. *Ne wéjéwig . . me accompany-eth-he, i.e. he accompanieth me, and so of the rest.*

iv. 39. *Nin ge wéendahmog . . he has told it to me.*

v. 37. *Nin ge tebáhjemig . . he has related me.*

vi. 45. *Ne bénáhzekáhgooog . . they come (to) me.*

vii. 29. viii. 42. *Nin ge áhnoonig . . he hath sent me.*

ix. 11. *Nin ge ig . . he has said (unto) me.*

vii. 7. *Ne zhéengánemegoon . . it hateth me.*

viii. 18. *Nin debáhjemig . . he narrates me.*

xii. 26. *Nin gah nóopenahnig . . he shall follow me.*

xii. 49. *Nin ge ménig . . he hath given (to) me.*

xiii. 20. *Nind' oodáhpénig . . he taketh me.*

iv. 25. *Nin gah wéendahmáhgoonon . . he will tell us (1. 3.)*

v. 45. *Nin gah áhnahmémégoonon . . he will accuse us (1. 3.)*

viii. v. *Nin ge égoonon . . he has said to us (1. 3.)*

x. 27. *Ne nóopenáhnegoog . . they follow me.*

vi. 45. *Ne bé-náhzekáhgooog . . they come to me.*

xv. 24. *Nin ge wáhbahmégoonahnig . . they have seen us (1.3.)*

Ne wâppamow (dir.)...I see-him.

Ne wâppamik (inv.)...(Ital. mi vede, me see-eth-he) he see-eth me.

So also with the second person, *Ke*, as

Ke nátow (dir.)...thou fetchest-him.

*Ke nátik (inv.)...(thee fetcheth-he,) he fetches thee.*³¹

Ke wâppamow (dir.)...thou seest-him.

Ke wâppamik (inv. Ital. ti vede...thee seeth-he), he sees thee.

DIRECT.

³¹ ix. 35. *Ke tápwayánemah . . thou believest (on) him.*

viii. 57. *Ke ke wáhbahmah . . thou hast seen him.*

iv. 10. *Ke tah ge undóotahmahwah (dat.) . . thou mightest have asked it of him.*

x. 36. *Ked' enáhwah . . ye say (of, or to) him.*

xiv. 7. *Ke ke wáhbahmahwah . . ye have seen him.*

Ke kekánemahwah . . ye know him.

vii. 27. *Ke kekánemahnon . . we (1. 2.) know him.*

xvii. 9. *Ke debánemog . . thou governest (art master of) them.*

xxi. 6. *Ke kah mékahwahwog . . ye will find them.*

INVERSE.

xi. 28. *Ke nundóomig . . thee calls-he, i.e. he calls thee, and so of the rest.*

xi. 22. *Ke dah ménig . . he will give (to) thee.*

vii. 22. *Ke ge ménegoowah . . he has given (to) you*

v. 45. *Kel' áhnamemégoowah . . he accuseth you.*

vii. 47. *Ke wáhyazheégoom . . they (Fr. on) deceive you.*

viii. 32. *Ke gah páhgedenégoonahwah . . he will let go you.*

viii. 33. 36. *Ke gah páhgedenégoom . . they (Fr. on) will set you free.*

xii. 35. *Ke wéjewégoonahwah . . it accompanieth you.*

xvi. 14. *Ke gah wáhbundahégoowah . . he will show it to you.*

xvi. 23. *Ke gah ménegoowah . . he will give it to you.*

xv. 20. *Ke gah kóodahge(h)égoowog . . they will persecute you.*

xv. 21. *Ke gah (oonje) tóodahgoowog . . they will do to you.*

xvi. 6. *Ke móoshkenashkáhgoonahwah . . it filleth you.*

2. The *second* person (*Ke*) always stands before the (*sign of the*) *first*, *as*,

Ke níppahin (dir.)...*thou killest-me.*

Ke níppahittin (inv.)...(thee kill-I) *I kill thee.*³²

Ke násin (dir.)...*thou fetchest-me.*

Ke nátittin (inv.)...(thee fetch-I) *I fetch thee.*

Ke wâppamin (dir.)...*thou seest me.*

Ke wâppamittin (Ital. *ti vedo*...thee see-I) *I see thee.*

DIRECT.

³² xxi. 15. *Ke sáhgeh* ? .. *thou lovest me.*

xvii. 6. *Ke ke méenzh* .. *thou hast given (to) me.*

xiii. 36. *Ke gah nóopenuzh* .. *thou shalt follow me.*

xvii. 24. *Ke sáhgeh* .. *thou lovest me.*

vii. 28. *Ke kekánemim* .. *ye know me.*

v. 46. *Ke tah ge tápwatahwim* .. *ye would have believed me.*

viii. 21. *Ke gah úndahwánemim* .. *ye will seek me.*

viii. 49. *Ke báhpénoodáhwim* .. *ye dishonour (laugh at) me.*

xiii. 13. *Ked' ezhénekehzhim* .. *ye call (name) me.*

xiv. 19. *Ke wáhbahmim* .. *ye see me.*

xv. 27. *Ke gah tebáhjemim* .. *ye will relate me.*

xvi. 16. *Ke kah wáhbahmim* .. *ye will see me.*

Ke kah wáhbahmeseem (neg.) .. *ye will not see me.*

xv. 27. *Ke ke* (be-oonje) *wéjéwim* .. *ye have (hitherto) accompanied me.*

INVERSE.

xvi. 25. *Ke ke kekánemim* .. *thee have known-I, and so of the rest,*
I have known thee.

i. 48. *Ke ke wáhbahmim* .. *I have seen thee.*

xi. 27. *Ke tápwayánemim* .. *I believe on thee.*

iii. 11. *Ket' ením* .. *I say (to) thee.*

xiv. 12. and iv. 35. *Ked' enénim* .. *I say (to) you.*

xiii. 34. *Ke ménenim* .. *I give (to) you.*

iv. 38. *Ke ke áhnoonenim* .. *I have sent you.*

vii. 33. *Ke wéjéwenim* .. *I accompany you.*

vii. 37. *Ke kekánemenim* .. *I know you.*

xvi. 22. *Ke gah wáhbahmenim* .. *I will see you*

In the preceding examples, the grammatical position of the *personal* signs remains the same, although the (abbreviated) pronouns *Ne* I and *Ke* thou, be nominative and accusative, or *subject* and *object*, alternately. So also with the oblique cases.

Ne nippatowow (anim.)...*I* kill-(*him*)-for-*him*.

Ne nippatwák (id.)...*me* kill-(*him*)-for,-*he*, i. e. *he* kills *him* for *me*.

Ne nátoowow...*I* fetch-(*him*)-for-*him*.

Ne nátnák...*me* fetch-(*him*)-for,-*he*, i. e. *he* fetches *him* for *me*.

Ne nippátamowow (inan.)...*I* kill-(*it*)-for *him*.

Ne nippátamák (id.)...*me* kill-(*it*)-for,-*he*, i. e. *he* kills *it* for *me*.

Ne nàtamowow...*I* fetch-(*it*)-for-*him*.

Ne nàtamák...*me* fetch-(*it*)-for,-*he*, i. e. *he* fetches *it* for *me*.

Ke nippatwówin (anim.)...*thou* killest-(*him*)-for-*me*.

Ke nippatwátin (id.)...*thee* kill-(*him*)-for,-*I*, i. e. *I* kill *him* for *thee*.

Ke nàtwówin...*thou* fetchest (*him*) for *me*.

Ke nàtwátin...*thee* fetch-(*him*)-for,-*I*, i. e. *I* fetch *him* for *thee*.

Ke nippátamówin (inan.)...*thou* killest-(*it*)-for-*me*.

Ke nippátamátin (id.) ... *thee* kill-(*it*)-for,-*I*, i. e. *I* fetch *it* for *thee*.

Ke nàtamówin...*thou* fetchest-(*it*)-for-*me*.

Ke nàtamátin...*thee* fetch-(*it*)-for,-*I*, i. e. *I* fetch *it* for *thee*.³³

DIRECT.

³³ viii. 3. *Oo gé bédahmahwákwon* (anim.) *they* brought *him* or *her* to *him*.

ix. 13. *Oo gé béezhewédahmahwákwon* .. *they* brought *him* to *him* or *them*.

iv. 16. [*A'hwe undóom* .. *go* call *thou* *him*.]

iv. 10. *Ke tah gé undóotahmuhwah* .. *thou* wouldst have asked *it* of (to) *him*

It will be observed that, in both the animate and inanimate forms, the inserted syllable (the sign of the *oblique relation*) of which the *constant* letters in these and similar examples are *w* and its *cognate*, *m*, respectively, is alike found in the *Direct* and *Inverse* forms,

- xvii. 15. Che (mé) dáhgwanahmáhwahdwah (subj.) . . that *thou* hold *it* to (from) *them*.
 xx. 23. A'koonahmáhwágwáin (dub.) . . (whomsoever) *ye* shall withdraw *it* to (from) *them*.
 xx. 23. Mainjémenahmáhwágwáin (id.) . . (whomsoever) *ye* shall hold *it* to *them*.
 iv. 33. Oo gé bétahmahwon . . *he* has brought *it* for *him*.
 xii. 2. Ke óozhetuhmahwahwod (subj.) *they* made *it* for *him*.
 xv. 13. Che páhgedínahmahwod (subj.) that *he* should loose *it* for *him*.

INVERSE.

- x. 3. Oon (Ood') esáhkoonahmahkoon (inv.) . . *it* is opened for *him*.
 xiv. 2. Ke tah gé wéendahmoonim . . *I* would have told *it* to *you*.
 xiv. 2. Ket ahwe wahwáshetahmoonim . . *I* go prepare *it* for *you*.
 xiv. 3. A'hwe wahwázhetahmoonáhgoog (subj.) . . (if) *I* go prepare *it* for *you*.
 xviii. 39. Che báhgedínahmoonahgoog (subj.) . . that *I* loose *him* to *you*.

NEGATIVE DIRECT.

- ii. 24. Oo gé báhgedínahmahwáhséen . . *he* did not loose *it* (his body) to *them*.
 iii. 11. Ket' ootáhbenahmáhwesémin . . . *ye* take *it* not to (from) *us* (1. 3.).
 iii. 32. Oot' ootáhpenámahwáhséen . . *he* taketh *it* not to (from) *him*.
 viii. 50. Nin' úndahwáindahmáhdzeoose (refl.) . . *I* seek *it* not to *myself*.
 xvi. 23. Ke gah undoodahmáhweseem . . *ye* will not ask *it* to (of) *me*.
 xviii. 38. xix. 6. Ne mékahmahwáhse . . *I* find *it* not to (in) *him*.

NEUTER.

- xi. 50. Nébootahwod (subj.) . . if *he* die for *them*.
 xi. 51. Che nébootahwahnid (id. possess. case) . . that *he* die for *them*.
 xvi. 2. Nind' áhnookétahwah . . *I* work for *him* (he will think).

in the *Affix*, and that in the latter this *relational sign* is consequently disjoined from its *regimen*, the pronominal *prefix*. The remark may be extended to the auxiliary particles, e.g. *ghee* (= *ke*, or *ge* JONES) "have," *ga* (= *gah*, or *kah*, JONES) "shall or will," &c. which, in both these forms, always retain their place *before* the verb.

Ke *ghee* nâtamowin (see p. 55)...thou *hast* fetch-it-for-me.

Kc *ghee* nâtamatin (id.)...thee *have* fetch-it-for,-I.

The exception, here exemplified, to the rule laid down of the *affix* being the general vehicle of the *personal* accidents of the verb, extends, as already stated, to the *indicative* mood only. In the imperative and subjunctive moods, all the expressed pronouns accumulate in the affix. See paradigms of the verb.

The *third* persons, subject as well as object, are, in *Cree* as already intimated, expressed in the inflected part of the Affix in both the *direct* and *inverted*, or (as regards this "third" person) *active* and *passive*, forms, as,

Pâpehayoo...he laughs at *him*, or *them* (definite).

Pâpehik...he is laughed at by *him* or *them*, (definite.)

Têpwâtayoo...he calls aloud (to) *him*.

Têpwâtik...he is called to by *him*, &c. (def.).

Kâhtayoo...he hides *him*.

Kâhtik...he is hidden by *him*, &c. (def.)

Wâppamayoo...he seeth *him*.

Wâppamik...he is seen by *him*, &c. (def.)

Ootómmawayoo...he beats *him*.

Ootómmawook...he is beaten by *him*, &c. (def.)

Kíppawayoo...*he* shuts *him* up.

Kíppawook...*he* is shut up by *him*, &c. (def.).³⁴

³⁴ The brevity of this manner of expression is remarkable; the *active* -ayoo (Chíp. -on), and the *passive* -ik or ook (Chíp. -egoon or oogoon), are, as above, alike *definite* in their personal signification. The latter can, in English, be accurately rendered only by a *description*—by an *indefinite* participle, as, *he is seen*, qualified by a *definite* pronoun with a preposition—*by him*, &c. The *indefinite* passive participle will hereafter be found to have a different form.—Vide infra.

Of the following *inverse* (*definite*) forms, those marked * are expressed *directly* or *actively*, in the *English* Original; the remaining examples only are expressed *passively*.

DIRECT AND INVERSE.—Two *third* Persons.

- ii. 4. xviii. 11. Oo (ge) enón (direct) . . *he* (has) said to *him*, (*her*, or *them*.)
- * iv. 9. Oo ge égoon (inverse) . . *he* has been said to *by him, her, or them*.
- xii. 21. Oo ge úndwawáindahmahwahwon (dir. obliq. case) . . *they* besought *him*.
- * vii. 1. Oo ge úndahwánemegoon (inv.) . . *he* was sought *by, &c.*
- iv. 31. Oo ge ezhe óndahwánemegoon (inv.) . . *he* was besought *by, &c.*
- xi. 45. Oo ge tápwayánemahwon (dir.) . . *they* believed on *him*.
- * ii. 11. viii. 30. Oo ge tápwayáinemegoon (inv.) . . *he* was believed on *by, &c.*
- iv. 3. 28. Oo ge náhgahdon (dir. inan.) . . *he* or *she* left *it*.
- * iv. 52. Oo ge náhgahnegoon (inv. inan.) . . *he* was left, *by it, &c.*
- iv. 52. Oo ge gahgwájemon (dir.) . . *he* asked *him* or *them*.
- * ix. 2. Oo ge gahgwájemegoon (inv.) . . *he* was asked *by, &c.*
- i. 49. ii. 19. Oo ge gáhnoonon (dir.) . . *he* spoke (to) *him* or *them*.
- * xii. 29. Oo ge káhnoonegoon (inv.) . . *he* was spoken to *by, &c.*
- iii. 35. Oo záhgeahn (dir.) . . *he* loveth *him*.
- v. 20. Oo záhgeon (dir.) . . *he* loveth *him*.
- xiv. 21. Oo gah sáhgeégoon (inv.) *he* shall be loved *by, &c.*
- ii. 24. Oo gekánemon (dir.) . . *he* knew *him* or *them*
- xviii. 15. Oo ge kekánemegoon . . *he* was known *by, &c.*
- iii. 21. Oo benáhnzekon (dir.) . . *he* cometh to (*him* or *it*).
- * iii. 26. Oo benáhzekahgoon (inv.) . . *he* was come to *by, &c.*

In the preterite, and some of the compound tenses, however, the Crees prefix the *oo* or *oot'* of the third person, in both the abovementioned forms. See *Accidence*.

The concurrence of two or more *third* persons in a sentence in different relations, is often an occasion of ambiguity, and indeed constitutes one of the leading

DIRECT.

- xv. 23. *Oo shéengánemon* . . *he hateth him.*
- ii. 10. *Oo báhkedenen* . . *he looses it.*
- xxi. 13. *Oo ge ménen* . . *he has given (to) him, or them.*
- ii. 9. *Oo ge úndoomon* . . *he has called him.*
- iv. 36. *Ood' ootáhpenon* . . *he taketh (receiveth) it.*
- vi. 5. *Oo ge wáhbumon* . . *he has seen him or them.*
- vi. 19. *Oo ge wáhbumahwon* . . *they have seen him.*
- xviii. 15. *Oo ge nóopenahnon* . . *he has followed him*
- xii. 19. *Oo nóopenáhnahwon* . . *they follow him or them.*
- iii. 26. *Oo ge bé-nahzekahwahwon* . . *they have come to him or them.*

INVERSE.

- * xi. 48. *Oo gah tápwaytáhgoon* . . *he will be believed on by him or them.*
- * i. 1. *Oo ge wejéwegoon* . . *he was accompanied by, &c.*
- * i. 39. *Oo wedáhbegoon* . . *he was remained with by, &c.*
- * iii. 26. *Oo be-náhzekáhgoon* . . *he was come to by, &c.*
- * iv. 51. *Oo ge wéendahmahgoon (dat.)* . . *he was told it by, &c.*
- * x. iii. *Ood' esáhkoonahmáhgoon (dat.)* . . *he was opened for, by, &c.*
- vi. 45. *Oo gah ké(ke)nooahmáhgoowon* . . *they shall be taught it, by, &c.*
- * i. 4. *Oo ge wáhsashkáhgoonahwah* . . *they have been lighted by, &c.*
- * iv. 51. *Oo ge nághuashkahgoon (inv.)* *he was met by, &c.*

The particle *ke* or *ge* (*have, &c.*) is an inflectible *auxiliary* used in the compound tenses, and would have been better expressed by *kee* (or *ghee*) to mark the stress always laid on it. This form of the word would also have rendered it less liable to be confounded by the learner with the pronoun *Ké*, when found alone, e.g. as the auxiliary of the *subjunctive* mood. In the use of the *present* and *compound of the present* for the *past* tense, the Indian is in exact analogy with the French idiom.

obstacles to the attainment of the American languages. This matter will hereafter be clearly exhibited and fully explained.



It should also be further observed, that the *plural* numbers of the personal pronouns are not, as in English, expressed by the *substitution* of one term for another, as *we* for *I*, *ye* for *thou*, &c. but by an *augment annexed to the singular*.

Néthanán... (1 + 3. i.e. *I*, and *he*, or *I* and *they*) We.

Kethánów... (1 + 2. i.e. *I*, and *thou*, or *I* and *ye*) We.

Kéthanów... Ye.

Wéthanów... They.

[*Note*.—With respect to the personal pronouns, it may be proper to remind the reader that, between the *first* person plural, and the *second* and *third* persons plural, there is this material difference to be observed in their grammatical value. The *second* person plural comprises two or more *second* persons exclusively. The *third* person plural, in like manner, two or more *third* persons. But the *first* person plural is *necessarily* a combination of *different* persons, namely, of the *first* person singular with *either* of the *other* two (viz. *second* or *third*) persons—hence the English plural pronoun, *we*, used to signify, indifferently, *I* and *thou* (or *I* and *ye*), and *I* and *he* (or *I* and *they*), becomes, in all its *cases*, and also in its *possessive* pronoun, *equivocal*, and its precise meaning must be sought for in the tenor of the discourse, or the explanation of the speaker, as “*We* praise thee O God.” “*Our* father who art, &c.” “Forgive *us* *our* trespasses.” “And they said unto him, *we* are all one man’s sons; *we* are true men,” &c. Gen. xlii. 11. Again, “And they said *one* to *another*, *we* are verily guilty concerning *our* brother, in that *we* saw the anguish of his soul when he besought *us* and *we* would not hear, therefore is this distress come upon *us*.” In the last of these examples, it is evident that the pronouns *we*, *us*, *our*, include the *first* and *second*—in the others, the *first* and *third* persons.—In the Algonquin dialects, this equivocal manner of expression is avoided by the use of a separate term for each of these *two* combinations, namely, *Néthanán*, equivalent to the English *we*, signifying *I* and *he*, &c.; and *Kethánów*, equal also to *we* when implying

thou, &c. and *I*, or the *first* and *second* persons. The same distinction is maintained through all the forms of the verbal inflection, and also of the possessive pronoun. It is generally indicated in this work thus, (1. 3.) and (1. 2.). The grammarians of the *South American* languages denominate *these two* forms, the *exclusive* and the *inclusive*, with reference to the person addressed.]

These *plural augments*, or *affixed syllables*, of the *simple* personal pronoun, when in combination with a verb in the *indicative* mood, constitute, with the exception of the *third* person in some cases, the *verbal affix*, or at least a part of it, the (abbreviated) *singular* form only, being *prefixed*.

Ne nátanan (dir.)...*we* (1. 3. i.e. first and third persons)
fetch *him*.

Ne nátikoonan (inv.)...*he* fetches *us* (1. 3.).

Ke nátánow (dir.)...*we* (1. 2. i.e. first and second persons)
fetch *him*.

Ke nátikoonow (inv.)...*he* fetches *us* (1. 2.).

Ke násinan (dir.)...*thou* fetchest *us* (1. 3.).

Ke nátítlinan (inv.)...*we* (1. 3.) fetch *thee*.

Ke nátwówinan (dir.)...*thou* fetchest *him for us* (1. 3.).

Ke natwátinnan (inv.)...*we* (1. 3.) fetch *him for thee*.

Ne nátowuk (dir.)...*I* fetch *them*.

Ne nátannánuk (dir.)...*we* (1. 3.) fetch *them* (double plural).

Ne nátikoonánuk (inv.)...*they* fetch *us* (1. 3.). (id.)

Ke nátanówuk (dir.)...*we* (1. 2.) fetch *them*. (id.)

Ke nátikoonówuk (inv.)...*they* fetch *us* (1. 2.). (id.)

Ke nátwówinowow (dir.)...*ye* fetch *him for me*.

Ke nátwátinowow (inv.)...*I* fetch *him for you*.³⁵

³⁵ The Chippeway is not, in this point, closely imitative of the Cree dialect. In the *intransitive* form, the "constant" *w* of the *plural aug-*

The same observation may be made with respect to the *intransitive* verbs, as,

Indic. *Ne* pémootan...*I* walk.

Ke pémootan...*thou* walkest.

Pémootayoo ..*he* walks.

Pémootáymagun (inan.)...*it* walks.

Ne pemóotannan...*we* (1. 3.) walk.

Ke pemóotananow...*we* (1. 2.) walk.

Ke pémootánowow . *ye* walk.

Pémootáywuk (oo+uk)...*They* walk.

Pémootáymagunwah (inan.) *they* walk.³⁶

ments is represented, in the *first* and *second* persons, by its cognate *m*. In the *transitive*, the *affixes* are substantially those of the Cree dialect. See *Accidence*.

Néénahwun. . *we* (1. 3.).

Kéénahwun. . *we* (1. 2.).

Kéénahwah. . *ye*.

Wéénahwah. . *they*.

i. 32. *Nin* ge wáhbahmah (anim. sing.) . . *I* have seen him.

xii. 21. *Ne* we wáhbahmahnon (plu. 1. 3.) . . *we* want to see him.

vii. 29. *Nin* kekánemah (anim. sing.) . . *I* know him.

vii. 27. *Ke* kekánemahnon (plur. 1. 2.) . . *we* know him.

iv. 25. *Nin* kekáindon (inan. sing.) . . *I* know it.

iv. 22. *Ke* kekáindahnon (plu. 1. 2.) . . *we* know it.

xx. 15. *Ke* kekáindon (inan. sing.) . . *thou* knowest it.

viii. 32. *Ke* kah kekáindahnahwah (plur.) . . *ye* will know it.

ii. 25. *Oo* kekáindon (inan. sing.) . . *he* knows it.

vii. 26. *Oo* kekáindahnahwah (plu.) . . *they* know it.

³⁶ ix. 25. *Ne* wob (neut.) . . *I* see.

ix. 41. *Ne* wáhbemín (1.3.) . . *We* see.

viii. 52. xviii. 34. *Ket'* ekíd . . *thou* sayest.

iv. 20. ix. 41. *Ked'* ékedoom . . *ye* say.

v. 1. (Oo) *Ke* ezháh . . *he* went.

iv. 45. (Oo) *Ke* ezháhwug . . *they* went.

NOTE.—OF THE NEGATIVE VERB.

It may be regarded, perhaps, as a curious circumstance in language, that of two dialects so nearly allied in all other leading points, the one should possess, and the other be destitute of, the *negative* form of the verb. The Cree has no *negative* verbal form. The Chippeway *negative* verb is formed by annexing *se* or *ze* to the *singular* number, with sometimes a slight modification of the ending. The *plural augments*, and other *accidents* of the verb, are appended to it. The following examples, being all in the *Indicative Mood*, are, for the sake of emphasis only, preceded in the *Original*, sometimes indeed remotely, by the *negative* particle, *Kah* or *Kahween*. See *Accidence* and *Syntax*.

TRANSITIVE.

ANIMATE (POSITIVE AND NEGATIVE).

viii. 55. xiii. 18. *Nin gekánemah* . . *I know him*.

viii. 55. *Nin gekánemahse* . . *I know him not*.

[*Ke gekánemah* . . *thou knowest him*.]

[*Ke gekánemahse* . . *thou knowest him not*.]

xiii. 11. *Oo ge gekánemon* . . *he has known him*.

xv. 15. *Oo gekánemahseen* . . *he knoweth him not*.

[*Nin gekánemahnon* . . *we* (1. 3.) *know him*.]

[*Nin gekánemáhssenon* . . *we* (1. 3.) *know him not*.]

vii. 27. *Ke gekánemahnon* . . *we* (1. 2.) *know him*.

[*Ke gekánemáhssenon* . . *we* (1. 2.) *know him not*.]

viii. 19. *Ke (tah ge) gekánemahwah* . . *ye (should have) known him*.

viii. 55. *Ke gekánemáhsewah* . . *ye know him not*.

xii. 9. *Oo (ge) gekánemahwon* . . *they (have) known him*.

xxi. 4. *Oo (ge) gekánemáhsewon* . . *they (have) known him not*.

DIRECT.

xviii. 9. *Ne ke wáhneahse* . . *I have lost him not*.

xviii. 38. *Ne mékahmahwahse* (obliq. case) . . *I find in him not*.

v. 37. *Ke ke nóondahwáhsewah* . . *ye have not heard him*.

Ke ke wáhbumáhsewah . . *ye have not seen him*.

viii. 55. *Ke gekánemáhsewah* . . *ye know him not*.

- xv. 15. *Oo kekánemahseen . . he knoweth him not.*
 i. 18. *Oo wáhbahmahseen. . he seeth him not.*
 xix. 9. *Oo ge káhnoonahseen . . he has not spoken (to) him.*
 xi. 37. *Oo tah ge káhshkeahseen . . he could not have caused him.*
 xxi. 4. *Oo ge kekánemáhsewon . . they have not known him.*
 xxi. 12. *Oo we kahgwájemáhsewon . . they want not to ask him.*
 x. 5. *Oo dah nóopenahnáhsewon . . they would not follow him.*
 x. 8. *Oo ge nóondahwáhsewon . . they have not heard him.*

INVERSE.

- xii. 44. *Nin tápwayánemégoose . . he believeth not on me.*
 xvi. 9. *Nin dápwayáncmégooseeg . . they believe not on me.*
 xiv. 19. *Nin gah wáhbahmégooseeg . . they will not see me.*
 viii. 10. *Ke ke nahncboomégoose . . he has not dead-said thee.*
 vi. 32. vii. 19. *Ke ke menégoosewah . . he has not given it to you.*
 xvi. 22. *Ke máhkahmégoosewah . . he taketh not from you.*
 vii. 7. *Ke tah zhéengánemégoosenawah . . It (the world) will not hate you.*
 xvii. 25. *Ke ke gekánemégooseeg . . they have not known thee.*
 i. 10. *Oo ge kekánemégooseen . . he has not been known by it.*
 xiv. 17. *Oo wáhbahmégooseen . . he is not seen by it.*
 xiv. 17. *Oo gekánemégooseen . . he is not known by it.*
 i. 11. *Oo ge oodáhpénégooseenun . . he has not been taken by them.*

INANIMATE (POSITIVE AND NEGATIVE).

- ix. 25. *Nin gekáindon . . I know it.*
 ix. 12. 25. *Nin gekáindáhzeen . . I know it not.*
 xxi. 15. *Ke kekáindon . . thou knowest it.*
 xiii. 7. *Ke kekáindáhzeen . . thou knowest it not.*
 xix. 35. *Oo kekáindon . . he knoweth it.*
 xii. 35. *Oo gekáindáhzeen . . he knoweth it not.*
 iv. 42. *Nin gekáindahnon . . we (1. 3.) know it.*
 ix. 21. 29. *Nin gekáindáhzenon . . we (1. 3.) know it not.*
 ix. 31. *Ke kekáindahnon . . we (1. 2.) know it.*
 xvi. 18. *Ke kekáindáhzenon . . we (1. 2.) know it not.*
 viii. 32. *Ke (kah) kekáindahnahwah . . ye (will) know it.*
 xi. 49. iv. 22. *Ke kekáindáhzenahwah . . ye know it not.*

- vii. 26. *Oo gekáindahmahwah* . . *they know it.*
 x. 5. *Oo gekáindahzenahwon* (possess. case) . . *they know it not.*
 iii. 3. *Oo tah wáhbundahnzeen* . . *he could not see it.*
 xvi. 21. *Oo méquaindahzeen* . . *he (or she) remembereth it not.*
 iii. 2. *Oo tah gáshketóosenun* . . *he could not accomplish them.*
 xiv. 24. *Oo minjémináhzenun* . . *he holdeth them not.*
 xix. 24. *Ke gah kэшkebedóosenon* . . *We (1. 2.) will not rend it.*
 vi. 53. *(Ke) kékishkúnzenahwah* . . *ye wear it not.*
 viii. 14. *Ke dah wéendáhzenahwah* . . *ye could not tell it.*
 xvi. 24. *Ket' (oonje) úndootúnzenahwah* . . *ye ask it not.*
 ii. 3. *Ood' ahyáhnzenahwah* . . *they have it not.*
 xxi. 3. *Oo ge nétóosenahwah* *they have not killed it.*
 viii. 27. *Oo ge nésetootúnzenahwon* (possess. case) . . *they have not understood it.*

DIRECT—SECOND AND FIRST PERSONS.

- xiv. 9. *Ke kekánemese* . . *thou knowest me not.*
 xix. 10. *Ke gáhnnoozhese* . . *thou speakest (to) me not.*
 v. 40. *Ke we bènázhzekáhweseem* . . *ye want (to) come not (to) me.*
 xv. 16. *Ke ke wahwánáhbahmeseem* . . *ye have not chosen me.*
 xvi. 5. *Ked' ezhe kahgwájemeseem* . . *ye so ask me not.*
 [xvi. 16. *Ke gah wáhbahmim* (posit.) . . *ye shall see me.*]
 xvi. 10. *Ke wáhbahmeseem* . . *ye see me not.*
 xvi. 16, 17. 19. *Ke gah wáhbahmeseem* . . *ye shall see me not.*
 vi. 26. *Ked' (oonje) úndahwáhbumeseem* . . *ye (because) seek me not.*
 xii. 8. *Ked' ahyáhweseem* . . *ye have me not.*
 vii. 34. *Ke gah mékahweseem* . . *ye will not find me.*
 viii. 19. *Ke kekánemeseem* . . *ye know me not.*
 iii. 11. *Ket' ootáhpénahmáhwesemin* (dat.) . . *ye take not to (from) us.*

INVERSE.

- viii. 11. *Ke nahnéboomésénoon* . . *thee condemn not I, i.e. I condemn thee not, and so of the rest.*
 xi. 40. *Ke ke enésénoon* . . *I have not said (unto) thee.*
 xviii. 26. *Ke ke wápbahmése noon* . . *I have not seen thee.*
 vi. 70. *Ke ke wahwánáhbahmése noonim* . . *I have not chosen you.*
 xiii. 18. *Ket' enénesé noonim* . . *I say it not (to) you.*
 xiv. 27. *Ked' ezhe ménésé noonim* . . *I so give not (unto) you.*

- xiv. 13. *Ke kah ezhe náhgahnésenoonim . . I will not so leave you.*
 xvi. 4. *Ke ke wéendahmóosenoonim . . I have not named them to you.*
 xv. 15. *Ked' ezhenekáhneseenoonim . . I call, name, you not.*
 xvi. 26. *Ket' enóneseenoonim . . I say not (to) you.*

ADJECTIVE VERBS—POSITIVE AND NEGATIVE.

- v. 30. *O'onesheshin . . it is good, "just."*
 v. 10. *O'onesheshínzenoon . . it is not good, "lawful."*
 vi. 63. *Enáhbáhdáhsenoon . . it is not useful, "profiteth not."*

ACCIDENTAL (PASSIVE) VERBS.

- xx. 7. *Emáh áhtáig (subj.) . . there, (where) it was placed.*
 xx. 7. *Ke dáhgoo-áhtásenoon . . it was not on-placed, added to.*
 xix. 31. *Che áhgoodásenoog (subj.) . . that they should not be, "remain," hung up.*

NEUTER—ANIMATE.

- vii. 8. *Ne we ezháhse . . I want (to) go not.*
 xviii. 20. *Nin ge ékedoose . . I have spoken not.*
 xviii. 17. *Nind' áhwese (vide infra.) . . I am he not.*
 xviii. 17. *Ked' áhwese . . thou art he not.*
 vii. 1. *We pémoosase . . he wants (to) walk not.*
 vii. 52. *Pè-oondáhdezese . . he hither-from proceeds (comes) not.*
 ix. 3. *Ke máhje-ézhhegáse . . he has ill-done not.*
 ix. 4. *Tah áhnookese . . he will not work.*
 xi. 9. *Tah báhkeshínze . . he will not fall.*
 xi. 21. *Tah ge néboose . . he would not have died.*
 xi. 56. *Tah bé-ezháhse . . he will not hither-go (come).*
 xvii. 12. *Wáhneshínze . . he has not gone astray, lost himself (not reflect.).*
 xxi. 11. *Ke békooshkahse . . it has not broken.*
 viii. 48. *Nind' ékedóosemin . . we (1. 3.) say not.*
 iv. 35. *Ked' ékedooseem . . ye say not.*
 iv. 48. *Ke tah tápwayaindáhzeem . . ye would not believe.*
 vii. 22. *Ké ke (oonje) ézhhegáseem . . ye have not (therefore) done it.*
 vi. 36. *Ke tápwayaindáhzeem . . ye believe not.*
 viii. 21. *Ke gah káshshketooseem . . ye will not succeed.*

- ix. 18. Ke tápwatúnzewug . . *they have not believed.*
 x. 28. Tah nébóosewug . . *they shall not die.*
 xii. 9. Ke bè-oonje-ezháhsewug . . *they have hither-therefore-go (come) not.*
 xvii. 14. tebáindáhgoozé(se)wug . . *they are not governed.*
 xviii. 28. Ke péendegásewug . . *they have not entered.*
 (*Subj. and Imperat. vide infra.*)

INANIMATE—POSITIVE AND NEGATIVE.

- i. 38. 41. ix. 7. xix. 37. E'kedóomahgud . . *it saith.*
 vii. 42. Ke ekedóomahgáhsenoon . . *it hath not said.*
 v. 32. Tápwámahgúdenig (possess. case subj.) . . *that it is true.*
 viii. 13. Tápwámahgáhsenoon . . *it is not true.*
 xvi. 32. A'hzhe . . táhgweshenóomahgud *already . . it arrives.*
 vii. 6. ii. 4. Táhgweshenóomahgáhsenoon . . *it arriveth not.*
 xii. 24. Nébóomahguk (subj.) . . *if it die.*
 xii. 24. Nébóomahgáhsenoog (id.) . . *if it die not.*

The particle “kah” or “gah,” constantly occurring in Mr. JONES's “Translation,” is of a three-fold character: 1. It is a *negative*, “no,” or “not,” and governs the *indicative* mood. (See NOTE, p. 63.) 2. It is a pronoun *relative*, (*who, whom, which,*) and refers to a *definite* antecedent; in this relation it governs the *subjunctive*. 3. It is an *auxiliary* of the future, *Indicative*. See *Syntax*.

Section III.

Of Primitive and Derivative Verbs.

PARAGRAPH I.

Derivative verbs are, in the Cree language, of several kinds; the component parts of the simple or *primitive* verb, namely, the *attribute*, the *action*,

and the *personal accidents*, being severally and separately, susceptible of various modifications. I shall divide them into two classes, as follows :—

The first class of *derivative verbs* includes those of which the modification of the root qualifies or changes the nature or *meaning* of the *attribute*, and which will be noticed hereafter.

The second class comprizes those verbs which are varied in their forms by accessory modes of INTENSITY, of MANNER, or of RELATION, as

1. Of *Intensity*, as Augmentatives, &c.; the *special* transitive forms; and the *indeterminate* and *indefinite*, as distinguished from the *determinate* and *definite* personal and impersonal accidents.

2. Of *Manner*, as the *transitive* and *causative* forms.

3. Of *Relation*, as the *direct* and *oblique* cases of the personal pronouns, as they are inflected with the *intransitive*, *transitive*, *reflective*, and *reciprocal* forms.

These varied forms compose a numerous list of *derivative verbs*, which are all referrable to their several conjugations. We propose to exemplify them (3d pers. pres. indic.) in the following order: 1. Augmentatives, &c. 2. Transitive, &c. Verbs. 3. Reflective and Reciprocal Verbs. 4. Special Transitives, and their Reflectives. 5. Indeterminate and Indefinite Verbs. 6. Oblique Cases and their Reflectives. 7. Genders.

AUGMENTATIVES, &c.³⁷

Nippów...*he sleeps.*

Nippásku...*he sleeps very frequently.*

Ně nippów...*he sleeps with iteration. (indef.)*

Nà nippów...*he sleeps at times, distributively.*

Nippàsu...*he sleeps a little.*

Nà nippàsu...*he sleeps a little, now and then.*

³⁷ iii. 4. Tah péendega .. *shall or will he enter.*

xviii. 38. Ke záhgham. . *he went out.*

x. 9. Tah báhbéendega, kiya tah sahzhahgham .. *he shall go in (with repetition), and he shall go out, with repetition (indef.).*

ii. 15. Bázhahnzhaégun (Cree, Pússistahéggun) .. *a whip.*

xix. 1. Ke pahpáhshonzhawod (subj.) .. *they whi-whipped him.*

iii. 13. Ke ezhe óombeshkahse .. *he has not so ascended.*

i. 51. Tah óoyóombeshkahwun kiya tah bèn-nahnázhewun (possess. case) .. *they shall ascend (with repetition), and they shall descend (with repetition).*

iii. 5. Oo ge gahnoonon .. *he answered him.*

xx. 18. Ke kahkáhnoonégood .. *that he (or she) was said to by him (with repetition.)*

x. 25. Wázhetooyáhnin .. *which I make. (indef.)*

xiv. 3. Ahwe wahwázhetahmoonáhgook .. *if I go make, intensively, i.e. prepare, it for you.*

x. 1. Páhkón .. *different.*

vii. 43. Pabáhkón ke áhyenánemahwod .. *di-differently they thought (of) him. (indef.)*

v. 8. Pémoosain .. *walk thou.*

iv. 6. Ke pepémoosaid .. *as he had been walking.*

viii. 52. Ke nébooh .. *he has died.*

iii. 18. Nahnéboohse (anim.) .. *he is not (quasi) condemned.*

iii. 17. Che nahnéboondung (inan.) .. *that he condemn it.*

xii. 6. Pahpáhmánemod .. *that he thought about him or them.*

vii. 20. Baháh-úndah-nésík (Cree, -isk) .. *who about goeth (to) kill thee.*

Thóspisu...*he is gentle.*

Thóspiséwisu...*he is of a gentle disposition (habitual. Angl. -ous).*

Kithásku...*he lies.*

Kitháskisku...*he lies very often.* ³⁸

Kǎ kithásku...*he lies with iteration. (indef.)*

Kǎ kitháskisku...*he lies with iteration and very frequently.*

Angl., He is a very great liar.

Kéetimu...*he is lazy, idle.*

Kǎ kéetimu...*he is idle with iteration. (indef.)*

Kéetimisku...*he is very often idle.*

Kéetiméwisu...*he is habitually lazy, indolent. (Angl. -ous.)*

Pápu...*he laughs.*

Pǎ pápu...*he laughs much, or with excess. (indef.)*

Pápisku...*he laughs often, is addicted to it.*

Pápéwisu...*he is jocose. (habit.)*

Máygu...*he gives.*

Mǎ máygu...*he gives with iteration. (indef.)*

viii. 44. Nétah genáhweshke . . *he knows how (to) lie.*

viii. 55. Nín dah kahgenáhwishk . . *I should lie (indef.), i.e. be a liar.*

viii. 55. Azhe kahgénahwishkeyáig . . *as ye lie (indef.).*

³⁸ x. 10. Che kémoodid . . *that he may steal.*

x. 1. Kemóodeshkeh . . *he steals often, i.e. he is a thief.*

x. 8. Ke kemóodeshkekewug . . *they have stolen often, i.e. are thieves.*

x. 10. Kámóodeshkid . . *he who steals often (indef.), i.e. a thief.*

x. 1. Máhkundwáshkeh . . *he plunders often, is addicted to plunder, i.e. he is a robber.*

x. 8. Ke máhkundwáshkekewug . . *they plunder often, i.e. are robbers.*

x. 10. Che néshewaid (subj.) . . *that he kill.*

viii. 44. Néshewashk-ébun . . *he kill-ed often, i.e. was a murderer.*

iii. 23. Nébeh-kah (Crce, -skow) . . *water abounds.*

vi. 10. Mécenzhahshkoo-káh-bun . . *grass abound-ed.*

Mà máygu...he gives distributively.

Máygáysku...he gives very often, is in the habit of giving.

Tàto-puthu...it is torn.

Tă-tàto-puthu...it is torn to excess, to tatters.

Kínwoo-kátáyoo...he has a long-leg.

Kăkónwoo-kátáyoo...he has long legs (indef.) Anglicè, he is long-legged.

Wágow...it is crooked.

Wá-wágummoo...the path is crooked, winding.

Wá-wágístickwiow...the river is crooked, meandering.

Púskoonayoo...he (an animal) is fat.

Púskoonaywuk...they (id. definite) are fat.

Pă púskoonaywuk...they (id. indefinite) are fat, generally.

Pà púskoonaywuk...they are fat, here and there one. &c.

Thus this *reduplicative* form, and its equivalent, *I* long, (see below) are often, in the *indicative* mood, what the *flattened* vowel is in the *subjunctive* (see p. 73), namely, the *sign* of an *indefinite tense*, or time.

Méechu (trans.)...he eats it (present, or definite, tense).

Mă méechu...he eats it (indefinite time) commonly, &c.

Méechenânnewoo...they, people, (Fr. on) eat it. (def. time.)

Mă méechenânnewoo...they, (Fr. on) eat it, indefinitely; Anglicè, it is eaten, e.g. as an article of food, or luxury.

I long, = æ (= *ahy*, JONES.) before a vowel.³⁹

Itwáyoo...he says.

I-itwáyoo...he says with vigour or constancy, asserts, declares. (indef.)

³⁹ v. 19. *A'zhechegaid* (subj.) . . so he doeth (indef. See "flat vowel.")

v. 19. *A'hyezhéchega* . . so he doeth (indef.).

xvi. 3. *Ke gah áhyindoodáhgoowóg* (inv.). . they will do to you (indef.).

xi. 11. *Kah áhyekedóod* (sub.) . . which he said, declared.

ii. 18. *Ke áhyezhechegáyun* (subj.) . . which thou doest. (indef.)

I-it-tootum...he does it strongly, firmly, with constancy.
I-it-astów...he places it firm.
I-it-uppu...he sits firm.
I-it-uskittow...he sets it up firm.
I-it-titton.. he firms, fixes it.
I-it-appetum...he ties it firm, securely. (See Relative verbs.)

(From Níee, exactly.)

Ně it-tootum...he does it exactly.
Ně appu...he sits carefully.
Ně astow...he places it carefully, in order.
Ně àpu...he sees well, has a keen sight.
Ně it-tum...he hears well, acutely.
Ně it-tiggittu (anim. a person)...he is of the exact size.
Ně ůcketum...he counts them carefully. &c.

DIMINUTIVES.—IMPERSONAL VERBS.

Míspoon...it snows.
Mispóosin...it snows a little.

Péechów...it is far, a great distance.
Péechásin...it is far-ish, rather far.

Kímmewun...it rains.
Kímmewússin...it rains a little. &c.

ADJECTIVE VERBS.

Misshígittu...he is large.
Misshígittissu...he is largish, rather large.
Missów...it is large.
Missásin...it is largish.

Míthkoosu...he is red.
Míthkoosissu...he is red-ish.
Míthkwów...it is red.
Míthkwásin...it is red-ish. &c.

NEUTER VERBS.

Pémootayoo...he walks.
Pémoocháysu...he walks a little.

Méchesoo...*he eats.*

Méchesóosu...*he eats a little.*

&c.

Some verbs have *only* the intensive (*repetitive*) form, as,

As-àsoo...*he is tattooed.*

Pă-pèchèoo...*he is slow, tedious.*

Wă-wépe-púthu...*it swings, oscillates.*

Tè-tippe-púthu...*it turns (on its axis).*

Tă-tè-tippe-púthu...*it rolls (along).*

Pă-pátáyoo...*it is spotted.*

Chă-cháchagow...*it is striped.*

Wéy-wéy-púthu...*it rocks, moves backwards and forwards.*

Besides the above-mentioned *intensive* modes of frequency, iteration, &c. there is yet another, which may be termed the *indefinite* mode, (see p. 71) and which is distinguished (in the *subjunctive* or *subordinate* mood) by the alteration of the *first* vowel of the root, signifying that the *action* combined with the attribute, is generalized, or rendered *indefinite* in respect of *TIME*, and hence, secondly, implying sometimes *custom*, or *habit*, in the *subject*; when it also often becomes the Indian equivalent of English *nouns* ending in *er*, and implying an actor. For more detailed observations on this singular modification of the verb, see *Syntax*.

In this point (as in some others) the Indian is analogous to the French idiom, which *also* renders certain of the English nouns of the kind alluded to, by a *pronoun relative* and a *verb*; e.g. a caller, Fr. celui *qui appelle*...*he who calls*. The Indian form has, however, in this changeable vowel, a power of infusing the *intensive* mode of "custom," "habit," &c. implied in the English termination (*-er*); an advantage which the French resolution of the English *noun* does not possess.

[*Note*.—This modification of the verb was noticed by ELIOT, but

without his making any remarks on its character or use. He calls it the *flattened* vowel.⁴⁰ This is not, indeed, an accurate description of it, since

⁴⁰ THE FIRST VOWEL FLATTENED.

- viii. 53. Kah nébood . . *he who is dead, (definite, and so of the rest.)*
- v. 25. Náboojig . . *who are dead. Anglicè, the dead. (Indefinite, and so of the rest.*
- iv. 37. Kétega . . *he soweth.*
- iv. 36. Kátégaid . . *he that soweth, the sower.*
- ii. 12. Ke ezháh . . *he has gone, went.*
- viii. 14. Azháhyon . . *(whither) I am going.*
- v. 30. Che ézhechegayón . . *that I do it.*
- v. 19. A'zhechegaid . . *he doeth it.*
- x. 9. Péendegaid . . *(if) he enter.*
- x. 2. Póndegaid . . *he that entereth.*
- xviii. 25. Ke nébahweh . . *he stood.*
- xviii. 22. Náhbahwid . . *he who was standing.*
- xii. 29. Náhbáhwejig . . *they who were standing.*
- xv. 2. Che menéwung . . *that it bear fruit.*
- xv. 2. Mahnéwungin . . *they that bear fruit.*
- xv. 2. Máhnéwúnzenoog . . *they which bear not fruit.*
- x. 1. Kemóodeshkeh . . *he steals often, emphatically ; is a thief.*
- x. 10. Kamóodeshkid . . *he who steals often, a thief.*
- v. 8. Pémoosain . . *walk thou.*
- xii. 35. Pámoosaid . . *he who walketh.*
- vi. 64. Oo ge kekánemon . . *he has known (knew) him.*
- vi. 42. Kakánememungoog (possess. case) . . *whose . . we know them.*
- xv. 23. Oo shéégánemon . . *he hateth him.*
- xv. 23. Shóngánemid . . *he that hateth me.*
- vi. 58. Kah ezhe méjewod . . *as they did eat it.*
- vi. 56. 58. Máhjíd . . *he that eateth it.*
- v. 33. Oo ge tebáhdoodon . . *he related it.*
- iii. 32. Tabáhdoodung (subj.) . . *he relates it.*

it is also sometimes *sharpened*; ⁴¹ in either case it is always *lengthened*: sometimes also an *additional* vowel,⁴² or diphthong, is inserted with it.

vii. 37. Che ménequaid . . that *he* drink.

vi. 56. Mánequaid . . *he who* drinketh.

xii. 2. Oo ge wédahbemon . . *he* sat with *him*.

xi. 31. Wáhdáhbemahjig . . *they who* were sitting with *her*.

viii. 55. Ne minjemenon . . *I* hold *it*.

xx. 23. Wagwain . . mainjemenahmahwagwain whomsoever . . *ye*
shall hold *them to him*. (dub.)

⁴¹ THE FIRST VOWEL SHARPENED.

xx. 7. A'htaig . . (where) *it* lay (the linen clothes).

vi. 12. A'tákin . . *that are* remaining.

v. 32. Báhkáhneze . . *he is* different (another).

v. 7. Bákáhneziđ . . *he who is* different, another.

vii. 30. Oo ge undahwáindahmahwah . . *they* sought *him*.

vii. 18. Aindahwáindahmahwod (obliq. case.) . . *he that* seeketh *it*
for him.

ix. 21. Kahgwájemik . . ask *ye him*.

viii. 7. Kagwájemahwod . . (when) *they* (continued) asking *him*.

ix. 36. Oo ge gáhnnoonon . . *he* answered *him*.

ix. 37. Kánoonig (Cree, -isk) . . *he who* is talking (to) *thee*.

⁴² A Vowel, or Diphthong (=ahy JONES), inserted in the first syllable.

v. 30. Ónesheshin . . *it is* good, just.

i. 46. ii. 10. Wánesheshing . . *which is* good.

viii. 42. Nin ge óonjebah . . *I* came from.

vii. 29. Wáinjebahyon . . whence *I* come.

viii. 44. Ke' ooyóosemahwah . . *ye* father *him*, have *him* for father.

vii. 22. Wayóoseminjig . . *who are* had for fathers, the fathers.

xviii. 37. Óógemáhweyon . . that *I am* (a) chief.

xii. 42. Wágemáhwejig . . *they who* are chief, the chiefs.

v. 7. Máhkeziđ . . *he who* was "impotent."

v. 3. Mahyahmáhkesejig . . *they who* were "impotent."

The effect always produced, is that of *lengthening the time* of the primitive syllable, and conferring on it a *degree of emphasis*. The appellation given to this *vowel*, &c. answering very well the purpose of distinction, it has, being accompanied by the above observations, been retained in this treatise.]

PARAGRAPH II.

Of the Transitive Verb.

The kind of *Derivative* verbs next to be considered are those of *MANNER*, as the *Transitive* and *Causative*.

iv. 17. *Ke tápwa* . . *thou speakest truth.*

iii. 18. 36. *Tahyápwayáinemod* . . *he that believeth on him.*

x. 17. *Sáhgeid* . . *(whence) he loves me.*

xiv. 21. *Sahyáhgeid* . . *he that loveth me.*

xi. 3. *Sahyáhgeüd* . . *he whom thou lovest.*

xii. 25. *Sahyáhgetood* . . *he that loveth it.*

xiii. 23. xxi. 20. *Sahyáhgeahjin* . . *whom he loved him.*

i. 10. *Oo ge óozhetoón* . . *he made it.*

x. 25. *Wázhetooyahnin* . . *which I make.*

xvi. 14. *Oo gah oodáhpenon* . . *he shall receive (take) it.*

xiii. 20. *Wadáhbenod* . . *he who taketh him.*

x. 21. *Oo dah wáhbe(h)ón* . . *he could make him see.*

ix. 14. *Ke wáhbe(h)ód* . . *(and) he made him see.*

xi. 37. *Wahyáhbe(h)ód* . . *he who made them see (the blind).*

vi. 40. *Wahyáhbumahjig* . . *who (plur.) see him.*

v. 24. *Tápwayáinemod* . . *(and) believeth on him.*

iii. 18. 36. *Tahyápwayáinemod* . . *he that believeth on him.*

vi. 40. *Tahyápwayáinemahjig* . . *who (plur.) believe on him.*

vi. 47. *Tahyápwayáinemid* . . *he who believeth on me.*

xii. 26. *Nin gah nóopenáhnig* . . *he will follow me.*

viii. 12. *Nwáhpenázhzit* . . *he that followeth me.*

vii. 52. *Ket' óondáhdís* . . *thou art, proceedest, from.*

xix. 9. *Ahn'eende wáindáhdezeyun* ? . . *what place art thou from ?*

Before we enter on the subject of transitive verbs, however, it may be proper to observe, that, from certain *intransitives*, may be derived *other* *intransitives*, as,

Pépoon...*it is* winter.

Pepóonissu...*he* winters.

Népin...*it is* summer.

Népinissu...*he* summers.

Wápun...*it is* day-light.

Wápásu...*he is* early (riser). Fr. *il est* matinal. &c.

We now proceed to the consideration of that part of our general subject which constitutes the distinguishing characteristic of the American languages generally, namely, the *transitive* verb. It may just be observed of the Cree *intransitive*, that its conjugal form has, in the *indicative* mood, the *prefixed* nominative of the French; and, in the *subjunctive*, the *inflected* personal termination of the Italian and Latin, and that both moods have the *augmented plural* of all those languages (see *Paradigms* of the verb). So far, therefore, the structure of this part of speech may be said to have an analogy with at least some European tongues. But the *transitive* verb goes beyond this point. Retaining the European conjugal forms, it assumes an additional feature of its own, adopting into its *inflections* all the relations of its regimen. Besides the *subject* or nominative before mentioned, it combines with the *action*—it engrafts on the *intransitive* verb both the *object* and the *end*—in other words, the direct and oblique cases of the

pronoun, in the several modes of *determinate*, *indeterminate*, and *indefinite*, as regards both the *subject* of the verb, and its *regimen*, and in the *active* and *passive*, *animate* and *inanimate* forms. The developement and exemplification of these important points will form the subject of the remaining part of this Section.



Cree transitive verbs are of two kinds—the one consists of those verbs which are transitive *primatively*, or in their most simple form. These constitute a numerous class, and are such as the following.

A'tháyoo (irreg.) . *he places him.*

Tóotowayoo...*he does (it to) him.*

Méthayoo ..*he gives (it to) him.*

O'wééoo...*he uses it.*

Kécechayoo ..*he begins him.*

Késechayoo...*he finishes him.*

Móowáyoo (irreg.)...*he eats him.*

Méechu (irreg.)...*he eats it.*

&c.

The other kind, which it is intended to bring particularly under notice here, consists of those transitives which are *derived* from the various kinds of *intransitives*, namely, *substantive*, (see p. 18 et seq.) *adjective*, *accidental*, and *neuter* verbs. These furnish a numerous list of *derivative* transitive verbs. We shall divide them into two classes, as follows :

1. GENERAL, or those in which the “characteristic” letter or sign of the *action* connecting the *attribute* with its *personal accidents*, is indicative of *simple* transition, &c.

2. SPECIAL, or those in which the *action* has a *special* form and signification.

Of the several modifications of the intransitive verb, indicative of *simple transition*, the most general *definite* termination is, as already noticed (see p. 39 et seq.), *-hayoo*, animate, and *-tow*, inanimate. The following are given as additional examples of this kind.

The most *simple* form of the transitive, is where the verb is combined with a *definite object*, represented by a personal pronoun, or its *sign*, in the *accusative case*.

[*Note*.—The *third* person, present, indicative, is given as the conjugational root, on account of its general uniformity and susceptibility of *Rule*, as regards the other personal inflections, &c. There is no *infinitive mood* in the Cree or Chippeway dialects, its import being resolved into the *subjunctive*. See *Syntax*.]

ADJECTIVE VERBS.

Wóweow...*it is circular.*

Wówehayoo...*he roundeth him.*

Wówetow...*he roundeth it.*

Wáthów...*it is hollow.*

Wáthehayoo...*he holloweth him.*

Wáthetow...*he holloweth it.*

Wágow...*it is crooked.*

Wágehayoo...*he bendeth him.*

Wágetow...*he bendeth it.*

A'wkoosu...*he is sick.*

A'wkoohayoo...*he hurteth him.*

Sègissu...*he is afraid.*

Sègehayoo...*he frighteneth him.*

A'themissu...*he is difficult.*

A'themehayoo...*he perplexeth, embarrasseth him.*

Nísseewunàtissu...*he is vicious, bad (conduct).*

Nísseewunáchchayoo...*he vitiates, spoils, him.*

Pemátissu...*he is alive.*

Pemáchehayoo...*he makes him live, saves his life ; quasi, he enlivens him. &c.*

(OCCASIONAL OR) ACCIDENTAL VERBS.

Is-púthu...*it so moveth. (See p. 32 and Relative Verbs.)*

Is-púthehayoo...*he so moveth him, (suddenly).*

Is-púthetow...*he so moveth it. (id.) &c.*

NEUTER VERBS.

Nippu...*he is dead.*

Níppahayoo...*he killeth him.*

Goostáchu...*he is afraid.*

Góostayoo...*he fears him.*

Goostáchehayoo...*he terrifieth him.*

Túppussu...*he flees.*

Túppussehayoo... *he flees from him.*

Pápu...*he laughs.*

Pápehayoo...*he laughs (at) him.*

Kowíssimmoo...*he goes to bed.*

Kowísseemooahayoo...*he puts him to bed.*



A'ppu...1. *he sits.* 2. *he remains.*

1. A'ppu...*he sits.*

A'ppehayoo...*he makes him sit, e.g. a child,*

2. A'ppu...*he is, stays, remains.*

Atháyoo...*he puts, or places, him.*

Wáppu...*he sees*

Wáppamayoo...*he sees him.*

Páhkesin...*he falls, as in walking.*

Páhkesemayoo...*he makes him fall, throws him down*

Pímnissin...*he lies.*

Pímmissemayoo...*he lays him down.*

Péetwáyoo (neut.) *..he inhales, smokes.*

Wéeche-péetwámáyoo (trans.) *... he smokes with him, co-smokes him.*⁴³

Nóonu...*he sucks.*

Nóothayoo...*she suckles him.*

I'tootayoo...*he goes there.*

Itóotaháyoo...*he carries or conveys him thither.*

Ittissawayoo...*he sends him.*

Kéw-ayoo...*he returns.*

Kewáy-taháyoo...*he returns him, conveys him back.*

Kewáy-tissa-wáyoo...*he sends him back.*

Kéway-hoo...*he returns (by water).*

Kéway-hootháyoo...*he returns him (id.).*

Wúthaweeoo...*he goes out.*

Wuthawáytaháyoo *..he conveys him out.*

Wuthawáytissanáyoo...*he sends him out.*

Kóospu...*he goes inland (from river or lake).*

Koospétaháyoo...*he conveys him thither.*

Nàsepayoo...*he goes to the river, &c.*

Nàsepáytaháyoo...*he conveys him to the river, &c.*

Wúnnissu...*he errs (wunne-, infinite, immense).*

Wúnnesin...*he loses himself, goes astray.*

Wúnnehayoo...*he loses him.*

Wúnnesemayoo...*he leads him astray.*

Méchesoo (indef. obj.)...*he eats.*

Móowayoo (anim.)...*he eats him.*

Méechu (inan.)...*he eats it.*

Méchesoo-háyoo...*he causes him to eat.*

Méchesóo-kowayoo...*he makes him eat, feeds him, as a child.*

Wéeche-méchesoomayoo...*he eats with, co-eats, him.*⁴³

⁴³ xi. 16. Che wéej-néboomung .. that we co-die him, die with him.

xviii. 15. Oo ge neh wéej-péendegamon .. he co-entered him, entered with him.

[Mínnekwayoo...*he drinks.*]

Mínnekwâ-háyoo...*he gives him to drink.*

Mínnekwáy-kowayoo...*he makes him drink, drenches him.*

Wéeche-mínnekway-máyoo...*he co-drinks, drinks with, him.*

Nóche-hayoo...*he works at him.*

Nóche-tow (inan.)...*he works at it.*

Noché-kowayoo...*he courts her.*

Póothoo...*he leaves off, ceases.*

Póone-hayoo...*he leaves him off, lets him alone.*

Ootúmme-thoo...*he is occupied, busy.*

Ootúmme-hayoo...*he interrupts him.*

Ootúmme-mayoo...*id. by speech.*

Púskay...*diverging, branching.*

Puskáy-wethayoo...*he parts (company) with him.*

PARAGRAPH III.

To the Transitive verb, generally, belong the *Reflective* and *Reciprocal* forms,⁴⁴ as

1 A'wkoohayoo...*he hurts him.* (See p. 39, et seq.)

A'wkoohíssoo (or -hittissoo)...*he hurts himself.*

⁴⁴ REFLECTIVE—INDICATIVE.

viii. 13. *Ke tebáhjindis* (irreg.) . . *thou relatest thyself.*

x. 33. *Ke keshámúnedooweédís* (caus.) . . *thou God-makest thyself.*

xxi. 18. *Ke kéchepenédezoón-áhbun* . . *thou gird-thyself-edst.*

viii. 59. *Ke gáhzoo* (trans.) . . *he hid himself.*

v. 13. *Ke máhjewenédezooh* (caus.) . . *he had conveyed himself away.*

viii. 22. *Tah nésédezoó* . . *he will kill himself.*

xix. 7. *Ke ezheédezooh* . . *he so did, made, himself.*

SUBJUNCTIVE.

v. 31. viii. 14. *Tebáhjindézooyón* . . *if I relate myself.*

viii. 18. *Tabáhjindézooyón* (flat vowel) . . *who relate myself.*

viii. 54. *O'ogemáhweédezooyón* . . *if I chief-make myself.*

xvii. 19. *Wainje péneédezooyón* . . *whence I pure-make, purify, myself.*

Kitteemahayoo...*he ill-uses him.*

Kitteemahisoo (*id.*)...*he ill-uses, injures, himself.*

Kéeskwaypayoo...*he is drunk.*

Kéeskwáypayháyoo...*he intoxicates him.*

Kéeskwáypayhisoo (*id.*)...*he intoxicates himself.*

2 Kátáyoo...*he hides him.*

Kásoo...*he hides himself.*

3 A'ssamayoo...*he gives him food.*

A'ssamíssoo...*he gives himself food, serves himself.*

Kiskéthemayoo...*he knows him.*

Kiskéthemissoo...*he knows himself.*

4 Uckwúnnawayoo...*he covers him.*

Uckwúnnahóosoo...*he covers himself.*

Pístawayoo...*he mis-strikes him.*

Pístahóosoo...*he mis-strikes himself.*

5 Wéetháyoo...*he names him.*

Wéethissoo...*he names himself, tells his name.*

Note—See *Reciprocals* of the above forms, p. 84.

i. 22. Ayenáhjindezóoyun (flat vowel) . . *which thou sayest (of) thyself.*

viii. 53. A'hyáhweédezooyun . . *whom thou makest thyself.*

vii. 18. Tabáhjindézood (flat vowel) . . *he that narrates, relates, himself.*

xi. 44. Táhkoobezood (accid.) . . *as he was tied.*

xiii. 5. Kah géchepezood (accid.) . . (wherewith) *he was girded.*

v. 18. Ahpét-aindáhgoódezoood (comparison) . . *he so-much-thought-of-made-himself. (as &c.)*

viii. 9. Kekánindézoowod . . *as they knew themselves.*

xi. 55. Che bénéédezoowod . . *that they (might) puri-fy themselves.*

ii. 6. Bénéédezoowod . . *when they purified themselves.*

vii. 17. Tabáhjindézoowahnáin (dub.) . . *whether I relate myself.*

xii. 49. Nin ge táhzhindezóose (neg.) . . *I have not related myself.*

xvi. 13. Tah táhzhindezóose (neg.) . . *he will not relate himself.*

Is-púthēhoo...*he so moves himself.*
 O'opahoo...*he raises himself (a bird).*
 Twáyhoo...*he alights himself (a bird).*
 A'chēhoo...*he changes himself (dress).*
 A'tahoo...*he chokes himself (without intention).*
 Thákehoo...*he lightens himself (priv.)*
 Wowáisehoo...*he dresses, adorns, himself.*
 Wāppamoo...*he sees himself (as in a mirror).*
 It-éthēmoo...*he so thinks himself. (see p. 44).*
 Kist-éthēmoo...*he great-thinks himself, is proud. (id.)*
 Kū-kéche-moo...*he great-talks, boasts.*
 Pimmitáchēmoo...*he moves himself horizontally, crawls.*
 Kechistappówoothoo...*he washes himself.*
 Ootúmmēhoo...*he busies himself, is much occupied.*
 Puswáyskoothoo...*he cloyes himself with fat. (priv.)*

To the *Reflective* class belongs also the *Simulative* or *feigning* form, viz. -kásōo, "he makes himself," the *reflective* of the transitive termination, -katáyoo, "he makes him." (See p. 20.)

Múskówiss-u...*he is strong.*
 Muskówisse-kásōo...*he strong-makes himself, pretends to be strong.*
 Nipp-ów...*he sleeps.*
 Nippá-kásōo...*he sleep-makes himself, pretends to be asleep.*
 Kéesquaypay-oo...*he is drunk.*
 Kéesquáypáy-kásōo...*he pretends to be drunk.*

RECIPROCAL.⁴⁵ (See pp. 82, 83.)

- 1 A'wkoohttóók...*they hurt one another.*
- 2 Kátittóók...*they hide one another.*

⁴⁵ RECIPROCAL—INDICATIVE.

xiii. 14. Ke tah kézebégezedanédim . . *ye shall wash-foot one another.*

xvi. 19. Ke kahgwájindim . . *ye ask one another.*

- 3 A'ssamittóouk...they give one another food.
 4 Uckwínnahoottóouk...they cover one another.
 5 Wéethittóouk...they name each other.

RECIPROCAL, ANIMATE AND INANIMATE.⁴⁶

- Núgge-skowáyo...he meets him.
 Núgge-skámagun...it meets it.
 Núgge-skootátoouk (anim.)...they meet each other.
 Núgge-skootátóomagunwă (inan.)...they (things) meet one another.

- v. 1. Ke wéquondewug . . they feasted one another.
 vii. 35. Ke etéwug . . they said one to another.
 xix. 24. Ke edéwug . . they said one to another.
 xiii. 22. Ke kahkahnahwáhbundewug . . they looked (with repetition) at one another.
 xi. 47. Ke máhwunjeédewug . . they collected one another.
 xix. 24. Ke máhdahoonédewug . . they divided among them, one another.

SUBJUNCTIVE.

- v. 44. Ooyoodáhpénahmáhdéyaig (obl. case, flat vowel) . . ye who take to (receive from) one another.
 xiii. 34. Che sáhgeédéyaig . . that ye love one another.
 xiii. 34. xv. 12. Che ezhe sáhgeédéyaig . . that ye so love one another.
 iii. 25. Ke máhje-gahgwájdewod . . they began to ask one another.
 xii. 19. Kah oonje edéwod . . whence they said one to another.
 iv. 33. Kah oonje áhyedéwod . . whence they said (with repetition) one to another.
 xx. 19. Kah . . máhwunjeédewod . . who had assembled, collected one another.
 xxi. 23. Wawékahnesíndejig (flat vowel) . . who brother one another, i.e. brethren.
 xvi. 17. Ke ezhe káhnoonédewun (possess. case) . . they so talked one to another.
⁴⁶ [xii. 13. Ke áhwe náhquashkahwáhwod . . (subj.) "and" they went (to) meet him.]
 [Náhgeshkoodáhdewug (anim.) they meet each other.]
 [Náhgeshkoodáhdémahgahdóon (inan.) . . they (things) meet each other.]

Nissewunáchetow...*he* spoils *it*.

Nissewunáchetámagun...*it* spoils *it*.

Nissewunáchetátóomagunwǎ...*they* (things) spoil *each other*.

PARAGRAPH IV.

The *Special* differ from the *General* transitive forms (see p. 38 et seq.), generally, in the *energetic* letter or letters only. These *special* signs may be considered as of three kinds. The first have an *intensive* meaning, implying *force*, &c. and are *positive*. The second, intimating *accident* or *mis-hap*, or the English prefixes *mis-*, or *dis-*, &c. may be classed as *privative* (vide infra). The third kind indicate the *means* by which the action is performed, as by the *hand*, &c. and are *instrumentive*. These several "characteristic signs" are expressive of particular, yet, common modes of action, and are therefore of constant occurrence in speech. They may, with their personal adjuncts, forming together the "special affixes," as under, be united to any suitable root.

Note.—The "characteristic" letters are in *Italic*—the personal inflection in *Roman* characters.

ANIM.	INAN.	
-náyoo	-húm	implies an exertion of <i>strength</i> , "he <i>forces</i> him or it," after the <i>manner</i> expressed by the root. Joined to certain roots of "motion" it implies also <i>by water</i> .
-tawáyoo	-tahúm	implies he <i>beats</i> or <i>batters</i> the object, after the <i>manner</i> of the root.
-skanáyoo	-skum	implies <i>force</i> , or <i>causativeness</i> . (See <i>General Causative</i> , p. 38.)
-skawáyoo	-skum	is also <i>privative</i> , indicating <i>accident</i> , <i>mis-chance</i> , what is <i>adverse</i> .

