A Grammar

of the

Otchipwe Language.
BREVE ITER PER EXEMPLA, LONGUM PER PRÆCEPTA.

QUINTIL.

NEGLLECTA PRUDENS CORRIGAT LECTOR.
A THEORETICAL AND PRACTICAL

GRAMMAR

OF THE

OTCHIPWE LANGUAGE

FOR THE USE OF

Missionaries and other persons living among the Indians

By R. R. Bishop Baraga.

A SECOND EDITION, BY A MISSIONARY OF THE OBLATES.

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This is, I think, the first and only Ojibwe Grammar that ever was published in the United States. It was rather a hard work to compose it; I had to break my road all through. Writers of other Grammars avail themselves of the labors of their predecessors, and collect, like the bee, the honey out of these flowers of literature, leaving the dust in. I had no such advantage; I had nothing before me. No wonder then, if all be not correct in this first essay. Those who shall find errors or omissions in this Grammar, will oblige me very much by sending me their corrections and remarks, which will be thankfully received and duly considered.

My principal intention in publishing this Grammar is, to assist the Missionaries in the acquirement of the Ojibwe language and its kindred dialects, as I know by experience how useful it is the Missionary to know the language of the people whom he is endeavoring to convert to God.

At the same time it is my wish to do, for my part and in my sphere, what I wish should be done by other Missionaries or competent persons, in their respective spheres; that is, that complete Grammars and Dictionaries should be composed and published, of all the different Indian languages in the Union.
It is the judicious opinion of Mr. Henry R. Schoolcraft, (who has done, and is doing yet, much for the Indian history,) "that the true history of the Indian tribes and their international relations, must rest, as a basis, upon the light obtained from their languages." This is true; and to obtain the light from the Indian languages, Grammars and Dictionaries would render the surest services.

And finally I wish to do a service to the Philologist, to whom it affords pleasure and acquirement, to compare the grammatical systems of different languages.

The Author.
REMARKS ON THIS SECOND EDITION.

Our primary intention, our chief aim, in publishing this second edition of Bishop Baraga's Grammar and Dictionary, is to be of use to our Missionaries, especially those in Manitoba and Kiwatin, (*) who are asking earnestly for those books, the first edition of which is completely out of print. This work we have been enabled to undertake with the generous aid of the Canadian Government, and the subscriptions of our friends. Although this edition is a mere reprint of Bishop Baraga's work, without any pretention of correcting nor enlarging it, nevertheless we have thought it proper to make a few alterations in it in order to save printing expenses. 1° The number of examples has been much reduced, the chief ones only having been chosen among the numerous instances in the first edition. 2° We have departed Bishop Baraga's way as to the accents. It has been thought proper to substitute the circumflex accents for acute and grave accents on the vowels to be pronounced long or emphatically; v. e. g.: osâm, too much; o sâgiân, he loves him or her, etc., complying in so doing with the wishes of our friends.

Although we have followed throughout the whole work the orthography of Bishop Baraga; we will lay here directions for the Missionaries and other people in Manitoba who will make use of these books.

1° The Sauteux, Otchipwe or Ojibway language is actually in use all around Lake Superior, in the Territories of Kiwatin and Dacotah, in the State of Minnesota, at Red Lake, along

(*) Pronounce: Kiwétin.
the Mississippi and Red Rivers, at Lake Manitoba, and even on the shores of the Great Saskatchewan. Throughout such a vast extent, one must not be astonished, then, to meet with some variations in the pronunciation and sound of some letters, which is also the case in the other languages.

2° A is to be pronounced as in French, long or short, v. g. âme, etc., Marie, and as in the English words fâther, matter, etc., f. i. Mâdja, he starts ; atikameg, white fish, etc.

N. B.—Whenever a vowel is not surmounted with this sign ^, it must be reputed short.

Ê is always long and accented, v. g. épit, he, being sitting ; émikwân, a spoon, as in the French words, étâ, gâté.

G. This letter is not as often used in this country as in the country where the Otchipwe Dictionary and Grammar were first printed. Here the k is oftenener sounded instead of the g. The same may be observed as to the t, which is frequently used by our Indians, instead of d, v. g. gôn ; here they say : kond, snow ; nî nitjânîstîk, instead of nitjânîstîdog, my sons ; tebendâm, instead of debendâm, he is master, etc.

I, as in the French words mîlle, mine ; or, in the English words wind, thin ; f. i. : win, he ; wînitê, he is an impure heart. Some times i is accented and must be pronounced so, v. g. : gîmôdi, he steals.

K, T. It would seem that the letters k and t should be doubled in some words, v. g. : akki, earth ; instead of aki ; akkîk, kettle, instead of akîk ; sâkîtton, instead of sâgiton, love it.

II. This letter could be used some times to-express a kind of guttural or aspirated sound which is met with in some words, as : Nin sâkîba, I love him, instead of : nin sâgia ; ka pakitehond, instead of : ga pakiteond, the one who is struck ; mîh, instead of mi, that's enough.

U. Some would have desired that u, with the Italian sound, or the French sound ou, should have been used some times instead of o, in some words, terminations or forms of verbs, v. g. : kîkîwôhun, instead of kîkiwôcon, a flag ; ikkito-
... instead of ikitoio, ye, say so; ayoyuk, instead of aioio, ye, use it.

In this country, y is used to join together a succession of syllables, v. g.: ikkitoy, instead of ikito, I, saying so; madjayang, instead of madjaiang, we, starting; it is also used at the end of words terminating by the sound of the French liquid l, v. g.: omotai, apakwei, tchibai; we use to write here: omolay, a bottle; apakwey, a mat; tchibay, a corpse, which must be pronounced: omotaille, apakweille, tchibaille.

The Dictionary and Grammar enumerate many expressions which are seldom or never used here. This will be easily understood. For, the more the Otchipwe language comes into contact with the Cree idiom, its congenerous, the more must it adopt its words, giving to them the Otchipwe pronunciation.

By this remark too it will be understood why in our country the k and t are more frequently used, the Cree Indians, our neighbours, making a very frequent use of the same.

A complete synopsis of the Otchipwe verbs and adjectives will be found at the end of this Grammar. This synopsis has been printed according to the orthography in use among the catholic Missionaries of Manitoba and Kiwatin. It is far from being perfect; as it is, however, it will be useful to those who may need it. We think it useless to say that to derive some profit from it, some previous knowledge of the grammar will be necessary, especially the chapter of verbs.

N. B.—I regret to be obliged to say that many typographical errors will be found, no doubt, in this edition. The reader will understand the reason of those errors and overlook them with indulgence, when we say that, for reasons out of the editor's control, this work was printed many hundred miles distance from the proof reader, who, at most, could possibly read the proofs but once.
The Otchipwe language is spoken by the tribe of Indians called Chippewa Indians, * which was once a numerous and powerful tribe. It is now reduced to the small number of about 15,000 individuals, who are scattered round Lake Superior, and far round in the inland, over a large tract of land. Several other tribes of Indians speak the same language, with little alterations. The principal of these are, the Algonquin, the Otowa, and the Potowatami tribes. He that understands well the Otchipwe language, will easily converse with Indians of these tribes.

The Otchipwe Grammar, which is here presented to the reader, teaches the art of spelling and writing correctly the Otchipwe language. This Grammar is divided into three parts, viz: Orthography, Etymology and Syntax.

* The proper name of these Indians is, Otchipwe Indians. By this name, pronounced according to the orthography stated in this book, we will call this Grammar and language.
Orthography, (according to the meaning of this Greek word, 
correct writing,) teaches the art of spelling the words of a lan-
guage with correctness and propriety. To speak and write is the 
faculty and art of expressing thoughts with words. Words then 
are signs of our thoughts. These signs are either sounds uttered 
by the mouth, or marks formed by the hand.

Words are composed of letters, which are the representatives 
of sounds formed by the organs of speech.

There are only seventeen letters in the Ojibwe alphabet; and 
no more are required to write correctly and plainly all the words 
of this expressive language. These letters are divided into vowels 
and consonants.

A vowel is the representative of an articulate sound, which can 
be distinctly uttered by itself. There are only four vowels in the 
Ojibwe language, namely, a, e, i, o. This language has no u. 
The letter u is sounded differently by different nations, English, 
French, German, &c. The Ojibwe language has none of these 
sounds. The German sound of the vowel u, (like oo in fool, or 
like u in full,) is unknown to the Ojibwe language; so much 
so, that even in the two or three words, which these Indians 
have adopted from the French, the sound oo, (in French ou,) is 
changed into o. F. i. a handkerchief, (un mouchoir,) moshwe; 
my button, (mon bouton,) nin botô; Louis, Noi. But more yet 
than the German sound of u, is the French and English pronun-
ciation of the same, unknown to the Ojibwe language.

A consonant is the representative of an inarticulate sound, 
which can only be perfectly uttered with the help of a vowel. 
There are thirteen consonants in this language, namely: b, c, d, 
g, h, j, k, m, n, p, s, t, w. The following consonants, f, l, q, r,
\( \psi, \chi, \zeta \), never occur in the words of this language; and the Indians who speak it, can hardly pronounce them, and many cannot pronounce them at all, especially old Indians. They pronounce \( f' \) and \( v \) like \( b \) or \( p \); \( l \) and \( r \) they pronounce like \( n \). So, for instance, when they are asked to pronounce the French word \( farine \), (flour,) they will say \( panin \); the name \( David \), they will pronounce \( Dabid \); the name \( Marie, Mani \); the name \( Marguerite, Magit, \&c. \)

**REMARKS ON THE VOWELS.**

Many methods have been tried to write Otchipwe words, but they proved deficient, and did not express exactly the sounds of these words, because the English orthography has been used. It can easily be observed, and will be acknowledged, when impartially examined, by persons who understand some other language, that the English orthography, being so peculiar, can never be successfully applied to any other but the English language. It is impossible to write with propriety any other language but the English, according to the English orthography, because the English vowels have so many different sounds, that they must necessarily create difficulty and uncertainty, when applied to the writing of words of other languages.

And so, in fact, it is the case with any other language, more or less. Every language has its own orthography, which could not be entirely applied to another language.

Why then should the Otchipwe language (with its kindred dialects) not have its own orthography? This question immediately arose in my mind, when I first entered the field of missionary labors among the Indians; and soon brought me to the establishing of an own orthography for the Otchipwe language and its dialects. This orthography does not entirely belong to any other language, but is taken from the English and French, and adapted to the Otchipwe.

According to this orthography I wrote my first little Indian work, in 1831; (with the help of an interpreter, at that time,) and published it in Detroit in 1832; and have ever since followed the same in my subsequent Indian writings; with only one altera-
tion, which I have adopted in writing this Grammar; putting the English ch instead of the French ch.

I am satisfied, in my humble opinion, that this is the easiest and plainest method of writing the Otchipwe language. It is generally approved by those who have occasion to examine it; and it was adopted by some writers of Indian works, especially by the Rev. S. Hall, (Lapointe, Lake Superior,) who published the New Testament, (New-York, 1844,) almost entirely according to this simple mode of writing the Otchipwe language.

Here is an explanation of this orthography. The sound of the vowels never changes; they have always the same sound. The sounding of the consonants is adapted to the pronunciation of the same in English and French. This will be better understood after the perusal of the following remarks.

The four vowels, a, e, i, o, are pronounced as follows:

a is invariably pronounced as in the English words father; as, anakanan, mats; ta-nagana, he will be left behind; ga-sagang, he that is gone out. 

e is always pronounced as in the English word met; as, eteg, what there is; eta, only; enendang, according to his thought or will.

i is always pronounced as in the English word pin; as, inini, a man; kigivikit, thou hast said; iwidii, there.

o is always pronounced as in the English word note; as, odon, his mouth; onow, these here; okoj, its bill.

These rules have no exception in the Otchipwe language. The four vowels are invariably pronounced as stated here; they may occur in the first or last syllable of a word, or in the middle; and they are never silent. Which you will please to mind well, if you wish to pronounce correctly and easily the words of this language.

As the general rule for the pronunciation of vowels is to pronounce them always equally, and never to let them be silent, it follows that, where two or three vowels of the same kind, or different vowels, appear together in a word, they must all be sounded.
EXAMPLES.

Sagaam, he goes out; pron. sa-ga-am.
Oossi, he has a father; pron. o-os-si.
Nin nibea, I cause him to sleep; pron. nin ni-be-a.
O moawan, they make him weep, cry; pron. o mo-a-wan.
Waiba, soon; pron. wa-i-ba.
Maingan, wolf; pron. ma-in-gan.
Nawai, in the middle; pron. na-wa-i.

There are some diphthongs proper in this language.

The letter i forms them, when it is preceded or followed by some other vowel; ai, ei, oi, ia, ie, io. Both vowels are pronounced in one syllable, but both must be distinctly sounded; they are proper diphthongs.

EXAMPLES.

Misai, a loach, (fish); pron. mi-sai.
Omodai, bottle, pron. o-mo-dai.
Apakwei, a mat to cover a lodge; pron. a-pa-kwei.
Hoi! (interj.) hallo!
Saidgiad, whom thou lovest; pron. sa-ia-gi-ad.
Ebiian, thou who art; pron. e-bi-ian.
Aiageg, where you are; pron. a-ia-ie-g.
Aioiog, make use of it; pron. a-io-iog.

ACCENTS ON VOWELS.

In order to facilitate the pronunciation of the words of this language, and to distinguish the first person from the second in some moods and tenses, I make occasionally use of accents in this Grammar and in the Dictionary of this language. These accents are, the acute, the grave and the circumflex accents.

1. I put the acute accent on that syllable in the word which must be pronounced with more emphasis or stress than the others. And this emphasis, put on one syllable or on another,
sometimes entirely changes the meaning of the word, as you see in some of the following examples. F. i., anakwad, it is cloudy; anâkan, a mat; minikân, seed; agaming, on the beach; agâming, on the other side of a river, bay, lake, etc.; sâgaigan, a small lake; saqâigan, a nail; nibing, in the water; nibing, in summer.

2. I make use of the grave accent to distinguish the first person from the second in many circumstances, as will be seen in the paradigms or patterns of the Conjugations. Examples:

Enêndamân, as I will, or think; enêndaman, as thou wilt. Sagitoiâmban, had I liked it; sagitôiamban, hadst thou liked it.

Endaâhang, where we live or dwell; (the person or persons spoken to, are not included in the number of those who dwell in the place alluded to.) Endââhang, where we live or dwell; (the person or persons spoken to are included.)

3. I place the circumflex accent on some vowels, to signify that they have the nasal sound, almost the same as in French, when they are followed by the letter n. F. i., senibâ, silk, ribbon; pakaakiwe, a hen; abinodjë, a child; gigö, fish, etc. The exact pronunciation of these vowels cannot be given in writing. You must hear them pronounced by persons who speak Ojibewe correctly; and endeavor to take hold of the genuine pronunciation.

I must observe here, that I don't put accents on every Indian word in this Grammar. I put them occasionally, for the accommodation of beginners. When I am writing for Indian readers, I never use accents, except grave accents, for the distinction of the two persons; (as above in No. 2.)

REMARKS ON THE CONSONANTS.

In regard to the consonants of this language, several remarks are to be made, which you are requested to peruse carefully and keep in memory, in order to read and write correctly the Ojibewe language.

I tried to reduce the Ojibewe orthography, as much as possible, to the easiest and plainest principles. No more letters are
employed than are absolutely necessary. For this reason there are no silent letters in this orthography, and no duplications of letters, except of the letter s, which is indispensable. I employ the French j, to stand in Otchipwe for the same soft sound as it does in French, because there is a perfect analogy between the French j in jour, jardins, etc., and the Otchipwe j in jonina, jiwan, etc., which the English consonants cannot well express. In English we have sh; but this sound does not exactly express the sound of the French or Otchipwe j; it is harder. This j is the only consonant I take from the French alphabet; all the others are English consonants.

Peruse now diligently the following remarks on the Otchipwe consonants.

The letter c is never employed by itself; it can easily be dispensed with, by using s and k. It is only used in the composition of letters choc, of which we will speak below.

The letter d connected with j, has the sound of the English j, or of g, when pronounced soft, as in gender, ginger, etc. F. i., mädjan, go on; ninindj, my hand; ândjiton, change it; gïmodj, secretly.

The letter g has, in the Otchipwe orthography and reading, always a hard sound; not only before a and o, but also invariables before e and i; without any exception. F. i., gïget, truly; gïgïto, he speaks; gï-nïgi, he was born; gëgo, something.

The letter h is used by itself only in some interjections, where it is pronounced with a strong aspiration, as haw! haw! hallow! hurrah! go on! hoi! hollow! The main use of this letter is its connexion with s, to form the same sound as in English, sh.

The letter j, as above stated, is always pronounced as in French, that is to say, softer than the English sh. F. i., jönin, grape, raisin; jönïa, silver, money; ojïmo, he runs away; oni-jiskin, it is good, fair; mij, give him; gïnojï, speak to him.—Kind reader, be careful, not to pronounce it as in English, (John, joy, jar,) but as in French, (jour, jamais, etc.)

The letter s is always pronounced like z, in the beginning as well as in the middle and end of syllables and words. When it
is double, it has the hard sound of double s, like in English. F. i., nin sgsis, I fear; (pron. nin zegiz;) sasagisi, he is avaricious, (pron. zazagizi;) nin sessessakis, I burn and weep; (pron. zesses-

sakiz;) ondass, come here, (pron. ondass.) After a consonant, the letter s has always the hard sound, like double s. F. i., kwi-

wisensag, boys, (pron. kwiwizensag;) amonsag, little bees or flies, (pron. amonssag.)—The two letters s and k in connexion, have the same sound in Oitchipwe, as in English, in the beginning, middle and end of syllables and words. F. i., nishime, my younger brother, (or sister;) ashishin, put me; asham, give me to eat; binish, till; Jaganash; an Englishman.

The letter t in connexion with ch gives the sound of the same composition of letters in the English words watch, match, pitcher, etc. F. i., tchiman, a canoe, tchatcham, he sneezes; nin tchit-

chag, my soul; gwanatch, beautiful; minotch, notwithstanding.

The letter w is pronounced like in English.

It must be observed here, that the pronunciation of some consonants in the Oitchipwe language is very vague and uncertain. There are six consonants of this kind, viz: b, p; d, t; g, k. It is impossible to ascertain, by the pronunciation of the Indians, the correct orthography of some words commencing with these letters, or containing them. So, for instance, in a word beginning with b, you will often hear the Indians pronounce this b like p; and sometimes like b. Or, if the word begins with a p, they will pronounce it at one time p, and at another b. And the same they do with d and t, with g and k. They confound very frequently these consonants. We also see in letters written by Indians in their own language, how they confound b with p; d with t; g with k; not only in the beginning, but also in the middle and at the end of words.

As a general rule for the right use of these six consonants, when they terminate the word, take this: In order to know whether b or p, d or t, g or k, terminate the word, (which you ordinarily cannot ascertain from the Indian pronunciation,) pro-

long the word, that is, add a syllable, by forming the plural, or making some other change, and you will find the true final letter.
EXAMPLES.

The word jingob, a fir-tree, is often pronounced jingop. To ascertain whether b or p is the final letter of this word, form the plural by adding ig, and you will have jingobig, where b is distinctly sounded.

The words gijig, day, air, sky; and gijik, cedar or cedar-tree, are ordinarily pronounced alike; but by a prolongation of the words, their final letters appear distinctly. They say gijigad, it is day; gijikag, cedar-trees.

So also mitig, a tree, and akik, a kettle. These two words both exhibit k as their final letter in common pronunciation; but when you prolong the words, you will have, mitigog, trees; akikog, kettles. There the letters g and k are sounded clearly.

Wenijishid, he who is good, or handsome; commonly pronounced wenijishit; but in the plural, wenijishidjig, the letter d is sounded in the soft pronunciation of djig. (And so in all the participles ending in ad, ed, id, od, which make their plural by adding ig.)

To ascertain whether you have to write dj or tch, in the middle or at the end of words, try to find out, whether the word, if placed in another position or inflection, would show d or t; and you will know, whether you have to write dj or tch.

EXAMPLES.

Ojitchigade, it is made; not ojidjigade, because it is derived from the verb, nind ojiton, I make it; where t is distinctly sounded.

Winitchige, he is making dirty (something, or some place); not winidjige, because it comes from nin winiton, I make it dirty; where again t is clearly heard.

Nin banadjiton, I spoiled it; not nin banatchiton, because it comes from banadad, it is spoiled; where d is most clearly sounded.

Kikendjige, he knows; not kikentchige, because it is derived from nin kikendan, I know it; where d is distinctly heard.
Gimodj, secretly; not gimotek, because it comes from gimodi; he steals.—Etc.

I know very well, dear reader, that you cannot make any use of these rules now in the beginning of your studies. But after the first perusal of this Grammar, and when you shall have acquired some knowledge of this language, these rules will be useful to you; they will be to you a good guidance, and help you materially in your endeavors to acquire a reasonable, systematical and grammatical orthography of the Otchipwe language.

If we wish to cultivate a little the Otchipwe language, we ought to fix the orthographical use of these six consonants, according to the most common and most reasonable pronunciation. This I tried and yet try, to effect in my Indian writings, especially in this Grammar, and in the Dictionary of this language. If now those who feel able and disposed to write in Otchipwe, would adopt the orthography of these works, it would be fixed and established. And it is indeed the Grammar and the Dictionary we ought to consult and to follow in regard to the orthography of a language. If every one writes as he pleases, we will never arrive at uniformity and systematical regularity.

There is analogy of this in the German language. The Germans also pronounce the letter b very often like p; and also the letter d like t, and g like k; in the beginning and at the end of words. But when they are writing, they don't follow this corrupted pronunciation; they follow the orthography of their books, especially of Dictionaries.

There will be some more rules and remarks, in regard to orthography, in this Grammar. I cannot explain them here; they would be entirely misplaced, if here. You will find them in their due places.
PART SECOND.

ETYMOLOGY.

Etymology, (according to the signification of this Greek word, doctrine of the origin of words,) is that part of Grammar, which teaches the derivations and inflections of words, and treats of the different parts of speech.

There are nine Parts of Speech in the Otchipwe language. I will put them down here in the same order in which this Grammar treats of them. This order differs from that observed in other Grammars; for good reasons.

The parts of speech are as follows:
1. The Substantive or Noun; as, inini, man; ikwe, woman; wigwam, lodge, house; mokoman, knife.
2. The Pronoun; as, nin, I; ktn, thou; win, he, she, it.
3. The Verb; as, nin gigit, I speak; ki nondam, thou hear-est; bimadisi, he lives.
4. The Adjective; as, gwanatch, beautiful; matchi, bad; oni-jishin, good, fine, useful.
5. The Number; as, midasswi, ten; nijlana, twenty; ningowak, hundred.
6. The Preposition; as, nawai, in the midst; megwe, among; binish, till.
7. The Adverb; as, sesika, suddenly; nibiwa, much; gwaik, well; wevib, quick, fast.
8. The Conjunction; as, gaie, and; missawa, although; kish-pin, if.
9. The Interjection; as, hoi! halloo! haw! go on!

Remark 1. This language is a language of verbs. I would almost treat of the verb in the very first chapter of Etymology, because all depends on the verb, and almost all is, or can be, transformed into verbs. But the natural order requires it, to
treat first of the substantive or noun, which is the subject of the verb; and then of the pronoun, which stands for the noun or substantive, as the subject of the verb, and ordinarily precedes it. But immediately after the noun and pronoun comes the verb, which occupies two thirds of this Grammar. After the verb comes the adjective and then the number, because these parts of speech are commonly transformed into verbs. Now follows the preposition, which is often connected with the verb, and conjugated with it; then the adverb, which modifies the verb in various manners; and then the remaining two parts of speech.

Remark 2. There are no articles in the Otchipwe language. The words aw, iw, etc., which are sometimes placed before substantives, are no articles; they are demonstrative pronouns. So, for instance, aw ikwe, does not properly denote, the woman, but this or that woman.

Remark 3. In the Otchipwe language, three parts of speech are declinable, that is, they undergo changes; the rest are indeclinable, they never change. The declinable parts of speech are the first three, substantive, pronoun, verb. Substantives and pronouns undergo a change in the plural; and this is all their change. Verbs have their various Conjugations. Adjectives and numbers are indeclinable as such; but when they are transformed into verbs, they have their Conjugations.

CHAPTER I.

OF SUBSTANTIVES OR NOUNS.

A Substantive or Noun is the name of a person or thing, really existing; or only thought, imagined.

The name of a single individual is called a proper noun; as, Wawiiatan, Detroit; Monengwanekan, Lapointe; Wikwed, L'Anse; Mangosid, Loonsfoott.
A common noun or substantive is the name applied to all persons or things of the same kind; as, inini, man; ikwe, woman; maingan, wolf; animosh, dog; mitig, tree; adopowin, table.

OF GENDER.

Gender is the distinction of substantives with regard to sex. Almost all languages make a difference in their articles and adjectives, when they apply them to substantives of the three different genders, the masculine, feminine and neuter. But the English language employs the same article and the same adjective before substantives of the three genders. And so does the Ojibipwe language. For persons and things of both sexes, and of those that belong to none, the same adjective is used. F. i., mino inini, a good man; mino ikwe, a good woman; mino wigiwam, a good house; gwanâtch kwisens, a beautiful boy; gwanâtch ikwesens, a beautiful girl; gwanâtch masinaigan, a beautiful book.

But the Ojibipwe language goes yet a step farther; even in the pronoun there is no distinction of gender made; win signifies he, she and it. But as the distinction of the two sexes is necessary in certain circumstances, the Ojibipwe language, (like other languages,) has some different words for individual of the two sexes:

Examples.

<table>
<thead>
<tr>
<th>Masc</th>
<th>Fem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ogima, chief or king;</td>
<td>ogimakwe, queen</td>
</tr>
<tr>
<td>Inini, man;</td>
<td>ikwe, woman</td>
</tr>
<tr>
<td>Kwisens, boy;</td>
<td>ikwesens, girl</td>
</tr>
<tr>
<td>Nosso, my father;</td>
<td>ningad, my mother</td>
</tr>
<tr>
<td>Nindwas, my son;</td>
<td>nindaniss, my daughter</td>
</tr>
<tr>
<td>Nissaie, my elder brother;</td>
<td>nimisso, my older sister</td>
</tr>
<tr>
<td>Nishomiss, my grand-father;</td>
<td>nôkomiss, my grand-mother</td>
</tr>
</tbody>
</table>

And a variety of other terms of relationship, and expressions of friendship.
Instead of the English mode of distinguishing the two sexes, by prefixing he to substantives for the masculine, and she for the feminine sex, the Ojibway language contrives the distinction in the following manners, viz:

1. By prefixing the word nābē, (male,) to substantives of the masculine gender, and ikwē, (woman, female,) to those of the feminine gender. F. i., nābē-pijikī, a bull or ox; ikwē-pijikī, a cow.

2. By making use of the words nābē-āiaa, (male being,) and ikwē-āiaa, (female being,) which are ordinarily placed after the substantive. F. i., pākaakwe nābē-āiaa, a cock; pākaakwe ikwē-āiaa, a hen; bebejigoganji nābē-āiaa, a horse; bebejigoganji ikwē-āiaa, a mare.

3. By affixing to substantives of the masculine gender the word inini, (man,) and to those of the feminine gender the word ikwē, (woman,) modifying the two words a little. F. i., anokitage-winini, a man servant; anokitagekwe, a maid servant; kikinoamgēwinini, a school-teacher (man); kikinoamgēkwe, a female school-teacher. They also will say: nishime inini, (or, kuwisens,) my younger brother; nishime ikwē, (or, ikwē-sens,) my younger sister.

Remark. Instead of the distinction of gender, there is another distinction made between the substantives of the Ojibway language, which is as important, as it is difficult, and peculiar to this language. It is the division of all the Ojibway substantives in two classes; some are animate and some inanimate.

Animate substantives are called those which denote beings and things that are living, or have been living, really or by acception.

Inanimate substantives are called those which signify things that never lived.

This must be well borne in mind, as it is of great importance for the correct speaking of the Ojibway language.

The animate substantives, which denote beings that are really living, or have been so, cause no difficulty; they are naturally known, and cannot be mistaken; as, gàjagens, a cat; wawabi-ganodji, a mouse; sāgimé, a moscheto; ginēbig, a serpent, etc. But substantives which signify things that have no life at all,
but which the Indians treat in their language like substantives that signify living beings, create one of the greatest difficulties and peculiarities of this language; because there is no rule by which you could be guided to know these substantives. And still it is necessary to know whether a substantive is animate or inanimate, because on this distinction depends the right use and inflection of the verb and pronoun. If you confound the verbs that are used in connexion with animate substantives with those that are employed with inanimate, you commit as big a blunder in the Otchipwe language, as you would in English by saying: I am afraid of that man because she is a bad man; or, I love my mother because he is so kind to me.

Remark. The animate substantives will always be denoted by the sign an., in this Grammar as well as in the Dictionary; and the inanimate substantives will be marked in. The same signs will also be employed for the verbs that have report to animate or inanimate substantives. Please remember well this remark.

Here are some of those substantives which signify things that have no life, but are employed by the Indians like substantives that signify living beings:

- Mitig, a tree.
- Pakwéjigan, bread.
- Assin, a stone.
- Mishimín, an apple.
- Pingwi, ashes.
- Asséma, tobacco.
- Akik, a kettle.
- Opin, a potatoe.
- Pigiw, pitch.
- Mikwâm, ice.
- Gôn, snow.
- Tashkítibódjigan, saw-mill.
- Tchibaidíg, cross.
- Mándòmin, corn.
- Wábigan, clay.

- Nisâkosi, a corn-ear.
- Masân, a nettle.
- Sibwâgan, corn-stalk.
- Ningidýj, Nindigig, my knee.
- Agig, cold, phlegm.
- Gisiss, sun, moon, month.
- Tibaiqisisswan, watch, clock.
- Migwan, feather, quill.
- Nahâgissag, a board.
- Wababigan, lime.
- Opwâgan, pipe.
- Joniia, silver, money.
- Assâb, a net.
- Ess, a shell.
- Kishkibítâgan, a tobacco-pouch.
Senibá, silk, ribbon.
Masinitchigan, image.
Gijik, cedar.
Moshwe, handkerchief.
Joniians, a shilling.
Minéssagáwanj, thorn.
Anâng, a star.
Animiki, thunder.
Ishkotékan, fire-steel.
Kitchipison, belt.
Titibissé-odabán, waggon, cart.
Kótawan, a block.
Miskodisimin, a bean.
Jingob, a fir-tree.
Jingwak, pine-tree.
Mindjikáwan, a mitten, a glove.
Odában, a sledge.
Osawában, gall, bile.
Botágan, a stamp, stamper.
Nindinígan, my shoulder-blade.
Miskvimin, a raspberry.
Paganak, a walnut-tree.
Ojashákon, (tripe de roche).
Papágimak, ash-tree.
And a vast number of others.
To facilitate the acquirement of these substantives, animate only by acception, I have marked them in the Dictionary thus: an.; and the last letter of their plural is always g; whereas the last letter of the inanimate substantives in the plural, is always n.

OF NUMBER.

Number is that property of a substantive by which it denotes one object, or more. Number is double, the singular, and the plural number.

The singular number denotes only one object; as wigiwam, a lodge; amik, a beaver; onagan, a plate or dish; mökoman, a knife.

The plural number expresses two or more objects; as, jimaganishag, soldiers; wakatiganan, houses; anishinabeg, Indians; wagakwadon, axes.

As in every language, so also in the Otchipwe, there are many substantives which, from the nature of the objects they signify, have no plural; as totoishabo, milk; sisibakwad, sugar; kitimiwin, laziness, etc. But there are none in this language which have no singular.
FORMATION OF THE PLURAL NUMBER.

The formation of the plural of the Otchipwe substantives is somewhat difficult. We have only a few rules for it, which are not sufficient. There are some general and some special rules.

GENERAL RULES.

Rule 1. The plural of the Otchipwe substantives is always formed by adding to the singular a letter or a syllable. Never anything is changed in the substantive itself. This is a rule without exception, as well for the animate as inanimate.

Rule 2. The last letter of the plural of an animate substantive is invariably $g$; and the last letter of the plural of an inanimate substantive is always $n$. This rule again has no exception.

But the learner of this language gains little by these rules, because the letters that precede this final $g$ or $n$ in the syllables which are added to the singular, in order to form the plural, are so various that we distinguish not less than twelve different terminations of the plural, viz.: seven for the animate, and five for the inanimate.

The seven terminations of the plural of the animate substantives are: $g$, $ag$, $ig$, $iag$, $jig$, $og$, $wag$.

The five terminations of the plural of the inanimate substantives are: $n$, $an$, $in$, $on$, $wan$.

There is no general rule for the formation of these different terminations of the plural; but there are some special rules which will be useful to the learner.

SPECIAL RULES.

Rule 1. The animate substantives in $ans$, $ens$, $ins$, $ons$, (which are always diminutives), and all the animate substantives indicating contempt, add always the syllable $ag$ to the singular, to form the plural.
EXAMPLES:

Ogimâns, a little chief,  pl. ogimânsag.
Jôniâns, a shilling,  " jôniânsag.
Pakwêjîgâns, a small cake,  " pakwêjîgânsag.
Sênibâns, a small ribbon,  " senibânsag.
Wâgoshens, a young fox,  " wâgoshensag.
Agimens, a small snow-shoe,  " agimensag.
Anishinâbens, a young Indian,  " anishinâbensag.
Jishâbens, a young duck,  " jishâbensag.
Gijikens, a little cedar,  " gijikensag.
Mûjisins, a young eagle,  " mûjisinsag.
Wâbisins, a young swan,  " wâbisinsag.
Opînîns, a small potatoie,  " opinînsag.
Omîmîns, a young pigeon,  " omîmînsag.
Pijikins, a calf,  " pijikinsag.
Amons, a young bee,  " âmonsag.
Mûngons, a young loon,  " mûngonsag.
Manitôns, an insect,  " manitônsag.
Animôns, a small dog,  " animônsag.
Amikôns, a young beaver,  " amikônsag.
Akîkôns, a small kettle,  " akîkônsag.
Assabisn, a bad net,  " assabisnag.
Iñiniwish, a bad man,  " iñiniwishag.
Opwâganish, a bad pipe,  " opwâganishag.
Akikosh, a bad kettle,  " akikoshag.

Some participles also make their plural invariably by adding ag to the singular, as you will see in the Dubitative Conjugations.

Rule 2. All the animate substantives in an and in, add likewise the syllable ag for the plural. But when those in in have the accent on the last syllable, they add ig. (See the last two words in these Examples.)
EXAMPLES:

Kitchímookíman, American, pl. Kitchímookímanag.
Migwán, a feather or pen, " migwánag.
Tíbaigisisswán, watch, clock, " tíbaigisisswánag.
Awakan, slave, " awakanag.
Nindo inawemagan, my relative, " nindo inawemaganag.
Opwágan, pipe, " opwáganag.
Masiníitchigan, image, " masiníitchiganag.
Ishkotékán, fire-steel, " ishkotékánag.
Míndjikáwan, a mitten, " míndjikáwanag.
Wébingan, a rejected person, " wébinganag.
Odabán, a sledge, " odabánag.
Nindo widjiwagan, my companion " nindo widjiwaganag.
Míshímin, apple, " míshíminag.
Nindojdínnisikáwin, my god-child " nindojdínnisikáwinag.
Mándámin, one corn, " mándáminag.
Miskodíssisímin, a bean, " miskodíssisíminag.
Opin, a potatoe, " opinig.
Assin, a stone, " assinig.

Rule 3. The animate substantives in á, é, í, ó, * add invariably iag to the singular, to form the plural:

EXAMPLES:

Sénibá, a ribbon. pl. sénibáiag.
Pakaákwe, cock or hen, " pakaákweíag.
Akiwesí, old man, " akiwesííag.
Gigó, fish, " gigóíag.

Rule 4. All the participles of the affirmative form (which are at the same time animate substantives,) add the syllable jig for the plural, when their final letter is d; but when their final letter is g, they add iag.

* See p. 6.
EXAMPLES:

Enamiâd, a Christian, pl. énamiadjig.
Kekinoanawind, a scholar, " kekinoanawindjig.
Waiâbanged, a spectator, " waiâbangedjig.
Geginawishkid, a liar, " geginawishkidjig.
Netâ-wissiniâd, a great eater, " netâ-wissinidjig.
Netâ-gikawidang, a quareller, " neta-gikawidangig.
Pesindang, a hearer, " pesindangig.
Masinaigan waiâbandang, a reader, " masinaigan waiâbandangig.
Debendang, proprietor, owner, " debendangig.
Dâgwishing, arriver, comer, " dâgwishingig.

RULE 5. All the participles of the negative form (which are at the same time animate substantives,) add the syllable og for the plural.

EXAMPLES:

Enamiâssig, a pagan, pl. énamiâssigog.
Nêbossig, an immortal, " nêbossigog.
Netâ-gigitossig, a dumb person, " nêta-gigitossigog.
Bêmossessig, a lame person, " bemossessigog.

RULE 6. The inanimate substantives in gan and win, and likewise all inanimate diminutives in ans, ens, ins, ons, and also all the inanimate substantives indicating contempt, add the syllable an for the plural.

EXAMPLES:

Wakâigan, a house, pl. wakâiganan.
Wasswâgan, a torch, " wasswâganan.
Nibâgan, a bed, " nibâganan.
Aâdopowin, a table, " adâpowinan.
Dodamowin, action, " dodamowinan.
Batâdowin, sin,  "batâdowinan.
Onâgans, a small dish,  "onâgansan.
Apâbiwinens, a small chair,  "apâbiwinensan.
Anitins, a small spear,  "anitinsan.
Bivâbikons, a small iron,  "bivâbikonsan.
Masinaiganish, a bad book,  "masinaiganishan.
Wigiwamish, a bad house or lodge,

These are all the rules I can give you for the formation of the plural number of Otchipwe substantives.

Let us now consider all the twelve different terminations of the plural, (that is, the letters and syllables which are added to the singular, to form the plural,) to see the difficulty which this variety must cause to the learner of this language.

EXAMPLES OF THE TWELVE TERMINATIONS OF THE PLURAL OF OTCHIPWE SUBSTANTIves.

1. g.
Anishinabe, an Indian,  "anishinâbêg.
Même, a wood-pecker,  "mêmeg.
Windigo, a giant,  "windigog.
Windigôkwe, a giantess,  "windigokweg.
Anishinâbekwe, a squaw,  "anishinâbekweg.
Môshwe, a handkerchief,  "môshweg.
Omîmi, a pigeon,  "omîmig.
Animiki, thunder,  "animikig.
Bebejigôganji, horse,  "bebejigôganjig.
Manito, ghost, spirit,  "manitog.
Joniâ, silver, or a piece of silver,  "joniâag.
Ogima, chief,  "ogimag.

2. ag.
Wâgosh, fox,  "wâgoshag.
Kôtawan, a block,  "kôtawanag.
Namébin, a sucker,  "namébinag.
Jishib, a duck,  
Bijiw, lynx,  
Kitchipison, a belt,  
Namégoss, trout,  
Mishimin, apple;  
Kokosh, a hog,  
Mandámín, one corn,  
Jimaganish, soldier,  
Jáganásh, Englishman,  

3. iq.  
Jingob, fir-tree,  
Assín, a stone,  
Assáb, a net,  
Opín, potatoe,  
Minéssagawanj, thorn,  
Naiágatawendang, thinker,  
Netá-agonwetang, gainsayer,  
Méchí-dodang, malefactor,  

4. iag.  
Mishiké, turtle,  
Wawàbigonodjí, mouse,  
Assabikési, spider,  
Eshpaíó, a Spaniard,  
Nijodé, a twin,  
Nissaié, my older brother,  
Nímissé, my older sister,  
Nindàngoshe, my cousin.  
Mindimóie, an old woman,  

5. jig.  
Swą́nganamiád, a good Christian, pl. swą́nganamiádjidjig.  
Mékisinikéd, shoemaker,  
Bewàbigokéd, a miner,  
Wedàked, steersman,  
Bebámadisíd, traveller,  
Netá-nagamod, a singer,  
Kekinoamáged, teacher,  

"jishibag.  
"bijiwag.  
"kitchipisonag.  
"namégossag.  
"mishiminag.  
"kokoshag.  
"mandámínag.  
"jimaganishag.  
" Jáganashag.  

pl. jingobig.  
"assinig.  
"assabig.  
"opínig.  
"minéssagawanjig.  
"naiágatawendangig.  
"netá-agonwetangig.  
"méchí-dodangig.  

pl. mishikéiag.  
"wawàbigonodjiiag.  
"assabikésiíag.  
"Eshpaíóiag.  
"nijodéiag.  
"nissaiéiag.  
"nimisséiag.  
"nindàngosheiag.  
"mindimóieiag.  

"swą́nganamiádjidjig.  
"mékisinikédjidjig.  
"bewàbigokédjidjig.  
"wedàkedjidjig.  
"bebámadisidjidjig.  
"netá-nagamodjidjig.  
"kekinoamágèdjidjig.
Remark. The substantives of this number, with innumerable others of this description, are also participles. It must be observed that the termination jîg in the plural of these words is only a corruption, which is established now, and must remain. Properly it ought to be îg, as above, No. 3. We ought to say: Swânganamiâdig, mékisinikedig, bewâbikokedig, etc. The Indians of Grand Portage, Fort William, and other places north of Lake Superior, have conserved this genuine pronunciation.

6. og.

Wâbos, a rabbit, pl. wâbosog.
Gisiss, sun, moon, month, " gisissog.
Aâkik, kettle, " aâkikog.
Mitig, tree, " mitigog.
Mons, moose, " monsog.
Anâng, a star, " anângog.
Nabâgissag, a board, " nabâgissagog.
Enamiâssig, pagan, " enamiâssigog.
Enokissig, idler, sluggard, " enokissigog.
Mênikwessig, a sober person, " mênikwéssigog.

7. wag.

Inini, man, pl. ininiwag.
Ikwé, woman, " ikwewag.
Amik, beaver, " amikwag.
Pijiki, ox, cow, " pijikiwag.
Namé, a sturgeon, " naméwag.
Atik, a rein-deer, " atikwag.
Mîgisi, eagle, " mîgisiwag.
Wanâgîk, bark, " wanâgîkwag.
Atîkamég, white fish, " atîkamégwag.
Jîngwâk, pine tree, " jîngwâkwag.
Biné, a partridge, " binéwag.
Wawâshkeshi, deer, " wawâshkeshiwag.
Anjeni, angel, " anjeniwag; (also anjenig.)
Wemítigoji, Frenchman, " wemítigojiwag.

8. n.