-máyoó	-tum	signifies that the action is performed with the <i>mouth</i> ; it implies, also by <i>speech</i> . (<i>Metóon</i> , the mouth).
-náyoó	-num	implies with the <i>hand</i> , or other gentle means. (<i>Mechéechee</i> , the hand.)
-pittáyoó	-pittám	implies the action of the <i>arm</i> , "he <i>pulls</i> him or it. (<i>Méspittoon</i> , the arm.)
-skawáyoó	-skum	also (see above) implies, with certain roots, the use of the <i>leg</i> or <i>foot</i> , as in walking, &c. (<i>Meskát</i> , the leg.)
-swayoo	-sum	signifies by <i>cutting</i> , or <i>burning</i> , "he <i>cuts</i> , he <i>burns</i> him or it," after the <i>manner</i> of the root.

The "special affixes" may, as above remarked, be joined to any suitable root, as under.

They form severally the three persons singular, as follows :

ANIMATE.			INANIMATE.		
1	2	3	1	2	3
-wów	-wów	-wáyoo	-hèn	-hèn	-húm
-tawów	-tawów	-tawáyoo	-tahèn	-tahèn	-tahúm
-skawów	-skawów	-skawáyoo	-skèn	-skèn	-skum
-mow	-mow	-mayoo	-tèn	-tèn	-tum
-now	-now	-nayoo	-nèn	-nèn	-num
-pittów	-pittów	-pittáyoo	-pittén	-pittén	-pittúm
-swow	-swow	-swayoo	-sèn	-sèn	-sum

Belonging to only *two* conjugations—the animate and the inanimate—the *personal* adjuncts, or endings, of which may be succinctly exhibited thus—

ANIMATE.			INANIMATE.		
-ow	-ow	-ayoo	-èn	-èn	-um

See "Paradigms, &c."

ANIMATE.

Ne Tákoó-pittów . . *I tie him*

Ke Tháke-now . . *thou pushest him.*

Kissée-mayoo . . *he affronts him.*

INANIMATE.

Ne Náta-hèn . . *I fetch it (by water).*

Ke Péekoo-skèn . . *thou breakest it accidentally.*

Mákwa-tum . . *he bites it.*

-wáyoo, -hum.

Péekoo-*wayoo*...*he breaks him by force.*

Péekoo-*hum*...*he breaks it by force.*

Kósse-*wáyoo*...*he wipes him.*

Kósse-*hum*...*he wipes it.*

Pútheepa-*hum*...*he perforates it.*

O'opa-*hum*...*he supports it.*

Péeta-*hum*...*he puts, thrusts, it in.*

Kwóppa-*hum*...*he scoops or lades it out, as water, &c.*

Wépa-*hum*...*he sweeps it away.* &c.

[Nát-*ayoo*...*he fetches him.*]

Náta-*wayoo*...*he fetches him, by water.* &c.

-tarwáyoo, -tahúm.

Nuppúcke-*tahúm*...*he flattens it by hammering or striking.*

Tusswéga-*tahúm*...*he opens it out, expands it, id.*

Séekwa-*tahúm*...*he beats it into smaller pieces, e.g. loaf*
sugar. &c.

*-skawáyoo, -skum.*⁴⁷

CAUSATIVE, &c.

Net' Appóoy^sin...*I sweat.*

Net' Appwóoyse-*skákoon* (inv. inan.)...*it makes me perspire.*

Appwóoyse-*skámagun*... *it sweat-causeth, is sudori-*
ferous.

Ne Nippán... *I sleep.*

Ne Níppà-*skákoon* (inv. inan.)...*it makes me sleep.*

Níppà-*skámagun*...*it is somniferous.*

⁴⁷ xii. 32. *Nim gah wékooshkahwog* (dir.) . . *I will draw forcibly, drag, them.*

PRIVATIVE (vide infra).⁴⁸

Míspoon...*it snows.*

Ke míspoo-skàkoon (inv. inan.)...*it mis-snow-eth you, i.e. snows upon you.*

Kimmewun...*it rains.*

Ke kimmewún-eskàkoon (inv. inan.) *it mis-rain-eth you, i.e. rains upon you.* &c.

Ne kissewàskuttay-skàkoon (inv. inan.) ... *it gives (mis-causeth) me the cholic.*

A'te-skawáyoo...*he mis-aliates him.* Anglicè, he dis-places him.

O'ose-skawáyoo...*he mis-removes, starts, him (an animal).*

Thàke-skawáyoo...*he mis-pushes him, i.e. accidentally.*

Kóoskóo-skawáyoo *he mis-shakes, jogs, him (e.g. as a person writing).*

A'wkoo-skawáyoo...*he hurts him, inadvertently.*

Kootúppe-skawáyoo...*he upsets him, accidentally (as in a canoe).*

Nissewunáte-skum.. *he spoils it by accident.*

Wéethepe-skúm...*he soils it, id.*

⁴⁸ v. 14. Ke kah dóneshkákágoon (inv.) . . *it will mis-come upon thee.*

xiii. 27. Oo ge péendegashkákágoon (id.) . . *he was mis-entered by him.*

xii. 35. Ke kah pah-táhgooneshkákágoonahwáh (id.) . . *it will mis-come upon you.*

xvi. 6. Ke móoshkenashkákágoonahwáh (id.) . . *it mis-filleth you.*

xx. 25. Ke báhgoonashkákágood (id.) . . *that he was mis-skinned by them.*

xviii. 4. Wah báhghameshkákágoojin (id.) . . *by which he should be mis-struck.*

xx. 25. Káh enesNkákágood (id.) . . *as he was mis-done to, injured, by them (the nails).*

xviii. 28. Che wéneshkákágoowod (id.) . . . *that they should mis-be defiled.*

Kèpe-skum...*he throws it down, id. as from a shelf.*

Séke-skum...*he spills it, id.*

Kówe-skum...*he prostrates it, id.*

Péekoo-skum...*he breaks it, id.*

Tákoo-skum...*he treads on it, id.*

&c.

-mayoo, -tum.⁴⁹

[Kískissu...*he remembers.*]

Kískisse-mayoo...*he reminds him.*

Kuckwáyche-máyoo...*he asks him.*

Péekeskàsoo-máyoo...*he saddens him, by speech.*

Núttoo-mayoo...*he calls him.*

[A'theme-hayoo...*he hard-does him, places in a difficult situation.*]

A'theme-mayoo...*he hard-says to him, e.g. asks a difficult favour.*

A'themóo-mayoo...*he hard-says of him, accuses, complains of, him.*

⁴⁹ [vi. 6. Kahgwáje-ód . . that *he* might try, "prove," *him*.]

[viii. 6. Ke kahgwáje-ahwód. . as *they* tried *him*.]

xviii. 19. Oo ge kahgwáje-mon . . *he* asked (tried by *speech*) *him*.

x. 3. Ood' ezhe úndoomon . . *he* so calleth *them*.

xi. 28. Ken undóomig (inv.) . . *he* calleth *thee*.

ix. 2. Oo ge gahgwájemegoon (inv.) . . *he* was asked by *them*.

[iii. 18. Nahnéboodhse . . *he* is not condemned.]

viii. 10. Ke ke nahnéboomégoose (inv.) . . *he* hath not dead-said, sentenced, *thee*.

viii. 11. Ke nahnéboomésenoon (inv.) . . *thee* sentence not *I*.

v. 45. Nin gah áhnaahmemégoonon (inv.) . . *he* will accuse *us* (1.3.) (think ye?).

vii. 32. E'zhemahnid . . (possess. case) . . that *they* so said of *him*.

viii. 10. A'nahmemékig (Cree -mískik) (inv.) . . *who* (plur.) accuse *thee*.

viii. 46. Ka tábemepun . . *who* can convince *me*.

[Sákoo-hayoo...*he overcomes, subdues, him.*]

Sákoo-máyoo...*he conquers him by speech, convinces him.*

Sákooche-máyoo...*he persuades, prevails on, him.*

Wúnne-mayoo... (*wunne, infinite*)...*he perplexes, confounds, him.*

Wéesà-mayoo...*he invites him to accompany.*

Pápissee-mayoo [*pápu, he laughs*]...*he jokes, diverts, him.*

[Nèpèwe-hayoo...*he shames him by conduct.*]

Nèpèwe-mayoo...*id., by speech.*

Kéegà-mayoo...*he scolds him.*

Mä métho-mayoo...*he speaks well of him.*

Kippéeche-mayoo...*he stops, silences, him.*

Tákwà-mayoo (*anim.*)...*he holds him in his mouth.*

Tákwà-tum (*inan.*)...*he holds it in his mouth.*

Mákwà-mayoo (*anim.*)...*he bites him.*

Mákwà-tum (*inan.*)...*he bites it.*

Kissée-mayoo...*he affronts him.*

Kä Kéeske-mayoo...*he counsels, reproves, him.*

[Kuskéthetum...*he is impatient.*]

Kuskéthetümme-háyoo...*he makes him impatient (by conduct).*

Kuskéthetümme-máyoo...*he makes him impatient (by speech.)*

[Sège-hayoo...*he terrifies him, by conduct.*]

Sège-mayoo...*id., by words.*

&c.

-nayoo, -num.⁵⁰

Nóote-nayoo (*anim.*)... *he fights him.*

Ootéete-nayoo...*he assaults, attacks him.*

INDICATIVE.

⁵⁰ vi. 44. 54. *Nin gah báhzegwínde-ndh. . I will raise him by hand (from a seat.)*

vi. 40. *Nin gah báhzegwíndenóg . . I will raise them up.*

viii. 55. *Ne minjémēnon . . I hold, keep, it.*

xiii. 18. *Nin ge óobenahmóg (inv.) . . he has lifted it up to (against) me.*

[xxi. 18. *Che ézhewenik (Cree, -nisk) . . that he may away lead thee.*]

xvi. 13. *Kē kah áhne ézhewenégoowah (inv.) . . he will away lead you.*

Púckoochee-nayoo...*he eviscerates him (as an animal).*

Chéechééke-nayoo...*he scratches him.*

Kákwóythúgge-nayoo...*he tickles him.*

- xvi. 2. *Ke kah sáhgejewábe-négoowóg . . they will out-fling you.*
 viii. 36. *Ke kah páhgedénegóom . . they (Fr. on) will free you.*
 i. 42. *Oo ge bé-eshewenon . . he brought him.*
 xix. 13. *Oo ge bè-sáhgejewenón . . he brought, out-led, him.*
 xiii. 5. *Oo ge zégenon . . he poured it.*
 xv. 2. *Ood' áhkoo-wábenahnun . . he flingeth them away.*
 v. 22. *Oo ge báhgedénahmahwon . . he has committed it, let it go, to him.*
 ii. 15. *Oo ge zegwábenáhmahwon (poss. case) . . he poured it away.*
 ix. 34. *Oo ge záhgejewábenahwon . . they out-flung him.*
 xviii. 28. *Oo ge ne óonje mahjéwenahwon . . they thence removed him.*
 x. 3. *Oon esáhkoonahmáhyoon (inv.) . . he is opened to by him (the porter).*
 xii. 34. *Tah óombenah . . he will be lifted up.*
 viii. 4. *Ke dáhkoonah . . he (or she) has been taken.*
 xv. 6. *Tah ékoonahwábenah . . he shall be flung away.*

SUBJUNCTIVE.

- xii. 32. *O'ombe-negóoyon . . if they (Fr. on) lift me up.*
 iv. 11. *Wáindenahmun (flat. vowel) . . that thou takest it.*
 xiii. 12. *Kezebégezédanód . . that he had wash-footed them.*
 xix. 27. *Ke kewáwenód . . he returned, led back, her.*
 iii. 14. *Kah ezhe óombáhkoonód . . as he had lifted him up.*
 xviii. 16. *Ke péendegahnód . . he in-handed, led in, him.*
 xix. 12. *Che báhgedenód . . that he might let him go.*
 viii. 28. *Ke óobenaig . . (that) ye shall have lifted him up.*
 vii. 30. *Che táhkoonahwód . . that they might take him.*
 viii. 3. *Kah báhgedénawód . . that they had let go her (or him).*
 xix. 16. *Ke ne mahjéwenahwód . . they led him away.*
 viii. 36. *Páhgedénenáig . . if he let go you.*
 viii. 3. *Kah dáhkoonínd . . who had been taken.*
 ix. 22. *Che záhgejewábenínd . . that he should be out-flung.*
 viii. 51. *Minjémenung . . if he hold, keep, it.*
 xiii. 12. *Kah oodáhpénung . . that he had taken them.*
 x. 4. *Kah záhgejewenáhjin . . when he out-handeth them.*
 xv. 6. *Azhe ékoonahwábenegahdáig . . as it is flung away.*
 v. 13. *Ke máhjéwénédezoo (reflect.) . . he had walked himself away.*

Wesúgge-nayoo...*he hurts him, puts him to pain.*
 Mákwá-num...*he presses it with the hand, squeezes it*
 Tákwá-num...*he grasps, holds it in the hand.*
 Páketé-num...*he looses it from the hand, yields, gives, it up.*
 Qúiske-num...*turn-handeth-(it)-he, he turns it with the hand.*
 Néete-num...*he down-hands it, takes it down (from above).*
 Súkuskín-num...*he closes it, as a door.*
 Sàme-num...*he touches it with the hand.*
 Ooté-num...*he from-handeth, i.e. takes it.*
 Péeme-num...*he awry-eth it.*
 Pímme-num...*he twists it.*
 O'ope-num...*he lifts it.*
 Síssoonáy-num...*he puts it parallel.*
 Thàke-num...*he pushes it.*
 Wépe-num...*he flings it.*
 A'ppíthkoo-num...*he unties it.*
 Péekoo-num...*he breaks it.*
 Séekoo-num...*he empties it.*
 Séেকে-num...*he pours it.*
 Chéeste-num...*he pierces it.*
 Kootúppe-num...*he upsets it, places upside down.*
 Ittíssee-num...*he sends it by hand, hands it thither. &c.*

-pittáyoo, -pittúm.⁵¹

Néeche-pittáyoo...*he pulls him down.*

Néeche-pittúm...*he pulls it down.*

[xiii. 4. Ke oonje páhzegwe . . *he rose (from a seat).*]

vi. 39. Che báhzegwíndenahmón . . *that I raise it up (id.).*

IMPERATIVE.

ii. 8. Zége-nahmook . . *pour out ye it.*

xi. 39. E'koonahmook . . *with-draw ye it.*

xix. 15. Mahjéwenik . . *lead he him away.*

xxi. 6. A'hpáhgenig . . *let go ye it, drop ye it.*

⁵¹ xi. 44. Táhkoobezood (accid. pass.) *as he was tied.*

xi. 44. Ke tahtépeengwábezoooh (id.) . . *he was tie-face-ed.*

Móoske-pittáyoo...*he bares him by pulling (something away).*

Móoske-pittúm...*he exposes, uncovers, it, idem.*

Kúske-pittúm...*he breaks it by pulling.*

Táto-pittúm...*he tears it by pulling.*

Thàse-pittúm...*he pulls, draws, it down (as a curtain).*

Kéeske-pittúm...*he tears it off, by pulling.* &c.

-skawáyoo, -skum.

A'wkwâ-skawáyoo.. *he passes behind, avoids, him.*

Athewái-skawáyoo.. *he out walks him.*

Máikwa-skawáyoo...*he meets, i.e. falls in with, him.*

Tácke-skawáyoo...*he kicks him.*

Núgge-skawáyoo...*he meets him (by land).*

Núgga-wáyoo...*he meets him (by water).*

[Núggat-áyoo...*he leaves him.*]

Núggata-wáyoo...*he leaves him by water.* &c.

-swayoo, -sum.

Mátis-swayoo...*he cuts him.*

Mátis-sum...*he cuts it.*

Múnne-swayoo...*he cuts him out.*

Múnne-sum...*he cuts it out.*

Péekoo-sum...*he breaks it by cutting (as a seam).*

Oóthe-sum...*he cuts it fair or regular.*

Kéeske-sum...*he cuts it off, amputates it.*

Nátwâ-sum.. *he cuts it in two.*

[Kásp-ow.. *it is brittle.*]

Káspe-sum...*he makes it brittle, by fire, crisps it.*

Pà-sum...*he dries it by the fire.* &c.

i. 27. Dáhkoobedánig (id. possess. case) .. *as they are tied.*

v. 21. Azhe ooneshkáhbenod .. *as he raiseth, pulleth them up (from a recumbent posture.*

xix. 24. Ke gah kэшkebedóosenon (neg.).. *we (1.2.) will not tear it.*

Roots are variously susceptible of one or more of these Affixes.

[Péekoo-*puthu*...*it breaks.*]

Péekoo-*hum*...*he breaks it by force.*

Péekoo-*tahúm*...*he breaks through it by striking or hammering.*

Péekoo-*skum*...*he breaks it by accident, or with the foot.*

Péekoo-*tum*...*he breaks, tears it with the mouth.*

Péekoo-*num*...*he breaks it with the hand.*

Péekoo-*pittum*...*he breaks it by pulling.*

Péekoo-*sum*...*he breaks it by cutting.*

A'stow-*ayoo*...*it is extinct.*

Astowé-*num*...*he extinguishes it, by hand, e.g. as a candle.*

Astówe-*hum*...*id., by force, e.g. as a fire, quenches it.*

Astówe-*skum*...*id., by accident, or with the foot.*

The "Special Affixes" make their *Reflectives* and *Reciprocals*, respectively, as follows :

TRANSITIVE.	REFLECTIVE.	RECIPROCAL.
3d. P. Sing.	3d. P. Sing.	3d. P. Plu.
-wáyoo	-hóossoo	-hoottóouk
-tawáyoo	-tahóossoo	-tahoottóouk
-skawáyoo	-skásoo	-skootáloouk
-máyoo	-míssoo	-mittóouk
-náyoo	-níssoo	-nittóouk
-pittáyoo	-pissoo	-pittittóouk
-swayoo	-swóosoo	-swoottóouk

To the "General" and "Special" we shall add what may be denominated *particular* affixes, namely, those expressive of the *action* or operation of the *Senses*, after the *manner* of the attribute with which they are respectively compounded.

		SIMPLE.
ANIM.	INAN.	
Wáppa-mayoo	-tum	he sees him or it.
Péy-towayoo	-tum	he hears him or it.
Méthà-mayoo	-tum	he smells him or it.
Nissetóo-spittáyoo	-spittúm	he tastes (perceives a flavour in) him or it.
Móose-hayoo	-ton	he feels him or it.
		COMPOUNDED.
Métho-nowáyoo	-num	he good- or, well-sees, admires, him or it.
Métho-towáyoo	-tum	he well-hears, likes to hear, him or it.
Métho-matáyoo	-matum	he well-smells, likes the smell of, him or it. (Reflect. -màsoo.)
Wéeke-pwayoo	-stum	he sweet-tastes (likes much the taste of) him or it.
Methó-skàwáyoo	-skum	he well-feels, likes the feel of, him or it.

Núttóo-nowáyoo...he seeks him.⁵²

Nissetówe-nowáyoo...he knows him, by sight.

A'hwe-nowáyoo...he recognizes him, by sight.

Kitemáhke-nowáyoo...he looks on him with pity.

Moostówe-nowáyoo...he longing-sees-him, longs for him.

Ahtówe-nowáyoo (priv.)...he dis-sees him, dislikes his appearance.

[Tápwayoo...he speaks the truth.]

Tápway-towáyoo...he true-hears, believes, him.⁵³

⁵² viii. 38. Kah ézhe-nahwaig (anim.) . . as ye have seen him.

vii. 24. A'zhcnahmúig (inan.) . . as ye see it, "according to the appearance."

v. 19. Ayézhcnahwod (flat vowel) . . as they saw him.

⁵³ i. 37. Oo ge nóon-dahwáhwon . . they heard him.

iv. 21. Tápwatáhwheshin . . believe thou me.

viii. 40. viii. 26. xv. 15. Kah énetáhwug . . as I hear of him.

xviii. 27. Ke nóondáhgooze (see Par. v.) he (the ccck) was heard.

v. 30. A'netahmón (flat vowel) . . as I hear it.

A'ñwé-towáyoo (priv.) . . . *he dis-hears, disbelieves, (also, denies) him.*

Nisseetóo-towáyoo . . . *he understands him.*

Nuttóo-towáyoo . . . *he listens to him.*

Wééke-màkoosu . . . (see PAR. V,) *he is sweet-smelled.*⁵⁴

PARAGRAPH V.

Of the Indeterminate and Indefinite Pronouns.

INTENSITY is, emphatically, an *Accident* of the Cree and Chippeway *verb*. In *extent*, or *degree*, it contingently modifies the several members of which the simple verb consists, as

1. The Attribute—in “degree,” as will be noticed hereafter.

2. The Action—in “extent,” as the repetitive, frequentative, habitual, and (in respect of TIME) indefinite, forms:—in “degree,” as in the different forms denoting *special* degrees of energy in the action, as *causation, force, &c.* (See PAR. I. and III.)

3. The Personal Accidents—in “extent,” as the *indeterminate* and *indefinite* pronouns, which form the leading subject of this paragraph.

The *verbal* examples, which have been given in this work, have been chiefly confined to the *determinate* or definite forms of the personal pronoun, as regards both subject and object; this being, as already ob-

⁵⁴ xi. 39. Ke néb-áhzoo-máhgooz-édoog . . . *he is dead-like-smell-able-probably.*

served, the most simple form of the Transitive verb. We now proceed to point out the verbal forms expressive of the *intensive* or amplified English pronouns *they, one, people, some one, &c.* (Fr. *on*) which I denominate *Indeterminate* pronouns; and also those others of a still more extended signification, implying, *some, any, &c. person or thing*, in an indefinite manner—these I call *Indefinite* pronouns. We shall consider them in connection with the Intransitive and Transitive Verbs, and in the active and passive forms of the latter.

I.—The *Intransitive* verb is susceptible of only one *intensive* modification of the personal pronoun, namely, the *subjective*, and in the *third* person singular only. It is formed by changing the inflectible termination (3 p. sing.) into the indeterminate *ànewoo* (or *ànewun*), or *nànewoo* (or *nànewun*),⁵⁵ as,

A'wkoos-u (=e+oo)...*he is sick, ill.*

A'wkoose-nànewoo...*they, (Fr. on) some one is sick, or sickness prevails. (Subj. -éek, or -nànewik.)*

Seebóoyt-ayoo...*he departs.*

Seebóoyt-ànewoo (Fr. *on part*)...*they (indeterm.) depart. (Subj. -éek or -ànewik.)*

⁵⁵ The Chippeways add *m*, the cognate of *oo* or *w* (see p. 61, note 35), to the verbal termination, making in the Subj. *-ng*.

i. 28. Ke tázhzh-ezhechegdíim (indeterm.)... (these things) *they (Fr. on)* were doing.

ix. 32. Ke nóondáhzeem... *they (id.) have not heard.*

SUBJUNCTIVE.

vii. 10, 11. Aindáhzhe wékoond-íng... as *they (indet.)* were feasting.

xi. 4. Che nébóo-ng... that *one (Fr. on)* should die (from it).

xiii. 2. Ke . . . wésen-íng... as *they (indet.)* had . . . eaten.

iv. 35. Ahpe ka kéeshk-áhshk-ish(zh)egáí-ng... then shall *grass-cut-they (indet.)*

Túckoosin...*he* arrives.

Túckoosínànewoo (Fr. *on arrive*) ... *they* (indet.) or *some one* arrives

II.—From the peculiar structure of the Transitive verb, as including in itself both the Subject and Object (*intensive* as well as *simple*) in its active and passive forms, a variety of combinations occur. The range of the Intensive Pronouns being however restricted to the *third* person of the singular number, the forms which they furnish are comparatively few, as they are also simple and consistent in their conjugational formation.

The Transitive Affix consists, as already shown, of two parts, namely, the “energetic” letter or letters, and the “inflection”; the intensive personal modifications alluded to here belong to the latter—the former, or energetic letter, remaining unchanged.

Note—The “energetic” *t* (or *d*) is an exception to this rule. (See below.)

The *Indeterminate* objective pronoun belongs to the “animate”—the *Indefinite*, to the “inanimate” class.

1.—The *Indeterminate* objective pronoun is expressed by changing the general *determinate* termination *-ayoo* (Chip. *-on*, or *-aun*) (3 p. sing.)=*he*—*him*, (see p. 38 *et seq.*) into the *indeterminate* termination *-ewáyoo*, (Chip. *-ewa*) or, which is almost the same thing, by prefixing to the former the “constant” intensive *w*, together with its preceding connecting vowel, which is generally *e*.⁵⁶

56 INDETERMINATE INDICATIVE.

[xii. 47. Nin debáhkoondáh-se (neg. det.). *I* judge *him* not.]

v. 30. Nind' ezhe depáhkoonewá... *I* so judge.

Sàke-h-ayoo (det.)...*he loves him.*

Sàke-h-ew-áyoo (indet.)...*he loves, and so of the rest.*

Chéesehayoo...*he deceives him.*

Chéesehewáyoo...*he deceives.*

Mínnahayoo...*he gives him to drink, qu. he en-drinks him.*

Mínnahewáyoo...*he gives to drink.*

These form, respectively, their three persons singular as follows :

ANIM. DET.			ANIM. INDET.		
1	2	3	1	2	3
-om	-ow	-ayoo.	-án	-án	-áyoo

Ne sàkeh-om (det.)...*I love him.*

Ne sàkeh-ew-án (indet.)...*I love (some one).*

Ke chéeseh-ow...*thou deceivest him.*

Ke chéeseh-ew-án... *thou deceivest (some one).*

It-éthem-ayoo...*he so thinks (of) him.*

It-éthem-ew-áyoo...*he so thinks (some one).*

Note—The Transitives ending in -wáyoo, (see p. 45.) make -hewáyoo in the Indeterminate objective form, as Wéeche-wayoo... *he accompanies him* ; Wéeche-hewáyoo...*he accompanies.*

Note.—Múskamáyoo (*he takes from, robs, him*) makes Múskà-twáyoo (*he robs*). Atàmáyoo (*he exchanges with, him*) makes Atàwáyoo (*he exchanges, barter*). A'ssamáyoo (*he gives him food, feeds him,*) makes A'ssàgáyoo (*he administers food*). A'che-mayoo (anim. *he relates him*) A't-ootum (inan. irreg. *he relates it*) make A'che-moo (indef. *he relates*). Núttoo-mayoo (*he calls him*) makes Núttoo-kaymoo (*he invites*). These and some others are irregular.

viii. 15. Ket' ezhe tebáhkoonewáim . . *ye so judge.*

xi. 3. Ke néendahewáwun (obliq. case) . . *they sent (some one) unto him.*

SUBJUNCTIVE.

viii. 16. Tebáhkoon-ewáyón . . (if) *I judge.*

x. 10. Che néshe-ewáid (subj.) . . *that he kill.*

[v. 20. Oo wáhbundahón . . *he causeth him to see, sheweth him.*]

xi. 57. Che wáhbundahewáid . . *that he shew.*

2.—The *Indefinite* objective is formed by changing the inflectible terminations of the *definite* “Inanimate” forms, generally, both General and Special (3 p. sing.) into the *indefinite* termination *-egáyoo* (Chip. *-ega*), the intensive *g* (always hard) of which is “constant,” the termination *-ayoo* only being inflectible.⁵⁷

⁵⁷ INDEFINITE INDICATIVE.

- vii. 21. *Nin ge ézhech-ega* . . *I have done.*
 i. 26. *Nin zégahúndah-gú* . . *I pour on.*
 xviii. 20. *Nin ge kékenooáhmahgú* . . *I have taught*
 iii. 19. *Ke kékenooáhmahgú, nah?* . . *thou teachest? nah, interr. part.*
 iii. 23. *Ke tázhze zégahúndahgú* . . *he was pouring on, baptizing.*
 [iv. 38. *Che áhwe kéeshk-áhshk-íshzhahmáig* (def.) . . *that go cut-grass-ye-it. Cree, Kéesk-úsk-esummáig.*]
 iv. 37. *Kéeshkáhshkishzhégú* (indef.) . . *(another) cut-grass-he, reap-eth. Cree, Kéesk-úsk-ese-gayoo.*
 xii. 34. *Nin ge* (oonje) *nóondahgámin* . . *He* (1.3.) *have* (out of) *heard.*
 viii. 38. *Ket' ézhechegáim* . . *ye do* (that, &c.).
 viii. 44. *Ke we ézhechegáim* . . *ye wish, will, do.*
 xvi. 26. *Ke kah undóotahmahgáim* . . *ye shall ask* (for), *demand.*

SUBJUNCTIVE.

- v. 50. *Che ézhech-egayón* . . *that I do it.*
 xiv. 13. *Ewh ka ézhechegayón* . . *that shall do-I.*
 iv. 29. *Kah bè-áhyézhechegayón* (intens.) . . *which I hitherto-do, have done.*
 i. 33. *Che zégahúndahgayón* . . *that I pour on.*
 i. 25. *Zégahúndahgáyun* . . ? . . (Why) *pourest thou* . . ?
 i. 38., xi. 8., iv. 31., viii. 4. *Kákenooáhmahgáyun* (flat vowel) . . *thou who teachest* (habit.) “*master.*”
 ii. 18. *Ke áhyézhechegáyun* (intens.) . . (these things) *which thou hast done* (with iteration).
 iii. 2. *Azhechegáyun* (flat vowel) . . (which) *thou doest* (habit.).
 vii. 28. *Kékenooáhmah-gáid* (def. time) . . *as he taught.*
 iii. 2. *Kákenooáhmahgáid* (flat vowel) . . *he who teaches* (habit.) *quasi, a teacher.*
 iii. 22. *Ke tázhze-zégahúndahgáid* . . (and) *he constant-poured.*

When *t* is the energetic letter of the *animate* verb, as in *nà-t-áyoo...he fetches him*; *núgga-t-áyoo...he leaves him*; *púckwâ-t-áyoo...he hates him*; it is, in the indeterminate form, softened into its cognate *s* (or *sh*) as, *nà-s-ewáyoo...he fetches (some one)*; *núgga-s-ewáyoo...he leaves (some one, people, &c.)*; *puckwâ-s-ewáyoo...he hates*. On the other hand, when *t* is the energetic letter of the *inanimate* verb, it is softened, in the indefinite form, into its cognate (*t*)*ch*, as

GENERAL.

O'ose-*t-ow*...*he makes it*.

Oose-*ch-egáyoo*...*he makes, is making (something)*.

- x. 10. Che bahnáhjehegáid . . that *he* spoil, make bad.
- i. 21., iv. 44., iv. 19. Anwáhchehégáid (flat vowel) . . *he, one, who* speaketh, an orator, "prophet."
- ii. 12. Kah íshquahézhchehégáid . . when *he* had end-done, ended.
- iii. 20. Máje-ézhchehégáid (flat vowel) . . (*he*) who evil-does.
- ix. 8. Undóodahmahgáid . . (*he*) who begged, demanded.
- vii. 14. Ke kékenooáhmahgáid . . *he* taught.
- viii. 8. Ke oozhébeégáid . . *he* wrote.
- i. 33. Ka zégahúndahgáid . . (*he*) who shall pour, baptize.
- x. 40. Kah dáhzh-zégahúndahgáid . . that *he* constant-poured, was baptizing.
- iii. 22. Ke táhzh-zégahúndahgáid . . *he* constant-poured.
- vi. 59. Ke táhzh kékenooáhmahgáid . . as *he* constant-taught.
- v. 29. Kah ménoo-ézhchehégájig . . *who* (plur.) well-do.
- v. 29. Kah máhje-ézhchehégájig . . *who* (id.) evil-do.
- viii. 52. 53. Anwáhchehégájig . . *who* (id.) speak, orators, "prophets."
- xiv. 27. Azhe mégéwawód . . as *they* give.
- vi. 13. Kah wésenégig (irreg.) . . *who* (plu.) had eaten.

NEGATIVE.

- viii. 28. Ne . . ézhchehégáse . . *I* do not.
- iv. 2. Ke zegahúndahgáse . . *he* had not poured on, baptized.
- ix. 3. Ke máhje-ézhchehégáse . . *he* hath not ill-done.
- vii. 22. Ke ke óonje ézhchehégásém(ewh) . . *ye* have therefore done not (that).
- x. 37. E'zhchehégásewón (subj. possess. case, . . (if) *I* do not his it.

Wúnne-*t-ów* (def.)...*he loseth it.*

Wúnne-*ch-egáyoo* (indef.)...*he loseth.*

Mówutche-*t-ów*...*he collects, gathers together, it.*

Mówutché-*ch-egáyoo*...*he collects together.*

Táka-*t-um*...*he stabbeth it.*

Táká-*ch-egáyoo*...*he stabbeth.*

Póotà-*t-um*...*he bloweth it.*

Pootà-*ch-egáyoo*...*he bloweth.*

SPECIAL (See p. 95.)

Péekoo-*h-úm* (def.) makes -*h-egáyoo* (indef.)...*he breaketh, by force.*

-*tah-úm* ... -*tah-egáyoo*...*he breaketh, by striking.*

-*sk-um* ... -*sk-àgáyoo*...*he breaketh, by accident.*

-*t-um* ... -*ch-egáyoo*...*he teareth with the mouth.*

-*n-um* ... -*n-egáyoo*...*he breaketh with the hand.*

-*pitt-um* ... -*pi(t)ch-egáyoo*...*he breaketh, by pulling.*

-*s-um* ... -*s-egáyoo*...*he breaketh, by cutting.*

See p. 87 and Paradigms.

Ne wúnne-*t-an* (def.)...*I lose it.*

Ne wúnne-*ch-egán* (indef.)...*I lose.*

Ke nóche-*t-an*...*thou workest (at) it.*

Ke nóche-*ch-egán*...*thou workest, art employed.*

Másse-*t-ow*...*he agitates it.*

Másse-*ch-egáyoo*...*he agitates.*

Ne métha-*t-èn* (anim.-*m-ayoo*)...*I smell it.*

Ne methá-*ch-egán*...*I smell.*

Ke wépa-*h-èn* (anim.-*w-ayoo*)...*thou sweepest it.*

Ke wépa-*h-egán*...*thou sweepest.*

Múnne-*s-um*...*he cuts it.*

Múnne-*s-egáyoo*...*he cuts.*

Kunna-*wáppa-t-úm*...*he long-sees, looks at, it.*

Kunnah-*wáppa-ch-egáyoo*...*he looks out, watches.*

Métoon-éthe-t-um...*he* complete-thinks, considers *it*.

Métoon-éthe-ch-egáyoo...*he* reflects.

Note—The Indefinite, being more *extensive* in its meaning than the Indeterminate, which is exclusively *personal*, comprehends the latter, and may be used for it; but, for the same reason, not *vice versa*.

The indeterminate -ewáyoo, and the indefinite -egáyoo belong to the same conjugation, which is an *Intransitive* form, having the *three* persons singular, as follows :—

INDICATIVE. PRES.					
CREE.			CHIPPEWAY.		
1.	2.	3.	1.	2.	3.
-ewán	-ewán	-ewáyoo.	-ewá	-ewá	-ewá.
-egán	-egán	-egáyoo.	-egá	-egá	-egá.
SUBJUNCTIVE. PRES.					
1.	2.	3.	1.	2.	3.
-éweán	-éwán	-ewáit.	-ewáyón	-ewáyun	-ewáid.
-egéan	-egéun	-egáit.	-egáyón	-egáyun	-egáid.

The plural is, in all cases, formed from the singular number. (See Paradigms.)

Note.—The above two intensive forms of the objective *pronoun* are susceptible of those other intensive forms (of the *action*) noticed p. 69 *et seq.*, as

Chéesehe-wáy-oo (indet.)...*he* deceives.

Chéesehe-wáy-sk-u...*he* deceives *often*.

Nóoten-egáy-oo (indef.)...*he* fights, is fighting.

Nóoten-egáy-sk-u...*he* fights *often*.⁵⁹ &c.

These intensive *objective* take also, besides the

⁵⁹ x. 8. Ke máhkund-wá-shke-wug . . *they* have rob-people-frequently-ed, are robbers.

viii. 41. Néshe-wá-shké-bun . . *he* kill-often-ed, was a murderer.

plural, the intensive *subjective* forms (see p. 98, *Intransitives*), thus exhibiting *double* intensive signs, as,

Chéese-hew-áy-oo (det. subj., indet. obj.)...*he* deceives.

Chéese-hew-áy-muk...*they* (idem.) deceive.

Chéese-hew-ànewoo (Fr. *on*)...*they* (indet. subj. and obj.)
deceive. (Subj. -hew-áik, or, -hew-ànewik.)

Nóote-n-egáyo...*he* fights.

Nóote-n-egáymuk...*they* (det.) fight.

Nóote-n-egànewoo (Fr. *on*)...*they* (indet.) *some one* is fighting. (Subj. -egáik, or, -egànewik.)

It-áyo...*he* so says (to) *him*.

It-náyo...*he* so says (Angl. *he* says).

It-wànewoo (Fr. *on* dit)...*they* (indet.) *so say*. Angl. *people say*; *It is said*. (Subj. -wáik, or, -wànewik.)

This verb, from its *Relative* form, is commonly used at the *end* of the sentence. See *Relative Verbs*, Sect. IV.

Note.—Dr. EDWARDS, speaking of the *Mohegans*, one of the Algonquin tribes, observes that “they cannot say, *I love, thou givest, &c.* but they can say, *I love thee, thou givest him, &c.*” The examples, of similar grammatical import, which have been adduced in both the animate and inanimate forms, will, I imagine, be sufficient to shew that he is completely in error. Dr. E.’s opinions having, however, been quoted by eminent Philological writers, (see TOOKE’S *Diversions of Purley*, BOOTH’S *Analytical Dictionary*, &c.) they have, generally, an especial claim to notice, and will be hereafter considered in detail. See *Additional Notes*.

The *simple* objective forms, also, take the intensive subjective,⁵⁹ as,

Kéese-t-ow...*he* finishes *it*.

Kéese-t-ànewoo (Fr. *on*)...*they* (indet.) finish *it*.

⁵⁹ i. 38, 41, 42. A’hnekánootahm-íng... (if) *they* (indet.) translate *it*.

iv. 35. Che kéeshk-áhshk-ish(zh)ahm-íng... that *they* (indet.) cut *it*.

vi. 13. Kah eshqúundahm-íng... which *they* (indet.) left.

See Note 55.

Reciprocals and Reflectives take also the same form.⁶⁰

Nóotenayoo...*he fights him.*

Nóotenittóouk (Fr. *ils s'entre-battent*)...*they fight one another, are fighting.*

Nóoteníttoonànewoo (Fr. *on s'entre-bat*) ... *they (indet.) are fighting, there is an engagement.*

Páskeswóosoo...*he shoots himself.*

Páskeswóosoonànewoo...*some one shoots himself.*

To which may be added the “accidental” and “participial” *passives* (see below), as taking also this form.

—◆—

Of the PASSIVE forms.

The complete investigation of these intensive forms of the pronoun, in the Algonquin dialects, brings under notice both the Active and the Passive Verb.

It need scarcely be observed, that the manner of using these two modes of the verb, when in relation with the *intensive* pronoun, varies even in European, or *written*, languages; thus we say indifferently, “people say,” actively; “it is said,” passively; while the *French*, with their indeterminate *on*, affect the former, or active form, “on dit.” The Algonquin dialects assimilate to the *French* idiom; as, *Nc sàkehik-ówin*, Fr. *m’aime-t-on*, *on m’aime*... *Me-loveth-somebody*, I am loved. This diversity of idiom appears, however, to be limited, generally, to the *personal* agents or subjects; for, with a more vague or *indefinite* subject, or, indeed, when it is intended to give prominence to the *action* rather than the *agent*, they all coincide in a common passive form; as, “It is spoiled,”

⁶⁰ ii. 1. Ke wewékoodáhdim (recip.) . . *they (iter. indet.) were feasting (one another).*

ii. 2. Aindáhze-wewékoodáhding (iter. subj.) . . (where) *they (id.) were feasting.* See Note 55.

Cree, *nissewunáhegátáyoo*; Fr. *il est gâté*. "It is lost; Cree, *wúnnehegátáyoo*; Fr. *il est perdu*. See Syntax.

In *Construction*, the Cree and Chippeway dialects have a phraseology of their own, in which the English and French *active* phrases are both very often rendered by the *passive* voice, and vice versa. See p. 58 and *Syntax*.

The indeterminate *subjective* pronoun is (like the *objective* of the active form) of the "animate" class, and is also exclusively *personal*; and the *indefinite* subjective, or common passive verb, is of the "inanimate" class or form.

1.—The indeterminate subjective is formed from the "inverse" *determinate* termination *-ik*, *-àk* (Chip. *ahg*, JONES), or *-ook*, (3 p. s. *inv.*) = *he—by him*, by adding to it the *indeterminate* *-ówin* (Chip. *-óo*) for the *first* and *second* persons, and by changing *-ik*, &c. into *-ów* (pron. as in *low*, not high) = *he—by some one*, (Chip. *-áh*) for the *third* person.⁶¹

⁶¹ INDETERMINATE INDICATIVE.

iii. 28. *Nin go bë-négahn-ázhzahoo-gó* . . *they* (indet.) have hither-first-sent *me*.

v. 14. *Ke ke káhyuhdáhweëg-óo* . . *they* (id.) have cured *thee*.

viii. 33. 36. *Ke kah páhgedénegóom* . . *they* (id.) will let go, release, *you*.

vii. 47. *Ke wahyázheëgóom* . . *they* (id.) deceive *you*.

The *third* person is *passive*, as follows :

i. 8. *Ke bë-áhnook-áh* (indet.) . . *he* was hither-sent (by some one).

viii. 4. *Ke dáhkoon-áh* . . (*he* or *she*) was taken.

viii. 9. *Ke . . náhgahnáh* . . *he* was left.

xii. 34. *Tah óombenáh* . . *he* will be lifted up.

xix. 20. *Ke . . ahgwáhquahwáh* . . *he* was "crucified."

xv. 6. *Tah ékoonahwábenáh* . . *he* will be flung away.

ii. 2. *Ke úndoomáhwug* . . *they* were called, invited.

DIRECT INDICATIVE.

Ne sàke-h-ow...I love him.

Ke sàke-h-ow...thou lovest him.

Sàke-h-ayoo...he loves him.

xx. 23. E'koo-n-áhmahwáh (obliq. case) . . *they are withdrawn to (from) him.*

xx. 23. Minjérme-n-áhmahwáh (idem.) . . *they are held, retained, to him.*

SUBJUNCTIVE.

xii. 7. Che níngwahoog-óyón . . *that they (indeterm.) bury me.*

xii. 32. O'ombeneg-óyón (if) *they (indet.) up-lift me.*

xv. 7. Ka tóotahgóyóyíg . . *they (indeterm.) will do to you.*

vii. 4. Che kekánem-índ . . *that he be known.*

[iii. 14. Kah ézhe óombáhkoonod . . *as he up-hanged him.*]

iii. 14. Ka ézhe óombáhkoonínd . . *shall so be up-hanged he.*

iv. 25. Ázhénekahnénd (flat vowel) . . *who was named.*

viii. 3. Kah dáhkoonínd . . *who was taken.*

ix. 22., xii. 31. Che záhgeje-wábenínd . . *that he be out-thrown.*

iii. 27. O'onje méndínd . . (if) *thence he be given to.*

iii. 18. Ke nahnéhoo'ánd . . *he has been condemned.*

xii. 16. Kah béshegáindáhgoó'índ . . *when he was glorified.*

xii. 23., xiv. 13. Che béshegáindáhgoó'índ . . *that he should be glorified.*

xii. 38. Kah wáhbundahínd . . *(he) who hath been made to see it.*

xx. 24., xxi. 2. Anínd . . *who is said to, or of, called.*

v. 33. Ke náhzekahwínd-ebun . . *he has been gone to.*

xix. 16. Che áhgwáhquahóond . . *that he be "crucified."*

xix. 41. Kah dáhze áhgwáhquah íond . . *where he was being "crucified."*

xii. 16. E'zbebe'íond . . *that he was written.*

iii. 23. Ke zégahundáhwíndwáh . . *they were poured on.*

xvii. 19. Che báneíndwáh . . *that they be cleansed.*

xvii. 23. Che pázhegoó'índwáh . . *that they be unified, perfected.*

xix. 31. Che ézhewéníndwáh . . *that they be taken away.*

xix. 31. Che bóokoogáhdaóondwáh . . *that they be break-legged.*

i. 24. Kah bè-áhnóon'újig . . *who were hither-sent.*

ix. iii. Che wáhbundahmáhwínd (obliq. case) . . *that they be seen in him.*

xi. 3. Che . . wéendahmáhwínd (id.) . . *that he be named to, told.*

Ne sàke-h-ew-án...I love, some one, people, &c.

Ke sàke-h-ew-án...thou lovest.

Sàke-h-ew-áyoo...he loves.

SUBJUNCTIVE.

Che sàke-h-éw-can...that love-some-one-I, that I love.

Che sàke-h-ew-éun...that thou love.

Che sàke-h-ew-áit...that he love.

INVERSE INDICATIVE.

Ne sàke-h-ík...me-loveth-he, he loves me.

Ke sàke-h-ík...he loves thee.

Sàke-h-ík...he is loved by him, or them (determ.).

v. 23. *Waygwésemind* (flat vowel) .. *who was sonned, called son.*

Angl. "the son."

v. 23. *Wayóosemind* (flat vowel) .. *who was fathered, called father.*

Angl. "the father."

A mistaken view of this kind of words, namely, a *subjunctive verb with a pronoun relative understood*, &c. (see p. 73,) has led to an erroneous classification. ZEISBERGER has greatly erred in this respect by classing as **NOUNS**, not only *intransitive verbs*, e.g. "*Welilisian!* . . O, pious man!" literally, *Thou who art good!* but even *transitives with their regimen*, e.g. "*Pemáuchsobálian.* . . O my Saviour," &c. which, also literally rendered, is *Thou who makest me live*; agreeably to his own more correct version of a similar expression, found among his paradigms of the verb, viz. "*Wúlamálesobálian* (*vocative*). . O thou who makest me happy"—not less incorrectly classed under the head of "**Participles.**" This want of accuracy in classification, has compelled Mr. DU PONCEAU to use for a simple *present of the subjunctive*, the perplexing unintelligible denomination of the "*participial-pronominal-vocative*" form.—*Trans. of the Amer. Phil. Soc. vol. 3, new series*, pp. 99. 137.—See *Syntax*.

NEGATIVE.

iii. 24. *Ahpáhgenáh-sepun* .. *he was not deposited, "cast."*

vii. 39. *Péshegaindáhgooáh-sebun* .. *he was not glorified.*

vi. 65. *Méndh-sig* (subj.) .. (if) *he be not given to.*

vii. 39. *Mekewásewínd-ebun* .. (for) *he was not given.*

xix. 41. *Ke ahsáhsewínd-ebun* .. (where) *he had not been placed.*

Ne sàke-h-ik-ówin (Fr. *m'aime-t-on*, *on m'aime*)...*me loves-somebody*, i.e. *I am loved* (by some one), and so of the rest. (Chip. *-ig-óo*).

Ke sàke-h-ik-ówin (Fr. *on t'aime*)...*thou art loved*. (Chip. *-ig-óo*).

Sàke-h-ónw (Fr. *il est aimé*, de quelqu'un ; *not on l'aime*)...*he is loved*. (Chip. *-áh*).

SUBJUNCTIVE.

Che sàke-h-ik-ówe-ín ... that *love-people-me*, (Fr. *qu'on m'aime*,) that *I beloved*, by some one (Chip. *-ig-óoyón*).

Che sàke-h-ik-ówe-un ... that *love-people-thee*, (Fr. *qu'on t'aime*), that *thou be loved*, by some one. (Chip. *-ig-óoyun*.)

Che sàke-h-íet (Fr. *qu'il soit aimé*)...that *he be loved*. (Chip. *-índ*).

With the first and second persons the phrase is *active*—in the third, *passive*; they being the *return* of the DIRECT form. See p. 51 *et seq.*

INDICATIVE.

Ne péyt-àk...*me heareth-he* (det. subj.).

Ke péyt-àk...*thee heareth-he*.

Péyt-àk (pass.)...*he is heard by him*, &c.

Nc péyt-àk-ówin (Fr. *m'entend-on*)...*I am heard*, by some one (indet.).

Ke Péyt-àk-ówin (Fr. *t'entend-on*)...*thou art heard*, by some one.

Péyt-owóm (Fr. *il est entendu*)...*he is heard*, by some one.

SUBJUNCTIVE.

Che péyt-àk-ówe-ín (Fr. *qu'on m'entende*)...that *I be heard*, by some one.

Che péyt-àk-ówe-un (Fr. *qu'on t'entende*)...that *thou be*, &c.

Che péyt-ów-át (Fr. *qu'il soit entendu*)...that *he be*, &c.

Note.—The “constant” *ow* or *w*, in the active, *-wáyoo* (Chip. *-wá*), as well as in the *return* or passive terminations, *-ówin* (Chip. *-óo*), or *-ónw* (Chip. *-áh*), belong to the indeterminate pronouns *óweuk*, *ówea*, *ówinah*, *some one*, *somebody*, &c. (Chip. *ahwea*, JONES) which assume here, being in a compounded form, the verbal inflection.

2.—The *indefinite* subjective, or common passive, which, to distinguish it from the *accidental* (see p. 26), I shall call the *participial* passive form, is the opposite of the indefinite *active*, and is formed from it, by changing the active termination -*gáyoo* (Chip. -*gá*) into -*gátáyoo*, the inanimate passive ending (Chip. *gàhdá*, JONES),⁶²

62 INDICATIVE.

- xvi. 20. Tah gwákene-*g-ahdá* (and so of the rest) . . *it shall be turned*.
- iv. 11. Déme^yáhne^gahdá . . *it is made deep*.
- vi. 31., viii. 17. E'zhebeégahdá . . *it is written*.
- xix. 19. Ke ézhebeégahdá . . *it has so been written*.
- xix. 36. Ke ézhechegahdâwun . . *they were so done*.
- vi. 45. E'zhebeégahdâmahgut . . *it is so written*.
- xi. 38. Wéembahnekdâhdânébun (obliq. case) . . *it was hollowed, excavated*.

SUBJUNCTIVE.

- i. 3. Kah óozheche-*gahdáig* . . *which was made*.
- xvii. 24. Chépwah óozhechegahdáig . . *before it was made*.
- ii. 9. Kah zháhwe-men-áhboowéche^gahdáig . . *which was yellow-berry-liquor, i.e. wine-made*.
- ii. 17. E'zhebeégahdaig . . (that) *it (is) was written*.
- xv. 6. Azhe ékoonahwábenegahdáig . . *as it is away-flung (a branch)*.
- xix. 14. Wahwázhechegahdáig . . *that it was prepared*.
- xix. 28. Ke kézhechegahdáig . . *that it was finished*.
- xv. 25. W'azhebeégahdaig (flat vowel) . . *which is written*.
- xxi. 25. O'ozhebeégahdágebûn . . *if it were written*.
- xix. 23. A'hⁿzwatâhgenegahdágoobûn . . *it was woven*.
- xii. 6. Kah bénahégahdânig (obliq. case) . . *which was put in it*.
- iii. 20. Che wâhbunjegahdânig (idem.) . . *that they might be seen*.
- iii. 21. O'ozéche^gahdânig (idem.) . . *that they are made, "wrought."*

NEGATIVE INDICATIVE.

- i. 3. Tah ge óozhechegáhdâsénoun . . *it could not have been made*.
- x. 34. O'ozhebeégáhdâsénoun . . *it is not written*.
- x. 35. Tah bahnâh^jéche^gáhdâsénoun . . *it will not be spoiled, made bad*.
- xi. 36. Tah bók-óogahn-aégáhdâsénenéh (obl. case) . . *he shall not be break-bone-ed*.

the inserted participial letters *ât* (or *âd*) being pronounced precisely as the same letters in the *Italian* participle *amat-o*, the *â* being long, and the *t* ending the syllable. It makes, in the animate form *-gàsoo*, the *t* being softened into its cognate *s* or *z* (Chip. *-gahzoo* JONES'S Orthog.).

Note.—The letter *h* following *a*, in Mr. JONES'S "Translation," indicates the Italian sound of that vowel, as in "father;" without distinguishing between its *long* and *short* sound; when unaccompanied by *h*, *a* has the sound of the same vowel in "fate," "state;" *h* final, merely indicates the prolonging of the preceding vowel.

O'ose-ch-eg-áyoo...*he* makes.

Oosé-ch-egât-áyoo...*make-ed it is.*

Oosé-ch-egàs-oo...*he is make-ed, made.*

Kúskek-wâ-t-um (def.)...*he sews it.*

Kúskek-wâ-ch-egáyoo (indef.)...*he sews (act.).*

Kúskek-wâ-ch-egât-áyoo...*it is sewed (pass.).*

Kúskek-wâ-ch-egàs-oo...*it (he anim.) is sewed, as a mitten.*

Wépe-n-egáyoo (act.)...*he flings away.*

Wépe-n-egât-áyoo (pass.)...*it is flung away.*

Wépe-n-egàs-oo...*he or it (anim.) is flung away.*

Sége-n-egáyoo...*pours he, as from a cup.*

Sége-n-egât-áyoo...*pour-ed it is.*

Séga-h-egáyoo...*pours he, with strength, as from a bucket.*

Séga-h-égât-áyoo...*pour-ed-it is.*

Kíppa-h-egáyoo...*he shuts, as a door.*

Kíppa-h-égât-áyoo...*close-ed it is.*

SUBJUNCTIVE.

vii. 23. Che bahnáhjehegáhdásenoog .. *that it be not spoiled, made bad.*

xx. 30. Wàzhebeégáhdásenoog (flat vowel) .. *which are not written (indef.)*

O'ote-n-ayoo...*he takes him.*
O'ote-n-egáyoo...*he takes.*
O'ote-n-egàs-oo...*he is (has been) taken.*
O'ote-n-egàt-áyoo...*it is (has been) taken.*

O'opa-h-úm...*he lifts it, with force.*
O'opa-h-egáyoo...*he lifts.*
O'opa-h-egàsoo...*he is lifted.*
O'opa-h-égátáyoo.. *it is lifted.*

Nippá-ch-egáyoo. *.he kills.*
Nippa-ch-egàsoo...*he is killed.*

The animate and inanimate persons are formed as follows:—

CREE.			CHIPPEWAY.		
INDICATIVE.					
1	2	3	1	2	3
(An.) -gàsoon	-gàsoon	-gàsoo	-gàz	-gàz	-gàzoo
(In.)		-gàtáyoo			-gàdád
SUBJUNCTIVE.					
(An.) -gàsooyún	-gàsóoyun	-gàsoot	-gàzooyón	-gàzóoyun	-gàzoot
(In.)		-gàtáik			-gàdáig

Note.—It may be observed, that the above mentioned two passive forms, namely, the *Accidental* and the *Participial*, have *exactly* their equivalents in the two *English* participial forms, of which one is considered to be irregular, e.g.

U'ckoo-t-ayoo (inan.)...it is hung up (accid. state).

U'ckoo-ch-egàt-áyoo...it is (Anglicè, has *been*) hanged up
(by an agent implied).

Eskwâ-t-áyoo (inan.)...*it is burnt* (accid. state).

Eskwâ-ch-egàtáyoo ... *it is (has been) burned (as by an incendiary).*

Kippoo-t-áyoo...it is stopt (accid. state).

Kippóo-ch-egàt-áyoo ... it is (has been) stopped, by some agent.

Kéche-piss-oo (anim.)...*he is* girt (accid. state).

Kéche-pí(t)ch-egàs-oo ... *he is (has been) girded (by an implied agent).* &c.

From the above *indeterminate* verbal forms are derived *Adjective* verbs (of a transitive signification), by adding to the intensive signs, the termination of MANNER, viz. *-wiss-u*, or *-s-u*—equivalent, respectively, to the English active *-ing*, *-ive*, or *-ous*, and the passive *-ed*, *-able* or *-ible*, as,

Sàkehe-*wáyoo*... *he loves (some one, people, &c.).*

Sàkehe-*wáy-wissu* ... *he loves-generally-like, is lov-some-one-ing, i.e. loving, amor-ous.*

Sàkehík... *he is loved.*

Sàkehík-*oosu*... *he is loved-generally-like, he is lov-able, amiable.*

Péyt-*àk*... *he is heard by him, or them.*

Péytàk-*oosu*... *he is (may be) heard, is aud-ible.*

Péytàk-*wun*... *it is heard, is aud-ible.*

Méthàmàkoosu... *he is (may be) smelled, is smell-able.*

Wéeke-màk*wun*... *it is sweet-smelled.*

Nōk-*oosu*... *he is (may be) seen, is vis-ible.*

Nōk-*wun*... *it is vis-ible.*

Métho-nàkoosu.. *he is well-seen. Angl. (act.) good-looking.*

Métho-nàk*wun*... *it is well-seen, has an agreeable appearance.*

Métho-spúckoosu... *he is well-tasted.*

Mútche-spúck*wun*... *it is ill-tasted.*

The three persons singular are formed as follows :—

CREE.			CHIPPEWAY.		
INDICATIVE ACTIVE.					
1	2	3	1	2	3
-wis-in	-wis-in	-wis-u	-wiz	-wiz	-wiz-eh.
SUBJUNCTIVE.					
-wis-édn	-wis-éun	-wis-it	-wiz-eyón	-wiz-éyun	-wiz-id.

INDICATIVE PASSIVE.						
	1	2	3	1	2	3
(Anim.)	-oos-in	-oos-in	-oos-u.	-oóž	-ooz	-oozeh.
(Inan.)			-w-un.			-wud.

SUBJUNCTIVE.						
	1	2	3	1	2	3
(Anim.)	-oos-eán	-oos-éun	-oos-it.	-oož-éyón	-oož-eyun	-oož-id.
(Inan.)			-w-ák.			-w-uk. 63

63 INDICATIVE.—ANIMATE.

- iii. 30. *Nin* gah ne en-áindàhgooz . . *I will be so-thought of.*
viii. 53. iv. 12. *Ket'* ahpét-áindàhgoos . . *thou art so (much)-thought of.*
xiv. 28. iii. 31. *A'hwahshemá* mah ahpét-áindàhgoozeh . . *beyond for he is so (much) thought of.*
vii. 28. *Quáyahqu*-áindàhgoozeh . . *he is straight-thought, esteemed true.*
xii. 13. *Sháh-w*-áindàhgoozeh . . *he is qu. very-thought of, blessed, favoured.*
xxi. 1. *Ke ezhe wáhbahmégoozeh* . . *he was so seen.*
ix. 9. *Ezhenàhgoozeh* . . *he is so seen, he so appears, is like.*
xviii. 27. *Ke nóondàhgooze(h)* . . *he was heard (the cock).*
xiii. 31. *Pésheg*-áindàhgoozeh . . *he is one-thought, considered.*
xx. 29. *Shahw*-aindàhgoozewug . . *they are favoured, blessed.*
xvi. 7. *Ked'* en-áindàhgoozim . . *ye are so thought, considered.*
viii. 23. *Ke teb*-áindàhgoozim . . *ye are governed.*
xiii. 17. *Ke zháh-w*-aindàhgoozim . . *ye are blessed, favoured.*

SUBJUNCTIVE.

- iii. 33. vii. 18. *Quíyukqu*-áindàhgoozid . . *he is straight-thought, is true.*
viii. 47. *Tàb*-áindàhgoozid (flat vowel) . . *(he) who is governed.*
i. 27. viii. 53. iv. 12. *Apét*-áindàhgoozid . . *who so (much) is thought of.*
xiii. 32. *Pésheg*-áindàhgoozid . . *if he be one-thought, i. e. great-thought, glorious.*
i. 32. *Ke bè-ezhenàhgoozid* . . *he was hither-so-seen, was like.*
xv. 19. *Teb*-áindàhgoozeyágoobún . . *if ye were governed.*
xviii. 37. *Tàb*-áindàhgoozejig (flat vowel) . . *who are governed.*

INDICATIVE.—INANIMATE.

- xix. 7. *En*-áindàhgwud . . *it is so thought.*
viii. 16. *Tah quíukqu*-áindàhgwud . . *it will be straight-, just-thought.*

SUBJUNCTIVE.

- xviii. 31. *An*-áindàhgwuk (flat vowel) . . *as it is thought.*

This passive *adjective* form may be rendered still more intense by inserting an additional *oo* or *w* before the Affix of *manner*.

Sowéthemayoo...*he favours him.*

Sowéthemik (det.)...*he is favoured by him, or them.*

Sowéthemow (indet.)...*he is favoured (by some one).*

Sowéthechegàsoo (indef. agent. def. time)...*he is (has been) favoured.*

Sowéthemikoosu (agent and time indef.)...*he is favoured.*

Sowéthemikóouissu (infinite, universal)...*he is highly, supremely, favoured (qu. by Providence.).*

Sàkehayoo...*he loves him.*

Sàkehik (det.)...*he is loved by him, or them.*

Sàkehów (indet.)...*he is loved (by some one).*

Sàkechegàsoo (particip. pass.)...*he is loved (def. time).*

xviii. 14. U'ndahw-áindàhgwuk .. *that it was to be expected.*

xv. 13. Apét-áindàhgwuk .. *as it is thought, esteemed.*

v. 36. Anáind-àhgwahdeníg (possess. case) .. *as his .. is considered.*

NEGATIVE INDICATIVE.

i. 27. Nind' ahpét-áindàhgoozése .. *I am not so (much) thought of, deemed worthy.*

viii. 23. Nim deb-áindàhgoozése .. *I am not governed, ruled, owned.*

xiii. 16. xv. 20. Ahpétáindàhgoozése. . (more) *he is not deemed worthy.*

xiii. 38. Tah nóondàhgoozése .. *he shall not be audible, heard.*

xvii. 14. Tebáindàhgoozé(se)wug .. *they are not governed, owned.*

ix. 33. Tebáindàhgoozesébun .. (if) *he were not governed, owned.*

xi. 4. En-áindàhgwáhsenóon (inan.) .. *it is not so-thought, deemed.*

SUBJUNCTIVE.

xvii. 16. Azhe tebáindàhgoozésewon (obl. case). . *as I am not governed, owned.*

vii. 15. Ke kékenooahmàhgoozésig .. *as he has not been instructed, taught.*

viii. 47., xv. 19. Tebáindàhgoozésewdig .. *as ye are not governed, owned, (of God).*

Sàkehíkoosu (indef. time, &c.)...*he is, (may be,) loved, is amiable.*

Sàkehikóowissu (infin.)...*he is loved, qu. by Providence.*

There is yet another form, which is also passive, and implies obligation or necessity, viz. -àt-íkoosu, as,

Góost-ík-oo-su...*he is feared-generally-like, is terrible.*

Góost-àt-ík-oo-su ..*he is to be feared.*

PARAGRAPH VI.

Of the Oblique Cases.

It has been observed, that both the direct and the *oblique* cases of the pronoun are combined with the verb. The nominative and accusative, expressive of the subject and the object, have just been exemplified in their determinate, indeterminate, and indefinite forms. We now proceed to the Oblique cases, or remote object.

These cases are as follows, namely—*two* Datives ; the Vicarious ; the Instrumental ; and the Possessive. Their conjugational forms differ little from those of the Direct cases, the *added sign* being supplied generally by *inserted* letters, rather than by change of termination. See *Paradigms*.

These have, like the other cases, their animate and inanimate forms.

The *first*, or *common Dative*, signifies *to* or *for*, and is formed (3 p. sing.) as follows :

Níppa-h-áy-oo (accus. anim.)...kill-eth-him-he, he kills him.

Níppa-t-áw (id. inan.)...kill-eth-it-he, he kills it.

Nippá-t-on-áy-oo (anim.) ... quasi, kill-eth-him-for-him-he,
he killeth him for him.

Nippá-t-ámon-áy-oo (inan.) ... kill-eth-it-for-him-he, he kill-
eth it for him. See p. 51 *et seq.* ⁶⁴

Note.—The -ay is pronounced as in “may,” “say,” &c. The oo short.

INDICATIVE.

- ⁶⁴ xvi. 2. *Nind' áhnookétahwáh* . . I work for him (he will think).
xiv. 16. *Nin gah áhnahmeátahwáh* . . I will pray to him.
xvii. 26. *Nin ge wéendahmáhwo* . . I have named, told, it to them.
x. 15. *Ne báhgedénahmáhwo* . . I let it go, yield it, for them.
xix. 38. *Oo ge undódahmahwón* . . he demanded it to (of) him.
v. 22. *Oo ge báhgedénahmahwón* . . he has let it go, delivered it, to him.
iv. 33. *Oo ge bédahmahwón* . . he has brought it for him.
ii. 15. *Oo ge zég-wábenáhmahwón* . . he spill - lung, poured away, it to them.
x. 11. *Oo megewátahmahwón* . . he giveth it for him, or them.
xii. 22. *Oo ge bè-wéendahmahwón* . . he has hither-named, told, it to him.
xii. 22. *Oo ge wéendahmahwáhwon* . . they have named, told, it to him.
viii. 3. *Oo ge bédahmahwáhwon* . . they have brought him, &c. for him.
ix. 13. *Oo ge bèzeshewédahmahwáhwon* . . they led, carried, him for him, &c.
xii. 21. *Oo ge úndwaw-aíndahmahwáhwon* . . they expected, desired, to (of) him.
xiii. 18. *Nin ge óobenahmóg* (inv.) . . he has taken up, raised, to me.
x. 3. *Oon' esáhkoonahmáhkoon* (id.) . . he is opened for, by him.
xviii. 35. *Nin ge báhgedénahmáhgoog* . . ke-yówh (id.) . . they have delivered it to me, thy-body.
xx. 23. *E'koonáhmahwáh* (id.) . . it is, or, they are, withdrawn to (from) him.
xx. 23. *Minjémenáhmahwáh* (id.) . . it is, or, they are, held to him.
xix. 4. *Ke bédahmóonim* (id.) . . I bring him to you.
xiv. 27. *Ke náhkahdahmóonim* (id.) . . I leave it to, or for you.
xiv. 29. *Ke ke wéendahmóonim* (id.) . . I have named, told, it to you.
xiv. 2. *Ke tah ge wéendahmóonim* (id.) . . I would have told it to you.
xiv. 2. *Ket' ahwe wahwázhetahmóonim* (id.) . . I go prepare it for you.

ZEISBERGER has stated, and I believe correctly, that, in the Lénni Lenápe, a kindred dialect, there is a verbal dative case, but his *Indian* examples are, with one exception, in the *accusative*.

xvi. 7. *Ke kah páhgedénahmōonim* (inv.). . *I will deliver him to you.*

SUBJUNCTIVE.

[viii. 59. *Ke gáhzoō* (reflect.). . *he hid himself.*]

xii. 36. *Ke káhzoō-tahwód* (id.). . *he hid himself-to-(from)-them.*

xviii. 14. *Che nébootahwód* . . *that he die for him, or them.*

xv. 13. *Che páhgedénahmahwód* . . *that he let go, yield, it for him, or them.*

xix. 16. *Ke báhgedénahmahwód* . . *he let go, delivered, him to him or them.*

iii. 33. *Kah ootáhpendhmahwód* . . . (he) *who hath taken, received, to (from) him it (his relation).*

xii. 2. *Ke óozhetáhmahwóhwod* . . (and) *they made it for him.*

xvii. 15. *Che medáhgwanahmáhw-ahdwáh*. . (-*udwah*) *that thou take it for them.*

xix. 11. *Kah báhgedénahmóo-k* (-*sk*, Cree) *ewh ne-yówh*. . *he who let it go, i.e. delivered it, to thee, my-body.*

i. 23. *Qúiyukquatáhwik* (imperat.). . *strait-make ye it for him.*

xiv. 3. *Ahwe wahwázhetahmóonahgóok* (inv.). . (if) *I go prepare it for you.*

xviii. 39. *Che báhgedénahmoonahgóog* (id.). . *that I deliver him to you.*

iii. 12. *Ke wéendahmóo(ne)nahgóok* (id.). . (if) *I have named it or them, to you.*

xvi. 23. *Ka undóodahmáhwágwáig* . . (whatsoever) *ye shall demand to (of) him.*

xx. 23. (*Wágwáin*) *ákoonahmáhwagwáin* (dub. flat vowel.). . (whomsoever) *ye withdraw to (from) him.*

xx. 23. (*Wágwáin*) *máinjémenahmáhwágwáin* (id.). . (whomsoever) *ye hold it to him.*

xv. 16. (*Wágóodoogwáin*) *ka undóodahmahwáhwágwáin* (dub.). . (whatsoever) *ye shall demand, ask, to (of) him.*

NEGATIVE INDICATIVE.

[xvii. 9. *Nind' áhnehmeátahwóq* . . *I pray for them.*]

xvii. 9. 20. *Nind' áhnehmeátahwáhseeg* . . *I pray not for them.*

ii. 24. *Oo ge báhgedénahmahwáhseen ewh oowe-yowh* (inan.). . *he has not committed it to them that his-body, or person.*

The *second Dative*, implying motion, signifies *to*, or *at*, an object, and is thus formed—

Wépe-n-ayoo...fling-eth-him-he, he flings him.

Wépe-n-um...fling-eth-it-he, he flings it.

Wépe-n-ât-áyoo...fling-eth-at-him-he, he flings at him.

Wépe-n-ât-um...fling-eth-at-it-he, he flings at it.

The *Vicarious case*, signifying in the room or *stead* of another (from *wéestum*, “turn”), is thus expressed—

It-wáyoo...he says.

It-wáy-st-úmw-áyoo (def.)...says-*stead-for-him-he*, i.e. he interprets it for him.

It-wáy-st-umàg-áyoo (indef.)...he interprets.

A'tooskáy-oo (neut.)...he works, labours.

A'tooskáy-stow-áyoo...he works *for him*.