Abwi, a paddle, pl. abwin.
Anwí, a ball, bullet,
Aii...., thing....,
 9. an.
Wadjiwun, mountain,
Omődai, bottle,
Kitigán, garden, field,
Nisid, my foot,
Sakaon, a cane,
Tchimán, a canoe,
Nábiwán, vessel,
Jimágan, a lance,
Apábiwin, chair, bench,
Masináigan, book, paper,
 10. in.
Anít, fish-spear,
Abáj, a lodge-pole,
Nagweiab, rainbow,
Mitigwab, a bow,
 11. on.
Gijigad, day,
Tibikad, night,
Anamiewigamig, church,
Aninátig, maple-tree,
Wáwan, egg,
Wágákwas, axe,
Makak, box,
 12. wan.
Sibi, river,
Mashkiki, medicine,
Odëna, village, town,
Wábashkiki, swamp,

<table>
<thead>
<tr>
<th>English</th>
<th>Tnikapi (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anwí</td>
<td>anwin.</td>
</tr>
<tr>
<td>Aii</td>
<td>aëin.</td>
</tr>
<tr>
<td>Wadjiwun</td>
<td>wadjiwan.</td>
</tr>
<tr>
<td>Omődai</td>
<td>omődaian.</td>
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<tr>
<td>Kitigán</td>
<td>kitigánan.</td>
</tr>
<tr>
<td>Nisid</td>
<td>nisidan.</td>
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<tr>
<td>Sakaon</td>
<td>sakáonan.</td>
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<tr>
<td>Tchimán</td>
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<tr>
<td>Nábiwán</td>
<td>nábiwánan.</td>
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<tr>
<td>Jimágan</td>
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</tr>
<tr>
<td>Apábiwin</td>
<td>apábiwinan.</td>
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<tr>
<td>Masináigan</td>
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<tr>
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<td>wáwanon.</td>
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<td>Makak</td>
<td>makakon.</td>
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<tr>
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</tr>
<tr>
<td>Mashkiki</td>
<td>mashkikíwan.</td>
</tr>
<tr>
<td>Odëna</td>
<td>odenawan.</td>
</tr>
<tr>
<td>Wábashkiki</td>
<td>wábashkikiwan.</td>
</tr>
</tbody>
</table>

By considering this great variety of terminations of the plural, you will perceive that there is no general rule to be established for its formation. It must be learned from usage. (See Remark 1, in the beginning of Chapter III, in regard to the mutative vowel.)
To facilitate the study of the Otchipwe language also in this respect, I have marked in the Dictionary the plural of all the substantives of this language, which are susceptible of it.

**Formation of Substantives.**

The Otchipwe language is a language of verbs. Verbs are more frequently used than substantives. Where other languages will employ a substantive, the Otchipwe language uses a verb. Substantives are often changed into verbs, as are also other parts of speech; and from verbs many substantives are formed. There are some *invariable Rules* for this formation, which you will find explained here. You will better understand these rules after the perusal of the long Chapter of Verbs; but we must put them here, because they belong to the Chapter of Substantives.

**Rules for the Formation of Substantives.**

**Rule 1.** By adding the syllable *win* to the third person singular, present, indicative, affirmative form, of a verb belonging to the I. Conjugation, you will have its substantive.

**Examples.**

- *Ojibiige*, he writes; *ojibiigewin*, writing.
- *Jawendjige*, he is charitable; *Jawendjigewin*, charity, grace.
- *Dibaamâge*, he pays; *dibaamâgewin*, payment (*given*).
- *Dibâkonige*, he judges; *dibâkonigewin*, judgment (*held, pronounced*).
- *Sâgiwe*, he loves; *sâgiwewin*, love.
- *Gimi*, he deserts; *gimiwin*, desertion.
- *Gimôdi*, he steals; *gimôdiwin*, stealing, theft.
- *Kitimi*, he is lazy; *kitimiwin*, laziness.
- *Anwenindiso*, he repents; *anwenindisowin*, repentance.
- *Gigito*, he speaks; *gigitowin*, speaking, discourse.

**Rule 2.** By changing the last syllable, *wag*, of the third person, plural, present, indicative, of a verb called "communicative," into *win*, you will form its substantive.
Examples.

Migádiwag, they fight; migádiwin, fighting, war.
Dibaamádiwag, they are paid; dibaamádiwin, a general payment.
Gikándiwig, they quarrel; gikándiwin, quarrel.
Ganónidiwig, they speak to; ganónidiwin, conversation.
Jingenindiwig, they hate each other; jingenindiwin, hatred.

Rule 3. Add to the first person, singular, present, passive voice, of a verb belonging to the IV Conjugation, the syllable win, and you will have its substantive.

Examples.

Nin dibaamágo, I am paid; dibaamágowin, payment (received.)
Nin dibákonigo, I am judged; dibákonigowin, judgment (undergone.)
Nin kikinoamágo, I am taught; kikinoamágowin, instruction (received.)
Nin minígo, I am given; minigowin, gift (received.)

Rule 4. Change the final g of the third person, plural, present, indicative, of the verbs belonging to the II and III Conjugations into win, and you will have their substantives.

Examples.

Dódamog, they do; dódamowin, doing, action.
Kashkëndamog, they are sad; kashkëndamowin, sadness, sorrow.
Segëndamog, they are afraid; segëndamowin, fear.
Osámidonog, they speak too much; osámidonowin, too much speaking.
Rule 5. Add the syllable *win* to the third person, singular, present, indicative, negative form, ending in *i*, of the verbs of the first three Conjugations; and you will have their substantives.

**Examples.**

*Kawin minikwessi*, he does not *minikwessiwin*, temperance.
*Kawin nítâ-gitossi*, he cannot *nítâ-gitossiwin*, dumbness.
*Kawin babâmítansi*, he does not *babâmítansiwin*, disobedience.

**Rule 6.** Change the final *e* of the verbs ending in *igue* or *dąige*, into *an*, and you will form names of tools, implements, etc.

**Examples.**

*Nin pakiteige*, I strike; *pakiteigan*, hammer.
*Nin tchigataige*, I sweep; *tchigataigan*, broom.
*Nin tchigigaige*, I square timber; *tchigigaigan*, broad axe.
*Nin kishkibodjige*, I saw *kishkibodjigan*, hand-saw or log-saw.
*Nin tâshkibodjige*, I saw (along) *tâshkibodjigan*, pit-saw or a saw-mill.
*Nin môkodjige*, I am cutting *môkodjigan*, plane, drawing-knife.
*Nin bissibodjige*, I grind; *bissibodjigan*, corn-mill.

**Rule 7.** Change the final *e* of the verbs called "*Working Verbs,*" (which you will find in the article: "*Formation of Verbs,*" after all the Conjugations;) change this *e* in *an*, and you will form substantives denoting the *place* where the work signified by the working verb, is going on.
Examples.

Nind akakanjéke;  I burn coal; akakanjékan, the place where a coal-pit is burning, or has been so.

Nin jomináboke, I make wine; jominábokan, the place where they make wine, (vineyard.)

Nin sisibákkwadoke, I make sisibákkwadokan, sugar-camp sugar; sisibákkwadokan, sugar-bush.

Nin biwábikoke, I make (produce) iron; biwábikokan, the place where they produce iron, an iron-mine.

Nin miskwábikoke, I make (produce) copper; miskwábikokan, a copper-mine.

Rule 8. Some verbs of the IV Conj. form animate substantives by adding gan to the first person singular.

Examples.

Nind inawema, he is a relation of mine. Nind inawemagan, my relative.

Nin widigema, I am married to him, (her.) Nin widigemagan, my husband, (wife.)

Nin widjiwá, I accompany him, (her.) Nin widjiwáagan, my companion.

Remark. In regard to the substantives formed according to the first and third of the above rules, you will please to bear in mind, that those which have e before the end-syllable win, signify an action done or doing; and those that have o before win, mark the effect received from an action. It is important to mind this difference. In English there is no difference in the words of both kinds, (as you will see in the following examples,) but in the Ojchipwe language the difference is material.

* The letter n is scarcely heard in this word.
Examples.

Nin dibamagewin, my payment, (made by me;)
Ki dibakonigewin, thy judgment, (made by thee;)
O kikinoamagewin, his instruction, (given by him;)
Nin windamagewin, my report, narration, (given by me;)
Ki gasiamagewin, thy remission, (granted by thee;)
O pakteigewin, his beating, (done by him;)

And a great number of other words of this description, which are not all in the Dictionary, because they can be easily obtained, from the respective verbs, by the learner himself.

Formation of Terms of Contempt.

There is yet another formation, or rather transformation, of substantives, which must be mentioned in the Otchipwe Grammar.

By adding one of the syllable, ish, osh, or wish, to a substantive, they transform it into an expression of contempt.

Here are the Rules for this transformation.

Rule 1. The animate substantives that make their plural by adding ag, ig, or ig; and the inanimate that form the plural by adding an, or in; take ish for the case of contempt.

Examples.

Substantives. / Plural. / Contempt.
Kwiwisens, a boy; / kwiwisensag, / kwiwisensish, a bad boy.
Ikwesens, a girl; / ikwesensag, / ikwesensish, a bad girl.
### Rule 2.

The animate substantives that form their plural by adding *og*, or *wag*, (when these latter terminate in a consonant in the singular,) and the inanimate that make their plural in *on*, take *osh* for the case of contempt.

**Examples.**

<table>
<thead>
<tr>
<th>Substantives</th>
<th>Plural</th>
<th>Contempt</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ninidjaniss, my child</td>
<td>Ninidjanissag</td>
<td>Ninidjanissish, my bad child</td>
</tr>
<tr>
<td>Assáb, a net</td>
<td>Assábig</td>
<td>Assabish, an old net</td>
</tr>
<tr>
<td>Assin, a stone</td>
<td>Assinig</td>
<td>Assinish, a bad, unfit stone</td>
</tr>
<tr>
<td>Abinodji, a child</td>
<td>Abinodjiig</td>
<td>Abinodjiish, a bad child</td>
</tr>
<tr>
<td>Akiwesi, an old man</td>
<td>Akiwesiiag</td>
<td>Akiwesish, a bad old man</td>
</tr>
<tr>
<td>Mökoman, a knife</td>
<td>Mökomanan</td>
<td>Mokomanish, a bad knife</td>
</tr>
<tr>
<td>Mojwagan, scissors</td>
<td>Mojwaganan</td>
<td>Mojwaganish, bad scissors</td>
</tr>
<tr>
<td>Mitigwab, a bow</td>
<td>Mitigwabin</td>
<td>Mitigwabish, a bad old bow</td>
</tr>
<tr>
<td>Anit, a spear</td>
<td>Anitin</td>
<td>Anitish, a bad, unfit spear</td>
</tr>
<tr>
<td>Nabagissag, a board</td>
<td>Nabagissagog</td>
<td>Nabagissagosh, a bad rotten board</td>
</tr>
<tr>
<td>Mitig, a tree</td>
<td>Mitigog</td>
<td>Mitigosh, a bad tree</td>
</tr>
<tr>
<td>Akik, a kettle</td>
<td>Akikog</td>
<td>Akikosh, a bad old kettle</td>
</tr>
<tr>
<td>Anang, a star</td>
<td>Anangog</td>
<td>Anangosh, a bad star</td>
</tr>
<tr>
<td>Amik, beaver</td>
<td>Amikwag</td>
<td>Amikosh, a bad beaver</td>
</tr>
<tr>
<td>Jingwak, pine</td>
<td>Jingwakwag</td>
<td>Jingwakosh, a bad pine</td>
</tr>
</tbody>
</table>
Substantives.

Gag, a porcupine;

Nishkinjig, my eye;

Makâk, a box;

Wâwan, an egg;

Plural.

gagwag,
nishkinjigon,
makakon,
wawanon,

Contempt.
gagosh, a bad porcupine.
nishkinjigosh, my bad eye.
makakosh, a bad box.
wawanosh, a bad spoiled egg.

Rule 3. The animate substantives that make their plural by adding g, or wag, (when these latter terminate in a vowel in the singular;) and the inanimate that form the plural by adding wan, take wish for the case of contempt.

Examples.

Substantives.

Ogima, a chief;

Wemitigojikwe, Frenchwoman;

Anishinabe, Indian;

Inini, a man;

Pijiki, an ox;

Sibi, a river;

Odena, a village;

Plural.

ogimag,
wemitigojikweg,
anishinabeg,
ininiwag,
pijikiwag,
sibiwan,
odenawan,

Contempt.

ogimawish, a bad chief.
wemitigojikwewish, a bad Frenchwoman.
anishinabewish, a bad Indian.
ininiwish, a bad, wicked man.
pijikiwish, a bad ox.
sibiwish, a bad river.
odenawish, a bad village.

Remark 1. In the first three words of the above examples, viz: Kwiwisensish, ikwesensish, ninidjanissish; and in the diminutives, which all end in sish, when expressing contempt, this sish is pronounced shish. But nevertheless we must grammatically
take it for sish. The pronunciation shish is only a corruption. So also, for instance, will a common speaker of the English language pronounce, shaysh she; but it ought to be, says she. And Canadians will say, Il va checher, (it will dry;) instead of saying, Il va seeher.

Remark 2. The plural of all the animate substantives indicating contempt, is invariably formed by adding ag to the singular; and the plural of the inanimate by adding an. F. i., Kwiwisensish, kwiwisensishag. Mitikosh, mitigoshag. Ininiwish, ininiwishag. Mokomanish, mokomanishan. Makakosh, makakoshan. Sibiwish, Sibiwishan, etc.

Remark 3. There are a few inanimate substantives denoting contempt, which make an exception from the above Rule 1. They take ash, instead of ish; as, nisid, my foot; pl. nisidan; nisidash, my bad foot. Nibid, my tooth; pl. nibidan; nibidash, my bad tooth. Mashkimod, a bag; pl. mashkimodan; mashkimodash, a bad bag; etc. Abwi, paddle; makes abwish; anwi, a ball; anwish.

Remark 4. It must, however, be observed, that these terms implying contempt, are not always intended, nor taken, for contempt. They are sometimes expressions of humility, and at other times, they are caressing terms.

So, for instance, an Indian speaking to you, will mention all that belongs to him, in those terms denoting contempt; but only by modesty and humility. He will call his wife, nin mindimotemish; his children, ninidjanissnishag; his lodge or house, nin wigwamanish; his canoe, nin tchimanish; his luggage, nindaitimishan, etc.

And a squaw, for instance, caressing her little son, will say: Ningwissensish! ningwissensish! (ningwissens, signifies, my little son.) And caressing her little daughter she will repeat: Nindanissensish! nindanissensish! (nindanissens, means: my little daughter.)
FORMATION OF DIMINUTIVE SUBSTANTIVES.

The Ojibwe language is very rich in diminutive substantives. They are formed from common substantives by the annexation of six different terminations. These terminations are: \( s, ns, ens, ins, ons, wens \).

Here are the Rules for the formation of the diminutives.

**Rule 1.** The termination \( s \) is attached to substantives, animate and inanimate, that end in \( gan \), without an accent; (if \( gan \) has an accent, the substantive belongs to Rule 3, as, Kitigán; kitigánens.) The animate make their plural in \( ag \), the inanimate in \( an \).

**Examples.**

<table>
<thead>
<tr>
<th>Substantives</th>
<th>Plural</th>
<th>Diminutives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masinitchigan</td>
<td>masinitchigan</td>
<td>masinitchigans, a little</td>
</tr>
<tr>
<td>image</td>
<td>nag</td>
<td>image</td>
</tr>
<tr>
<td>Opwágan, a pipe</td>
<td>opwaganag</td>
<td>opwagans, a small pipe</td>
</tr>
<tr>
<td>Botágan, a stamp</td>
<td>botaganag</td>
<td>botagans, a small stamp</td>
</tr>
<tr>
<td>Biminigan, an auger</td>
<td>biminiganan</td>
<td>biminigans, a gimlet</td>
</tr>
<tr>
<td>Masináigan, a book</td>
<td>masinaiganan</td>
<td>masinaigans, a small book</td>
</tr>
<tr>
<td>Kijapikisigan, a stove</td>
<td>kijapikisiganan</td>
<td>kijapikisigans, a small stove</td>
</tr>
</tbody>
</table>

**Rule 2.** The termination \( ns \) is added to the animate substantives that form their plural by adding \( g, iag, \text{ or } wag \), (when these latter terminate in a vowel in the singular); and to the inanimate that add \( n \) for the plural.
Examples.

<table>
<thead>
<tr>
<th>Substantives</th>
<th>Plural</th>
<th>Diminutives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ogímà, a chief;</td>
<td>ogimâg;</td>
<td>ogimâns, a small or</td>
</tr>
<tr>
<td></td>
<td></td>
<td>young chief.</td>
</tr>
<tr>
<td>Makiwà, a bear;</td>
<td>Makwag;</td>
<td>makwâns, (pron.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mâkons), a young</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bear.</td>
</tr>
<tr>
<td>Wissakodekwe, a half-breed</td>
<td>Wissakodekweg;</td>
<td>wissakodekwens, a</td>
</tr>
<tr>
<td>woman;</td>
<td></td>
<td>young half-breed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>woman.</td>
</tr>
<tr>
<td>Oshkinawë, a young man;</td>
<td>Oshkinaweg;</td>
<td>oshkinawens, a</td>
</tr>
<tr>
<td></td>
<td></td>
<td>small young man.</td>
</tr>
<tr>
<td>Nishime, my younger brother;</td>
<td>Nishimeiag;</td>
<td>nishimens, my small</td>
</tr>
<tr>
<td></td>
<td></td>
<td>young br.or sister.</td>
</tr>
<tr>
<td>Pakaakwë, a hen;</td>
<td>Pakaakwêiag;</td>
<td>Pakaakwens, chicken.</td>
</tr>
<tr>
<td>Pijiki, an ox, or cow;</td>
<td>Pijikiwag;</td>
<td>Pijikins, a calf.</td>
</tr>
<tr>
<td>Migisî, an eagle;</td>
<td>Migisîwag;</td>
<td>Migisins, a young</td>
</tr>
<tr>
<td></td>
<td></td>
<td>eagle.</td>
</tr>
<tr>
<td>Wemitigoji, a Frenchman;</td>
<td>Wemitigojiwag;</td>
<td>Wemitigojins, a young</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Frenchman.</td>
</tr>
<tr>
<td>Abwi, a paddle;</td>
<td>Abwin;</td>
<td>Abwins, a small</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paddle.</td>
</tr>
<tr>
<td>Anwi, a ball;</td>
<td>Anwin;</td>
<td>Anwins, a small</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ball, shot.</td>
</tr>
</tbody>
</table>

Rule 3. The termination *ens* is annexed to those *animate* substantives that form their plural by adding *ag*; and those *inanimate* that add *an* in the plural; except the animate and inanimate substantives ending in the singular in *gan*, without an accent, which belong to Rule 1, as above.

Examples.

<table>
<thead>
<tr>
<th>Substantives</th>
<th>Plural</th>
<th>Diminutives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaganash, an Englishman;</td>
<td>Jaganashay;</td>
<td>Jaganashens, a little</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Englishman.</td>
</tr>
</tbody>
</table>
### Substantives

<table>
<thead>
<tr>
<th>Kokosh, a pig;</th>
<th>kokoshag;</th>
<th>kokoshens, a young pig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Migwan, a pen, feather;</td>
<td>migwanag;</td>
<td>migwanens, a small feather.</td>
</tr>
<tr>
<td>Kitigán, a field;</td>
<td>kitigánan;</td>
<td>kitigánens, a garden.</td>
</tr>
<tr>
<td>Mitchikán, a fence;</td>
<td>mitchikánan;</td>
<td>mitchikánens, a small fence.</td>
</tr>
<tr>
<td>Bodawán, a chimney;</td>
<td>bodawánaq;</td>
<td>bodawanens, a small chimney.</td>
</tr>
</tbody>
</table>

### Rule 4
The termination *ins* is attached to the animate substantives that make their plural in *ig*; and to the inanimate that make it in *in*.

#### Examples

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Assin, a stone;</td>
<td>assinig;</td>
<td>assinins, a little stone.</td>
</tr>
<tr>
<td>Assab, a net;</td>
<td>assabig;</td>
<td>assabins, a small net.</td>
</tr>
<tr>
<td>Opin, a potatoe;</td>
<td>opinig;</td>
<td>opinins, a small potatoe.</td>
</tr>
<tr>
<td>Abaj, a lodge-pole;</td>
<td>abajin;</td>
<td>abajins, a small lodge-pole.</td>
</tr>
<tr>
<td>Anit, a spear;</td>
<td>anitin;</td>
<td>anitins, a little spear.</td>
</tr>
</tbody>
</table>

### Rule 5
The termination *ons* is added to the animate substantives that form their plural by adding *og* or *wag* (when these latter terminate in a consonant in the singular,) and to the inanimate that make the plural in *on*.

#### Examples

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Anang, a star;</td>
<td>anangog;</td>
<td>anangons, a small star (asterisk.)</td>
</tr>
<tr>
<td>Akik, a kettle;</td>
<td>akikog;</td>
<td>akikons, a small kettle.</td>
</tr>
<tr>
<td>Ginebig, a serpent, snake;</td>
<td>ginebigog;</td>
<td>ginebigons, a young snake.</td>
</tr>
</tbody>
</table>
---|---|---
Jingwák, a pine-tree; | jingwakwag; | jingwakons, a young pine-tree.
Atik, a reindeer; | atikwag; | atikons, a young reindeer.
Ajibik, a rock; | ajibikon; | ajibikons, a small rock.
Wagakwad, an axe; | wagakwadon; | wagakwadons, a small axe.
Makak, a box; | makakon; | makakons, a small box.

Rule 6. The termination *ons* is attached to the *inanimate* substantives which make their plural by adding *wan*; as, *odenaw*, a village; *odenawan*, *odenawons*, a small village, etc.

For the *plural* of the diminutives, see pages 17 and 20.

Of the cases of substantives.

Case, in the grammatical language, is the position or state of a substantive, with regard to other words in the same sentence.

The Otchipwe substantives have *four* cases, viz: the *Nominative*, *Possessive*, *Objective*, and *Vocative*.

The *Nominative* denotes simply the name of a person or thing, or the subject of the verb. Examples of the nominative case are all the substantives of the Dictionary, from the first to the last.

The *Objective* denotes the object of some action or relation. It does not differ from the nominative in its construction, except in the third person of the personal pronouns, where the nominative is *win*, *winawa*, he, she, it, they; and the objective is *o*, him, her, it, them.

The *Possessive* expresses the relation of property or possession. This possessive case is expressed in Otchipwe by putting *o* or *od* between the two substantives, of which one corresponds to the English nominative, and the other to the possessive. The position of the two substantives is the same as in English; the possessive comes first, and then the nominative; and instead of the letter *s* with an apostrophe before it, which is put in English between the possessive and the nominative, we put in Otchipwe
$o$ or $od$, (which properly signifies $his$ or $her$.) We put $o$ before nominatives that begin with a consonant, and $od$ before those that begin with a vowel. But sometimes this $o$ is inseparably connected with the possessive, and sometimes changed into $w$. (This will be better understood after the study of the possessive pronoun.)

**EXAMPLES OF THE POSSESSIVE CASE.**

*Nin gi-bidon John o masinaigan, I have brought John’s book.*

*Anindí noss o sakaon? where is my father’s cane?*

*Ki widigémagan od inawémaganan, thy wife’s relatives.*

*Nin wi-gishpinadon kisseie o wakāigan, I will buy thy brother's house.*

*Meno-iijiwebisid inini od inéndamowinan, a good man’s thoughts.*

*Kitchi ogimá ogwissan gi-nibowan, the King’s son is dead.*

*Kikinooamégewininí wiwan ákosiwan, the school teacher’s wife is sick.*

*Nissaie o tchimān, my brother’s canoe. Kimisse od anakan, thy sister’s mat. Noss od assabin, my father’s nets.*

*Aw inini ñjisheian, that man’s grand children.*

The Vocative is used in calling persons or other objects. It is double, singular and plural.

The vocative in the singular number is only employed in calling proper names, or terms of relationship. Other substantives are not susceptible of this vocative; or rather, their vocative is like the nominative. They undergo no change in the vocative.

**I. RULES FOR THE FORMATION OF THE VOCATIVE SINGULAR.**

**Rule 1.** Proper names of women, ending in *kwe*, reject the two last letters, $w$ and $e$, to form the vocative. *F. i. Gijigokwe, voc. Gijigok!—Windigokwe, voc. Windigok! Ogâkwe, voc. Ogâk!—Nodinokwe, voc. Nôdinok! Otawâkwe, voc. Otawak!*

**Rule 2.** The proper names of men and women, ending in a vowel, cut off this vowel for the vocative. *F. i. Nijâde, voc. Nijôd!—Abinodji voc. Abinôdj.*
Rule 3. Terms of relationship, ending in a vowel, reject this vowel, to form the vocative. F. i. Nita, my brother-in-law! Voc. nil!—Nijishé, my uncle, (my mother’s brother,) voc. nijish!—Ninoshé (or ninwished) my aunt, (my mother’s sister,) voc. ninosh! or ninwish!—Ningó, my mother, voc. ning; (They say more commonly, vinge!)

Exceptions.—Nimishóme, my uncle, (my father’s brother,) makes nimishó!—Nindángwe, my sister-in-law, or my friend, (a female speaking to a female,) does not change in the vocative, nindángwe!—Nidji, my friend, (a male speaking to a male,) makes likewise nidji!

For the terms of relationship, ending in a consonant, there is no general rule for the formation of the vocative. Some of them make their vocatives like the nominative; as Ningwiss, my son, voc. ningwiss!—Nindániss, my daughter, voc. nindániss!—Ninidjaniss, my child, voc. ninidjaniss! Nikâniss, my brother, my friend, voc. nikâniss!—Ninsigoss, my aunt, (my father’s sister,) voc. ninsigoss!—Nindójim, my step-son, voc. nindójim!

Some of these terms form the vocative in a peculiar manner; as: Nimishomiss, my grand-father, voc. nimishó—Nokomiss, my grand-mother, voc. noko!—Noss, my father, voc. nosse!—(The Indians of Grand Portage, Fort William, and other places in the north, say nosse! instead of nosse!)

The vocative in the plural number is used for substantives animate and inanimate, after the following rules.

II. RULES FOR THE FORMATION OF THE VOCATIVE PLURAL.

a. For animate substantives.

Rule 1. Substantives ending in á, ê, í, ó, add idog for the vocative plural. F. i. Akiwesi, an old man, voc. akiwésiidadog!—Abinódji, a child, voc. abinódjiidadog!—Gígó, a fish, voc. gígóidadog!—Pakaúkwé, a cock, voc. pakaúkweidadog!

Rule 2. Substantives ending in the plural in ag or wag, change ag into idog, to form the vocative, F. i. Nind inawemaganag, my relations, voc. nind inawemaganidadog!—Jimaganishag,
soldiers, voc. jimâganishidog!—Kwiwisânsag, boys, voc. kwii-
wisensidog!—Ikwesânsag, girls, voc. ikwesensidog!—Iini-
wag, men, voc. ininiwidod!—Ikwewag, women, voc. ikwewi-
dog!—Pijikiwag, oxen, voc. pijikiwidod!

Rule 3. Substantives ending in the plural in g, ig, or oog, change
the final g into dog. F. i. Anishinâbeg, Indians, voc. Anishinâ-
bedog!—Ogimâg, chiefs, voc. ogimâdog! Anângog, stars, voc.
anângodog!—Wabosog, rabbits, voc. wabosodog!—Opinig,
potatoes, voc. opinidog!—Assabidog, nets, voc. assabidog!

Rule 4. Substantives with possessive pronouns change their
last syllable nig into dog. F. i. Nind ògimaminanig, our
chiefs, voc. nind ògimaminadog!—Nikânissinanig, our friends,
our brethren, voc. nikânissinanadog!—Nin widjiwâganinanig,
our companions, voc. nin widjiwâganinanadog!—Nind inawema-
 ganinaninig, our relations, voc. nind inawemaganinanadog!

b. For inanimate substantives.

Inanimate substantives have a proper vocative plural in the
rhetorical figure of Apostrophe, where inanimate objects are ad-
dressed like animate beings. There are two rules for the for-
mation of this vocative.

Rule 1. Inanimate substantives ending in the plural in an,
change this an into idog, to form the vocative plural. F. i.,
Masinâganan, books; voc. masinâganidog! Matchi bimâdi-
siwinan, bad lives, (bad habits;) vocative, matchi bimâdisi-
winidog!

Rule 2. Inanimate substantives ending in the plural in in or
on, change their final n into dog. F. i., Mitigwâbin, bows;
voc. mitigwâbidog! Nagweibin, rainbows; voc. nagweibidog!
Otchibikon, roots; voc. otchibikodog!

Remark. Substantives which are at the same time participles,
form their vocative, singular and plural, according to the para-
digms of the different Conjugations, (as you will see in the Chap-
ter of Verbs:) F. i., Enamiad, a christian; voc. enamiaian! christian! enamiaieg! ye christians! Enamiassig, a pagan! voc. enamiassiwani, pagan! enamiassiwai! ye pagans!

CHAPTER II.
OF PRONOUNS.

A Pronoun, as denoted by its very appellation, is a word used for a noun, or instead of a noun or substantive, to avoid the too frequent repetition of the same word. This is the reason why it follows here immediately after the substantive. And it is ordinarily placed immediately before the verb in the sentence. This is the reason why it precedes immediately the verb in this Grammar.

There are five distinct sorts or classes of pronouns in the Ojibchipe Grammar, viz: Personal, Possessive, Demonstrative, Interrogative, and Indefinite pronouns. We shall now consider each of these different classes of pronouns, respecting their inflections and peculiar use.

I. PERSONAL PRONOUNS.

Personal Pronouns are those which designate the three persons; the first person, or the speaker; the second person, or the one spoken to; the third person, that is, the person or thing spoken of.

SCHEME OF THE PERSONAL PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>sing.</th>
<th>plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person:</td>
<td>nin, I, me,</td>
<td>nin, or ki,</td>
</tr>
<tr>
<td></td>
<td>plur.</td>
<td>ninawind, or kinawind,</td>
</tr>
<tr>
<td>Sec. person:</td>
<td>sing.</td>
<td>kinawa, ki, you,</td>
</tr>
<tr>
<td></td>
<td>plur.</td>
<td>winawa, they,</td>
</tr>
<tr>
<td>Thd person:</td>
<td>sing.</td>
<td>a, him, her, it, them,</td>
</tr>
<tr>
<td></td>
<td>plur.</td>
<td>(objective case)</td>
</tr>
</tbody>
</table>
Remark 1. To the pronouns nin and ki, a euphonical d is attached, when the following verb commences with a vowel; as, nin d ija, I go; kid anoki, thou workest; nin d inendamin, we think; kid inowa, you tell him, etc.

There are analogous cases of such euphonical letters also in other languages. In French the letter t is inserted between the verb and pronoun in some instances to avoid a cacophonical accumulation of vowels; as, y en a t i 7 a i m e - t - o n ? etc. There is another analogy to our case in the Italian language. When the conjunctions e and o, and the preposition a are followed by a word beginning with a vowel, a euphonical d is attached to them; as voi ed io stesso; io od ogni altro; ad un certo passo... etc. There are also in the Chapter of Verbs some such interpositions of the euphonical d, (od, ged-; gad-.)

It must, however, be observed, that this d, although generally used, may also sometimes be omitted. We may say: Mi ge-i ji webak, instead of mi ged-i ji webak, so it will happen. Mi ge-ing, so it will be, or be it so. Mi aw ge-i jad, this one will go. In the Otawa dialect the euphonical d is more frequently omitted than in the Otechipwe.

As we are speaking of euphonical letters, we must mention one more, which is used in this language. It is the letter i, which is sometimes prefixed to the particles go, ko, na, and sa, and to the conjunctions dash and gai e, when the word preceding them, ends in a consonant, to avoid a disagreeable crowd of consonants; as, win igo, he himself, od inan iko, he uses to tell him; ki nondaw ina ? dost thou; hear me? ki kikendass is a, thou art learned; nongom i dash, but now; nin i ga i e, I also. But it must again be observed, that the interposition of this euphonical i is not absolutely necessary; and I remarked among the Indians, that it is more usual in some places than in others; and more frequently employed by old grave speakers than by young folks. It is also more frequently used in speaking than in writing. Be it finally remarked, that the same vowel is again used in Italian, to prevent a crowd of consonants.
Remark 2. The first person in the plural, we, is expressed in Otchipwe by nin or ki, by ninawind or kinawind.—Nin or ki is employed in the immediate connexion with the verb; as, nin naganomin, we sing; ki pisindamin, we listen. But when the pronoun is not connected with the verb, ninawind or kinawind, is employed for we; as, avénenag igiw négamodjig? Ninawind sa. Who are those that sing? We do. Avénenag igiw pésindangig? Kinawind sa. Who are those that listen. We do.

Remark 3. Although the pronouns nin and ki, ninawind and kinawind, all signify we, the difference between nin and ki, and between ninawind and kinawind, is material, and must well be kept in memory, for the right use of them.

1. Nin or ninawind is employed, when those that speak, do not include in their number the person or persons whom they speak to. F. i., nin naganomin, we sing, (we that speak now, not the person or persons to whom we speak.) And likewise ninawind, that is, we only that speak, not the person or persons spoken to.

2. Ki or kinawind is used, when those that speak, include in their number the person or persons to whom they speak. F. i., ki pisindamin, we listen, (we that speak, and the person or persons to whom we speak.) And so also kinawind, we altogether, those that speak, and those that are spoken to.

Nota bene. Please mind well this difference between nin and ki, ninawind and kinawind. You will have to make use of it throughout this Grammar.

Remark 4. The Otchipwe language, like all other primitive and ancient languages, does not use the second person plural, in addressing a person to whom respect is shown; the second person singular is invariably employed, may the person addressed be on the lowest or highest degree of respectability. You have seen this already in many of the preceding examples. In English such addresses sound rather rough and unusual, (except among Quakers.) But in order to give exactly the meaning of the Otchipwe phrases in English, I always retain the second person singular also in English. Be it generally remarked here,
that the English portion of all the examples of this Grammar could be much better than it is, but I try to accommodate the translation as much as can be, to the original, in order to give to the learner a clearer understanding of the Otchipwe sentences.

II. POSSESSIVE PRONOUNS.

Possessive Pronouns are those which mark possession or property. They may be divided in two classes, viz.: those that immediately precede a substantive, which we may call conjunctive possessive pronouns; and those that stand separated from it, which can be named relative possessive pronouns.

First class: Conjunctive Possessive Pronouns.

Sing. \{ Nin, my; ki, thy; o, his, her, its; \}

Plur. \{ Nin or ki, our; ki, your; o, their. \}

These pronouns are always placed immediately before a substantive, or before an adjective proper that may precede a substantive.

Examples.

*Nin mindjikáwanag bij*, bring me my gloves (mittens.)
*Bisikan ki wíwakwán*, put on thy hat.
*Mí aw kwíwisens-saidígítod o masinaígan*, this is the boy that likes his book.
*Kimisse osám o minwëndan o wabamotchitchagwan*, thy sister likes too much her looking-glass.
*Nin sagia aw abinodji; mi ow o wíwakwanens*, I like this child; here is its little bonnet.
*Anindi nin tchímaníñan?* Where is our canoe?
*Kawika ta-níbossiwag ki tchitchágonanig*, our souls will never die.
*Anin ñdashiwad ki manishíáníshimiwag?* What is the number of your sheep?
*Míj ogów kwíwisensag o masinaíganiwan*, give to these boys their books.
Batunowan o minô dôdamowinan, his (her) good-deeds are many.
Nin jînîndan nin matchi ijîwêsîwîn, I hate my bad conduct.
Ki gete masinaïgan aïon kikinoamading kid oshkimasinaïgan dash-mîno ganawandān, make use of thy old book at school,
and take well care of thy new book.

Second class : Relative Possessive Pronouns.

\[
\begin{align*}
\text{Sing.} & \quad \{ \text{Nin, mine; kin, thine; win, his, hers; } \\
\text{Plur.} & \quad \{ \text{Ninawind, or kinawind; kinawa, yours; winawa, theirs.} \\
\end{align*}
\]

These pronouns are not in immediate connexion with the substantive to which they allude, but are separated from it by one or more words, which precede or follow the substantive.

**Examples.**

\[
\begin{align*}
\text{Nin ganabatch nin mîkoman ow. E, nin sa, nin nissitâwînâ.} \\
\text{This is perhaps my knife. Yes, it is mine, I recognize it.} \\
\text{Kin ganabatch ki moshêwem ga-mikawag. Kin sa, nind inêndam.} \\
\text{It is perhaps thy handkerchief I found. It is thine, I think.} \\
\text{Win na o paitteîgân ow? E, win sa. Is this his (her) hammer?} \\
\text{Yes it is his (hers).} \\
\text{Kinawa na ki wakaiquîna ow? Kawin ninawind. Is this your} \\
\text{house? No, it is not ours.} \\
\text{Kinawind na geget kid akimâdân kakina iw? E, kinawind sa} \\
\text{kakina. Is that indeed all our land? Yes, it is all ours.} \\
\text{Ninawind na nin tchimânînan iw? Kawin, kinawa, nind inêndam.} \\
\text{Is that our canoe? No, it is yours, I think.} \\
\text{Winawa na od assabiwan banâdîsîwan? E, winawa sa. Are} \\
\text{their nets lost? Yes, theirs.} \\
\end{align*}
\]

**Remark 1.** You see by these examples, that, whenever the possessive pronoun is not immediately before the substantive, one of the second class is employed.

**Remark 2.** What has been said in the preceding number of the euphonical d, is to be applied to the pronouns of this number likewise. So you will say:
**A. Possessive Pronouns with inanimate Substantives.**

**Form 1.**

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin tchimān, my canoe,</td>
<td>nin tchimaninan, my canoes,</td>
</tr>
<tr>
<td>ki tchiman, thy canoe,</td>
<td>ki tchimananan, thy canoes,</td>
</tr>
<tr>
<td>o tchiman, his (her) canoe.</td>
<td>o tchimananan, his (her) canoes.</td>
</tr>
</tbody>
</table>

**Singular.**

| Nin tchimānīnān, our canoe, |
| ki tchimānīnān, |
| ki tchimāniwa, your canoe, |
| o tchimāniwa, their canoe. |

| nin tchimānīnanin, | ki tchimānīnanini, |
| our canoes, | our canoes, |
| ki tchimāniwan, your canoes, |
| o tchimāniwan, their canoes. |

After this form may be constructed all the *inanimate* substanti-
tives with their possessive pronouns, that add the syllable an for the plural, as:

Nin nabikwân, my vessel.  
Nin masinaâgan, my book.  
Nishtigwân, my head.  
Ninâk, my arm.  
Nindôn, my mouth.  
Nitawag, my ear.  
Nind apabiwin, my chair.  
Nin mokomân, my knife.  
Nin wakâigan, my house.  
Nisid, my foot.  
Nikâd, my leg.  
Nikân, my bone.  
Nibid, my tooth.

Remark. In regard to the orthography of some words in this list, and of many others of this description in the following forms, it is necessary to observe, that I adopted the rule, as well for the inanimate as animate substantives, to write the possessive pronoun with its substantive in one word, whenever (mind this well), whenever the substantive is such as never to be used alone, separated from its possessive pronoun. So, for instance, nishtigwân, my head. The word shtigwan is never used in the Otehpe language, it is no word of this language. It must always have a possessive pronoun before it, and it is inseparable from it. Of the same kind are: Ninâk, nindôn, nisid, nikân, nishkînîjig, nîiaw, nîiâss. Noss, nînga, nôkomiss, nôjîshe, nîîta, nînîm, nîssîm, nîshîme, nîsårî, nîdjîkiwê, nindângwe, nîngwiss, nîndânîss, etc., etc.—These and other words of this kind, are never pronounced without a possessive pronoun. Why and how shall we then separate them in writing? What the most ancient usage of the language has connected, the individual writer ought not to separate.

Here is a little sub-form for this kind of substantives, with their possessive pronouns:

Singular,  
\{ Nikân, my bone;  
  kikan, thy bone;  
  okan, his (her) bone.  
\}

Plural.  
\{ nikanan, my bones;  
  kikanan, thy bones;  
  okanan, his (her) bones.  
\}
Singular:

\[
\begin{align*}
\text{Nikaninnamon,} & \quad \text{our bone,} \\
\text{kikaninnamon,} & \quad \text{your bone,} \\
\text{kikaninwa,} & \quad \text{their bone.}
\end{align*}
\]

Plural:

\[
\begin{align*}
\text{nikaninnamonin,} & \quad \text{our bones,} \\
\text{kikaninnamonin,} & \quad \text{your bones,} \\
\text{okaninwan,} & \quad \text{their bones.}
\end{align*}
\]

Note. Some of these words, denoting parts of the human body, terminate in the second plural in 'ananin, as, nisid, my foot; nisidaninanin, our feet. Likewise ninik, my arm; nikid, my leg; nitawag, my ear; nibid, my tooth. Some words of this, and of the following forms, change the possessive pronoun of the third person, o, into wi, as, nibid, my tooth; wibid, his tooth. And many others in other forms, inanimate and animate.

Examples.

Nibid nind ãkosin; I have toothache, (pain in one tooth.)

Wibidan od akosinan; he has toothache, (pain in more than one tooth.)

Kakina kid akosimin kishtigwaninanin; we have all headache, (we all have pain in our heads.)

Wabang ta-madjiiassin ki-nabikwaninan; our vessel will leave to-morrow.

Mamitchawen ki nabikwaniwan; your vessels are large.

Takwamagad, ki bimadisiwininan oma aking; our life on earth is short.

Anwenindisoda, andjitoda kid ijiwiwibiwininan, ki ga gassiamagonan dash Debëniminnang ki batâdowinaninan; let us repent and change our conduct (our life) and our Lord will blot out our sins.

Debënimiiang, bonidetawishinâm nin batâdowinaninan; Lord, forgive us your sins.

Debëndjiged o kikendanan kakina kid inëndamowinaninan; the Lord knows all our thoughts.
Debenimiiang, ki wâbandanan kâkina nin dodamoninininanin;  
Lord, thou seest all our actions.

**Form 2.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nind abâj,</strong> my pole, (lodge-pole),</td>
<td><strong>Nind abâjin,</strong> my poles,</td>
</tr>
<tr>
<td><em>kid abâj,</em> thy pole,</td>
<td><em>kid abâjin,</em> thy poles,</td>
</tr>
<tr>
<td><em>âd abâj,</em> his (her) pole.</td>
<td><em>âd abâjin,</em> their poles.</td>
</tr>
<tr>
<td><strong>Nind abâjinan,</strong> our pole,</td>
<td><strong>Nind abâjinan,</strong> our poles,</td>
</tr>
<tr>
<td><em>kid abâjinan,</em> our pole,</td>
<td><em>kid abâjinan,</em> our poles,</td>
</tr>
<tr>
<td><em>kid abâjiwa,</em> your pole,</td>
<td><em>kid abâjiwan,</em> your poles,</td>
</tr>
<tr>
<td><em>od abâjiwa,</em> their pole,</td>
<td><em>kiâssinân,</em> our flesh, etc.</td>
</tr>
</tbody>
</table>

To this form belong the substantives with their possessive pronouns, that add for the plural the syllable *in*; as:

| Nind anit, my spear, | pl. nind anitin, our spears. |
| Ninindj, my hand, | ninindjin, our hands. |
| Ninde, my heart, | nindéinanin, our hearts. |
| Niiaw, my body, | ki awinân, our body. |
| Niiâss, my flesh, | kiâssinân, our flesh, etc. |

**Note.** The two last words, *niiaw* and *niiâss*, have *vi* in the third person, instead of *o*; *wiiaw*, his body; *wiiâss*, his flesh, (or meat in general.) See **Note**, p. 47.

**Examples.**

*Kiâwininin kagînîg ta-bimadisimâgon gîjîgong, kishpin ena-
niângin iji bimadisiiang aking*; our bodies will live eternally in heaven, if we lead a Christian life on earth.
Métchi-ijiwébisidjig wiiawiwann kagíkí ishkoténg ta-danákidíen-wan; the bodies of the wicked will burn in eternal fire.

Awishtowi kíitchi nibiwa o gi-ojitón kíd anítinánn; the blacksmith has made a great many spears for us, (a great number of our spears.)

Nánwáti gínd abajín o gi-bódíwéwan; he burnt up (or fired) five of my lodge-poles.

Kinindjíinaní aidiang kíd ójitomín kájina kíd inánokíwinínan; by the use of our hands we do all our work.

Swânganamvitadjig odéiwán moshkinenìwán gínd inendamowíw; the hearts of true Christians are full of good will.

FORM 3.