A'tooskáy-st-umow-áyoo...he works in the *stead, of him*.

iii. 32. *Oot'* ootáhpenáhmahwáhséen . . he taketh it to (from) him not.

xix. 33. *Oo ge* bóokoo-gáhdagahnahmáhsewo-d (n indic.) . . they have break-leg-to-him not.

v. 34. *Nind'* óonde-n-ahm-áhgoo-se (inv.) . . me-takes-for-he-not.

xviii. 30. *Ke dah gé* páhgedénahmahgóose (id.) . . they (indeter.) would not have delivered him to thee.

xvi. 23. *Ke kah* undóadahmáhweseem (dir.) . . ye shall not ask it to (of) me.

iii. 11. *Ket'* ootáhpenahmáhweseemin (id.) . . ye take it to (receive from) us (1.3.) not.

[xii. 42. *Oo ge* oonje wénáhsewon (accus. anim.) . . they have therefore named him not.]

xvi. 4. *Ke ke* wéen-dahmóosenóonim (inv. inan.) . . I have not named (told) it to you.

viii. 50. *Nin* úndahwáindahmáhdzeoose (reflect.) . . I seek to or for myself not.

iv. 21. *Che* táhzhe áhnaheá-tahwáhsewáig (subj.) . . that constant pray-to him-not-ye.

The Instrumental case is formed from the *inanimate* form of the indefinite objective, by changing the third person *-gáyoo*, into *-gà-gáyoo*, and implies *with*, or *of*, an instrument or material, as,

Nippà-ch-egáyoo...*he kills.*

Nippà-ch-egà-gáyoo...*he kills with (something).*

O'ose-ch-egáyoo...*he makes.*

Oosé-ch-egà-gáyoo...*he makes with, or of, something.*

Oblique cases take also the Reflective and Reciprocal forms.

O'ose-t-ăw-áyoo (anim.) ...*he makes him for him.*

O'ose-t-âm-ăw-áyoo (inan.)...*he makes it for him.*

O'ose-t-wássoo (anim.)...*he makes him for himself.*

O'ose-t-âm-ăssoo (inan.).. *he makes it for himself.*

O'ose-t-wât-toouk (anim.)...*they make them for each other.*

O'ose-t-âm-âttoouk (inan.)...*they make them for each other.*⁶⁵

The *Intensive* forms of the Oblique are formed as those of the Direct cases—namely, by the terminations *-wáyoo* and *-gayoo*.

O'ose-t-ăw-ayoo (anim.)...*he makes him for him.*

O'ose-t-âm-ăw-ayoo (inan.) ..*he makes it for him.*

O'ose-t-wá-gáyoo (anim.)...*he makes for (others).*

O'ose-t-âm-àgáyoo (inan.) ... *he makes for (others, some one).*⁶⁶

⁶⁵ RECIPROCAL.

v. 44. Ooyoodáhpenahmáhdeyáig (subj.) .. *ye who take to (from) one another.*

⁶⁶ [ii. 14. Mahyáshquahdoonúngig (subj. inan. flat. vow. def.) ... *who exchange them*].

ii. 15. Mahyáshquahdóonahmahgajig (id.) .. *who exchange (indef.), for others.*

Again—To the *Indefinite* form of the *Objective* case may be super-added a definite *Oblique* case, as above, e.g.

O'ose-t-ow (def. obj.)...*he makes it.*

O'ose-ch-egáy-oo (indef. obj.)...*he makes.*

O'ose-ch-egáy-t-ǎm-ǎv-áyoo (indef. obj.)...*he makes, for him.*

It must not be forgotten, that the *Oblique* cases are, as well as the *Direct* (see p. 105), susceptible of the indeterminate *Nominative* (Fr. *on*).

O'ose-t-wâ-gáyoo...*he makes for (others, people).*

O'ose-t-wâ-gànewoo (obl. case, double intensive)...*some one makes for (others).*

It-wáystamagáyoo...*he interprets for (others, people).*

It-wáystamagànewoo.. *some one interprets for (others).*

Intransitive forms also take oblique cases, &c.

Níggamoo.. *he sings.*

Níggamóo-stowáyoo...*he sings to him, or them.*

A'chemoo ..*he relates.*

A'chemóo-stowáyoo...*he relates to him.*

Kàsoo (reflect.)...*he hides himself.*

Kàsoo-stowáyoo...*he hides himself to (from) him.*

Ne níggamóo-stowón...*I sing to him.*

Ne níggamoo-stàk...*he sings to me.* &c.

“ Substantive-verbs” form their cases in the same manner ; as from *Assám*, a snow-shoe,

Assám-e-k-áyoo (see p. 19)...*snow-shoe-makes-he.*

Assám-e-k-ow-áyoo (def.)...*he, &c. for him, e.g. a pair for his use.*

Assám-e-káy-tamow-áyoo (indef.) ...*he, &c. generally, for him.*

Net' assám-e-kowón (def. dir.) ..*I, &c. for him.*

Net' assám-e-kàk (id. inv.)...*he*, &c. *for me*.

Net' assám-e-kàk-ówin...*they* (indet.) make, e.g. a pair, &c. *for me*.

Net' assám-e-káy-tam-àk-ówin...*me* snow-shoe-make-(*generally*)-*for-he* + *they* (Fr. on). &c.

The *Possessive* or *Accessory* case, being very puzzling, at least, to learners, must be given at some length; we have therefore assigned to it the last place in the list of verbal oblique cases. Unlike the other cases, this *refers* to *third* persons *exclusively*, as the “end,” &c. Though thus limited in its application, it is nevertheless of very extensive use. It may be superadded to all the other cases.

The simple form of this verbal ending, viz. Indic. -*ethú*, anim. and inan., (Chip. -*wun* anim., -*enéh* inan.) Subj. -*ethít* (anim.), -*ethík* (inan.); Chip. -*eníd* (anim.), -*eníg* (inan.), signifies *to him*, that is, *with respect to*, or, *in relation to him*, her or them; but, in English, the equivalent of this sign is often omitted, and vaguely only, if at all, understood.

There does not appear to be, in English, any equivalent term for this oblique case, at least one which is uniformly used. Its import is variously expressed by the prepositions *to*, *for*, *with*, &c. as, it is lost *to him*, that is, *as regards him*—a child is born *to him*—it is difficult *for him*—it goes hard *with him*, &c. which may be all resolved into *in relation to him*; but, as just remarked, this sign so frequently occurring in the Indian, is comparatively seldom found in the English phrase, and seldom is, grammatically, even understood. With the appropriation to the “third” person before mentioned, it is conjugated through the different forms of the verb.

Some notion of the manner of using this case may be conceived from the following example.

If I wish to say simply “*It rains*,” the Cree verb is expressed thus, Kímmew-un (-*ák*, subj.)—and this we shall, in our examples, call the *absolute* form ; but, if I mention this circumstance with reference to a “third” person or persons, I then use the termination above mentioned, -*ethú*, as, Kímmewun-*ethú* . . “*It rains to him*, in relation *to him*,” &c.—this we shall call the *relative* form.

The “constant” sign of this case is *th* (Chip. *n.*). In some forms, *n* or *m*, in both dialects.

Míspoon (indic.) . . *it* snows.

Míspoon-*ethú* (id.) . . *it* snows-*to him*, as respects him.

Nel’ áppin hè Míspook (subj.) . . *I* stay, as *it* snows.

Kel’ áppin hè Míspook . . *thou* stayest, as *it* snows.

A’ppu hè Míspoon-*ethik* . . *he* stays, as *it* snows-*to him*.⁶⁷

⁶⁷ vi. 22. Ahpé . . gah wáhbúng (absol.) . . the time . . when *it* dawned.

xxi. 4. Kah bè-wáhbahn-*eníg* (relat.) . . that *it* hither-dawned *to him*.

ix. 4. Mágwah . . kézheguk (subj.) . . whilst *it* is day.

xi. 9. Kézhegáhd-*eníg* . . (whilst) *it* is day *to him*.

ix. 4. Pè-tébekud (indic.) . . hither-night-*it* is, night is coming.

iii. 2. vii. 50. xx. 1. Tébekáhd-*eníg* (subj.) . . when, as, *it* was night.

viii. 14. Tápwámahgud (indic.) . . *it* is true.

xix. 35. Tápwámahgáhd-*enéh* . . *it* is true.

iv. 37. Tápwámahguk (subj.) . . that *it* is true.

v. 32. Tápwámahgud-*eníg* . . that *it* is true.

xii. 50. Pemáhdzémahgáhd-*eníg* (id.) . . that *it* is life.

iv. 14. Che ezhe móokéjewáhn-*eníg* . . that so *it* spring.

The *h* used by Mr. JONES, to indicate the Italian sound of the vowel *a*, is, when accompanying *ă* short, very inconvenient ; often vitiating the grammatical division of the syllables, as above. So also we have -*ahgig* for -*ug-ig*, the plural of -*ug*, I-to him ; -*ahdwah* for -*ud-wah*, the plural of -*ud*, thou-to him, &c. Also, -*ahjin* for -*ud-jin*, &c.

It may be observed of the cases before mentioned, that they express the relation between the subject and the object, &c. ; but the case now before us shews also the relation between subjects, &c. *themselves*. When two “third” persons (both of them *agents*, or both of them *patients*) meet together, this relational form serves to distinguish the *accessory* or dependent, from the *principal* or leading “third” person—the relative from the absolute agent, &c.—thus obviating, by shewing their relative position, the ambiguity which would otherwise arise from the meeting of several third persons in the sentence. For a full explanation of the use of this case, see the *Syntax*.⁶⁸

⁶⁸ The grammatical import of the following examples will be best understood, by comparing them with the context of the English Original. The “absolute” form involves only *one*, the “relative,” *two* agents, &c. viz. a *Principal*, and an *Accessory*.—See *Syntax*.

xi. 6. Ahpé kah nóondung áhkoozenid.

The time . . that *he* (Jesus) heard . . that *he* (*access. viz. Lazarus*) was sick *to*, in respect of, *him*, Jesus.

v. 9. Ke pémoosaid . . (and) *he* (absol.) walked.

vi. 19. Oo ge wáhbahmahwón . . Jesus (relat.) pémoosánid.

They have seen *him* Jesus as *he* (Jesus) walked.

INDICATIVE ANIMATE.

vi. 9. Ahyáh . . (here) *he* is. (Absolute, and so of the rest.)

ii. 1. Oo-geen emáh ke ahyáh-wun . . *His* mother . . there *he* (*she*) was. (Relative, and so of the rest.)

Note.—The *Possessive* pronoun of the *third* person, *oo* or *oot'* (his, her, or their,)), governs this case—the object possessed being the *Accessory*.

v. 13. Emáh ke ahyáh-wug . . there *they* were.

xx. 26. Péendíg ke ahyáh-wun . . within *they* were.

vii. 37. Ke nébáhweh . . *he* stood.

xix. 25. Ke nebáhwe-wun . . *he* or *they* stood.

Without this compensating form, the Indian phrase would be especially liable to ambiguity of expression, from, among other causes, the (*personally*) compounded form of the transitive

iv. 45. Ke ezháh-wug . . *they* have gone.

iv. 8. Ke ezháh-wun . . *they* have gone.

vi. 14. Ke ekedóo-wug . . *they* said.

xi. 12. Ke ekedóo-wun . . *they* said.

xi. 3. A'hkooze . . *he* is sick.

xi. 2. Ayáhkooz-ené-bun . . *he* was sick.

SUBJUNCTIVE.

The present Subjunctive is often determined in its meaning as present, past, or future, by the *principal* verb of the sentence. We may also repeat here, that the Compound of the present Indicative is often used for the preterite tense.

iv. 25. Ke táhgweshin-g . . (when) *that he* arrive.

iv. 47. Ke dáhgweshén-eníd . . *that he* had arrived.

v. 5. Ayáhkooz-id . . (that) *he* was sick.

iv. 46. Ayáhkooz-eníd . . *he* was sick.

v. 20. A'zhechegáid (flat vowel) . . "which *himself* doeth."

xv. 15. A'zhecheg-ánid (id.) . . (what) *he* doeth.

xi. 1. A'zhenekáhzoo-d . . *who is* (was) named.

x. 3. A'zhénekahzoo-nid . . *as they* are named.

xi. 25. Ke neboo-d . . (though) *he* be dead.

xi. 13. xix. 33. Ke nébóo-nid . . (who) *he is* (was) dead.

viii. 59. Ke záhghah-ung . . (and) *he* went out.

xi. 31. Ke záhghahálm-eníd . . *she* went out.

xi. 41. Shíngeshin-g (anim.) . . *as he* lay.

v. 6. Shíngeshén-eníd . . *as he* lay.

vii. 11. Ke ekedóo-wod . . (and) *they* said.

iv. 31. 51. Owah ke ekedóo-nid . . these (things) *they* said.

v. 29. Che ezháh-wod . . *that they* pass, go.

vi. 15. We bè-esháh-nid . . (that) *they* want hither-pass, come.

vi. 17. Ke bóose-wug (indic.) . . *they* embarked.

vi. 22. Ke bóos-énid . . (where) *they* embarked.

xix. 25. Ke nébáhwe-wun (indic. relat.) . . *they* stood.

xix. 26. Nébáhwe-nid (subj.) . . *who* (plur.) stood.

verb,—as, *whom I see him ; which I see it ; &c.* (see *Syntax*)—and the want of separate *distinctive* forms of the personal pronoun, as,

- xviii. 14. Che néboo-tahwóð (dat. absol.) . . that *he die for them.*
- xi. 51. Che néboo-tahwáhnid (dat. relat.) . . that *he die for them.*
- vi. 19. Bè-náhzekáhménid (relat.) . . as *he approached it.*
- vii. 10. Kah máhjáhnið . . (when) *they were gone.*
- vi. 22. Máhjeoonénið . . (that) *they had departed (by water).*
- vi. 66. Ke ahzhe géwánið . . had already *back-gone-they.*
- vii. 32. Ezhe-máhnid . . that *they* so said of *him.*

In certain cases, *-ethit* (subj.), Chip. *-enid*, is softened into *-éthi(t)chê*, Chip. *-énejin*. See *Syntax*.

- ii. 14. A'dahwá-jig . . *who* (plu.) *exchanged.*
- ii. 16. A'dahwá-nejin . . *who exchanged.*
- xii. 5. 8. Kademáhgez-egig . . *who are poor, miserable, "the poor."*
- xiii. 29. xii. 6. Kádemáhgez-énejin . . *who are poor, &c.*
- vii. 41. Pákáhnez-egig . . *who are separate, "others."*
- xxi. 2. Pákáhnez-énejin . . *who are, &c.*
- ix. 8. Kah kébeengw-áid . . (*he*) *who was blind.*
- ix. 6. Kakébeengw-ánejin . . *who was blind.*
- v. iii. Kakébeengw-ájig . . *who are blind.*
- x. 21. xi. 37. Kakébeengw-ánejin . . *who are blind.*
- xvii. 14. A'kew-énejin . . *who earth, are of the earth.*
- x. 5. Mayáhgezénejin . . *who are strange (to them, the sheep).*
- vi. 11. Kah náhmahd-ahb-énejin . . *who erect-sat.*
- v. 21. Nápoonejin (flat. vowel) . . *who are dead, "the dead."*
- vii. 39. Ka ootáhpenáhnejin . . *which they should receive.*
- x. 3. Kánahwáindahménnejin . . *who takes care of, keeps; qu. a keeper.*

INDICATIVE INANIMATE.

- xvii. 1. Bahgáhme-ahyáh. . *it is near.*
- xvi. 21. Pahgáhme-ahyáh-neh . . *id.*
- ii. 17. Oo ge méquáindahnahwah . . *they remembered it.*
- ii. 22. Oo ge méquáindāhm-enéh . . *they remembered it.*
- vii. 26. Oo gekáindahnahwah . . *they know it.*
- x. 4. Oo gekáindāhm-enéh . . *they know it.*
- xi. 38. Weembáhnekāhdá-né-bun (part. pass.) . . *it was hollowed, excavated.*

he, him, himself, she, her, &c; the third person, *Wétha* (Chip. *Ween*), being, when expressed, the representative of them all.

Note.—EGEDE notices a corresponding modification of the verb, in his *Grammatica Grönlandica*. See *Additional Notes*.

vii. 38. Tah óonjéjewun-énewun (plur.) . . *they shall from-flow*.

SUBJUNCTIVE.

vi. 12. *A't-ákin* (flat vowel) . . *which are laid up, which remain*.

xx. 5. Ke áhy-àht-ánig (*intens.*) . . *as they were lying*.

i. 46. ii. 10. Wánesheshin-*g* (inan.) . . *which is good*.

ii. 10. Wánesheshén-énig . . *which is good*.

i. 27. Dàhkoobedá-nig (accid. pass.) . . *which are tied*.

iii. 20. 21. Che wáhbunjigáhdánig (part. pass.) . . *that they be shewed*.

xii. 6. Kab bénahégáhdánig (id.) . . *which, it, was entered, put in*.

v. 36. Anáindáhgwáhdénig . . *as it is thought, deemed*.

xiii. i. Ke báhgáhmeahyáhnig . . *that it was near*.

xii. 38. Che débeshkoosánig . . *that it be fulfilled*.

i. 51. Ahyód (anim.) . . (where) *he is*.

iii. 22. Emáh ahyáhnid ke ahyód. . where *they* (relat.) were *he* (absol.)
was.

iv. 42. A'hkéé-ng ayáh-nejin . . the earth-in *who are*.

iv. 5. Ahyóg (inan.) . . (where) *it is* (the ground).

iv. 6. Ke ahyáhnig (id.) . . *it was, existed* (Jacob's well).

vii. 13. Kóosáhwód . . *as they feared them*.

ix. 22. Kóosáhnid . . id.

iv. 47. Che ahwe . . nójemooáhnid oo-gwésun . . (possess. anim.) *that he go save (to him) his-son*.

i. 27. Che áhbahamáhwug (id. inan.) . . *that I unloose it or them to him*.

NEGATIVE.

xviii. 38. Ne mékahmahwáhse . . *I find not to (in) him*.

xix. 6. Ne mékahmahwáhse(en) . . *I find not to (in) him*.

xix. 4. Mékahmahwáhsewug (subj.) . . *that I find not to (in) him*.

xx. 25. Wáhbundáhmahwáhsewug emah oo-ninjee-ng . . *If I see not to him there-his hand-in*.

The way in which the grammatical difficulty just mentioned is met in European languages is, perhaps, not undeserving of notice : e.g. by a Participle, as,

St. John i. 36. And (John) *looking* upon Jesus as *he* (Jesus) walked.

Et *respiens* (Joannes) *Jesum ambulantem*.

Et (Jean) *voyant* Jesus *qui* (Antecedent, Jesus) *marchoit*.

Kahnahwáhbahmod (subj.). . Jesus. . pémoosanid (subj.)

As *he* (John) looked at *him*. . Jesus. . as *he* (Accessory, viz. Jesus) walked.

The Infinitive mood serves the same purpose.

iv. 8. *His* disciples were gone away. . *to* buy, &c.

Oo mínzhenahwámun. . ke ezháh-wun (Indic.) géeshpenahtóonid. (subj.)

His disciples (access.). . had gone (relat. *to him*) that *they* buy (id. *to him*), &c.

But the Cree and Chippeway have *no Impersonal* verbal forms : they have neither *Participle* (active, or passive), nor, as already observed, *Infinitive* mood. These are all resolved into a *personal* (the *subjunctive*) mood, as above. Vide *infra*.

But not all relations between the Verb and its Regimen are expressible by Cases. Prepositions are sometimes employed, being *prefixed* to the verb, and governing the verbal termination in the Accusative or Dative forms already mentioned. Neuter verbs followed, in English, by a preposition and a personal pronoun, become, by the process alluded to, Transitive verbs, e.g.

A'p-u (neut.)...*he* sits.

Ne wéet-ápě-mów (dir. accus.)...*I* with-sit-*him*, *I* sit with him.

Ne wéet-ápě-m'k (inv. id.)...*me* with-sits-*he*, he co-sits, sits with, me. (See p. 51, *et seq.*)

Ne wáskah-ápě-stàkwúk (inv. dat.)...*me* round-sit-(*to*)-*they*, they sit round me.

Pémoot-áyoo (neut.)...*he* walks.

Ne téche-pémoot-àkwúk (inv. accus.)...*me* upon-walk-*they*, they walk upon me.

- Pémootayoo (neut.) ..*he* walks
 Păpémootáyoo (id.)...*he* walks, with repetition.
 Păpàmootáyoo (id.)...*he* walks about. Fr. il se promène.
 Ne wéetche-păpàmootay-mów (dir. accus.)...*I* with-walk
 about *him*, I walk about with him.
 Ne wáskáh-skàkwuk' (inv. accus.) ... *me* round-walk-*they*,
 they walk round, circum-walk, me.
 Ne wáskáh-pat-àkwuk (id.) ... *me* round-run-*they*, they cir-
 cum-run, run round, me.
 Ne wáskáh-púthe-stàkwuk (inv. dat.)...*me* round-move (*to*)
they, they move round (*to*) me.

PARAGRAPH VII.

Of Gender.

WE come now to the last *grammatical* modification of the verb, that is, to those conjugational forms which, according to the rules, or rather to the practice of this language, are considered to be in "agreement" with the *animate* and *inanimate* genders or classes of the noun, &c. See the *Accidence*.

Note.—It has seemed more convenient to arrange the "genders" in this order, viz. animate and inanimate; we are nevertheless aware, that the latter, as the *generic* universal subject should have stood first. The same relation subsists between the *third*, and the *first* and *second* persons of the verb; the first of these being, in Cree, the root of the others, is also entitled to precedency, and ought to have held the first place.

1. Those verbs which are by grammarians commonly *denominated* Impersonal, are of the "inanimate" gender, and have the *third* person only, as,

- Pépoo-*n* (subj. -*k*)...*it is* winter.
 Séekwu-*n* (subj. -*k*)...*it is* spring.
 Thóoti-*n* (subj. -*k*)...*it* (the wind) blows.

Some Impersonal verbs have indeed *two* modes of conjugational ending—the one temporary or *definite*, the other *continuous*,—or *indefinite* with respect to TIME.

Kíssen-ów = á + oo (defin.)...*it is* cold, i.e. at present (subj. -ák).

Kíssen-àmagun, (contin.)...*it is* cold (Anglicè) *weather*.

2. Intransitive personal verbs *have* generally, and are always *susceptible* of, both the animate and the inanimate forms (see p. 27) ; and in the *temporary* and *continuous* (quasi, Anglicè -ous, -ing, &c.) modes also. The latter, or inanimate form, has the *third* person only.

I-ów = á + oo (defin. anim.)...*he is* BEING, or existent.

I-ów = á + oo (id. inan.) ..*it is* (id.).

I-àmagun (contin. inan.)...*it is* (id.). *Indefinite* with respect to TIME.

Míthkoo-su (def. temporary) ..*he is* blood-like, red.

Míthkw-ów = a + oo (id.)...*it is* red.

Míthkwà-magun (contin. inherent)...*it is* (Anglicè) a red thing.

Aché-oo (contin.)...*he* (anim.) *is*, is capable of, moving.

Aché-magun (id.)...*it* (inan.) *is* moving, is (Anglicè) a moving thing.

A'che-püthu-uk (def.)...*they* (anim.) move suddenly (see pp. 32, 80.)

A'che-püthu-äh (id.) ..*they* (inan.) id.

3. The Transitive verb has, actively and passively, three conjugational modes, corresponding, in respect of gender, with the same number of combinations of the subject with its object, e.g. (vide supra.)

1. SUBJECT ANIMATE, OBJECT ANIMATE.

Míthkoo-h-ayoo (dir.)...*he* redd-ens *him*.

Míthkoo-h-ik (inv.)...*he is* redd-ened by *him*.

2. SUBJECT ANIMATE, OBJECT INANIMATE.

Míthkoo-*t-ow* = *a + oo* (dir.)...*he redd-ens it.*

Míthkoo-*h-íkoo* (inv.) ...*he is redd-ened by it.*

3. SUBJECT INANIMATE, OBJECT INANIMATE.

Míthkoo-*tá-magun* (dir.)...*it redd-ens it.*

Míthkoo-*hik-óomagun* (inv.)...*it is redd-ened by it.*

The last of these has the third person only.

Section IV.

Of Absolute, and Relative, Verbs.

Verbs are here considered as *Absolute*, or *Relative*, with reference to their Attribute only.

Verbs which have a *specific* attribute of Being, Quality, &c. (See p. 142 *et seq.*) we class as Absolute verbs. On the other hand, those verbs which have as a *generic* attribute, the *relative* Adverb of “manner,” viz. *Isse*—“so” (from the generic noun *Isse*, “manner” or “wise”), Chip. *ézhe*; or that of “place,” viz. *It-*, “there,” “thither,” (from the generic noun *I’t-e*, “place”), Chip. *éende*, we class as Relative Verbs.

Note.—The Attributes here mentioned correspond sometimes with the French *relative* particles *le*, and *y*, as,

Net’ isse-íssin... *I so-am, I am so.* Fr. *Je le suis.* I am *it.*

Net’ it-án... *I there-am, I am there, or here.* Fr. *J’y suis.*

&c.

The particles *I’t* and *I’sse* are also *Prefixes* to verbs, as from *pém-ootayoo...* *he walks.* (Pem-, qu. Fr. *par-*.)

Net’ it-ootan... *I thither-go.* Fr. *J’y vais.*

&c.

These Adverbial attributive particles may be used generally with the Affixes of the General (see p. 38 *et seq.*) and Special (see p. 86) transitives ; which affixes, as before observed, cannot stand without an Attribute or root joined to them. Ex.

ANIM.	INAN.	(see pp. 86. 96.)
I'sse-hayoo	-tow	he so does <i>him</i> or <i>it</i> .
-híssoo		he so does, causes <i>to</i> , <i>himself</i> .
-náyoo	-num	he so does <i>him</i> or <i>it</i> (with the hand).
-pittáyoo	-pittám	he so pulls <i>him</i> or <i>it</i> .
-skàwáyoo	-skum	he so forces or (priv.) mis-does <i>him</i> or <i>it</i> .
-wáyoo	-húm	he so forcibly does <i>him</i> or <i>it</i> .
&c.		
I'sse-nowáyoo ⁶⁹	-nûm	he so sees <i>him</i> or <i>it</i> .
-towáyoo ⁷⁰	-túm	he so hears <i>him</i> or <i>it</i> .
-mátáyoo	-matúm	he so smells <i>him</i> or <i>it</i> .
Ite-náyoo	-num	he THITHER-does <i>him</i> or <i>it</i> . (with the hand.)
-pittáyoo	-pittám	he THITHER-pulls <i>him</i> or <i>it</i> .
&c.		

⁶⁹ v. 19. *Ayézhe-nahwóđ* (anim. flat vowel) *as he saw him*.

vii. 24. *A'zhe-nahmáig* (inan. id.) *.. as ye see it*.

viii. 38. *Kah ézhe-nahwáig* (anim.) *.. which as ye see him*.

⁷⁰ viii. 26. 40. xv. 15. *Kah éne-táhwug* *.. which as I hear him*.

v. 30. *A'ne-tahmón* (flat vow.) *.. as I hear it*.

The reader will, by noticing the "conversions" of the *lingual consonants* here exemplified, viz. *ázhe* = *áne*, *ézhe* = *éne* (see p. 17), be somewhat prepared for our future observations on this head. See also,

iii. 4. 9. v. 44. 47. vi. 52. *Ahn' een* (i.e. *ahn' ezH*)? *.. what "man-ner," "how?"*

Note.—The Chippeway *zh* has the sound of *s* in "measure," "pleasure."

These *generic* attributes are especially used (in the subjunctive) in *Questions* of "manner," "place," &c. *Tàn' isse ?*...What manner? *How ?* *Tàn' ít-e ?* ..what place? *Where ? Whither ?*

Tàn' ISSE 'ISSE-pittát ? (generic)...what MANNER so-pulleth
-he-him ?

NE'CHE-pittáyoo (specific)...DOWN-pulleth-he-him.

Tàn' isse I'SSE-matàk ? (gener.)...how so-smelleth-he-it ?

ME'THO-mátum (specif.)...he WELL-smells it, likes the smell
of it.

Tàn' IT-E I'T-ootait ? (gener.)...what PLACE TO-goeth-he ?

Méegewâp-cek I'T-ootayoo (specif.)..the Tent-at TO-goeth-he.

CHAPTER II.

Of Simple and Compound Verbs.

OF THE SIMPLE VERB.—In noticing the Simple Verb, as respects its component parts, we have pointed out (p. 16 *et seq.*) the various Origin of the *Root*. This will be a fit opportunity to complete the description of this member of the verb ; which shall now be considered in its other character, namely, that of *Attribute*, or with a reference to its *Signification* ; and we propose to contemplate it as resting (simple, or modified,) on *four* principal points, namely, 1, EXISTENCE ; 2, RELATION ; 3, PRIVATION ; and 4, INTENSITY :—which last comprises the other three.

To these fundamental Principles (which will in due course be defined) may, indeed, be proximately or remotely referred the whole Cree language, as we shall endeavour to shew in the sequel ; but our immediate concern is with the Attribute of the Verb.

Section I.

FIRSTLY, of EXISTENCE. This subject presents itself under a two-fold aspect, viz. EXISTENCE, and *Privation* of Existence—or *Being* in its *Positive* and *Negative* modes. These *opposite* modes are indeed expressed, substantially, by modifications of the SAME Element (vide infra PRIVATION); but, furnishing two classes of terms differing widely from each other in signification, they will, for the sake of clearness, be noticed, generally, apart.

With reference then to EXISTENCE, in its positive mode, we proceed now to bring into view the Simple Verbs expressive of the primary generic “Attributes” following, namely, those of 1, *Being*; 2, *Manner*; 3, *Rest*; 4, *Motion*; 5, *Action*. These Verbs, although few in number, are of very extensive use; and, as entering into and constituting, under different modifications, *integral* parts of *other* verbs, they may be considered as *Elementary*. Some of them will be noticed in both their *positive* and *privative* (see PRIVATION) significations. And first of the *Verb-Substantive*.

We would remark, by way of preliminary to what follows, that there are, in the Cree language, *four* primary generic nouns, namely, 1. *I'-ā* (anim.), *I'-e* (inan.), “person,” “thing,” &c.; 2. *I'ss-e* or *I's-e*, “manner,” “wise,” &c.; 3. *I't-c*, “place;” and 4. *E'k-e*, “matter,” “subject.” Of which it may be further remarked, that their roots, represented by *I-*, *Is-*, *It-*, *Ek-* (pron. *Eek-*), respectively, are modifications (vide infra) of the still higher—the UNIVERSAL *Substantive* Element, or Root, *ETII*—the remote point—the *substratum* (however obscured by its modes) on which the whole Edifice of the Cree—the Algonquin language rests.

This ultimate Element has, in its simple form, a SUBSTANTIVE

meaning—but it cannot stand alone ;—like the *indefinite* Subject of which it is the representative, it is ever in a *modified* form, e.g. as we have it in the personal pronouns, I, thou, he, *N-E'TH-ă*, *K-E'TH-ă*, *W-E'TH-ă*, qu. *my, thy, his*, BEING or ESSENCE ; the lingual, *n*, the guttural, *k*, and the labial, *oo*, being the distinctive *personal* signs of the same. (Quasi, Anglicè, tru-TH, wid-TH, mon-TH = moon-ETH, &c.). It is “energetic” in the verb *ěTH-E'TH-oo* (repetit. see p. 73)...*BR-EATHES-he*, &c.

PARAGRAPH I.

BEING, *I-ów* (= *ă+oo*) “he IS.” We have, in the last Chapter, classed verbs as Absolute, and Relative. The Verb Substantive, in its Absolute form, *I-ów*, Chip. ahy-*áh*, (anim. and inan.) “*he, or it, is* BEING, or existent,” Anglicè, “he, or it, IS”—may, like the noun first above mentioned, viz. *Iă*, be viewed as a Derivative (See p. 141.) from the ultimate Element ETH. We consider it as being the *Nucleus* of the whole Indian verb. It forms its three persons (sing.) as follows,

			INDICATIVE.		
			CHIPPEWAY.		
	CRÉE.				
Anim.	-án	-án	-ów	-áh	-áh
Inan.			-ów		-áh
id. (contin.)			-ámagun		-ámagud
			SUBJUNCTIVE.		
Anim.	-īán	-īun	-át	-áhyón	-áhyun -ód
Inan.			-àk		-óg
id. (contin.)			-ámagàk		-ámagúk ⁷¹

⁷¹ INDICATIVE.

- vi. 9. viii. 35. 50. Ahy-*áh* . . *he is* being or existent, Angl. *he is*.
i. 1. 6. iv. 40. vii. 9. Ke ahy-*áh* . . *he has* been.
xii. 26. Tah ahy-*áh* . . *he shall* or will be.
ii. 1. xx. 26. xxi. 25. xii. 48. xiv. 2. Ke ahyáh-*wun* (possess. case). .
he or they was or were.

Note.—It would seem strange that the writers on the Algonquin language, viz. ELIOT, EDWARDS, &c. all deny the existence of the Verb Substantive in the dialects on which they have severally written. This mistake has clearly arisen—partly from the *idiomatic omission* of the verb substantive in a certain kind of Expressions (see *Syntax*);—and partly from an entire misconception of the Subject, as is evidenced by the tenor of their *Examples*, which go to prove only that these dialects have no AUXILIARY Verb Substantive. See *Additional Notes*.

It-ów (=ú + oo) “*he is there.*” Fr. *il y est.* The *Relative* form of the Verb Substantive has for its Attribute

vi. 64. Ket ahy-óm . . *ye are.*

v. 13. xvii. 11. xii. 20. xxi. 2. Ke ahyáh-wug . . *they were*

v. 2. xii. 24. 28. 30. Ahyáh-mahgúd (inan. indic.) . . *it is.*

xv. 7. xv. 11. 16. Ahyáh-mahgúk (id. subj.) . . *if it be, that it be, remain.*

SUBJUNCTIVE.

i. 15. 30. vii. 34. 36. ix. 5. xii. 26. 32. xv. 5. A'hyáh-yón . . *that, &c. I am.*

i. 48. Ke ahyáh-yun . . (when) *thou wast.*

i. 51. vii. 11. 29. viii. 19. ix. 12. x. 40. Ahy-ód. (that, &c.) *he is.*

i. 18. 33. iii. 22. xii. 37. Ahyáhnid (access. case.) . . *that, &c. he is (with relation to another).*

viii. 31. xiv. 2. 3. A'hyáhyág . . *if, &c. ye be.*

i. 29. vi. 51. vii. 4. A'yáhjig . . *who (they) are.*

iii. 8. iv. 22. iv. 40. xii. 20. xxi. 23. Azhe-áhyáh-wod. . . *as, so, are they.*

xv. 4. A'hyáhyook (imperat.) . . *be ye . . !*

i. 15. Chépwah. . . áhyáhyón (subj. pres.), ahyáh-bun (indic. pret.) . . *Before . . . I am, he was. “He was before me.”*

INANIMATE.

iv. 5. ix. 41. xi. 55. xii. 1. xiii. 1. xvii. 5. A'hyóg . . (which) *it is.*

ii. 25. iii. 36. Ahyáhnig (access. case) . . *which (it) was.*

iv. 6. xix. 42. Emah ke ahyáhuig . . (possess. case) . . *his. . (or their) was there.*

iii. 36. Ka ahyáh-nig (possess. case) . . *his. . shall be.*

NEGATIVE.

viii. 35. Ahyáh-sé (indic.) . . *he is not, abideth not.*

vi. 24. xv. 6. Ahyáh-sig (subj. anim.) . . *that he was not, if he be not.*

vi. 22. viii. 37. xv. 1. Ke ahyáh-senoog (subj. inan.) . . *that it was not.*

the relative prefix of "place," *It-* (see p. 132), as *It-ów* (anim.), *I't-akwún* (inan.), "he or it is there;" and is often used, as in the English colloquial phraseology, to signify indifferently "being at," "staying at," "residing at." Strictly, it imports only (in the *animate* form) a *temporary* abiding at, &c.

INDICATIVE.

	CREE.			CHIPPEWAY.		
Anim.	-án	-án	-ów	-áh	-áh	-áh
Inan.			-akwún			-ahgóog

SUBJUNCTIVE.

Anim.	-ián	-iún	-át	-áhyón	-áhyun	-ód
Inan.			-akwúk			-ahgóog ⁷²

This form is also used *without* a particular reference to "place." Its animate and inanimate forms are then equivalent, respectively, to the English *Indefinite* Verb Substantive form, "There is" a *person* or *thing*. (Fr. *il y a*.)

The Chippeway corresponding terms are (JONES's Orthog.) Indic. *Eend-áh* (or *d-áh*), and *E'end-ahgóog* (or *d-áhgóog*). Subj. *E'end-ód*, and, *E'end-ahgóog-g* (or *d-ód*, and *d-ahgóog-g*).⁷²

Note.—This Relative verb is further deserving of notice, as exemplifying the manner in which the *generic* Attribute of BEING, *I-*, or *Ei-*, is commuted for (or according to our own views, *vide infra*, *modified*

⁷² ANIMATE.

- i. 38. Ahn' eende áindáhyun (subj. flat vow.) . . where art *thou* at, dwellest-*thou*.
 i. 39. xviii. 28. xix. 27. Emáh áindód (id.) . . where *he* was abiding.
 xvi. 32. Emah áindáhyaig (id.) . . where *ye* abide, dwell.
 vii. 53. A'yindahwód (id.) . . where *they* dwell.

INANIMATE.

- xviii. 1. Emah ke táhgóog (indic.) . . there (*it*) was.
 vi. 27. Ka tahgóog emah (subj.) . . which (*it*) shall be there.
 ii. 1. ii. 11. iv. 46. A'indahgóog (subj. flat vow.) . . which (*it*) is (in Galilee).

into) a *specific* Attribute—where, of the primitive verb, the accented *á* (+oo sign of 3d pers.), or *distinctive* predicative sign, (retained through all the inflections) is alone preserved. This mode of the verb substantive, affecting a very numerous class of verbal terms (vide infra), exhibits a partial view of our reasons for considering the verb substantive to be the *Nucleus* of the Indian verb.

The **POSSESSIVE** verb we shall consider as two-fold, viz. to “have,” and to “own.” The former of these, implying a *temporary* possession, is also expressed by a modification of the Verb Substantive. It is Transitive both in form and signification, as,

I'-owáyo (anim.).. *he has him.* (Chip. Ood' áhy-ahwón.)
I'-ów (inan.)...*he has it.* (Id. Ood' áhy-ón.)

INDICATIVE.

CREE.

CHIPPEWAY.

Anim.	-owów	-owów	-owáyo	-ahwáh	-ahwáh	-ahwón
Inan.	-án	-án	-ów	-ón	-ón	-ón

SUBJUNCTIVE.

Anim.	-ówuk	-ówut	-owát	-áhwug	-áhwud	-ahwód
Inan.	-ián	-iun	-àk	-áhyón	-áhyun	-óng

Net' I-ow-ów (indic.).. *I have him.*

Kútche I-ówuk (subj.)...that *I have him.* (Kútche, conj.
final cause. Fr. *que*). 73

73 POSSESSIVE—ANIMATE.

- vii. 20. Ket' áhyahwáh .. *thou hast him.*
x. 20. xix. 1. 16. Ood' áhyáhwón .. *he has him.*
x. 16. Nind' áhyahwóg (anim. plu.)—*I have them.*
xii. 8. Ked' áhyahwámog .. *ye have them.*

SUBJUNCTIVE.

- iv. 18. viii. 48. 52. A'yáhwud .. (whom) *thou hast him.*
iii. 29. A'yáhwód .. *he who has him.*
vi. 11. Wah áhyáhahwód .. (as much) as *they wanted to have them.*
xviii. 31. xix. 6. xx. 22. A'hyáhwik (imperat.). *have ye him !*

Note.—Some of the forms of the Verb Substantive, and of the Possessive Verb, resemble each other so nearly, that it may appear to be a matter of difficulty to assign to them their right meaning in Speech: e.g. The verb substantive *Net' I-an*, "I am"—the possessive (inan.) verb *Net' I-an*, "I have it," and also the relative possessive pronoun *Net' Ian*, ("my thing") "mine," all consist, in writing, of even the same letters; these terms are nevertheless, in practice, as free from ambiguity as are the English pronoun "mine," and the substantive "mine," or other Homonymes. Cadence, Emphasis, Accent, the qualifying terms used in discourse, &c., all contribute, as *relative* parts of an integral sentence, to affix the right meaning, to the perfect exclusion of the *wrong* meaning from the mind. See notes 71 and 73.

The latter or "continuous" mode of Possession, namely, to "own," is expressed by prefixing to the noun possessed, (which takes also a verbal *ending*.) the

INANIMATE.

- v. 36. iv. 32. x. 18. *Nind' áhyon*. . *I have it*.
 viii. 26. xvi. 12. *Nind' áhyáhnun* (plu.) . . *I have them*.
 vi. 68. *Ket' áhyáhnun* (plu.) . . *thou hast them*.
 v. 24. vi. 47. 54. iii. 36. viii. 12. xvi. 21. *Oot' áhyon*. . *he has it*.
 v. 39. *Nind' áhyahnón* . . (1.3.) *we have it*.
 xvi. 22. 24. 33. xxi. 5. *Ked' ahyáhnahwáh* . . *ye have it*.
 xii. 13. xix. 23. *Oo ge ahyáhnahwón* . . *they have had (taken) them*.
 xii. 6. xiii. 29. xviii. 10. xix. 30. 38. *Ke ahyóng* (subj.) . . *that he had it*.
 xiv. 21. *A'yóng* (id. flat. vow.) . . (that) *he have it*.
 xvi. 15. *A'yóukin* (id. plu.) . . (that) *he hath them*.
 xii. 35. 36. xvi. 33. xx. 31. *A'hyáhmáig* . . (that) *ye have it*.
 vi. 7. 40. xviii. 3. x. 10. xix. 40. *Che áhyahmoowód*. . *that they have it*.

NEGATIVE.

- viii. 49. *Nind' áhyahwáhsé*—*I have him not*.
 ix. 41. *Ke tah ge ahyónzenahwáh* . . *ye could not have had it*.
 xv. 22. 24. *Oo dah ge ahyónzenahwáh*. . *they could not have had it*.
 xii. 8. *Ked' ahyáhweséem* . . *ye have not me*.
 xv. 5. *Ahyáhwesewáig* (subj.) . . *if ye have not me*.
 i. 47. iv. 44. *A'yáhnzig* (id.) . . (that) *he has it not*.

particle (preposition) *oo-* (*oot-* before a vowel). See p. 21. This particle signifies, as a preposition, “of,” or, “from.”

Móokoomán...a knife.

Net' oo-móokoomán-*in*...*I* own, possess, a knife.

Ustís...a glove.

Net' óot-ustís-*in*...*I* have (own, &c.) gloves.

Múskesin...a shoe.

Ket' oo-múskesin-*in* nah? (*nah*? interrog. part.)...hast thou (Anglice, any) shoes?

Oot-ia'-n-u...quasi, *own-THING-eth-he*, he owns it.

O'wenah wèt-ia-n-*it* oomah? ...who *OWN-THING-eth-he*? or who *OWN-IT-eth-he*? who *OWNS IT*? (N.B. *wè*=*oo flat*. See p. 75. n. 42.) See *Syntax*.

The above two forms of the Possessive Verb may also, in another point of view, that is, with reference to the *Object*, be considered as *definite* and *indefinite*—the former being used in connection with a definite, the latter with an indefinite object.

Reserving for another place a more detailed view of the “conversions” of the consonants in these dialects, we shall remark here that the letter *I-*, mentioned above as the root of the generic noun *I'-ä*, &c. is a perfect diphthong, deriving its two-fold sound from the union of the initial vowel of *ETH* (somewhat flattened) with the *th* softened into *ĩ* short, or *ȳ* = *Eĩ* or *Eȳ*, or *Ai*—a more accurate representation perhaps of this diphthongal Root: quasi, Lat. *Æther*, *Aër* (qu. flat. vow. p. 73). The Chippeways give the initial vowel a still graver sound, viz. that of the Italian *a*, thus, *ae*, *æ*, (*ahy-* JONES. See p. 136. n. 71.)

It will be proper to add, by way of illustrating the *aptitude* of the vocal organs to the conversion alluded to (among others), that in the cases where the Crees in the vicinity of the Coast, lat. 57, pronounce the *th*, the contiguous (inland) tribes of this nation always use *ĩ* or *y*; or at most, the *th* is so softly uttered that a nice ear only can detect it. More westerly, it is decidedly lost in the *ĩ* or *y* as above: thus the pers. pron. *Néthá*, *Kéthá*, *Wéthá*, are pronounced *Néya*, *Kéya*, *Wéya*. *Thàke-*

or Thàge- becomes Yàge- (*g* hard) the root of the verb, he “pushes” or “drives” (Germ. *Yagt.* . drives), &c. The reasons for considering the *th* as the *Primitive* will be given hereafter.

PARAGRAPH II.

MANNER of Being, as *Quality*, &c. The attributes of *Quality*, &c. we shall consider as *generic* and *specific*; of the latter we shall subjoin a few examples. The former, or generic Attribute, brings again before us the *second* generic noun mentioned above, viz. *I'sse*, *is-e*, or *isì* (Chip. *ézhe*, JONES), which constitutes, from the various functions it performs in these dialects, an important element of speech. It is, as already stated, 1, a noun; 2, an Adverb of manner; Anglicè, *as*, *so*, (Fr. *aus-si*, *si*); and as such it becomes, 3, a *generic* attribute of “manner.” (See pp. 133 and 134.)

Note.—This Element is also the *middle* member of the Adjective Verb, connecting the Attribute of “quality” (which it also *indicates*,) with its subject, as, -iss-*u* (= *isse* + *oo*). This same element, viz. *isse*, *is*, is also, in Cree, the general verbal and substantive *Dimin.* sign, Anglicè -*ish*. (See PRIVATION.) It furnishes also the adverbial terminational sign of “manner,” (*t*)*ch*.

It seems likewise worthy of remark that *ISSE* or *isì* (or *ISHE* near the Coast,—see JUDGES, chap. xii. ver. 6.) Chip. *EZHE*, is also *analogous* to (and, *quasi*, the ROOT of) some European signs of “manner” of BEING; e.g. the English formative elements, -*ish*, -*ici*, -*egi*-, -*iti*-, &c. (Vide *infra*.)

Of the following Verbs, the Adjective and the Accidental may, among others, be considered as *Specific*. (See p. 132.)

ADJECTIVE VERBS.

MENTAL.

E'thin/ésu...*he is wise.*

Käkiéwissu...*he is artful, cunning.*

Kākëpâtissu...*he is stupid, foolish.*

Kískissu...*he remembers.*

Wúnne-kískissu...*he forgets.*

[It-éthe-*l-um* (gener.).. so thinks-*he*, he thinks.

Kisk-éthetum...*he intensive-thinks, knows.*

Métoon-éthetum...*entire-thinks-he*, he reflects.

Wún-éthetum...*he indefinite-thinks, is bewildered.*

Kwéetow-éthetum...*he lack-thinks, is at a loss.*

Níissetóo-*tum*...*he — hears, understands, it.* See p. 96.]

PASSIONS.

Kissewássu.. *he is angry.*

Síggetháysu...*he is glad, rejoiced.*

Sègissu...*he shrinks, is alarmed.*

Góostáchu.. *he is afraid.*

[Káwk-éthetum...*he is jealous.*

Ně-éthetum...*he is content, satisfied.*

Péegeskátum...*he is melancholy.*]

VIRTUES, &c.

Kisséwátissu...*he is good-natured liberal.*

Saságissu...*he is niggardly.*

Kíssesówissu...*he is industrious.*

Kākáthowissu...*he is persevering.*

A'wkoosu . *he is very sick.*

I'thináýwoo...*he is recovered.*

Múskówissu...*he is strong.*

Néthamissu...*he is weak.*

Kátawásissu...*he is handsome.*

Wéthepíssu...*he is foul, dirty.*

Methósissu...*he is good.*

Mathátissu...*he is bad.*

Múthchissu...*he is wicked.*

Mútche-nàkoosu...*he is ugly-looking (pass.) Ang. ill-looking.*

Métho-nàkoosu...*he is well-looking (id.). Angl. good-looking.*

[Thíthippu...*he is nimble.*

Pápéychéoo...*he is slow.*

Kéetimu...*he is lazy.*

E'thebóakow...*he is prudent.*
 Sōk-etay-áyoo...*he is strong-hearted, bold.*
 Sākoo-tay-áyoo...*he is faint-hearted, cowardly.]*

FIGURE, &c.

Kínwoosu...*he is tall or long.*
 Chímmissu...*he is short.*
 Missíggittu...*he is big.*
 A'ppeséesissu...*he is small.*
 Séekoosu...*he is slender.*
 A'thagúskissu...*he is broad.*
 Sägówissu...*he is narrow.*
 Kispúckissu...*he is thick.*
 Pápuckissu...*he is thin.*
 Wáthissu...*he is hollow.*
 Kwiúskoosu...*he is straight.*
 Wágissu...*he is crooked.*
 Péemissu...*he is awry.*
 Chéepoosu...*he is tapering.*
 Wówissu...*he is round, as a circle.*
 Pittíckoosu...*he is spherical.*
 Nuppúckissu...*he is flat.*
 Múskówissu...*he is hard, or strong.*
 Thóskissu...*he is soft.*
 Kówissu...*he is rough.*
 Pápiskoosu...*he is uneven.*
 Sóoskoosu...*he is smooth.*
 Káspissu...*he is crisp, brittle.*
 Séepíthkwow...*it is tough.*
 Kàsissin...*it is keen (as a knife).*
 Píthkwátin...*it is blunt (id.).*
 Séépissu...*he is durable, lasting.*
 Wákáywissu...*he is weak, not lasting.*

OF THE SENSES.

[Wápu...*he sees.*
 Péytum...*he hears.*
 Pússoo...*he scents (as, an animal).*

Méthátum...*he smells it.*
 Nístóspetum...*he tastes it.*
 Móosetow...*he feels it.*]

COLOURS, &c.

Wáppisk-issu...*he is white.*
 Kúsketáysu...*he is black.*
 Míthkoosu...*he is red.*
 Oosàwissu...*he is yellow.*
 Oosàw-úskissu...*he is yellow-grass, i. e. grass-yellow, or*
green.
 CHE'PI-TA'K-óosu...*he is DEAD (people's) COUNTRY-like, i. e.*
sky blue.

Wéekutchissu...*he is sweet.*
 Wéesúggissu...*he is bitter.*
 Séwissu...*he is sour, or salt.*
 A'wkoosu *he is strong, acrid ; sick.*
 Wéenissu...*he stinks.*
 Kéesóosu...*he is warm.*
 Kówutchu...*he is starved, with cold.*
 Séekutchu...*he is starved, lean.*
 Mechétewuck...*they are many.*
 Chäkawássisewuk...*they are few.*
 Néywoonuk...*they are four.*
 Kíssissu...*he is hot (to the touch).*
 Tákissu...*he is cold (id.).*

TIME.

Késekow...*it is day.*
 Tíbbiskow...*it is night.*
 Wápun...*it is dawn, day-light.*
 Népin...*it is summer.*
 Pépoon...*it is winter.*
 Tückwákin...*it is autumn.*
 Sékwun...*it is spring.*

WEATHER.

Kímmewun... *it rains.*
 Míspoon... *it snows.*
 Péwun... *it drifts.*
 Sáysáykun... *it hails.*
 Kísshinów... *it is cold.*
 Kées-appwów... *it is hot (weather).*
 Kis-ástayoo... *it is hot (in the sunshine).*

PLACE.

Wutchéwoo... *it is hilly.*
 Pússáchow... *it is low ground, a vale.*
 Tów-uttinów... *it is 'twixt-hill, a valley.* &c.

Note.—All the *Adjective Verbs*, mentioned above, have the two verbal endings, viz. the *Animate* and the *Inanimate*. See p. 131.

OCCASIONAL OR ACCIDENTAL (NEUTER) VERBS.

See pp. 25, *et seq.* 32.

Is-pũth-u. [Chip. -pedá, inan.]...*so-moveth it* (see p. 80).
 Séke-pũthu... *it spills.*
 Táske-pũthu... *it splits.*
 Tháthicke-pũthu... *it rends, as cloth.*
 Tàto-pũthu... *it tears.*
 Tă-tàto-pũthu (iterat.)... *it tears to pieces, to "tatters."*
 Kúskutche-pũthu... *it breaks (as a stick).*
 Nàtwâ-pũthu... *it breaks in two.*
 Púske-pũthu... *it snaps (in two), as a line or cord.*
 Chechéeske-pũthu... *it creaks.*
 Pásta-pũthu... *it breaks (as a nut).*
 Páske-pũthu... *it bursts (from without) as a bladder.*
 Póoskoo-pũthu... *it bursts (from within) as a gun.*
 Tèpe-pũthu... *it suffices.*
 Notè-pũthu... *it falls short.*
 Kówe-pũthu... *it falls prostrate, as a tree.*
 Néeche-pũthu... *it falls from on high.*
 Múnne-pũthu... *it falls off, detaches.*
 Páh-pũthu... *it moves hitherward, i.e. it comes.*

- Ithke-púthu...*it falls off, sinks (as water).*
 Thíske-púthu...*it rises (id.).*
 Séেকে-púthu...*it spills.*
 Séekoo-púthu...*it empties.*
 Kéenekwân-e-púthu...*it revolves, as a wheel or eddy*
 Tètíppe-púthu...*it over-turns.*
 Tě tètíppe-púthu (iterat.) ...*it rolls.*
 Péekoo-púthu...*it breaks.*
 Kisshé-púthu...*it swift-moves.*
 Mútche-púthu...*it moves slow or ill.*
 Métho-púthu...*it well-moves.*
 Sééitche-púthu...*it tightens, contracts.*
 O'ope-púthu...*it ascends.*
 Tháse-púthu...*it descends.*
 Ispákáy-púthu...*it goes up above.*
 Sápoo-púthu...*it through-passes, i.e. through an aperture,*
 e.g. the eye of a needle.
 A'ssee-púthu-uk (plur.)...*they gather together, assemble.*
 Théthówee-púthu...*it disperses.*
 Tèche-púthu...*it moves, mounts upon.*
 Thàke-púthu...*it advances.*
 Pàke-púthu...*it swells.*
 Assèeche(priv.)-púthu...*it moves backwards.*
 A'ssitche(intens.)-púthu...*it also-eth, mixes with*
 Pússükee-púthu*it splinters.*
 Péekiske-púthu...*it falls to pieces.*
 Mútchoostay-púthu...*it falls into the fire.*
 Púckustóway-púthu...*id. into the water.*
 P'ássitche-púthu...*it passes over.*
 Níee-púthu...*it exact-moves.*
 Kwás-kwáskoo-púthu...*it moves by leaps, or jumps.*
 Chéché-púthu.. *it quivers.*
 Kóoskoo-púthu...*it shakes.*
 Qúiske-púthu...*it turns, changes sides.*
 Máhkoo-púthu...*it condenses, compresses.*
 Núppoo-púthu...*it doubles.*
 Pàne-púthu...*it opens out, expands.*

Tóke-púthu...*it* opens, as a slit.

Tússoo-púthu...*it* spreads open.

Péeche-púthu...*it* falls into.

Wăwépe-púthu...*it* swings backwards and forwards.

Kissàche-púthu...*it* clings or sticks to.

Kootúppe-púthu...*it* turns upside down, capsizes, as a canoe.

&c.

PARAGRAPH III.

REST, or Absence of Motion, *Apú* or *Abú* (Chip. *Ahbeh*, JONES). This elementary verb has a two-fold bearing, viz. Absolute and Relative. Used “absolutely” it signifies *he sits*,—or “he abides,” “stays,” having a reference to *place*—when it may also be classed as “positive.” On the other hand, when used “relatively,” it signifies *he stays*, remains, &c. as opposed to a verb, &c. of *motion*. In this sense we class it as “privative,” as indicating *contrariety*. The inanimate form is irregular.⁷⁴

Apú or *Abú* = äbe + oo (anim.) ... sits-*he*, he sits :—he is,
i.e. stays, abides ; is lying, A-BEING.

Astáyoo = ästä(y)oo (inan.)...*it* is lying, placed, &c.

⁷⁴ ANIMATE.

xxi. 9. Ke áhbeh (indic.) . . *he* was “lying.”

xxi. 22. 23. Che áhbid (subj.) . . that *he* remain, “tarry.”

INANIMATE.

xi. 38. Ahtá-bun (indic. preter.) . . *it* was lying, lay.

vi. 11. Aták-in (subj. plur. flat vowel) . . which (*they*) remain.

xx. 6. 7. Ahyáhtáig (subj. intens.) . . which (*it*) is (was) lying.

xx. 5. Ahyáhtá-níg (subj. intens. access. case) . . which (*it*) is (was) lying (in relat.) to *him*.

xx. 12. Ke áhtág-ebún (subj. preter.) . . (where) *it* had lain.

ii. 6. Ke ahtá-mahgahd(gud)ón (accid. pass. inan. plur. see pp. 49, 50, -magun) . . *they* were set.

xx. 7. Ahtásenoon (negat. indic.) . . *it* (the napkin) was *not* lying, emah áhtáig (posit. subj.), where *it* (the clothes) lay.

Relatively, the same terms imply,

A^{pu} or à^{bu}...*he* stays, he remains.

A^{stá(y)oo}...*it* stays, or remains.

A^{teet} óotin-egàsoo-*uk*, (part. pass. *anim.* plur.) áteet A^{bu}-*uk*
...part (number) *they* are taken, part *they* remain.

A^{teet} óotin-egátáy-*wah*, (id. *inan.* id.) áteet A^{stáy}-*wah*...id.

This verb forms its three persons (sing.) as follows: The inanimate form has only the third person:

CREE.

(*Nct'*, &c.) ab-in, -in,-u, or,

abi-n, -n, -oo, (*I*, &c.) sit, &c. quasi, Germ. (*Ich*)
bi-n, Angl. BE.

ast- -ayoo, or, astá-*yoo*, *It is* lying, being,
&c. (quasi, Ital. *stà*.)

CHIPPEWAY.

(*Nind*, &c.) úp, úp, ahbeh (*I*, &c.) stay, &c.

ah^{t-á}...*it* is lying, &c.

SUBJUNCTIVE.

CREE.

Ab-eán, -éun, -it.

CHIPPEWAY.

Ab-eyón, -éyún, -it.

To the same (privative) class may be referred (p=b),

Nip-*u*...*he* is dead.

Nip-*ów*...*he* is asleep.

Kip-*ów*...*he* is shut, stopped.

Kip-échéoo...*he* stop-moves, i.e. he stops (e.g. in walking).

Kíp-ătát-*um*.. *he* stop-breathes, expires.

Kíp-ătà-moo...(reflect.) *he* suffocates, &c. (See PRIVATION.)

Note.—It is somewhat remarkable that this element (*ab*) has both a positive, and privative or reverse, signification in certain *English*, &c. words also, e.g. (posit.) a-bet, a-bound; (privat.) ab-ate, ab-use, av-ert, &c. (vide infra.)

In its primary sense, viz. of Posture, this verb takes for its transitive, abe-háyoo, *he* SEATS *him*, e.g. a child. In its secondary meanings it takes, atháyoo, (*anim.*);

astów = *ASTA-oo* (inan.). Chip. *Ood' àsáun* (anim.); *Ood' àtóon* (inan.) *he* SETS, puts, places, stows *him*, or *it*.⁷⁵

The three persons (sing.) of the Transitive form are as follows:

CREE.

(*Net', &c.*) *ath-ów, -ów, -áyoo* (anim.) (*I, &c.*) put *him*.

(*Net', &c.*) *ast-an, -an, -on* (inan.) *I, &c.* put *it*.

A'che-gáyoo (indef. obj.)...*he* puts, places. (See p. 101.)

A'che-gàs-oo (particip. pass. anim.) ... *he* is put, placed.

-gàt-áyoo (id. inan.)...*it* id. (See p. 111 *et seq.*)

CHIPPEWAY.

(*Nind, &c.*) *às-áh, -áh, -áun* (anim.) ... (*I, &c.*) put *him*
(pron. *às-sáh, &c.*).

(*Nind, &c.*) *àt-óon, -óon -óon* (inan.)...(*I, &c.*) put *it* (pron.
àt-tóon, &c.).

Note.—The root (ATH) of this verb, irregular in both dialects, exhibits in its modifications, as above, some of the “conversions” of the (lingual) element *th*.

The above signs *ab, ath, ast* (Chip. *àt*), are privative or opposite also in the following and other similar expressions. *Note*.—The

⁷⁵ TRANSITIVE ANIMATE.

xi. 34. *Ke àhsáig* (subj.) . . *ye* have laid *him*.

xix. 42. *Ahsákwód* (id.) . . that *they* laid *him*.

xx. 15. *Ke ahsákwáhd-áin* (id. dubit.) . . (the place) *thou* hast put,
“laid,” *him*.

xx. 2. 13. *Ke ahsákwahg-wáin* (id. dubit.) . . . (id.) *they* have put,
“laid,” *him*.

INANIMATE.

ix. 15. *Oo ge ahtóon* (indic.) . . *he* did put *it*.

xiii. 4. *Oo ge ahtóonun* (id. plur.) . . *he* put, placed, “laid aside,”
them.

xiii. 2. *Ke ahtóod* (subj.) . . *he* had put *it*.

xix. 2. 29. *Ke áhtóowód* (id.) . *they* put *it*.

xix. 29. *Ke áhche-gahdá* (particip. pass. see p. 111). . *it* had been set.

Chippeways often omit the Cree *s*, lengthening the preceding vowel. (Quasi, Angl. *master, strange*; Fr. *maitre, étrange*, &c.)⁷⁶

A'b-ootáyoo...*he* back-goes.

I-àbe-pùthu (I = Æ intens. see p. 71) ... *he* backward and forward moves.

Ab-is-issu (anim.) ... *he is* back-like, i.e. is recovering, or recovered, e.g. from a fit.

A'b-ow (inan.)...*it is* back, i.e. op-en.

A'ba-hum...*he* op-ens *it*.

A'b-ooténúm...back-takes *he-it*, turns it inside out.

A'st-owáyoo...*it is* back, extinct (fire), Angl. "out."

A'sta(y)-páy-oo...back-drink-*is-he*, he is (become) sober.

A'sta(y)-kwâmu...*he* back-sleep *is*, is recovered from sleep.

A'thoo-ásti-n...*it* pause-blow *is*, it is (become) calm, still.

Athoo-èpu, pron. äth-wèpu (intens.)...*he* re-sits, rests, reposes.

A'too-éthetum...*he* back-thinks, dislikes, *it*.⁷⁷

[Métho-éthetum...*he* well-thinks, likes, approves, *it*.]

Anwe-tum (see p. 96)...*he* back-hears, dis-believes, *it*.

A'stóo-gummu...*it is* back-, still-water, moderated current.

A'stum-oowáyoo...*he* back-does, hinders, ob-structs, *him*.

There is a second Simple Verb, expressive also of a state of *Rest*, of which the attributive sign may like-

⁷⁶ vi. 63. Ay-áhbeze-éwá-mahgúk (Indet. an.obj.Determ. inan.subject. flat vowel)... which recovereth, restoreth (see pp. 99. 36).

xi. 44. A'hb-ahóok! (imperat.)... back-, "loose-" *ye-him*.

xx. 9. Che áhbe-jéb-ód (neut. subj.)... that *he* back-, un-dead, rise from the dead.

xii. 17. Ke áhbe-jéb-ahód (trans. subj.)... has back-dead-*he-him*, *he* raised *him* from the dead.

⁷⁷ xii. 48. A'y-áhnahw-ánemid (subj. intens.)... *he* that *anti-thinks*, "rejects," *me*.

wise be classed as both positive and privative. It has its three persons (sing.) as follows :⁷⁸

POSITIVE.

(*Nel'*, &c.) ákóosin, -sin, -su: or, úckóos-; (*I*, &c.) hang, depend, hover.

ákóo- -tin (inan.) *it* hangs, &c.

PRIVATIVE.

(*Nel'*, &c.) ákoo-sin, -sin, -su: or, àgoo-; (*I*, &c.) am very-back,* very sick.⁷⁹

ákw- -un or, àgw-un (inan.) *it is* very-back,* i.e. strong, (taste, smell, &c.) acrid.

TRANSITIVE.

A'koo-thayoo, or, úckoo- (anim.)...*he* hangs *him* up.

A'koo-tow (inan.)...*he* hangs *it* up.

A'koo-chegàs-oo (part. pass. anim.)...*he* is hanged up (by an agent).

A'koo-chegàt-ayoo (id. inan.)...*it* is hanged up (id.).

A'koo-su...*he* sits (a bird in a tree).

A'koo-moo...*he* suspends, sits (a duck in the water).

A'koo-tin...*it* hangs, suspends, is *sit*-uate, e.g. an island, in the water.

The following expressions also, among others, exhibit this attributive sign as being likewise sometimes positive, sometimes privative; in whichever sense it appears, whether as the primary or the accessory attribute, the signification may be considered as "intensive" also. See INTENSITY.

A'goo-thowáyoo...*it* very hard-blows, blows a hurricane.

Awkoo-tho-wáy-su...hurricane-ish-(is)-*he*, *he is* stormy, i.e. *he is* passionate.

⁷⁸ vi. 21. Ke áhgwahsá-mahgud. . *it* was suspended, "anchored."

xix. 31. Che áhgoodá-senoog (accid. pass. neg. subj.) . . that *they be not*, "remain", hung up.

⁷⁹ xi. iii. A'hkoo-ze . . *he is* sick.

* See PRIVATION.

A'goo-astáyoo...*it is quite-opposite-(sun)light, i.e. shade.*

A'góo-a-hún...*it quite-opposite-, back-wave-is, the waves are quite still.*

A'góo-e-skowáyoo...*he strong-back-forces, re-pulses, him.*

[A'ñwe-tum...*he back-hears (see p. 96), dis-sents, dis-believes it.*]

A'goo-ánwe-tum...*he strong-back-hears, denies, it.*⁸⁰

A'gów-issu (tempor.)...*he is very-hard-like, austere, cruel.*

A'gw-éwissu (contin.)...*he is of a cruel temper.*

A'wkum-éthemoo (intran.)... *he strong-thinks, is fixed in resolution.*

A'wkw-éthemoo (id.) ... *he back-, or, very-hard-thinks, despairs.*

Net' ákwah-mónw...*I back-say, contra-dict, him.*

Net' áwkoo-mónw...*I very-hard-say, provoke, him.*

A'wggw-ah (prepos.)...*behind.*

A'wggwah-pūthu...*behind-moves it, it goes behind, on the other side of, an object.*

Note.—Hereafter we shall endeavour to show that the same (or equivalent) letters, in similar combination, are positive, or privative, and intensive, in certain *English &c.* words also; and that they are alike ultimately referable to the correlative or *opposite* INTERJECTIONAL Expressions of PLEASURE and PAIN, &c. (Vide *infra*.)

Connected with the subjects of Rest and Motion, are *Identity* and *Diversity*, continuous and variable, *Disposition* and *Conduct*. (See next Par. and INTENSITY.)

⁸⁰ xviii. 25. 27. Ke áhgwah-nwatám . . *he strong-denied it.*

xiii. 38. Ke áhgoo-nwatáhweyuu. . (when) *thou shalt strong-deny me.*

i. 20. Ke áhgoo-nwatúnze (neg. inan.) . . *he denied it not.*

xxi. 11. Ke áhgwah-dáhbahnod (subj.) . . (and) *he hard-drew it.*

xix. 15. Nin gah ahgw-áhquahwáh? . . shall *I (intens.) hang up, crucify, him?*

xv. 2. Ood' ákoo-wábc-n-áhn-un (inan. plur.) . . *he quite away-fling-eth-them (with the hand).*

The element *ab* (as well as the cognate labials, *m* and *oo* or *n*) is also the root of words expressive of *Identity*: *E-àb-itch*, the *sAME* (*E-* intens. *-àb-*, root, *-tch*, adv. termin.) *Tàbe-skóotch*, like. *E-ì-aw-e*, (*E-ì-*, intens.) the *sAME*, continually, uniformly.

A'be-pépoon...it is re-winter, winter over again.

Tàbe-tów...he same-eth, re-does, re-news, it.

Tàb-áskwahúm.....he re-wood-eth it, puts a new handle to it.

Tàbe-kwámu...he re-sleeps, i.e. sleeps in the same place.

[*A'chemóo...he relates.*]⁸¹

Tàb-áchemóo (intens.)...*he relates, with accuracy.* (Fr. *il ra-conte.*)

*Táp-wáyoo...he same- i.e. true-says, speaks the truth.*⁸²

Kée-ám-ábe, or *kéeam-bé* (imperat.)...*very-same-*, i.e. still-sit-thou.

Kée-am-íssu (tempor.) ..*very-same-ish-(is)-he...he is quiet.*

Kée-am-éwissu (contin.)...*he is very sedate, quiet, (disposition), qu. Angl. calm-ous.*

⁸¹ [xvi. 18. *Ewh ádahmoog-wain* (intrans. subj. dubit.) .. that (which) *he* discourses of.]

[v. 32. *En-áhjemid* (subj.) .. (which) *he* so-relates (of) *me*.]

v. 32. *Tab-áhjemid* (id.) .. who narrates, "beareth witness" of, *me*.

iii. 32. *Tab-áhdóondúng* (id. inan.) .. *he* "testifieth" *it*. (See p. 43. note 23.)

⁸² iv. 17. *Ke táp-wá.. thou true-speakest.*

iv. 21. *Tápwa-táhweshin.* .. true-hear-thou-me, believe thou me. See p. 96.

v. 46. *Tápwa-tahwág-oopun.* ... (subj. pret. dubit.) .. had *ye* believed *him*.

Ke tah gé tápwa-táhwim (indic.) .. *ye* would have believed *me*.