Singular.  

\[\begin{align*}
\text{Nin makak, my box,} \\
\text{ki makak, thy box,} \\
\text{o makak, his, (her) box.}
\end{align*}\]

Plural.  

\[\begin{align*}
\text{nín makakon, my boxes,} \\
\text{ki makakon, thy boxes,} \\
\text{o makakon, his, (her) boxes.}
\end{align*}\]

Singular.  

\[\begin{align*}
\text{Nin makakonan,} \\
\text{ki makakonan,}
\end{align*}\]

\[\begin{align*}
\text{ki makakowa, your box,} \\
\text{o makakowa, their box.}
\end{align*}\]

Plural.  

\[\begin{align*}
\text{nín makakonanin,} \\
\text{ki makakonanin,}
\end{align*}\]

\[\begin{align*}
\text{ki makakowan, your boxes,} \\
\text{o makakowan, their boxes.}
\end{align*}\]

After this form- can be formed all the inanimate substantives with their possessive pronouns, that add the syllable on to the singular to form the plural; as:

\[\begin{align*}
\text{Nin wigwássiwigamig, my lodge.} & \quad \text{Nin wagakwad, my axe.} \\
\text{Nishkinjig, my eye, or my face.} & \quad \text{Nind ajawéshk, my sword.}
\end{align*}\]
Examples.

Mamōda ki wagākwadonanin, awi-manissêda; let us take our axes, and let us go and chop wood.

Manâdâdon ki wagākwadowan, awashime onijishin nin, nin wagākwad; your axes are bad, my axe is better.

Kid ákosin na kishkinjig? Is the eye sore?

Gēga o gi-wanitonan oshkînjîgôn; he almost lost his eyes.

Njînon nangwàna kid ajawâskkon; thou hast then two swords.

Mûdjidôni ki makak; gaite kinawa mûdjidoiog ki makakowan; carry away thy box; and you also carry away your boxes.

Remark. We could take the three forms in one only, and say that the mutative vowel, * which is a in the first form, i in the second, and o in the third, makes the only difference in the terminations. But I think that for the beginner it will be easier to have the forms before him detailed according to the three different mutative vowels. Learners that are more advanced, may take the three forms in one.

Of the Possessive Terminations.

The inanimate substantives with possessive pronouns take sometimes the terminations m, im, or om, which may be called in the Otchipwe Grammar the possessive terminations, because they are annexed to substantives with possessive pronouns, in order to express more emphatically property or possession. F. i.

Nînd. aki, my land, my farm; nînd. akîm, my own piece of land; nîn kijâpikisîgâns, my little stove; nîn kijâpikisîgânsim, my own little stove. Nin wâgâkwad, my axe; nin wâgâkwadom, my own axe.

There are three rules for the annexation of the possessive terminations to inanimate substantives; viz:

Rule 1. Inanimate substantives with possessive pronouns, which terminate in a vowel, take the possessive termination m; as,

* You will find a Note on the mutative vowel in the next Chapter, in the enumeration of the different kinds of verbs. As far as this mutative vowel is concerned here, you may call it thus: The vowel with which the terminations of these forms commence.
Nin miskwí, my blood; nin miskwim, ki miskwim, o miskwim, my, thy, his own blood. Nin mashkiki, my medicine; nin mashkikim, etc. Nin sibi, my river; nin sibim, o sibim, etc.

Rule 2. Inanimate substantives with possessive pronouns, which form their plural by adding on, take the possessive termination om; as, Nin gijigadon, my days; nin gijigadom, my own day; nin gijagadoman, my own particular days; o gijigadom, his remarkable day. Nin ajaweshkon, my swords; od ajaweshkom, od ajaweshkoman, etc.

Rule 3. All the other inanimate substantives with possessive pronouns, and likewise all inanimate diminutives, take the possessive termination im; as, Nin nábikwán, my vessel; nin nábikwánim, my own vessel, my very vessel. Nin mitigwáb, my bow; nin mitigwabim, o mitigwabim, etc.

Note. All these substantives with possessive pronouns, that take a possessive termination, belong to Form I. "Nin ichimán."

B. Possessive Pronouns with animate Substantives.

We have seen in the preceding forms, how possessive pronouns are expressed with inanimate substantives. Let us now consider the effect they make on animate substantives.

Form I.

Singular.

- Nind akik, my kettle,
  - kid akik, thy kettle,
  - od akikon, his (her) kettle.

Plural.

- Nind akikog, my kettles,
  - kid akikog, thy kettles,
  - od akikon, his (her) kettles.

Singular.

- Nind akikonan, our kettle,
  - kid akikonan, your kettle,
  - od akikowan, their kettles.

Plural.

- Nind akikonanig, our kettles,
  - kid akikonanig, your kettles,
  - od akikowan, their kettles.
Some animate substantives with possessive pronouns, that terminate their plural in *i*, conform also to this form, but their *mutative vowel* is *i* instead of *o*. F. i. *nind assáb, my net*; pl. *nind assáb[i]g, my nets*; od *assabin, nind assabinan, kid assab-iwag*, etc. This *i* remains throughout all the terminations.

Some animate substantives with possessive pronouns, that add only *g* for the plural, and end in a *vowel* in the singular, belong also to this form with a little variation; as:

Singular.

\[ \begin{align*}
Nidj' \text{ anishinâbe}, & \text{ my neighbor, (fellow-man,) brother.} \\
kidj' \text{ anishinâbe}, & \text{ thy neighbor,} \\
widj' \text{ anishinâben}, & \text{ his (her) neighbor.}
\end{align*} \]

Plural.

\[ \begin{align*}
Nidj' \text{ anishinâbeg}, & \text{ my neighbors, (fellow-men).} \\
kidj' \text{ anishinâbeg}, & \text{ your neighbors.} \\
widj' \text{ anishinâbeni}, & \text{ his (her) neighbors.}
\end{align*} \]

Singular.

\[ \begin{align*}
Nidj' \text{ anishinâbenan}, & \text{ our neighbor.} \\
kidj' \text{ anishinâbenan}, & \text{ your neighbor.} \\
widj' \text{ anishinâbewa}, & \text{ their neighbor.}
\end{align*} \]

Plural.

\[ \begin{align*}
Nidj' \text{ anishinâbenanig}, & \text{ our neighbors} \\
kidj' \text{ anishinâbenanig}, & \text{ your neighbors} \\
widj' \text{ anishinâbewag}, & \text{ their neighbors.}
\end{align*} \]

Likewise, *nidj' bimâdisi*, my fellow-liver, (fellow-man); etc.

**Remark.** This Form 1 is seldom used. The animate substantives with possessive pronouns, take almost always the possessive terminations *m, im*, or *om*.

There are likewise three rules for the possessive terminations of the animate substantives, viz:

**Rule 1.** Animate substantives, ending in a *vowel*, take the possessive termination *m*, when they are preceded by a possess-
sive pronoun. F. i. Kje-Manito, God; nin Kje-Manitom, my God. Ogima, chief, king; nind ogimam, my chief. Inini, man; nind ininim, my man, my husband. Ikwe, woman; nind ikwem, my woman, my wife. Moshwe, handkerchief; nin moshwen, my handkerchief.

Rule 2. Animate substantives forming their plural by adding ag, ig, or iag, take the possessive termination im, when a possessive pronoun is prefixed to them. F. i. Manishtanish, sheep, (pl. manishtanishag) nin manishtanishim, my sheep. Masinitchigan, image, (pl. masinitchiganag) nin masinitchiganim, my image. Opin, a potatoe, (pl. opinig) nind opinim, my potatoe. Gigó, fish, (pl. gigóiag) nin gigóim, my fish.

Rule 3. Animate substantives that form their plural by adding og or wáog, take the possessive termination om, when they have a possessive pronoun before them, when they don't terminate in a vowel in the singular. (If the substantives with the plural termination in wag, terminate in a vowel in the singular, they belong to the first of these rules, and take the possessive termination m; as, ikwe, woman, (pl. ikwewag) nind ikwem. Pi-jiki, ox, (pl. pijikiwag), nin pijikim, etc.

Examples to rule 3.

Wabos, rabbit, (pl. wabosog) nin wabosom, my rabbit. Anâng, star, (pl. anangog) nind anangom, my star. Atik, rein-deer, (pl. atikwag) nind atikom, my rein-deer. Jingwak, pine-tree (pl. jingwakwag) nin jingwakom, my pine-tree, etc.

All the substantives with possessive pronouns, mentioned in the above three rules, belong to the following form.

Form 2

<table>
<thead>
<tr>
<th></th>
<th>Nin’d ogimam, my chief,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>kid ogimam, thy chief,</td>
</tr>
<tr>
<td></td>
<td>od ogimaman, his (her) chief.</td>
</tr>
<tr>
<td>Plural</td>
<td>nind ogimamag, my chiefs,</td>
</tr>
<tr>
<td></td>
<td>kid ogimamag, thy chiefs,</td>
</tr>
<tr>
<td></td>
<td>od ogimaman, their chiefs.</td>
</tr>
</tbody>
</table>
Singular. 
\[
\begin{align*}
\{ & Nind ogimaminan, \quad \text{our chief,} \\
& Kid ogimaminan, \quad \text{your chief,} \\
& Od ogimamiwan, \quad \text{their chief.} \\
\} & Nind ogimaminanig, \quad \text{our chiefs,} \\
& Kid ogimaminanig, \quad \text{your chiefs,} \\
& Od ogimamiwan, \quad \text{their chiefs.}
\end{align*}
\]

Besides all the animate substantives with possessive pronouns, that have the possessive terminations, those also that add *ag* in the plural, belong to this form, as some of the following examples will show you.

**Examples.**

*Min* inakonigewag kid ogimáminanig; our chiefs make good laws, (regulations).

Nêbwakad anishinabe o babamitawan od ogimáman; a prudent Indian listens to his chief.

*Nissi* wag nin kitìh piijikiminanig, nananìwag dash nin piijikinsiminanig; the number of our cows is three; and of our calves, five.

Gi-mino-nitawigian wag na kid opinimiwag? Have you got a good crop of potatoes?

Batainowag na kid ikwesensimag?—Nawateh batainowag nin kwewisensimag. Hast thou many girls?—I have more boys.

*Nin* gi-wabamimanan od anángoman, wábanong; we have seen his star in the east.

*Nind inâwémangan*, my relative, (pl. *nind inawemaganag*.) Non-gom-níbiwa nind inawemaganinanig gi-bi-ijawag oma; to-day many of our relatives came here.

*Kótawan*, a large piece of wood for fuel, a block, (pl. *kotawanag*.)

*Ki* kotawaniwag, your blocks; *nin* kotawaninanig, our blocks; o kotawanan, his block, or his blocks.

*Kitchipison*, a belt, (pl. *kitchipisonag*) *Bi* ki *kitchipisonag*; bring here thy belts. *Nin* kitchipisoninan, our belt; *ki* kitchipisoninanig, our belts.
In the terms that mark the different degrees of relationship, there is some deviation from the preceding forms, some irregularity, which we have to consider now.

**Irregular Form 1.**

\[
\text{singular} \quad \{ \begin{array}{l}
\text{Noss, my father,} \\
\text{koss, thy father,} \\
\text{ossan, his (her) father.}
\end{array}
\}
\]

\[
\text{plural} \quad \{ \begin{array}{l}
\text{nossag, my fathers,*} \\
\text{kossag, thy fathers,} \\
\text{ossan, his (her) fathers.}
\end{array}
\}
\]

\[
\text{singular} \quad \{ \begin{array}{l}
\text{Nossinan,} \\
\text{kossinan,}
\end{array} \quad \text{our father,}
\}
\]

\[
\text{plural} \quad \{ \begin{array}{l}
\text{nossinanig,} \\
\text{kossinanig,}
\end{array} \quad \text{our fathers,}
\}
\]

\[
\text{singular} \quad \{ \begin{array}{l}
\text{kossiwa, your father,} \\
\text{ossiwan, their father.}
\end{array}
\}
\]

\[
\text{plural} \quad \{ \begin{array}{l}
\text{kossiwaig, your fathers,} \\
\text{ossiwan, their fathers.}
\end{array}
\}
\]

This form is irregular only in the third persons, which are not preceded by od, as the regular form is, od ogimaman, od ogimamian. Exactly after this form is inflected the term nòkomiss, my grand-mother.

The following terms of relationship: Nimishòmiss, my grandfather; ningwiss, my son; nindàniss, my daughter; ninidjaniss, my child; nisiniss, my father-in-law; and others which you will find below, in the list displayed after these irregular forms, are also inflected according to this first irregular form, except in the third persons, where they take o or od: omishomissan, ogwissan, odanissan, onidjanissan, osinissan, etc.

* A person may have two fathers, or two mothers; one by nature, and another by adoption.
IRREGULAR FORM 2.

Singular.
- Ningâ, my mother,
- kiga, thy mother,
- ogin, his (her) mother.

Plural.
- ningaiag, my mothers,
- kigaïag, thy mothers,
- ogin, his (her) mothers.

IRREGULAR FORM 3.

Singular.
- Nissaië, my brother (older than I.)
- kissaïé, thy brother,
- ossaïéian, his (her) brother.

Plural.
- nissaiëiag, my brothers,
- kissaïéiag, thy brothers,
- ossaïéian, his (her) brothers.

IRREGULAR FORM 3.

Singular.
- Nissaiënan, our brother,
- kissaïénan, our brothers.

Plural.
- kissaïéiwa, your brother,
- nossaiéiwan, their brother.

IRREGULAR FORM 3.

Singular.
- nissaiënanig, our brothers,
- kissaïénanig.

Plural.
- kissaïéiwig, your brothers,
- ossaïéiwan, their brothers.

This form, as you see, is altogether irregular; and there is no other word belonging to it.
Here are some animate substantives with possessive pronouns belonging to this form; viz:

*Nimishôme*, my uncle, (my father’s brother.)
*Nijîshe*, my uncle, (my mother’s brother.)
*Ninoshè*, (ninwishè,) my aunt (my mother’s sister.)
*Nimissè*, my sister, (older than I.)
*Nishâme*, my brother or sister, (younger than I.)
*Nidjikiwê*, my friend, my brother, (widjikîweian.)
*Nindângoshe*, my she-cousin, (a female speaking.)
*Nindângwe*, my sister-in-law, or my friend, (a female speaking.)
*Nôjishe*, my grand-child, (ojisheian; ojisheiwan.)

Besides these terms of relationship, all the animate substantives with possessive pronouns, that make their plural by adding *iay*, belong to this form; as:

*Nijôde*, twin; nin nijodeiay; ki nijodenanig; ki nijodeiwa.
*Abinôdji*, child; nind abinodjînan; kid abinodjiwag.
*Mindîmoie*, old woman; nin mindîmoienanig; o mindîmoieian.
*Binêshi*, bird; o bineshiian; ki bineshiâg; nin bineshiwan.
*Pakaòkwê*, cock, hen; nin pakaakwenanig; ki pakaakwenan, etc., etc.

The other terms of relationship, (besides the above,) conform themselves to the preceding irregular forms, or to the regular forms, according to their plural. If you know the first and the third person of the first singular, and the first persons of the first plural and second singular, you can construct the rest according to the above forms. In the following list these four persons are indicated:

*Ninsiniss*, my father-in-law; osinissan, ninsinissag, ninsinis-siyan.

*Ninsigosis*, my mother-in-law; osigosissan, ninsigosisag, ninsigosisiyan.

*Nita*, my brother-in-law; witan, † nitag, nitinan.

* See Remark, p. 46.  † See Note, p. 47.
Nnim, my sister-in-law, (or my brother-in-law; a female speaking;) winimon, ninimog, ninimonan.
Nitawiss, my he-cousin; witawissan, nitawissag, nitawissinan.
Nnimoshë, my she-cousin; winimosheian, ninimosheig, ninimosheinan.
Nikaniss, my friend, my brother; (a male speaking;) wikânissan, nikânissag, nikânissinan.
Niningwan, my son-in-law; oningwanan, niningwanag, niningwaninan.
Nissimm, my daughter-in-law; ossim, nissimig, nissiminan.
Ninsigoss, my aunt, (my father's sister;) osigossan, ninsigossag, ninsigossinan.
Niningwaniss, my nephew; oningwanissan, niningwanissag, niningwanissinan.
Nishimiss, my niece, (a male speaking;) oshimissan, nishimissag, nishimissinan.
Nindoji, my step-son, or my nephew; odójiman, nindojimag, nindojiminan.
Nindojiwikwem, my step-daughter, or my niece; odójimikweman, nindojiwikwemag, nindojiwikweminan.
Nindoji, my niece, (a female speaking;) odójimissan, nindoji, nindoji, nindojiisininan.
Nindindawa, the father or the mother of my daughter-in-law; odindawan, nindindawag, nindindawanan.

**Ottchipwe terms for "my cousin."**

<table>
<thead>
<tr>
<th>Term</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>my uncle's (nimishome)</td>
<td>son, nissaie (or nishi-me,)</td>
<td>my cousin, daughter, nimisse (or nishime,)</td>
</tr>
<tr>
<td>my uncle's (nyishe)</td>
<td>my cousin</td>
<td>my cousin</td>
</tr>
<tr>
<td>A male will say</td>
<td>daughter, ninimoshe, my cousin</td>
<td>daughter, ninimoshe, my cousin.</td>
</tr>
</tbody>
</table>
A female will say:

- My uncle's (nimishome)
- My aunt's (ninsigoss)

A male will say:

- My uncle's (nijishe)
- My aunt's (ninwishe)

Otchipwe terms for "my nephew," and "my niece."

A female will say:

- My brother's (nissaie, nishime)

A male will say:

- My sister's (nimisse, nishime)
A female will say:

\[
\begin{align*}
\text{my brother's (nissaie, nishime)} & : \quad \text{son, niningwaniss, my nephew,} \\
\text{my sister's (nimissê, nishime)} & : \quad \text{son, nindoójimiss, my niece,}
\end{align*}
\]

\text{Otchipwe terms for "my brother-in-law," and "my sister-in-law."}

A male will say:

\[
\begin{align*}
\text{my wife's brother, nita, my brother-in-law,} & \\
\text{my sister's husband, nita, my brother-in-law,} & \\
\text{my wife's sister, ninim, my sister-in-law,} & \\
\text{my brother's wife, ninim, my sister-in-law.} & \\
\end{align*}
\]

A female will say:

\[
\begin{align*}
\text{my husband's brother, ninim, my brother-in-law,} & \\
\text{my sister's husband, ninim, my brother-in-law,} & \\
\text{my husband's sister, nindoänge, my sister-in-law,} & \\
\text{my brother's wife, nindoänge, my sister-in-law.} & \\
\end{align*}
\]

\text{Peculiarities in regard to these terms of relationship.}

1. The English term, "my brother," is given in Otchipwe by two terms, nissaie and nishime; the former signifying a brother of mine that is older than I am; and the latter a brother younger than I. And the English term, "my sister," is also given by two terms, nimissê, my sister older than I; and nishime, my sister younger than I.

2. The English term, "my uncle," is given in Otchipwe by nimishome, which signifies, my father's brother; and by nijišê, which denotes my mother's brother. And the term, "my aunt," is expressed by ninsigoss, my father's sister; and ninwishe (ninwishe, my mother's sister.

3. Like the Jews and other ancient nations, the Otchipwe Indians call the children of two brothers, or of two sisters, brothers and sisters, (nissaie, nimissê, nishime,) which are called
cousins in English and other modern languages. But the children of a brother and a sister, they call cousins, nitawiss, (ninimoshe, nindangoshe.)

4. The Ojibwe cannot name distinctly any higher degree in the ascending line, than grand-father and grand-mother, nimishomiss and nokomiss. For great grand-father and great grand-mother, they have the same terms as for grand-father and grand-mother. They have the term, nind aianike-nimishomiss; but this does not strictly signify, my great grand-father; it signifies any of my ancestors higher than grand-father. In the descending line they call both a grand-son and a grand-daughter with the same term, nojishe. And all that is lower than nojishe, is called anikobidjigan.

**Examples.**

Wenidjaniissidjig o kitchi sagiawan ikọ onidjaniissiwan; parents use to love very much their children.

Naningim omá bi-ijawag nitawissinaniig; our consins come here frequently.

Eji-sagiidisiwaŋ ki da-sagiananiig kidj'aniishinabenaniniig; as we love ourselves we ought to love our fellow-men.

Joseph ossaiji o midadatchigwaban, oshimeian dash bejigonigoban; Joseph had ten brother (holder than himself,) and one brother (younger than himself.)

Nongom nin gi-wabadag niy kinimog; to-day I saw two of thy sisters-in-law, (speaking to a male;) or two of thy brothers-in-law, or sisters-in-law, (speaking to a female.)

Ki wabadag na ko kishimissiwag? Do you see sometimes your nieces? (speaking to a male.)

Anin eji-bimadisiwad kidojimissiwag? How do your nieces do? (speaking to a female.)

Kikinoamaw masinaigan kishmeig; teach thy brothers (or sisters, younger than thou,) to read.

Nin pijikiminan pakakadoso, kinawa dash ki pijikimiwig kitchi wininowag; our ox (or cow) is poor, but your oxen (or cows) are fat.
Nishime o gi-banadjian o tiibaigisisswanan; my (younger) brother spoiled his watch.

Minosse nin tiibaigisisswanan; our clock goes right (or is right.)

Sayegwa batainowag. ki nidjanissinanig; our children are already many.

Mi oma ga-daji-nitawigiangidwa kakina nidjanissinanig; it is here we brought all our children.

Nind atawevininan o mino dodawan od anishinabeman; our trader treats well his Indians.

Nitag pitchinago nin gi-bi-ganonicog; my brothers-in-law (a male speaking) came yesterday and spoke to me.

All these substantives with possessive pronouns can be transformed into verbs, and they are often so; and then they are conjugated. They have two tenses, the present and the imperfect.

We will employ here the examples of our preceding form. Now mind this: The present tense of these substantives with possessive pronouns transformed into verbs, is exhibited in the preceding form, regular or irregular; and the imperfect tense will be shown in the following forms.

A. Possessive Pronouns with inanimate Substantives transformed into Verbs.

Form 1.

**Imperfect Tense.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
</tr>
<tr>
<td>nin tchimâniban, the canoe I had, (or formerly my canoe,)</td>
<td></td>
</tr>
<tr>
<td>ki tchimâniban, the canoe thou hadst;</td>
<td></td>
</tr>
<tr>
<td>o tchimâniban, the canoe he (she) had.</td>
<td></td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
</tr>
<tr>
<td>nin tchimânibanin, the canoes I had, (or formerly my canoes,)</td>
<td></td>
</tr>
<tr>
<td>ki tchimânibanin, the canoes thou hadst,</td>
<td></td>
</tr>
<tr>
<td>o tchimânibanin, the canoes they had.</td>
<td></td>
</tr>
</tbody>
</table>
Singular. \{\begin{align*}
\text{Nin tchim\a{n}ininaban,} & \quad \text{our former canoe,} \\
\text{ki tchim\a{n}ininaban,} & \\
\text{ki tchim\a{n}iwanaban,} & \quad \text{the canoe you had,} \\
\text{o tchim\a{n}iwanaban,} & \quad \text{the canoe they had.}
\end{align*}\}

Plural. \{\begin{align*}
\text{Nin tchim\a{n}ininabanin,} & \quad \text{formerly our canoes,} \\
\text{ki tchim\a{n}ininabanin,} & \\
\text{ki tchim\a{n}iwanabanin,} & \quad \text{the canoes you had,} \\
\text{o tchim\a{n}iwanabanin,} & \quad \text{the canoes they had.}
\end{align*}\}

Examples.

\textit{Mi ow nin kilig\a{n}iban, b\a{k}\a{n} d\a{a}sh nii\textotchi nongom nin kilig\a{e}; this was formerly my field, but now I make my field elsewhere.}

\textit{Anindi gwaik ga-atek ki w\a{a}kaiganiwan? Where is the spot where your house stood?}

\textit{Kishime od ai\texta{a} nin masinaigani\texta{n}iban ; thy brother has the book I had before.}

\textit{Gi-s\a{k}ide-endia\texta{a}ng, kakina d\a{a}sh nin masinaigani\texta{n}ibanin gi-tch\a{g}idewan ; our house took fire, and all our books we had, burnt down.}

\textit{Ki mojw\a{a}ganiwanabanin, once your scissors. O mojw\a{a}ganiwanabanin, once his (her) scissors.}

Form 2.

\textit{Imperfect Tense.}

\begin{align*}
\text{Singular.} & \quad \{\begin{align*}
\text{Nind abajiban,} & \quad \text{my pole (lodge-pole) which I lost,} \\
\text{kid abajiban,} & \quad \text{thy pole thou hadst,} \\
\text{od abajiban,} & \quad \text{the pole he (she) had.}
\end{align*}\}

\text{Plural.} & \quad \{\begin{align*}
\text{Nind abajibanin,} & \quad \text{the poles I had,} \\
\text{kid abajibanin,} & \quad \text{the poles thou hadst,} \\
\text{od abajibanin,} & \quad \text{the poles he had.}
\end{align*}\}

\text{Singular.} & \quad \{\begin{align*}
\text{Nind abajinaban,} & \quad \text{the pole we had,} \\
\text{kid abajinaban,} & \\
\text{ki tchim\a{n}iwanaban,} & \quad \text{the pole you had,} \\
\text{o tchim\a{n}iwanaban,} & \quad \text{the pole they had.}
\end{align*}\}
\end{align*}
Plural. \[ \begin{align*}
  \text{Nind abajinabanin,} & \text{ the poles we had,} \\
  \text{kid abajinabanin,} & \text{ the poles you had,} \\
  \text{od abajiwabanin,} & \text{ the poles they had.}
\end{align*} \]

**Examples.**

*Majagwin mikwendan nin indjiban; nin kashkendam giwanitotàn;*
I think often on the hand I had; I am sorry to have lost it.

*Nimisse o mawitoni onindjiban; my sister is crying because she lost her hand, (or she is bewailing the hand she lost.)*

*Apine nind anitibani, kawin nin mikansinan; the spears I had, are lost, I don't find them.*

**Form 3.**

*Imperfect Tense.*

**Singular.** \[ \begin{align*}
  \text{Nin makakoban, the box I had, (my former box.} \\
  \text{ki makakoban, the box thou hadst,} \\
  \text{o makakoban, the box he (she) had.}
\end{align*} \]

**Plural.** \[ \begin{align*}
  \text{nin makakobanin, the boxes I had,} \\
  \text{ki makakobanin, the boxes thou hadst,} \\
  \text{o makakobanin, the boxes they had.
\end{align*} \]

**Singular.** \[ \begin{align*}
  \text{Nin makakonaban, our former box,} \\
  \text{ki makakonaban, the box you had,} \\
  \text{o makakowaban, the box they had.
\end{align*} \]

**Plural.** \[ \begin{align*}
  \text{nin makakonabanin, the boxes we had,} \\
  \text{ki makakonabanin, the boxes you had,} \\
  \text{o makakowabanin, the boxes they had.
\end{align*} \]

**Examples.**

*Giyawissemagad nin pijikiwigamigoban; the stable I had, tumbled down.*
Minossébanin ki wádakwadonabanin; the axes we had were good.

Nind atáwwewigamigoban oma ateban; here was the store I had:
Kid atáwwewigamigowaban; the store you had, once your store.

Note. The Remark on page 46 is applicable also to these three forms.

B. Possessive Pronouns with animate Substantives transformed into Verbs.

Form 1.

Imperfect Tense.

Singular.

\[
\begin{align*}
\text{Nind akikoban, the kettle I had,} \\
\text{kid akikoban, the kettle thou hadst,} \\
\text{od akikobanin, the kettle he (she) had.}
\end{align*}
\]

Plural.

\[
\begin{align*}
\text{nind akikobanig, the kettles I had,} \\
\text{kid akikobanig, the kettles thou hadst,} \\
\text{od akikobanin, the kettles he (she) had.}
\end{align*}
\]

Singular.

\[
\begin{align*}
\text{Nind akikonaban,} \\
\text{kid akikonaban,}
\end{align*}
\]

\[
\begin{align*}
\text{the kettle we had,} \\
\text{kid akikowaban, the kettle you had,} \\
\text{od akikowabanin, the kettle they had.}
\end{align*}
\]

Plural.

\[
\begin{align*}
\text{nind akikonabanig,} \\
\text{kid akikonabanig,}
\end{align*}
\]

\[
\begin{align*}
\text{the kettles we had,} \\
\text{kid akikowabanig, the kettles you had,} \\
\text{od akikowabanin, the kettles they had.}
\end{align*}
\]

Examples.

\[
\begin{align*}
\text{Mi sa aw ikwe od akikobanin; to this woman belonged the kettle.}
\end{align*}
\]

(or the kettles.)

\[
\begin{align*}
\text{Gi-batainowag nind akikonabanig; the kettles we had were many.}
\end{align*}
\]

\[
\begin{align*}
\text{Nin nind assabiban aw; nongom dash kawin nind ossabissi; this was my net; but now I have no net.}
\end{align*}
\]

\[
\begin{align*}
\text{Gi-niwihan od assabiwabanin; they had four nets before.}
\end{align*}
\]
Nidj’ anishi nábeban, my fellow-man (brother) I had, or my deceased fellow-man (brother.) Widj’ anishinábebanin, his deceased fellow-man. Kidj’ anishinábenabanig, our deceased fellow-men.

**Form 2.**

**Imperfect Tense.**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nínd ogimáminaban, my deceased chief, (or the chief I had before,)</td>
<td>Kid ogimáminiban, thy deceased chief,</td>
<td>Od ogimáminibanin, his (her) deceased chief.</td>
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<td></td>
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<td></td>
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<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nínd ogimáminabanig, my deceased chiefs,</td>
<td>Kid ogimáminabanig, thy deceased chiefs,</td>
<td>Od ogimáminabanin, his (her) deceased chiefs.</td>
</tr>
</tbody>
</table>

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<table>
<thead>
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<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kid ogimáminaban, your deceased chief,</td>
<td>Od ogimámiwabanin, his (her) deceased chief.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nínd ogimáminabanig, our late chiefs,</td>
<td>Kid ogimáminabanig, our former chiefs,</td>
<td>Od ogimámiwabanig, their deceased chiefs.</td>
</tr>
</tbody>
</table>

**Examples.**

*Ki kitchi ogimáminaban od inákonigewin;* our late king's law.

*Nínd widjivóganiban od inodéewisiting;* my deceased companion's, (or partner's) property

*Kawin wika nongóm awiia nin wábamassig nin kikinoamáganabanig;* I never see now any of my former scholars.

*Nissai, keihin na ki mikwénima ki widigémaganiban?* My brother, dost thou yet remember thy deceased wife?

*Igiw níj ikwéway o gi-mino-dódawavan mojag o widigémaganiwabanig;* these two women have always treated well their deceased husbands.
N'itago gi-ságiawan o widigémáganiwabanin; my brothers-in-law have loved their deceased wives.

Kitchi ginwènj gi-anônigosu omà nin bámítáganinaban; our deceased servant was very long employed here.

The words of the *irregular* forms belong to this Form 2, in their imperfect tense, as:


N'ôkomiss, my grand-mother. K'ôkomissinaban, our deceased grand-mother.

N'issaiê, my older brother. N'issaiêban, my deceased brother. K'issaiêbananig, our deceased brothers. Ossaiêwabanin, their deceased brother; (or brothers.)

N'itáwiss, my he-cousin. N'itáwissiban, my deceased cousin. Wi-táwissiwabanin, his deceased cousins.


Some of the words of the *irregular* forms, when in the imperfect tense, belong to other forms, according to the explanations given at every form, as:


Nininim, my sister-in-law; (pl. ninimog.) Ninimoban, my deceased sister-in-law. Wintimobanin, his deceased sister-in-law, (or his deceased sisters-in-law.) Kinimobanin, our deceased sister-in-law. (After "Nind akikonaban," etc ,.....etc.....
The term *ningâ*, my mother, makes its *imperfect* in a peculiar manner; viz:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ningiban, my deceased mother,</td>
<td>ningibanig, my deceased mothers,</td>
</tr>
<tr>
<td>kigiban, thy deceased mother,</td>
<td>kigibanig, thy deceased mothers,</td>
</tr>
<tr>
<td>ogibanin, his (her) deceased mother.</td>
<td>ogibanin, his (her) deceased mothers.</td>
</tr>
</tbody>
</table>

The *dubitative* or *traditional* mood of speaking is often used in the imperfect tense of terms denoting relationship, when they speak of deceased persons *whom they never saw*.

The invariable rule for the formation of the traditional in this imperfect tense is, to put the syllable *go* before the letter *b* in the terminations of the imperfect tense. F. i.

Nôssiban, my deceased father; nôssigoban, my deceased father whom I never saw.

Kôkomissinaban, our deceased grand-mother; kôkomissinagoban, our deceased grand-mother whom we did not see.

Nind ôgimâmíbanaban, our deceased chief; nind ôgimâmâminagoban, our deceased chief whom we did not see.

Kimishômissinabanig, our deceased grand-fathers; kimishômissinagobanig, our deceased grand-fathers whom we never saw.

And so on, putting always *go* before *b* in the terminations.
OF THE THIRD PERSONS.

There is another peculiarity of the Ojibwe language, which I must treat of here. Three different third persons are distinguished in animate substantives, each of which has its own construction; namely: the simple third person, the second third person, and the third third person. I would have mentioned this in the Chapter of Substantivies; but as the three third persons have influence also on substantives with possessive pronouns, I mention and explain it here.

Third person simple.

The third person simple is that which is the only one in the sentence; as: Nin sagia n’oss, I love my father. Nin babamitawa ningâ, I listen to my mother. N’oss and ningâ are the third persons simple in these sentences. There is no particular rule about that.

2. Second third person.

When there are two third persons in a sentence, one of them is our second third person; according to the construction of the verb. F. i.

Mâbam kwisens o minâdeniman ossan; this boy honors his father.
Aw inini od anokitawan n’ossan; that man works for my father.
Nîmisî o widokawan ningâian; my sister is helping my mother.
Kitchitwa Marie o gi-nigian Jesusan; St. Mary gave birth to Jesus.

The second third persons in the above sentences are: ossan, n’ossan, ningâian, Jesusan. Those that understand Latin, must not think that the second third person always corresponds with the Latin accusative. It often does indeed, but not always. In the above four sentences the second third persons exactly express the Latin accusative. But this is not invariably the case. Where there are two third persons in a sentence, one or the other may
be our second third person, the accusative or the nominative, according to the verb. The following examples will illustrate this matter.

O kikénimawan nossan kakina anishinabeg oma endanakidjig; all the Indians of this place know my father, (patrem meum.)

O kikénimigowan nossan kakina anishinabeg oma endanakidjig; my father (pater meus) knows all the Indians of this place.

In these two sentences, the second third person is always nossan; but in the first sentence nossan expresses the accusative, (patrem meum,) and in the second it expresses the nominative, (pater meus.) (See Remark after the paradigm of the Passive Voice in the 1v. Conj.)

3. Third third person.

When there are three third persons in a sentence, one of them is the second third person (according to the construction of the verb,) and the third third person is that which has the nearest report to the second. E. i.

Joseph o gi-odapinam Abinôdjîian oginiwa, (or oginiwan,) mi dash ga-iîj-madjad; Joseph took the Child and his mother, and departed.

In this sentence, Abinôdjîian is the second third person, and ogini the third third person.

Remark. Sometimes there are three and more third persons in a sentence; but if all are in equal and immediate relation to one, this one is the third person simple, and all the others are second third persons, and there is no third third person in the sentence. F. i.

Kitchi ogima Herode nibiwa o gi-nissan abinôdjîian, nibiwa gaie ininiwan, oshkiniwan, ikewwan gaie oginissan; King Herod slew many children, and he also slew many men, young men, and women.

Aw Wemtitgoji o mino bamian, osinissan, wiwan, onidjanissan, witan gaie; that Frenchman takes well care of his father-in-law, of his wife, children and brother-in-law.
In these two sentences, *Herode* and *Wemitiigoji*, are *simple third persons*; all the rest are *second third persons*; there is no *third third person*.

**Formation of the second and third third person.**

**A. Formation of the second third person.**

This person is formed by adding certain terminations to the singular of the third person simple. These terminations are seven in number, viz: *n, an, ian, in, oian, on, wan*. We shall consider them in examples. (Breve iter per exempla, longum per precepta.)

<table>
<thead>
<tr>
<th>Term</th>
<th>Simple third person</th>
<th>Second third person</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
<td><em>Anishinâbe</em>, Indian, (or man,)</td>
<td><em>anishinâben</em></td>
</tr>
<tr>
<td></td>
<td><em>Manito</em>, spirit,</td>
<td><em>manition</em></td>
</tr>
<tr>
<td></td>
<td><em>Ogimâ</em>, chief,</td>
<td><em>ogiman</em></td>
</tr>
<tr>
<td>an</td>
<td><em>Noss</em>, my father,</td>
<td><em>nôssan</em></td>
</tr>
<tr>
<td></td>
<td><em>Ninidjâniss</em>, my child,</td>
<td><em>ninidjânissan</em></td>
</tr>
<tr>
<td></td>
<td><em>Gijik</em>, cedar,</td>
<td><em>gijikan</em></td>
</tr>
<tr>
<td></td>
<td><em>Nind ogimam</em>, my chief,</td>
<td><em>nind ogimaman</em></td>
</tr>
<tr>
<td></td>
<td><em>Pijikins</em>, calf,</td>
<td><em>pijikinsan</em></td>
</tr>
<tr>
<td>ian</td>
<td><em>Ningâ</em>, my mother,</td>
<td><em>ningâian</em></td>
</tr>
<tr>
<td></td>
<td><em>Kimisseâ</em>, thy sister,</td>
<td><em>kimisseian</em></td>
</tr>
<tr>
<td></td>
<td><em>Nissaiâ</em>, my brother,</td>
<td><em>nissaiâian</em></td>
</tr>
<tr>
<td></td>
<td><em>Senibâ</em>, ribbon,</td>
<td><em>senibâian</em></td>
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<tr>
<td></td>
<td><em>Gigö</em>, fish,</td>
<td><em>gigöian</em></td>
</tr>
<tr>
<td>in</td>
<td><em>Jingob</em>, fir-tree,</td>
<td><em>jingobin</em></td>
</tr>
<tr>
<td></td>
<td><em>Opin</em>, potatoe,</td>
<td><em>opinin</em></td>
</tr>
<tr>
<td></td>
<td><em>Nissim</em>, my daughter-in-law,</td>
<td><em>nissimin</em></td>
</tr>
<tr>
<td></td>
<td><em>Nishkanj</em>, my nail,</td>
<td><em>nishkanjin</em></td>
</tr>
<tr>
<td>oian</td>
<td>*(In proper names:) Monsogidig,</td>
<td>Monsogidigoian*</td>
</tr>
<tr>
<td></td>
<td><em>Kitchigijig</em>,</td>
<td><em>Kitchigijigoian</em></td>
</tr>
<tr>
<td></td>
<td><em>Manitogisiss</em>,</td>
<td><em>Manitogisissioian</em></td>
</tr>
<tr>
<td></td>
<td><em>Wewassang</em>,</td>
<td><em>Wewassangoian</em></td>
</tr>
<tr>
<td>on</td>
<td><em>Ninim</em>, my sister-in-law,</td>
<td><em>ninimon</em></td>
</tr>
<tr>
<td>Term</td>
<td>Simple third person</td>
<td>Second third person</td>
</tr>
<tr>
<td>--------------</td>
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<td>---------------------</td>
</tr>
<tr>
<td>Mițig, tree</td>
<td>Mitig.</td>
<td>mitigon.</td>
</tr>
<tr>
<td>Anim, mean dog</td>
<td>Anim.</td>
<td>animon.</td>
</tr>
<tr>
<td>Anăng, star</td>
<td>Anang.</td>
<td>anangon.</td>
</tr>
<tr>
<td>wan</td>
<td>Anjeni, angel</td>
<td>Anjeniwan.</td>
</tr>
<tr>
<td></td>
<td>Wemitigoji, Frenchman</td>
<td>Wemitigojiwan.</td>
</tr>
<tr>
<td>Inini, man</td>
<td>Ininiwan.</td>
<td>ininiwan.</td>
</tr>
<tr>
<td>Ikwe, woman</td>
<td>Ikwewan.</td>
<td>ikwewan.</td>
</tr>
<tr>
<td>Amik, beaver</td>
<td>Amikwan.</td>
<td>amikwan.</td>
</tr>
</tbody>
</table>

The general and invariable rule for the application of these different terminations, in forming the second third person, is, to change the letter *g*, in which all animate substantives end in the plural, into *n*. (Examine the above examples.)

B. Formation of the third third person.

The third third person always terminates in *ini*, except in some proper Indian names, where it ends in *ani*. This person is formed from the second third person. Let us examine the above seven terminations of the second third person, and see how the third third person is obtained from them.


2. The terminations *an, and ian*, are changed into *ini*. F. i. Nossan, n’ossini. Ossan, ossini. Ogwissan, ogwissini. Kmisseeing, kmisseeini. (Sometimes the syllable *wan* is here added, as: Ossiniwan, n’ossiniwan, ogwissiniwan, etc.)

3. The termination *oian* (in proper names) adds *i* for the third third person. F. i: Manitogisissingian, Manitogisissingiani. Monsogidigoian, Monsogidigoiani.


—Exception. Ogini, his mother, takes only *i* for the third third person: ogini, sometimes oginiwan.
This distinction of three third persons is one of the beauties and perfections of the Otchipwe language. It contributes materially to the unequivocal understanding of the whole sentence; whereas in English and in other languages we are sometimes obliged to insert a proper name or another word to avoid misunderstanding.

Illustration. In the sentence: Paul is indeed a wicked man, he almost killed his brother and his wife; you cannot know whether Paul almost killed his own wife, or his brother's wife; both senses can be understood in the above sentence; and when it becomes necessary to avoid misunderstanding, you must insert Paul's name, or some other word, and say: he almost killed his (Paul's) wife; or, he almost killed his brother and his own wife. And if you want to say that Paul almost killed his brother's wife, you have to say: he almost killed his brother and his brother's wife. This double sense of the sentence is avoided in the expressive Otchipwe language, by the third third person. They will say: Paul geget matchi ininiwi, gega ogi-nissan os-saieian, wiwini (or wiwiniwan) gaie. The third third person, wiwini, can only mean Paul's brother's wife; because if Paul's wife be meant, it would be wiwan, the second third person; and then it would read: gega o gi-nissan os-saieian, wiwan gaie; he almost killed his brother and his (Paul's) wife.

Another illustration. In the sentence: Mary is a very industrious woman, she always helps her cousin and her mother; you cannot know with certainty, whose mother is meant. It can be Mary's mother, or her cousin's mother. In Otchipwe there can be no double sense in such sentences. If you say Marie kitchi nita-anoki, mojag-o-widakowan-odangosheian, ogini gaie; it is clear that you want to say, Mary always helps her cousin, and her own (Mary's) mother. But if you say Marie mojag o widaka- wan odangosheian, ogini gaie; it is clear that Mary always helps her cousin and her cousin's mother.

Remark. The third person appears sometimes even in inanimate substantives with possessive pronouns; but it is not so
commonly used, nor so important as in animate substantives with possessive pronouns.

Examples.

Enamiad weweni o gad-odâpinamawan Jesusan wiidwini; the Christian ought to receive worthily the body of Jesus. (Enamiad, simple third-person; Jesusan, second third person; wiidwini, third third person.)

Debenjiged o bonigidétiawan aianwenindisonidjin o bátâdowinini (or o bátâdowininiwan); the Lord forgives their sins to those that repent. (Debenjiged, simple third person; aianwenindisonidjin, second third person; o bátâdowinini, (or o bátâdowininiwan), third third person.

Kitchiwá Marie ápitchi weweni o gi-ganawendamâwan Jesusan od ikítowinini; St. Mary kept very well the word of Jesus.

Nind awiw òw ikwê odanâi od onaganiniwan; that woman lends me her daughter's dishes.