AWE'oo...*he* IS HE, or it.

A'w-éoo, pron. à-wéoo (physically)...*he* is he, the same man, &c.⁸³

A'w-issu, (morally)...*he* is the same, in character.

A'w-éWissu (id. intens. see p. 70)...*he* is the same continuously, i.e. in *disposition*.

(Net', &c.) àw-in, -in, -éoo (I, &c.) *am* he, the same.

àw- -un *it* is it, the same.

àw- -ũcko (intens.) *it* is very same *he* or *it*.

(Net', &c.) àw-issin, -issin, -issu (I, &c.) *am* the same-like, the same person (morally).

A'we-nowáyoo...*he* same-sees *him*, re-cognizes him. See p. 96.

⁸³ INDICATIVE.

vi. 41. 48. xiii. 13. xviii. 5. 6. xix. 21. Nind' ówh... *I am* he, or it, the same.

i. 21. 42. xviii. 33. Ked' ówh... *thou art* he.

SUBJUNCTIVE.

viii. 24. 28. xiii. 14. 19. xviii. 8. Ahweyón... *that I am* he, or it.

iv. 19. vi. 69. xi. 27. Ahwéyun... *that thou art* he, &c.

iv. 42. vii. 26. xx. 14. 31. xxi. 4. 7. 12. Ahwid... *that he* (Angl. *it*) is he.

v. 15. Ahwenid (access. case)... *that it is* (was) *he*, &c.

x. 24. Késhpin (sah) aáhwehahn(wun)áin (subj. dubit. intens.)... *if thou be* he.

viii. 53. Wanain... áhy-áhwe-édezóoyun? (caus. reflect.)... *whom SAME-make-thyself-thou* (ahy- intens. See pp. 71. 82.)

NEGATIVE.

i. 20. 21. iii. 28. xviii. 17. 25. Nind' áhwe-se (indic.)... *I am not* he, &c. xviii. 17. 25. Ked' ahwese (id.)... *thou art not* he.

vi. 42. ix. 8. Ahwese? (id.)... *he is not* he?

i. viii. Ke ahwese (id.)... *he was not* he (or, it).

x. 12. Aáhwesig (subj. flat vowel)... *who (he) is not* he (the shepherd).

x. 26. Ahwesewáig (subj.)... (as) *ye are not* they.

i. 25. Keshpin ayáhweséwahn(wun)áin (neg. subj. dubit. intens.)... *if thou be not* he.

viii. 7. Ke máhy-ahwe-táh (neut.)... *he re-established, re-samed, lifted up* himself.

ii. 19. N' gah máhy-ahwe-nón (trans.)... *I will very-same, re-establish, it* (with the hand).

It should at the same time be observed, that two Pronouns, or a Pronoun and a *definite* Noun, occurring in *apposition*, the copulative verb is *often omitted*, as, O'wenă kéthă ?...who (art) thou ? See *Syntax*.⁸⁴

PARAGRAPH IV.

MOTION. ACHE-oo (ch = tch) or AGE-oo (g = dg), Chip. AUNJ -EH, *he moves* (quasi, Lat. *age-re*). The Attribute, or root, of this simple verb would seem to be derived from, or to be the *continuous* form of, the elementary particle àt-* (*a* long), the sign of DIVERSITY (see last Par.), indicating "diverse," "other," "different," &c. which shall first be exemplified as follows :

1. A't- A't-ióv [Chip. Aunj'e-ahyáh] ...other-is-he-(at), he is elsewhere.

A't-áp-u (anim.) [Aund'-áhbeh]...*he other-sits, changes his seat.*

A't-astáyoo (inan.) [Aund'-ahtá]...*it is, or is lying, in another place.*

A't-atháyoo (anim.) [Ood' aund'-assáun]...*he ali-ates, puts, him in an-other place, Angl. removes him.*

A't-astóv (inan.) [Ood' aund'-ahtóon]...*he removes it.*

A't-ootáyoo [aund'-ootá]...*he goes elsewhere, "removes."*

A't-ethow-ká-yoo... other-being-maketh-he, he relates fables.

⁸⁴ vi. 20. Neen (sah) ween. . I (sah affirm. part.) he, or it, Anglicè, it is I.

ix. 9. Me wowh . . why this ! Anglicè, why this (is) he !

i. 21. Elijah (nah) keen ? . . Elias (nah, interrog.) thou ? Art thou Elias ?

xxi. 24. Me wowh mínzhenahwá, Ital. Ecco . . . this (is) THE disciple.

x. 7. Neen (sah) ewh ood' eshquóndámewáh . . I (sah affirm. part.) THAT their door, " I am THE door of (them). . . "

x. 9. Neen (sah) ewh ishquóndáim. . I, THAT door, " I am THE door."

* Quasi Angl. " odd," " add-le"

A't-àwéoo...*he* is other *he*, or person (than *he* was, physically).

A't-àk [An-úng]...*other* Being, viz. a star.

Ach-àk [O'oje-chóg]...*other* Being, viz. the soul or spirit.

E-ách-Ethínu (E intens.)...(a) very-*other* Indian (*homo*) a foreigner.

E-àt-oogúm-ik wéegu (id.)...very-*other* (distant) habitation-*in he* dwells.

A't-ee (adv.) (Chip. *ahne*, *ne*)...on, fromward, away.⁸⁵

A't-ă (conj. *advers.*)...YET, although, &c. (qu. Lat. *at*).

This element is not only a prefix or accessory attribute, as above, but it is also a verbal *root*, signifying *change*, *alteration*, &c. as,

A't-issu...(morally) other-like-(is)-*he*, *he* is different.

I àt-éW-issu (id. intens. see p. 70)...*he* is changeable, capricious, quasi, *very* ali-ous.

A't-issoo (accid. pass.) [A't-é-zóo] ... other-*is-he*-ed, *he* is changed, turned, ripened (fruit).

A't-éáyoo (id. inan.) [A't-ctá]...*it* is id.

A't-e-náyoo [Ood' aund'-e-nón]...*he* ali-hand-*him*-eth; aliates, "removes," *him*, with the hand. See *Special Affixes*, p. 86.

A't-e-skawáyoo [Ood' aunz'-e-shkahwáun]...id. with strength: or (priv.) inadvertently; Angl. *he* dis-places *him*.

A't-e-swáyoo (anim.) [Ood' áht-e-swáun]...*he* alters, changes (by fire) *him*, dyes *him*.

A't-e-sum (inan.) [Ood' áht-e-sáun]...*he* dyes *it*.

A't-àwáyoo [áhd-ahwá]...*he* exchanges, barterers.⁸⁶

Awkw-àt-awáyo...*he* hard-barters, deals hard.

As a verbal root, this element (*àt*) is, further, expressive of *energy* or *action*; when it may perhaps be also considered as

⁸⁵ xvi. 13. *Ke gah áhne eshewé-negoowáh* . . *he* will away guide *you* (into, &c.).

xix. 17. *A'hne peméwe-dood* . . as *he* away bore.

⁸⁶ ii. 14. *A'd-ahwájig* (subj. flat vowel). . *who (they)* "sold."

ii. 16. *A'd-ahwánejin* (id. acces. case). . *who* "sold."

belonging to the elementary verb ET-*u...he* DOES (see Parag. V). In the following and similar expressions, it is qualified by the sign of "manner," ISSE, forming with it a compound (-àt-is-*u*) in meaning precisely equivalent, and, in form, nearly approaching to the *English*, &c. formative termination, -at-ile (e.g. vers-at-ile).

It-àt-isu [In-áhd-ezéh] ... so-act-like-(doth)-*he*, *he* so acts (morally), behaves. See p. 133, Note 70.

Tàn' isse èt-àt-is-it ? [A'hn'éen áin-áhd-ezid ?] (subj. flat vowel)...what manner (how ?) behaves *he* ?

It-àt-éwissu...so-acts-like-*he* (continu.), *he* is so disposed.

Note.—Some tribes, Cree as well as Chippeway, use the *generic* verb, Ezhe-wABezeh, in the same sense, i.e. relating to *conduct*.⁵⁷

Wún-àt-issu...err-at-ive-(is)-*he*, inconsistent, unsteady, (in behaviour.)

K'ces-kway-àt-issu...giddy-head-acts-like-*he* (id.).

Píssin-àt-issu...mischiev-ous-(is)-*he* (id.).

Píssek-w-àt-issu [Péshegw-áhd-ezéh] ... *he* is wicked, loose (id.).⁵⁸

Kisséw-àt-issu... *he* is kind.

Kis-àt-issu...*he* sticks-like, is fond.

2. ACH- (=a(t)ch). This mode of the particle, àt, retains the signification of its Primitive, whether as an accessory or primary attribute.

A'che or àche... "else," other, alias.

A'ch-ítà (= al-ibi, Lat.)...else-where, other place.

A'che-gàpow-oo...*he* stands aloof; quasi, di-stant-(is)-*he*.

A'che-wéegu...*he* tents elsewhere.

A'che-póosteskum... *he* other-puts it on, changes it (e.g. his shoes).

A'che-kíppa-hum... *he* other (=extra) shuts it, i.e. locks it.

A'ch-ékin...it other-goes on, "the case is altered." See Par.V.

⁵⁷ xvii. 25. O wayóosemind quiyuk ázhewábezéyun (flat. vowel)... O *he* who is fathered (see Note 61 p. 109) straight (i.e. uprightly) who (*quasi*) behavest. "O righteous father."

⁵⁸ viii. 3. 4. Mágwah péshegwáhdezid... whilst *he* (*she*) was loose, wicked.

As a primary attribute or *root* :

CREE.

(*Net'*, &c.) Ach-èn, -èn, -éoo.
Ach- -émagun.

CHIPPEWAY.

(*Nind*, &c.) Aunj, aunj, aunj-eh.
Aunj- -émahgut.

SUBJUNCTIVE.

CREE.

Ach'-éán, -éun -ét.

CHIPPEWAY.

Aunj'-eyón, -éyun, -et

Ach-éoo (contin.) [Chip. Aunj'eh]...*he* moves, is moving.
A'che-pùthu (tempor.) [Aunj'e-bézoo]...*he* *ali*-moves, i.e.
re-moves (suddenly), *alters*. (See pp. 32. 80. 146.)
Aché-magun [aunj'é-mahgut] (contin.)...*it* moves.
A'che-h-ayoo [Ood' aunj'e-(h)-on, or, -aun (trans. anim.)...
he alters (a(l)ters), changes, *him*.⁵⁹
A'che-t-ow [Ood' aunj'e-t-oon] (id. inan.)...*he*, &c. *it*.
I-àche-tóv (id. inan. intens.)...*he* *re*-does, *re*-makes, *it*.
A'che-che-gáyoo [aunjé-ch-egá] (indef.)...*he* alters changes
(something).
Aché-che-gátáyoo (particip. pass. inan.)...*it* is altered.
A'che-hóo (reflect.).. *he* changes *himself* (his clothes).
A'che-háyoo (caus.)...*he* causes *him* to move.
Ché-ché-pùthu (iterat.)...*it* quivers or throbs.

Note.—We may just observe, in passing, that the above *generic* (lingual) element *a(t)ch* or *a(d)ge*, or with the euphonic Chip. *n*, *unch* or *ange*, &c. is analogous in signification to similar elements in certain *English* words, implying also *generic* motion, &c. namely, the *integral* terminations of such verbs as, to sn-atch, disp-atch, f-etch, str-etch, b-udge, tr-udge, cl-ench, wr-ench, r-ange, &c. (vide *infra*) of which the prefixed letters, &c. define the *species* of motion. Also, d-ash, m-ash, cr-ash; d-ance, pr-ance, &c. (See *INTENSITY*.)

⁵⁹xii. 40. Che go AUNJE-indwáh-bun (subj.)...that *they* might be
TRANS-*ed*, "convert-*ed*." (See Note 61. p. 108.)

PARAGRAPH V.

ACTION. *Etu*=*Ete*+*oo*, *he* DOES, ACTS (so). This elementary verb, growing also out of the ultimate root *ETH* (and of which it may, compared with the Verb Substantive, be considered the *more* “energetic” mode) has likewise a two-fold bearing, expressing, positively, *he does* or *acts*—privatively, *he* or *she suffers*, is *unwell*, &c.

Note.—In the former sense, the “constant” *t* begins—in the latter, it ends the syllable: in the one case it is *active*—in the other (I shall call it) *passive*.

INDICATIVE.

CREE.

(*Net*, &c.) *E't-in*, -in, -u.

CHIPPEWAY.

(*Nind*, &c.) *I'nt*, *I'nt*, *Intéh*.

SUBJUNCTIVE.

Et-éán, -éun, -ít.

Ind-éyón, -éyun, -ít.

Tàn' ETéun ? (posit. subj.)...what *doest-thou*, art *thou* doing (morally) ?

Tàn' isse ETéun ? (priv. id.) [*Chip. ahn een áindéyun*?]...what manner *ill-est*, *ail-est*, *thou*, is the matter with thee ?

Tàn' ETít ? (posit. id.)...what *DOETH he* ? how does *he* ACT, or, has he acted ?

Táne wéyche ETít ?...what from (so) *ACTETH he* ? why acts he so ?

Táne gah ghè ETE'-á-pun !...what could *I* do !

(*Máhmuská-tch*) *I'-ETu* (intens.) (surprising-ly, wonderfully) *continu-ACTETH-he*, he *conducts* himself (strangely).

Kah ETE'un (subj.) *net' E'Tin* (indic.) ... (that) which *thou* *doest*, i.e. as *thou ACTEST*, *I* DO, ACT, so.

Ně-éthe-T-um, wetha ..*he* rejoices, *he*. *Něe-stá net' éTín*... (posit. or act.) *I* also, *I* DO (so).

Ne ghee ootúmme-H-íckoosin; *éskwâ móggă net' E'Tin* (priv. or pass.) *I* have been embarrassed ; still, also, *I* AM so.

Note.—For this intransitive verb in its positive sense of ACTING, Mr. JONES uses (in Chip.), idiomatically, the indefinite transitive *ézhe-ch-egá*, from *Ood' ézhe-t-oon* (def.) *he so does it*. (See p. 102. l. 6. and * p. 162.)⁹⁰

It is scarcely necessary to remark that these elementary verbs are, in common with other intransitives, susceptible of the intensive &c. formatives.

The Transitive form of this *generic* verb may be said to constitute the *generic or* formative ending of

90 INDICATIVE.

- vii. 21. *Nin gé ézhechegá* (inan.) . . *I have done* (one work).
- viii. 29. *Nind ézhechegá-nun* (id.) . . *I do them*
- v. 19. *A'hy-ézhechegá* (intens.) . . *he do-eth*.
- viii. 38. 41. *Ket' ézhechegáim* . . *ye do*.
- viii. 39. *Ke tah ké ézhechegáim* . . *ye would have done*.
- viii. 44. *Ke we ézhechegáim* . . *ye want, wish, "will" do*.

IMPERATIVE.

- ii. 5. *E'zhechegá-yóok* . . *do ye it*.

SUBJUNCTIVE.

- iv. 34. vi. 38. *Che ézhechegayón* . . *that I do*.
- xiii. 7. *A'zhéchegayón* (flat vow.) . . (which) *I do*.
- iii. 2. *A'-zhechegáyun* (flat vowel) . . (which) *thou doest*.
- ii. 18. *Ke áhy-ézhechegáyun* (intens.) . . *which thou hast done*.
- vii. 4. *A'zhechegáwáhn(wun)áin* (flat vow. dubit.) . . *if thou do* (these things).
- vii. 17. ix. 31. *E'zhechegáid* . . *if he do*.
- xxi. 21. *Ka ézhechegáid* . . (what) *shall he do*.
- 7. 51. *Kah ézhechegágwáin* (dubit.) . . (what) *he doeth*.
- xv. 15. *A'zhechegáinid* (flat vowel acces. case) . . *what (his-) he doeth*.
- v. 19. *A'zhechegá-nig-wáin* (id. dubit.) . . (what) *soever he (access.) doeth*.
- vi. 28. *Ka ézhechegáyong* . . ? . . (what) *shall we do . . ?*
- xiii. 17. xv. 14. *E'zhechegáyúig* . . (if) *ye do (them)*.
- xiii. 27. *Wah ézhechegáyun* (subj.) *wawéep ézhechegáin* (imperat.) . . *what thou wantest to do, quickly do thou (it)*.
- x. 37. *Késhpin ézhechegásewon* (neg. inan.) . . *if I do (them) not*.
- xix. 36. *Ke ézhechegahdá-wun* (particip. pass. inan.) . . *they (things) were so done*.

the *General Transitive* and *Causative* verbs, i.e. in the *Inanimate* (or *universal*) form : (p. 38. *et seq.*)

Note—The relative sense *implied* in the primitive, *E'tu*, is, in the derived transitive form *expressed*, by the generic attributive of "manner," *ísse*, as,

CREE.

CHIPPEWAY.

Iss'e-H-ayoo	Ood' Ezh'e(-H)-on [or, -aun] (def. obj. anim.).
Iss'e-T-onw	Ood' Ezh'e-roon (id. inan.).
Iss'e-H-ewáyoo	Ezh'e(-H)-éwá (indef. obj. anim.).
Iss'e-CH*-egáyoo	Ezh'e-ch-egá (id. inan. pp. 102. 104.).
Iss'e-ch-egàsoo	Ezhe'-ch-egàsoo (part. pass. anim. pp. 111. 113.) et seq.
Iss'e-ch-egàtáyoo	Ezh'e-ch-egàdá (id. inan. id.).

* See p. 102, line 6, also Note 90.

CREE.—INDICATIVE.

(*Nct'*, &c.) Iss'e-H-onw, -h-onw, -h-ayoo, (anim. obj.)...(*I*, &c.) so-do-him, i.e. so *actuate*, or *ACT* upon, *him* (pp. 132. 133.).

(*Nct'*, &c.) Iss'e-T-an, -t-an, -t-onw, (inan. obj.)...(*I*, &c.) so-do-it.

SUBJUNCTIVE.

Iss'e-H-uk, -h-ut, -h-at...(If, &c.) *I, thou, he*, so-do-him.

Iss'e-T-īn, -t-īun, -t-at...(If, &c.) *I, thou, he*, so-do-it.

CHIPPEWAY.—INDICATIVE.

(*Nind*, &c.) Ezh'e-H-ah, -h-ah, -h-on, (or, -aun)...(*I*, &c.) so-do-him, &c. as above.

(*Nind*, &c.) Ezh'e-T-oon, -t-oon, -t-oon...(*I*, &c.) so-do-it (id.).

SUBJUNCTIVE.

Ezh'e-H-ug, -h-ud, -h-od...(If, &c.) *I, thou, he*, so-do-him, (id.)

Ezh'e-T-oo-yón, -toó-yun, -tood...(If, &c.) *I, thou, he*, so-do-it, (id.)

BUT the English verb, *do* (transit), has, in Cree, &c. a *second* (physical) Transitive, viz.⁹¹

⁹¹ ii. 4. Ka tóo-tóonenón ? . (how) shall *I* do to thee ?

xv. 21. Ke gah (óonje) tóo-dáhgoowóg (inv.) . . they will do it to you (because).

xvi. 3. Ke gah áhyi-ndóo-dáhgoowóg (id. intens.) . . they will do it to you (repetit.).

- Tóo-t-um (inan. accus.)...*he does it.*
 Tóo-t-owayoo (anim. dat.)...*he does (it) to him.*
 Tóo-ch-egáyoo (inan. indef. obj.)...*he does.*
 Tóo-ch-egát-áyoo (part. pass.)...*it is done.*

ETU has, for its Impersonal or indefinite form, Ekin (from *Eké*, "subject," &c p. 135) implying "*it is so*," "*it is the case*" "*it is passing*," "going on," or the provincial expression "*it is agate*," &c.⁹³ (Fr. *il s'agit*.), as,

- Kuttä ékin, (indic.)...*it will happen, it will be so.*
 Tàn' ispe ékin-oopun?...*what time, when (past), happen-ed it?*
 Tàn' EKÉEK? Chip. ahn' een ain-A'K-ümegàk (subj.)...*what-like, is going on, happening, &c.?*
 Tàne ghee ekéek (id.)...*what will happen, take place?*
 Tàne wéyche ekéek?...*what from happeneth-it, from what cause?*
 Tàne ghée óoche ekéek?...*what will from (it) happen?*

SUBJUNCTIVE.

- xix. 11. Che dóo-d-áhweyun .. *that thou do it to me.*
 ix. 26. A'hn'één gah dóo-dóo-g (Cree, -sk) .. *which manner (how?) which he has done to thee?*
 xiii. 12. 15. Kah tóo-tóonenáhgóg .. *which I have done to you.*
 Kah dóodóonenáhgóg .. *id.*
 xv. 7. Ka tóo-táhgóoyáig (inv.) .. *they (indeter. Fr. on) will do it to you.*
 vi. 2. Kah áhyi-n-dóo-dahwód (*ahyi*=*I, intens. n* euphon. bef. *d. -dóo*, root, -*dahwód* relat. *he to them*) .. *which he did (contin.) to them.*
⁹³ xxi. 1. Kah esqu' áhkahmegúk dush oonoowh. . *when end-happened, also, these (things)...*
 ix. 30. Ahn' één, máhmáhkahd-áhkahmig sah oowh .. *what manner, (how) wonderful this!*
 ix. 32. Pahahpét-áhd-áhkahmegúk (*intens.*) .. *as it has hitherto-happened, come to pass .. "since the world began"...*

For its *definite* inanimate form, ET'-u has EK'É-magún ; in its Positive sense signifying "it takes place," &c. Privatively, it implies something wrong, "out of order," &c.

Tàn' éthekōk ghee éke-magàk (posit. subj.)...what *quantity* (Anglicè "how long") i.e. "when" (fut.) will *it* (def.) happen, take place.

Tàn' ēké-magàk ? (subj.)...what mattereth *it* ? i.e. what is the matter with it ?

Note.—To the Conjugational form of the above indefinite Eki-*n* (Indic.) Eki-*k* (subj.) belong those other Impersonals, Népi-*n*. . *it is* summer ; Mispoo-*n*. . *it* snows ; and the like.

EKI-*n* and EKE-*magun*, also, take for their transitive form the General transitive signs (sing.) -t-an, -t-an, -t-ow (def.) ; and -g-án, -g-án, -g-áyoo (indef.). (p. 104. and *Accidence*.)⁹³

Net' ēk'e-t-an (def. obj.)...*I* bring *it* to pass.

Nel' ēk'e-ch-egán (indef. obj.)...*I* bring to pass, "bring about."

Eke-ch-egátáyoo (part. pass.) ..*it* is brought about, brought to pass.

Thus the constant elements *t*, and *k*, (the initial *e* being sometimes "flattened" into *è*, = *a* in *fate*) of the above verbs *Etu* and *Ekin*, in their *active* modes, supply the formative energetic *t*, and *k*, (or *g*) of the General Transitive (and Causative) forms, viz. -t-án, &c. and -g-án, &c. as above. On the other hand, the *Passive t* (p. 160) is the "characteristic" consonant of the Accidental and Participial *Passives*.

Note.—This *active* consonant *t*, and its derived linguals (t)ch, j, s, z, &c. are analogous in *character* and *force* to the like "energetic" elements in the English formatives -ate, -ite, -ish, -ize, &c. and to their cognate *n* in the energetic prefix en-, e.g. EN-able—and the energetic or active affix -en,

⁹³ xi. 47. Ahn' een (nah?) an-āhk'āhm-egézeyung . . . what manner [things] happen-make-we, "bring to pass?" "What do we?"

e.g. black-EN. As respects position, also, it may almost be said to *connect* in like manner the attribute with the object, as, *Ne kinwoo-t-an*, quasi, *I length-EN-it*. In the Accidental and Participial passives the same element (*t* or *d*) is also analogous to the English participial signs *d*, *t*, and (their cognate) *n*. Cree -at-, Chip. -ad-; Ital. -at-, Span. -ad-. pp. 111. 112. (Vide infra.)

PARAGRAPH VI.

FORCE, CAUSATION, &c. Thus far, then, of the primary generic modes of *Existence*, and the "Simple" verbal terms by which they are represented in this language. The "Attribute" of the verb being, however (p. 97), a subject of DEGREE, it must be further observed respecting certain *intensive* modes of Energy or action that the same are, in Cree, represented in a two-fold manner—by WORDS, and also by SIGNS.

FIRST, by WORDS, as the verbal terms corresponding with the English verbs, (to *do*, see last Par.) to *force*, to *make*, *cause*, &c. The *attributive* roots of these verbs have, in Cree, a *composite* form,—have two or more "constant" elements (s-k-oo, k-sk, oo-s), and are *transitive*, as follows,

[Sàkoo-h-ayoo...*he* conqu-ers-*him*; subdues, overcomes, *him*.

Sàkoo-t-ow...*he* overcomes *it*, e.g. a heavy weight.]

Sàkoo'-che-h-ayoo ... conquer-like-*he-him*, *he* FORCES, compels, *him*.⁹⁴

Sàkoo'-che-m-ayoo (Special, by Speech, p. 87)...*he* "forces," prevails on, convinces, *him*.

Kăsk'e-t-ów...*he* CAUSES, "effects," *it*.⁹⁵

⁹⁴ xvi. 33. *Nin gé sháhgoo-je-óg*. . *I* have conquered-like-, "overcome" *them*.

⁹⁵ xvii. 2. *Che káhshke-od* (subj. anim.) . . that *he* have "power" over *them*.

. 27. *Che káhshke-t-ód* (id. inan.) that *he* "execute" *it*.

Oose-h-*ayoo* ... from-do-(eth)-*he-him*, i. e. he produces,
 “makes,” him.⁹⁶

Oose-t-*ow*...*he* “makes” *it*.

This last verb is the transitive of

Ooche-*oo*...from-eth-*he*.

Ooché-*magun*...from-eth-*it*, *it* proceeds.

SECONDLY, by SIGNS, as the active or “energetic” *t* or *d* (lingual), *w* (labial), *k* or *g* (guttural), the aspirate *h*, the diphthongal *I* (*Æ*), and the conjoint *sk*, all of which have been already described as severally expressing, in certain positions, *intensive* meanings of the Action, similar to those of the English verbs above mentioned. (pp. 37 et seq. 18. 19. 86.)

vi. 52. ix. 16. Ká ezhe káhshketóo-pun (id.).. (how) shall so achieve,
 effect-*it-he* ? &c.

NEGATIVE.

xi. 37. Oo tah gé káhshkedáhseen? (anim.).. *he* could have “CAUSED”
him not .. ?

v. 30. Nin tah gáhshketóoséen (inan.).. (nothing) *I* can effect *it not*.

v. 19. ix. 33. Oo tah gáhshketóoséen (id.) .. *he* can (or could) effect
it not.

iii. 2. Kah . . . áhweyah oo tah gáhshketóosen-un (id. plur.).. not
 any-one *he* can effect-*not-them*.

vii. 34. Ke kah káhshketóosénahwáh (inan.) *ye* will not effect *it*.

xv. 5. Ke tah káhshketóosénahwáh (id.) . *ye* can not effect *it*.

viii. 21. 22. Ke kah gahshkeóoséem (reflect.) .. *ye* will not prevail.

⁹⁶ ix. 11. Oo gé óozhetoón (inan.) .. *he* made *it*.

ix. 6. Oo gé óonje óozhetoón (id.) .. *he* has from (it) made *it*, &c.

xix. 23. Oo gé néw-oosedóonahwón (id.).. *they* four-made *it*.

ix. 14. Ké óozhetóo-pun (id. preter.).. (Jesus) *he* made *it*.

iv. 1. O’ozheod (subj. anim.).. that *he* made *him* or *them*.

ii. 15. Kah óozhetood (id. inan.).. that *he* had made *it*.

x. 25. Wázhetooyahnin .. (subj. inan. flat vowel) .. (which) *I* make
them (continu.)

xii. 2. Ke óozhe-t-áhmahwahwód (subj. dat.).. *they* made (it) *for him*.

xvii. 24. Chépwah oozhechegahdáig (par. pass. subj.) .. before *it* is
 (was) made.

i. 3. Kah kágoo tah gé óozhéchegahdásenoon (particip. pass.) .. not
 any-thing *it* would have been made *not*.

Note.—The emphatic or *causative*, *t*, affixed to a verbalized noun, is (with its distinctive *accented* vowel) correspondent in character to Angl. &c. -fy, as, *Net' assínee-tá-n*, (Chip. -*too-n*) *I petri-fy-it*, lit. *I stone-do-it*, or, *cause, change*, it into stone. (pp. 18. 19. 121.) Vide *infra*.

The “intensive” English term, *MAKE*, used indifferently in respect of *things*, *qualities*, and *actions*, is, in Cree, rendered variously by the Signs above mentioned, as,

Múskesíne-κ-áyoo (intrans.)...*he shoe-MAKES*, is shoe-making.

Míthkoo-τ-ow (trans.)...*he MAKES it red*, i.e. redd-ENS *it*.

Kisewâ-h-ayoo (id.)... *he angers him*, MAKES him angry.

Wáppe-h-áyoo (caus.)...*he MAKES him see*. (p. 39, Note 17.)

Ne Keeskwáypáy-sk-àkoon (inv.) ... *me drunk-MAKETH-it* (with reference to its *properties*) ; it CAUSES, MAKES, me drunk. (p. 88.)

Section II.

RELATION also is, as already stated, a source of (verbal) attributives.

Relational Terms, however, although often appearing in the verbal form, constitute, primarily, a Class of Words analogous in character and signification to the English DEFINITIVES and CONNECTIVES. But

Relational *Expressions*, in their full extent, consist, in Cree, of both WORDS and SIGNS :

WORDS, as Conjunctions (posit. and priv.). [See *Accidence*.]

Prepositions. [id.]

(Articles, the defin. and the indef. are expressed by Construction. See *Syntax*.)

Pronouns Demon. (See *Accid.*) Often used for the *Defn. Article*. (See *Syntax*.)

Pronouns Personal, Possessive, and Relative. (See below.)

SIGNS, as the inflected Personal Pronouns.

BUT the Personal Pronouns also are expressed both by WORDS and by SIGNS.

By WORDS, as, *Néthă, I* ; *Kéthă, thou* ; *Wéthă, he, she, or it*, &c. *Owéuk* (indeterm.) *some one* ; *Kèkwân* (indef.) *something* ; used absolutely, e.g. in answer to a Question ; or, for the sake of Emphasis. See p. 51 et seq., also *Accidence*.

By SIGNS, as the Pronominal adjuncts of the verb in their inflected "Relations" or Cases, comprising *Agent, Object, End*, in the active and passive, determinate, indeterminate and indefinite, forms (pp. 25. 99. 107. 111. 117. and *Accidence*).

The Ablative Case, generally expressed by the Preposition, *oo(t)che*, or *wèche* (flat vowel Note 42) *from, by, or with* ; Chip. *oonj'e*, *mainj'e* ; may, when "instrumentive," be also expressed by a verbal SIGN. (pp. 20. 121.)

The Relations of (verbal) MANNER, or the *Moods*, are also, in Cree expressed by WORDS and SIGNS.

By WORDS, as the Optative, Potential, &c. auxiliary Particles.

By SIGNS, or Inflections, distinctive of 1. The Declarative or Indicative ; 2. The Subordinate or Subjunctive ; and 3. The Imperative, Moods.

Note.—The English Infinitive is, in Cree, resolved into the Subjunctive. (See *Syntax*.)

The Relations of TIME, or the *Tenses*, are also expressed both by WORDS and by SIGNS.

By WORDS, as the Auxiliary particles, *Kăh* or *Găh* (p. 67), of the fut. Indic. "shall, or will:" *Ke* or *Ghee*, the Compound of the Present, "have ;" &c.

By SIGNS, as the terminational *-ti* (anim.), *-pun* (inan.) ; Chip. *-bun* (anim. and inan.), of the preterite, Indic. &c. Angl. *-ed*, (or *did*), *was* (see *Accidence*) ; the "Iterative" of the Indic. the "flat vowel" of the Subj. and the *k* or *g* of the Imperat. expressive of "indefinite" time. (pp. 71, 73.)

The Pronoun Relative also is two-fold ; the PARTICLE *Kă* or *Gă* (p. 67), *who, whom, which*, referring to

a definite—the FLAT VOWEL (p. 73 *et seq.*) to an indefinite—Antecedent or Subject. See *Syntax*.

Section III.

PRIVATION, in its largest sense, I shall, as respects this language, consider as a *genus* comprising three *species*, viz.

1. Simple Negation. (p. 63 and *Accidence*.)
2. Contrariety, already noticed.
3. The particular mode now before us, and which, for want of an authorized *special* denomination, we shall call the *Adversative* mode.

The first two of these, implying simply, 1. the Absence, 2. the Extinction, of an attribute, are, as *opposites*, definite in their signification; the last, or third species, is *indefinite* in its “adversative” meaning.

The collective body of terms which we consider as composing this (adversative) portion of the language, have, for the most part, a negative aspect, and may, perhaps, be characterized generally as importing,

1. Lessening, receding, declining, deviating, withdrawing, degrading, falling off or away, &c. from some middle point, physical or moral; being another mode of “Diversity” (p. 153.). Having reference to moral subjects, words of this class have commonly an *ill* sense.

A leading root of this “species” is a modification of the ultimate *Eth* (p. 135, line 5.), viz. *Ith* or *Ith-k*, constituting, as primary or accessory attribute, a descriptive (adversative) element; although often obscured by *special* modification or by dialect, it may be also often recognised. In both its “converted” and dialective forms, it becomes (the *i* only being “constant”) *it*, *il*, *in*, *isk*, *ik*, *ig*, &c.—analogous, seemingly, to the English privative prefixes, *il*, *in*, *ig*, &c. as *in-sane*, *il-lude*, *ig-noble*, &c.

- Ith'ené-woo...*he recovers (his health).*
 Ith'ené-ka-háyoo...*he causes him to recover, restores him.*
 Ith'ipaiónw...*it recedes, slants fromwards, as a sloping bank.*
 Ithéwún-issu...*he lacks food, is starving.*
 Ith'is-atch...*withstanding-ly, resisting-ly.*
 Ith'ewaik...*nevertheless.*
 Ith'esaháyoo...*he declines (from), rejects, him.*
 Ith'esahóo (reflect)...*he constrains himself, forbears.*
 Ith'e-skowáyoo...*he with-stands, re-sists, him.*
 Ith'eway-püth'u...*it lessens, falls away (as a swelling).*
 Ith'eway-gàpowoo...*he stands back.*
 Ith'ewáysu...*he is fromward, froward, perverse.*
 Ith'eway-ímmoouk àt-ee ... *they away-haste fromward,*
 "make off."
 Ithk'e-püthu...*it falls off, away, sinks, (as water in a river).*
 Ithk'etoo (neut)...*he is purged.*
 Ithk'e-n-um...*he drains it (with the hand), e.g. milks it.*
 Ithk'oo-n-um...*he with-draws (id.), takes away, it.*⁹⁷
 Ithk'a-h-úm...*he lessens, sucks up, it, (as with a bucket,*
 sponge, &c.)
 Ith'ek-àtáyoo...*he with-draws, goes away. (Fr. il s'écarte.)*
 Ith'eka-thówuk...*they away-fly.*
 Ith'ekà-pátówuk...*they away-run.*
 Ith'ekà-háyoo...*he away-eth him, reject-eth him.*
 Ithék-àtissu...*he is reserved, sullen, disagreeable.*
 Ithk'itchegówoo...*he is IMbecile.*
 Ith'ík-óo-magun...*it is concealed, obscured, by it.*

⁹⁷ xvii. 15. Che ékoo-n-ahdwáh [ud-wáh] (subj. anim.). . . *that thou withdraw them.*

xi. 41. Ke ékoo-n-áhmooowód (id. inan.). . *they have withdrawn it.*

xx. 23. Wágwáin (sah) ákoo-n-ahmáhwág-wáin (dir. dat. flat vow.). . *whomsoever ye withdraw-to-him.*

Ekoo-n-áhmahwáh (inv. id.). . *they are withdrawn, "remitted" to him.*

xx. 1. Ke ek'oo-n-egahdág (part. pass.). . *that it was withdrawn.*

xi. 39. Ekoo-n-áhmook (imperat.). . *withdraw-ye-it.*

Ithikw-uskwún...*thick-cloud-is-it*, it is overcast.

Ithk'ikoopáyoo...*it is rimy (weather).* &c.

Note.—The derived formative *-isk-*, implying *Accident*, &c. is “privative.” (p. 87. and *Accidence*.)

To the same (adversative) class we refer, by “conversion,” &c. such words as the following :

Eg'á (=ithkà) Cree, subord. neg. NOT : used with *Subj.* and *Imperat.*

Eg'áwardj (adv)...*hardly, scarcely.*

Eg'áwissú-uk...*they are rare, scarce.*

Isk'oosu...*he is weary.*⁹⁸ '

I'iskootáyoo (intens.)...*he is tired by walking.*

I'iskoo-gàpowoo...*he is tired by standing.*

Isk'oo-puthu...*it remains, is overplus.*

Ab-ithkoo-n-um...*he unties (by hand), unbinds, loosens, it.*

Kēch'-ithkoo-n-um...*he complete-withdraws, unbolts, takes to pieces, it.*

W-ith'ip-issu...*he is dirty, foul.*

P-ith'is-issu...*he is numb(ed).*

N-eetham-issu...*he is weak.*

K-ith'isku...*he lies, speaks falsely.*

P-ith'anáyoo...*he peels it, as a fish of its scales.*

Ch-ees'e-h-ayoo...*he CHEATS, deceives, him.*

P-issin-àtissu...*he is mischievous.*

P-issekw-àtissu (=p-iskoo-)...*he is wick-ed.*

M-isse-h-ayoo...*he injures, harms, him.* qu. Angl. *amiss.*

M-isse-m-ayoo (speci.)...*id. by speech.*

K-issé-m-ayoo...*he affronts him.*

K-isse-wâssu...*he is offended, angry.*

P-istá-h-ûm...*he miss-eth-it, as a mark.*

P-isté-n-um...*he mis-takes-it (with the hand).*

P-EEK'isseónw...*it is mist-y, hazy.*

S-EEK'utchu...*he is lean.*

⁹⁸ iv. 6. Ahy-Akoozid (intens. flat vowel) .. as *he* was very weary.

P-eek'oo-n-ayoo (=p-ithkoo-)...*he* breaks *it* (by hand).

P-eeg'iskàtum (= p-ithk-) ... *he* is melancholly. (Fr. *il s'ennuie.*) &c.

2. As expressive of *lessening*, &c. this element *ĩth* becomes in its lingual “ conversions” the General Diminutive of the Adjective and Neuter Verbs, as well as of the Noun Substantive, viz. *-is*, or, *-ish*. Anglicè, *-ish*.

This “ diminutive,” *-is-*, is also, as distinguished from *ach-* (p. 156), indicative of *quick* motion, as in the generic or formative ending, *-iss'-emoo*.

It-iss'emoo (intran.)...*he* flees, speeds, thither.

It-ĩss'-awayoo (tran.)...*he* dispatches *him* thither.

Correlatively, or as opposed to *ooth-*, or *oot-*, from, or out of, the same (adversative) element *-it-*, or *eet-*, signifies *in* or *into*.

P-eet'-che...in, within.

P-eet'oo-gayoo (Chip. b-eend'ega)...*he* into-eth, entereth.

It also implies *inward*, *intellectual*, *moral*. (Vide *infra*.)

A'k- or awk'-, and ákoo- (awkoo-)...*very* back or bad, are both “ privative” and “ intensive.”

Awk-ekin (p. 163)...*it is* AWK-ward, “back-ward.”

[Awkw-ah (prepos.)...behind.]

Awkw-un...*it is* very bad, sore, acrid.

Awkoo-su...*he is* very sick or ill.

To the same (adversative) class belongs the *Passive*, or reverse, form of the Cree and Chippeway verb: *-eet*, *-oot*; *-ind*, *-oond*. (p. 160.)



Section IV.

OF INTENSITY OR AMPLITUDE.—We come now to our fourth or last General head, comprising and *modifying* the other three, namely, Intensity.

The Cree language, in describing, or assigning *names* to, Existence, &c. and their modes—to Things,

Qualities, Energies, &c.—may be said to contemplate the latter as subjects, not only of “Manner” or Kind, but also of DEGREE or INTENSITY, as,

Th-óotin (Manner, simple)...*it* blows.

K-àstin (id. intensive)...*it* stormeth.

Thith'ippu...*he* is active, nimble.

Kith'ippu...*he* hastens, is very speedy.

Ath'im-issu...*he* is difficult.

Awk'ów-issu...*he* is very hard, cruel.

Awk'wé-Wissu (double intens.) ..id. in “Disposition.”

I-ímmu...*he* speaks.

Kissé-wayoo...*he* speaks loud.

Kă Kéche-móo...*he* proud-, lofty-talks, boasts.

Méchesoo...*he* eats.

Kaws'ük-ayoo...*he* gorges.

Nippée-wun...*it* is wet.

Awk'oo-stin...*it* is soaked.

Nápáy-woo...*he* is a man.

Ook'emów-woo...*he* is a chief, a governor.

Tàk'ów...*it* is cold (to the touch).

Awk'w-uttin...*it* is frozen.

Ath'im-un...*it* is bad, difficult.

Awk'w-un...*it* is very bad, sore, acrid.

A'ssà-gáyoo (trans.)...*he* feeds.

Mũk'oo-sáyoo...*he* feasts.

Sesk'e-tayoo (accid. pass.)...*it* is lighted.

Awk'w-áwk'oo-tayoo (id.)...*it* blazes.

Níppä-h-ayoo...*he* kills *him* or *them*.

Skwá'-h-ayoo...*he* massacres, slaughters, *them*.

It-éthe-t-um...*he* so-thinks *it*.

Kisk-éthe-t-um...*he* knows *it*.

Thàk'e-n-ayoo...*he pushes him.*

Kwá'-kwâ-n-ayoo...*he thrusts him (with force).*

It'túmoo-t-ów...*he attaches it (to something).*

Kík'úmoo-t-ów...*he sticks, fastens, it (id.).*

I-ámme-h-áyoo...*he speaks (to) him.*

Két'oo-t-ayoo...*he noise-eth, reproveth, him.*

Kégâ-m-ayoo...*he scolds him.*

Oot'e-n-egáyoo...*he takes.*

Musk'à-t-wáyoo...*he takes forcibly, robs.*

Ootómma-w-áyoo...*he hammers, beats, him.*

Púck'omma-w-áyoo...*he strikes with force, knocks, him.*

Too'-t-um...*he does it.*

Kask'e-t-ow...*he causes, effects, it.*

Ass'e-n-um...*he assembles, brings together, them.*

Mów'utche-t-ow...*he accumulates, heaps together, them.*

Métho-éthemayoo... *he well-thinks, likes, him.*

Cheek'-éthemayoo... *he thinks highly of, esteems, him.*

Sàk'e-h-ayoo...*he loves him.*

A't'ow-éthe-m-ayoo...*he anti-thinks, dislikes, him.*

Pük'wâ-t-ayoo...*he hates him.*

Ootéete-n-áyoo...*he attacks him.*

Móoskéesta-wayoo...*he rushes upon him.*

Ootüm'e-h-ayoo...*he disturbs, interrupts, him.*

Mick'ooskàche-h-áyoo...*he troubles, perplexes, him.*

Kük'wâtüke-h-áyoo...*he harrasses, torments, him.*

Káwkw-éthetum...*he qu. very acrid-thinks, is jealous.*

Kow-issu...*he is rough.*

Musków-issu...*he is strong, hard.*

Awkoo-su...*he is very sick or ill.*

Awgów-issu...*he is very hard, austere.*

Koosekw-úttu...*he is heavy, weighty.*

Kuske-pittúum...*he* hard-, close-pulls, *it*, draws it together tight.

Kuske-tíbbisk...very thick darkness.

Kusk-éthetum...*he* strong-thinks, is eager, impatient.

Sōk-issu...*he* is very strong-like, firm (in mind), determined.

Goost-áchu (intran.).. *he* is very afraid. (Fr. *il cr-aint.*)

Kaskaska-h-íum...*he* scrapes *it*.

Kookoos.. a hog.

Kawk-wă...a porcupine

KECHE, and A'K or AKOO, "intensive" expressions of OPPOSITE character, signify, generally—the former, what is PLEASING, *excellent*, &c. having the stress on the *following* vowel *e*—the latter, what is PAINFUL or *dis*-pleasing, *reverse*, &c. having the principal accent, when used emphatically, on the *preceding* (or initial) vowel *á* or *aw*. The former we class as "positive"—the latter as "privative."

Kechin...*it* is prime, first-rate, excellent.

Keche-Ethínu (homo)...a superior-man.

Keshè-Ethínu (id)...an aged man.

Kees-itchewun...*it* is very swift current.

Kees'-ík...the sky.

Kees'-íków...*it* is day-light.

Kist-áchewun...*it* is (a) chief, principal, current, i.e. river.

Kist-éthemoo (reflect.)...*he* prime-thinks-*himself*; is haughty, proud.

Awkoo-su ..*he* is "very" sick, "bad," or ill.

Awkw-un...*it* is "very bad," strong, biting, acrid.

Awkwâ-gūmu...*it* is very strong liquor

(Aw)Kwèkwun (impers.)...*it* (the earth) trembles, QUAKE-S.

(Aw)Kootūpe-num...*he* reverses *it*, turns it upside down.

K-awk-ethów (intens. number)...all.

K-awk-ekáy (id. time) ..always.

But Intensity of Signification, in respect of either "Extent" or "Degree" (p. 97), is, in Cree, often *expressed* both by WORDS, and by SIGNS.

By WORDS—Absolute, as above. Indeterm. Pers. Pronouns.

Accessory, as “intensive” Adverbs of *Manner*, *Quantity*, &c. (See *Accidence*.)

By SIGNS—Augmentative, sk, w, I=Æ, (pp. 21, 69 et seq.)

Causative General, h, t, k, sk, (pp. 18 et seq. 38,
39. note 17, p. 86.)

Special w, h, sk, (p. 86.),

Plur. and Indef. pers. pron. &c. -k, -ánewoo, w, g,
ow, (pp. 73. 98. et seq. 110).

Among the “intensive” SIGNS used in *Indian Speech*, *Emphasis* and *Accent*, must not be omitted.

Note.—These varying modifications of Vocal Expression, inadequately represented in writing, seem to constitute an essential, if not the *vital*, part of Indian language. With a curious aptitude they are acquired even by children, simultaneously with un-emphatic sounds; and there needs, perhaps, no further evidence of their efficiency than (and it is worthy of note) as they are instrumental to our understanding the imperfect Articulations and “Conversions” abounding in infantile discourse; and which, but for the *appropriate expression* of these modifying SIGNS, would often be unintelligible.

Indeed INTENSITY, as respects *both* the Vocal Expression and its Signification, may, in strictness, be considered as modifying generally (absolutely or relatively) *all* the Parts of Speech, in other words, the whole Cree tongue. (See also, *Accidence*, viz. Pron. Demon. Adv. &c.)

Note.—It seems to be worthy of observation that, in the *intensive* Examples above adduced, as well as in those others referred to, the GUT-TURAL *k* (or *g*) and the LABIAL *oo*, or *w*, are especially prominent, as constituting, singly or combined, (with their accompanying vowels,) an integral part, or the WHOLE, of the *intensive member* modifying the exemplifying Term, whether the same be *attributive*, *formative*, or *personal accident*: This circumstance will hereafter furnish occasion for a few remarks on the *relative POWERS* of Articulate Sounds, as they are, in Cree, *expressive* of FEEBLENESS, or FORCE, of *Signification*:—a topic involving an Hypothesis respecting the ORIGIN of this Language. (Vide *infra*).

Section V.

Of the Compound Verb.

The Root or attributive member of the Cree Verb is often modified in its meaning by an accessory or secondary attribute, forming together what we shall call a Compound Verb.

Note.—The Simple Verb, indeed, consisting, as in some *European* languages, of two parts—root and affix—predicate and subject—is itself a Compound expression, and more especially when in combination with the various formative, &c. adjuncts of which it is susceptible: the root remaining however the same, unaltered both in form and meaning, we class such terms as Simple verbs, as above.

The different parts of speech furnish many kinds of secondary as well as of primary (p. 16.) attributives, which combine together in the relations of Concord, Government, &c. (see Syntax) as,

A NOUN WITH A NOUN.

Assinnée-wutchee...the rock(y)-mountains.

AN ADNOUN WITH A NOUN.

Wâp-istekwân'-u...white-head(ed)-is-*he*.

Tâk-ippeé-káyoo...cold-water-maketh-*he*.

A VERB WITH A NOUN, IN A DIRECT RELATION.

Kîck-assamáyoo...wear-snowshoe(eth)-*he*, he wears snow-shoes.

Kôsse-cheech-áyoo...wipe-hand(eth)-*he*, he cleans, "washes," his hands.

A VERB WITH A NOUN, IN AN OBLIQUE RELATION.

Kîpwuttáwmoo-âkoon-áyoo...*he* suffocate-snow-eth...he is snow-suffocated, suffocated *by* snow.

AN ADVERB WITH A NOUN.

- Oosam'e-toon'-u...too-mouth-(ed)-is-*he*, "he talks too much."

A PREPOSITION WITH A NOUN.

Tústow-âsk-oostów...between-wood(s)-puts-*he* it.

A VERB WITH A VERB, ONE BEING IN THE RELATION OF *GERUND*.

Ėesk-ootáyoo...tire-walketh-*he*, *he* is tired *by* walking or going about.

Ėeskoo-tápáyoo...tire-hauleth-*he* ... *he* is tired *by* hauling, e.g. a sledge.

AN ADVERB WITH A VERB.

Núskw-úttin...quick-freezes-*it*, *it* freezes suddenly.

Sók-éthemoo (reflect.)...*he* very-thinks, -intends, is resolute.

The following Adverbial prefixes are thus in very frequent use, viz. *oot-*, or *wèt-*, from; *it-*, to; *pe-*, *pey-*, or *peyt-*, hitherward; *útte-*, fromward, away. (Chip. *oonj-*, *ezhe-*; *be-*, *ahne-*.)

A PREPOSITION WITH A VERB.

Tét-astów...*he* sur-places *it*, places *it upon* (something).

To this head also belongs a manner of expression which is of frequent occurrence in Indian speech, and requires our especial notice. Certain *generic* nouns or names (few in number, and chiefly used in Composition) are *constantly annexed* to the attributive when the *Subject* of the Verb comes under either of such classes.

Note.—In the English phrase these generic expressions are generally omitted as expletive, or not necessary to precision.

The principal of these Substantive signs are the following: -ask-, signifying, *Wood*; -appisk-, *Metal* or *Stone*; -gum-, *Liquid* or *Liquor*; -pegg-, *Line* or *Cord*; -puck-, *Leaf*; -gómmik, *House*, &c. Thus speaking of (e.g.) a stick or tree, *mistick*, we say,

[Kínw-oosú...*he* is long.]

Kinw-úsk-oosú...long-wood-is-*he*. Angl. (simply) *it* is long.

[Wág-issu...*he* is crooked.]

Wág-úsk-issu...crooked-wood-is-*he*. Angl. *it* is crooked.

Of a Stone, *assínnee*; a Metal, *pew-áppisk*; as,

[Wów-issu...*he* is round.]

Wówe-áppisk-issu...round-stone-is *he*. Angl. *it* is round.

Of Water, &c. *níppee*, &c. as,

[Ták-ów...*it* is cold.]

Tàke-gum-u...cold-liquid-is-it. Angl. *it* is cold.

Tàke-góm-u níppece...cold-liquid-is-it the water, the water is cold.

[Kínw-on...it is long. Iáppece...a cord.]

Kínwá-pégg-un...long-cord-is-it. Angl. *it* is long.

[Sàk-clin...it is (come) forth. Népeca...leaves.]

Sàke-puck-ón...issue-leaf-is-it. Angl. the leaves are out.

Esp-àsk-w-iow...high-wood-is-it. It is high woods.

Mistick-w-àsk-oo-skón...tree-wood-thick-is it. It is thick woods, a forest. -skow, augment. p. 70. Note 38.

The secondary attributive may itself be a Compound,⁹⁹ as,

Mithk'oo-min-áppwooy...red-berry-juice, i.e. wine.

Primary Attributes will not coalesce or associate together. (See Syntax.)

Thus far of the qualifying of one attribute by another.

But the signification of the verbal root is modified or varied in two ways: 1. By Words, as above. 2. By Signs—as in words where some departure from the exact meaning of the primitive root is implied. This occurs both in simple and in *figurative* terms. Words of the description here brought under notice, constitute our first class of *Derivative* verbs (p. 68.).

The modifying Signs alluded to are, among others,

1. An Initial consonant, as,

P-oos'-u...*he* em-BARKS, from oos'*ee*, a canoe, boat, or BARK.

P-UCKOOCHE-n-áyoo ... *he* em-BOWELS *him*, from Met-UCKOOSÉE-uk, the bowels.

S-ESK-a-hum...*he* puts fire to, ignites, *it* (from Esk'ootáyoo, fire).

2. A Retrenchment of initial letters, as,

(Es)Kootá-wayoo...*he* makes, lights, a fire, (from Esk'ootáyoo, fire).

⁹⁹ ii. 3. 10. Zháhwe-min-áhboo ... yellow-berry-juice, wine.

3. A "Conversion" of Consonants or Vowels, or both, as,

MISS-*ow*...*it is large, GREAT.*

MEECH'-*ct*...*a GREAT many.*

PEECH'-*ow*...*a GREAT distance it is.*

Wówe-AISU...*it is full (moon) ; from Wow-ISSU...it is round.*

4. A Repetition of initial letters ; &c. as,

Pä-pámootáyoo...*he walks about (Fr. il se promène) ; from*
pémootayoo...*he walks.*

Kǎ-KE'P-átissu...*he is stupid ; from Kɪ'P-ów...he is stopped*
up.

Nǎ-NE'P-úwissu...*he is ashamed, MORTI-fied ; from Nɪ'P-u,*
he is dead.

WASK'-umme-késick...*a clear-liquid-sky ; from WASEG'um-*
mu, it is clear liquid. &c.

Note.—The Derivatives here alluded to seem to be analogous to such English words as the following : (to) *don, doff*, &c. from *on, off*, &c.

KINDS of Verbs. Returning to the second head of the first General division of our subject (p. 15), we have to observe that the Verb may be considered as of three kinds—the Impersonal, the Intransitive, and the Transitive, in their various modes, as already exemplified.

FORMS. The forms of the Verb, as exhibited in its numerous inflections, are the subject of the last General head, which comprises the topics of Conjugation, Voice, Mood, Tense, &c. in the *positive, suppositive, and doubtful* (and, in the Chippeway, *negative*) forms. (See Accidence.)

PART II.

ACCIDENCE.

CHAPTER I.

Sect. I.

HAVING, in the preceding pages, given an outline of the Cree and Chippeway Verb and its forms, I proceed now to enter more fully into the grammatical details of these languages—and, first,

OF THE NOUN.

The Cree and Chippeway Nouns are divisible into two classes, analogous to those of Gender in European languages, but more appropriately denominated, in these tongues, the Animate and the Inanimate classes—the former in the plural ending in *-ǔk* or *-nǔk* (Chip. *-ug*, *-og*, or *-mug*), the latter in *-ǎ* (Chip. *-cen*, *-un*).¹⁰⁰

	CREE.	CHIPPEWAY.
A Bear	Múskwah	Múkwah
Bears	Múskw- <i>uk</i>	Múkw- <i>ug</i>
A Duck	Séeseep	Shéesheep
Ducks	Sééséep- <i>uk</i>	Shéeshéep- <i>ug</i>

¹⁰⁰ i. 6. 30. *Enéneke* (homo) . . a man.

i. 4. *Enénewug* (id.) . . men, people.

xxi. 12. *Oog'emah* . . a chief, "the Lord."

vii. 26. xix. 6. *Oog'emog* . . chiefs, "the rulers," "officers"

i. 1. *Ek'edóowin* . . a word.

vii. 9. *Ekedóowin-un* . . words

A Shoe	Múskesin	Múkesin	
Shoes	Múskes'in-ă	Muck'esin-un	
A River	Séepee	Séepee	
Rivers	Séepee-ă	Séepee-wun	
A person	I'ă	Persons	I'-uck ¹⁰¹
A thing	I'ă	Things	I'-ee

The Animate plural, *-uk* (Chip. *-ug*), is, when in regimen with the *third* person, changed into *ă* (Chip. *-un*). See *Syntax*.

Many *Inanimate* nouns, however, from possessing some real or imaginary Excellence, are personified or class as *Animates*.

Abstract and *Instrumentive* nouns, ending respectively in *-win* and *-gun* (sing.), class as *Inanimates*.

Note.—This Substantive ending, *-win*, appended to verbal roots, or their *formatives*, is equivalent, generally, to the English terminations, *-ence*, *-ness*, *-ment*, *-ion*, *-ty*, *-ing*, &c. as is, in like manner, the termination *-gun* to the *-er*, &c. of English *Instrumentive* nouns.

The Substantive termination *-kon*, quasi, “made,” is used to signify an *IMAGE* or representation of a thing.

Nískă...a goose; Nísk-ckón...an *artificial* goose, used by the Indians as a decoy.

Wátec...a vault or hole in the earth.

Wátec-kón...an artificial vault, a cellar.

Místick...a tree; Místick-oo-kón...an artificial tree, a long pole fixed up, e.g. as a beacon, &c.

Oowássis...a child; Oowássis-ekón-*is* (*dim.*)...a *little* artificial child, a doll.

Nouns have their Diminutives, ending, in the singular number, in *-is* or *-oos*.

¹⁰¹ vii. 25. A'hyahog . . persons, “them.”

iii. 12. A'hyc'een . . things.

Moost'oos, a buffalo (bison)	Moost'oos'oos
Mistick, a tree	Mistick-oos
Mook'oman, a knife	Móokomán-ís
Assinnée, a stone	Assinn-ís

It may be added, that the force of the Diminutive is encreased, generally, by the "conversion" of the casual, as well as the "constant," *s*, into its cognates *sh*, or (*t*)*sh* (*t*)*ch*, especially the latter, as,

Oowássis....a child.

Oowáshish....a little child.

Oowá(t)chee(t)ch....a very little child.

Note.—The above modification of the Consonant seems analogous to Angl. "little" when pronounced "leettle;" &c.

In some cases a modification of the Diminutive sign, as, *-ais*, *-aish*, or *aitch*, signifies *mean*, *defective*, *contemptible*, &c.

OF CASES.

The Cases of the Noun are transferred to the Verb (see Part I.), with the exception of the *Vocative*, which, in Cree, takes in the plural, *-etík*.¹⁰²

Woman !	Eskwáyoo !
Women !	Eskwayw- <i>etík</i> !
Such a one !	I'ǎ !
Id. plur.	I'- <i>etík</i> !

The *Ablative* case also may be expressed (as well as by the Verb, p. 121) by the Preposition *oot'che* (Chip. *oon'je*), from, with, &c. placed before or after its noun, &c. (See *Syntax*.)

<i>Of</i> leather (material)	Palik'éggin <i>oot'che</i> .
<i>With</i> a needle (instrument)	Sàpóo-n-egun (pierc-er) <i>oot'che</i>

¹⁰² iv. 11. *Equá* . . a woman.

viii. 10. *Equá* ! . . (*O*) woman !

iv. 11. *Oog'cmah* ! . . (*O*) chief, sir !

xi. 41. xii. 27. 28. *N'oośá* ! . . (*O*) father !

<i>From the tent (at)</i>	<i>Meeg'ewâp-ick oot'che</i>
<i>From the ceiling (e.g. it hangs, or falls)</i>	<i>Espím-ick oot'che, i.e. from on high</i>
<i>BECAUSE it rains</i>	<i>Hè kimmewák (subj.) oot'che</i>

The cognate labials (for so I designate them, vide *infra*), *oo* and *m*, are, in certain positions, *possessive* signs—the former when prefixed (in the possess. verb, p. 140), the latter when affixed, to the noun possessed—both generally expressing the force of the English “intensive” term, *own*, as,¹⁰³

Ustís...a mitten or glove; Ustís-uk...gloves.

Net' ustís-im...my own glove.

Net' ustís-im-uk...my own gloves.

Note.—*Oo* (or *oot*) is a mode of the preposition *oot'che*, of, from, &c.

The *Local* (or *Locative*) case, as it has been appropriately called, is expressed by the affixed sign, *-k* or *-g*, with generally a connecting vowel, as, *-ak*, *-ik*, *ōk*, (Chip. *-g*, *-ng*, *-ing*, *-ong*, &c.) implying, at, in, on, &c. as,¹⁰⁴

Wâtee...a vault or cave.

Wâtee-k...vault-in, in a, or the, vault.

Mewút...a bag.

Mewút-ik...in the bag.

Místick...a tree.

Místick-ōk...in or on the tree.

¹⁰³ iv. 32. vi. 27. *Méjim* . . food, “meat.”

iv. 34. *Ne méjim-im* . . my food, “my meat.”

iv. 23. *Kezhig* . . day, “hour.”

vii. 30. *Oo kezhig-oom* . . his day, “his hour.”

Oog'emah . . chief, principal, king.

xii. 15. *Ked' oog'emóm* . . thy king.

¹⁰⁴ iii. 17. *Ahk'eh* . . the earth, “the world.”

iii. 17. 19. *Ahk'eeng* . . in, or into, the earth, or “world.”

i. 33. *Nébeh* . . water.

ii. 4. *Nébéng* . . in the water.

vi. 1. 18. *Kéche-gahmé* . . the great water, the sea.

xxi. 1. 7. *Kéhegahméeng* . . at, in, or into the sea

iii. 10. *Israël-ing* . . in Israel.

If the noun be used with a possessive pronoun in the *plural* number, the above-mentioned "constant" element (*k* or *g*) is affixed to the *latter*, as,¹⁰⁵

[*Ne wut...my bag.*
Ne wut-ik...in my bag.
Ne wút-enán...our (1.3.) bag.
Ne wut-enàk...in our bag.

Section II.

OF THE PRONOUN.

The Algonquin Pronouns are, as in European languages, Personal, Possessive, Demonstrative, Relative, Interrogative, and Indefinite.

PERSONAL PRONOUNS.

	CREE.	CHIPPEWAY.
I	Néthă	Neen
Thou	Kéthă	Keen
He or it	Wéthă	Ween
We (<i>I</i> and <i>he</i> , or <i>I</i> and <i>they</i>)	Néthă-nan	Nén-awun
We (<i>I</i> and <i>thou</i> , or <i>I</i> and <i>ye</i>)	Kéthă-now	Kén-awun
Ye	Kéthă-wow	Kén-ahwah
They	Wéthă-wow	Wén-ahwah

¹⁰⁵ [xix. 11. *Ne yówh* . . *my* body, "me."

xv. 4. 5. *Ne yáhwíng* . . *in my* body, "in me."

xx. 20. *Oopema oo weyówh* . . the side (of) *his* body, "his side."

iii. 36. *Oo wéyáhwíng* . . *in* or *on his* body, "on him."]

ix. 19. *Ke gwés-ewah* . . *your* son.

v. 38. viii. 37. xv. 4. *Ke yáhw-ewóng* . . *in your* body, "in you."

xvi. 6. *Ke dá-ewó-ng* . . *in your* heart.

viii. 17. x. 34. *Ke káhgekwáwin-ewó-ng* . . *in your* law.

viii. 21. *Ke bahtáhzewin-ewó-ng* . . *in your* wickedness, sins

POSSESSIVE PRONOUNS...Absolute.

The Possessive Pronouns are expressed before nouns as the Personal before verbs, that is, in the abbreviated form; in the following examples, however, (with a few others) we have *N'* instead of *Net'*; *K'* instead of *Kel'*; and euphony suppresses the *Oot* of the third person.¹⁰⁶ (See Poss. Pron. Relat.)

-
- ¹⁰⁶ ii. 16. v. 17. vi. 32. &c. *N'oos* . . *my* father.
 viii. 19. *K'oos* . . *thy* father.
 vi. 12. *Oos-un* . . *his* father.
 iv. 12. viii. 53. *N'oosenón* (1.3.) . . *our* father.
 viii. 38. 41. 44. 56. *K'oosewáh* . . *your* father.
 iv. 20. vi. 31. *N'oosenón-ig* (1.3.) . . *our* father-s.
 vi. 49. 58. *K'oosewó-g* . . *your* father-s.

 vi. 51. *Ne wéyos* . . *my* flesh.
 iv. 49. *Ne néjáhnis* . . *my* child.
 vii. 6. 8. *Nin kézhég-oom* . . *my* day, "time."
 v. 24. *Nind' ékedóowin* . . *my* word.
 x. 16. *Nind' enwáywin* . . *my* saying, "voice."
 iv. 50. xix. 26. *Ke gwis* . . *thy* son.
 v. 8. *Ke ncbáhgún* . . *thy* bed.
 iv. 42. *Ked' ékedóowin* . . *thy* saying, word.
 vii. 3. *Ked' áhnookéwin-un* . . *thy* labours, works.
 i. 42. 45. *Oo gwésun* . . *his* son.
 vi. 52. *Oo wéyos* . . *his* flesh.
 v. 28. *Ood' ékedóowin* . . *his* voice.
 i. 27. *Oo máhkezin-un* . . *his* shoe-s.
 iii. 21. *Ood' ézhehegúwin-un* (act.) . . *his* doing-s, "his deeds."

 iii. 11. *Nin debáhjemóowinenón* (1.3.) . . *our* relation, "witness."
 ix. 19. *Ke gwés-ewáh* . . *your* son.
 ix. 41. *Ke báhtahzéwin-ewáh* . . *your* badness, "sin."
 xix. 14. *Ked' oog'emáhm-ewáh* . . *your* chief, "king."
 vii. 6. *Ke kézhig-oom-ewáh* . . *your* day.
 iii. 1. xix. 19. *Ood' oog'emáhm-ewon* . . *their* chief.
 iii. 19. *Ood' ézhehegúwin-ewáh* (act.) . . *their* doing, "deeds."
 viii. 17. *Oo tebáhjemóowin-ewáh* . . *their* relation, "testimony."

	CREE.	CHIPPEWAY.
<i>My</i> father	N'ootáwee	N'oos
<i>Thy</i> father	K'ootáwee	K'oos
<i>His</i> father	Ootáwee	Oos
<i>Our</i> (<i>I</i> and <i>he</i>) father	N'ootáwee-nán	N'oos-enón
<i>Our</i> (<i>I</i> and <i>thou</i>)	K'ootáwee-nónw	K'oos'-enón
<i>Your</i>	K'ootáwee-oowów	K'oos'-ewáh
<i>Their</i>	Ootáwee-oowów	Oos'-enón
<i>My</i> fathers	N'ootáwee-uk	N'oos'-ug
<i>Thy</i> fathers	K'ootáwee-uk	K'oos'-ug
<i>His</i> fathers	Ootáwee-ä	Oos'un
<i>Our</i> (<i>I</i> and <i>he</i>) &c.	N'ootáwee-nán-uk	N'oos'-enón-ig
<i>Our</i> (<i>I</i> and <i>thou</i>) &c.	K'ootáwee-nów-uk	K'oos'-enón-ig
<i>Your</i> fathers	K'ootáwee-oowów-uk	K'oos'-ewó-g
<i>Their</i> fathers	Ootáwee-oowów-ä	Oos'-ewáh-won

POSSESSIVE PRONOUNS...Relative.

These are no other than the Possessive form of the *Generic Noun* *I'a*, Angl. *person* or *thing*. (See p. 135.) The Chippeways add the Possessive *m*. (p. 184).

CREE.	Singular.	CHIPPEWAY.
Net' I'a-n (i.e. my thing), mine (=my-n)		Nind ahy'ee-m
Ket' I'an, thine (=thy-n)		Ked' ahy'eem
Oot' I'an, his (=his-n, vulg.)		Ood' ahy'eem
Net' I'an-enán (1.3.), ours		Nind ahy'eem-enón
Ket' I'an-enów (1.2.), ours		Ked' ahy'eem-enón
Ket' I'an-oowów, yours		Ked' ahy'eem-ewáh
Oot' I'an-oowów, theirs		Ood' ahy'eem-ewón
<i>Plural.</i>		
Net' I'an-uk, mine (Fr. <i>les miens</i>)		Nind ahy'eem-ug
Ket' I'an-uk		Ked' ahy'eem-ug
Oot' I'an-ä		Ood' ahy'eem-un
Net' I'an-enán-uk (1.3.)		Nind ahy'eem-enón-ig
Ket' I'an-enów-uk (1.2.)		Ked' ahy'eem-enón-ig
Ket' I'an-oowów-uk		Ked' ahy'eem-ewâ-g
Oot' I'an-oowów-ä		Ood' ahy'eem-ewáh-won

PRONOUNS DEMONSTRATIVE.¹⁰⁷

	CREE.	CHIP.
This (anim.)	Ow'ă	Wowh
(inan.)	Oom'ă	Oowh
These (anim.)	Ook'oo (or Ook'ee)	Oogoowh
(inan.)	Oóhoo (or Oohee)	Oonoowh
That (anim.)	Unnä	Owh
(inan.)	Unnemă	Ewh
Those (anim.)	Unnekee	Egewh
(inan.)	Unnehee	Enéwh
Singular. CREE. Plural.		
A'ywokoo (anim.), the self same		A'ywokw-únnick
A'ywokoo (inan.), id.		A'ywokw-únnée
(See <i>Syntax</i> .)		

¹⁰⁷ i. 15. Mésah wówh káh debáhjemahg(ug)-ébun.. why *this* (is he) whom *I* related *him*.

ix. 19. Ménah wówh ke gwés-ewáh . . . ? . . why (is) *this* your son. . ?

ii. 16. Máhjéwenik oog'owh (anim. plur.) . . take *ye* away *these*.

xvii. 11. Oog'owh. . ahk'eeng ahyáhwug. . *these* the world-*in* *they* are.

iv. 15. Oowh nébeh . . *this* water.

xvi. 17. Wágoonáin oowh ánenúng (subj.) . . what (is) *this* (which) *he* saith to *us*.

viii. 40. Káh ween oowh ke ézhehegúse . . not *this* *he* has not done.

iii. 22. Oonoowh . . these, "these things."

xx. 31. Oon'owh' . . ke oozh'ebeëgahdáwun (part. pass.) . . *these* have been written.

xxi. 24. Wowh mínzhenawá káh debáhdoodúng oon'owh . . *this* (is) the disciple who narrateth, "testifieth of," *these* (things).

viii. 10. E'géwh ánahmemékig (subj.) . . *those* (who plur.) accuse-*thee*.

xvii. 12. Egéwh kah mécnzhéyahn(yun)ig . . *those* whom *thou* hast given *me*, *them*.

iii. 11. Ewh kakáindahmóng . . *that* we know

Ewh kah wáhbundahmóng . . *that* which we saw.

iv. 37. Ewh ékedóowin . . *that* saying.

viii. 29. Enéwh mánwáindúngin . . *those* [*things*] (which) *he* approves *them*.

PRONOUNS RELATIVE.

The Pronoun Relative, referring (in Cree and Chippeway) to a definite or an indefinite antecedent, is represented—the former by the indeclinable particle *kà* or *gà* (Chip. *kah*, JONES)—the latter by the “flat vowel” (p. 168). See *Syntax*.

PRONOUNS INTERROGATIVE.¹⁰⁸

	CREE.	CHIP.
Who ? (sing.)	Ow'enă	Wain'ain'
(plur.)	Owîn-ekee	Wain'ain'-ug
What ?	Kékoo	Kágoo
What (thing)	Kékwan	Wágoonain'
	Kékwán-ee (things)	Wágoonain'-un
Which ? (anim.)	Tănă	
(inan.)	Tānemah	
(anim.plur.)	Tān-ānekce	
(inan. id.)	Tān-ānehee	

PRONOUNS INDEFINITE.¹⁰⁹

Some one, any one	Ow'eūk	Ah'weĩ
Something, anything	Kékwan	Kágoo
Whosoever	Ow'enă	Wágwain
Whatsoever	Kékwan	Wágódoogwain

¹⁰⁸ viii. 25. xxi. 12. *Wánáin kéen ?* .. *who* (art) *thou* ?

ix. 36. *Wánáin ówh ?* .. *who* (is) *that* ?

xvi. 18. *Wágoonáin ewh ádúng* ... *what* (is) *that* (which) *he* says, means.

iv. 27. *Wágoonáin aind'ahwáindahmun ?* .. *what* *seekest thou* ?

¹⁰⁹ xiii. 28. *Kah* (dush) *áhweyah* .. (now) *not any one*, “no man.”

viii. 33. *Kah wékah áhweyah* .. *not ever*, “never,” *any one*.

xv. 6. *Késhpin áhweyah* .. *if any one*, “if a man.”

xv. 5. *Káh ween kágoo* .. *not any thing*, “nothing.”

xiii. 29. *Kágoo che ménód* .. *something that he give* (to) *them*.

xix. 12. *Wágwáin wágemáhwe-édezoogwáin* (reflect. dub.) .. *whosoever* chief-maketh-himself.

Section III.

OF THE VERB.

PARAGRAPH I.

The Algonquin Verb may be considered as of three kinds, namely, the Impersonal, the Intransitive, and the Transitive. First, of the IMPERSONAL.

Note.—The great obstruction to a Theoretical knowledge of these tongues is found in the manifold powers and anomalous structure of the verb. The root uniting with *formative* signs of different signification and *personal* signs in different relations, is often in a manner lost amongst its accessories. To separate these—to assign to each its proper meaning—to ascertain the various order in which they respectively combine—is, to the learner of these languages, only *oral*, an undertaking of no ordinary magnitude; an unwearying diligence, joined with much practice, can alone accomplish it. These difficulties, however, overcome, we discover in the varying *forms* of the Indian verb a number of elements or signs—not, as some imagine, arbitrarily linked together, but *systematically* combined, on a plan founded on certain laws, which fit them to perform, in their several relative positions, every required purpose of Construction—of Language, in a manner as *effective*, and, viewed as a whole, as *simple*, as that of the corresponding elements, or WORDS, in languages where the verb has a less compounded form.

With this complex subject, then, before us, and having already noticed,

- v. 4. Wágwáin(dush)nétum bákoobegwáin . . whosoever (" then")
first waded, entered the water.
- vi. 54. Wágwáin máhjegwáin . . whoso eateth *it*.
- xi. 26. Wágwáin (dush) pamáhtezegwáin . . whosoever (and) liveth.
- xii. 50. Wágóodoogwain . . ewh ákedooyón . . *whatsoever* that (which)
I speak.
- xv. 16. Wágóodoogwain ka undóodahmahwáhkwágwain. . *whatsoever*
ye shall request (of) *him*.
- xvi. 13. Wágóodoogwain ka noond'ahmoogwain . . *whatsoever he* shall
hear.

under the head of Derivative Verbs, the formative signs connecting the root with the inflection, we now proceed to the inflection itself, first, singly; and, secondly, with the superadded formatives of *Supposition*, &c. which, regarding only the mind of the speaker, hold the last place. To the above will be subjoined the *negative* form of the *Chippeway* verb.

We shall begin our Exposition with premising that the Algonquin possesses in common with the European verb, all the modifying circumstances of Conjugation, Voice, Mood, Tense, Number, and Person (anim. and inan.); that it is, in short, the European verb—but sometimes much more (p. 77).

The Moods will be considered as three in number, viz. the Indicative, the Subjunctive, and the Imperative. The Indicative is declarative, absolutely. The Subjunctive is, also, declarative, but *relatively* or dependently only. See *Syntax*. The English Infinitive is, as already observed, resolved into the Subjunctive. The English Participle Present is expressed (as in *French*) by a *personal* verb. (Vide *infra*.)

Note.—From the Present of the above moods are formed their other tenses respectively.

INDICATIVE. ¹¹⁰

Pres.	Pépoon... <i>it is</i> winter.
Pret.	Pépoon-oop'un... <i>it was</i> winter.
Fut.	Kúllä pépoon... <i>it will be</i> winter.
Comp. of pres.	Ke pépoon... <i>it has</i> (been) winter.
Comp. of pret.	Ke pépoon-oopun... <i>it had</i> (been) winter.

¹¹⁰ [v. 9. Ewh kézhig . . that day.]

v. 10. A'hnahmeá-kézhigud. . *it is* pray(ing)-day, "the Sabbath day."

ix. 4. Pé-tébekud . . hither-night *it is*, night cometh.

v. 9. ix. 14. A'hnahmeá-kézhigud-óopun . . *it was* pray(ing)-day, the Sabbath.

xiii. 30. Tébekahd(ud)-óobun . . *it was* night.

x. 22. Pépoon-óobun . . *it was* winter.

xviii. 18. Kesenáhmahgahd(ud)-óobun . . *it was* cold (weather).

xviii. 28. Kekezhápáhwahgahd(ud)óobun . . *it was* early (in the morning).

SUBJUNCTIVE.¹¹¹

Pres.	(Hì) pepóok...(as) <i>it is</i> winter.
Pret.	(Hì) pepóok-oopun...(as) <i>it was</i> winter.
Fut.	Pépooké... <i>when it shall</i> (be) winter.
Comp. of pres.	(Hè) ke pepóok...(as) <i>it has been</i> winter.
Comp. of pret.	(Hì) ke pepook'oopún...(as) <i>it had been</i> winter.
Indef. Tense	Pàpook (flat vow.)... <i>when it is</i> winter, or Angl. in the winter.

The Preterite, and the Compound of the Present, Tenses are analogous in *use*, as well as in signification, to the same tenses in the *French* language.

PARAGRAPH II.

The INTRANSITIVE verb has, in its several conjugations, two forms, namely, the Animate or Personal, and the Inanimate, which last has the *third* person only (pp. 131. 181.).

The Personal pronouns, when in connection with the verb, are abbreviated or “converted” thus, 1, *Ne*, or (before a vowel) *Net*; 2, *Ke* or *Ket*; 3, *Oo* or *Oot*. (p. 51.) [Chip. *Ne*, *Nin*, or *Nind*; *Kc* or *Ket*; *Oo* or *Ood*.]

Note.—The sign of the third person is *not* prefixed in the *Present* tense; in Cree it is *affixed*.

The first and second persons singular (Indic.) have their terminations alike.

CREE—Indicative Singular.

	1.	2.	3.	
1. (Ne, &c.)	Nip-án	-án	-ów (I, &c.)	sleep.
2. (Net', &c.)	Ap-in	-in	-u	sit.
3. (Ne, &c.)	Pémoot-án	-án	-áyoo	walk.
4. (Ne, &c.)	Ket-óon	-óon	-óo	speak.
5. (Net', &c.)	Ach'-én	-én	-éoo	move.
6. (Net', &c.)	Itéthet-en	-én	-úm	think.
7. (Ne, &c.)	Túckoos-ínnin	-ínnin	-in	arrive (by land)

¹¹¹ ix. 4. Mágwah.. kézhéguk . while *it is* day.

vii. 23. A'nahmea-kézhégahk-in (flat vowel) .. when (indef.) *it is* pray-day, on the &c.

vi. 22. xii. 12. Ahpé kah wáhbúng. . the time that *it was* day-light, i.e. the morrow.

The Plural of the Present, Indicative, is formed, by adding to the respective *Sing. Persons* (with sometimes a connecting vowel) the suffixes following, viz.

CREE.—1 Plur. (1.3.) -nan ; 1 plur. (1.2.) -à-now ; 2 plur. -owów ; 3 plur. -ük or -wük.

CHIPPEWAY.—1 Plur. (1.3.) -min ; 1 plur. (1.2.) -min ; 2 plur. -in ; 3 plur. -ug or -wug (see below) : as,

I (1.3).	PLURAL.		
	1 (1.2).	2.	3.
1. Ap'-innán	-inànow	-inowów	-ewük.
2. Nip-ánnan	-ánànow	-ánowow	-ówük.
3. Pémóot-annán	-anànow	-ánowów	-áywük.
4. Két-oonnan	-oonànow	-óonowów	-óowük
5. Ach'-ènnán	-enànow	-ènowow	-éwük.
6. Itéthet-ennán	-enànow	-énowów	-úm-wük.
7. Tuckoos-inninnán	-inninànow	-ínninowów	-inwük.

CHIPPEWAY—INDICATIVE, SINGULAR.¹¹²

	1.	2.	3.	
1. (Nind, &c.) A'hb	...	-éh		(I, &c.) sit.
2. (Ne, &c.) Neb-áh	-áh	-áh		&c.
3. (Ne, &c.) Pemoos-a	-a	-á		
4. (Nind, &c.) Ekíd	...	-óo		

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1. ix. 25. *Ne wób . . I see.*
- ix. 7. *Ke pé-wáhb(wob)eh . . he did hither-see, "came seeing."*
- xxi. 9. *Ke áhbeh . he was lying, being.*
- viii. 2. *Ke náhmahd-áhbeh . . he sat down.*
- ix. 41. *Ne wáhb-emin. . we (1.3) see.*
- vi. 10. *Ke náhmahd-áhbewug . . they sat down.*
- xiv. 19. *Ne bemáhtis . . I live.*
- viii. 53. *Ket ahpét-áindáhgoos (indef. pass.) . . thou art so-much-thought, esteemed, considered.*
- v. 50. 51. *Pemáhteze . . he liveth.*
- ix. 9. *Ezhe-náhgooseh (indef. pass.) . . he is so-seen, resembles.*
- x. i. *Kemóode-shkeh (freq.) . . he steals-often, is a thief.*
- xi. 3. *A'hkooze . . he is sick.*
- xvi. 7. *Ked en-áindáhgoozim . . ye are so-thought, considered.*

5. (Nind, &c.) Aunj' ... -éh
 6. (Nind, &c.) Enaind'-um -um -um
 7. (Ne, &c.) Táhgwesh-in -in -in

Note.—In the first, fourth, and fifth conjugations, the Chippeways drop the (Cree) inflections of the first and second persons (sing.).

-
- xiii. 10. *Ke bénezim* . . *ye* are clean.
 v. 25. *Tah bemáhtezéwug* . . *they* shall live.
 vi. 17. 24. *Ke boozewug* . . *they* embarked.
2. xi. 11. *Nind ezháh* . . *I* go.
 viii. 21. xiv. 28. *Ne máhjáh* . . *I* go away, depart.
 xii. 36. iv. 43. *Ke máhjáh* . . *he* went away.
 ii. 12. *Ke ezháh éwede* . . *he* went there.
 vi. 67. *Ke we máhjóm* . . *ye* wish to go away.
 iv. 45. *Ke ezháh-wug* . . *they* have gone, "went."
3. xvi. 7. *Nin dápwá* . . *I* true-say, tell the truth.
 iv. 17. 18. *Ke tápwá* . . *thou* tellest the truth.
 vii. 1. *Ke pahpáhmoosá* . . *he* walked about.
 iii. 4. *Tah béendegá* . . will or can *he* enter.
 vii. 21. *Nin ge ézhechegá* (indef.) . . *I* have done, executed.
 iii. 10. *Ke kékenooáhmahgá* . . *thou* teachest.
 xii. 34. *Nin ge nóondahgámin* . . *we* (1.3) have heard.
 viii. 38. 41. *Ket ézhechegáim* . . *ye* do.
 iv. 38. *Ke ke béendegáim* . . *ye* have entered.
4. x. 34. *Nin ke ekíd* . . *I* have said.
 viii. 52. *Ket ekíd* . . *thou* sayest.
 i. 42. *Ke kah ezhénekaus* (reflect.) . . *thou* shalt be named.
 i. 42. ix. 38. *Ke ékedoo* . . *he* has said.
 x. 30. *Ne bázhegóomin* . . *we* are one.
 iv. 20. ix. 41. xiii. 13. *Ked ékedóom* . . *ye* say.
 viii. 21. *Ke gah nebóom* . . *ye* shall die.
 viii. 53. *Ke nébóowug* . . *they* have died.
 vi. 14. 42. *Ke ékedóowug* . . *they* have said.
6. xxi. 25. xvii. 24. *Nind enáindum* . . *I* think, will, intend.
 xvi. 2. *Tah enáindum* . . *he* will think.
 iv. 42. vi. 69. *Nin tápwá-áindahmin* . . *we* (1.3) true-think, believe.
 xvi. 31. *Ke tápwa-áindóm* . . *ye* believe.
 xviii. 39. *Ked enáindóm nah. . ? . . ye* think, will, intend (*nah*, inter.)?
 xiii. 29. *Ke enáindahmoog* . . *they* have thought.

		PLURAL.	
1 (1.3)	1 (1.2)	2.	3.
1. Ahb'-emin	-emin	-im	-ehwug.
2. Neb-áhmín	-áhmín	-áhm	-áhwug
3. Pémoos-ámin	-ámin	-ám	-áwug.
4. Ekíd-óomin	-óomin	-oom	-óowug.
5. Aunj'-emin	-emin	-éem	-éwug.
6. Enáind-ahmín	-ahmín	-áhm	-úmoog.
7. Táhgwesh-inemin	-ínemin	-ínim	-ínwug.

The Pronouns which, in the *Indicative*, are prefixed to the Singular number are prefixed also, in the same form, to the Plural, as below ;

Note.—This seems analogous to the Provincial French, *j'aime, j'aim-ous, &c.*

CREE.—*Nc* ket-óon, *I* speak ; *Ke* ketóon, *thou* speakest ; *Ketóo*, *he* speaks ; *Ne* ketóon-nan, *we* (1.3.) speak ; *Kc* kétoon-ànow, *we* (1.2.) speak ; *Ke* ketóon-omów, *ye* speak ; *Ketóo-wük*, *they* speak.

CHIPPEWAY.—*Nind* ekíd, *I* speak ; *Ked* ékid, *thou* speakest ; *ékidóo*, *he* speaks ; *Nind* ékidóo-min, *we* (1.3.) speak ; *Ked* ékedóo-min, *we* (1.2.) speak ; *Ked* ékedóo-m, *ye* speak ; *ékedóo-wug*, *they* speak.

CREE—SUBJUNCTIVE, SINGULAR.

1.	2.	3.
1. Ap-eán	-éun	-it
2. Nip-íán	-iun	-át
3. Pemóot-eán	-éun	-áit
4. Ketóo-yán	-yun	-t
5. Ach'-eán	-éun	-èt
6. Ethéthet-ummán	-úmmun	-àk
7. T'uckoos-inneán	-inneun	-éek

PLURAL.

1 (1.3).	1 (1.2).	2.	3.
1. Ap-eák	-eák	-eáig	-itwów
2. Nip-iák	-iák	-iáig	-átwow

7. iv. 5. xi. 28. *Ke táhgweshin . . he* has arrived.
xi. 32. *Ke ahpúngeshin . . he (she)* has fallen.

3. Pemóot-eàk	-eàk	-eáig	-aitwów
4. Ketóo-yàk	-yàk	-yáig	-twów
5. Ach'-eàk	-eàk	-eáig	-ètów
6. Etéthet-ummàk	-ummàk	-ummáig	-àkwów
7. Túckoos-inneàk	-inneàk	-ínneyáig	-eekwów

CHIPPEWAY—SUBJUNCTIVE, SINGULAR. ¹¹³

1.	2.	3.
1. Ahb-eyón	-éyun	-id
2. Neb-áhyón	-áhyun	-od
3. Pemóos-ayón	-áyun	-aid

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1. ix. 11. Ke wáhbe-yon . . (and) *I* have seen, “received sight.”
 ix. 10. Kah ezhe-wáhbeyun . . that *thou* so-seest.
 ix. 39. Che wáhbewód (defin.) . . that *they* see.
 Wáhyáhbejig (indef. flat vow.) . . *they* who see.
2. xiii. 36. A'zhahyon . . (whither) *I* go.
 Ahn' eende ázhahyun ? . . whither goest *thou* ?
 xiii. i. Che ezhód . . that *he* (should) go.
 v. 29. Che ézhahwód . . that *they* go.
 vi. 21. Emáh ázhahwód . . where *they* went.
 x. 8. Kah pé-áhy-ézháhjig (plur.) . . who hither-passed, came.
3. viii. 46. Késhpin tápwayón . . if *I* say truth.
 x. 38. Késhpin . . ézhehegáyón . . if *I* do.
 iii. 2. vii. 3. Ewh ázhehegáyun . . which *thou* doest.
 viii. 4. Kákenooáhmahgáyun (flat vow.) . . *thou* who teachest, “master.”
 xi. 9. Pémoosaid . . (if) *he* walk.
 v. 24. Ke béendegaid . . *he* has entered.
 xiii. 15. Che ézhehegáyáig . . that *ye* do.
 xx. 10. Ke kéwawód . . *they* returned.
 xiv. 27. Azhe mégewawód . . as *they* give.
 ii. 11. Adahwajig (flat vow.) . . *they* who exchanged, bartered.
 v. 29. Kah ménoo-ézhehegájig . . *they* who well-do.
4. v. 34. Wáinje ékedooyón . . whence, “wherefore” *I* say.
 xii. 34. Wáinje ékedóoyun. . ? . . whence sayest *thou* . . ?
 iii. 27. Ke ékedood . . (and) *he* said.
 viii. 53. Kah nébood . . *who* is dead.
 x. 12. O'ozhemood (dush) . . (and) *he* fleeth.

4. Ekedóo-yón	-yun	-d
5. Aunj-eyón	-éyun	-áid
6. Enáind-ummón	-úmmun	-ung
7. Táhwesh-inneyón	-ínneyun	-íng

PLURAL.

1 (1.3).	1 (1.2).	2.	3.
1. Ahb-eyóng	-eyung	-eyáig	-ewód
2. Neb-áhyóng	-áhyung	-áhyáig	-áhwód
3. Pemóos-ayóng	-ayung	-ayáig	-awód
4. Ekedóo-yóng	-yung	-yáig	-wod
5. Aunj-eyóng	-eyung	-eyáig	-ewód
6. Enáind-ummóng	-ummung	-ummdig	-ummoowód
7. Táhwesh-inneyóng	-ínneyung	-ínneyáig	-innnoowód

xiv. 8. Che dábahg-ánemooyóng (1.3) .. that *we* enough-think be satisfied.

xvii. 22. A'zhe pázhagooyúng (1.2) .. as *we* are one.

v. 34. Che nóojemooyáig .. that *ye* escape.

vii. 15. Ke ékedoowód .. *they* said.

xvii. 21. Che pázhagoowód .. that *they* be one.

6. iv. 53. Kek-áindung .. (thus) *he* knows, "knew."

xvi. 21. Wésah(ug)-áindung .. *he* (*she*) anguished.

xi. 15. xix. 35. Che tápway-áindahmáig .. that *ye* may true-think, believe.

xiii. 22. Ke gwénahwe-enáindahmoowód ... *they* lack-thought were at a loss, &c.

viii. 9. Kah nóondahgig (indef.) .. *they* who heard.

7. xxi. 22. Náhnonzh táhweshenón .. till *I* arrive.

xvi. 28. Ke táhweshenón .. (and) *I* am arrived.

iv. 25. Ahpé ke táhweshing .. when *he* has arrived.

xi. 41. Emáh shíngeshing (sing.) .. there which lay.

vi. 26. Kiya tábesín-eyáig .. and *ye* were filled.

vi. 12. Kah tábesínnewód .. (when) *they* were filled.

v. 3. Shíngeshín-ootwód .. *they* lay.

vi. 5. Che wésenewód .. that *they* eat.

vi. 13. Kah wésínégig (plur. indef.) .. who eat, had eaten.

xii. 12. Kah táhweshing(ig) .. (id.) who arrived

The personal Intransitive verb is represented above as belonging to *seven* conjugational forms ; the first *four* only are however of a *GENERAL* character, the remainder being of limited use. The third person (sing.) is the Conjugational Sign.

It will be proper to remark here that,

To the first conjugation belongs the Adjective Verb, pp. 25. 27. 49. 114.
115. 142. et seq.

Neuter (accid.) Verb, p. 146.

Augment. of Manner, -*wissu* ; of Energy, -*sku*.
(pp. 69, 70.) Pass. Indef. 115.

To the second, the Verb Substantive ;

To the third, the Indeter. and Indef. *Transitives Active*, (p. 104.) ; and

To the fourth, the Reflective, Simulative, Reciprocal ; Accid. and Particip. *Passives*, Anim. (pp. 82. et seq. 111. et seq.)

To the fifth belong some Derivatives of the above Verb.

To the sixth, the Compounds of the above Verb.

To the seventh, Pimissin . . *he* lies (prostrate) and a very few others.

To the *second* and *sixth* Conjugations belong also the Inanimate -*an* -*ow*, and -*en* -*en* -*um*, of the (Cree) *TRANSITIVE* Verb (vide infra).

Adjective Verbs, in their *Inanimate* form (*Indic.*), end in -*u*, -*in* (subj. -*ik*), -*ow*, -*un* (subj. -*ak*) [*Def.* pp. 25. et seq. 130.] and -*magun* [*Indef.*]*—*the Neuter Inanimate ends in -*magún* (p. 49.) ; their Plurals are formed by adding -*ă*, or -*wă* (*Chip.* -*un* or -*wun*) to the Singular. (See *Accid. Neut. Verbs*, p. 146.)

PARAGRAPH III.

The Verb-Substantive (p. 135 et seq.) has, in the Algonquin dialects, a “constant” Attributive sign, or Root ; and being a *regular* verb (of our second conjugation) it will be given as an Example of the manner of forming the *Intransitives*, generally. (Abstract Noun, I-à-*win*, *Being*. p. 182.) See pp. 77, 78.

The *want* of the *AUXILIARY* verbs, Angl. to “be”, and to “have,” is adequately provided for—the former is supplied by the *Verbal*

Inflection, as in the Adjective-verb, e.g. Míthkw-ow, *it is red* (Lat. rub-*et*) p. 25.—in the passive forms, Sàke-hík (def. p. 57) Sàke-hów (indef. pp. 107. 110.) *he is loved* (Lat. am-*atur*)—as well as in the Particip.pass., as, Nípá-che-g-àsoo (p. 112) *he is killed*; not omitting the Accid. pass. (p. 26), as, Pás-layoo, *it is dried*.—The latter, viz. “have,” is supplied by the indeclinable monosyllabic particle *ke* or *ge* (*g* hard), as above. Indeed not only this but the other declinable words auxiliary to the English tenses, have, in like manner, their equivalents in corresponding *indeclinable* particles, as Indicative Fut. *gá* (Chip. *kah*, JONES); Conditional, *pá*; Optative, *we*; Potential, *kè*, or *gè*; &c. the Inflection *ALWAYS* remaining with the Verb (see *Notes*, passim), as,

[Ne níp-án	I sleep.]	
Ne <i>ke</i> níp-án	I have slept.	
[Ne níp-áti (pret.)	I slept.]	
Ne <i>ke</i> níp-áti	I had slept.	
Ne <i>gá</i> níp-an	I shall or will sleep.	
Ne <i>gá ke</i> níp-an	I shall have slept.	
Ne <i>pá</i> níp-an	I should or would sleep.	
Ne <i>pá</i> níp-áti	I would have slept.	
Ne <i>we</i> níp-an	I wish, want, or am about, (to) sleep.	
Ne <i>we</i> níp-áti	I wished, &c. (to) sleep.	
Ne <i>gá we</i> níp-an	I shall wish, &c. (to) sleep.	
Ne <i>gè</i> &c. (<i>g</i> hard, <i>è</i> as <i>a</i> in fate)	I can, &c.	
Ne <i>pá gè</i> , &c.	&c. I should be able, could, &c.	&c.

Note.—The auxiliary Particle, *ke*, will be easily distinguished in the subjoined *Notes* from the abbreviated personal Pronoun, *ke*; the former being always in *Roman* characters—the latter in *Italics*. (p. 59.)

Note.—In Mr. JONES's “Translation” the abovementioned Particles, from their place being before the verb, are often incorrectly *united* to it. In our citations, care has been taken to give them their right position.

Note.—The Cree *a* and the Chippeway *ah* (JONES's Orthog.) are alike pronounced as in *mán*, or, *fáther*. The Chippeway *a*, according to Mr. JONES's mode of spelling, is pronounced as in *fate* = Cree *è*.

INDICATIVE, Present, Animate. (p. 136. and Note 71.)

CREE.	CHIP.	
Net' I'-an	Nind A'HV-ah	I am BEING, or existent.

<i>Ket' I'-an</i>	<i>Ked A'hy-ah</i>	<i>thou art &c.</i>
<i>I-ów = -àoo</i>	<i>Ahy-áh</i>	<i>he is.</i>
<i>Net' I'-an-nan</i>	<i>Nind Ahy-áh-min</i>	<i>we (1.3) are.</i>
<i>Ket' I'-an-ànow</i>	<i>Ked Ahy-áh-min</i>	<i>we (1.2) are.</i>
<i>Ket' I'-an-onów</i>	<i>Ked Ahy-áh-m</i>	<i>ye are.</i>
<i>I-ów-űk</i>	<i>Ahy-áh-wug</i>	<i>they are.</i>

INDETERMINATE.—(*Personal Subject.* p. 98.)

I-á-newoo, or *I-á-newun*. *Ahy-áh-m*.....*they* (Fr. *on*) are.

INANIMATE.—(*Defn. or Accid.*)

<i>I-ów</i>	<i>Ahy-áh</i>	<i>it is.</i>
<i>I-ów-ď</i>	<i>Ahy-áh-wun</i>	<i>they are.</i>

INDEFINITE (*continuous, inherent, &c.*).

<i>I-á-magun</i>	<i>Ahy-áh-mahgut</i>	<i>It is.</i>
<i>-wă</i>	<i>-óon</i>	<i>They are.</i>

PRETERITE.¹¹⁴

<i>Net' I-á</i> , or, <i>Net' I-á-ti</i>	<i>Nind A'hy-ahn-áhbun</i>	<i>I was &c.</i>
<i>Ket' I-á</i> , or, <i>Ket' I-á-ti</i>	<i>Ked áhy-ahn-áhbun</i>	<i>thou wast.</i>
<i>Oot' I-á</i> , or, <i>Oot' I-á-ti</i>	<i>Ahy-áh-bun</i>	<i>he was.</i>
<i>Net' I'-a-t-an</i>	<i>Nind ahy-áh-min-áhbun</i>	<i>we (1.3) were</i>
<i>Ket' I'-a-t-ànow</i>	<i>Ked ahy-áh-min-áhbun</i>	<i>we (1.2) were.</i>
<i>Ket' I-á-t-onów</i>	<i>Ked ahy-áh-m-wáhbun</i>	<i>ye were.</i>
<i>Oot' I-á-t-onow</i>	<i>Ahy'-áh-bun-ig</i>	<i>they were.</i>

INANIMATE.

<i>I-á-pun</i>	<i>Ahy-áh-bun</i>	<i>it was BEING, &c.</i>
<i>I-á-pun-ě</i>	<i>Ahy-áh-bun-een</i>	<i>they were.</i>

COMP. PRES. AND PRET.

<i>Ne KE' Ián</i>	<i>Nin KE' (or GE) ahy-áh</i>	<i>I HAVE be(en).</i>
<i>Ne KE' I-á</i> or <i>I-a-TI</i>	<i>Nin KE' (id.) áhy-áhn-áhbun</i>	<i>I HAD be(en).</i>
<i>&c.</i>	<i>&c.</i>	

¹¹⁴ vi. 62. *E'wede ahyáh-bun* .. there (the same place) *he was* (being).

xi. 6. *Emáh ahyáh-pun* .. where *he was*.

xi. 30. *Kayáhbe ahyáhbun* .. still *he was*.

ix. 25. *Nin gah-géb-eengwan-áhbun* (iter.) .. *I was* shut-eyed, blind.

See Note 71.

INANIMATE.

Ke I-ów	Ke Ahy-áh	<i>it</i> has been.
Ke I-ów-ă	Ke Ahy-áh-wun	<i>they</i> have been.
Ke I-á-pun	Ke Ahy-áh-bun	<i>it</i> had been.
Ke I-á-pun-é	Ke Ahy-áh-bun -een	<i>they</i> had been.

Note.—The sign of the third person *Oo* (*Oot* before a vowel), *he* or *she*, is, in Cree, prefixed to the preterite, and Comp. of the preterite, Indic. only. The Chippeways omit it altogether in the Intransitive, using it only in the Transitive forms.

Note.—The same element (*-bun* or *-pun*) added to a Proper Name, &c. signifies “late,” “deceased,” &c. Fr. *feu*.

The Cree Preterite tense exhibits indeed, in its first form (sing.), only the elements of its SUBSTANTIVE Root, *I’ă*, a thing, or a BEING; but it will be observed that here, in the verb, they are enunciated differently, the accent being removed from the *I* to the *a*, thus, *Net’ Iá* (as above) *I* was. The added *-lī*, in the second form, has the force of the emphatic Angl. *did*. Looking to the other preterites, I consider this Cree preterite (anim.) as being also formed from the Present Tense.

FUTURE.

The Future is formed by the particle *gă* (Chip. *kah*, JONES), third person *gătă* (Chip. *tah*), prefixed to the Present tense, as *Ne gă Ián*, *I shall* (or will) be; *gătă Iów*, will be-*he*, he will be. (See p. 199, and *Notes*, passim.)

SUBJUNCTIVE, Present, Animate. (See *Note* 71.)

In this mood the personal subject, instead of preceding the verb as in the Indicative, is expressed by the INFLECTED *termination*. (p. 77).

I-ī-án, or, I’-a-yán	ahy-ah-yán, or -yón	If <i>I</i> am being, &c.
I-ī’-un, or, I-á-yun	ahy-áh-yun	<i>thou</i> art.
I-út	ahy-ód	<i>he</i> is.
I-ī-āk, or, I-a-yāk	áhy-ah-yóng	<i>we</i> (1.3) are.
I-ī’-āk, or, I-á-yāk	áhy-áh-yung	<i>we</i> (1.2) are.
I-ī-aig, or, I-á-yaig	ahy-áh-yáig	<i>ye</i> are.
I’-at-wów (def. time)	áhy-ah-wód (def. time)	<i>they</i> are.
Ai-atch-ik (indef. time)	āy- ódj-ig (indef. time)	<i>they</i> are.

INDETERMINATE.—(*Pers. Subj.*)

I-á-*newik*, or I-à-*k*.....Ahy-ahng, or ong... ..*If they* (Fr. *on*) be.

COMP. OF PRES.

Ke I-í-yan	Ke Ahy-áh-yán	(as) <i>I</i> have been.
&c.	&c.	&c.

INANIMATE.—(*Defn.*)

I-àk	Ahy-óg	<i>it</i> is.
I-àk- <i>wow</i> (def. time)	Ahy-óg- <i>wah</i> (def. time)	<i>they</i> are.
Ai-àk- <i>ik</i> (indef. time)	Ay-óg- <i>ik</i> (indef. time)	<i>they</i> are.

COMP. OF PRES.

Ke I-àk	Ke ahy-óg	<i>it</i> has been.
Ke I-àk- <i>wow</i>	Ke ahy-óg- <i>wah</i>	<i>they</i> have been.

Indefinite. (Contin. Inher.)

I-á-magàk	Ahy-áh-mahgàhk	<i>It</i> is.
I-á-magàk- <i>ee</i>	Ahy-áh-mahgàhk- <i>in</i>	<i>They</i> are.

This (Definite) tense is made, in its *several* persons, Indefinite or independent of *Time*, by the FLAT or “altered” vowel; in other words, by changing the Initial *I* (which in this case constitutes the *entire* Root, p. 182) into *è*, or the diphthong *ai*, as exemplified above (p. 201) in the *third* person plural.

It may be proper here to remind the reader that the FLAT vowel (p. 73. et seq.) is formed by changing the *first* vowel of the verb, be it initial or otherwise, into a *longer* vocal element viz. a long vowel or a diphthong, as *ĩ*, or *e*, or *ă*, or *ũ*, into *è* = *a* in *fate*; *a* into *eá*, *o* into *có*, -*oo* into *cóo* = *u*, *oo* (initial) into *wè*-; &c. the speaker laying a suitable stress on the lengthened (first) syllable. Reserving for another place the Exemplification of its important uses in Speech, as distinguishing the INDEFINITE from the DEFINITE, I shall, in addition to what has already been said respecting it, only observe here as follows:

First—Of the above two *Attributive* (verbal) forms, the Derivative or *altered-vowel* form is analogous, both in *extent* of meaning and in use, to the *English* Attribute, when the same is *prefixed* to its Subject, implying *habitual*, *continuous*, *Indefinite* in respect of

Time, as, a “good man ;” a “living man.” It is found in this QUALIFYING sense, in the Present tense (subj.) only. (See *Syntax*.)

Secondly—The Primitive, or Simple form, is analogous to the English Attribute, when the latter is united to its subject by a copula or in a predicative form—in its Definite or *Accidental* meaning; as, “he is, was, &c. good ;” “he lives, lived, &c.” This mode, only, of the verb is formed through the Moods and Tenses.

PRETERITE.¹¹⁵

The Preterite of *this* mood, also, is formed by adding to its Present tense the element -pun, with generally a connecting vowel. (See *Addenda*.)

FUTURE.

This tense is expressed by changing the Future Indicative sign, *gá*, “shall or will,” into *ge* or *ke*, and placing it, in like manner, before the Present (subj.), as *Tan ittä ke i-á-yun?* What place (Where) shalt be-thou? But with a special reference to *Time*, the following form is used; when the same particle becomes as in other cases, the sign of the *Compound* tense, viz. “have.” (See pres. subj. p. 201.)

I-á-yún-e	Ahy-áh-yún-in	When <i>I</i> shall be.
I-á-yun-e	Ahy-áh-yun-in	<i>thou</i> shalt be.
I-á-tch-e	Ahy-ódj-in	<i>he</i> shall be.
I-a-yák-e	A'hy-ah-yóng-in	<i>we</i> (1.3) shall be.
I-a-yák-oo	A'hy-ah-yúng-oon	<i>we</i> (1.2) shall be.
I-a-yáik-oo	A'hy-ah-yúig-oon	<i>ye</i> shall be.
I'-at-wów-e	A'hy-ahwódj-in	<i>they</i> shall be.

The “altered” first vowel, when used in this form, is equivalent to the English *Indef.* element -ever, as when-ever, &c. See *Syntax*.

COMP. OF FUT.

KE I-á-yún-e.....When *I* shall HAVE been. &c.

¹¹⁵ xi. 21. Késhpin oomáh áhyáhyáh-bun .. if here *thou* wert, “hadst been.”

xi. 50. Che óoneshésheyúng-oobun .. that *we* (1.2) should be good.

xv. 19. Késhpin teháindáhgoozeyúig-oopun .. if *ye* were governed.

IMPERATIVE.¹¹⁶

The Imperative Mood has *two* tenses, the Present and the INDEFINITE. The third persons of both tenses are alike, being the same as the third persons of the Fut. Indic.

PRESENT OR DEFINITE.

I-á	Ahy-áhn, or -ón	Be <i>thou</i> .
Kăta I-ónv	tah Ahy-áh	Let <i>him</i> be.
I-a-ták	Ahy-ah-dáh	Let <i>us</i> (1.2) be.
I-à-k	Ahy-â-g or -áyoog	Be <i>ye</i> .
Kătä I-á-wăk	tah Ahy-áh-nug	Let <i>them</i> be.

INANIMATE.

Kătä I-ónv	tah Ahy-áh	Let <i>it</i> be.
Kătä I-ów-ă	tah Ahy-áh-nun	Let <i>them</i> be.

INDEFINITE.

The Indefinite (future) tense of this mood is formed of the element *-kun*, of which *k* is the “constant” Sign.

I-á-k-un	Ahy-áh-kun	Be <i>thou</i> .
Kătä I-ónv	tah Ahy-áh	Let <i>him</i> be.
I-â-k-ăk	Ahy-ah-káh	Let <i>us</i> (1.2) be.
I-á-k-ăik	Ahy-áh-kéek	Be <i>ye</i> .
Kătä I-ów	tah Ahy-áh-nug	Let <i>them</i> be.

To the above POSITIVE form of the Simple Verb we shall now add the SUPPOSITIVE, the DOUBTFUL or *Hypothetical*, and the (Chippeway) NEGATIVE, forms.

¹¹⁶ iv. 31. Wésení-*n* . . eat *thou*.

vii. 3. viii. 11. Mahj-ân . . depart *thou*.

vii. 3. xx. 17. Ezh-ón . . go *thou*.

xiv. 31. Máhjáh-dáh . . let *us* (1.2.) depart.

xxi 12. Pè-wésen-ík . . hither-eat-*ye*, “come and dine.”

xiv. 31. Páhzegwée-*k* . . arise-*ye* (from sitting posture).

xv. 4. 9. Ahy-áh-yook . . be-*ye*,

xvi. 33. Oojáp-áindahmoo-yook (reflect.) . . cheerful-think-*ye*.

PARAGRAPH IV.

SUPPOSITIVE.¹¹⁷

The above Simple form of the verb is susceptible of the circumstances of SUPPOSITION and DOUBT; the former is indicated by the added element *e-t'ookè* (Chip. *á-doog*) quasi, "I suppose." It is used in the Indicative only, as follows,

Note.—From the great caution which the Indian observes in narrating events, &c. of which he has not a *personal* knowledge, these SUB-POSITIVE forms are of very frequent occurrence in discourse.

<i>Net'</i> I'-an-et'ookè	<i>Nind</i> áhy-ahn-áh-doog	<i>I</i> am, I suppose.
<i>Ket'</i> I'-an-et'ookè	<i>Ked</i> áhy-ahn-áh-doog	<i>thou</i> art.
I'-á-t'ookè	ahy-áh-doogain	<i>he</i> is.
<i>Net'</i> I'-an-nan-et'ookè	<i>Nind</i> ahy-áh-min-ádoog	<i>we</i> (1.3) are.
<i>Ket'</i> I'-an-ànow-et'ookè	<i>Ked</i> ahy-áh-min-ádoog	<i>we</i> (1.2) are.
<i>Ket'</i> I'-an-onow-et'ookè	<i>Ked</i> ahy-áh-m-ádoog	<i>ye</i> are.
I'-á-tookè-nìk	ahy-áh-doog-ánig	<i>they</i> are.

INANIMATE.

I-á-tookè	Ahy-áh-doogain	<i>it</i> is I suppose.
I-á-tooké-nè	Ahy-áh-doogain-un	<i>they</i> are I suppose.

The preterite of this mood, instead of *e-t'ookè* takes *á-koo-pun* (3d pers. -*koo-pún*). See *Addenda*.

PARAGRAPH V.

The latter of the circumstances alluded to above, namely, DOUBT, (in the mind of the speaker,) is expressed in the Subjunctive, where only it may be said to have a grammatical form, by the inserted "constant" element, *n*, and a final grave *è*, as follows,

¹¹⁷ xi. 39. Nébáh-zoo-máh-goozé-doog .. *he* death-like-smelleth-*I*-suppose.

SUBJUNCTIVE—Present, Animate.¹¹⁸

I-á-w-án-è	ahy-áh-w-áhn-áin	If I be.
I-á-wun-è	ahy-áh-wun-áin	thou be.
I-ák-wè	ahy-àhg-wain	he be.
I-a-wák-wè	ahy-ah-wong-wain	we (1.3) be.
I-á-wák-wè	ahy-ah-wung-wain	we (1.2) be.
I-á-wáig-wè	ahy-ah-waig-wain	ye be.
I-á-wák-wè	ahy-ah-wág-wain	they be.

SUBJUNCTIVE PRETERITE.

In the first and second persons (sing.) of this tense, the preterite element -pun becomes the inflected member.

I-a-w-ápún-è	áhy-ah-w-áhbón-áin	If I was.
I-a-wápún-è	áhy-ah-wáhbun-áin	thou wast.
I-à-k-oopun-è	ahy-áhk-oopun-áin	he was.
I-á-wák-épun-è	ahy-áh-wong-épun-áin	we (1.3) were.
I-a-wák-oopun-è	ahy-áh-wung-óopun-áin	we (1.2) were.
I-a-wáig-oopun-è	áhy-ah-wáig-óopun-áin	ye were.
I-a-wák-oopun-è	áhy-áh-wáhk-oopun-áin	they were.

PARAGRAPH VI.

NEGATION.

The Negative form of the (Chippeway) verb is indicated by the sign -*sc* or -*ze*, added to the SINGULAR (3d pers.) of the Present Indicative. (See p. 63 and *Syntax*.)

-
- ¹¹⁸ vii. 17. Tabáhjindízoow-w-ahn-áin (reflect) . . WHETHER I relate myself.
 xviii. 23. Késhpin kah máhje-ékedóo-w-áhn-áin. . if have ill-spoken-I.
 vii. 4. Késhpin oowh ázhechegá-w-ún-áin . . if these things thou do.
 x. 24. Késhpin aáhwe-w-ún-áin (p. 155.) . . if thou be he.
 xiv. 5. Debe azháw-w-áhn(ún)-áin. . (we know not) whither thou go(est).
 xi. 12. Késhpin nébahg-w-áin . . if he sleep.
 v. 4. Wáigwáin. . nétum bákoobeg-wáin . . whosoever (3d pers.) first enter-watered.
 vi. 54. Wáigwáin máhjeg-wáin. . kiya máneguag-wáin . . whosoever (id.) eateth . . and drinketh . .
 xvi. 13. Wág-óodoog-wáin ka nóondahmoog-wáin . . what-soever he shall hear.

- x. 37. Keshpin *ézhhechegásewon* . . If *I* do not.
xxi. 18. Emah *wah ezháhsewun* . . where “*wouldest*” go-not-thou.
vi. 24. Emah *ahyáhsig* . . there (that) *he* was not.
xv. 6. Keshpin *áhweyah ahyáhsig* . . If *any one* be, “*abide, not*.
vi. 50. Che *nébóosig* (*dush*) . . (and) that *he* die not.
xv. 24. An-áhnookésig . . as *he* works not.
iv. 32. Kakáindáhze^{waig} . . (which) *ye* know not.
xv. 4. Keshpin *ahyáhsewaig* . . if *ye* be, “*abide,*” not.
xi. 50. Che *nebóosigwah* (*defin.*) . . that *they* die not.
xii. 39. Tá^{way}-aindáhze^{gawah} (*id.*) (therefore) *they* true-think,
believe, not.
ix. 39. Eg^{ewh} *wahyáhbeségook* (*flat vow.*) . . those *who* see not.
123 xv. 4. Keshpin *ahyáhsenoog* . . if *it* be, “*abide,*” not.
xx. 30. Wázhebeégahdásenoog (*part. pass.*) . . *which* are not written.
xiv. 2. Keshpin. . ézhe-ahyáhsenoogébun (*pret.*) . . if . . so *it* were not.
viii. 7. Wágwáin pahyáhtahzésegwáin (*dub.*) . . whosoever is not wicked.
xv. 24. Keshpin enáhnookésewahn (*id. pret.*) . . if *I* did not work.
124 [xii. 24. Nebóo-mahguk . . if *it* die.]
Kiya néboomahgáhsenoog . . and if *it* die not.
125 viii. 11. Máhje-ezhechegá-káin . . evil-do-thou not.
xii. 15. Ságeze-káin . . fear thou not.
vi. 20. Zágeze-kágon . . fear *ye* not.
iii. 7. Máhmahkáhd-áindah-gáin . . wonder-think, “*marvel,*” not thou!
v. 28. Máhmahkáhd-áindah-gágon . . wonder-think, “*marvel,*” not
ye!

The Negative is, in like manner with the Positive Verb, susceptible of the Suppositive and Doubtful forms (p. 205), thus,

SUPPOSITIVE. (Indic.)

Nind ahy-áh-sé-doog, &c.... *I am not, I suppose.* &c.

DOUBTFUL. (Subj.)

Ahy-áh-se-w-ân-áin, &c.... (If) *I be not.* &c.

Note.—It may be proper to repeat here that in certain forms of Expression, the Verb-Substantive is, as respects *European Construction*, *dropped*. See pp. 137, 156, *Note 84*, and *Syntax*.

It should be borne in mind, that the Intransitive Verb, generally, is susceptible of the Augment. and Dimin. forms; which also take, in like manner, the several modifying Accessories noticed above. (See p. 69 et seq.)

Thus far then of the Intransitive Verb in its ABSOLUTE signification, positively and negatively; we shall now proceed to consider it in its *Relative* form, or in connexion with an *Accessory* grammatical THIRD person in an *Oblique Relation*.

PARAGRAPH VII.

ACCESSORY CASE (p. 123 et seq.).¹²⁶

The *use* of this anomalous, and therefore to the European learner very embarrassing form, will be fully explained hereafter. See *Syntax*.

INDICATIVE—Present, Animate.

<i>Net' I'-a-w-ân</i>	<i>Nind ahy-ah-w-on</i>	<i>I am, in relation to him, or them.</i>
<i>Ket' I'-a-w-ân</i>	<i>Ked ahy-ah-w-on</i>	<i>thou art.</i>
<i>Iá-thu</i>	<i>Ahy-ah-w-un</i>	<i>he is.</i>
<i>Net' I'-a-wân-nân</i>	<i>Nind ahy-ah-won-nón</i>	<i>we (1.3) are.</i>
<i>Ket' I'-a-wân-ânow</i>	<i>Ked ahy-ah-won-nón</i>	<i>we (1.2) are.</i>
<i>Ket' I'-a-wân-onow</i>	<i>Ked ahy-ah-won-ewáh</i>	<i>ye are.</i>
<i>I'-a-thu-ă</i>	<i>Ahy-ah-wun</i>	<i>they are.</i>

¹²⁶ See *Notes 67* and *68*.

Indeterminate.

[I-á-newoo, &c. (p. 200)	Ahy-áh-m	they (Fr. on) are. absol.]
I-á-wun	Ahy-áh-	id. relat.

INANIMATE. (Def.) pp. 127. 128. *Notes.*

I-á-thu	Ahy-ah-neh	it is, in relation to him, or them.
I-á-thu-ä	Ahy-ah-newun ¹²⁷	they are. id.

Indefinite.

I-á-magun-ethú	Ahy-áh-mahgud-enéh	it is, in relat. to him.
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SUBJUNCTIVE MOOD—Present.

I-á-wűk	ahy-ah-w-ug	(If) I am, in relat.
I-á-wut	ahy-ah-wud	thou art.
I-á-thit	ahy-ah-nid	he is.
I-á-wűk-éet	ahy-ah-wong-ül	we (1.3) are.
I-a-wűk	ahy-ah-wung	we (1.2) are.
I-a-waig	ahy-ah-waig	ye are.
I-á-thit	ahy-ah-nid	they are.

Indeterminate.

I-á-w-ait	Ahy-áh-	(If) he or they (Fr. on) are, in relat. &c.
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INANIMATE. (Def.)

I-á-thik	Ahy-áh-nig	(If) it is, in relat. to him.
-ee	-in	they are, id.

*Indefinite.*¹²⁸

I-á-magun-ethik	Ahy-áh-mahgud-enig	(If) it is, in relation to him, &c.
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The above ACCESSORY Case, in common with every mode of the (Chippeway) Verb, is susceptible of Negation, and also of *its* Suppositive and Doubtful forms—the Negative sign, *se* or *se-n* always retaining its place (p. 206), as,

¹²⁷ vii. 38. Tah oonj-éjewun-énewun . . they shall from-flow in relat. &c.

¹²⁸ xi. 55. A'hyekágah ahyáhmahgúd-enig-óopun (pret.) . . almost it was being-to-them, "was nigh at hand." (p. 124 *Notes*.)

INDICATIVE.

Nind ahy-áh-se-w-óon (p. 209)...*I am NOT, in relat. to him, &c.*
&c.

INANIMATE. (Def.)

Ahy-áh-sen-enéh ..*It is not, in relat. to him, &c.*¹²⁹

Indefinite.

Ahy-áh-mahgáh-sēn-enéh...*It is not, id.*¹³⁰

SUBJUNCTIVE. (p. 210.)

Ahy-áh-se-wug...(If) *I am not, in relat. to him, &c.*
&c.

Inanimate. (Def.)

Ahy-áh-sēn-eníg...(If) *it is not, id.*

Indefinite.

Ahy-áh-mahgáh-sēn-eníg...(If) *it is not, id.*

SUPPOSITIVE. (Indic.) p. 205.

Nind ahy-áh-se-won-áhdoog...*I am not, in relat. to him, &c. I suppose.*
&c.

DOUBTFUL. (Subj.)

Ahy-áh-se-wug-w-áin...(If) *I be not, id.*
&c.

Sect. II.

The TRANSITIVE VERB comprises, besides the Subject and Attribute (as in the Intransitive form), the Object and the End (p. 77).

The Transitive Verb may be divided (p. 35) into two parts—the Root and Affix. The Affix itself (of the *derived* Transitive) may also be divided into two parts (p. 37), namely, the Characteristic

¹²⁹ XIX. 36. Tah bók-óogahn-aégahdā-sen-enéh (part. pass. inan)... *it (a bone) shall break-boned-be-not-to-him.*

¹³⁰ VIII. 20. Táhweshinóo-mahgáh-sen-ené-bun (pret.) *oo gezhig-oom... it arrived-not-to-him-was, his day (Nomin.).*

or *Formative* sign—and the *Inflection*; the former intimating the Transition, together with the *Manner* of it, as General (p. 38 et seq.), Special (p. 86 et seq.), or Particular (pp. 95. 96);—the latter representing the European Personal Pronoun in its Relative forms of CASE; Direct and Oblique (pp. 51. 55.).

The Transitive, in like manner with the Intransitive, verb has its two forms, viz. the Animate and the Inanimate; the former may be said to have only one conjugational (pronominal) ending—the latter has two; which will be severally exhibited in their DIRECT and INVERSE, &c. forms, in the order following:

1. DEFINITE Object, &c. (pp. 41, et seq., 86 et seq., 95. 96.)

Anim. Sáke-h-ayoo Oo sahge-h-aun he loves *him*.

1. Inan. -t-on -t-onn he loves *it*.

[Anim.It-éthe-m-ayoo Ood en-áne-m-on, He thinks *him*.]
or -aun

2. Inan. It-éthe-t-un Ood en-áin-d-on He thinks *it* (pp. 44.
and 64).

2. INDEFINITE Object, &c. (pp. 99 et seq. 109. 110.).

Anim. Sáke-h-ew-áyoo Sahge-h-ew-á he loves.

Inan. -(t)ch-egáyoo -(t)ch-eg-á he loves.

(See p. 104 *Note*.)

3. PARTICIPIAL PASSIVE (p. 111 et seq.).

Anim. Sáke-(t)ch-eg-àsoo Sáhge-(t)ch-eg-áhzoo.
he is loved. (Lat. amatus est.)

Inan. Sáke-(t)ch-eg-àtáyoo Sahge-(t)ch-eg-ahdá.
it is loved. (Lat. amatum est.)

4. VERBAL ADJECTIVE (p. 114), *Active*.

Indet. Sáke-h-ewáy-wis-u Sahge-h-ewá-wiz-eh.
he is loving, affectionate.

Indef. Sáke-(t)ch-egáy-wis-u Sahge-(t)ch-egá-wiz-eh.
he is loving, affectionate.

Passive. (pp. 114. 115.)

1. Anim. Sáke-n-ík-oos-u Sahge-h-íg-ooz-eh.
 he is (may be) loved, is amiable.
 Inan. Sake-h-ík-wun Sahge-h-íg-wut.
 it may be loved, is lov-able.
2. Anim. It-éthe-t-àk-oos-u En-áin-d-áhgoo-zeh.
 he is (may be) so-thought, considered.
 Inan. It-éthe-t-àk-wun En-áin-d-áhg-wut.
 it is (may be) so-thought, deemed.

PARAGRAPH II.

INDICATIVE MOOD. (p. 51 et seq. and *Notes.*)Present. DIRECT. 3d. pers. *Accus.*

Ne sáke-h-ow	Nin sáhge-h-ah	<i>I love him.</i>
Ke sáke-h-ow	Ke sáhge-h-ah	<i>thou lovest him.</i>
Sáke-h-ayoo	Oo sáhge-h-aun, or -on	<i>he loves him.</i>
Ne sáke-h-a-nún	Nin sáhge-h-ah-nón	<i>we (1.3) love him.</i>
Ke sáke-h-anow	Ke sáhge-h-ah-nón	<i>we (1.2) love him.</i>
Ke sáke-h-onów	Ke sáhge-h-ah-wáh	<i>ye love him.</i>
Sáke-h-áywúk	Oo sáhge-h-ah-wón	<i>they love him.</i>

Plural.

Ne sáke-h-ów-úk	Nin sáhge-h-og	<i>I love them.</i>
Ke sáke-h-ów-uk	Ke sáhge-h-og	<i>thou lovest them.</i>
Sáke-h-áyoo	Oo sáhge-h-aun, or -on	<i>he loves them.</i>
Ne sáke-h-a-nàn-uk	Nin sáhge-h-ah-nón-ig	<i>we (1.3) love them.</i>
Ke sáke-h-anów-uk	Ke sáhge-h-ah-nón-ig	<i>we (1.2) love them.</i>
Ke sáke-h-owów-uk	Ke sáhge-h-ah-wó-g	<i>ye love them.</i>
Sáke-h-áyw-uk	Oo sáhge-h-ah-wón	<i>they love them.</i>

PRETERITE,

Ne sàke-h-á or -áti	Nin sáhge-h-áhbun	<i>I loved him.</i>
	&c.	<i>See Addenda.</i>

FUTURE. (See Pres. Tense.)

Ne gǎ sàke-h-ow	Ne kah sáhge-h-ah	<i>I shall, &c. love him.</i>
	&c.	

Ke sáke-h-ittin-owów	Ke sáhge-h-enim	I love you.
Ke sáke-h-ittin-nán ¹³¹		we (1.3) love thee.

PRETERITE.

Ne sáke-h-ík-oo, or -ootī	Nin sahge-h-íg-oobun	me loved he, i.e.
	&c.	he loved me.

FUTURE. (p. 201.)

Ne gǎ sáke-h-ik	Ne kah sahge-h-ig	me will love-he, i.e.
&c.		he will love me.

SUBJUNCTIVE Mood Present DIRECT.

In this Mood BOTH Pronouns (Nomin. and Accus.) are expressed by the *Inflection*.

Sáke-h-uk	Sáhge-h-ug	(that) I love him.
-ut	-ud	thou lovest him.
-at	-od	he loves him.
-uk-éet	-ung-íd, or -éed	we (1.3) love him.
-ák	-úng	we (1.2) love him.
-áig	-áig	ye love him.
-at-wów (def.)	-ah-wód	they love him.
S-e-áke-h-átch-ik (ind.)	S-ahy-áhge-ódj-ig	they love him. ¹³²

¹³¹ See p. 52 et seq. *Notes* 30, 31, 32.

¹³² xiv. 31. Sáhge-ug. . (that) I love him.

xiii. 20. Anoon-ahg(ug)-in . . him (indef.) I send.

iv. 14. Ka mén-ug . . I give (it to) him.

vii. 23. Ke. . nóojemóo-ug . . that I have saved, cured, him.

x. 15. Azhe kekánemug . . so I know him.

ix. 36. Che tápway-áne-m-ahg(ug)-ébun (pret.) . . that I might true-think him.

xi. 3. Sahyáhge-ud (flat vowel). . whom thou lovest him.

xviii. 26. Wéjew-ud. . as thou accompaniedst him.

iii. 26. Kah debáhje-m-ud . . whom thou narratest him.

xx. 15. Wáináin áindahw-ánemud? . . whom seekest thou?

ix. 17. A'hn'een. . anáhje-m-ud? . . what manner, how, relatest-thou-him?

xvii. 2. Kah mén-áhj(udj)in . . which thou givest him.

xvii. 3. Kah pé-áhnoon-ud . (whom) thou hither-sendest him.

Plural.

Sáke-h-uk-wów	Sáhge-h-ug-wáh	(that) I love them.
-ut-wów	-ud-wáh	thou lovest them.
-át	-od	he loves him, or them.

xix. 38. Kóos-ód . . as *he* fears *him* (or *them*).

xvii. 2. Che mén-ód . . that *he* give to *him* (or *them*).

xi. 36. Enáh. . azhe sáhge-od . . Behold! . . as *he* loved *him*.

xi. 52. Che máhwunje(h)ód . . that *he* "gather together" *them*.

ix. 14. Ke wáhbe(h)ód (caus.) . . that *he* made *him* see.

v. 6. Ahpé kah wáhbummód . . when that *he* saw *him*.

Kiya ke kekáine-m-od. . and that *he* knew *him*.

xviii. 26. Kah keshke-táhwahge-gáhnahm-ód . . who cut-off-ear-ed-
him.

xviii. 31. A'hweyah che nés-ungíd . . any one that *we* (1.3) kill *him*.

vi. 68. Wánaish. . ka náhzekáhw-ungíd-épun (pret.) . . whom should
we (1.3) go to (*him*).

xi. 48. Keshpin . . ézhe póone(h)-ung . . if . . so *we* (1.2) cease *him*,
"leave him alone."

vi. 62. Keshpin wáhu-m-aig . . if *ye* see *him*.

viii. 28. Ahpe ke óobe-n-áig . . when *ye* shall up-lift *him*.

vi. 29. Che tápwa-ánem-áig . . that *ye* true-think *him*.

v. 18. A'hndahw-áindahm-oowód . . *they* go-think, seek, *him*.

x. 39. Che dáhkoon-ahwód . . that *they* take *him*.

vi. 25. Ahpe kah mékahw-ahwod . . when *they* had found *him*.

viii. 3. Ahpé kah báhgedé-n-ahwód. . when *they* had set *him* (*her*) down.

v. 16. 18. Che nés-áhwód . . that *they* might kill *him*.

xvii. 18. Kah(ezhe)áhnoon-ahg(ug)-wáh . . (so) *I* have sent *them*.

xvii. 12. Mágwah ké wejé-w-ahg-wáh . . whilst *I* accompanied *them*.

xii. 47. Che debáhkoon-ahgwáh . . that *I* judge *them*.

Che nóojemóo-ahgwáh . . that *I* save *them*.

xii. 40. Che na-nóondáhwe-ahgwah-bun (pret.) . . . that *I* should
"heal" *them*.

x. 14. xvii. 10. Tabánem-áh(úg)-ik . . (whom) *I* own *them*.

xvii. 23. Ke sáhge-ahd(ud)-wáh . . (and) *thou* hast loved *them*.

xvii. 15. Che ékoo-n-ahd(ud)-wáh . . that *thou* withdraw *them*.

xvii. 10. Tabáne-m-áh(úg)-ig. . (which) *thou* ownest *them*.

Sake-h-úk-eet-wów	Sahge-h-úng-id-wáh	we(1.3) love them.
-àk-wów	-ung-wáh	we(1.2) love them.
-áig-wów	-áig-wáh	ye love them.
-at-wów (def.)	-ah-wód	they love them.
Seáke-h-átch-ik (indef.)	Sahyáhge-h-ódj-ig	they love (him or) them.

In the "flat vowel" or, as respects TIME, *Indefinite* form, the plur. ending *-wow* (Chip. *-wah*), is changed—in the first pers. plur. (1.2), and the second pers. plur. into *-ook*;—in the other persons, plural, into *-ik* (see e.g. the third pers. plur. and p. 218, where it is exemplified throughout.)

Indeterminate.

Sake-h-áh-gun-ewik	Sahge-h-ong	(that) <i>he</i> or <i>they</i> love him,
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INVERSE.¹³³

Sáke-h-ít	Sáhge-h-id	(that) <i>he</i> loves me.
-ísk	-ík	<i>he</i> loves thee.
-ík'-oot	-ég-ood	<i>he</i> is loved.

vi. 2. Kah áhyindóo-dahwód. . which *he* did to *them*.

vi. 42. Kakáne-m-úng-oog. . *we* (1.2) know *them*.

xxi. 10. Káh nés-áig-ook. . *ye* have killed *them*.

vi. 11. Menik wah áhyahw-ahwód. . as many as *they* want (to) have *them*.

iv. 1. Kiya zegahúnd-ahwód. . and (that) *they* poured on, "baptized," *them*.

xx. 19. Koos-áh-wód. . (as) *they* feared *them*.

vi. 40. Wahyáhbum-áhj(ódj)ig. . who (*they*) see *him*.

vi. 45. Kah nóondahw-áhj-ig. . who have heard *him*.

v. 38. Kah áhnoonáhj(ódj)in. . whom *he* hath sent *him*.

vi. 29. Kah áhnoonáhj(ódj)in. . (inan.) whom *he* hath sent (*them*.)

vii. 25. Wah nés-ahwáhj(ódj)in. . whom *they* want (to) kill.

¹³³ iv. 34. xii. 44. 45. Kah áhnoozh-id. . *he* (who) sent *me*.

v. 32. Owih tabáhjemid. . *he* who narrates *me*.

v. 3. Ewh anáhjemid. . that (which) *he* relates (of) *me*.

x. 15. Azhe kekánemid. . as *he* knoweth *me*.

x. 17. Wainje sáhgeid. . therefore *he* loves *me*.

x. 18. Kah méenzhid. . which *he* gave *me*.

Sáke-h-éaméet	Sáhge-h-éamingíd or -éungíd	he loves us (1.3).
-ittàk	-enúng	he loves us (1.2).
-ittáig	-enáig	he loves you.
-ík'oot-wów	-égood-wáh	they are loved.

Plural. (Indefinite ; or " Flat Vowel.")

Seáke-h-itch-ik	Sahyahge-h-idj-ig*	(that) they love me.
-ísk-ik	-ík-ig	they love thee.
-íkoo(t)ch-ik	-égoo(d)j-ig	they are loved
-éaméetch-ik	-éamingídj-ig	they love us (1.3).
-ittàk-ook	-enúng-ook	they love us (1.2).
-ittáig-ook	-enáig-ook	they love you.
-íkoo(t)ch-ik	-égoo(d)j-ik	they are loved (by him or them, DEF.)

* Sáhge-h-ewod, DEF.

vii. 20. Wánáin babáh-undah-nésík . . who about-go-that *he* kill *thee*.

ix. 37. Me owh kúnoon-ík. . it is *he* (Ital. *Ecco lo*) who talketh (to) *thee*.

i. 48. Chépwah undóo-m-ík . . before *he* called *thee*.

ix. 21. Ahn'een kah dóod-óok? . . what manner, how, did *he* (to) *thee*.

xix. 11. Kah báhkedé-n-ahm(um)-óok . . who (*he*) has delivered (it) to *thee*.

xvii. 3. Che kekáne-m-equáh (= -ik-wáh) . . that *they* know *thee*.

i. 31. Che kekánem-égood . . that *he* should be known *by him*.

iii. 2. Wejévegood . . if *he* be accompanied *by him*.

vii. 1. Che nésegood . . that *he* be killed *by him*, or *them*.

vii. 51. Chépwah nóond-áhgood. . before *he* is heard *by it* (viz the law).

xviii. 3. Ke ménegood . . *he* had been given (to) *by them*.

x. 4. Nóopenáhnegood . . *he* is followed *by him* (or *them*).

iv. 12. Kah méezh-éyahmingíd . . *he* who gave (it to) *us* (1.3).

vi. 52. Che áhshahm-enúng . . that *he* feed *us* (1.2).

viii. 36. Páhgeden-enáig . . if *he* release *you*.

xiv. 16. Che ménenaig that *he* give (to) *you*.

xiv. 16. Che wéjewenáig . . that *he* accompany *you*.

xiii. 14. Kiya kákenoo-áhmoo-náig (flat vow.) . . *he* who teacheth *you*.

xvii. 20. Ka tápwa-ánem-*ej(idj)ig* . . who (*they*) shall true-think *me*.

xviii. 21. Egewh kah nóondáhw-*ej(idj)-ig* . . those (*they*) who heard *me*.

v. 36. vi. 39. Kah méezh-*ej(idj)-in* (inan.) . . which *he* hath given *me*.

DIRECT.¹³⁴ (2d and 1st pers.)

Sáke-h-éun	Sáhge-h-éyun (that) thou lovest me.
-eàk	-eyóng thou lovest us. (1.3)
-eáig	-eyáig ye love me.

xv. 18. Ke sheeng-ánem-ewód . . they hated me.

viii. 10. E'gewh ánahme-m-ík-ik (flat vow.) . . those (they) who accuse thee, "thine accusers."

vi. 45. Kiya kah kékenooahmáhgoodj-ig . . and who (they) are taught by him.

vii. 18. Kah áhnoon-égoodj-in . . whom he was sent by (him).

x. 35. Kah ódes-égoodjig . . who (they) were arrived at by it.

i. 22. Kah bé-áhnnoozh-éyahmingéj(idj)-ik . . they who hither-sent us (1.3).

xv. 18. 19. Keshpin sheeng-ánemenáig-wáh . . if they hate you.

xiii. 35. Ka . . kékanem-enág-wáh . . they shall know you.

xviii. 28. Che wéne-sk-áhk-oowód . . that they be defiled by it.

¹³⁴ xx. 29. Ke wáhbahm-éyun . . thou hast seen me.

xvii. 6. 9. 12. Kah méenzh-éyah-(un)-ig . . whom (plur.) thou hast given me.

xvii. 7. Kah méenzh-éyah(un)-in . . which (plur.) thou hast given me.

xvii. 4. Kah méenzh-éyun . . which thou gavest (to) me.

xi. 41. 42. Ke nóondáhw-eyun . . (that) thou hast heard me.

xi. 42. Ke áhnnoozh-éyun . . (that) thou hast sent me.

xvii. 23. 26. Kah . . sáhge-éyun . . thou hast loved me.

i. 48. A'hn'ahpé kakánem-éyun ? (flat vow.) . . what time know-thou me ?

x. 24. Ka gwénahw-áindahmoo-éyóng (caus.) . . thou lack-think, "doubt," makest us (1.3).

vii. 19. Wágoonain . . nesh-eyáig . . why . . ye kill me.

viii. 19. xiv. 7. Késhpin kekánemeyáig-oopun (pret.) . . if ye knew me.

xvi. 27. Ke sáhge-eyáig . . as ye love me.

iv. 26. Neen kanóon-enón . . I who speak (to) thee.

xxi. 15. 16. Sáhge-enón . . that I love thee.

ii. 4. Ka tóotóon-enón . . shall I do (to) thee.

viii. 12. 15. Kah tóotoon--nahgoók . . what I have done to you.

INVERSE.

Sáhke-h-ittán	Sáhge-h-enón	(that) I love thee.
-íttúk-wow	-h-énug-wah	I love you.
-ittàk	-h-enóng	we love thee.

IMPERATIVE MOOD, Present. (See p. 204.)¹³⁵

Sáké-h	Sáhgé-h	love thou him.
Kuttä sáke-h-ayoo	Oo tah sáhke-h-aun, or -on	let him love him
Sáke-h-a-tàk	Sáhge-h-ah-dáh	let us love him.
Sáke-h-éck	Sáhge-h-éeg	love ye him.
Kuttä sáke-h-áy-wuk	Oo tah sáhge-h-ah-wón	let them love him.

Plural.

Sáke-h-ík	Sáhge-h	love thou them.
Kuttä sáke-h-ayoo	Oo tah sáhge-h-aun	let him love (him or) them.

xiii. 34. xv. 9. Kah ezhe sáhge-énahgoog . . as *I* have loved *you*.

xiv. 3. Che oodáhpén-énahgoog . . that *I* take, "receive," *you*.

xiv. 25. Magwah . . wéjéw-énahgoog . . whilst . . *I* accompany *you*.

xv. 14. Kah kékem-énahgoog . . which *I* command *you*.

xiii. 14. Ke kézebég-ezedán-énahgoog . . *I* have wash-footed *you*.