III. DEMONSTRATIVE PRONOUNS.

Demonstrative Pronouns are those that indicate or point out the persons or things spoken of. They are divided according to the two classes of substantives or nouns, in those that refer to animate substantives, and those that have report to inanimate.

1. First Class: Demonstrative Pronouns referring to animate objects.

For near objects.
Sing. Aw, waaw, màbam; this, this one, this here.
Plur. Ogw, màmgh; these, these here.

For distant objects.
Sing. Aw, that, that one, that there.
(For the second third pers. : iniw, or aniw.)
Plur. Igw, or agiw, those, those there.
(For the second third pers. : iniw, or aniw.)

Remark. There is no difference of sex perceptible in the Ot-
chipwe demonstrative pronouns. The same pronoun is employed to refer to a man, a woman, a child, or even a lifeless object, when it is used in Otchipwe like a living being. (See p. 14, 15, 16.)

**Examples.**

Mâban Abinôdji ta-kitchi-âgonwetawa; this child shall be much spoken against.

*Mi aw inini débenimad iniw mantshtânishân;* this is the man that owns those sheep.

*Mi mâmisg ninidjânissag, iniw dash njishe onidjânissân;* these here are my children, and those there my uncle’s children.

*Mémindage aw inini jàwendagosti, eji-mino-ejiwebisid;* this man (or that man) is really happy, being so good.

*Mi mâbam pakwëjigan gijigong wendjîbad;* this is the bread which comes down from heaven.

*Kîd aškîmin ogow mishiminâg;* I give thee these apples here to eat.

*Aw ikwe wewëni o nitâwegian onidjânissan;* this woman brings well up her children.

*Kitchi mawishki mabam ikwesens;* this little girl is always crying.

*Kawin na ki nonôwassig mâmisg ogimag ekitowad? Dost thou not hear those chiefs what they say?*

*Igîw ikwewâg kitchi nitâ-nagamowag;* those women are good singers.

*Kî nisitôtawag na ogow ininiwag? ogow oshkinañeg? Dost thou understand these men here? these young men here?*

*Nîn kikenima aw inini wêdi bêmossed;* I know that man that walks there.

*Nîn sâgiâ aw kwîwisens âtiâpitchi-nibwâkâd;* I like that very wise boy.

*Nòss o débeniman iniw gijikewon;* my father is the owner of this ox, (or these oxen), (this cow, or these cows.)

*Mî sa igiw, ôdënang ged-ijâdijig;* those are the persons that will go to town.
Kakina igiw anishinâbeg ningoting ta-anamiawag; all those Indians will once be Christians.

2. Second Class: Demonstrative Pronouns referring to inanimate objects.

For near objects.

Sing. Ow, mândan; this, this here.
Plur. Onow, iniw; these, these here.

For distant objects.

Sing. Iw, that, that there.
Plur. Iniw, those, those there.

Examples.

Nin kitchi sâgiton ow masinâigan, ow gair ojibîigan; I like very much this book, and this writing.
Wêgonen mândan? Kâ na wîka kî wâbandansin? What is this? Hast thou never seen it?
Ki nissitâwinan na iw? Dost thou know that? (or recognize it?)
Nin manâdjiton mândan anamiewigamig; I respect (I honor) this church.
Nin kitchi minotânan iniw nagamònan, I like very much to hear those hymns.
Onôw ke minin masinâiganan; minô inâbadjiton; I give thee these books here; make a good use of them.
Nin gi-mamakâdendan iw kitchi anamiewigamig Moniâng eteg, I admired that great church in Montreal.
Maididokon iniw apâbiwinan, carry away these chairs (or benches).

IV. INTERROGATIVE PRONOUNS.

Interrogative Pronouns are those that serve to ask questions. There are three of this kind in the Ojibway language, viz:
For inanimate objects. Wêgonen? Anin? what?
EXAMPLES.

Awénen ge-dibákoninang gi-ishkwa-bimádisíinang aking? Who will judge us after our life on earth?

Awénen giigong ged-íjád? Who shall go to heaven?

Awénenag wedi bemishkúdijí? Who are those in that canoe there?

Awénenag igiw négamodijí? Who are those that sing?

Wégonen naiágatawendaman? What art thou thinking on? (or contemplating?)

Wégonen iw ekitoieg? What are you saying?

Wégonen ge-dódang awuiá tchi jáwendágosid kúgikékamigí? What has a person to do in order to be happy eternally?

Anin wíddog, nikánissinádog! anin ged-iítchigeiáng? Men, brethren! what shall we do?

Anin ékitoian? What sayest thou?

Anin enákamigak? What is the news?

Remark. The second third person of awénen and awénenag, is awénenan, which exactly expresses the English whom. F. i. Awénan, ga-anónádjin Jesus tchi gagikwenid enigokwag aki? Whom did Jesus employ to preach everywhere on earth?

Awénan Jesus ga-apitchi-ságíadjin minik ga-dashinid o kíkinóamáganan? Whom did Jesus especially love among all his disciples?

Awénan ga-mawadissádjin kishime pitchindgo? Whom did thy brother visit yesterday?

v. INDEFINITIVE PRONOUNS.

Indefinite Pronouns are those which denote persons or things indefinitely or generally. There are four of this description in the Ochhipwe language; viz:

For animate objects.

Awiiá, one, somebody, some person, any body.

Ká awiiá, or kewin awiiá, none, nobody, no person.

Awégwen, whoever, or whosoever, I don’t know who. Plural: awégwenag.

For inanimate objects.

Wégotogwen, whatever, or whatsoever, all, I don’t know what.
Examples.

Awiiia o pakite' an ishkwandem; somebody knocks on the door.
Awiiia na ai'a agwatching? Is there any body without?
Kawin awiiia mashi dagishinsi; nobody (or no person) has arrived yet.
Kawin awiiia o da-gashkitossin, wij ge-dibenimagodjin tchi anomkitawad; nobody can serve two masters.
Awegwen ge-nishkidasitawagwen wikanissan anisha, tamatchi dodam; whosoever shall be angry with his brother without a cause, will do evil.
Ow o gi-inan Jesus o kikinoaamiganan: Awegwen ge-gassiamawegwen o baladowninan, mi aw ge-gassigadenig. Jesus said to his disciples: Whose soever sins you remit, they are remitted unto them.
Wegotogwen ge-nandolamawagwen. Weossimind mida ijinkasowining, ki ga-minigowa; kid igonan Jesus. Jesus says unto us: Whatsoever you shall ask the Father in my name, he will give it you.
Wegotogwen wa-ikutogwen, kawin nin nissitotawassi; I don't know what he wants to say; I don't understand him.
Remark 1. The second third person of awegwen and awegwenag, is awegwenan, which is expressed in English by: I don't know who, or, we don't know who. F. i.
Awegwenan ga-wabигогогенaw ga-gakibingongenigipan; gikitowan onigigion. We don't know who has opened the eyes of this born blind, said his parents.
Awegwenan ga-bi-ganonigogenan nishime; geget nongom mino ijiwebisi. I do not know who came and spoke to my brother; he behaves now well.

Remark 2. If you are asked: Awenen aw? Who is this or that person? Or, awenenag ogow? or, igiw? Who are these or those persons? And if you don't know, you will have to answer, for the singular: Awegwen; and for the plural: Awegwenag; which both signify, I don't know who. F. i.
Awénen aw baddassamossed? Awegwen. Who is that person there coming this way? I don't know.

Awénen aw ikwe ga-bi-ijad oma jéba? Awegwen. Who is that woman that came here this morning? I don't know.

Awénenaw ge-màdjadjig wâbang? Awegwenàg. Who are those that will start to-morrow? I don't know.

Awénenaw igiw ga-gíossedjig pitchinâgo? Awegwénàg. Who are those that have been a hunting yesterday? I don't know.

The second third person of this word of answer is Awegwenan; for both the singular and plural. F. i.


Awénenan ga-bi-ganonigodjìn nishëme? Awegwenan. Who came and spoke to my brother? I don't know.

Before we close the Chapter of Pronouns we must observe that there are no relative pronouns in the Otchipwe language. The sentences in which there are relative pronouns in English, (who, which, that, what,) are given in Otchipwe by what is called, in this Grammar, "The Change of the first vowel," forming chiefly participles. We have already employed this "Change" in some examples, but we have had till now no opportunity of mentioning it; and even now we mention it only because the relative pronouns are always expressed by the Change. But in the next Chapter, towards the end of the first Conjugation, you will find a full explanation of it. This explanation naturally belongs to the Chapter of Verbs, because the Change never occurs but in verbs.

Here are a few examples in which you will see how the sentences with relative pronouns are given in Otchipwe. All this, however, you will better understand when you study it again after a careful perusal of the next Chapter.

Kíjé-Manito misi gego, ga-gijitod, misi gego gaie mâninang, we-nidjânissinjín ki sâgiigonan; God who made all things, and who gives us all, loves us like children.
Jàwendâgosìwàg wàiàbàndàngig wàiàbàndàmeg; blessed are they who see what you see.
Jàwendâgosì dàïèbwetàng àñò wàbàndànsìg; blessed is he that believes although he sees not.
Hinìwàg gi-àñò-nàndònmìndjìg, kàwìn gi-bì-ijàssìwàg; the men that have been called, did not come.
Hìné gi-wàbàmàg, gi-gànònàg gàié. . . . The man that I have seen, and whom I have spoken to.
Oshkìnàwè ènònàd gi-bì-ìjà àììà jèbà; the young man whom thou employest, came here this morning.
Èììì wâdìgemàg; the woman to whom I am married.
Hìnì wâdìgemàg; the man to whom I am married.

CHAPTER III.

OF VERBS.

A Verb is that part of speech which expresses an action or state, and the circumstances of time in events, or in a being.

The being which does or receives the action expressed by the verb, is called its subject; and the being to which relates the action, in some verbs, is called its object.

The verb is the principal and most important part of speech, especially in the Otchipwe language, which is a language of verbs.

DIVISION OF VERBS.

The principal grammatical division of verbs is in two classes, transitive and intransitive. Each of these two classes has its subdivisions, which are detailed here. It was necessary to give to some sorts of verbs peculiar names, which do not occur in other Grammars. But in the Grammar of the Otchipwe language, which differs so much from other languages in its grammatical system, it seemed necessary to establish distinct denominations for certain peculiar kinds of verbs.
A. **Transitive Verbs.**

1. **Active verbs**, or transitive-proper, express an act done (or that could be done) by one person or thing to another. F. i. *Nin ságia noss*, I love my father. *Nind ojibian masinaigan*, I write a letter. *Nin da-ganôna wâbamag*, I would speak to him if I saw him.

2. **Reciprocal verbs** are those which designate a reaction of the subject on itself. F. i. *Nin kikénindis*, I know myself. *Ságiidis*, he loves himself. *Kitimágiidisowag*, they make themselves poor.

3. **Communicative verbs.** So are called the verbs that express a mutual action of several subjects upon each other, in a communicative manner. These verbs have only the plural number. F. i. *Igiw nitam ga-bi-anamiâdjig, weweni gi-sâgiidiwig, gi-jawe-ndewendewiwig, mojâg gi-mino-dodâdiwig*. The first Christians loved much each other, were charitable to each other, and treated each other well.—It must, however, be remarked, that these verbs do not always signify a mutual action of several subjects upon each other; but sometimes they mean that the subjects of the verb act together, or are influenced together, in a common or communicative manner. F. i. *Nin tibamâdimin*, we are paid together. *Nimîidiwig*, they are dancing together. *Wijdjindiwig*, they are going together.

4. **Personifying verbs.** We call, in this Grammar, those verbs personifying, which represent an inanimate object acting like a person, or another animate being. F. i. *Nishtigwàn nin nissigon*, my head kills me, (I have a violent head-ache.) *Masinaigan nin gi-bi-odissigon*, a letter came to me. *Ninde ki nandawenimigon*, my heart desires thee. *Ishkotewâbo ki makamigon kakina kid atiman*, ardent liquor (fire-water) is robbing thee of all thy things.

There is yet another kind of personifying verbs, which are formed by adding *magad* to the third person singular present, indicative, of verbs belonging to the I., II., and III. Conjugations. These verbs give likewise to inanimate objects the acti-
vity or quality of a person, or another animate being. F. i. lijá-
magad, it goes, (lijá, he goes.) Nábikwán bibonishimagad oma, a
vessel winters here, (bibónishi, he winters.) Mandan masinai-
gan jáganúshimomagad, this book speaks English, (jáganúshi-
mo, he speaks English.)

Remark 1. When the third person singular, above mentioned,
ends in a consonant, you must first add to this third person the
mutative vowel, and then the termination magad, to form these
personifying verbs. The mutative vowel is that in which ends
the third person singular, present, indicative ; or with which
commences the termination of the third person plural. F. i. Nin
ikkito, I say; third person singular, ikkito, he says; this o is the
mutative vowel. If you annex magad to this o, you will have
the personifying verb ikkitomagad, it says. But when the said
third person singular ends in a consonant, you have to go to the
third person plural, and see its conjugational termination; and
the vowel with which this termination begins, is our mutative
vowel. F. i. Dagwishin, he arrives; the third person plural is,
dagwishinog; now this o is the mutative vowel; and now add
to this o the termination magad, and you will have the personi-
fying verb dagwishinomagad, it arrives, it comes on. In sub-
stantives the mutative vowel appears in the termination of the
plural. F. i. Anang, a star; plural, anangog; o is its mutative
vowel. Assin, a stone; plural,assinig; i is its mutative vowel.
Biwábik; biwábikon.

Remark 2. Sometimes abbreviations are employed in the for-
formation of these verbs. F. i. Kitimágitsi, he is poor. According
to the rule we ought to form the personifying verb by adding
magad to this third person, and say, kitimágisimagad; but they
say, kitimágad, it is poor. Kitimágad endaían, my dwelling is
poor. Kitimágad nind agwiwin, my clothing is poor.

B. INTRANSITIVE VERBS.

1. Neuter verbs, or intransitive-proper, are those verbs that
express a state of being, or an action not going over on any ob-
ject. F. i. Nin kashkendam, I am sorrowful, sad. Kid ákkos,
thou art sick. *Minwendam,* he is contented, glad, happy. *Niba,* he sleeps. These are intransitive verbs, because they express a state of being. The following express an action confined to the actor, not passing over on any subject, and are therefore intransitive. *Nim mädja,* I depart, I start. *Ki dagwishin,* thou arrivest. *Wabange,* he is looking on. *Anishinabewidjige,* he lives and acts like an Indian.

2. Reproaching verbs. So are called here the verbs which signify that the subject thereof has some reproachful habit or quality. F. i. *Awi kwisens nibaški,* this boy likes too much sleeping, *(niba,* he sleeps.) *Nimissee nimishki,* my sister likes too much dancing, *(nimih,* she dances.) *Ginawishkiwag,* they are in the habit of lying. *Gimôdishki,* he is a thief.

3. Substantive verbs are those that are formed directly from substantives. F. i. *Aking gi-ondji-otitchigâde kiiaw,* minawadash *ki gad-akiw,* out of earth was formed thy body, and thou shalt be earth again. *(Aki,* earth; *nind akiw,* I am earth; *akiwi,* he is earth.) *Lot wiwan giabanâbiwan,* mi dash *ga-iji-jiwitâganiviwinid,* Lot’s wife looked back and became salt (a pillar of salt.) *(Jiwitâgan,* salt; *nin jiwitâganiv,* I am salt; *jiwitâganiviwi,* he (she) is salt.) *Nind anishinâbeew,* *nind ininiw,* *nind ikweew.*

4. Abundance-verbs. These verbs are likewise formed from substantives, and they designate that there is abundance of the object signified by the substantive from which they are formed. They all end in *ka,* and are unpersonal verbs, belonging to the VII. Conjugation. F. i. *Nibika oma,* there is much water here. *Anishinâbeka wedi,* there are many Indians there. *Tibikong gi-kitchì-anangoka,* last night there was plenty of stars, *(many stars were visible.)  *Assinika,* there is abundance of stone. *Gigâika,* there is plenty of fish.

5. Unipersonal verbs are those that have only the third person. The verbs of the preceding number are unpersonal verbs. These verbs are commonly called by Grammarians *impersonal;* but the term *unipersonal* is undoubtedly more adapted to them; because they are not entirely destitute of persons, but they have
only one; so they are rather unipersonal than impersonal. F. I. Kissinâ or kissinâmagad, it is cold. Kijâte, or kijâtemagad, it is warm. Gimiwan, it rains. Sanayad, it is difficult.

6. Defective verbs are those that want some of the tenses and persons, which the use does not admit. F. i. hwa, he says, (inquit). Nin dip, I am, I do; anin endiian? how do you do?

There are many other kinds, or rather modifications of verbs, of which we will speak after all the Conjugations, under the head of Formation of Verbs.

There are no auxiliary, or helping verbs, in the Otchipwe language. The verbs of all the Conjugations of this Grammar are inflected or conjugated by themselves without the help of any other verbs. The verbs to be and to have, which are auxiliary verbs in other languages, are principal verbs in the Otchipwe language. Instead of auxiliary verbs, the Otchipwe verbs take certain prefixes or signs in certain moods and tenses.

There are five prefixes, or signs, in the Otchipwe Conjugations, by which the different moods and tenses are distinguished; viz: ga-, ge-, gi-, da-, te-.

Ga-, (pronounced almost ka-), for the perfect and pluperfect tenses, (in the Change,) and participle perfect and pluperfect.

Ga-, (gad-), and ta-, for the future tense indicative.

Ge-, (ged-), (pronounced almost ke-, ked-), for the future tenses, subjunctive, and participle future.

Gi-, for the perfect and pluperfect tenses.

Da-, for the conditional mood.

Remark. The English language has also several signs which are employed in the Conjugation of verbs; as, will, would, shall, should, ought, etc. But there is a great difference, in regard to the use of signs, between the two languages. The English signs are sometimes used by themselves, separately from their verbs; and one sign may serve for several subsequent verbs. Not so in Otchipwe. In this language the signs always remain attached to the verb, and can never be used separately; and the sign must be repeated before every verb which stands under the influence of the same.
This remark is rather a syntactical one; but speaking here of these signs, as attached to verbs etymologically, I make it here. You will better understand it when you return to it after the attentive perusal of the long Chapter of Verbs.

SOME ILLUSTRATING EXAMPLES.

In English you would say: I will work to-morrow all day; indeed I will. Here the sign will stands alone, separated from its verb, only referring to it. But in Otchipwe you must say: Nin gad-anoki wàbang kabe-gijig; geget nin gad-anoki. You cannot put the sign only and say: Geget nin gad. The sign can never be used separately from its verb; it must remain attached to it; you must say: Geget nin gad-anoki.

So again you would say in English: He ought to pay thee; yes, he ought. The sign ought is separated from its verb. In Otchipwe you have to say: Ki da dibaamag sa. E, ki da dibaamag.—The sign da-, remains attached to its verbs.

In the following example you will see how the Otchipwe sign must be repeated at every verb to which it relates.

In English you would say, for instance: He would be loved, respected, and well treated, if he did not drink so much.—The sign would be, is put only once for the three subsequent verbs. But in Otchipwe you must repeat the sign before every verb, and say: Da-sàgia, da-minàdenima, da-mino-dodawa gaie, osam minikwessig. You see how the sign, da-, is repeated before every verb to which it refers.

INFLECTION OF VERBS.

To the inflection of verbs belong voices, forms, moods, tenses, numbers and persons, and participles. We shall now consider each of these articles in particular, and state the peculiarities of the Otchipwe Grammar.
A. Of Voices.

Voice in verbs shows the relation of the subject of the verb to the action, or state of being, expressed by it. We have two voices in the Otchipwe verbs; viz:

1. The Active Voice, so called because it shows the subject of the verb acting upon some object; as: *Nind ashama bekaded,* I feed the hungry. *Ki kikinoamáwag kinidjánissag,* thou teachest thy children. *O bibágiman ogin,* he calls his mother.

2. The Passive Voice, so called because it shows the subject of the verb in a passive state, acted upon by some person or thing; as: *Ashama bekaded,* the hungry person is fed. *Kikinoamáwáwag kinidjánissag,* thy children are taught. *Wégimid bibágima,* the mother is called.

B. Of Forms.

There are two forms throughout all our Conjugations, the affirmative and the negative forms.

1. The Affirmative Form, which shows that some state of existence, or some action, is affirmed of the subject; as: *Wáwijen-dam,* he is joyous. *Nin wassitáwendam,* I am sad. *Kid adíssoke,* thou art telling stories. *Gashkigwásso,* she is sewing.

2. The Negative Form, which shows that some state of existence, or some action, of the subject of the verb, is denied; as: *Kawin nin nibássi,* I am not asleep. *Kawin ki nibágwessi,* thou art not thirsty. *Kawin bigwákomíbibidjígessiwag,* they don't plough. *Kawin kid agonwetoissinoninim,* I do not gainsay you. *Ojíbiigessigwa,* if they do not write. *Anokissig,* if he does not work.

*Remark.* It must be observed, as a peculiarity of the Otchipwe Grammar, that throughout all the Conjugations the negative form must be distinctly developed, fully displayed, because it is so peculiar, difficult, and varying, that no general rules can be abstracted for the formation of it. It must be exactly pointed out in every Conjugation, and in every part of it. The negation is effected by placing before the pronoun and verb the adverbs
ka or kawin, no, not; or kego, do not, don't. And it is also expressed in the verb itself. In many cases this latter kind of negation only is employed, and the above negation-adverbs are not used.

C. Of Moods.

Mood in verbs is the manner of indicating the state of existence, of action, or passion, in subjects. The Otchipwe verbs have four moods; viz:

1. The Indicative, which simply affirms or denies something, or asks a question; as: Pijikiwag oddábiwag, the oxen are drawing, hauling. Gagwéidédenima, he is tempted. Kawin múminádisissi, he is not proud. Kawin awiiya nin miskamássi, I don't insult anybody. Ki nishkénima na awiiya? Hast thou angry thoughts against anybody? Kawin na ta-ijássiwag? Will they not go?