¹³⁵ xvii. 17. Péen-éh . . purify, "sanctify," *thou* (*him* or) *them*.

xvii. 11. Káhnahwéni-m . . guard, "keep," *thou* (*him* or) *them*.

i. 46. Bé-wáhbú-m . . hither-see *thou him* (or *them*), "come and see."

xxi. 15. 16. Ah'shu-m . . feed *thou* (*him* or) *them*.

ix. 24. Meenzh . . give *thou* (to) *him*.

iv. 29. Wáhbú-m-ík . . see *ye him*.

xii. 7. Póone(h)ík . . leave off *ye him*, "her."

xviii. 31. xx. 22. Ah'yáhw-ík . . have, "take," "receive," *ye him*.

xviii. 31. Ezhe tebáhkoo-n-ík . . so judge *ye him*.

ix. 21. 23. Kahgwáje-m-ík . . ask *ye him*.

xxi. 10. Pé-n-ík . . bring *ye them*.

xi. 14. Ah'ba-h-óok . . loose *ye him*.

Sáke-h-á-táh-we-nik	Sáhge-h-ah-dáh-nig	let us love them
Sáke-h-éek-ook	Sáhge-h-éek	love ye them.
Kuttä sáke-h-áy-wuk	Oo tah sáhge-h-ah-won	let them love (him or) them.

Verbs énding in *-t-ayoo* (anim. p. 42) change the *t* into *s* in the first person singular, thus, *Nugga-t-ayoo* makes *nuggu-s* . . leave *thou him* ; *Naht-t-ayoo* (or *nà-t-ayoo*) makes *ná-s* . . fetch *thou him*, &c.

Indefinite.

Sáke-h-á-kun	Sáhge-h-áh-kun	love thou him.
Sáke-h-a-kàk	Sáhge-h-ah-gàk	let us love him.
Sáke-h-a-káik	Sáhge-h-ah-gáig	love ye him.
Sáke-h-à-kunik	Sáhge-h-áh-kun-ig	love thou them.
Sáke-h-a-kwów-in-ik	Sáhge-h-ah-kah-dwáh-nig	let us love them
Sáke-h-a-gáik-ook	Sáhge-h-ah-gáig-oog	love ye them.

PRESENT. (1st and 2d Pers.)¹³⁶

Sáke-h-in	Sáhge-h-ézhin	love thou me.
Sáke-h-innán	Sáhge-h-ézhin-om	love thou us (1.3).
Sáke-h-ik	Sáhge-h-ézhig	love ye me or us.

Indefinite.

Sáke-h-é-kun	Sáhge-h-ezhé-kun	love thou me.
Sáke-h-e-k-áik	Sáhge-h-ézhé-k-áik	love ye me.

PARAGRAPH III.

INANIMATE Object, DIRECT.

1. Sáke-t-ów	Oo sáhge-t-óon	he loves it.
2. It-éthé-t-um	Ood enáin-d-on	he so-thinks it.

¹³⁶ xxi. 19. 22. Nóopenahzhéshin . . follow *thou me*.

iv. 7. Ména-h-éshin . . give *thou me* drink.

vi. 34. Meenzh-éshin-om . . give *thou* (to) *us* (1.3).

INDICATIVE MOOD.

Ne sáke-t-an	Ne sáhge-t-oon	I love it.
Ke sáke-t-an	Ke sáhge-toon	thou lovest it.
Sáke-t-ow	Oo sáhge-t-oon	he loves it.
Ne sáke-t-an-nán	Ne sáhge-t-oon-nón	we (1.3) love it.
Ke sáke-t-an-ànow	Ke sáhge-t-oon-nón	we (1.2) love in.
Ke sáke-t-án-owów	Ke sáhge-t-óon-ahwáh	ye love it.
Sáke-t-ów-uk	Oo sáhge-t-óon-ahwáh	they love it.
Net' It-éthe-t-en	Nind en-áin-d-on [*]	I so-think it.
Ket' It-éthe-t-en	Ked en-áin-d-on	thou thinkest it.
It-éthe-t-um	Ood en-áin-d-on	he thinks it.
Net' It-éthe-t-en-nán	Nind en-áin-don-non	we (1.3) think it.
Ket' It-éthe-t-en-ànow	Ked en-áin-don-non	we (1.2) think it.
Ket' It-éthe-t-én-owow	Ked en-áin-don-ahwáh	ye think it.
It-éthe-t-úm-wuk	Ood en-áin-don-ahwáh	they think it.

* This n is expletive, being simply the cognate liquid of the d following it. See INTRODUCTION.

Indeterminate.

1. Sàke-t-à-nemoo ..he, or they, (Fr. on) love it.
2. It-éthe-t-ahgun-ewoo...he or they so-think it.

Double Inanimate.

Sàke-t-à-mahgun... it loves it.

INVERSE.

Ne sáke-h-ík-oon	Nin sáhge-h-égoon	me loveth it, i.e. it loves me.
Ke sáke-h-ík-oon	Ke sáhge-h-égoon	it loves thee.
Sáke-h-íkoo	Oo sáhge-h-égoon	he is loved (by it).
Ne sáke-h-ík-oon-nón	Nin sáhge-h-égoon-nón	it loves us (1.3).
Ke sáke-h-ík-oon-ànow	Ke sáhge-h-égoon-nón	it loves us (1.2).
Ke sáke-h-ík-oon-owów	Ke sáhge-h-égoon-ahwáh	it loves you.
Sáke-h-íkoo-wúk	Oo sáhge-h-égo-wug	they are loved.

Double Inanimate.

Sàke-h-ik-óo-mahgun...it is loved by it.

SUBJUNCTIVE MOOD DIRECT.¹³⁷

Sáke-t-íán	Sáhge-t-ooyón	(that) I love it.
-íun	-óoyun	thou lovest it.
-at	-ood	he loves it.
-íák	-ooyóng	we (1.3) love it.
-íák	-óoyung	we (1.2) love it.
-íáig	-ooyáig	ye love it.
-at-wów (def.)	-oowód	they love it.
Seáke-t-átch-ik (indef.)	Sahyahge-t-óodj-ik	they love it.
It-ethe-t-ummán	En-aind-ummón	(that) I so think it.
&c.	See <i>Intrans.</i> pp. 195. 196. 197. Conj. 6.	
	Indeterminate.	
1. Sáke-t-ánewik	Sahge-t-ang	(that) he or they love it.
2. It-éthe-t-áhgun-ewik	En-áin-d-ong	he or they so-think or esteem it.
	Double Inanimate.	
Sake-t-á-magák	Sahge-t-áh-magák	(that) it loves it.

¹³⁷ iv. 34. Che gézhe-t-ooyón . . (and) that I finish it.

x. 25. Wázhe-too-yáhn(ón)-in . . (which) I do them.

xiii. 2. Ke áht-óod . . he had put it.

v. 18. Ke bahnáhe-t-ood . . he had defiled it.

xix. 39. Ke béd-óod . . (and) he brought it.

xix. 10. A'hy-ahmón . . (that) I have it.

xviii. 37. Che wéen-d-ahmón . . that I tell, declare it.

xiii. 26. Ke gwáhbah-ahm(um)-ón . . (when) I have dipped it.

v. 30. Anáind-ahm-ón . . as I think, intend, "my will."

x. 17. Páhgedé-n-ahmón . . as I lay-down it.

x. 18. Che oodáhpe-n-ahmón . . that I take it.

xvi. 30. Kekáind-áhmun . . (that) thou knowest (it or them).

i. 50. Wainje tápway-áind-ahmun? . . whence true-thinkest, "believest," thou it?

iv. 11. A'hn'eende . . wáinde-n-áhmun? . . what-place . . from-takest thou it?

xx. i. 5. 6. Ke wáhbundung . . (and) he saw it (or them).

xiii. 26. Kah gwáhbah-úng . . (when) he had dipped it.

viii. 9. E'gewh kah nóond-áhy-ig . . those who (they) heard it.

INVERSE.

Sáke-h-ík-oo-yán	Sahge-h-egoo-yón	that it loves me.
-óo-yun	-egóo-yun	it loves thee.
-oo-t	-égoo-d	he is loved (by it).
-oo-yák	-egoo-yóng	it loves us (1.3).
-oo-yák	-egóo-yung	it loves us (1.2).
-oo-yáig	-egoo-yaig	it loves you.
-oo-t-wow	-égoo-d-wah	they are loved.

Double Inanimate.

Sáke-h-ik-óomagák	Sahge-ig-óomagák	(that) it is loved by it.
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viii. 51. Keshpin. . minjémi-n-ung . . if . . *he* hold *it*.

viii. 29. Mánw-áind-úng-in (plur.) . . which *he* well-thinks, approves.

vii. 23. Keshpin. . ootáhpe-n-ung . . if *he* take *it*.

iii. 31. Ahkeh aindázhindúng . . earth, *he* relates, “ speaks of,” *it*.

iii. 11. Kakáindahmóng . . (which) *we* (1.3) know (*it*).

Kah wáhbundahmóng . . which *we* have seen (*it*).

i. 14. Ke wáhbundahmúng . . (and) *we* saw *it*.

xiii. 29. Ka ahyáh-m-ung-oon (plur.) . . (which) *we* (1.2) shall have (*them*).

xv. 10. Keshpin minjéme-n-ahm-úig . . if *ye* hold *them*.

xiii. 17. Keshpin kekáindahm-úig . . if *ye* know *them*.

xvi. 4. Che megu-áindahm-úig . . that *ye* may find-think, recollect *it*.

vi. 26. Ke wáhbundahm-úig . . that *ye* had seen *them*.

i. 38. Wágoonain áindahw-áindum-úig ? . . what seek *ye* ?

ix. 27. Wah . . nóndahm-úig ? . . (that) *ye* want (to) hear *it*.

vi. 14. 22. Ahpé kah wáhbundáhm-oowód . . when *they* had seen *it*.

vi. 13. Kah esquánd-ahm-oowód . . which *they* had left, “ remained over.”

v. 28. Che nóond-ahm-oowód . . *they* will hear *it*.

xi. 41. Ke ékoo-n-áhm-oowod . . *they* withdrew *it*.

xviii. 28. Kóo-t-áhm-oowód . . as *they* feared *it*.

vi. 23. Kah . . méj-ewod . . *they* eat *it*.

IMPERATIVE MOOD, Present.

Sáke-t-ah	Sáhge-t-oon ¹³⁸	love thou it.
Sáke-t-ah-tàk	Sáhge-t-oon-dáh	let us love it.
Sáke-t-ák	Sáhge-t-óog	love ye it.
It-éthe-ta	En-áin-d-un	think thou it.
It-éthe-ta-tàk	En-áin-dun-dáh	let us think it.
It-éthe-t-um-óok	En-áin-d-um-óok	think ye it.

INDEFINITE.

1 Sáke-t-à-kun	love thou it.
-kàk	let us love it.
-kaik	love ye it.
2 It-éthe-t-um-óo-kun	think thou it.
-kàk	let us (1.2) think it.
-káik	think ye it.

PARAGRAPH IV.

INDETERMINATE, &c. Object.

Anim. obj.	Sáke-h-ewáyoo	Sáhge-h-ewá	he loves. (p. 99)
Inan. obj.	Sáke-che-gáyoo	Sáhge-ch-egá	he loves. (p. 101)

INDIC. Pres. DIRECT. (Conjug. 3.)

Ne sáke-h-ewán	Nin sáhge-h-ewá	I love (somebody)
Ke sáke-h-ewán	Ke sáhge-h-ewá	thou lovest (id.).
Sáke-h-ewáyoo	Sáhge-h-ewá	he loves (id.).

¹³⁸ xii. 28. Pésheg-aindáhgoo-t-óon . . one-think, "glorify," *thou it*.

xiii. 29. Késhpenah-d-óon . . buy *thou (it or) them*.

ii. 19. Bahnáhje-t-óog . . destroy *ye it*.

xi. 34. xx. 27. Wáhbu-nd-un . . see *thou (it or) them*.

xviii. 11. Péena-h-ún . . enter, "put up," *thou it*.

v. 8. 11. Ootáhpe-n-un . . take *thou it*.

ii. 8. Zége-n-áhm-ook . . pour *ye it*.

v. 39. Undah-kekái-nd-ahm-óok . . go-know *ye (it or) them*.

xi. 39. E'koo-n-áhm-ook . . withdraw, "take away," *ye it*.

xiv. 15. Minjéme-n-ahm-ook . . hold, "keep," *ye (it or) them*.

Ne sáke-h-ewán-nan	Nin sáhge-h-ewá-min	we (1.3) love (id.).
Ke sáke-h-ewán-ànow	Ke sáhge-h-ewá-min	we (1.2) love (id.).
Ke sáke-h-ewán-owow	Ke sáhge-h-ewá-m	ye love (id.).
Sáke-h-ewáy-wũk	Sáhge-h-ewá-wug	they love (id.).

Inverse.

Ne sáke-h-ík-ówin	Nin sáhge-h-ig-óo	me love they ^(indet.) .
Ke sáke-h-ík-ówin	Ke sáhge-h-ig-óo	they love thee.
Sáke-h-ów	Sáhge-h-áh	he is loved
Ne sáke-h-ík-ówin-nan	Nin sáhge-h-ig-óo-min	they love us (1.3).
Kesáke-h-ík-ówin-ànow	Ke sáhge-h-ig-óo-min	they love us (1.2).
Ke sáke-h-ík-ówin-owów	Ke sáhge-h-ig-óo-m	they love you.
Sáke-h-ów-ũk	Sáhge-h-áh-wug	they are loved

SUBJUNCTIVE MOOD, DIRECT.

Sáke-h-ew-éán	Sáhge-h-ew-áyón (that)	I love (somebody).
-éun	-áyun	thou lovest.
-áit	-áid	he loves.
-éák	-áyóng	we (1.3) love.
-eăk	-áyung	we (1.2) love.
-eáig	-ayáig	ye love.
-ait-wów (def.time)	-áwod	they love.
-áitch-ik (indef.time)	-áidj-ig	they love.

Inverse.

Sáke-h-ík-ów-eán	Sáhe-h-igóo-yón (that)	they (somebody) love me.
-h-ík-ów-eun	-h-igóo-yun	they love thee.
-h-éet	-h-índ	he is loved.
-h-ík-ówe-àk	-h-igóo-yóng	they love us (1.3)
-h-ík-ówe-ăk	-h-igóo-yung	they love us (1.2)
-h-ík-ówe-áig	-h-igóo-yáig	they love you.
-h-éet-wów	-h-índ-wáh	they are loved.

INDEFINITE Object Indic. Mood. DIRECT. (Conjug. 3.)

Ne sáke-(t)ch-egán	Ne sáhge-ch-egá	I love.
Ke sáke-ch-egán	Ke sáhge-ch-egá	thou lovest.
Sáke-ch-egáyoo	Sáhge-ch-egá	he loves.

Ne sáke-ch-egán-nan Nin sáhge-ch-egá-min we (1.3) love.
 Ke sáke-ch-egan-ànow Ke sáhge-ch-egá-min we (1.2) love.
 Ke sáke-ch-egán-owów Ke sáhge-ch-egá-m ye love.
 Sáke-ch-egáy-wűk Sáhge-ch-egá-wug they love.

SUBJUNCTIVE MOOD.

Sáke-(t)ch-eg-éán	Sahge-(t)ch-eg-áyón (that)	I love (something)
-éun	-áyun	thou lovest.
-áit	-áid	he loves.
-éàk	-ayóng	we (1.3) love.
-éàk	-áyung	we (1.2) love.
-éaig	-áyáig	ye love.
-áit-wów (def. time)	-áwod	they love.

S-e-áke(t)chegái(t)chik S-ahy-áhge-(t)ch-eg-ái(d)j-ig they love.

The INVERSE or *return* form of *this* (INDEFINITE) mode of the verb constitutes the Participial Passive, as follows,

PARTICIPIAL PASSIVE. PAST PARTICIPLE. (p. 111 et seq.)

Indicative Mood. (Conjug. 4.)

Ne sáke-ch-eg-às-oon	Nin sáhge-ch-egáhz
I am loved (Lat. amatus sum).	
Ke sáke-ch-eg-às-oon	Ke sáhge-ch-egáhz
	thou art loved.
Sáke-ch-eg-às-oo	Sáhge-ch-egáhzoo
	he is loved.
Ne sáke-ch-eg-às-oon-nan	Nin sáhge-ch-egáhzoo-min
	we (1.3) are loved.
Ke sáke-ch-eg-às-oon-ànow	Ke sáhge-ch-egáhzoo-min
	we (1.2) are loved.
Ke sáke-ch-eg-às-oon-owów	Ke sáhge-ch-egáhzoo-m
	ye are loved.
Sáke-ch-eg-às-oo-wug	Sáhge-ch-egáhzoo-wug
	they are loved.

INANIMATE. (p. 111 et seq.)

Sáke-ch-egátáyoo	Sáhge-ch-egàhdá	it is loved.
-egátáy-wă	-wun	they are loved.

Subjunctive Mood.

Sáke-ch-eg-àsoo-yán	Sáhge-ch-egáh-zoo-yón	(that) I am loved.
-yun	-yun	thou art loved.
-t	-d	he is loved.
-yàk	-yóng	we (1.3) are loved.
-yäk	-yung	we (1.2) are loved.
-yáig	-yáig	ye are loved.
-t-wow	-wód	they are loved.

INANIMATE.

Sake-ch-egàtáik	Sáhge-ch-egàhd-áig	(that) it is loved.
-ee	-in	they are loved.

PARAGRAPH V.

VERBAL ADJECTIVE.—*Active.* (Intrans. Conjug. 1.)

<i>Ne</i> sáke-h-ewáy-wiss- <i>in</i>	<i>Ne</i> sáhge-h-ewá-wiz
&c.	<i>I</i> am loving, affectionate.

Passive. (id.)

<i>Ne</i> sáke-h-ík-oos- <i>in</i>	<i>Ne</i> sáhge-h-íkoos.
&c.	<i>I</i> am lov-able, &c.

SUBJUNCTIVE. (id.)

Act. Sáke-h-ewáy-wiss- <i>eán</i>	Sáhge-h-ewá-wiz- <i>eyón</i> .
&c.	(that) <i>I</i> am loving, &c.
Pass. Sáke-h-íkoos- <i>eán</i> .	Sáhge-h-ég-oos- <i>eyón</i> .
&c.	(that) <i>I</i> am ami-able, &c.

(See pp. 114, 115.)

PARAGRAPH VI.

REFLECTIVE, RECIPROCAL, SIMULATIVE, VERBS. (p. 82 et seq.)

These modes of the Verb involving to some extent (as respects Agent and Patient) the character of Transitives, are nevertheless conjugated as *Intransitives* (of the 4th Conjugation).

INDICATIVE MOOD.

Reflect. <i>Ne</i> sáke-h-íssoon (or -h-íttissoon)	<i>Nin</i> sáhge-h-édís
<i>I</i> love myself.	

Recip.	<i>Ne sáke-h-íttoonán</i> (plur.) <i>Nin sáhge-h-éde-min.</i> <i>We</i> (1.3) love each other.
Simul.	<i>Ne sáke-k-àsoon</i> (reflect.) <i>Nin sáhge-kas.</i> <i>I make myself, pretend, to love.</i>

SUBJUNCTIVE MOOD.

Reflect.	<i>Sáke-h-issoo-yán</i> <i>Sáhge-h-édesoo-yón.</i> (that) <i>I</i> love myself.
Recip.	<i>Sáke-h-íttoo-yák</i> (plur.) <i>Sáhge-h-éde-yóng.</i> (that) <i>we</i> (1.3) love one another.
Simul.	<i>Sáke-k-àsoo-yán</i> (reflect.) <i>Sáhge-k-àsoo-yón.</i> (that) <i>I</i> pretend to love.

PARAGRAPH VII.

THE OBLIQUE CASES. p. 117 et seq. Notes 64. 65.

From the Transitive Verb in its Direct Relation (Nomin. and Accus.) we proceed to the *Oblique* Cases; namely, 1, Dative; 2, Ablative; and 3, Accessory or Possessive; beginning here with the last. It is, as already observed, used in connexion with the *third* person only. See *Syntax*.

POSSESSIVE, &c. CASE. (p. 123.)

Anim.	<i>Ne sáke-h-im-ów-a</i>	<i>I love his him.</i>
Inan. 1.	<i>Ne sake-t-ă-wan.</i>	<i>I love his it.</i>
2.	<i>Net' It-éthe-t-um-wan.</i>	<i>I think his it.</i>

<i>Indicative Mood</i> (anim.).	<i>Direct, 3d. person Accus.</i>
<i>Ne sáke-h-im-ów-ă</i>	<i>I love his him, or them.</i>
<i>Ke sáke-h-im-ów-ă</i>	<i>thou lovest his him.</i>
<i>Sáke-h-ăth-u-ă</i>	<i>he loves his him.</i>
<i>Ne sáke-h-im-ánnan</i>	<i>we (1.3) love his him.</i>
&c.	

Subjunctive Mood.

<i>Sáke-h-im-úk</i>	(that) <i>I</i> love <i>his</i> him, &c.
<i>Sáke-h-im-út</i>	<i>thou lovest his him.</i>

Sáke-h-áthit	he loves <i>his</i> him.
Sake-h-ím-ũk-éet	<i>we</i> (1.3) love <i>his</i> him.
&c.	

Imperative Mood. Pres.

Sake-h-ím	love thou <i>his</i> him, &c.
Sake-h-ím-cek	love ye <i>his</i> him.

Indefinite.

Sáke-h-ím-ākun	love thou <i>his</i> him.
&c.	

INANIMATE (Indic.)

- | | |
|---------------------------|--------------------------------------|
| 1. Ne sáke-tă-w-án | I love <i>his</i> it. |
| Ke sáke-tă-w-án | thou lovest <i>his</i> it. |
| Sáke-t-áthu-ă | he loves <i>his</i> it. |
| &c. | |
| 2. Net' It-éthe-tum-w-án | I think <i>his</i> it. |
| Ket' It-éthe-tum-w-án | thou thinkest <i>his</i> it. |
| It-éthe-tum-éthuă | he thinks <i>his</i> it. |
| Net' It-éthe-tum-w-án-nan | <i>we</i> (1.3) think <i>his</i> it. |
| &c. | |

Subjunctive Mood.

- | | |
|----------------------|------------------------------|
| 1. Sáke-tá-w-uk | (that) I love <i>his</i> it. |
| &c. | |
| 2. It-éthe-t-úm-w-uk | I think <i>his</i> it. |
| &c. | |

See *Addenda*.

PARAGRAPH VIII.

DATIVE CASE. (p. 117 et seq. Note 64.)

Anim.	Sáke-t-ow-áyoo	he loveth him for him.
Inan.	Sáke-t-úm-ow-áyoo	he loveth it for him.

Direct. Anim. Indic. 3d Pers. Accus.

Ne sáke-t-ow-ów	I love (him) for him.
Ke sáke-t-ow-ów	thou lovest (him) for him.
&c.	

Inverse. 3d Pers. Nomin. (p. 55.)

Ne sáke-tw-ák	he loves (him) for me.
Ke sáke-tw-ák	he loves (him) for thee.
Sáke-tw-ák	he is loved for him, by &c. DEF.
Ne sáke-tw-ák-oonán	he loves him for us (1.3)
&c.	

Direct. 2d and 1st Pers.

Ke sáke-tw-ówin	thou lovest him for me.
Ke sáke-tw-ówin-nan	thou lovest him for us (1.3)
Ke sáke-tw-ówin-owow	ye love him for me.

Inverse. (p. 55.)

Ke sáke-tw-átin	I love him for thee.
Ke sáke-tw-átin-owow	I love him for you.
Ke sáke-tw-átin-nán	we (1.3) love him for thee.

Subjunctive Direct. 3d. Pers. Accus.

Sáke-tw-ów-uk	(that) I love (him) for him.
Sáke-tw-ów-ut	thou lovest (him) for him.
&c.	

Inverse.

Sáke-tw-ów-it	(that) he loves him for me.
Sáke-tw-ásk	he loves him for thee.
Sáke-tw-ákoot	he is loved for him, by, &c. DEF.
Sáke-tw-ów-eaméet	he loves him for us (1.3).
&c.	

Direct. 2d and 1st Pers.

Sáke-tw-ów-eun	(that) thou love him for me.
Sáke-tw-ówe-aig	ye love him for me.

Inverse.

Sáke-tw-â-tán	(that) I love him for thee.
Sáke-twâ-túk-ook	I love him for you.
Sáke-twâ-ták	we (1.3) love him for thee.

INDETERMINATE. *Inverse.* (p. 226.)

Anim. Ne sáke-tw-ák-ówin	they (some one) love <i>him</i> for me.
&c.	
Inan. Ne sáke-tum-ák-ówin	they (id.) love <i>it</i> for me.
&c.	

Anim. *Ne tem ne ná-tw-âk-ówin.* . my horse they (indet.) fetch (*him*)
for me.

Inan. *Ne mókoman ne ná-tum-âk-ówin.* . my knife they (id.) fetch
(*it*) for me.

Subjunctive. (p. 226.)

Anim. *Sáke-tw-âk-ów-eán* (that) they (indet.) love him for me.
&c.

Inan. *Sáke-tum-âk-ów-eán* they (id.) love it for me.
&c.

PARAGRAPH IX.

INANIMATE. (Indic.)

Ne sáke-túm-ow-ón I love it for *him*.
&c.

Inverse. (p. 55.)

Ne sáke-tum-âk he loves it for me.
&c.

2d and 1st Pers. *Direct.*

Ke sáke-t-um-ówin thou lovest it for me.
Ke sáke-t-um-ówin-nan thou lovest it for us (1.3).
Ke sáke-t-um-ówin-owów ye love it for me.

Inverse. (p. 55.)

Ke sáke-t-um-àtin I love it for thee.
Ke sáke-t-um-àtin-nan we (1.3) love it for thee.
Ke sáke-t-um-àtin-owów I love it for you.

Subjunctive. Direct. (p. 215.)

Sáke-túm-ow-uk (that) I love it for him.
Sáke-túm-ow-ut thou lovest it for him.
&c.

Inverse.

Sáke-tum-ów-it (that) he loves it for me.
Sáke-tum-âsk he loves it for thee.
Sáke-tum-âkoot it is loved for him, by &c. DEF.
Sáke-tum-ów-eaméet he loves it for us (1.3)
&c.

2d and 1st Pers. *Direct.* (p. 219.)

Sáke-tum-ów-eun (that) thou love it for me.
&c.

Inverse. (p. 220.)

Sáke-tum-à-tán (that) I love it for thee.
Sáke-tum-à-túk-ook I love it for you.
Sáke-tum-à-tàk we (1.3) love it for thee.

PARAGRAPH X.

DATIVE and POSSESSIVE CASES combined.

Anim. Ne sáke-tw-ám-ów-ă I love his him for him.
&c.
Inan. Ne sáke-tum-ám-ów-ă I love his it for him.
&c.

Anim. Oo têmă ne ná-tw-ám-ówă. . his horse I fetch (*his HIM*) FOR him.

Oot' ustís-ă ne ná-tw-ám-ówă. . his gloves I fetch (*id.*) FOR him.

Inan. Oo múskesín-ă ne ná-tum-ám-ówă. . his shoes I fetch (*his IT*) FOR him.

PARAGRAPH XI.

REFLECTIVE, &c. Conjug. 4. *Indic. Mood.*

Anim. Ne sáke-tw-ássoon I love (*him*) for myself.
&c.
Inan. Ne sáke-tum-ássoon I love (*it*) for myself.
&c.

Subjunctive.

Anim. Sáke-tw-ássoo-yán (that) I love (*him*) for myself.
Sáke-tw-ássoo-yun thou, &c.
&c.
Inan. Sáke-tum-ássoo-yán (that) I love (*it*) for myself.
&c.

PARAGRAPH XII.

ABLATIVE OR INSTRUMENTAL CASE. p. 121. (Conjug. 3.)

<i>Ne sáke-ch-egá-gán</i>	<i>I love with, or of, something.</i>
<i>Ke sáke-ch-egá-gán</i>	<i>thou lovest with something.</i>
&c.	

Subjunctive.

<i>Sáke-ch-egá-geín</i> (<i>g</i> hard)	(that) <i>I love with, or of, something.</i>
&c.	

Sect. V.

NEGATIVE VERBS. (See p. 63 et seq.)

Anim.	<i>Ne sáhge-h-áh-se</i>	<i>I love him not.</i>
Inan.	1. <i>Ne sáhge-t-óo-seen</i>	<i>I love it not.</i>
	2. <i>Nind en-áin-d-áh-seen</i>	<i>I think it not.</i>

INDICATIVE MOOD.

Present. DIRECT. 3d. Pers. Accus.

<i>Ne sáhge-h-áh-se</i> (plur. - <i>g</i>)	<i>I love him not</i> (plur. <i>them</i>).
<i>Ke sáhge-h-áh-se</i> (- <i>g</i>)	<i>thou lovest him not.</i>
<i>Oo sáhge-h-áh-seen</i>	<i>he loves him not.</i>
<i>Ne sáhge-h-áh-se-non</i> (- <i>ig</i>)	<i>we</i> (1.3) <i>love him not.</i>
<i>Ke sáhge-h-áh-se-non</i> (- <i>ig</i>)	<i>we</i> (1.2) <i>love him not.</i>
<i>Ke sáhge-h-áh-se-wáh</i> (- <i>g</i>)	<i>ye love him not.</i>
<i>Oo sáhge-h-áh-se-wón</i>	<i>they love him not.</i>

INVERSE. See p. 214.

<i>Ne sahge-h-íg-oose</i> (plur. - <i>g</i>)	<i>me loveth-he-not</i> , i.e. <i>he loveth me not</i> (and so of the rest).
<i>Ke sahge-h-ígoose</i> (- <i>g</i>)	<i>he loveth thee not.</i>
<i>Oo sahge-h-íg-oo-seen</i> (- <i>un</i>)	<i>he is loved not by him, her, (or them) DEF.</i>
<i>Ne sahge-h-íg-oose-nón</i> (- <i>ig</i>)	<i>he loves us</i> (1.3) <i>not</i> (plur. <i>they</i>).
<i>Ke sahge-h-íg-oose-nón</i> (- <i>ig</i>)	<i>he loves us</i> (1.2) <i>not</i> (<i>id.</i>).
<i>Ke sahge-h-íg-oosen-ahwáh</i> (- <i>g</i>)	<i>he loves you not.</i> (<i>id.</i>).
<i>Oo sahge-h-íg-oose-wón</i>	<i>they are loved not by, &c. DEF.</i>

2d and 1st Pers. DIRECT.

Ke sáhge-h-ése	thou lovest mē-not.
Ke sáhge-h-esée-m	ye love me-not.
Ke sáhge-h-ése-min	thou or ye love us (1.3) not.

INVERSE.

Ke sáhge-h-ésenoon	I love thee not.
Ke sáhge-h-ésenóon-im	I love you not.

SUBJUNCTIVE MOOD. Present. DIRECT.

Sahge-h-áh-se-wug (plur.- <i>wah</i>) ¹³⁹ (that)	I love him not (plur. <i>them</i>)
Sahge-h-áh-se-wud (- <i>wah</i>)	thou lovest him not.
Sahge-h-áh-s-ig	he loves him not.
Sahge-h-áh-se-wong-id (- <i>wah</i>)	we (1.3) love him not.
Sahge-h-áh-se-wung (- <i>wah</i>)	we (1.2) love him not.
Sahge-h-áh-se-wáig (- <i>wah</i>)	ye love him not.
Sahge-h-áh-s-ig-wáh } -se-wód }	they love him not.

INVERSE.

Sáhge-h-ésig (plur.- <i>wah</i>) ¹⁴⁰ (that)	he loves me not.
Sáhge-h-esen-ik	he loves thee not.
Sáhge-h-égoo-sig	he is not loved (by, &c. DEF.)

- ¹³⁹ XIX. 4. Mék-ahmahwáh-se-wúg .. (that) *I* find *not* to, "in," *him*.
 ix. 31. Nóondahwáh-s-ig .. (that) *he* heareth *him*, or *them*, *not*.
 vii. 35. Che mékahwáh-se-wúng .. (that) *we* (1.2) find *him not*.
 vii. 45. Ke benáh-se-wáig .. (that) *ye* have *not* brought *him*.
 ix. 30. Kekánemáh-se-wáig .. (that) *ye* know *him not*.
 xv. 21. Kekánemáh-se-wód .. (as) *they* know *him*, or *them*, *not*.

- ¹⁴⁰ xiv. 24. Owh sahyáhge-h-esi-g (flat vow.) . . *he* who loveth *me not*.
 xx. 29. E'gewh kah wáhbahm-esé-g-ig .. *those* who have *not* seen *me*.
 xii. 42. Che sáhgeje-wábe-n-íg-oose-wód .. that *they* be *not* out-thrown (by them DEF.).

IMPERATIVE MOOD.

- xx. 17. Tóngen-éshe-káin .. touch *thou me not*.
 x. 37. Tápwatáhw-eshe-k-áig-oon .. believe *ye me not*.

Sáhge-h-és-eammínd	he loves us (1.3) not.
Sáhge-h-ése-wung	he loves us (1.2) not.
Sáhge-h-ése-wáig	he loves you not.
Sáhge-h-égoo-se-wod	they are not loved (by, &c. DEF.)

(2d and 1st pers.) DIRECT.

Sáhge-h-esé-wun	(that) thou lovest me not.
Sáhge-h-ese-wóng	thou lovest us (1.3) not.
Sáhge-h-ese-wáig ¹⁴¹	ye love me not.

INVERSE.

Sáhge-h-ésen-owón	(that) I love thee not.
Sáhge-h-ésen-énug-oog	I love you not.
Sáhge-h-ése-n-ewóng	we (1.3) love thee not.

PARAGRAPH II.

INANIMATE OBJECT. DIRECT.

INDICATIVE MOOD.

Ne sáhge-t-óo-seen (plur. -un)	I love it not (plur. <i>them</i>).
Ke sáhge-t-óo-seen	thou lovest it not.
Oo sáhge-t-óo-seen	he loves it not.
Ne sáhge-tóo-se-non	we (1.3) love it not.
Ke sáhge-tóo-se-non	we (1.2) love it not.
Ke sáhge-tóo-sen-ahwáh	ye love it not.
Oo sáhge-tóo-sen-ahwáh	they love it not.

INVERSE.

Ne sáhge-h-ég-oo-seen (plur. -un)	it loves me not (plur. <i>they</i>).
Ke sáhge-h-ég-oo-seen	it loves thee not.
Oo sáhge-h-ég-oo-seen	it is not loved (by, &c. DEF.).
Ne sáhge-h-ég-oo-se-nón	it loves not us (1.3)
&c.	

¹⁴¹ viii. 45. x. 38. (Wáinje) tápwa-tów-ese-wáig . . (whence) *ye* true-hear, believe, *me* not.

xv. 5. Ahýáhw-ese--waig . . (if) *ye* have not *me*.

SUBJUNCTIVE MOOD. DIRECT.

Sáhge-t-óose-won ¹⁴²	(that) I love it not.
Sáhge-t-óose-wun	thou lovest it not.
Sáhge-tóo-sig	he loves it not.
Sáhge-tóo-se-wong	we (1.3) love it not.
&c.	

INVERSE.

Sáhge-h-égoo-se-wón	(that) it loves me not
Sáhge-h-égoo-se-wun	it loves thee not.
Sáhge-h-égoo-sig	he is not loved by it.
Sáhge-h-égoo-se-wóng	it loves us (1.3) not.
&c.	See NOTES (Obl. Cases, Neg.) p. 56.

PARAGRAPH III.

INDETERMINATE. ANIMATE.

DIRECT. (Indic.)

Nin sáhge-he-wáy-se	I love (some one) not.
&c.	

Subjunctive.

Sáhge-h-éwáy-se-wón	(that) I love (some one) not.
&c.	

INVERSE. (Indic.)

Ne sáhge-h-egóo-se	he or they (Fr. <i>on</i>) love me not.
Ke sáhge-h-egóo-se	he or they love thee not.
Sáhge-h-áh-se	he is not loved.
Ne sáhge-h-egóo-se-min	he or they love not us (1.3).
Ke sáhge-h-egóo-se-min	he or they love not us (1.2).
Ke sáhge-h-egóo-s-eem	he or they love not you.
Sáhge-h-áh-se-wug	they (def.) are not loved.

¹⁴² vi. 39. Che wáhne-t-óo-se-wón . . that I lose not it.

iii. 10. Kekáindáh-ze-wun? . . (and) thou knowest not (it, or) them.

iv. 32. Kekáindáh-se-wáig (flat vow.) . . (that) ye know it not.

iv. 48. Késhpin . . . wáhbundun-ze-wáig . . if ye see them not, "except ye see," &c.

iii. 12. viii. 24. Tapwatún-ze-waig . . (and, &c.) ye believe them not.

SUBJUNCTIVE MOOD.

Sahge-h-egóo-se-wón	(that) he or they (Fr. <i>on</i>) love not me.
Sahge-h-egóo-se-wun	he, &c. love not thee.
Sahge-h-áh-se-wind	he is not loved.
Sahge-h-egóo-se-wóng	he or they love not us (1.3).
Sahge-h-egóo-se-wung	he, &c. love not us (1.2).
Sahge-h-egóo-se-waig	he, &c. love not you.
Sahge-h-áh-se-wind-wáh	they (def.) are not loved.

INDEFINITE Object. p. 101. et seq. (Indic.)

Ne sáhge-(t)che-gá-se	I love not.
&c.	

SUBJUNCTIVE.

Sáhge-che-gá-se-wón	(that) I love not.
&c.	

VERBAL ADJECTIVE. ACTIVE. (See Intrans. p. 207.)

Indet. Ne sáhge-h-ewá-wizé-se, &c.	I am <i>not</i> affectionate.
Indef. Ne sáhge(t)ch-egá-wizé-se, &c.	I am <i>not</i> &c.

PASSIVE. (id.) See p. 116. *Notes*.

Anim. Ne sáhge-h-ig-oozé-se, &c.	I am not lov-able, ami-able.
Inan. En-áin-d-áhg-wáh-senoon	it is <i>not</i> so thought (p. 213).
	See <i>Addenda</i> .

CHAPTER II.

Sect. I.

ADVERBS (CREE).

NOTE, *ch* is pronounced as *tch*, and *j* as *dj*.

OF TIME PRESENT.

An-nóoch, *at present*.
 Ek'wâ, *now, instantly*.
 Késách, *this instant, immediately*.
 Kèsekow, *the present opportunity*.

PAST.

Usp'in, *ago*.
 I'spee, *then, when*.
 A'stum-ispee, *since*.
 A'woos-ispee, *before*.
 Annóoch-egáy, *very lately*.
 K'yas, kyáhtee, *long ago*.
 Wéskuch, *formerly*.
 Sháshi, *already*.
 Ootákoos-áik, *yesterday*.
 A'woos-ootákoosaik, *the day before yesterday*.
 I-áwoos-ootákoosaik, *two days before yesterday*.
 Pépoon-ook, *last winter*.
 Népin-ook, *last summer*.

FUTURE.

Etáp, *afterwards*.
 Pátoos, *hereafter*.
 Pátima, *by and bye*.
 Chéskwa, *presently*.
 Pă-chéskwa, *id. with emphasis*.
 Kékéek, *some time or other*.
 K'ýgă, *at length*.
 Wéyákăch, *at a future time*.

Pépoon-e, *when it shall (be) winter, next winter*.
 Wáppák-e, *tomorrow*.
 A'woose-wáppák-e, *the day after tomorrow*.
 Wépuch, *soon*.
 Númmă éskwă, *not yet*.

OF TIME UNSPECIFIED.

Is-péese, *whilst*.
 Móosük, *always*.
 Ask'ow, *sometimes, frequently*.
 I-áskow, *unfrequently, rarely*.
 Negóotoonégă, *seldom*.
 Kinwais, *for a long time*.
 Núggisk, *for a short time, temporarily*.
 Kíssik, *for a very short time*.
 Methógas, *a long time ago*.
 Píttă, *for an instant*.
 Kők'ekáy, *every moment, on every occasion*.
 Oot'che, *ever*.
 Númmă óotche, *never*.
 Máikwauj, *at the same time (or place)*.
 Wéekee, *usually*.
 Semmăk, *at once, without delay*.
 Ketáhtowáith, *all on a sudden*.
 Thískunne } Késík { *through the day*
 Kuppáy } { *all day long*.
 (I'spee, *time*).
 Ecco-spee, *that very time*.

(Is-péeche, *space, quantity*)

Tán-ispeeche ? *how far, &c.?*

Tàn-ispee, *when (past)?*

Tàn-ithekók, *id. (fut.)?*

Tàn-ispee óoche, *what-time from,*
how long?

Ee-áyowee, *continually.*

Oosk'uch, *at first.*

Eskwiach, *the last.*

Amóya, *my'wais, before.*

Mústum, *my'stus, after.*

OF PLACE.

(Itte, *place.*)

Tàn-itte ? *what place? where?*

O-tè, *here.*

Nè-tè, un'-tè, *there.*

Ecco-tè, *that very place.*

O-tè-óoche, *here-from, hence.*

Nè-tè óoche, *therefrom, thence.*

Chéeke, *nigh, close to.*

Kísshewauk, *near.*

Wáthow, *afar off.*

O'pemay, *on one side.*

Utte, *from-wards.*

Pey-, Peyche, *hitherward.*

Tàn-te it-áike, *on which side.*

O-tè it-áike, *on the hither side.*

Kwísk-ittè, *on the other, reverse,*
side.

Núbbuttè, *on one side.*

I'-eetow, *on both sides.*

Astum-ittè, *on this side.*

Awoos-ittè, *on the other side, be-*
yond.

Nĩgootchis, *inland.*

Nántow, *somewhere.*

Mísshewáy, *every where.*

Móochéek, *on the ground.*

Espím-ík, *on high.*

OF QUANTITY AND NUMBER.

Appesis, *little.*

Místahay, *a great deal.*

Tick-úk, *the whole (number).*

Attéet, *part, some (id.).*

Míssheway, *the whole (quantity).*

Pàke, *part, some (id.).*

Kégát, *almost*

Kökethow, *all.*

Kickee, *among.*

Ni-ee, *exactly.*

Ni-ithekók, *exact quantity or*
number.

Kesástow, *middling, moderately.*

A'woos-ithekók, *more.*

A'stum-ithekók, *less.*

Uthewák, *exceeding, very.*

Nótè, *short of.*

Uthewák-epúthu, *it exceeds.*

Nótè-puthu, *it falls short.* (p. 146)

Nummah mwásee, *not much.*

Eg'ah-waudj, *scarcely, hardly.*

OF QUALITY AND MANNER.

Tábiskooch *alike,*

Pétoos, *different.*

Kwíusk, *strait.*

Pímmich, *crosswise.*

Súgge, *thick, close together.*

I-áspees, *thin, far between.*

Máhmow, *all together, collectively.*

Pískis, *apart, separately.*

Mummáin, *here and there one.*

Ménah, *again, another.*

Náspich, *very.*

Sóke, *extremely.*

Kétwóm, *over again.*

Nisséek, *softly.*

Péykách, *slowly.*

Séek-aith, *kindly*.
 Pwástoway, *lingering, slowly*.
 Piátuck, *carefully*.
 Pük-àkum, *very steadily, attentively*.
 Kíthippee, *quickly*.
 Síssekootz, *suddenly, abruptly*.
 Mooche, *openly, gratis*.
 Sáik-aith, *of one's own accord*.
 Mă-máich, *(from muche, bad, ugly, &c.) badly, wickedly*.
 Sákooch, *positively, inevitably*.
 Kémooch, *privately, secretly*.
 Máhmuskách, *wonderfully*.
 Píssissik, *alone, unaccompanied*.
 Náspách, *wrong, mistakingly*.
 A'thimach, *difficultly*.
 Mána, *seemingly*.
 Náspítche, *finally*.
 Ketátowaith, *all at once, suddenly*.
 Oóm'isse, *this wise, thus*.
 O'te, *to wit*.
 Píko, *only, nothing but*.
 Mów-utche, *collectively*.
 Wússuswy, *dispersedly*.

OF COMPARISON.

Nów-uch, *inclining to, rather*.
 Kesástow, *moderately, middling*.
 Místahay, *greatly, a great deal*.
 Náspich, *very*.
 Ath'ewâk, *exceedingly*.
 Sóke, *very greatly*.
 Weyesah, *very*.
 Weyesah áthewâk, *extremely*.
 Oosám, *too, most*.
 Númmă mwásee, *not much*.
 Metóonee, *perfectly, completely*.
 E-áp-itch, *the same*.
 Pétóos, *different*.
 Mwóoyche, *exactly*.

OF AFFIRMATION.

Tápwooy, *truly*.
 Chekáyă, *to be suré, certainly*.
 Ethínnuttok, *in reality*.
 Sákoo-ch, *positive-ly*.
 Wéychetówee, *completely, thoroughly*.
 Ethépenay, *really*.

OF NEGATION.

Númmă, *no, not. Used with Indic*.
 Nummă wétha, *id. stronger. id.*
 E'gah, *not. Used with Subj. and Imperat.*
 Númma-nísse, *(soft neg.) no*.
 Nummá-nta, *(strong neg.) no*.
 Númma wáwâtch, *not at all*.
 Eck'wissé, *forbear*.
 Eck'wisse égah *(stronger neg.) id. do not*.
 Pickóonătä, *trifling, "nonsense," (also Intensive) indefinitely*.

OF DOUBT AND UNCERTAINTY.

Wéeskowin }
 Tăne-píko } *Angl. I do'nt know.*
 Máskooch, *perhaps*.
 Kistenach, *perhaps*.
 E'tooke, *I suppose*.
 Mána, *apparently, seemingly*.
 Méeskow, *by chance, accidentally*.
 U'tchethow, *in vain, uselessly*.

OF INTERROGATION.

Kékwan? *what?*
 Ché? }
 Nah? } *Interrog. Particles.*
 Tăn' ittě? *which place? where?*
 Tăn' ittě óotche? *from which place? whence?*
 Tăn' isse? *which wise, how?*
 Tăn' tătó? *which number, how many?*

Sect. II.

CONJUNCTIONS.

1. COPULATIVE.—Ménă, *and, again*; Assitche, *also*; Wâwauj, *likewise*.
2. DISJUNCTIVE.—Mógga, *but*; E'gah, *or*.
3. CONDITIONAL.—Késpin, *if*; E'gah, *unless*.
4. ADVERSATIVE.—Móggah, *but*; A'che, *else*; A'ché-kay, Missowauj, *so much the more*.
5. CONCESSIVE.—A'tă, *indeed, although*; E'thewaik, *nevertheless*; Kwây-kootow, *however, nevertheless*.
6. CAUSAL.—Ootche, *from, because, by reason of*.
Final—Kútche *that, to the end that*.
7. CONCLUSIVE.—E'cco-isse, *thus, therefore*; Wêche, *whence*; Mă, *for*.
Tăsepwă, *no wonder*.
Túckoowăj, *so much the more*.
'Téakwuch, *contrary to expectation*.
Eéakum, *why*.
Egă mă, *for (e.g. I did) not*.
Pússena, } *expressions of doubt*.
Mutwáy, }
A'ta, (*with Indic.*) *indeed*; (*with subj.*) *although*.
Untowáuj,
Wăwées, *a fortiori*.

Eccose (Ekin), *thus, so, (it is)*.
Mógga (*pos.*) *and*; (*privat.*) *but*.
Mústum, *after that*.
Móoyais, *before that*.
Nuttúcka, *fortunately*.
Péetów, } *expressions*
Nuppáit, } *of*
Nuppwówis, } *dissappointment*.
Tăpean, *it is a chance if*.
E'ga, (*with subj.*) *unless*.
Hê, *as (Fr. comme)*.

Sect. III.

PREPOSITIONS.

- | | |
|-----------------------------------|--|
| Péethche, <i>in, within</i> . | Wánnuskootch, <i>at the end, extremity</i> . |
| Wúskitch, <i>on the outside</i> . | Chéেকে, <i>close, very nigh to</i> . |
| Espím-ik, <i>on high</i> . | I'ssee, <i>towards</i> . |
| Chúppasees, <i>below</i> . | Póoskoo késik, <i>the same day</i> . |
| Táhkootch, <i>têche, upon</i> . | Póoskoo wutchee-k, <i>on the same hill</i> . |
| Uttáhmik, <i>underneath</i> . | Assêche, <i>backwards</i> . |
| Sépah, <i>under</i> . | Tăke (máiskunnow), <i>all along (the path)</i> . |
| Athéeo, <i>beyond</i> . | Utte, <i>fromward</i> . |
| Sáhpoo, <i>through</i> . | |
| Wáskah, <i>around</i> . | |

O'oche, **FROM**, *of, with, by*
means of.

Kíthekow, Kickee, *among.*

Tustówidj, *between.*

(Tábbeskooch, *alike, equal.*)

Tibbeskooch, *opposite*

A'bbetow, (*half*), *in the middle.*

Péethis, *until, unto.*

Pássich, (*passing*) *over.*

Awkwâ, *at the back of, behind.*

Síssoonay, *parallel to.*

A'stum-ik, *in the front.*

A'b-im-ik, *at the back, behind.*

Note.—The Preposition governs its *Noun*, generally, in the *Locative Case*, pp. 184, 185.

Sect. IV.

INTERJECTIONS.

Ah! *express. of assent.*

Ah! Ah! *yes.*

O! O! O! *Angl. I thank you.*

Eh! Chè! *express. of surprize*
and disappointment.

I! ah! *id.*

Hi! *express. of pleasure.*

Tă-táich, *expressive of contempt,*
Angl. tush!

Waw? *Angl. Eh?*

Kaw! *indeed!*

Yó ho! *Angl. what now!*

How! *come! now!*

How! untowáudj, *well! then.*

Ek'wa! *now!*

Chist! *look!*

Po'otee! *lo! behold.*

A'ttatèpun! *Angl. I am glad of it!*

Ek'wesàne! *Angl. that's right!*

Ath'is! *alas! there is no help for it!*

Méeakwàm! *mind!*

Pickóonătă! *nothing! "nonsense"!*

Sóke! *very! strong! stoutly!*

Màtee! *let us see!*

Pégáčch! *slowly!*

Péeátük! *carefully!*

Níssik! *softly!*

Pittàne! *would that . . . !*

Tápwooy! *verily, in truth!*

A'stum! *hither (come)!*

A'woos! *away (go)!*

Tàn-ek-óotee! *what of that!*

Tàn-ek-e-móggă! *and what then!*

Păpéyway! *good luck!*

Háppwo Kéthă! *it rests with you!*
as you (thou) please!

Kéysa

Kéysa òtee! *it is well 'tis no*
worse!

Kéeam! ah-kéeam! *be it so!*

Gáunekă tápwooy! (*ironically*) O
yes, I dare say!

Kwáchist! áwkwáchist! *express.*
of wonder or astonishment.

Tápwooy-gúnne! *seriously! with-*
out joking!

Esk'wâ! *presently!*

E'gâ ísse! *dont!*

Ecco! *just (so)! (Fr. voilà)*

PART III.

SYNTAX.

CHAP. I.

THE Parts of Speech are Seven, viz.

1. Noun ; Pronoun ; Verb, including the Accid. and Particip. Passives ; declinable.
2. Adverb ; Conjunction ; Preposition ; Interjection ; indeclinable.

In Construction the rules of Concord and Government are observed as in European languages.

Sect. I.

OF THE NOUN.

The Idiom of this Language, as seen in its declinable forms, divides the Noun into two classes, (analogous to those of gender,) which we have denominated the Animate and Inanimate. Their respective plurals are formed—the former by *-uk* or *-nuk* (Chip. *-g*, *-ug*, or *-wug*)—the latter by *-ă* or *-nă* (Chip. *-n*, *-un*, or *-nun*) added to the Singular. (p. 181.)

☞ But when *governed* by a verb in the THIRD person (expressed or understood), the Noun ends—the Anim. in *-ă* or *-nă* (sing. and plur.) Chip. *-n*, *-un*, or *-nun*—the Inan. in *-ethú* sing. *-étlu-ă* plur. Chip. *-enéh* sing. *-énewun* plur. Vide Trans. Verb.

Note.—The (Pronominal) equivalents of their Cases will be found in the Verbal Affix. See pp. 55, 183.

The Element *me-* (and *w-* or *we-*) prefixed to certain nouns, has, from the manner of the latter's uniting with the Possess. Pron. been considered by some writers as equivalent to the European Article. This is, however, a mistake, since it is found only in the names of the body and its parts, as *Wé-ow*, the body, *Ne ów*, my body; *Me-tóon*, the mouth, *Ne tóon*, my mouth; *Me-sít*, the foot, *Ne sit*, my foot; &c.—and in those expressing Relationship, as, *Me-gúwee*, a mother, *Ne gúwee*, my mother; &c.—with a very few others, as, *Me-wút*, a bag, *Ne wut*, my bag; *W-éegée*, a dwelling or habitation, *N'éegée*, my dwelling.

Two Nouns coming together, one of which is in the possessive case, are expressed as follows, (See Possess. Pron. p. 187.)

Ne góosis oo tànis-ă...my son his daughter; Angl. *my son's daughter*.

Ke góosis oo tànis-ă...thy son's daughter.

Oo góosis oo tànis-éthu-ă...his son's daughter.

Ethínu oo góosis-ă...the Indian his (or her) son, Angl. *the Indian's son*.

Ethínu oo góosisă oo tànis-éthu-ă...the Indian's son's daughter.

Eskwáyoo oo tànis-ă...the woman her daughter, Angl. *the woman's daughter*.

Eskwáyoo oo tànis-ă oo têm-éthu-ă...the woman her daughter, her (access.) dog. Angl. *the woman's daughter's dog*.

* Vide infra.

Sect. II.

OF THE ADJECTIVE.

The European Adjective, as expressed in the Algonquin dialects, is, in its most simple form, a Verb (Intrans). p. 25.

Sect. III.

OF THE PRONOUN.

The Personal Pronoun has three persons in the singular and four in the plural. (See pp. 51, 60, 185.) Indet. *Owe-ăk*, some-body any body. Indef. *Kekw-ăn*, some-thing, any thing.

The third person sing. *Wétha*, is the same in both "genders." Their Cases will be found in the verbal Affix.

Note.—The Personal Pronoun is expressed in three ways. 1, Unabbreviated, as—when in Apposition, as *Ow i wetha* (anim.) this (is) he; *Ooma wetha* (inan.) this (is) it; *Netha wetha* I it, i.e. it (is) I, (see p. 254 Of the Verb-Substantive); or—when used absolutely, as in answer to a Question; or,—for the sake of Emphasis, as, *Ne gā seebwóoytan, netha*, I will depart, I. (Fr. Je partirai, moi.) 2, Abbreviated, as it is used before the (indic.) Verb. 3, And lastly, by the verbal Inflection.

The Possessive Pronoun is the Personal Pronoun used in combination with its noun. The Inan. changes the (anim.) plu. *-uk* into *-ă*.

Net' assām-*uk* (anim.)...*my* snow-shoe-*s*.

Net' assām-*enân-uk*...*our* (1.3) snow-shoe-*s*.

Ne páskesíggun-*ă* (inan.)...*my* guns.

Ne páskesíggun-*enân-ă*...*our* (1.3) guns.

The Relative Possessive Pronoun agrees with its Subject in "gender" and number (id.). (p. 187,)

Net' I'an ówă (anim.)...mine (is) this. Angl. this (is) mine,

Net' I'an-*uk* óo-*koo*...mine (are) these. and so of the rest.

Net' I'an ún-*ă*...mine (is) that.

Net' I'an-*uk* ún-*ekee*...mine (are) those.

Net' I'an óo-*mă* (inan.)...mine (is) this.

Net' I'an-*ă* óo-*hoo*...mine (are) these.

Net' I'an ún-*ne-mă*...mine (is) that.

Net' I'an-*ă* ún-*ne-hee*...mine (are) those.

The Demonstrative and Interrogative Pronouns also agree with their Subject in gender and number, as,

Owă mistík (anim.)...this tree.

O'okoo mistík-wúk...these trees.

U'nnă eskwáyoo...that woman.

U'nnekee eskwáywuk...those women.

Oom'a múskesin (inan.)...this shoe.

O'ohoo múskesin-*ă*...these shoes.

Unnemă móokoman...that knife.
 Unnehee móokomán-a...those knives.
 Kootúck Ethínu (anim.)...the other Indian.
 Kootúck-uk Ethínu-uk...the other Indians.
 Kootúck pewâpisk (inan.)...the other metal.
 Kootúck-ă pewâpisk-wă...the other metals.

Ow'ena kétha ?...who (art) thou ?
 Owínekee kétha-wow...who (are) ye ?
 Ow'ena únna Ethínu ?...who (is) that Indian ?
 Owínekee únnekee Ethínu-uk ?...who (are) those Indians ?
 Kékwan únnema ?...what (is) that (thing) ?
 Kékwánee únnehee ?...what (are) those (things) ?

✍ The Demons. Pronouns, when governed by a verb in the *third* person, change (in like manner with the Noun, vide supra) the above (anim.) forms into the Inan. *oohee* and *únnee* or *únnehee* (Chip. *oonoowh*, *enewh*. (p. 256.)

The (indeclinable) Pronoun Relative *gà* (Chip. *kah* or *gah*, JONES) implies, and stands for, its Antecedent; and when there is no other nominative, the verb agrees with it accordingly, in (the implied) "gender," number, and person. It governs the Subjunctive Mood. (Ital. *che*; Angl. *who*, *whom*, *which*, *that*).

Kúttawássis-u Iskwáyoo *gà* wúthaw-ít...(he or) she is handsome, Woman, (she) *who* is gone out.
 Kúttawássis-uk Iskwáyw-uk *gà* wúthawít(ch)-ik...id. plur.
 Méeth-in (imperat.) móokoman (inan.) *gà* kínwák...give *thou* (to) me knife, (that) *which* is long; Angl. the long one.
 Méthowáassin-ă móokoman-ă *gà* kínwák-ik...they are good knives, (those) *which* are long; Angl. the long ones.

So with the Demonstrative Pronoun, e.g.

Ke *gà* méeth-ítin unna (anim.) *gà* métho-éthe-m-ut ..I will give *thee* that (e.g. horse) *which* *thou* likest (-him).

Ke gǎ méeth-*iltin* únnema (inan.) gǎ métho-éthe-t-*úmmun*...
id. that (e.g. thing) which *thou* likest (-*it*).¹⁴³

As the Pron. Relat. *gǎ* refers *definitely* to its (indef.) Antecedent, it has thus the force of the European Definite Article, as,
Méthosu (indic.) Ethínu (homo)...good-is-*he* man; he is a
good man.

Ethínu hè (indef.) méthosit (subj.)...man as good-is-*he*.

Ethínu GA (def.) méthosit (subj.) ... man (*he*) who good
is-*he*.

Ne wéeke-pwów-*uk* sàpóo-min-*uk* hè áttisoot(ch)-*ik*...I like
gooseberries (such) as *are* ripe.

Ne wéeke-pwów-*uk* sàpóo-min-*uk* GA áttisoot(ch)-*ik*...id.
(those) WHICH *are* ripe.

Ne wéeke-sten Ménississ-ǎ hè átteetáik-*ee*...I like berries
(such) as *are* ripe.

Ne wéeke-sten Ménississ-ǎ GA átteetáik-*ee*...id. (those) which
are ripe.

When the Attributive is to be understood in its QUALIFYING sense, the same (*verbal*) form is used, but instead of following, it *precedes*, its subject, thus,

Hè méthosit Ethínu...as *is* good (Angl. a good) man.

Gǎ méthosit Ethínu...(that) which is good (Angl. the good)
man.

Ne wéeke-sten hè átteet-áikee ménississ-ǎ...I like ripe berries.

Ne wéeke-sten gǎ átteet-áikee ménississ-ǎ...I like the ripe
berries (i.e. not the unripe).

In this (*qualifying*) mode of the Attributive, the Indefinite Conjunction *hè* is very frequently omitted, and its place supplied by

¹⁴³ xii. 41. Oonoowh *kah* áhy-ekedóopun (p. 71) owh Isaiah . . (it was)
these things *which* said Esaias.

xviii. 9. E'gewh (plur.) *kah* meenzheyun-ig (plur.) . . those *which* *thou*
gavest *me*.

xvii. 3. Jesus Christ, *kah* bè-ahnoon-ud . . Jesus Christ *whom* *thou*
hast hither-sent.

In Mr. Jones's Translation the pron. relat. (*kah*), as well as other indeclin. particles, is uniformly, but very improperly, united to the following word.

the "Flat Vowel," which also has an Indefinite signification. (p. 73 et seq.)

So instead of

hè méthosit Ethínu hè átteetáikee ménississa.

We then say

méthosit Ethínu (è as *a* in fate) ètteetáikee ménississa.¹⁴⁴

The (definite) Pronoun Relative *gà* is also often omitted, as in English.

In sentences which have no Pron. Relat. the place of the English *Definite Article* is supplied, generally, by the Demonstrative Pronoun, and in this way the latter is indeed used much more frequently than grammatical precision requires.

Qui, (Cree *gà*) causam significans, subjunctivum exigit, ut,
Stultus es, qui huic cred-as. (*Eton Gram.*)

Ke káképátissin, *gà* tàpwooytów-ut ówă.

Again,

*Il la trouva qui pleuroi-t ..he found her (who was) Angl.
weeping. (Cham baud's Gram.)*

*Ne misk-ow-â *gà* màtoo-t...I found her who was weeping.*

Sometimes a nominative comes between the Relative and the Verb. See Trans. Verb.

Sect. IV.

OF THE INTRANSITIVE VERB.

Under this head we include, besides the Impersonal (p. 145. 191), the following Personal verbs:—1, The Adjective Verb; 2, Neuter;

¹⁴⁴ i. 33. vii. 39. xiv. 26. *Páhnezid* (flat vow. subj.) *Oojechóg* (anim.).. as *he* is "Holy Ghost."

ii. 10. *Ew* *wánesheshing* (id.) *zháhwe-men-áhboo* (inan.).. which is good yellow-berry-liquor, i.e. wine, "the good wine."

vi. 57. *Pámáhtezid* (id.) *Wayóosemind* (nomin.).. as *he* is living father, "the living father."

vi. 69. *Pámáhtezid* (id.) *Keshá-múnedoo* (id.).. as *he* is living God, "the living God."

xvii. 11. *Páhnezéyun* (id.) *wayóosemind*.. (p. 22.) as *thou art* holy father, (O) "Holy father."

3, Reflective ; 4, Reciprocal ; 5, Simulative ; 6, Indeterminate (Trans.) ; 7, Indefinite (id.) ; 8, Accid. Passive ; 9, Particip. Passive ; 10, Verbal Adjective ; and 11, Instrument. Verb ;—all of which, with few exceptions, are formed after the *four General* conjugations already exemplified,—the third pers. sing. (indic.) indicating the Conjugation to which they severally belong (p. 198.). The Inanimate has only the third person in both numbers (p. 200).

All of the above, by means of their two (Anim. and Inan.) forms, agree with their Subject in “gender,” as well as in number and person.

Awk'-oosu (adj. verb anim.) *Ke gáuwee* ..(*he or she* is sick *thy* mother. Angl. *thy mother is sick*—and so of the rest.

Kínw-oosu-uk (id.) *nàpeyw-uk*...the men are tall.

Chímmis-íssu-uk (id.) *Iskwáy-wuk*...the women are short.

Méttawáyw-uk (neut. id.) *oowásis-uk*...the children play.

Péekoo-púthu-uk (p. 147) *Mistik-wuk*...the sticks break.

Pàke-púthu-ă (inan.) *ne chéechee-ă*...*my* fingers swell.

Kées-esoo-uk (accid. pass.) *seeseep-uk* ... the ducks are finished, “done.” (Fr. *cuits*).

Kées-etayoo (id. inan.) *wéas*...the meat *is* done.

Kées-etay-wă *népées-ă*...the leaves (vegetables) *are* done.

Kéese-ch-egà-soo-uk (part. pass. anim.) *net' assam-enàn-uk* ...our (1.3) snowshoes are finished.

Kéese-ch-egà-táy-wă (id. inan.) *ke múskesín-oowów-ă*... your shoes are finished.

Nōkoo-sú-uk (p. 114) *múostóos-wăk*...the bison*s* *are* visible, in sight.

Nōkw-un-wă *wáskahéggun-ă* (inan.)...the house*s* *are* visible.

Nippée-wun *úskee*...the country *is* water-*y*.

Nummáis-ewun *úskee*...the country *is* fish-*y*.¹⁴⁵

¹⁴⁵ v. 30. O'oneshëshin (adj. verb) *nin depáhkoonewá-wín* .. it is good, “just,” *my judgment*.

viii. 14. Táp-wá-mahgud (neut.) *nin tebáhjemoo-wín* .. it is true. . . *my rela-tion*, “record.”

Both Nouns (see above), and Pronouns (Demonstrative and Interrogative), when in the Nominative Case, require the verb in the third person.

Methó-sissu (adj. verb anim.) ówa...this is good.

Methó-siss-ú-uk óokoo...these are good.

Methó-wássin (id. inan.) óoma...this is good.

Méthowássin-wă...óohoo...these are good.

Kínwoo-su ówa iskwáyoo (anim.)...*she* (or *he*) *is* long, tall,
this woman.

Kínwoosu-uk óokoo iskwáy-wukthey are tall, these
women.

Kínw-ow óoma mookoman (inan.)...it is long, this knife.

Kínwów-ă óohoo móokoman-ă...they are long, these knives.

So also in the Subjunctive.

—hè kínw-oosit ówa iskwáyoo (anim.)...as *she* (or *he*) *is* tall, this
woman.

—hè kínwoositwów (def.) or -hè kínwoositč/ik (indef. time) óokoo
iskwáywuk...as they are tall, these women.

—hè kínw-ák óoma móokoman (inan.).. as it is long this knife.

—hè kínw-ák-wów (def.) or, -hè kínwâk-ee (indef.) óohoomóokoman-ă
...as they are long, these knives.

In a simple sentence the (verbal) Attributive commonly precedes its Subject, as above, unless an Emphasis on the latter require the contrary order.

As the English Adjective, and present and past Participles, are, in these dialects, expressed by a *personal verb*, it results (and it is deserving of attention) that the Attributive, unless when *compounded* with its Subject, is ever in the *predicative* form; so not only in “the man is good,” but also in “the good,” “the

v. 28. Pè-táhgweshin-óomahgut (id.) ewh kézhig. . it is hither-arriving
the day.

viii. 16. Tah quiyukw-áindáhwud (p. 213) nin tebáhkoonewá-win. .
it will be strait-think-able, “true,” my judgment.

i. 5. Ewh (dush) wáhsayáhze-win ke záhgháhtá-mahgud (accid. pass.)
.. that light is broke forth. See pp. 25 et seq. 36.

living," "the loved man," &c. there is a (subordinate) verbal assertion expressed. (p. 248.)

MOODS.

The Indicative and Imperative moods are used absolutely—the Subjunctive and Doubtful (dub.) subordinately or dependently.

INDICATIVE AND IMPERATIVE MOODS.

Ne gǎ méches-oon...I will eat.

It'-akwun éskootayoo mógga níppée nummá 't-akwún...
there *is* fire but water there *is* not.

A'ttéet tēt-áppu-uk, áttéet móost-ootáy-wuk.. part (of them)
they upon-sit, i.e. ride; part *they* go on foot.

Kúttawássis-u (intrans.) Iskwáyoo, éthewaik númma *ne*
sáke-h-on (trans.) the Woman is handsome, never-
theless *I* love *her* not.

O'tè áppce...sit *thou* here.

Untè it-óotai-k...go-ye thither.

Méchesoo (pres.) méchesóo-kun (indef. tense)...eat thou.

Wéputch péyche-kéway-káik (indef.)...soon hither-return-
ye, "come back" ye.

SUBJUNCTIVE MOOD.

But if two Verbs are joined by a relational, or a dependent conjunctive word, as the Pron. Relat. or certain Conjunctions, the latter or dependent verb is governed in a subordinate Mood—if it be declarative, in the Subjunctive—if contingent or doubtful, in the Doubtful Mood.

Ne kiskissin (indic.).. hè ke itw-eán (subj.)...*I* remember
that *I* have said so.

Ne kiskissin hè tóot-ák...*I* remember that *he* did it.

Ne kissewássin hé it-wâ-nik...*I* am angry that *they* (Fr. on)
say so.

Sàshi *ne* gǎ ke íssebwooytán péyche-kéwéune...*I* shall have
departed *when* you hither-return.

Ke metóon-in hè Néhethawéun...*thou* perfect-est when *thou*
Cree-est, talkest Cree.

Métho-wâss-in kúttá péyákóo-yun...*it is good that thou be one, i.e. be alone.*

Pégeeskàtik-wun (p. 114) hè nippit...*it is regret-ible, melancholy, that he is dead.*

The Infinitive is resolved into the Subjunctive.

Nieetówun kúttá ít-óteán...*it is inconvenient that I (for me to) go thither.*

Wéytun kutta tóochegàtúik...*it is easy that it (to) be done.*

The Subordinate may precede the Principal Verb.

Ithecōk péetoog-áitch-e (subj. p. 203).—ne gǎ wúthaw-in (indic.) *when he shall enter—I will go out.*

Hě kissewâssit (subj.) ootómma-w-áyoo (indic.)...*as he was angry (Angl. in his anger) he beat him.*

We ít-óteán-e ne gǎ ít-ootán (p. 33.)...*when I wish, or want, to go thither I will go thither.*

We ít-óotay-wáppánè ne gǎ ít-ootà-ti...*if I had wished to go thither I should have, &c.*

Ke kéwaitwówe ne gǎ ně-éthetén...*when they shall have returned I shall be content.*

But it very frequently happens that, apparently at least, there is no Principal Verb in the sentence, the Indicative being, *for the sake of Emphasis*, changed into the Subjunctive; thus giving to the Indian the *force*, and somewhat of the *form*, of the inverted English phrase.

1. Ithecōk kéw-éun-e (subj.) ne gǎ kéwán (indic.) néesta...
when thou shalt return I will return also.

2. Ithecōk kéw-éun-e (subj.) ékwâ ké kéw-eán (subj.) neesta
...*when &c.—then will return-I also.*

The comparative *strength* of these varied modes of Expression may be estimated by the number and kind of the *Accents*, &c. which they respectively bear. The former is feeble, simply positive—the latter energetic; the former admits of only one Accent—in the latter, the Time, *ke*, the Attribute, *kew*, the Agent, *ean*, are, as above, all accented, emphatic.

Before we quit the Intransitive Verb, it may not be superfluous to remark briefly on the Verb-Substantive.

OF THE VERB-SUBSTANTIVE.

The Verb-Substantive is expressive of Existence, simply, or without reference to *manner* of Being; so,

1. It is not Auxiliary; its place in the English phrase being supplied by the verbal Inflection. (See pp. 198. 199.)

2. Nor is it Copulative; so it is omitted between words in Apposition; as,

1. O'wena *Kétha* ?...who (art) *thou* ?

2. N'ootówee-nan *kétha*...our (1.3) father (art) *thou*.

3. Ne móokoman óoma ..my knife this; this (is) my knife.

Again,

Wétha gà tóo-t-àk... (it is) *he*, who has done-*it*.

Nétha, gà tóot-ummán...*I* (it was), who did (-*I*-) *it*.

Wétha-now, gà tóot-àk-ik...*they* (id.), who did (-*they*) *it*.

Ec'co-tè, gà wáppa-m-uk...there (id.), that *I* met *him*.

Ec'co-spee, gà núgge-sków-uk ..then (id.), that *I* met *him*.

Ethínu únema (inan.) gà wáppa-t-ummun (inan.)...(it is an) Indian that (thing) which *thou* seest (*it*).¹⁴⁶

This remark applies, however, only when the subject is expressed absolutely; for when the same occurs in a subordinate or dependent part of a sentence, a verbal form (not of the Verb-Substantive,) then appears, in the subjunctive, as,

1. *Ke kiskéthe-m-ittin owin-àweun*...*I* know *thee* who *thou* art.

¹⁴⁶ i. 19. viii. 25. Wánain *keen* ? .. who (art) *thou* ?

xviii. 38. Wágoonain ewh tápwáywin ? .. what (is) that, truth ?

i. 21. Elijah nah *keen* ? .. Elijah (art) *thou* ? nah ? interrog.

i. 24. Pháriseeg .. *égewh* kah bé-áhnnoo-n-inj-ig .. (inv.) Pharisees (were) *those* who were hither-sent.

ix. 17. Anwáhchegaid ... owh .. a prophet (is) that.

x. 7. *Neen* ... ewh ood' eshquóndám-ewáh .. *I* (am) *their* door.

xi. 25. *Neen* .. ewh àhbe-jebáh-win *kiya* ewh pemáhtezeé-win. . *I* (am) the resurrection and the life.

xiv. 6. *Neen* .. ewh mékun, *kiya* ewh tápwá-win, *kiya* ewh pemáhtezeé-win .. *I* (am) the path, and the truth, and the life.

2. *Ne síggetháysin-nan* hè ootówee-m-eàk...*we* (1.3) are glad that *thou* fatherest-*us*, art our father.

3. *Ne kiskétheten* hè oo-móokomán-eun (poss.) óoma...*I* know that *thou* own-knife-est (poss. p. 141) this.¹⁴⁷

The elementary verb *net'* àw-in (p. 155) is, however, *for the sake of Emphasis*, often used in the Indicative or absolutely.¹⁴⁸

Where there is no verbal form the Assertion consists in, or is supplied by, the *stress* on the leading or the emphatic word.

Sect. V.

OF THE TRANSITIVE VERB.

The Intransitive verb, in its most simple form, contains, as we have seen, only one person, viz. its Subject, analogous to the European verb. The Transitive verb comprizes two (or more)—subject and object, &c. A few remarks on the latter may not be unnecessary.

The Transitive verb presents no difficulty, in either the Definite or the Indefinite forms, except in their double third persons. These in their Direct and Inverse significations are Active and Passive, and hence are often confounded by the learner,—the other combinations of the pronoun being all expressed Actively. The forms alluded to are these:

DIRECT.

INVERSE.

Def. -h-ayoo (p. 213) *he-him*. -h-ik (p. 214) *he-by him*.

Indef. -h-ewáyoo (225) *he-somebody*. -h-ów (p. 226) *-he-by somebody*.

¹⁴⁷ iv. 19. *Ne wábundon* . ewh anwáhchegaid áhweyun . . . *I* see . . that a prophet *thou* art. (p. 155)

viii. 24. *Késhpin* (mah) tápwatún-se-waig ewh neen áhweyón . . if (for) *ye* believe *not* that *I* am he.

¹⁴⁸ iv. 26. *Neen* . . Kánóonenón, *nind* ówH . . *I* . . that speak (to) *thee*, *I AM HE*.

vi. 41. *Neen*, *nind* ówH ewh báhquázhe-gun . . *I*, *I AM* the bread.

iii. 28. *Káhween* neen, *nind* AHWE-se owH Christ . . not *I*, *I AM not* (he) the Christ.

So in the Subjunctive,

Def. -h-at (p. 215) that, as, &c. -h-ík'oot that, as, &c. -he-by him.
he-him.

Indef. -h-ew-áit (p. 226) as, that -h-éet as, that, &c. he-by-some-
&c. he-somebody. body.

It may also be repeated here, that the Noun and the Pronoun in Construction are modified, that is, have the Accusative (or Ablative) form, only when governed by a verb in the THIRD person, expressed or understood. See ¶ pp. 244 and 247.

*Ne gǎ níppa-h-on únna mahéggun...I will kill (him) that
wolf.*

Ke gǎ níppa-h-on únna mahéggun...thou wilt kill that wolf.
*Kúttǎ níppa-h-ayoo únnee, or únnehee, mahéggun-ǎ...he will
kill that wolf. (accus.)*

*Ne gǎ níppa-h-ik únna mahéggun...that wolf (he) will kill
me (See p. 51).*

Ke gǎ níppa-h-ik únna mahéggun...that wolf will kill thee.
*Kúttǎ níppa-h-ik únnee, or únnehee, mahéggun-ǎ...he will
be killed by that wolf. (ablat.)¹⁴⁹*

¹⁴⁹ i. 24. Pháriseeg EGEWH kah bé-áhnoo-n-inj-ig (inv. indet.) . . Phari-
sees (were) THOSE who were hither-sent.

v. 1. Ke wéquondé-wug (recip.) égewh Jéwyug . . they have feasted,
(recip.) those Jews (nomin.)

vi. 10. Náhmahd-áhbe-(h)ík égewh enéne-wug . . sit-down-make-ye-
them, those people.

vii. 11. E'gewh Jéwyug oo ge úndah-wáhbun-ahwón . . those Jews
they went to see him.

vii. 26. Oo gék-áindáhn-ahwáh égewh óogemo-g . . ? . . do they know,
these chiefs (nomin.) . . ?

vii. 35. Oowh ke etéwug (recip.) égewh Jéwyug . . this they said
(recip.) " the " Jews (nomin.).

viii. 9. E'gewh kah nóondáhg-ig . . those who heard it.

ENEWH. (Governed of 3d pers. See ¶ p. 247.)

viii. 31. Oo ge enón (dir.) ENEWH Jéwyun kah tápway-áne-m-ígoojin
(inv.) . . he said (to) those Jews whom he was believed on by.

iv. 42. Oowh oo gé enahwón (id.) enéwh equái-n . . this they said (to)
the woman.

DIRECT.

Ke gã níppa-h-anów-uk ..óokoo mahéggun-uk.

We (1.2) will kill *these* wolve-s. But with 3d person,

Kuttā níppa-h-áy-wuk óohee mahéggun-ă.

They will kill *these* wolve-s.

INVERSE.

Ke gã níppa-h-ik-oonów-uk óokoo mahéggun-uk.

They will kill *us* (1.2), *these* wolve-s. But with 3d person,

Kuttā níppa-h-ik-wuk óohee mahéggun-ă.

They will be kill-ed by *these* wolve-s.

The Ablative sign, *óot'che*, is often used with its regimen, e.g. after the Participial Passive, as,

Ke (auxil.) nippá-che-gàsoo óotche móokoman...*he* has been killed by, or with, a knife.

The verb agrees with its Subject and Object, expressed or understood, in "gender," as well as in number, and person; as,

Note.—In simple sentences the Objective noun commonly precedes, the Subject follows, the verb, unless Emphasis suggest a different order.

Note.—The *Inanimate* object has two conjugational endings of the verb, [see below 1. 2.] as well as a Double Inanimate form. (p. 222.)

Móostoos (anim.) *ne* ké níppa-h-ow...bison *I* have kill(ed)-*him*, i.e. *I* have killed a bison.

1 Wééas (inan.) *ne* ke níppa-t-an...flesh or meat *I* have killed-*it*.

Net' ustis (anim.) *ne* gã wínne-h-ow...*my* mitten *I* shall lose *him*.

vi. 19. *Oo* ge wáhbum-ahwon (dir.) enewh Jesus(un)...*they* "saw" Jesus.

iv. 28. *Oowh* ke enód (id.) enewh enénewun...this *he* said (to) "the" men.

vii. 1. *Oo* ge úndahw-áne-m-igoon (inv.) enewh Jewyux che nés-egood (inv.) .? *he* was sought by the Jews, that *he* might be killed (by them def.)

vii. 3. *Enéwh* wékáhnis-un oowh *oo* ge íkoon (id.)...those his brethren this *he* was said (to) *by*.

- 1 *Ne múskesin* (inan.) *ne* *gă wúnne-t-an...my shoe I shall lose-it.*
Mahéggun (anim.) *ne* *góos-t-ow...a wolf I fear-him, i.e. I fear a wolf.*
 2 *Éskóotayoo* (inan.) *ne* *góos-t-en...fire I fear-it.*
Mis-tik (anim.) *n' óote-n-ow...a stick, I take-him.*
 2 *Páskesiggun* (inan.) *n' óote-n-en...a gun, I take-it.*
Ow'e-uk (anim.) *nah Kc wáppa-m-ow ?...any one (dost) thou see-him ? (nah, Interrog. part.)*
 2 *Kékwau* (inan.) *nah ke wáppa-t-en ? something (do) thou see-it ?*

Note.—It may be useful to observe that, among others, the Special Inanimates -*h-um*, -*ta-h-um*, -*sk-um*, &c. (see p. 86 et seq.) belong to the 2d (Inan.) conjugation, throughout.

Note.—In Cree, the Inanimate form of the verb remains the same for both numbers of the Object, i.e. sing. and plur.

INVERSE.

- Ne gă nippa-h-/k mahéggun* (anim.) *me* will kill-*he*, a, or, the wolf, i.e. the wolf will kill me.
Ne gă nippa-h-/k-oon éskóotayoo (inan.) *it* will kill *me* the fire.
Ne wécthippee-h-/k-oon Missinna-h-éggun-ap'pwooy (id.) *it* soils *me* (the) writing-liquor, or ink.

DOUBLE INANIMATE. (p. 222.)

- Netówage-t-à-magun úskee, múskoosée-ă...it* brings forth, produces, the earth, grass.
Kissá-gumme-t-ámagun (p. 178) *éskóotayoo* (inan.) *níppee* (inan.)...the fire warms the water.
 See p. 131. The Transitive verb has, &c.

A member, or part, of a sentence, whether standing as Nominative or Accusative, classes in Construction with *Inanimate* Nouns, and the verbal inflection agrees with it accordingly, as,

Weyt-un kutche tóo-t-ummán...IT is easy that *I* (Angl. for me to) do *it*.

Ath'em-un kutche too-t-ummun...*it* is difficult that *thou* do *it*.

Ne métho-éthe-t-en...kutche too-t-ummun...*I* well-think-*it*, approve-*it*, that *thou* do it.

Ne púckwâ-t-en kutche too-t-ak...*I* hate-*it* that *he* do it.

The Indefinite Transitives, -*ewáyoo* and -*egáyoo*, classing in form (p. 99 et seq.) and use as Intransitives, have generally, like these, no Accusative noun (as Angl. I love, intran.); the latter (-*egáyoo*) however admits an *Indefinite* (uninflected) Accusative, as,

Móona-h-egáyoo úskee-pwów-uk...he digs potatoes, Angl. he is potatoe-digging.

The Indefinite Transitives take the oblique Cases (p. 122).

Note.—The latter (Inan.) is, as already observed, the more *comprehensive* of the above two forms, it being *Universal*—referring to *persons* as well as *things*. (p. 104. *Note.*)

Lastly, our inflected verb, then, expresses its (pronominal) Subject and Object, both definitely and indefinitely, and in both (Anim. and Inan.) forms:

ANIMATE.

Sâke-h- <i>ayoo</i>	<i>he</i> loves- <i>him</i> .
Sâke-h- <i>âganewoo</i>	<i>they</i> (Fr. <i>on</i>) love- <i>him</i> .
Sâke-h- <i>ewáyoo</i>	<i>he</i> loves (somebody).
Sâke-h- <i>ewânewoo</i> (p. 98.)	<i>they</i> (Fr. <i>on</i>) love (somebody).

INANIMATE.

Sâke-t- <i>ow</i>	<i>he</i> loves- <i>it</i> .
Sâke-t- <i>ânewoo</i>	<i>they</i> (Fr. <i>on</i>) love- <i>it</i> .
Sâke-(t)ch- <i>egáyoo</i>	<i>he</i> loves (something).
Sâke-ch- <i>egânewoo</i>	<i>they</i> (Fr. <i>on</i>) love (something).

See *Accidence*.

It seems worthy of remark, that the *Indefinite* Personal Pronoun, so imperfectly seen in European tongues, is, in these dialects, distinctly brought out, and placed on a footing with the *Definite* Pronouns, *I*, *thou*, &c. It is further interesting to observe that the Cree (and Chippeway) Indians can, in like manner with Europeans, be GENERAL or PARTI-

CULAR (as regards the meaning of the terms which they use) according as the *Subjects* and *Objects* occurring in their discourse may require.

The Accidental and Participial Passives class, in all respects, with the Intransitive Verb.

PARAGRAPH II.

OF THE MOODS. (p. 252.)

The Indicative and the Subjunctive Moods are alike Declarative—but are used in the relations of Principal and Subordinate—absolute and dependent. The former is used as follows,

Ne ke nügge-skow-on k'óotáwee...I have met thy father.

Ne ke nattóo-t-ow-ów (p. 96) ke gáuwee...I have listened to her, thy mother.

Móosük ne nügga-t-ík ne góosis...always my son leaves me.

Ne ke wýáise-h-ík ne stáis...my (eldest) brother has deceived me.

Ke sàke-h-ík, ke góost-ík móggá...he loves thee, he fears thee also ; he loves and fears thee.

The latter, as well as the *Doubtful* (see below) is used when dependent on another verb, expressed or implied, as,

Ke ga méeth-ittin tippahumów-eun-e...I will give it to thee when thou (balancest it to,) payest, me.

Ne ně-éthe-t-en hè péyt-ummán...I am content, pleased, that I (to) hear it.

Númma kékwan ne meeth-on hè kéetim-ít (intran.)...not any thing I give him as he is lazy.

Ne péekeskáche-h-ík-oon kèmmew-ák-e (flat vow.) ...it depresses me when (ever) it rains.

Ne kusk-éthe-t-umme-h-ík-oon hè kimmew-ák...it impatient-eth me as it rains.

Níppee séege-n-ah oothóggun-ík...(some) water pour-thou-it into the dish.

Méeth-ik attík-wyă kutta Múskesinna-kàitch-ik . . . give
(*thou*) *them* deer-skins, that *they* shoe-make, make
(some) shoes.

Suppositive and Doubtful. (pp. 205. 206.)

The Suppositive (Indic.) form is used absolutely—the Doubtful, relatively or dependently.

Nippá-tookè-nik (intran.)...*they* sleep I suppose.

I'-esk-ootáy-tookè-nik (id.)...*they* are tired (with walking)
I suppose.

Sáhke-h-áy-tookè-nik (trans.)...*they* love *them* I suppose.

Sáhke-h-ikóo-tookè-nik (id. inv.)...*they* are loved *by* (them)
I suppose.¹⁵⁰

Doubtful.

Kuckwáyche-m-ik kutta it-óotáy-wuk-wè...ask (*thou*) *them*
if *they* go or not.

Númmā ne kisk-éthe-t-en ittē gā atháy-wuk-wè...I do not
know (*it*) the place where *they* may have laid *him*.

Keespin sáke-h-é-w-un-è...if *thou* love *me*.

Tàn etéthe-m-í-w-un-è...whatever *thou* mayest think (of) *me*.
Keespin úntow-éthe-m-e-w-íig-wè...if *ye* seek *me*.¹⁵¹

The Subordinate (subj.) may precede the Principal (indic.)
verb in a sentence (vide supra),

Túckoos-áike ne gā wáppa-m-ow...when *he* arrives I shall
see *him*.

¹⁵⁰ xi. 13. Nebáh-doogán-un (suppos.) . . *he* sleeps (*to them*) I suppose.

¹⁵¹ xx. 15. Késhpin —, wééndahmáhwešhín débe ke ahsáh-w-ahd(ud)
-áin . . if —, tell *thou* me where *thou* hast laid *him*.

xx. 2. 13. Kah (neg.) ne kekáindáh-ze-en (neg.) débe ke ahsáh-w-
ahg (ág)-wáin . . I know not where *they* have laid *him*.

xiv. 15. Késhpin sahge-h-é-w-aig-wáin . . if *ye* love *me*.

xviii. 8. Késhpin úndaŵ-áne-m-e-wáig-wáin . . if *ye* seek *me*.

xv. 20. Késhpin ke koodáhge-h-ig-ooŵáhg-wáin . . if *they* have per-
secuted *me*.

xi. 12. Késhpin néb-áhg-wáin . . if *he* sleep.

Ké óose-*twón-eun-e* (dat.) *ke gâ tippa-hum-átin..* when *thou*
hast made it *for me* I will pay *thee*.

Ke óose-t-át(ch)e *ne gâ méth-ik...* when *he* shall have made
it *he* will give (it to) *me*.

The Indicative Mood, also, as of the Intransitives, may be changed into the Subjunctive.

Ké óose-*twón-eun-e* ékwâ ké tippa-húm-átán...when *thou*
shalt have made *it for me* then will pay-*thee-I*.

Ké óose-t-átche ékwâ ké meeth-ít...when *he* shall have made
it then will give (it)-*he-me*.

The Infinitive Mood is resolved into the Subjunctive with the Conjunction *hè*, as (Fr. *comme*), when ; or *kúttä* or *kútche*, that (Fr. *que*), as,

Ne péy-tow-ów *hè tán-ít...* I hear *him* as, or when, *he* speaks ;
Angl. I hear *him* speak.

Ne wâppa-m-ow *hè too-t-àk...* I see *him* as *he* does it ; Angl.
I see *him* do it.

Ne ge it-ik-ómin *kúttä nígga-moo-yán...* they have desired
me (Fr. *on m'a dit*) that I (Angl. to) sing.

Ne ké it-ik-ómin *kutche méeth-úk...* I was told (Fr. *on m'a dit*) that I (Angl. to) give (it) to *him*.

Ittissaw-áyoo... *kutche too-t-àk...* he sends *him* that *he* (Angl. to) do it.

PARAGRAPH III.

OF THE PASSIVE VERB.

We have seen that Attributive words or (in Indian) *verbs* of a Passive signification, are found in both the Transitive and the Intransitive forms.

As respects the Transitive verb, which includes both Subject and Regimen, the Passive is found in the (Inverse forms of the) double-third persons only, the other combinations of

the pers. pron. having all an Active signification (See pp. 106 et seq. 255 and *Accidence*).

In simple sentences, the Active or Passive form may be used, generally, as in other languages, together with its noun in the appropriate Case (pp. 244. 247).

(Dir.) Sáke-h-ayoo Eskwáy-oo (nomin.)...*she* loves *him*, the woman. (nom.)

Sáke-h-ayoo Eskwáy-wă (accus.)...*he* loves (*her*) the woman. (accus.)

(Inv.) Sáke-h-ik Eskwáy-oo (nom.)...*she* is loved *by him*, the woman. (nom.)

Sáke-h-ik Eskwáy-wa (ablat.)...*he* is loved *by*, the woman.

The Indeterminate, &c. verb (p. 225) takes no noun after it in regimen.

But, in Construction, the forms of the verb and the signification, &c. of its pronominal elements, sometimes impose a certain manner or order of expression, which gives to the Indian what may be called a Phraseology of his own. We particularly allude here to the frequent use of the Passive Voice, in the place of the Active as it is commonly employed in European tongues, and which is therefore an occasion of much perplexity to European (oral) learners.

In English we may say, *actively*, "*she* loves *him* because *he* befriends *her*"—" *he* knows that *she* hates *him*," and the meaning is clear and precise; but if changing, simply, e.g. the femin. into the mascul. pronouns, we say, in the same reciprocated sense, "*he* loves *him* because *he* befriends *him*"—" *he* knows that *he* hates *him*," the meaning is ambiguous—may be misunderstood: we rather, in such cases, would say "*he* loves *him*, because *he* (pass.) is befriended *by him*"—" *he* knows that *he* is hated *by him*," &c. Just so it is in the Indian language. The above, and similar examples, for want of the sexual distinctions of the personal pronouns, must in Cree, &c. be *always* expressed as in the latter sentences, that is, by giving the *inverted* or *return* meaning of the subordinate verb, in the *Inverse* or Passive (instead of the Active) voice. [See

p. 57 et seq. and *Note 34*, the Examples (*) of which should be compared with the context of the *English* (active) Originals.]

The above Examples must be resolved thus,

Sáke-h-ayoo (dir.) (Eskwáy-oo) ootche hè kíttemàk-éthe-m-ik-oot (inv.).

She loves him (the woman) because that *she is* befriended *by him*.

Kisk-éthe-t-um (dir.) hè puckwâ-t-ik-óot (inv.).

He knows that he is hated *by* (him or her, understood).

Direct.

“ God is the father of those whom he loves.”

Kéche-mánneto ootáwee-m-ayoo únnehee gà sáke-h-at.

God (he) father-eth (them) those whom he loves (them)

Inversely.

“ God is the father of those who love him.” (act.)

Kéche-mánneto ootáwe-m-ayoo únnehee gà sáke-h-íkoot. (pass.)

God father-eth those whom he is loved by.

“ He protects those that fear him.” (act.)

Kúnnaw-éthe-m-ayoo únnehee gà góost-ik-óot (pass.)

He protects those whom *he is* feared *by*.¹⁵²

This Idiom, or Inverse mode of Expression, may be further exemplified in phrases of another kind, where the distinction

¹⁵² iv. 50. “ He believed the word that Jesus had spoken (act.) unto him.”

Oo ge tápway-áind-on ewh ékedóowin kah égood (pass.) Jesus(un).

He believed the word which he was said to by Jesus.

iv. 51. “ As he was going down, his servants met (act.) him and told (act.) him,” &c.

Mágvah áhne-géwaid oo ge náhqua-shk-áhq-oon (pass.). . oo báhmetáhg-un-un, oo ge wééndah-m-áhq-oon (pass.) dush.

As he was returning he was met by (pass.) . . *his servants, he was told by* (them) (pass.) also.

between Agent and Patient is less obvious, and which are also in English expressed Actively, thus,

(Dir.) Whom does *he* love? *ow-éthui sáke-h-ayoo?* (indic.)...i.e. whom love-eth-*he* (*him*)?

The converse or *return* form is,

(Inv.) Who loves him? *ow-éthui sáke-h-ik?* (id.)...i.e. whom *is he* loved *by*?

These and similar sentences, from their usual places in discourse, are more commonly expressed in the subjunctive, thus,

(Dir.) *Whom* does he love? *owéthui hè sáke-h-at?* ...i.e. whom (is it) that *he* loves (*him*)?

(Inv.) *Who* loves him? *owéthui hè sáke-h-ikoot?* ...i.e. whom (is it) that *he is* loved *by*?

(Dir.) Whom has he given it (to)? *owéthui hè méeth-at?* ...i.e. whom (is it) that *he* has given it (to *him*)?

(Inv.) Who gave it (to) him? *owéthui hè méeth-ikoot?* ...i.e. whom (is it) that *he* has been given (to) *by*?

The Intransitive Passives, namely, the Participial, the Accidental, and the "Adjective" Passives (p. 114) are used as other Intransitives. The Particip. Passive may take a Noun of the Instrument, &c. after it, with the ablative sign *ootche*, of, from, with, &c.

Tàto-pitch-egàt-áyoo net' uckóop óotche chéesta-ask-wán.

It is tor-n or ren-t my cloak by a piercing-iron, i.e. a nail.

PARAGRAPH IV.

OF THE POSSESSIVE OR ACCESSORY CASE.

Having noticed, in the preceding pages, the verbal Root in combination with the Cases (of the Pronoun) direct and oblique, corresponding with the same relations (under other forms) in European languages, we now proceed to the Possessive or Accessory Case, which being of an anomalous

character, becomes one of the leading difficulties of the Algonquin dialects, and therefore demands particular attention.

This case we call Possessive, because it is always used when in connexion with a Noun preceded by the Possessive Pronoun of the 3d pers. *oo* or *oot'*, Angl. *his*, (*her*, or *their*)—Accessory, when the same relational sign has a more extended meaning, implying simply “in relation to him, &c.”

This additional oblique case (p. 123 et seq.) refers exclusively to a 3d pers. as the “End,” and signifies or implies, generally, “*his*,” or, “in relation to *him* (*her*, or *them*).” It is indicated, in its simple form, by the element *ethu*, and may be superadded to the other (verbal) Cases.

To have a clear view of this subject, we must refer to the *two* forms before given, viz.—Intran. p. 199. *Nel' I'-an*, &c. and p. 209. *Nel' I'-a-w-án*, &c. Trans. p. 213. *Ne sáke-h-ow*, &c. and p. 229. *Ne sáke-h-in-ów-ă*, &c. together with their respective subjunctives—and in both “genders.”

The former of these two forms I shall call the Absolute—the latter, the Relative form. Ex.

INTRANSITIVE (Indic.).

Absol. Untè *ī-ów ne*, or *ke*, *góosis*...there is *he my*, or *thy*, son; my or thy son is there. But with an access. 3d pers.

Relat. Untè *ī-áthu oo* *góosis-ă*...there is-*he*- (relat. to him) *his* son; Angl. *his* son is there.

Subjunctive.

Absol. Tán-ittè *ī-ál* (subj.) *ne* or *ke* *góosis*? Untè *ī-ów* (Indic.)... where is-*he my* or *thy* son? There *he* is.

Relat. Tán-ittè *ī-áth-il* (id.) *oo* *góosis-ă*? Untè *ī-áthu* (id.)...where is-*he* (to him) *his* son? There *he* is (to him).

Inanimate. (Indic.)

Absol. Untè *ī-ów páskesíggun*...there is (*-it*) the gun.

Relat. Untè *ī-áthu páskesíggun*...there is (*it*, to him) the gun.

Subjunctive.

Absol. Tán-ittè ī-ak páskesíggun ? ...where is (*it*) the gun ?

Relat. Tán-ittè ī-āth-ik páskesíggun ? ...where is (*to him*) the gun ?

TRANSITIVE. (Indic.)

Animate.

Absol. *Ne* or *Ke* góosis *ne* wāppa-m-ow (p. 213) *my* or *thy* son...*I* see *him* ; *I* see *my*, or *thy*, son.

Relat. *Oo* góosis-ā *ne* wāppa-m-īm-owā (p. 229)...*his* son *I* see *his him*, *I* see *his* son.

Inanimate. (pp. 222. 230.)

Absol. *Ne* or *Ke* móokoman *ne* ke wúnne-t-ūn (1st conj.)...*my* or *thy* knife, *I* have lost (*it*), *I* have lost *my*, &c. knife.

Relat. *Oo* móokoman *ne* ke wúnne-t-a-wān...*his* knife *I* have lost (*it* "to him.")

Absol. *Ne* or *Ke* móokoman *ne* ke óote-n-en (2d conj.)...*my* or *thy* knife *I* have taken (*it*).

Relat. *Oo* móokoman *ne* ke óote-n-un-wān (id.)...*his* knife *I* have taken *it*, (relat. "to him").

So in the Subjunctive.

Animate.

Absol. *Ne* or *ke* góosis *hè* wāp'pa-m-uk...*my* or *thy* son as *I* see *him*.

Relat. *Oo* góosis-ā *hè* wāp'pa-m-īm-ūk...*his* son as *I* see (*his*) *him*.

Inanimate.

Absol. *Ne* or *Ke* móokoman *hè* ke wúnne-t-ūn...*my* or *thy* knife as *I* have lost (*it*). Angl. having lost.

Relat. *Oo* móokoman *hè* ke wúnne-tā-w-uk...*his* knife as *I* have lost (*it*) "to him." Angl. id.

Absol. *Ne* or *Ke* móokoman *hè* ke óote-n-ummān...*my* or *thy* knife as *I* have taken (*it*). Angl. having taken.

Relat. *Oo* móokoman *hè* óote-n-um-wuk...*his* knife as *I* have taken (*it* "to him").¹⁵³

So also in the Imperative, as,

¹⁵³ vi. 42. . . . óos-un, kíya oo-gée-n kākāne-m-īm-ūng-oog ? . . . *his* father, and *his* mother (that) know-HIS-we-them ? that we know (*his*) them .

xv. 10. Kah ézhe minjéme-n-um-āh-w-nq (inan.) . . . as *I* have held " kept " them (relat. to him).

Animate.

Absol. Oo-tĩ-*n* *ne* tàpan-ask...take *thou my* sledge.

Relat. Oo-tĩn-*im* oo tàpan-ask-oom...take *thou (his) him, his* sledge.

Inanimate.

Absol. O'ose-t-à *ne* nippáywin...make *thou my* bed.

Relat. O'ose-t-à-*u*(oo) oo-nippáywin-*im*...make *thou (his it) his* bed.

But this Relative form is not limited in its use to nouns having the Possessive prefix *oo* or *oot'* (3d pers.); it is used also in its Accessory character, referring simply to an antecedent (or Principal) 3d person.

When the discourse is continued concerning the same (3d) person which the sentence began with, the absolute form is proper, as,

1 Péetook-*ayoo* A hè áwkoos-*it* A...*he* (A) comes in as *he* (A) is sick.

2 Wúthaw-*ayoo* B hè we màch-*et* B ... *he* (B) goes out as *he* wants to hunt.

But when another person is introduced into the sentence, in the same relation, the Relative form is used, distinguishing the Accessory from the Principal agent, &c. (see Mavor's Eton Lat. Gram. *The Construction of Pronouns*, Note) as,

1 Péetook-*ayoo* A hè áwkoosí-*th-it* B...*he* (A) comes in as *he* (B) is sick (rel. to *him*).

2 Wúthăw-*ayoo* A hè we máché-*th-it* B...*he* A goes out as *he* (B) wants to hunt.

Ne gá wéetum-ow-ów túckoos-úik-e (fut)...*I* will tell *him* when *he* arrives.

A kúttă wéetum-ow-áyoo Bwă túckoos-in-éth-ítch-e...*he* (A) will tell *him* B when *he* (B) arrives (rel. to *him*).

Ne gă wéetum-ám-ów-ú oo goosis-ă túckoosin-éth-ítch-e...*I* will tell (*his him*) *his* son when *he* (the latter) arrives (rel. to *him*).

Ne gă wéetum-ow-ów wáp̄pa-m-űk'-e...*I* will tell him when *I* shall see *him*.

Ne gǎ wéetum-àm-ów-ă oo tanis-ă (accus.) wǎppa-m-im-ăk'-e
...I will tell (his him, &c.) his daughter when I shall
see (his him, &c.).

Ne ke wǎppa-m-ow hê péetook-ait...I have seen him as he
came in.

Ne ke wǎppa-m-im-ówă, hê péetook-ăith-it, ool' oowăss-
im-is-ă (accus.)...I have seen (his him, &c.) as they
came in (rel. to him) his children.

Wǎppa-in-áyoo A (nomin.) Bwă (accus.) hê pimmittissăw-
ât MooswâA saw B as he (A) followed (him,) a
Moose.

Wǎppa-m-áyoo A (nomin.) Bwă (accus.) hê pimmittissăw-
ăith-it Mooswâ...he A saw him B as he (B) followed,
&c.

Ne gǎ wéetum-ow-ów kuckwáyche-m-itche...I will tell him
when he shall ask me.

Ne gǎ wéetum-àm-ów-ă (A's B) kuckwáyche-m-ith-itche (B)
...I will tell (his him) when he (B) shall ask me
(rel. to A).

Nútoona-w-áyoo ool' ustiss-ă (anim.) Ne ke kât-t-im-ów-a...
he searches for his mittens. I have hidden (his)
them.

Nuttóo-n-am oo chicka-h-éggun (inan.)...Ne ke kât-t-ă-năn
...he searches for it, his hatchet. I have hidden
(his) it.

The Relative form expresses a Relation with a DEFINITE 3d person *only*, expressed or implied; with other Nominatives, (e.g. the *Indefinite* 3d person) the Absolute form is used.

Péetook-ănewoo (indef.) hê áwkoos-ein (absol.)...they (Fr. on)
enter, as I am sick.

Péetook-áyoo (def.) hê áwkoosé-n-uk (relat.) he enters, as I
am sick-(rel. to him).

Nippá-newoo (indef.) hê péetook-éun (absol.)...they (Fr. on)
sleep (are asleep) when thou enterest.

Nipp-*ów* (def.) hè péetookáy-*w-ut* (relat.)...*he* sleeps as, or when, *thou* enterest (rel. to *him*).

Túckoos-in-*ànewoo* (indet.) hè méchesoo-n-*ànewik* (absol.) ...*they* (Fr. *on*) arrive when *they* (Fr. *on*) eat, or, are eating.

Túckoos-in (def.) hè méechesoo-*w-áit* (relat.)...*he* arrives when *they* (Fr. *on*) are eating (rel. to *him*).

Níttik-*ówin* (indef.) kútche wúthaw-*eún* (absol.)...*they* (Fr. *on*) tell *me* that *I* (Angl. *to*) go out.

Nítt-*ík* (def.) kútche wútkawáy-*w-uk* (relat.)...*he* tells *me* that *I* (to) go out (rel. to *him*).

Nuttóom-ik-*ów-cin-c* (indef.) *ne* gǎ ít-oot-*án* (absol.)...when *they* (Fr. *on*) call *me* *I* will go.

Nuttóo-m-*i(t)ch-c* (def.) *ne* gǎ ít-óotay-*wán* (relat.)...when *he* calls *me* *I* will go (rel. to *him*).

Kiskéthe-tà-*ganewoo* (indef.) hè ké méeth-ik-*ów-éan* (absol.)...*they* (Fr. *on*) know that *they* (Fr. *on*) have given it to *me*.

Kiskéthe-t-*um* (def.) hè ké méeth-ik-*ówe-w-uk* (relat.)...*he* knows (*it*) that *they* (Fr. *on*) have given (it to) *me* (rel. to *him*).

Wúnesk-*ánewoo* (indef.) hè péetookait (absol.)...*they* (Fr. *on*) rise as *he* enters.

Wúnesk-*ow* (def.) hè péttook-*áithùt* (relat.)...*he* rises as *he* (the latter) enters (relat. to *him*).



PARAGRAPH V.

Unlike the (verbal) Cases already noticed, this Relational element affects also the other inflected parts of speech, viz. the Noun, and the Pronoun (Demos. and Interrog.), thus distinguishing the Object from the Subject. And first, of the

NOUN.

We have already seen (p. 244) that *Inanimate Nouns*, when governed by a *definite* 3d pers. in order to form their *Accus.* and *Ablative* cases, take for their ending this Particle *-ethú* (sing.) *-éthu-ă* (plur.), as,

N' óte-n-en páskesíggun...I take (it) a gun.

Ooté-n-um páskesíggun-ethú...he takes (it) a gun.

Ne núgga-t-en n' iskootoggy...I leave (it) my coat.

Núgga-t-um n' iskootoggy-ethú...he leaves (it) my coat.

PRONOUN.

In like manner, the Pronouns (Demons. or Interrog.) *O'wena* (sing.) *Owínekee* (plur.) Angl. *who*, or *whom*;—and *kékwân* (sing.) *kékwânee* (plur.) Angl. *what* (nomin. and accus.) make respectively, when in connexion with an Accessory 3d pers. *owéthua*, *kékwáthu*, (sing. and plur.) as,

Absol. *O'wena áwkoos-u?* (indic.) *who (he) is sick?* or

O'wena gà áwkoos-ít? (subj.) *who (is it) that is sick?*

But in reference to another 3d person,

Relat. *Owéthuă áwkoos-éthu?* (indic.) *who is, or are, sick (relat. to him)?*

Owéthuă gà áwkoos-éthít (subj.)...*who (is it) that is sick (id.)?*

Absol. *Kekwâ-n múskow-in?* (indic.)...*what (it) is hard?* or

Kékwân gà múskow-ak? (subj.)...*what (is it) that is hard?*

Relat. *Kékwâ-thu múskow-ath-u?* (indic.)...*what (relat.) is hard (rel. to him)?* or,

Kékwâ-thu gà múskow-ath-ik? (subj.)...*what (is it) that is hard (relat.)?*

With the Transitive Verb, both *owéthua* and *kékwáthu* become the Accusative or the Ablative case when governed by a double 3d person, e.g. *he-him*, *he-by him*, as

DIRECT.

O'w-ena (nom.) *sáke-h-ayoo?* (indic.)...*who (he) loves him?* or

O'wena (id.) gà sàke-h-at? (subj.)...who (is he) that loves *him*?

Owé-thuā (accus.) sàke-h-ayoo? (indic.).. whom does *he* love (*him*)? or,

Owéthuā (id.) gà sàke-h-at? (subj.)...whom (is it) that *he* loves (*him*)?

INVERSE.

O'wena (nomin.) sàke-h-ik?...who is loved (*by him, &c.*)? or

O'wena (id.) gà sàke-h-ikoot?...who (is he) that is loved (*by him, &c.*)?

Owéthua (ablat.)...sàke-h-ik?...whom is *he* loved *by*? or,

Owéthuā (id.) gà sàke-h-ikoot?...whom (is it) that *he* is loved *by*?

DIRECT.

Kékwā-n *ke* meeth-ow? (indic.)...what (dost) *thou* give (to) *him*? or,

Kékwān gà méeth-ūt?...what (is it) that *thou* hast given (to) *him*?

Kékwā-thu méeth-ayoo? (id.)...what gives-*he-him*?

Kékwā-thu gà méeth-at?...what (is it) that *he* has given (to) *him*?

INVERSE.

Kékwān *ke* méeth-ik? (indic.)...what gives-*he* (to) *thee*?

Kékwān gà méeth-ísk? (subj.)...what (is it) that *he* has given (to) *thee*?

Kékwā-thu méeth-ík? (indic.) ..what is *he* given (*by him, &c.*)

Kékwā-thu gà méeth-ikoot? (subj.)...what (is it) that *he* has been given to (*by him, &c.*)?

INANIMATE.

Kékwān *ke* sàke-t-an (indic.)...what (dost) *thou* love (*it*), or

Kékwān gà sàke-t-iun? (subj.)...what (is it) that *thou* lovest (*it*)?

Kékwā-thu sàke-t-ow? (indic.)...what (does) *he* love (*it*)? or,

Kékwā-thu gà sàke-t-at? (subj.)...what (is it) that *he* loves (*it*)?

Kékwân *ke* wâppa-t-en (indic.)...what (dost) *thou* see (*it*) or
Kékwân gà wâppa-t-úmmun (subj.)...what (is it) that *thou*
seest (*it*).

Kékwâthu wâppa-t-um (indic.)...what seeeth *he*.

Kékwâ-thu gà wâppa-t-âk (subj.)...what (is it) that *he* sees
(*it*).

See *Additional Notes*.

PARAGRAPH VI.

OF THE PRONOUN RELATIVE.

Sometimes a Nominative Case comes between the Pronoun
Relative (*gà*) and the Verb. (p. 247.)

It has been seen that when there is no other Nominative, the
subordinate verb agrees with the Relat. Pron. *gà* in (its implied)
gender, number, and person. We subjoin a few more examples.

Note.—In the following Examples the indeclin. *gà*, is rendered by the
indeclin. *that*, or, *which*, as more analogous to it than the declinable
who, *whom*.

Mèkowe-káyoo nà? únna místuttim gà (nomin.) máthàtís-it.
Is *he* swift that horse which ugly-is-(*he*).

Kel oogáuwee-m-ow nà? únna gà methósiss-it oowássis.
Thou mother-est (Angl.) eh? that (which *is*) nice child.

Ne ke wâppa-m-ów-ík Ethîn'u-uk gà túckoos-aik-wów.
I have seen (*them*) the Indians that are arrived.

Ne we iámme-h-ow iskwáyoo gà wéche-h-ew-áit (indet.).
I want (to) speak (to) *her* the woman that accompanied.

Ne g'óote-n-en gà kássis-ík mókoman (inan.).
I will take (*it*) which is keen, Angl. the keen, knife.

Ke mísk-en nà? oothóggun gà ké wúnne-ch-egàt-áik (part.p.)
Hast *thou* found the dish which was losed, lost?

Ne kiskéthe-m-anndn iskwáyoo gà mískow-át káwkwa.

We (1.3) know (the) woman that found (the) porcupine.

Tàn-ittè it-óot-ait únna Ethín'u gà ke kékook-ask?

What place go-eth-he to that Indian that visited-(he)-thee?

Tàn ittè í-át Ethínu gà núttoo-m-it?

What place, where, is (he) the Indian that called (he-) me?

Kétha, gà ootáwee-m-èák, gà too-t-úmmun.

(It was) thou, that fatherest (thou-) us (1.3), that didst (thou-) it.

Nomin. between Relat. and Verb.

Iskwáyoo gà sáke-h-ut náspitch áwkoo-su.

Woman (she) that thou lovest (her) very ill-is-she.

U'nna iskwáyoo gà wéche-méchesoo-m-ut...

That woman that with-eatest-thou-(her).

Netha unna Agàthàsu gà úntow-wappa-m-aig.

I (am) that Englishman that go-seek-ye(him).

Wéekússin-nah che? ménissä gà méch-èun.

Are they sweet? (the) berries which eatest-thou-them.

*Ne ké wappa-m-ow eskwáyoo gà sáke-h-ut...I have seen
(her) the woman whom lovest-thou (-her).*

*Ne ké wúnne-t-an móokoman gà ké méeth-èun...I have
lost (it) the knife which thou gavest (to) me.*

Ne ke misk-én míssina-héggun (inan.) gà ke wúnne-t-èun.

I have found writing, or book, (the) which hadst lost-thou-(it).

...kékwan gà wappa-t-ummán gà pey-t-ummán néesta.

*...any thing which have seen-I-(it) which have heard I-(it)
also; Angl. which I have seen and heard.*

Note.—We may just remark here, that from the peculiar *personal combinations* which form the subjunctive verbal Inflection, e.g. *-ut*, *thou -him*; *-it*, *he -me*, &c. (see above) i.e. subject *and* regimen, the (signs of the) personal pronouns are, in the Transitive form, necessarily repeated where in English they are often omitted. In the *Intransitive* forms (Adject. Neut. &c.) the Subjunctive Inflection, in Construction, is in all respects in perfect accordance with the verbal (personal) endings of European inflected languages, e.g. Ital. &c.

ARTICLES. (See p. 248.)

Gà kínwoo-sít nàpáyoo (Lat. *vir*)...(*he* def.) that is tall man ;
Angl. *the* tall man.

Hè kínwoo-sít nàpáyoo...(*he* indef.) as is tall man ; Angl. *a*
tall man.

Without a Noun, as,

Gà kínwoosit...(*he* def.) that is tall ; Angl. *the* tall one.

Hè kínwoosit...(*he* indef.) as is tall ; Angl. *a* tall one.

PARAGRAPH VII.

OF THE FLAT VOWEL.

The FLAT, or altered, Vowel (pp. 73 et seq. 202) is the sign of *Indefinite* time and indicates in the Verb what is *continuous*, habitual, natural, &c. as opposed to what is *Accidental*, &c. It is equivalent to the Iterative Indicative (p. 71), and is found in the Subjunctive (or Dub.) mood only : thus we say in the simple

INDICATIVE.

Kékwân *ke* mînnékw-ân ?...what drinkest thou ?

Kékwân *ke* nóche-t-an ?...what workest thou (at) ? &c.

SUBJUNCTIVE.

Kékwân “gà” mînnékw-éun ?...what (is it) “which” thou
drinkest ?

Kékwân “gà” nóche-t-íun ?...what (is it) “that” thou work-
est at ? &c.

and these forms are susceptible of the *auxiliary* Particles &c. of
Tense, as,

Kékwân *ke* “ké” (ghee) mînnékw-ân ? (indic.)...what “hast”
thou drunk ?

Kékwân gà ké (id.) mînnékw-éun ? (subj.)...what (is it) which
thou hadst drunk ? &c.

But the “altered vowel” form, which, as already observed, is always in the Subjunctive, signifies *Indefinite, continuous, &c.* Time, as,

Kékwan mènèkw-*eun*? (not mǐn-)...what drinkest *thou* (habit.)?
or art *drinking*?

Kékwan ne-óche-t-*iun*? (not nóche-)...what workest *thou* (at)
(id.)? or art *working* at? &c.

Tan’ ittè òp-*it* (not ǎp-) (p. 148)...where is *he* sitting, dwell-
ing, be-*ing*.

Tan’ ittè èst-, or, áist-*aik* (not ǎst-) (id.)...where is *it* lying,
placed, being.

The (verbal) Attributive, so modified, is used to qualify, indefinitely, its Noun, and is, generally, placed before it. In the neuter and transitive verb it has (as above) the force of the English Participle *-ing*. In the 3d. pers. it appears thus,

Mèskow-issit (not Mǔsk-) ethǐn’u (Lat. *homo*).*

Who *is* (indef.) strong man, i.e. *a*, or *the*, strong man, Indian.

Kètawáss-issit (not Kut-) iskwayoo.

A, or *the*, handsome woman.

Pèm-àt-issit (not Pě-) oowássis.

A, or *the*, living child.

The Attributive, in this form, may also be used *without* a Noun (expressed or understood), when, if it imply an energy or action it is a *verbal* equivalent to English nouns ending in *-er*, &c.—if simply a quality (adject.), it is then also (Anglicè) used substantively, as,

Wès-itch-e-*gait* (not Oos- p. 202). †

Who makes (habit.), Angl. *a* or *the* mak-er—and so of the rest.

Wèse-t-*at* (id.)...*he* who makes *it* (def. obj.), the maker of *it*.

Ne-óoti-n-*egáit* (not Noot-)...the fighter.

Kèskĩnoohùm-à-*gáit* (not Kisk-)...the teacher.

Kètemàk-issit(ch)-*ik* (not Kit-)...who *are* poor. Angl. the poor.

Wèthót-iss-ítch-*ik* (not Wíth-)...the rich.

* See Note 144.

† Vide *infra*.

Kèwât-iss-itch-ik (not Ke-)...the friendless.

Mèskow-iss-itch-ik (not Musk-) ..the strong.

They are also used, in the same sense, in the sing. number.

Note.—See p. 76, 'The effect, &c.

In the 1st and 2nd persons, it sometimes conveys a *Vocative* or *Interjectional* meaning, (see *Note* 144) as,

Mèthos-iss-éun (not Me-) ethĩn'u !...*thou* (who *art*) good man !

Pèm-àt-iss-éun (not Pě-) ethĩn'u ! ..*thou* (who *art*) living man !

Or without a Noun, as,

Kèskĩnoo-h-úm-àgéun ! (not Kisk-).

Thou (who) *teachest* (habit.), *Teacher* ! “ *Master* !”

Kètemàk-iss-eán ! (not Kĩt-)...destitute, wretched, that I am !

The same “altered” form is expressive of the English word *when*—used in the *indefinite* sense of *whenever* (p. 203, The “altered” first vowel, &c.) as,

Túckoosin-eán-e (fut.) ..when *I* shall arrive.

Tèkoosin-eán-e (indef.)...when(ever) *I* arrive.

Wáppa-m-úk-e (fut.)...when *I* shall see *him*.

We-áppa-m-úk-e (indef.)...when(ever) *I* see *him*.

After the Interjection *Ecco* ! Chip. *Me* ! (Ital. *ecco* ! Fr. *voilà* !) expressed or understood, it is also employed, by way of Emphasis, as,

Ith'ecōk gà níppah-at píssiskú-ă écco ! (or eckwa !) kèwait.

When *he* had killed an animal behold ! or, then ! *he* returned.

(Ith'ekōk) gà kéese-ĩám-it, ecco ! nèp-at.

(When) *he* had finish-speaking, then ! *he* fell asleep.

Ne ke mechesóo-tannán (ecco !) tèkoos-aik.

We (1.3) had eaten then ! *he* arrived (by land).

Kégat ootâkoosín-ełhú (ecco) mèsag-at.

Almost (towards) evening (behold) then ! *he* arrived (by water).

Ecco-tè wèt-óot-edk (not oot-).

Just there from-come-*we* (1.3) ; *we* come thence.

Note.—With this “altered vowel” form of the verb the 3d pers. plur. (subj.) ends in *-ik*, instead of *-wow*. See p. 218.

PARAGRAPH VIII.

OF NEGATION.

In Cree there are two primary Negatives, viz. *númma*, no, not,—used before the Indicative, as,

Númma ket' éthin-áis-in...thou art not wise.

Númma ne sáke-h-ow...I love him not.

Númma ow'eúk tàpwooy-t-um...not any one believes it.

Wáppa-m-áy-wuk mógga númma wáppa-m-ík-wuk...they see them but they are not seen by (them).

Númma kékwân (inan.) ket' í-an-ànow (p. 139) ke mééche-ík (1.2) not any thing we (1.2) have (that) we shall (Angl. to) eat.

and *égà*, not—used in like manner before the Subjunctive and the Imperative, as,

Egà hè tàp-w-eun...as thou true-sayest not.

Egà hè kisshéw-â-t-iss-it...as he is not kind.

NÚMMA ke gâ gè kéese-t-au (indic.) É'GA' wéche-h-ittàn-è (subj.) ... thou wilt NOT be able to finish it, if I do NOT assist thee.

Egà tóo-t-a...do thou not it.

Egà tóo-t-úm-ook...do it not ye.

Note.—The addition of the Pronoun *wétha* (Chip. *ween*) IT, to the former before the Indicative, and to the latter before the Imperative, strengthens the negation.

The element *-ít'ookè* (Sign of the Suppos. mood) added to certain words, has the effect of a very soft Negative, as,

Ow'ena gà tóo-t-àk ? who (is it) who has done it ?

Ans. Owín-tookè (quasi “who indeed !”) Angl. I know not who.

Owínekee gà tóo-t-àk-ík ? ...who (plur.) id. ?

Ans. Owín-tookè-ník...Angl. I know not who (plur.)

Tàn ittè we it-óotáy-*nuk* ?...where do they want (to) go ?

Ans. Tàn-ittè-ètóokè...Angl. I don't know where.

Kékwân-tookè ke méech-it-*nóv*.. Angl. I know not what *they* will eat.

Note.—In the Chippeway Dialect also are two negative signs, viz. *kah* (JONES) no, not—and *-se*, or *-ze*, not. The latter of these is *annexed* to—incorporated with—the verb, in all the forms of the Indicative, Subjunctive, and Doubtful moods; it is found also in the Imperative. It is a *soft Negative* (quasi Fr. *ne*). For the sake of *Emphasis*, the former, *kah*, (Fr. *pas*) or stronger *kah ween* (Fr. *point*) is used before the Indicative; as is *kágoo* (or stronger, *kágoo ween*) before the Imperative. The *Subjunctive* does not admit of the added negative Particle. The 2d negative strengthens the negation. (pp. 63 et seq., 206 et seq., 234 et seq. and—*Notes*, passim.)

PARAGRAPH IX.

OF INTERROGATION.

Interrogation is expressed, generally, by the Particles *che* ? or *nà* ? (Chip. *nah* ? JONES) added to a positive (or negative) sentence, or placed immediately after the word to which the question refers, as,

Ké ke ná-t-ów, *che* ? or *nà* ?...hast *thou* fetched *him* ?

Ké ke it-ón, *che* ?...hast *thou* said (it to) *him* ?

Màkèsu *ke* ke wâppa-m-ow, *che* ?...a fox hast *thou* seen (*him*) ?

Màkèsu *che* ? gâ wâppa-m-ut...(was it) a fox which *thou* hast seen (*him*) ?

Númma *che* ? *ke* we méches-oon...dost *thou* not want (to) eat ?

To this head also belong the Interrogative Pronouns (p. 189), as,

Ow/ena wee-ée-t-um-ask ?...who (is it) tells *thee* ?

Kékwân gâ we óose-t-iun ?...what (is it) which *thou* wantest (to) make (*it*) ?

Tàn ittè it-óotáy-*nvuk* ?...what place, where, go *they* to ?

Ans. Un-tè, there ; Ecco-tè, that very place, just there.

Tàn isse ke (fut.) tóo-t-*ummán* ?...what wise, how, shall *I* do *it* ?

Ans. O'om isse...this wise, thus.

Ecco-isse...this very manner, just so.

Tàn ispee (past) tóo-t-*àk-ik* ?...what time, when, did *they* do *it* ?

Ans. Eccó-spee...at that very time, just then.

Tàn ithekōk (fut.) ke méeth-*ut* ?...how much, when, (is it) *thou* wilt give it *him* ! Also,

Tàn ithekōk (quantity) gà méeth-*isk* ?...how much (is it) that *he* has given *thee* ?

Ans. O'om' ithekōk...this much. Ecc'o 'thekōk...just so much

Tán ispéeche ? (space, &c.)...how much ?

Tàn ispéeche tim-*áik* ?...how (much) deep-*is-it* (the water) ?

Tàn ispéeche kéésik-*ák* ?...how much day-*is-it*, what time of day ?

Tàn ispéeche isp-*ák* ?...how (much) high-*is-it* ?

Tàn ispéeche égà gà wáppa-m-*iltán* ?...how much, how long, (is it) that *I* have not seen *thee* ?

Tàn ispéet-*iss-it* ?...(anim.) what time, age, *is he* ?

Tàn' ispéech-*ák* ?...how far-*is-it* ? Peech-*ow*...*it is far*.

Tàn' isse-nàkoosit ?...(p. 114) how *is he* seen, what is he like ?

Tàn' isse-màkoosit ?...(id.) how *is he* smelled, what does he smell like ?

Tàn'-ittè isse ?...what place like, which way ?

Tàn', or, tàn ispéeche, ittíggít-*ít* ?...how big *is he* ?

Tàn' wèche ?...what from, why, wherefore, for what reason ?

Tàn' tào...what number ? Kèkoo tóo-*ă*...what kind ?

Tàn' it-túss-*ítch-ik* (anim.) Tan' it-tàt-*áikee* (inan.) ?...how many *are they* ?

Tàn' iskoo-*sit* ówa tàpan-ask ? (anim.)...how long *is (he)* this sledge ?

Tàn' iskw-*ák* óoma chéman ? (inan.)...how long *is (it)* this canoe ?

Tàn' iskw-*ask-oosit* (p. 178) únna mistík (anim.) ?...how long (-stick) *is that stick or tree* ?

Tàn' iskwá-pegg-*ák* (id.) únnama íáppée ? (inan.)...how long (-line) *is that line* ?

&c.

CHAPTER II.

Sect. I.

OF THE ADVERB.

The Adverb (p. 239) is of various kinds, and in simple sentences is usually placed before the verb, as,

Místahay *ke* gã méeth-*in*...a great deal *thou* wilt give *me*.

Piätuk *ne* gã too-t-*en*...carefully *I* will do *it*.

Attéet *ne* gã wépe-n-ow-*uk*...part (of them) *I* will fling (away).

Athewák *ne* wéke-st-*en*...exceedingly *I* like *it* (taste).

Nistoo péesim-*wuk* “úspin” gã tuckoos-*aik*...three moons “ago” (it was) that *he* arrived.

Otè wéskutch it’akwun-óopun (p. 138 pret.) wáska-héggun.

Here formerly there *was* a house.

Kéthá, *ke* méttaw-ân ispéese àbut-iss-*eán*, nétha ..*thou, thou* playest whilst *I am* useful, I.

Some Adverbs (a few) appear in the (subord.) verbal form slightly modified, e.g. of *Time*, as,

Ne gã íssebwooy-t-*án* wáppük-*e*, i.e. wáppàke (subj. of Wáppun...*it is* day-light)...*I* will depart when *it shall be* morning, or, to-morrow.

Né gã nà-t-*en* ootàkoos-*aik-e* (subj. of oot-àkoos-*in*...*it is* evening)...*I* will fetch *it* when *it shall be* (Angl. in the) evening.

COMPARISON.

Comparison we shall consider as it respects, 1. MANNER; 2. DEGREE.

First,—As it respects Manner of Being, as —so, *ísse—écco-se*, &c. See *Conjunctions*, p. 287.

Secondly,—As it respects Degree.

The *Degrees* of Comparison are usually expressed as follows :—

Ispéeche, or Ithekōk (quantity)...as much as.

E'cco ispéeche, or, écco-thekōk, just so much.

A'woos-ittè...beyond, more.

A'stum-ittè...on this side, less.

A'woos-ithekōk...more (in quantity).

A'stum-ithekōk...less (id.).

Ath'ewāk...exceedingly, very, more, most.

Oosám...more, too much.

1. EQUALITY. Ispéeche.

O'wa ispéeche métho-*su* únna...

This (anim.) as much good-*is-he* (as) that ; Angl. this is as good as that.

O'oma ispéeche méthow-ássin, únnema...

This (inan.) as much good-*is-it*, (as) that ; Angl. id.

Ispéeche mechét *net'* i-owów-uk (anim. p. 139), *kétha*...

As many *I* have (*them*), (as) *thou*.

Ispéeche mistahay *net'* i-an (inan. id.) *wétha*...

As much *I* have (*it*) as *he*.

Ispéeche *he* kínwoo-gàpowin *kétha*—écco-se néesta *wétha*...

As much as *thou* long-standest, art tall, *thou*—just so also *I*.

“Ispéeche” *kétha*, *net'* it-íggit-*in*...

“As much as” *thou*, *I* am so-big, i.e. *I* am as big as *thou*.

Kétha, *hè* it-íggitt-éun, *net'* it-íggitt-*in*...

Thou, as *thou* art big, *I* am so big.

Ispéeche *net'* i-on-ón sóoneow *kétha*...

As much *I* have money (as) *thou*.

Ke ke níppa-h-ón-uk “ispéeche mechét,” *wétha* (gà nippa-huk-ik understood)...

Thou hast killed “as many” (as) *I* (have killed *them* understood).

2. EXCESS. Awoos-ittè—ispéeche.

“Awóos-ittè” kishéw-â-t-issu “ispéeche” *kétha*...

“More” *he* is kind (Angl.) “than” *thou*.

A'woos-ittè méthow-ássin óoma, ispéeche únnema...
 More good-*is-it* this, than that; Angl. this is better than that.

A'woos-ittè methós-issu ówa ispeeche únna...
 More good-*is-he* this, than that; Angl. id.

O'oma mathát-un, mógga únnema oosám, or, áthewák...
 This bad-*is-it*, but that, more; i.e. worse.

A'woos-ittè *ne* kesh-éthínáyw-in ispéeche wétha...
 More *I* am old-man, an older man, "than" *he*.

Aw'oos-ittè *ne* kínwoo-gàpow-in ispéeche kétha...
 More *I* am long-stand, taller, than *thou*.

Aw'oos-ittè meché *net'* ī-ow-ów-uk ispéeche ketha...
 More (in) number *I* have (*them*) than *thou*.

Pépookè áwoos-ittè mathátun-wă máiskūnow-ă ispéeche hē
 neepēc-k...
In winter more bad-*are-they*, the roads, than *in* summer.

So,

Pépoon-ook, last winter; áwoose-pépoon-ook, the winter before last; I'-áwoose-pépoon-ook (p. 71. I.), two winters before last.

3. DEFECT.

Númma wétha ispéeche oo mīs-ă kist-éthe-m-oo...
 Not as much as *his* (or *her*) elder sister proud-*is-he* (or *she*).

Númma wétha ispéeche oo tānis-ă típpa-h-um-ăk-oosī-sku
 (p. 114. freq.).

Not as much as *her* daughter revenge-*ful-is-she*.

4. MORE AND LESS REPEATED. Ache—A'ch-ekáy, or, A'che-pīko.

A'che mīstahay mínnekw-aił-è—A'CHE'-KA'Y we mínnekw-ayoo.
 The more *he* drinks—the more *he* wants (to) drink.

A'che áppesis méeth-ul-è—áché-káy awoosittè *ke* sáke-h-ik.
 The less *thou* give *him*—the more *he* loves *thee*.

A'che áwoos-ittè kuckwáyche-m-ut-è—áché-káy númma *he* gǎ
tápwoy-t-àk

The more *thou* ask *him*—the more *he* will not consent (to) *thee*.

The Adverb sometimes assumes the verbal form, e.g. *Nōl-on*,
short of; *Oosúm*, too much, as,

Nōt-áis-u...he is unhandy, awkward.

Nōtè-púth-u (p. 146)...*it* falls short, is not enough.

Nōtówe-t-ów...he under-does-*it*.

Oosáme-t-ów...he over-does *it*.

Sect. II.

OF THE CONJUNCTION.

Conjunctions (p. 242), as they are of various kinds, so do they govern different moods.

In simple sentences, the Copulative and Disjunctive govern, generally, the Indicative mood, as,

Ké sáke-h-ik, he góost-*ik* “móggǎ” (pos. “and”)...

He loves *thee*, *he* fears *thee* “also.”

Ne núttoo-m-ów-uk, “móggǎ” (privat.) númma *ne* péyt-àk-*wuk*...

I call *them* “but” *they* do not hear *me*.

But those which subjoin a dependent verb, be the same declarative or otherwise, always govern the latter in the subordinate (subj. or dub.) mood, as,

Ath'em-un hè áwkoosin-ànew-*ik* (indet.)...*It* is difficult, bad, when
one is (Fr. *on*) ill. Angl. to be ill.

Wéyt-un kútta óose-t-à-new-*ik* (id.)...*it* is easy that *they* (id.) make
it. Angl. to make *it*.

Ne métho-éthe-t-en nòóche-ch-egéan (flat vow.)...*I* like *it* (am
pleased) when *I* am working.

Hè, *as* (Fr. *comme*), &c.

Ne gã méeth-ów hè sáke-h-uk...

I will give it to *him* as *I* love *him*.

Ne kisk-êthe-t-én hè ustís-ewit (p. 17) ..

I know that *it* is a mitten.

Hè kissewáss-it ootôma-w-ayoo...

As *he* is angry (Angl. *being* angry) *he* beats *him*.

Ne ne-êthe-t-en hè nippá-che-gât-áik (part. pass.) mechim...

I am glad as *it* is killed (to wit) food.

Kútta, or, Kutche. (Chip. *che*) *that*, to the end *that*, &c.

Ne gã it-ów kuttă tákoo-pit-isk...

I will say (to) *him* that *he* (Angl. *to*) tie *thee*.

Ne gã àttoo-t-ów kutche nippa-twón-it (dat.) píssiskú-ă...

I will engage *him* that kill-for-me-he animals.

Ne gã àttoo-t-ów kutche nippá-tum-ówit (id. inan.) wéas-ethu...

I will engage *him* that kill-for-me-he meat.

Kútche wâppa-m-ut g'oo péyshoo-w-uk-éet.

That *thou* (mayest) see *him* is the reason that bring-we (1.3)-*him*.

Wène-t-ian-è (p. 203) kékwan *ne* "nuttoon-àpa-t-en."

Whenever *I* lose something *I* "look-for" it.

Móosuk ít-ootáy-w-uk-è *ne* wâppa-m-on.

Always when *I* go (relat.) *I* see *him*.

"Kéespin" túckoos-aik-è..." in case" *he* arrive,

Wéeta-m-ówin... ké too-t-úm-ook-wè (dub.).

Tell-thou-me...whether *he* has done *it* or not.

Ge kéese-míssina-h-èg-cáne *ne* gã wúthaw-in.

When *I* shall finish writing *I* will go-out.

Kc gã ít-óotan-ànow (1.2) *ke* kéese-méechesoo-yákoo (1.2).

We (1.2) will there-go when *we* (1.2) shall finish-eat(ing).

"Tàn ispéeche" áppesis méeth-ut-è.

"However" little *thou* mayest give *him*.

Is's-ĩ kútta gè it-oot-áit wâ gè it-oot-áit.

Say *thou* (to) *him* that *he* may go whither *he* wants (to) go.

Númma "éskwâ" méthowâss-in kútta méchin-ánemik.

Not "yet" *is it* good to eat (Fr. *qu'on le mange*).

"Eth'ewaik" *ne* gǎ ít-oot-án.

"Nevertheless" *I* will there-go, go there.

The addition of a grave ` (Fr. `), Chip. -áin, to the Subjunctive gives it a *conditional* or *contingent* sense, (Angl. *if*, &c.) as,

Ow'enǎ chéese-h-it-è...*if* any one (*he*) deceive *me*.

Núgge-sk-ów-ut-è íámee-h-ísk-è móggǎ...

If thou meet *him*, *if* *he* speak to *thee* also.

We it-óot-eúnè *ne* gǎ it-oot-án...

If I wish (to) thither-go, *I* will thither-go.

Ke gǎ méeth-íttin típpa-h-um-ów-eun-è...

I will give (it to) *thee* *if thou* pay *me*.

Métho-éthe-t-úmmun-è *ke* gǎ wéche-w-íttin...

If thou like *it* *I* will accompany *thee*.

Atà tēpwâ-se-un-è númma *ne* gǎ péy-it-oot-án...

Although *thou* shouldst call *me* *I* will not come.

Hè méthos-ithit *ne* gǎ *ke* meth-á-tī, *ke* nuttóo-t-um-ónwīk-óopun-è.

A good one *I* would have given (to) *him*, *if he* had asked it of *me*.

Tēpwâ-sī-wápin-è *ne* gǎ túckoos-in-íttī...

If thou hadst called *me* *I* would have arrived.

Sáke-t-a-wá-pún-è *ke* míssina-h-éggun "ispéeche" seáke-t-iun (flat. vow.) kútta méttaw-éun...

If thou hadst loved *thy* book "as well as" *thou* lovest that *thou* play, Angl. to play.

Ne gǎ ke 6ose-t-àti we 6ose-t-lan-è...

I could have made it if I wished that I (to) make it.

Egà túckoosín-éan-è ne gǎ míssina-h-egán...

If I do not arrive I will write.

The *Condition* or *Contingency* expressed by this *verbal* form is strengthened by the added Conjunction, *Kéespin*, Angl. "In case that," as,

Kéespin ow'enǎ mínnek-w-ait-è 6oma níppée-elhú (accus.)...

In case that any one (he) drink this water....

Note.—The fut. (subj.) is ended by a short *ě* (p. 203). The *inserted w*, and the *added è* or *wè*, (Chip. *-ain*, or, *-wain*) constitute the signs of the Doubtful mood.

Owǎ ménǎ únnǎ ..this and that (anim.).

Owǎ égà únnǎ ..this or that.

COMPARATIVE CONJUNCTIONS.

(See *ADVERBS*, Comparison, p. 281, also p. 132 et seq.)

As—so *Is'se*—*isse*, or, *Ecco'se* with *isse* repeated before the following (Indicative) verb; *hè-isse*, (*è*=Fr. *è*) or, *hè'se* (Chip. *ázhe*, *en-*, *an-*), before the Subjunctive, as,

Gà isse ī-ī-yun, Ecc'o-'se nel' isse ī-án (indic.), or, Ecc'o-se hè'se ī-ī-an (subj.)...as thou art just so I so am.

Hè'se kiskéthe-m-ít...ecc'o nétha, hè'se kiskéthe-m-uk.

*As knoweth-he-me voilà I, so know-I-him.*¹⁵⁴

¹⁵⁴ x. 15. A'ZHE kekáne-m-*id.* . me! . . *neen*, A'ZHE kekáne-m-*ug.*

As knoweth-he-me. . ecco! . . I, so know-I-him.

xv. 9. Kah EZHE sáhge-h-*id.* . me! . . *neen*, kah E'ZHE sáhge-h-*énah-goog.*

As hath loved-he-me. . voilà! . . I, have so loved-I-you.

xv. 12. Che ézhe sáhge-h-*éde-yáig* (recip.) náhsob kah ézhe sáhge-*énahgoog.*

That so love-one-another-ye, like as have loved-I-you.

In the following and similar Examples, the correlative verb is the (elementary) Et-*u* (see p. 160) *he* "is," or, "does"; thus,

Aw'koos-*u*, wétha...néesta *net'* ēt-*in*.

He is sick, he...also *I AM* (so). Angl. so *am I*.

Wúnnesk-*ón*, wétha—néesta *net'* ēt-*in*.

He rises, he—also *I DO* (so). Angl. so *do I*.

Sect. III.

OF THE PREPOSITION.

The Preposition (p. 242) governs nouns of place in the locative case, generally, (p. 184) as,

Méegewáp-*ik* óotche...the tent (*at*) from, from the tent.

Wáskahéggun-*ik* "íssee"... "towards" the house.

Séepée-*k* "chéeke"... "near to" the river.

Kéeske-s-*á* únnehee múskoosée-*á* "chéeke" usk-*áik*.

Cut *thou* those grasses "close to" the ground.

"Ast'um-*ik*" wáska-h-éggun-*ik*.

"Before," in front of, the house.

"Péeche" mistík-oowút-*ik*... "within" the wood-bag, i.e. box.

They are placed either before or after their nouns, as,

Mewút-*ik* péeche, or péeche mewút-*ik*...in the bag.

Wutchée-*k* póoskoo, or, póoskoo wutchée-*k*...in the same hill.

xx. 21. Kah ézhe áhnnoozh-*id* . . me! . . neen, ázhe áhnoon-énahgoog.

As hath sent-*he-me* . . voilà . . I, so send-*I-you*.

xiv. 27. Kah ween . . ázhe mégewa-wód . . ked' ezhe méne-sen-óon-*im*.

Not as *they* give so give-not-*I-you*.

ix. 17. Ahn een an-áhje-m-*ud*.

What wise, how, so-relatest-*thou-him*.

ix. 10. Ahn een nah? kah ezhe wahb-eyun.

How (is it) that so see-est *thou*?

vi. 30. Ahn een nah? an-áhnook-éyun.

How workest-*thou*?

"Pim"-astáy-wă...*they* are lying "about."
 "Péesooch" méegewâp-ik... "near to" the tent.

"Chéeke" seepée-k... "close" at the river.
 Seepee-k "íssee"... "towards" the river.

Chúppasis kétha. Ispim-ik nétha.
 Below *thee*. Above *me*.

Ne gã mínnekwân "amóya" kétha.
 I will drink "before" *thee*.

"Sepà" nippéywin-ik, ast-áh.
 "Under" the bed, put-*thou-it*.

"Takootch" téyt-appéwin-ik, ath-áy.
 "Upon" the chair, place-*thou-him*.

Wáth-ow éskwâ ket' ian-ânôw (1.2) "óoche" k'égee-nâk (p. 185).
 Far yet *we* (1.2) are "from" *our* (1.2) dwelling.

Ooch'é—with flat. vow. We'ch'é. (p. 202.)

Kékwan "óoche" péegee-skà-t-ummun.
 What "from" *art thou* sorrowful.

Wáthow "óoche" ne pey-it-oot-án.
 Far off "from" I hither-come.

Kýas "óoche" net' áwkoos-in.
 Long since "from" I *am* ill.

Kách-egût-áywă (part. pass.) menis-is-ă "óoche" néepées-ă.
They are hidden the berries "by" the leaves.

Númma n' "ooche" wâppa-t-en.
 I have not "ever" (never) seen *it*.

Ow'ena "óoche" kisk-éthe-t-ummun ? (p. 183).
 Who "from" (is it) that *thou* knowest *it* ?

Kékwân "óoche" ge óose-t-ín ?
 What "from," of what, wilt *thou* make *it* ?

Tàn-ittè "wèche"-pítch-it(ch)-ik ?

Where "from" do *they* remove (their dwelling) ?

Tàne wèche méeth-ut ?

Which from, why, (dost) *thou* give (it to) *him* ?

Tàne wèche gà ge núggus-éun ?

Why didst *thou* leave *me* ?

Tàne wèche égà hè éthebòak-īun ?

Why *art thou* not prudent.

They are often used without a Noun, or Adverbially; and in this way the Prepos. (or Postpos.) *ooche*, from, (or *of*, &c.) is used *before* the verb, thus,

Ne g' ooche óose-t-an...I will of (it) make it.

Kékwân ke óoche ékée-k ? (p. 163)

What will from (it) happen, be the consequence ?

The Instrumental case of the verb (p. 121) -gà-gáyoo (3d conjug.) does not admit the Ablat. sign *ooche* before, or after, its Noun.

Móokoman *ne* gã múnne-se-gàgán...a knife *I* will cut-with.

Múntow-éggin *ne* gã óosī-che-gàgán...cloth *I* will make-with.

The Preposition sometimes assumes the verbal form (p. 34), as,

Ne gã sàpoo-n-en...*I* will put *it* through.

Ne gã péet-a-h-en, -n-en, -sk-en, &c....*I* will enter *it*, put *it* in. See pp. 86 et seq. 103.

[Wàskāh éskootai-k...round the fire.]

Ne gã wáska-n-en mistík-wa.

I will round-hand-*it*, surround *it* with, sticks.

Ne gã wàskā-n-íssoon (reflect.) éskootayoo.

I will round-hand-myself, surround myself with, fire.

Wàskāh-tay-tāk, únnemä múskootayoo.

Round-go-let-us, let us go round, that plain.

*Ne wâskâh-gâpowî-stûk-wuk...they stand round (to) me.**
Ke wâskah-gâpowî-stôw-ûnôw-uk...we stand round them.
Wâskah-âppî-stû-gây-wuk (indef.)...they sit round (indef. obj.)
Ne wâskah-sk-âk-wuk (p. 87. sk special)...they walk round me.

* See p. 122, Intransitive &c. and pp. 129. 130.

[Ooch'é espîmîk. from above.]

Ooch'éoo...*he* proceeds from.

Ooch'échegun...produce, fruit.

Oos'e-h-ayoo (anim.)...*he* from-eth, produces, makes, *him*.

Oos'e-t-ov (inan.)...*he* produces, makes, *it*.

Oosé-che-gun...a thing produced, made.

Ooch'-èk...the producing-being ; a name of the Deity.

Ooch'e-h-ûyoo...*he* from-eth, prevents, *him*.

Ooté-n-um...*he* from-hands-*it*, takes *it*. (See p. 87 et seq.)

Tân'tè wèch-âit ? (flat vow.)...whence is *he*, proceeds *he* ?

Tân'tè wèché-magâk ?...Whence is *it* ?

Sect. IV.

INTERJECTIONS.

Interjections connected with a verb generally require the latter to be in the Subjunctive Mood, as,

Pîtânè ! wâppa- t-ummân...would that ! *I* saw *it*.

Wâ ! mèskôw-iss-*it* (anim.)...how strong-*is-he* !

Wâ ! mûskow-dk (inan.)...how hard *it is* !

Wâ ! pâp-*it*...how *he* laughs !

Wâ ! kéetim-*it*...how lazy *he is* !

Wâ ! ke it-âpitch-éun!...how (long) *thou* hast (been) absent !

The Interjection is commonly expressed absolutely, or without a regimen.

CHAP. III.

Sect. I.

OF COMPOUND WORDS. (p. 177 et seq.)

As respects the relative force or value of the Simple and Compound forms, we may observe, generally, that the Simple form has a specific—the Compound, a general or indefinite signification, as,

Net' áwkoo-s-in ne sít-ik (defin.)...*I am sore my foot-in, in my foot.*

Net' áwkoo-sít-án (indef.)...*I am sore-foot(ed).*

Ne wáppisk-íss-in n' ístikwân-ik (defin.)...*I am white in (or, at, &c.) my head, my head is white (accid.).*

Ne wápp-istikwân-in (indef.)...*I am white-headed (naturally, &c.).*

So with the Transitive, as,

Níppée-ethu nât-um...*water he fetches (it): for a specif. purpose.*

Nât-ipp-áyoo...*he fetch-water-eth* (indef.) ; Angl. is water-fetching.

Att'ik-wă nōch'e-h-áyoo...*he hunts, is hunting, a deer* (def.)

Nōt-attik-w-áyoo...*he hunt-deer-eth, is deer-hunting* (indef.).¹⁵⁵

¹⁵⁵ xiii. 10. *Kézebége-n-úng*... *oo zéd-un* (defin.)... *that he wash his feet.*

xiii. 5. 12. *Ke máhjee-kézebége-zéd-a-n-ód* (indef.)... *he began-wash-foot-them.*

xiii. 5. *Ke káhse-zéd-a-w-ód*... (and) *he wipe-footed-them.*

xii. 3. *Oo ge nóome-zéd-a-n-on*... *she anoint-footed-him.*

xiii. 14. *Késhpin*... *ke kézebége-zed-a-n-énahgoog,*

If *have wash-foot-I-you,*

kenahwah, ke tah kézebége-zed-a-n-édim. (Recipr.)

ye, ye should wash-foot-one-another.

Natural appearances or events, common operations, &c. are generally expressed in Compound forms—one component Root always, in some way, *qualifying* the other, indefinitely, as,

I'sp-àmuttin-ów-high-hill-*it-is*.

Thísk-ipp-áyoo...rise-water-*elh-it*, the water rises.

Póost-úskesin-áy (imperat.)...put-on-shoe-*thou* ; put on thy shoe, or shoes.

Kèt-úskesin-áy...take-off-shoe-*thou* ; take off thy shoe, or shoes.

Note.—It must be remarked that the Simple elements (Roots), for the sake of Euphony, or to express a slight difference in the meaning, &c. are often modified, by elision or otherwise (p. 17), in the Compound.

When the Attributives are co-ordinate, or equally attributive to their subject, they will NOT coalesce or combine together.

Your sister is a handsome (and) young woman. (turn),

Ke mís kúttawás-iss-u, óoskenèg-eskwáy-woo mógga.

Thy (elder) sister (*she*) is handsome, young-woman-*is-she* also.

The verb Oos'e-h-*ayoo* (anim.), Oos'e-t-*ow* (inan.), in its ordinary acceptation, *he* makes -*him*, or -*it*,—is rendered, in its Indefinite sense, by the Formative -κ-*ayoo*, annexed to the Noun, &c. (See p. 19.)

Méewut (inan.) *ne g' óose-t-an...a* (or *the*) bag *I* will make (*it*) (defin.)

Méewút *ne g' óose-t-úm-ow-ów...a* bag *I* will make (*it*) for *him*. (p. 232.)

Ne gä méewút-e-κ-án...I will bag-make (indef.)

Ne gä méewút-e-κ-ow-ów (dat.)...*I* will bag-make-for-*him*.

Kútche méewút-e-κ-ów-uk (subj.)...that bag-make-for-*I-him*.

The verb It-éthe-m-*ayoo* (Chip. *Ood' en-áne-m-on*) anim.; It-éthe-t-*um* (Chip. *Ood' en-áin-d-on*) inan., *he* thinks-*him*, or, -*it* ; is frequently found in Compounds.

Métoon-éthe-t-*um*...*he* complete-thinks, considers, *it*.

Wún-éthe-t-*um*...*he* lose-thinks, is at a loss. &c.

Sect. II.

OF SENTENCES.

The Cree and other Algonquin dialects resolve themselves, in like manner with European languages, into different kinds of sentences, as Simple, Compound, &c., and these may be expressed Positively, Negatively, Interrogatively, &c. (Vide supra.)

SIMPLE SENTENCES.

Tèk-*issoo* (accid. pass.) kóonă, óoche pésim ... *he is melted,*
the snow, by the sun.

Untówe-wáppa-m-àtăk *he* gáuwee-now...go-see-*let-us* (1.2)
our (1.2) mother.

Péthis wáppŭke, *ne* gă péy-h-annan ..till to-morrow, *we* (1.3)
will wait (for) *him*. &c.

COMPOUND SENTENCES.

Métho-pemátissu “ *ispeese*” gâ ít-áp-itch-eun.

He well-behaved “ *whilst*” *thou* wast absent.

Ootĭ-n-ah kékwan wâ óote-n-úmmun, “ *pícko*” *net’* ustís-ŭk.
Take *thou* any thing (that) *thou* wantest (to) take, “*except*”
my mittens.

Ne gă pém-oot-an “ *éthewaik*” hê mŭtche-kéesik-ăk.
I will walk “ *although*” *it* ugly-day-is.

Kékwan gâ nóche-t-iun “ *ispeese*” ít-ápitch-edn (subj. pres.*).
What (is it) that *thou* workedst at “ *whilst*” *I* was absent.

Ne ké ít-ik-ówin (indef. inv.), hê áwkoos-éun (subj. pres.).
They (Fr. on) have said (to) *me*, that *thou* art sick.

Ath'em-un (indic.) kúttă ít-oot-ánewik (subj. indef.) hê
tímme-koon-ăik (impers. subj.)

It is difficult that *one* (Angl. to) go there, as deep-snow-it-is.

* The Present, and the Compound of the Present, are often used for the Preterite tense.

Né gã méeth-ow (indic.) wáppa-m-úk-e (subj. fut.).

I will give (it to) *him* when see-*I-him*.

Wéyt-un (indic.) kúttă tóoche-gât-áik (part. pass. subj.)

It is easy that *it* (Angl. to) *be* done.

Númma wéthă methowâss-in (indic.) kúttă piakoo-yun. (subj.)

It is not good that *thou* be one, (i.e) alone.

Númma wéthă *ke* gã méeth-ittin (indic.), éga tippa-hum-
óweun (subj.)

I will not give (to) *thee*, if *thou* do not pay *me* for (it).

Méthowâss-in (indic.) che? óoma, gã “we” méeth-éun (subj.)

Is it good? this, which *thou* art “going to” give *me*.

Númma *ne* kiskéthe-t-en, tán'tè wá it-ootáy-wdk-wè (dub.)

I do not know, where *they* want (to) go.

Untówe-wáppa-t-ah (imperat.), mâtee kúttă kéésichegùtaik-
wè (part. pass. inan. dub.)

Go-see-*thou-it*, whether *it* be finished (or not).

The Subordinate may precede the Principal verb or sentence (p. 253).

The Relative clause may follow, precede, or be inserted in, the, Antecedent sentence, as,

Né ke nat-én (indic.) páskesíggun (inan.), gã we àputche-t-íun (subj.)

I have fetched (it) the gun, which *thou* wantest (to) use (it).

or,

Gà we àputche-t-íun, páskesíggun, *ne* ke na-t-én.

Which *thou* wantest (to) use *it*, the gun, *I* have fetched *it*.

or,

Páskesíggun, gã we àputche-t-íun, *ne* ke na-t-én.

The gun, which *thou* wantest (to) use (it), *I* have fetched *it*.

We have also in these dialects the idiomatic phraseology frequently found in the Scriptures at the beginning and the end of sentences, such as “Thus saith the Lord, &c.” and “— saith the Lord.” as.

Oom' isse itw-áyoo kishé-ethín'u.

This wise, thus, saith (-he) the old-man.

—, itw-áyoo, or, écco-se itw-áyoo.

—, he saith, or, just so he saith.

—, it-éthe-t-um, or, Ec'co-se it-éthe-t-um.

—, he thinks, or, Just so he thinks.

So

He says that he saw him. (turn)

Ne ke wàppa-m-ow, itw-áyoo.

I have seen him, he says.

They (people) say that he is arrived (turn),

Túckoos-in, itw-dnewoo (p. 98) ...he is arrived, they say.

He is said to be arrived. (turn)

Túckoos-in, it-ów [Indet. Inv. INDIC. p. 305]...he is arrived,
he is said (of).

I do not like him to be called niggardly. (turn)

Númma ne métho-éthe-t-en—sa-sàk-iss-u, kútche it-éet. (id.
id. SUBJ.)

I do not well-think, like, (it)—he is niggardly, that he be
said (of).

Sect. III.

OF THE ELLIPSIS.

The language of this people is purely oral—and their colloquial intercourse, as is the case with Europeans, is in a high degree Elliptical. In Cree, &c. as in English, the parts of a sentence are relative—so e.g. a dependent part, expressed with its relative words and forms, supplies the ideas, &c. of the antecedent—omitted clause of the same sentence, as

Ménà *ke gǎ wáppa-m-ittin* (indic.) *che ?* Again shall *I* see *thee* ?

Ans. Ah ! *Pemátiss-éán-è* (subj.) [*ménà ke gǎ wáppa-m-in*. understood]. Yes ! if *I* live [again *thou* wilt see *me*. understood].

Kékoo *uppwóoy* (anim.) *gà péyshoo-w-ut* (subj. anim.)

What paddle (is it) which *thou* bringest (-*him*).

Ans. *Gà methó-siss-it* (subj. anim.) ... (that) which is good.

Angl. the good one.

Kékoo *chicka-h-eggún* (inan.), *gà péy-t-íun* (subj. inan.)

What hatchet (is it), which *thou* bringest.

Ans. *Gà methow-dss-ik* (subj. inan.) ... (that) which is good.

Angl. the good one.

Ke ke tóo-t-en, *che ?* (p. 279)...Hast *thou* done *it* ?

Ans. *Shàshī*...Already (I have done it. understood).

Otherwise the verb is *repeated* (as in French), as,

Ans. Ah ! *Ne ke tóo-t-én*...Yes ! *I* have done *it*. Angl. Yes, I have.

Sect. IV.

OF ACCENT, &c.

The Cree language is expressed, generally, by an agreeable alternation of Vowels and Consonants, composing long and short syllables.

Note.—We must, however, observe that, in some Dialects, the Cree *s* is changed into *sh*, which, when joined to another consonant, gives sometimes, to the eye at least, an unpleasant effect, e.g. *sk* becomes *shk*, and in the German orthog. *schk*. Of the *h*, see p. 124. *Note*.

Every word of more than one syllable has one of its syllables accented, as, *

Ottím...a dog. *Nép-in*...*it is* summer. *Tíbbisk-ow*...*it is* night.

Sometimes in a long word we find two or more of its syllables accented. (*Vide passim*.)

As respects the Simple verb and its adjuncts, the Principal accent or stress may be variously placed—on the Root, the Formative, the Person (subj. or obj.), or the Auxiliary,* thus,

Ne sáke-h-ow...I love him—with Emphasis on the root, becomes

Ne sa''ke-h-ow...I LOV''E (not, e.g. hate) *him*.

Ne sa''ke-t-an...I LOVE (id.) *it*. On the Formative, it becomes

Ne sáke-h''-ow...I DO love him.

Ne sáke-t''-an...I DO love it.

* See also p. 201. The Cree Preterite &c.

When the Principal stress is on a personal element (nomin. or accus.), it is generally expressed by the added pers. pron. used absolutely, as,

Ne sáke-h-ow, NE'THă (nomin.)...(Fr. *je l'aime, moi*.) I see *him, I*.

NE'THA, ne sáke-h-ow... (Fr. *moi, je l'aime*) I, I love *him*.

So on the Object,

Ne sáke-h-ow, WE'THA (accus.)...(Fr. *Je l'aime, lui*) I love *him, HIM*.

WE'THA, ne sáke-h-ow... (Fr. *lui, je l'aime*) HIM, I love *him*.

So also in the Subjunctive, where the subjective and objective pronouns are combined, *-uk*, I-him; *-ut*, thou-him, &c. as,

Kutche sáke-h-uk, NE''THA. (nomin.)...(Fr. *que je l'aime, moi*.) that love-*I-him, I*.

Kutche sáke-h-uk, WE''THA (accus.)...(Fr. *que je l'aime, lui*) Angl. that I love-*HIM*.

Kútche sáke-h-ít, WE'THă (nomin.)...(Fr. *qu'il m'aime, lui*) that *he* love *me, HE*.

Kútche sáke-t-ían (inan.) *NE''THA*....(Fr. *que je l'aime, moi*.) that I love *it, I*. &c.

Note.—See Note 154. x. 15.—xv. 9.—xx. 21.

Again,

Nétha, wétha...(Lat. *ego ipse*) (it is) I, myself.

Wétha, wétha...(Lat. *ille ipse*) (it is) he, himself.

Sometimes the Emphasis is on the auxiliary particles *ke*, *gă*, *we*, *gè* (*g* hard), &c. as on their English equivalents, *have*, *will*, *wish*, *can*, &c. as,

WE'' *áp-eán-ě*, ne G''' *áp-in*...when I WISH (to) sit, I WILL sit.

Note.—The learner will not fail to notice the accentuation of the 1st and 2d. pers. sing. (Subj. Intran.) *-e-án*, *é-ũn*, &c.

A stress is sometimes laid on Demons. Pronouns, Adverbs, &c. as opposed to their Correlatives—on Connective words also, as, the Pron. Relat. *gà*—Conjunctions, &c. as, *Eth''ewaik*, nevertheless, &c.

Note.—See also, OF NEGATION, pp. 278. 279.

Emphasis affects also, sometimes, the arrangement of their Words: thus the objective noun commonly precedes and the subjective follows the verb, unless where Emphasis changes the order. Inversion is not here a cause of ambiguity, as the forms of the words sufficiently indicate the Relations which connect them with each other.

PART IV.

A D D E N D A .

CHAP. I.

INTRANSITIVE VERBS.

Indicative Future.

Ne g' ap'-in...I shall or will sit. Ne g' ap'-in-nan...we (1.3) shall or will sit.

Ke g' ap'-in...thou shalt or wilt Ke g' ap'-in-ànow...we (1.2) id. sit.

**Gă-tă ap'-u...he shall or will sit. Ke g' ap'-in-owón...ye id.*

** Gă-tă áp'e-wűk...they id.*

** Pronounce, Kúttă.*

Compound of the Present.

Ne ké ap'-in...I have sat. Ne ké ap'-in-nan...we (1.3) have sat.

Ke ké ap'-in...thou hast sat. Ke ké ap'-in-ànow...we (1.2) id.

Ké ap'-u...he has sat. Ke ké ap'-in-owón... ye have sat.

Ke ap'-e-wűk...they have sat.

The auxiliary Particles, as regards both their meaning and their grammatical position, are exactly analogous to the English Auxiliaries; but unlike the latter, they are indeclinable, the personal inflection belonging to the verb (see p. 199).

They are prefixed, in the same manner, to the Subjunct, &c.

Ke áp-căn-e...when I shall have sat.

We áp-eăn-e...when I want or am about to sit.

&c.

SUBJUNCTIVE—Preterite. (Posit.)

I-ī-àpan	If, &c. <i>I</i> was being, &c.
I-ī-ápun	<i>thou</i> wast.
I-ak-épun	<i>he</i> was.
I-ī-àk-epun	<i>we</i> (1.3) were.
I-ī-àk-oopun	<i>we</i> (1.2) were.
I-ī-àig-oopun	<i>ye</i> were.
I-ak-wd-pun	<i>they</i> were.

IMPERATIVE MOOD. (See pp. 192. 204.)

Present (or Definite) Tense.

<i>Sing.</i>	<i>Plur.</i>
Ap'-e...sit <i>thou</i> .	Ap'-e-tàk...let us (1.2) sit.
	Ap'-ik...sit <i>ye</i> .

Indefinite Tense.

Ap'-ékun...sit <i>thou</i> .	Ap'-e-kàk...let us sit.
	Ap'-e-káik...sit <i>ye</i> .

ACCESSORY CASE.

INDICATIVE—Present. (See p. 209.)

<i>Net'</i> Ap'-e-w-dn... <i>I</i> sit, in relat.	<i>Net'</i> ap'-e-w-ân-non... <i>we</i> (1.3) sit,
to <i>him</i> or <i>them</i> .	&c.
<i>Ket'</i> Ap'-e-w-dn... <i>thou</i> , &c.	<i>Ket'</i> ap'-e-w-ân-dnow... <i>we</i> (1.2) sit.
&c.	&c.

SUBJUNCTIVE—Present. (See p. 210.)

Ap'-e-w-ük...(If) <i>I</i> sit, in relat.	Ap'-e-w-ük-éet...(If) <i>we</i> (1.3) sit,
&c.	in relat. &c,

TRANSITIVE VERBS.

SUBJUNCTIVE—Preterite. (Posit.)

Sáke-h-uk-épun	If, &c. <i>I</i> loved <i>him</i> .
-h-ut-épun	<i>thou</i> lovedst <i>him</i> .
-h-àk-épun	<i>he</i> loved <i>him</i> , or, <i>them</i> .
-h-ükéet-épun	<i>we</i> (1.3) loved <i>him</i> .
-h-àk-óopun	<i>we</i> (1.2) loved <i>him</i> .
-h-àig-oopun	<i>ye</i> loved <i>him</i> .
-h-àk-wd-pun	<i>they</i> loved <i>him</i> , or, <i>them</i> .

Subjunctive Future. (See p. 203.)

Sáke-h-úk-ě...when I shall love him.

Sáke-h-út(ch)-ě...when thou shalt love him.

Sáke-h-át(ch)-ě...when he shall love him, or, them.

Sáke-h-uk-ét(ch)-ě...when we (1.3) shall love him.

Sáke-h-ák-oo...when we (1.2) shall love him.

Sáke-h-úig-oo...when ye shall love him.

Sáke-h-at-wón-ě...when they shall love him, or, them.

SUPPOSITIVE—Indicative.

Ne sake-h-à-took-è (plur. -nik) I love him, (plur. -them) I suppose.
Ke &c. thou &c.

DOUBTFUL—Subjunctive.

Present Tense.

Sáke-há-w-uk-è (plur. -nik) If I love him (plur. -them)

-w-ut-è (id.) thou love him (id.).

-k-wè he love him, or, them.

-w-uckeet-è (plur. -nik) we (1.3) love him (id.).

-w-ák-wè (id.) we (1.2) love him (id.).

-w-aig-wè (id.) ye love him (id.).

-w-ák-wè ¹⁵⁶ they love him, or them.

¹⁵⁶ i. 33. Wágwáin-édoog ka wáhbahmáh-w-ahd(ud)-áin. . whom-soever
 thou shalt see (him).

iii. 15. 16. Wágwáin (nomin.) ka tapway-áine-m-ahg(àk)-wáin. .
 Whosoever shall believe in him.

xiii. 22. Wágwáin-un (accus.) kah en-ahg(àk)-wáin..whom (is it) that
 he says it to (of).

xv. 16. Wágóo-dooq-wain ka undóodah-mahwáh-w-aig-wáin. . what-
 soever ye shall ask from him.

xx. 23. Wágwáin ákoo-n-ahmáh-w-aig-wáin . . whomsoever ye with-
 draw them from (-him).

Wágwáin mainjéme-n-ahmáh-w-áig-wáin . . whomsoever ye
 hold them to (-him).

Preterite Tense.

Sáke-há-w-uk-épun-è (plur. -nik)	If I loved him.
-w-ut-épun-è (id.)	thou lovedst him.
-k-oopun-è	he loved him, or them.
-w-uckeet-épun-è (plur. -nik)	we (1.3) love him (id.).
-w-ük-oopun-è (id.)	we (1.2) loved him.
-w-áig-oopun-è (id.)	ye loved him.
-w-dk-oopun-è	they loved him, or them.

Compound of the Preterite.

KE sáke-há-w-uk-épun-è (plur. -nik).	
If I HAD loved him (plur. -them).	&c.

SUPPOSITIVE—INANIMATE.

Indicative. (See p. 205.)

Ne sáke-t-an-átookè...I love it-I suppose.	
Ke sáke-t-an-átookè...thou lovest it-I suppose.	
Sáke-t-á-tookè...he loves it-I suppose.	&c.

Preterite.

Ne sáke-t-an-ákoopun...I loved it-I suppose.	
Ke sáke-t-an-ákoopun...thou lovest it-I suppose.	
Sáke-t-ák-oopun...he loved it-I suppose.	&c.

DOUBTFUL.—Subjunctive.

Present. (See p. 206.)

Sáke-tà-w-àn-è	If, &c. I love it.	
Sáke-tà-w-un-è	thou love it.	
Sáke-tà-k-wè	he love it.	&c.

INVERSE.

- ix. 21. Wágwán-un (ablat.) kah wáhbe-H-íg-oogwáin-un (caus. dub)
 .. by whom he hath been CAUSED to see.
- x. 6. Wágóo-doog-wain kah íg-oowáh-g-wáin. . (they knew not) what-
 soever they were said to by (him).
- xii. 46. Wágwáin ka tápway-éne-m-ik-wáin. . whosoever shall believe
 on me.
- xiii. 29. O'owh ood' en-áh-doogain-un . . this he said to him I sup-
 pose (relat. to them, his disciples).

Preterite.

Sáke-tà-w-âp-ân-è	If, &c. <i>I</i> loved <i>it</i> .	
Sáke-tà-w-âp-un-è	<i>thou</i> lovedst <i>it</i> .	
Sáke-tà-k-oopun-è	<i>he</i> loved <i>it</i> .	&c.

Compound of the Preterite.

KE sáke-tà-k-oopun-è...if *he* HAD loved *it*.

ITWAYOO.

Itw-áyoo (Conjug. 3)...*he* says.

Itw-ânewoo (Fr. *on dit*) *they* (indef.) say.

Transitive.

Indicative Mood—Present.

CREE.

CHIPPEWAY.

Net' it-ów (plu. -uk)	Nind' en-áh (plu. ág)	<i>I</i> say (to, or of) <i>him</i> (plu. <i>them</i>).
Ket' it-ów	Ked' en-áh	<i>thou</i> sayest to <i>him</i> .
It-áyoo	Ood' en-ón	<i>he</i> says to <i>him</i> .
Net' It-ân-nan	Nind en-áh-non	<i>we</i> (1.3) say to <i>him</i> .
Ket' It-ân-ânow	Ked' en-áh-non	<i>we</i> (1.2) say to <i>him</i> .
Ket' It-ów-ow	Ked' en-áh-wah	<i>ye</i> say to <i>him</i> .
It-áy-wuk	Ood' en-ah-won ¹⁵⁷	<i>they</i> say to <i>him</i>

Subjunctive Mood—Present.

Hé it-úk (plu. -wá)	en-úg (plu. wah)	as <i>I</i> say (to, &c.) <i>him</i> (plu. <i>them</i>).
it-út	en-úd	<i>thou</i> sayest <i>him</i> .
it-át	en-ód	<i>he</i> says <i>him</i> .
it-uk-éet	en-ung-íd	<i>we</i> (1.3) say <i>him</i> .
it-àk	en-úng	<i>we</i> (1.2) say <i>him</i> .
it-aig	en-áig	<i>ye</i> say <i>him</i> .
it-at-wow	en-ah-wód ¹⁵⁸	<i>they</i> say <i>him</i> .

INDICATIVE.

¹⁵⁷ i. 38. Oowh (dush) oo ge en-ón .. (and) this *he* said unto *him* (or *them*).

x. 36. Ked en-áhwáh, nah?... say *ye* of *him* .. ?

v. 10. Oowh oo ge en-ah-wón .. this *they* said unto *him*.

SUBJUNCTIVE.

¹⁵⁸ iii. 3. v. 19. Oowh ke en-ód.. this *he* said (to) *him*.

xviii. 21. Ewh káh en-ahg-wádh.. that which *I* said (unto) *them*.

INVERSE—Indicative.

N' it- <i>ík</i>	Nind' íg	he says (to &c.) <i>me</i> .
K' it- <i>ík</i>	Ked' íg	he says <i>thee</i> .
It- <i>ík</i> (pass.)	Ood' íg-oon (pass.)	he is said to <i>by him</i> , &c.
N' it-ík-oonan	Nind' íg-oonón	he says <i>us</i> (1.3).
K' it-ík-oonów	Ked' íg-oonón	he says <i>us</i> (1.2).
K' it-ík-ooowóh	Ked' íg-ooowóh	he says <i>you</i> .
It-ík-wuk (pass.) ¹⁵⁹	Ood' íg-ooowón (pass.)	they were said (to, &c.) <i>by him or them</i> .

Subjunctive.

Hè is- <i>ít</i>	èzh-íd	as he says (to, &c.) <i>me</i> .
it- <i>ísk</i>	èn-ík	he says <i>thee</i> .
ít-ikoot (pass.)	ík-oot (pass.)	he is said to <i>by him</i> , &c.
ís-eaméet	èzh-eamínd	he says <i>us</i> (1.3).
ít-it-ük'	èn-enúng	thou sayest <i>us</i> (1.2).

viii. 54. ix. 19. An-áig (flat vow.) . . as *ye* say (of) *him*.

iii. 26. viii. 39. ix. 19. Oowh (dush) ke en-ah-wód . . (and) *this they* said to *him*.

SUPPOSITIVE (Indic.).

xiii. 29. Oowh ood' en-áh-doogáin-un. . *this he* (Jesus) said to *him*, I suppose.

DOUBTFUL.

xiii. 22. Wágwán-un kah en-áh-g-wáin . . whom (is it) that *he* says to, means.

xiii. 24. Wágwain kah en-áh-g-wáin-un (Relat.) . . whom (is it) that *he* says of, means.

x. 6. Wágódoogwáin kah égoo-wahg-wáin . . what (it was) that *they* were said (to) *by (him)*.

ii. 5. Náhmunj ka en-énoo-w-aig-wain. . whatsoever *he* may say to *you*.

INVERSE.

¹⁵⁹ ix. 11. Oowh (dush) nin ge íg (and) . . *this he* said to *me*.

ii. 3. iv. 9. Jesus (dush), oo géen oowh oo ge eg-óon. . (and) *Jesus*, *his mother this he* was said (to) *by*.

Hè it-it-áig	èn-enáig	he says you (plur.).
it-ikoot-wów	ík-oo-wóð ¹⁶⁰	they are said (to, &c.) by him.

Indicative—Direct. (1st and 2d pers.)

Ket' is-ín	Ked ezh-ín	thou sayest (to, or, of,) me.
Ket' is-in-nán	Ked ézh-in-nóm	thou sayest . . us (1.3)
Ket' is-sín-owów	Ked ézh-im	ye say . . me.

Inverse.

Ket' itt-ín	Ked en-ín	I say (to, or, of) thee.
Ket' itt-ín-owów	Ked en-énim ¹⁶¹	I say . . you (plur.)

Subjunctive Direct. (id.)

Hè iss-éun . . . as thou sayest (to, &c.) *me*.

Hè iss-èàk . . . as thou sayest *us* (1.3).

Hè iss-eúig . . . as *ye* say *me*.

Inverse.

Hè it-ittán . . . as *I* say (to, &c.) *thee*.

Hè ít-tũkóók ¹⁶² . . . as *I* say . . . *you*.

SUBJUNCTIVE.

¹⁶⁰ v. 11. xii. 50. Kah ezh-id. . who (*he*) said to *me*.

v. 12. Kah en-ik. . who (*he*) said to *thee*.

iv. 10. An-ik (flat vow.) . . as (*he*) says to *thee*.

iv. 50. Kah eg-óod . . Jesus . . . which *he* was said (to) *by* Jesus.

xvi. 17. Wágoonain oowh án-enúng? . . what (is) this (which) *he* says
(to) *us*? (1.2)

vii. 45. O'owh (dush) ké egoo-wóð (and) this *they* were said to *by*
(*them*).

IMPERATIVE.

xx. 17. Oowh (dush) ézh-ek. . and this say *thou* unto (*him*, or) *them*.

INDICATIVE (1st and 2d Persons).

¹⁶¹ iii. 3. xxi. 18. Ket' en-ín. . *I* say unto *thee*.

i. 51. iv. 35. v. 19. Ket' en-énim. . *I* say unto *you*.

SUBJUNCTIVE.

¹⁶² 1. 50. Ke en-enón . . (because) *I* said unto *thee*.

xvi. 6. Ke en-enahgóog. . as *I* have said unto *you*.

vi. 63. x. 26. Kah en-enahgóog . . which *I* say unto *you*.

• INANIMATE.

Indicative—Present.

Nel' It-tén...I speak of, mean, it.

Kel' It-tén...thou speak of, mean, it.

It-túm...he speaks of, means, it.

&c.

Subjunctive—Present.

Hè it-tummán...as I speak of, mean, it.

Hè it-túmmun ...as thou speakest of, meanest, it.

Hè it-tàh ¹⁶³...as he speaks of, means, it.

&c.

Exam. O'omă, gà it-tummán (it is) this, which *I* speak of, mean.

Un'nemă, gà it-tàk (it is) that, which *he* speaks of, means.

INVERSE—Indicative. (p. 226).

<i>N' it-ik-ówin</i>	<i>Nind' ik-óo</i> (Fr. <i>me</i> dit-on)	<i>they</i> (indet.) say (to) <i>me</i> .
<i>K' it-ik-ówin</i>	<i>Ked' ik-óo</i>	<i>they</i> id. <i>thee</i> .
<i>It-ów</i> (pass.)	<i>In-áh</i> (pass.)	<i>he is</i> said (to by some- body).
<i>N' it-ik ówin-nan</i>	<i>Nind' ik-óo-min</i>	<i>they</i> (id.) say (to) <i>us</i> (1.3)
<i>K' it-ik-ówin-ânôw</i>	<i>Ked' ig-óo-min</i>	<i>us</i> (1.2)
<i>K' it-ik-ówin-owów</i>	<i>Ked' ig-óom</i>	<i>you</i> .
<i>It-ów-ăk</i> (pass.)	<i>In-áh-wug</i> (pass.)	<i>they are</i> said (to by, (somebody)).

Subjunctive (Present).

<i>It'-ik-ów-eén</i>	<i>Ig-óo-yón</i>	(as, &c.) <i>they</i> (indet.) say (to) <i>me</i> .
-eun	-yun	<i>thee</i> .
<i>It-éet</i>	<i>In-éend, or, In-índ</i>	<i>he is</i> said (to) by, &c.
<i>It-ik-ówe-àk</i>	<i>Ig-óo-yóng</i>	<i>they</i> (indet.) say to <i>us</i> (1.3).
-ăk	-yung	<i>us</i> (1.2).
-áig	-yáig	<i>you</i> .

INANIMATE (Subj.).

¹⁶³ ii. 21. xi. 13. Kah ed-úng (pres.) . . which *he* "spoke" of, meant, (it).

xvi. 18. Wágoonain ewh ád-úng (flat. vow.) . . what (is) that (which)
he says of, means.

It-éet-wow (def. time)	In-índ-wáh (def.)	they are said (to) by, (somebody).
-(ch)ik (indef. id.)	-jig (indef.) ¹⁶⁴ Id.	&c.

INDETERMINATE.

Itt-âgg-anewoo...*they* (Fr. *on*) say, call, name, *him* or *it*.
 Tàn' itt-âgg-anew-ik (subj.)...what do *they* (indet.) call, or
 name, *it*? Angl. what is *it* called?

PASSIVE. (Absolute, p. 213.)

It-ik-oo-su (1st Conjug. p. 192) *he* is said (to, or, of).

NUMERALS.

Piak or Péyak	One.
Néesh-oo	Two.
Nist-oo	Three.
Náyw-oo	Four.
Néannan	Five.
Nickoot-wáss'ik	Six.
Néesh-wássík, or Téypuckoop	Seven.
Swáss'ik, or I-enánáywoo	Eight.
Kégat metàtat, almost ten, i.e.	Nine.
Mètàtat	Ten.
Mètàtat-péy-ak-oo-sàup	Eleven.
Mètàtat-néeshoo-sà-up	Twelve.
&c.	&c.
Nickoot-wáss'ik-tàto-sà-up	Sixteen.
&c.	&c.

INDETERMINATE (Subj.).

- ¹⁶¹ xviii. 34. Ewh ág-ooyón (flat vow.) . . which *they* (Fr. *on*) say of *me*.
 xx. 24. xxi. 2. Didymus án-índ (flat vow.) . . Didymus as *he* is said,
 called.

RECIPROCAL (Indic.)

- xix. 24. vii. 35. Oowh (dush) ke etéwug . . (and) this *they* said *one*
to another.

Subjunctive.

- iv. 33. Ewh kah oonje AHY-edéwod (iterat. p. 71) . . therefore *they*
 said *one to another*.

Kégat Nissetúnnoo, almost twenty, i.e.	Nineteen.
Nisse-túnnoo	Twenty.
N'isse-túnnoo-piakoo-sàŭp	Twenty-one
&c.	&c.
Nístoo-metúnnoo	Thirty.
Náywoo-metúnnoo	Forty.
&c.	&c.
Métàtáto-metúnnoo	A hundred.
Kééche-metàtáto-metúnnoo	A great hundred, i.e. a thousand.
Péyak-wow	Once.
Néesh-wow	Twice.
Níst-wow	Three times.
Méchét-wow	Many times.
Tàn tàto	What number, how many.
Tàn tàt-wow	How many times.

The Numerals, like other (English) Adjectives, are, in these dialects, Verbs, and are formed through mood, tense, &c. accordingly.

Ne péyak-oon...I am one, alone.

Ne níst-enún...we (1.3) are three.

Náywoo-muk...they are four (anim.).

Náywin-wă...they are four (inan.).

Oo náywe-t-onón...they were four (anim. p. 200).

Náywin-óopun-è...they were four (inan. id.).

&c.

CHAPTER II.

FURTHER REMARKS.

• OF THE NOUN.

Most if not all Nouns, both Primitive and Derivative, have their Derivative Verbs also (Intran. and Trans.). Angl. e.g. patron-ize, person-ate. (p. 16 et seq.)

Adam was the father of all men (turn) ;

Ood' oo-néjáníse-m-ón (possess.) káhkenáh Enínnee-wun*
owh Adam (JONES'S MS.).

He childrened (*him* or *them*) all Men (Lat. Homines) Adam.

* Not *-wun*, because governed by a verb in the THIRD person. This example may, perhaps, solve the Rev. Mr. DAGGETT'S difficulty, with respect to the *Choctaws*. *Mass. Hist. Coll.* vol. x. p. 112.

We have seen that a final *-k* or *-g* (Chip. *-ing*, &c.) with its connecting vowel, has a two-fold signification. First, Appended to a noun, it is the sign of the Locative Case (p. 184). Secondly, to a verb, it expresses (in the *Subj.* Mood) the Indeterminate Pronoun (Fr. *on*) *some one*, &c. (See p. 98.)¹⁶⁵ It has this last sense when added to a verbalized noun also, as,

She is as fond as, or loves like, a mother (turn) ;

Ispéeche oogá'w-*eeek*, sáke-h-ewáyoo (Indet. p. 99).

As much as when *one* is mother, *she* loves.

He is as kind as a father (turn) ;

Ispéeche ootá'w-*eeek*, kíttemàk-éthe-m-ewáyoo (Indet.).

or

Ispéeche ootá'w-*eeek*, kíttemàk-éthe-ch-egáyoo (Indef.).

As much as when *one* is father, *he* befriends (Trans. p. 99).

ZEISBERGER classes the following, although they have *verbal* endings, as NOUNS (Voc. Case).

- 1, Wo Kit-anittow-*ian* !...O God !
- 2, Wetoche-m-ux-*ian* !...O Father !
- 3, Shawanow-*ian* !...Thou Shawanese !
- 4, Wetoche-m-ellan !...O my father !
- 5, Wetoche-m-ellenk !...O our father !
- 6, Nihillal-*ian* !...O my Lord !
- 7, Nihillal-eyenk !...O our Lord !
- 8, Pemauchso-h-alian !...O my Saviour !
- 9, Pemauchso-h-aluweyan !...O Saviour !
- 10, Weliliss-*ian* !...O pious man !

¹⁶⁵ i. 41. 42. A'hnookáhnootahm-*íng*.. when *one* interprets *it* ; " being interpreted," " by interpretation."

The version here given accords with the English—not the Indian—idiom. The literal meaning of these examples is, severally, as follows : 1, Great-spirit as *thou art* ! 2, Father-ed (esteemed Father) as *thou art* ! 3, Shawanese as *thou art* ! 4, As father-*I-thee*, i.e. consider as father ! 5, As father-*we-thee* ! 6, Who governest-*thou-me* ! 7, Who governest-*thou-us* ! 8, *Thou* who makest *me* live ! 9 *Thou* who causest to live, savest ! 10, Pious as *thou art* ! All the above Examples are in the Subj. or Subordinate mood, and have (or *should have*) the “altered vowels” to express *Indefinite* time. (See p. 277.)

They therefore do not require—cannot take—the *Possessive* Pronoun. N.B. The same forms he classes as *Participles*, &c. also.

The Cree (and Chippeway) Adjective is a Verb (p. 24 et seq.); but in Compound words it is stripped of its verbal adjuncts, and remains in combination with its subject, in the pure form of the English Adnoun, with sometimes a connecting vowel. Prefixed in like manner to a verb, it qualifies the same Adverbially.

The Personal pronoun has neither case nor gender; its Cases are transferred, as those of the Noun, to the Verb. The Pronoun is expressed absolutely only when in answer to a question, or for the sake of Emphasis. p. 298.

The Pronoun Relative (*gû*;) is indeclinable; but in Construction it is of all cases, genders, numbers, and persons. It is expressed or understood (as in English) as Emphasis may direct.

In connection with the Transitive Verb, it will be observed that the forms which express the Dative Case of the Pronoun, include also an Accusative of the Object in the **THIRD** person, *him*, or *it* (see p. 117 et seq.); but if the Accusative be of the *first* or *second* person, the verb must be accompanied by *ne yôw*, *my* body, *my* self, i.e. *me*; *ke yôw*, *thy* body, *thy* self, i.e. *thee*, &c. (from *weyôw*, the body); thus,

"*They* have delivered *thee* unto *me*." (turn)
Ne ke pâketin-um-âkwug (inan. inv.) *ke* yôw.
They have delivered-*it-to-me*, *thy* body.

"*He* that delivered *me* unto *thee*." (turn)
Ow'enâ gà pâketin-um-ôosk, *ne* yôw.
 Whoever (he be) that delivered-*it-to-thee*, *my* body.¹⁶⁶

The Cree (and Chippeway) have *no Impersonal* forms : that is, they have neither Participle (active or passive), nor, as already observed, *Infinitive* mood. These are all resolved into a *personal* mood.¹⁶⁷ (See p. 129.)

I see him coming (turn);
Ne wâppa-m-on hê pêt-âstum-oot-âit.
I see *him* as hither-come*th-he*.

Dr. EDWARDS, indeed, says "Though the Mohegans have no proper Adjectives," which are verbs, as in Cree, "they have Participles to all their verbs: as,

Pehtuhquisseet. . the man* who is tall.
 Paumseet . . the man who walks.
 Waunseet . . the man who is beautiful. &c.

¹⁶⁶ xviii. 35. *Nin* ge pâhgdén--ahm-âhg-oog ewh *ke* yôwh.

They have delivered-*it-to-me*, *thy* body.

xix. 11. *Owh* . . kah bâhgdén-ahm-ôok *ne* yowh.

He who delivered-*it-to-thee*, *my* body.

¹⁶⁷ xi. 38. *Ke* mahmâhpen-â (indic.) *ke* tâhgweshin-g (subj.).

"Groaned"-*he* as arrived-*he*; "groaning cometh to."

i. 36. *Kâhnahwâhbah-m-od* (dush). . . Jesus.

(And) as looked-at-*he-him*. . . Jesus; "looking upon."

i. 31. *Pâh-ôonj'-ezhah-yón* zegahúndahgá-yón.

Therefore come-*I* baptize-*I*; "therefore am I come baptizing."

xx. 14. *Ke* wâhbah-m-od (dush). . Jesus, nébâhw-enid (subj. access.)

(And) saw-*he-him* . . Jesus, as stood-*he* (relat.); "standing."

i. 29. *John* oo ge wahbah-m-on . . Jesus, bè-nahnzek-âkoot.

John *he* saw-*him*. . Jesus, as come-to-*he-by him*; "coming to him." (Inver. p. 264.)

So in the plural.

Pehtuhquiseecheek . . the tall men." †

and he goes on to say that "it is observable of the Participles of this language, that they are declined through the persons and numbers, in the same manner as verbs: thus, Paumse-uh, ‡ I walking; Paumse-an, thou walking;" &c. ZEISBERGER also has given numerous examples of the Delaware Participle, in all persons, Sing. and Plur. extending them even to the Transitive forms. The corresponding Inflections may be found in the Cree and Chippeway Dialects, also—but we must observe, that all these and similar forms are not, *cannot* be, Participles. Firstly, because those Inflections are common, as in the examples given above, to all Intransitive verbs—to the *Adjective* verb as well as to the Neuter. Secondly, and conclusively, because "Participles, in their personal forms," § is, obviously, a SOLECISM in Grammar. See p. 276 et seq.

* *He* who, &c.—ED.

† *They* who are tall.—ED.

§ *Zeisberger's Gram.* p. 141, Note. ‡ As, or when, *I* walk; &c. (subj.)—ED.

With respect to the INFINITIVE MOOD, ELIOT'S account of it in the Massachusetts dialect, is very unsatisfactory. DR. EDWARDS observes that "The Mohegans never use a verb in the Infinitive Mood, or without a Nominative or Agent." So may it be said that the verb includes, universally, a *Nominative Sign* (DEF. or INDEF.) in the Cree and Chippeway Dialects, also. 168

Dr. EDWARDS says, however, on another point, that "they cannot say, *I love; thou givest*; &c. but they can say, *I love thee; thou givest him*; &c." Here he is manifestly in error. Sáke-h-ewáyoo, &c. (p. 225) *he* loves, is certainly of less frequent occurrence in Indian discourse than its defin. form, sáke-h-ayoo, *he* loves *him* or *her*; and ME'G-U, or ME'GE-wáyoo, *he*

168 i. 33. Kah áhnóozh-íd che zegahúndahgá-yón.

(He) that sent-*he-me* that *I* baptize "to baptize."

v. 16. Ke áundahw-áindahmoo-wód. . che nésah-wód.

They sought that (might) slay-*they-him*, "to slay him."

viii. 26. Wah enén-ahgóok kiya wah enáhkoonén-ahgóok.

(That) wish say-*I-(to)-you* and (that) wish "judge"-*I-(of) you*; "to say;" "to judge."

i. s. Ke bè-áhnóon-áh atah, che kékenahwáhje-t-ood ewh Wáhsayáh-zewin. . *He* has been hither-sent, that *he* (Angl. "to,") shew that light.

gives—the Indet. form of *meeth-áyoo*, (Chip. *oo ME'N-on*) *he gives it to him*, is an *Irregular* verb—hence, probably, this mistake. See p. 99 et seq. ¹⁶⁹

OF THE VERB-SUBSTANTIVE, &c.

We come now to a topic which has engaged the attention of most writers on the American languages. The venerable ELIOT denies the existence of the (abstract) Verb-Substantive in the Dialect of the Massachusetts—Dr. EDWARDS, in that of the Mohegans—the Rev. Mr. DENCKE, in the Chippeway; and Mr. PICKERING has thence been led to infer that this important Element of Speech is wanting in all the Algonquin dialects. Strange, however, as it may appear, they are certainly all in error. That the Chippeways have it we have amply shown from the native Missionary Mr. JONES's translation (see pp. 136, 137, and Note 71). That it exists in the Mohegan, may be seen, making allowance for the orthography, by referring to Dr. EDWARDS's own (?) Translation of the Lord's Prayer, as,

Spúmmuck *óie-ón* (subj.) . . on high ("in heaven") *thou* (who) art.

Hkey *óie-cheek* (id.) . . on earth *they* (who) are.

Spúmmuk *óie-cheek* (id.) . . on high ("in heaven") *they* (who) are.

And that it is found, also, in the Massachusetts's dialect, ELIOT's own Indian Bible will abundantly testify; as a few examples, taken from the Gospel of St. John, &c. for the purpose of comparison, may suffice to shew.

Lat. ESSE. N.B. These Dialects have no Infinitive Mood.

	ELIOT. (Mass.)	JONES. (Chip.)	
John, xi. 30.	A'y-eu (pres.)	Ahyáh-bun (pret.)	<i>he was.</i>
xvii. 11.	Ayéu-og	Ahy-áh-wug	<i>they are.</i>
xi. 32.	Ay-it (subj.)	Ahy-ód (subj.)	<i>he was.</i>
xii. 1.	Aiy-it (id.)	Ahy-ód (id.)	<i>he was.</i>
Matt. xxiv. 16.	Ayit-cheg (id.)	(Ahyód-jig) id.	<i>they were.</i>
John, xvii. 11.	Mátta nut'a'y-eu-h	Nind ahy-ah-se	<i>I am not.</i>
Jerem. xxxi. 15.	Mátta ayéu-oo-og (neg. pres.)		<i>they were not.</i>

¹⁶⁹ xiv. 27. Káh ween . . ázhe ME'GEWA-wód ked' ézhe ME'NE-sen-ón-im
Not . . as GIVE-*they*, so GIVE-not-I-(to)-*you*.

It should be borne in mind that the Verb-Substantive, in these Dialects, is often, idiomatically, suppressed. p. 254.

Lat. STARE. (p. 148, et seq.)

Cree, Ap'-u (anim.) ast-áyoo (inan.).

Chip. A'hb-ch (anim.); áht-á (inan.).

Delaw. Wut' ápp-in (anim.).

Massachusetts, "A'p-eu" (anim.); "oht-éau" (inan.).

ANIMATE. (Eliot.)

ANIMATE. (Cree.)

John, iv. 6.	A'pp-eu (indic.)	A'p-u.	he is (p. 148).
v. 5. vi. 9.	Wut' ápp-in (id. pret.)	Oot' áp-í	he was.
i. 48.	Ap-éan (subj.)	Apé-an	as thou art.
i. 18. ii. 3.	A'p-it (id.)	A'p-it	as he is.
v. 28.	A'p-it-cheg (id.)	A'p-it-chik	as they are.

INANIMATE.

John, iv. 6.	Oht-éau (indic. sing.)	A'st-áyoo	it is (id.).
Judges, xiv. 8.	Ohtá-ash (id. plur.)	Astáy-wah	they are.
Job, xi. 6.	Oht-ág (subj. sing.)	A'st-áik	as it is.
1 Corinth. i. 28.	Ohtág-ish (id. plur.)	Ast-áik-ee	as they are.

The (Indian) ESSE and STARE are often used indiscriminately, e.g.

ELIOT.

JONES.

John, iv. 40.	Wut' ápp-in (indic.)	Ke ahy-áh
i. 48.	Apé-an (subj.)	Ahyáh-yun
ii. 23.	A'p-it (id.)	Ahy-óul
iii. 13.	A'p-it (id.)	Ay-óul (flat vow.)
i. 18.	A'p-it (id.)	Ay-áh-nid (id. access.)
vi. 62.	Apé-up (id.)	Ahy-áh-bun (indic.).
viii. 58.	Negonne. . . . Abrahamwi, nut' áp-ip (indic. pret.)	
	Before he was Abraham, I was, "I am."	

We may pursue the analogies between the Elementary verbs still farther, if we allow for the difference of Dialect and Orthography, as,

Cree	Net' E't-in (or Net It'-in) . . I so-am, or so-do. (pp. 132, 133,
Chip.	Nind' In't . . Id. (p. 160) [160, 288]
Delaw.	N'd' élls-in . . Id. (Zeisb. p. 117.)
Mass.	N'd' inní-in . . Id. *

* (Eliot) John iii. 8. Wut' inní-in . . he so-is, "every one."

v. 6. Un' inne-on (pret.) . . he so-was ("in that case").

INANIMATE. Ek-in. (p. 163.)

John xv. 25. N-n-*ih* (indic. pres.) . . *it* is; "cometh to pass."Gen. i. 7. 9. N-n-*ih* (id.) . . *it* "was" so.Gen. xli. 1. N-n-*ih* (id.) . . *it* "was;" "came to pass."John vi. 1. vii. 1. N-n-*ág* (subj. pres.) . . (after) *it* was; "after these things."

Again,

Cree Net' It-át'-is-in . . *I* so-act (morally) p. 158.

Chip. Nind In-áhd'-is . . Id. (p. 158.)

Delaw. N'd' Ell-áuch-s-in. . . "I live or walk" (Id. Ed.). Zeisb. p. 132.

CHAP. III.

OF DIALECT.

Connected with our subject, in some degree, and deserving of attention, is the circumstance of Dialect, as exhibited in the different branches of the great Algonquin family. In the several lapses by which the gradations are marked, there appear to be circumstances worthy of note, such as,

1. The organic change of one or more letters—in Cree, one consonant for another.
2. The change or modification of the meaning of the Root.
3. A modification of the Inflection (besides the *commutation* of letters) with some new Roots.
4. Some new Particles, e.g. Adverbs, Prepositions, &c.
5. Some new Roots and again modified Inflexions.
6. New Roots and new Inflexions, varied also in their collocation with the Root.

The Cree, which I assume to be the source (for reasons I cannot enter into here) is distinguished by the 1st and second. The widely scattered tribes of this nation, change the *th*, consecutively into *y*, *n*, *l*, and (vide ELIOT) *r*, e.g. Wé-thă (Angl. *he*), Wé-yă, Wé-nă, Wé-lă, &c.; and a large portion of those among whom this series of permutation occurs, is by themselves, denominated Ně'-Ethówuk (plur.) i.e. (say) Exact-Persons (see p. 72). The *s* and the *sh* also mark different families and tribes. See p. 37 et seq.*

* "On the East-main side of Hudson's Bay, (*t*)*ch* is in general used in the pronunciation of words instead of the *h* (or *c* hard) used on the West side of the Bay, as (t)chissin-ow for kïssin-ow, it is cold (weather); (t)chéc-y-a for ké-th-a, &c. *thou*, &c."—Hon. Hudson's Bay Co.'s Papers.

The 3d and 4th, together with a frequent *omission* of the *s* (indicated by an *hiatus* in the articulation) before *k* (*c* hard), and *t*—and a frequent *insertion* of *m* before *b*, and of *n* before *d* and *g* (see p. 213 *Note*)—mark the Chippeway: which is also distinguished by Vowels as well as Consonants extremely nasal, seldom found in the parent Cree. The Chippeway differs also from the Cree in having a Negative form of the verb (p. 63).

The 5th removes us still farther to the south, as the Delawares, Shawanees, &c.

The 6th marks, perhaps, those called mother-tongues.

It appears that the Cree and its cognate dialects permute only, and do not augment, the number of their letters; and that, compared with European tongues, they have only a limited scale of sounds—yet it is remarkable that all the letters of our Alphabet are found separately in some one or other of the American languages.

The permutations of the Cree chiefly affect the linguals, with indeed the *want* of the two labials *f* and *v*—but the Mohawk and Huron are in a sad state of privation, having *none* of the labials—neither *b*, *p*, *f*, *v*, nor *m*. When conversing, their teeth are always visible. The auxiliary office usually performed by the *lips* is transferred, or superadded, to that of the tongue and throat. So violent a change in the mode of articulation, together with the circumstances above mentioned, has naturally produced as violent a change in their language, and given it at least the appearance of a mother-tongue. But it seems to retain the leading features of the others in its general Grammatical structure.

As a matter of speculation, it is curious to observe that the organic powers of articulation existing in the Old world, are found also to the same extent in some part or other of the New; and it is further interesting to note that the sound given by us to *th*, which so few European or Asiatic nations can articulate, is strongly pro-

nounced by natives of the other hemisphere—by the Cree* of the Forest, on the coast of the Atlantic—by the Huron,† of the Great Lakes—by the Rapid Indians,‡ of the Great Western Plains—and by the Flat-heads,§ of the Rocky Mountains, bordering on the Pacific Ocean.

* *Wetha, he.* † *Hothore*, it is cold (weather). ‡ *Wath*, a knife.
§ *Chethlals*, three.

CHAP. IV.

ADDITIONAL NOTES.

Nouns have their Diminutives (p. 182); and Adjectives, &c. their Augment. and Diminutives (p. 62 et seq.).

Nomina substantiva, non minus quam Adjectiva, habent, non tantum Diminutiva, verum etiam Augmentativa.—*Gram. Grönländica à Paulo Egede. Havniæ, 1760. p. 25.*

The Local (or Locative) Case, *-ik*, &c. (see p. 184).

Quando significatio est: Apud me, in loco, in, &c. tunc Particula *me* v. ne voci addenda, ex. gr. *Killangme*, in coelo. (*Id.* p. 203.)

The Cree (and Chippeway) Adject. is a verb (p. 24 et seq.).

Nomen adjectivum plerumque describitur per præteritum, quod &c. ut:—à verbo *aupillarpok*, rubet; *kakorpok*, albet (*id.* p. 9).

The *third* person (sing.) is the Conjugational Sign (p. 198).

Tertia Persona Singul. est Radix sive Character Conjugationum. (*Id.* p. 69.)

The present, &c. are often used for the Preterite tense (p. 294, Note).

Tempora sunt tria: Præsens, Præteritum, & Futurum, quod iterum duplex. (*Id.* p. 71.)

Præsens loco Præt. interdum usurpatur. (*Id.*)

Præsens loco Præteriti sæpissime usurpatur. (*Id.* p. 187.)

The Transitive verb adopts into its Inflexions both subject and object (nomin. and accus.). Vide *Accidence*.

Habet Suffix. Pers. & Agent. & Patient. in omnibus conjugationibus. (*Id.* p. 71.)

In English we may say *actively*, &c. (Construction of 3d pers. Dir. and Inv.) p. 263 et seq.

In quo differt hæc & antecedens Flexio ubi tertia pers. singul. utrobique patitur, ex sequentibus patet exemplis, ut :

Mattarmane ningekpok. Is (A) iratus est, quia Alter (B) exuebat ipsum (A). (Inv. or Reflex. Ed.)

E contrario, cum juxta priorem Flexionem esset :

Mattarmago ningekpok, tunc Sensus est. Ille (A) offensus est, quia Alter (B) exuebat tertium (C). [Dir. Ed.] *Id.* 117.

Of the Possessive or Accessory Relation. (Construction of 3d pers. Absol. and Relat.) See p. 266, et seq.

Tertia pers. singul. et pluralis est duplex ; Prior (1. a.) notanda, unico Agente adhibetur, ex. gr.

Hannese Mattarama innarpok.

Johannes, cum se exuisset, cubitum ivit.

Posterior vero, (2. a.) notanda, ubi duo fuerint agentes, usurpatur, ut :

Pauiamattarmet Pele ningekpok.

Petrus iratus est, cum Paulus se exuisset. (*Id.* p. 113.)

Again,

In tertia Persona Singularis, Dualis and Pluralis, usus Conjunctivi duplex est :

Occurrentibus duobus in sententia Agentibus, ut : Ploravit cum (alius) se laverit, tunc dicendum : Kiavok ermigmat, non : Ermikame. Unico autem Agente, ut : Ploravit quod seipsum laverit, tunc Kiavok ermikame, non ermigmat, dici debet. (*Id.* p. 97.)

The Imperative Mood has *two* tenses (Pres. and Indef.). See p. 204

Forma Imperativi duplex est : aut enim quandam involvit civilitatem, ut jussum non ita statim fieri debeat, v. c. Ermina ; aut magis imperans est, & mandatum illico exequendum innuit, ut Mattarit. (*Id.* p. 97.)

In the Chippeway Dialect are two negative signs, one of which is incorporated with the Verb. See p. 279.

Negativum ab Affirmativo, interposito *ngi*, formatur. (*Id.* p. 141.)

Again,

Verbum Negativum non discedit à Flexione Verbi Affirmativi, dummodo observetur character negativi, *ngin*, ante Suffixum, addatur.

The nasals *m* and *n*, which &c. See p. 13. *Note.*

K post *i* & *u* mutatur in *ng*, &c. (*Id.* p. 5.)

The Cree language is expressed, &c. (Of ACCENT) p. 297.

Duplicis sunt generis, Longi et Breves ut:—

Ad verum verborum sensum eruendum Accentus multum faciunt: in Ultima, Penultima, &c. collocantur. (*Id.* p. 7.)

CHAP. V.

ELEMENTARY WORDS.

To the principal or more obvious Elementary terms, &c. in the Cree language, I attach considerable importance, from their apparently furnishing (p. 134 et seq.) the ROOTS of some of the verbal &c. formatives—and also as seeming to be eligible points of comparison with the corresponding words in the tongues of the Old World. Some of them are accompanied by examples of at least apparent analogy. The reader will, for obvious reasons, note the SOUND and SIGNIFICATION rather than the orthography. See “Permutable Letters,” p. 17.

NOUNS.

- I'-ă (ī long)...a being, thing (Chip. áhyah, p. 182). Heb. Jah (pron. Yah).
 Iss'e (or, Is'-e)...manner. Fr. *si*. Lat. Angl-*ici*. (p. 142.)
 It'-ă...place (Chip. eende).
 Isp'ee...time (past) (Chip. ahpé).
 Tów-ów (verb)...*there is* room, space.
 Tàto...number.
 Tóoă...kind or sort.
 Ethîn'u...an Indian. Gr. *εθν-ος*.
 &c.

VERBS.

- I-ów (*ī-à + oo*) ... *he* or *it* is. (Chip. ahyáh). Heb. *haya*.
 Gr. *ει-μι*. p. 136 et seq.
 I-ów (possess.)...*he* has *it*. (Chip. ahyáh).
 Ap'-u...*he* sits, or *he* is. (Chip. áhbeh). Angl. *be*.
 Astá-yoo, or, Ashtá-oo...*it* stays, &c. (p. 38, Note) Sansk. *shla*. Lat. *stare*. Angl. *stay*.
 Ach'e-oo...*he* moves. (Chip. áunjah). Lat. *agit*.
 -magun...*it* moves.
 Athá-yoo, or, athè'-oo...*he* puts *him*. Gr. *θε-ω*.
 Ast-óm, i.e. Astá-oo, or Ashtá-oo...*he* puts *it*. Angl. *stows*.
 Gr. *στυ-ω*.

E'tu = E'te-oo...*he* is, or does. (pp. 160. 164.)

Ekin...*it* is so. (p. 163.) Gr. εχ-ει.

Oot'ché-oo. (p. 166.) (Chip. oonjeh.)

Tóo-t-um or dóo-d-um (= do-eth-he-it).

&c.

CHAP. VI.

SUPPLEMENTARY REMARKS.

Abstract and Instrumentive Nouns, ending &c. (p. 182.)

To these may be added the Frequentative Noun ending with its Characteristic sign -sk (pp. 21. 70.), and formed by dropping the personal inflection of the (freq.) verb, as from Kéetim-*isk*-u, he is *frequently* lazy, we have Kéetimisk! Angl. Lazy-(one)! &c. These Nouns are however used only in the Vocative Case.

Note.—“The Frequentatives in sk-o are probably, &c.” (Turk. *sek*, often.)—*Matthiæ. Gr. Gram.* 199. 1.

We may further add the Passive Noun, ending in -*éggun*, as from Missw-*ón*, he is wounded, we have Missw-*oggun*, a wounded (e.g.) animal, &c. The Active, Instrumentive, nouns generally end in -*éggun*, as from Chicka-h-*egáyoo*, he chops (p. 101), Chickä-h-*éggun*, a chopping instrument, a hatchet ; &c.

Words ending in “-d,” also in “-aid, ád, -eed, -id, -ood,” (Chip.) have also by some writers been classed as Nouns ; this is however a mistake, the above being, as in the Examples they have given, all verbal, *personal* endings (3d pers. subj.) “*he who* &c.”—the Indian equivalent to this kind of European Nouns. See pp. 73. 109. Note.

The English Participle Present is always expressed (in Cree &c.) by a *personal* verb—as sometimes in *French*—(p. 191) e.g.

The next day John seeth Jesus *coming* unto him, &c.

Le lendemain, John vit Jesus *qui venoit* à lui, &c.—John, i. 29.

The Spanish and American writers have fallen alike into the great error of classing certain *personal* modes of the verb, as PARTICIPLES, apparently because they may, sometimes, be so rendered in English, &c. as above—but this is confounding, in an important point, the Indian with the European idiom ; and is, moreover, a SOLECISM in Grammar. See p. 312.

The Past Participle is, in like manner with the Present, compensated by a regular verbal *personal* form, viz. the "Participial Passive" form. (p. 111 et seq. 212.)

Thus this *reduplicative* form, &c. are often in the *Indicative* mood what the *flattened* vowel is in the Subjunctive. (pp. 71. 73. et seq. 202.)

Note.—Of these two singularly formed tenses, I find a most striking resemblance in Dr. GRIMM's description of the *modified* root in the Preterite of Teutonic and Gothic Verbs.

"The preterite of the strongly inflected conjugation," says Dr. GRIMM, "must be considered as a chief beauty of our language, as a character intimately connected with its antiquity and its whole constitution. Independently of the inflection in the endings, of which the nature has already been pointed out, it affects the roots themselves, and that in a double manner; either the beginning of the root is repeated before itself [Cree Indic.], or the vowel of the root, whether initial or medial, is modified. [Cree F. vow. Subj.] The Gothic language yet retains both methods, it reduplicates and modifies; sometimes it applies both methods at once. Reduplication never affects the terminating consonants of the root."—See Dr. PRICHARD's *Eastern Origin of the Celtic Nations*, 1831, pp. 145, 146.

This description, as regards the two Cree (and Chippeway) tenses above mentioned, may be said to be *throughout literally* accurate—had the learned Professor only added, that the *vowel sound* so modified was at the same time *lengthened* (pp. 76. 202), it would have been COMPLETE.

These *energizing signs*, however, though appearing &c. (p. 48.)

Note.—In Chippeway, and probably in other dialects, the "constant" transitive signs of the Cree, by Dialective permutation, often merge, and are lost, in their cognate formatives — and are consequently so far, less "constant" or certain in their *Special*, &c. meanings than in the parent Cree (e.g. *n*, see p. 13, *Note*, and *Dialect*, 316).

To the Transitive verb, generally, belong the Reflective, &c. forms (p. 82 et seq.).

The Reflective Verb has two Characteristic endings, -H-oo, -M-oo, &c. (p. 84) and -H-íss-oo, H-óos-oo, &c. (p. 95) but they are all of the same (4th) Conjugation. The former is a simple unemphatic Reflective (perhaps a middle voice), as *Ache-H-oo*, *he changes himself* (his dress); *It-éthe-M-oo*, *he thinks, imagines, himself*, &c. The latter expresses, generally, a more energetic Reflective (pp. 38. 39.) as *Nippa-H-íss-oo*, *he kills himself*, i.e. causes *himself* to die. *Pemàch'e-H-íss-oo*, *he vivi-fies, makes alive, himself*. &c.