2. The Subjunctive or Conjunctive, which represents something under a doubt, wish, condition, supposition, etc. Verbs in this mood are preceded by some conjunction, tchi, kishpin, missawa, etc.; and they are preceded or followed by another verb not in the subjunctive; as: Nin minwendam, missawa kitimágisiián, I am happy, although poor. (Kitimágisiián is in the subjunctive mood.) Ki windamon tiw, tchi kikendaman, I tell thee this, that thou mayst know it. (Kikendaman, subjunctive.) Wábamad kishime, ki gad ina tchi bi-ijad oma; if thou seest thy brother, thou wilt tell him to come here. (Wábamad, that is kishpin wábamad, if thou see him; kishpin is understood.)

3. The Conditional, which implies liberty, or possibility of a state or action, under a certain condition, expressed in another verb in the subjunctive, preceding or following the verb in the conditional; as: Wissinissiwán nin da-bakade, if I did not eat, I would be hungry. (Nin da-bakade, is in the conditional mood.) Kishpin kibákwaigasossig, da-biija; if he were not in prison, he would come. (Da-biija, is in the conditional.)

Remark. The English potential mood is expressed in Otchipwe by the adverb gonima, or kema, perhaps; which is placed before the verb that is in the potential in English, but in Ot-
chipe we it remains in the indicative; as: It may rain, gonimá ta-gimiwan. He may preach or sing, kémá ta-gugikwe, kémá gaie ta-nagamo. But when the English potential implies condition, (which is only understood,) in Otchipwe the conditional is employed; as: I would go, [if... ] nin da-iya, (kishpín...) You should obey your father, ki da-babamítáwiwa k'ossíwa... (if you wish to do your duty...)

4. The Imperative, which is used for commanding, exhorting, praying, permitting or prohibiting; as: podán iw, do that. Ojíton ow, make this. Enamangín bimúsìi, live like Christians. Debenimúang, bonigídetawishínám ga-íji-bátádiíáang; Lord, forgive us our sins. Mádián, go. Kégo mádjáken, don't go.

Remark. There is properly speaking, no Infinitive Mood in the Otchipwe language. What some believe to be the infinitive, as: Ikkitóm, tché ikkitón, tché imendaning, etc., is not that mood; it is the indefinite third person singular; which may be given in English with the indefinite pronoun one. Better yet it is expressed in French and German. F. i. Ikkitóm, signifies in French, "on dit," and in German, "man sagt." In English we may say, "one says," or "they say," but this is not so expressive as, ikkitóm, or on dit, or man sagt. In the paradigms of the Conjugations we will express this person; at least in some tenses, in French, for such as understand this language.

D. Of Tenses.

Tenses in verbs are those modifications of the verb, by which a distinction of time is marked. There are naturally only three times; viz: the present, the perfect, and the future time. But to express more exactly the circumstances of time in events, actions, or states of existence, three other distinctions of time have been adopted. This makes six tenses we have in Grammar, viz:

1. The Present, which indicates what is actually existing or not existing, going on, or not going on; as: Bejigo Kije-Manito, kawin nississiwag; there is one God, there are not three. Nind ojíbiige, kawin nin babámossessi; I am writing, not walking about.
2. The Imperfect, which represents a state, action, or event, as past, or as continuing at a time now past; as: Nind inendâ-nâban tchi ijaân gaie nin; I thought to go myself too. Wissiniban api pandigeiâng, he was eating when we came in. Nímisse ákosiban ba-mâdjaiân; my sister was sick, when I started to come here.

3. The Perfect, which represents events, actions or states, as completely finished and past; as: Ninoshe gi nibo; my aunt is dead. O gi-nissân o pijikiman; he has killed his ox.

4. The Pluperfect, which signifies that an action or event was over, when or before another began, which is also past; as: Nin gi-ishkwa-ojibiigenâban, bwa madvessing kitotâgan; I had done writing, before the bell rang. Ki gi-gijitonaâban na apâbi-win, api pândigewad? Hadst thou finished the bench when they came in?

5. The Future, which represents actions or events, definitely or indefinitely, as yet to come; as: Wâbang nin ga-bi-iâa minawa; to-morrow I will come again, (definitely.) Nâgitch nin ga-bi-iâa minawa; by and by I will come again, (indidentally.)

6. The Second Future, which indicates that an action or event will be over, when or before another action or event likewise future shall come to pass; as: Kakina ge gi-bimâdisidjig âking ta-abitchibâwag, tchi bwa dibâkoniding; all that shall have lived on earth, will rise again before the general judgment.

E. Of Numbers and Persons.

The Numbers are two in every tense and mood, the singular and the plural. And each number has three Persons, the first, the second, and the third.

The subjects of verbs are ordinarily nouns or pronouns. The pronouns that are employed to serve as subjects to verbs, are the two personal pronouns, nin, I, me, we; and ki, thou, thee, we, you, us. These two pronouns serve for both sexes and both numbers; nin for the first persons, and ki for the second. — The third persons have no personal pronouns in the immediate connexion with verbs. In some Conjugations, indeed, the third
persons are preceded by an o; but this o does not signify he, she, it, or they; it signifies him, her, it, or them, the object of the verb. F. i. O wābaman, he sees him, (her, them.) O wābandan, he sees it. O wābandanānu, he sees them. This o is also a possessive pronoun signifying his, her, its, their, as we have seen in the preceding Chapter.

F. Of Participles.

A Participle is a part or form of the verb, resembling, at the same time, an adjective, and occasionally also a substantive, and has its name from its participating of the qualities of the verb, the adjective, and the substantive.

The Othchipwe participles have two forms, all the six tenses, the three persons, and both numbers, singular and plural.

The two forms of the participles are:

1. The Affirmative Form; as: Gāgitod, speaking, or he that is speaking. Dēgwishin, he that arrives, arriving. Sēnagok, what is difficult. Wēmigishin, what is fair, good, (being fair.)

2. The Negative Form; as: Gāgitossig, he that is not speaking. Dēgwishinsig, he that arrives not, not arriving. Sēnagas-sinok, what is not difficult; not being difficult. Wēmijishinsinoyog, not being fair, good.

The six tenses of the participles are the same as stated above; viz: The present, the imperfect, the perfect, the pluperfect, the future and the second future; as: Gāgitoi, I who am speaking. Gāgitoiamban, thou who wast speaking. Gā-gigittod, he who has been speaking. Gā-gigitoiängiban, we who had been speaking. Gē-gigitoieg, you who will be speaking. Gē-gi-gigitowād, they that will have been speaking.

Towards the end of the paradigm of the 1. Conjugation you will find an important Remark on the Othchipwe participles, which you will please mind well.

Of the Dubitative.

The Dubitative or Traditional is used when persons are spoken of, whom the speaker never saw, or who are absent; or other
objects, that he never saw nor experienced himself; or speaking of events which happened not before the eyes or ears of the person speaking, or shall come to pass in future; as: *Mi-ga-ikkitogwen aw akiwesti bwa nibod*, so said that old man before he died: *Anindi eiaad k’issaie? — Moniang aiadog*. Where is thy brother? — He is in Montreal; (or I think he is in Montreal, but I am not certain.) *Ki kikendan na ga-ijiwabadogwen endaej awass bibonong?* Dost thou know what happened in your house the winter before last?

Speaking of common uncertain events or objects, or of common persons absent, or of times past, we may employ it with propriety. For this reason it is also called *Traditional*. It is also employed with the indefinite pronoun *awegwen*, whoever, or whosoever; as: *Awegwen ged-ikkitogwen...* Whoever shall say... *Awegwen ged-ijagwen...* Whosoever shall go...

But what shall we call this, *Dubitative*, or *Traditional*? We cannot call it a *mood*; it has moods itself, the indicative and subjunctive at least. We cannot call it a *form* either, because it has itself two forms, the affirmative and the negative. We cannot even call it a *voice*, as we find in it two voices, the active and the passive. I think the most appropriate name for it would be: *Dubitative Conjugation*.

The dubitative Conjugations have not all the tenses and moods of the common Conjugations. We shall exhibit in the paradigms of the dubitative Conjugations those tenses that are commonly used in them.

*Note*. When we observe the Indians in their speaking, we see that they have three manners of expressing themselves, when they speak of uncertain, or unseen and unexperienced events or persons:

1. They use the *Dubitative*, as established in the Dub. Conj. of this Grammar. F. i. *Abidog*, he is perhaps in; *gi-madjadoget nag*, they are perhaps gone away.

2. They use not the Dubitative, but they employ adverbs denoting uncertainty; as, *gonima*, *ganabatch*, *najiga*, all which
signify perhaps. F. i. Gonima ahi, perhaps he is in; ganabatch gi-mádjáwag, perhaps they are gone away.

3. They use the Dubitative and these adverbs of uncertainty together. F. i. Gonima abidog, perhaps he is in; gonima gi-mádjádogenag, perhaps they are gone away.

They have also, for the expression of such phrases, the words kiwe and madwé-, which signify, they say, or, it is said. F. i. Gi-nibo kiwe; or, gi-madwé-nibo, they say he is dead; Gi-dag-wishingog kiwe; or, gi-madwé-dagwishingog, it is said that they have come.

CONJUGATIONS OF VERBS.

The Conjugation of a verb is a written or recited display of its different voices, forms, moods, tenses, numbers and persons, and participles. To accommodate and arrange with ease all the different kinds of verbs of this "language of verbs," we must assume no less than nine Conjugations.

Remark: I must, however, make here a similar remark, as I did in the preceding Chapter, p. 50. I will lay here in the following Conjugations, where all kinds of the Otchipwe verbs are conjugated at large through all their voices, forms, moods, tenses, numbers and persons, and participles, I will lay, I say, a full and complete display of them before the eyes of the learner; because I think that by this method a thorough knowledge of the use of the Otchipwe verbs may be easier conveyed to his mind and memory, than by any other plan I could think of. But I say again here, as I said in the above cited remark, that this detailed display of verbs is principally intended to assist the beginner, and to show him at once the whole verb in all its inflections.

The characteristic mark by which verbs are known, to which Conjugations they belong, is the third person singular, present, indicative, affirmative form. Besides this person, the quality of the verb must be considered. At the commencement of every Conjugation it will be said, which verbs belong to it.

The following table shows the nine different Conjugations, and the verbs belonging to each of them.
<table>
<thead>
<tr>
<th>Conj.</th>
<th>Quality of verbs.</th>
<th>Term of the 3d. person</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Conj.</td>
<td><em>Intransitive (or neuter) verbs, ending in a vowel at the 3d. person sing. pres. indic., the reproaching and substant. verbs; likewise the reciprocal and communicative, although transitive.</em></td>
<td>a, e, i, o</td>
</tr>
<tr>
<td>II. Conj.</td>
<td><em>Intransitive verbs, ending in am at the 3d. pers. sing. pres. indic., (and likewise so at the first person.)</em></td>
<td>am</td>
</tr>
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<td>III. Conj.</td>
<td><em>Intransitive verbs, ending in in or on at the 3d. pers. sing. pres. indic.; (and likewise so at the first person.)</em></td>
<td>in, on</td>
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<tr>
<td>IV. Conj.</td>
<td><em>Transitive (or active) verbs, animate, ending in án at the 3d. person sing. pres. indic.; (at the first person in a.)</em></td>
<td>án</td>
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<td>V. Conj.</td>
<td><em>Transitive verbs, animate, ending in nán at the 3d. pers. sing. pres. indic.; (and likewise so at the first person.)</em></td>
<td>nán</td>
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<td>VI. Conj.</td>
<td><em>Transitive verbs, inanimate; and the personifying.</em></td>
<td>án, en, in, on</td>
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<td>VII. Conj.</td>
<td><em>Unipersonal verbs, ending in a vowel a, e, i, o.</em></td>
<td></td>
</tr>
<tr>
<td>VIII. Conj.</td>
<td><em>Unipersonal verbs, ending in ad.</em></td>
<td>ad</td>
</tr>
<tr>
<td>IX. Conj.</td>
<td><em>Unipersonal verbs, ending in an or in an, in.</em></td>
<td></td>
</tr>
</tbody>
</table>
Remark. The order of these Conjugations may appear singular. It is so indeed; the intransitive verbs precede the transitive. But this plan and order again I have adopted to accommodate the beginning learner. The Conjugations of the transitive verbs are much more difficult and complicated than those of the intransitive. These are simple and easy; and may be considered as the first steps in the scale of the Otchipwe Conjugations, by which the learner will easily ascend to the more difficult ones. But if he had to commence with the Conjugations of transitive verbs, he would begin with the most difficult and embarrassing of all these Conjugations, with the fourth in the above table; and might possibly be frightened and discouraged.

I. CONJUGATION.

To this Conjugation belong the intransitive or neuter verbs that end in a vowel at the third person singular, present, indicative. There are also other verbs ending at the third person, in a vowel, but they belong to the VII. Conjugation, being unpersonal verbs.

This vowel in which ends the third person above mentioned, and which is the characteristic mark of the intransitive verbs belonging to the I. Conjugation, may be a, e, i, or o. E. i.

Intransitive verbs.  

<table>
<thead>
<tr>
<th>Nin nādi, I depa, I start,</th>
<th>Third person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin mijaga, I arrive (in a canoe, etc.)</td>
<td>mādi.</td>
</tr>
<tr>
<td>Nin jāwendjige, I practice charity,</td>
<td>mijaga.</td>
</tr>
<tr>
<td>Nin ijitichi, I do, I act,</td>
<td>jāwendjige.</td>
</tr>
<tr>
<td>Nin bōsi, I embark,</td>
<td>ijitichi.</td>
</tr>
<tr>
<td>Nin ab, I am (somewhere,)</td>
<td>bōsi.</td>
</tr>
<tr>
<td>Nin gigi, I speak,</td>
<td>abi.</td>
</tr>
<tr>
<td>Nin mindi, I am big,</td>
<td>gigi.</td>
</tr>
</tbody>
</table>

To this Conjugation also belong the reciprocal verbs, because they all end in o at the third person singular, pres. indic.; as: Nin kikenindis, I know myself; kikenindiso. Nin gagwedjindis,
I ask myself; gagwêdjeindîso. Nin pakîtêodîso, I strike myself; pakîtêodîso. The reciprocal verbs are in some respect transitive, because they express a reaction of the subject on itself. Still they don't belong to the transitive Conjugations, because the action of the subject does not go over upon an object, but redounds on the same that is acting.

Likewise do all the communicative verbs belong to this I. Conjugation, although they are of a real transitive signification. They are used only in the plural, where they conjugate exactly like intransitive verbs, not bearing any marks of transition in their construction; as: Nin wîdokodâdimin, we help each other; ki wîdokodâdim, widokodâdiwag. Ki pakîtêodîmin, we strike each other; ki pakîtêodîm, pakîtêodiwag. Nin wâbandîmin, we see each other; ki wâbandîm, wâbandiwaq.

The reproach verbs and the substantive verbs are intransitive, and all end in i at the third person above mentioned, and of course belong to this Conjugation; as: Nin minîkweshk, I am in the habit of drinking; minîkweshki. Nin bûpišk, I am in the habit of laughing; bûpiški. Nin mitigow, I am wood; mitigowi. Ninl assiwi, I am stone; assiwi.

Remark 1. In the paradigms or patterns of the Conjugations, the terminations of all the moods and tenses are printed in Roman the better to show the inflection of the verb.

Remark 2. In regard to the difference between nin and ki, we, see Rem. 3, page 42. And in regard to the euphonical ã, see Rem. 1, page 41. These remarks must be well borne in mind, as they will be of use throughout the Conjugations.

Remark 3. Remember well, dear reader, that in the patterns or paradigms of these Conjugations, we don't express both first persons plural, nin and ki, (or nind, kid,) we; we put only one, nin, (or nind,) the other one, ki, (or kid,) is understood. This will save many a line in this book. But remember well, that in all the forms, in all the moods and tenses of all these Conjugations, where there are first persons plural, both can be used, according to the above remarks. So, for instance, instead of saying in the paradigm
Nind ikkit, I say, etc.

kid ikkit,

ikkito,

nind ikkitomin, we say,

kid ikkitomin,

kid ikkitom,

ikkitowag;

we will say thus:

Nind ikkit,

kid ikkit,

ikkito,

nind ikkitomin, we say,

kid ikkitom,

ikkitowag.

And you will have to supply yourself the second first person plural, which is ordinarily the same in the verb, the pronoun only is different. But where the verb itself differs in the two persons plural, there we express them both; as in the subjunctive mood, in participles, etc.

Remark 4. In the paradigms of these Conjugations, we express the English verb only at the first person singular in every tense, and the others will again be supplied by you; because we don't teach here to conjugate in English, but in Otschipwe.

Remark 5. The characteristic first person of the verbs belonging to this Conjugation, may end in any of the four vowels, in a, e, i, or o; and the end-vowel of this third person remains throughout the whole Conjugation. To this characteristic vowel the terminations are attached; but the vowel itself does not belong to the terminations, which are always the same for all the verbs of this Conjugation; whereas the characteristic vowel is different in different verbs. In the following four verbs the end-vowel of the third person is different in each of them; but the terminations are always the same.
Gaba, he debarks, nin gabâmin, ki gabâm, gabâwag.
Gâgikinge, he exhorts, nin gâgikingemin, ki gâgikingem, gâgikingewag.
Nimi, he dances, nin nimimin, ki nimim, nimiwag.
Nibô, he is dying, nin nibomin, ki nibom; nibowag.

Here follows now the paradigm of the I. Conjugation, fully displayed. Endeavor especially to commit to memory the terminations. If you know the terminations, and know the characteristic vowel of the third person sing. pres. indic., you will easily conjugate every verb of this Conjugation. This characteristic third person is sometimes difficult to know. For this reason I took a particular care in the Dictionary to express it at every verb.
AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkit, I say,

kid ikkit,

ikkito, \[oné says,

ikkitom, \{on dit,∗

vinnd ikkitomin, \{or they say:

kid ikkitom,

ikkitowag.

IMPERFECT TENSE.

Nind ikkitonaban, I said,

kid ikkitonaban,

ikkitaban,

vinnd ikkitominaban,

kid ikkitomwaban,

ikkitabanig.

PERFECT TENSE.

Nin gi-ikkit, I have said,

ki gi-ikkiti,

gi-ikkito,

gi-ikkitol, they have said, (on a dit,)

vinngi-ikkitomin,

ki gi-ikkitol,

gi-ikkitowag.

PLUSPERFECT TENSE.

Nin gi-ikkitonaban, † I had said,

ki gi-ikkitonaban,

gi-ikkiton.
NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind ikkitossi, I do not say,

" kid ikkitossi,

" ikkitossi,

" ikkitossim, they don't say, (on ne dit pas:)

" nind ikkitossimin,

" kid ikkitossim,

" ikkitossiwig.

IMPERFECT TENSE.

Kawin nind ikkitossinaban, I did not say,

" kid ikkitossinaban,

" ikkitossiban,

" nind ikkitossiminaban,

" kid ikkitossimwaban,

" ikkitossibanig.

PERFECT TENSE.

Kawin nin gi-ikkitoosi, I have not said,

" ki gi-ikkitoosi,

" gi-ikkitoosi,

" gi-ikkitosim, they have not said, (on n'a pas:

" nin gi-ikkitosimin,

" ki gi-ikkitosim,

" gi-ikkitosiwig.

PLUPERFECT TENSE.

Kawin nin gi-ikkitosinaban, I had not said,

" ki gi-ikkitosinaban,

" gi-ikkitosiban,

Otchipwe they are used promiscuously. So, for instance, to express, "He said," the Indian will say Ikkitoban, or gi-ikkitosoban, etc. This note applies also to other Conjugations.
nin gi-ikkitominaban,
ki gi-ikkitomwaban,

gi-ikkitabanig.

FUTURE TENSE.

*Nin gad-ikkit, I will say,
ki gad-ikkit,
ta-ikkito,
ta ikkitom,
*nin gad-ikkitomin,
ki gad-ikkitom,
ta-ikkitowag.

SECOND FUTURE TENSE.

*Nin ga-gi-ikkit, I will have said,
ki ga-gi-ikkit,
ta-gi-ikkito,
ta-gi-ikkitom,
*nin-ga-gi-ikkitomin,
ki ga-gi-ikkitom,
ta-gi-ikkitowag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Ikkitoian, * I say, or, that I say,
ikkitoian,
ikkitoal,

ikkitong, (qu'on dise),

ikkitoiang, } that we say,

ikkitoièg,

ikkitowad.

* See Remark 1, p. 110.
Kawin nin gi-ikkitossiminaban,
   "     ki gi-ikkitossimwaban,
   "      gi-ikkitossibanig.

FUTURE TENSE.

Kawin nin gad-ikkitossi, I will not say,
   "     ki gad-ikkitossi,
   "      ta-ikkitossi,
   "             ta-ikkitosim,
   "             nin gad-ikkitosimin,
   "              ki gad-ikkitosim,
   "                ta-ikkitosiwag.

SECOND FUTURE TENSE.

Kawin nin ga-gi-ikkitosi, I will not have said,
   "     ki ga-gi-ikkitosi,
   "      ta-gi-ikkitosi,
   "             ta-gi-ikkitosim,
   "             nin ga-gi-ikkitosimin,
   "              ki ga-gi-ikkitosim,
   "                ta-gi-ikkitosiwag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

ikkitosiwin, if I do not say,
    ikkitossiwanim,
    ikkitossiwin,
    ikkitossing, that they say not, (qu'on ne
dise pas),
    ikkitossiwango, } that we...
    ikkitossiwin,
    ikkitossiweg,
    ikkitossigwa,
PERFECT TENSE.*

Gi-ikkitoiàn,† because I have said, or, as
gi-ikkitoián, [I have said,
gi-ikkitod,
gi-ikkitong,
gi-ikkitoiàng, } if we . . .
gi-ikkitoìang,
gi-ikkitoeig,
gi-ikkitowad,

PLUPERFECT TENSE.

Ikkitoiàmbân, if I had said, or because
I had said.
ikkitoiàmban,
ikkitopan,
ikkitongibàn,
ikkitoiàngibàn, } if we . . .
ikkitoiàngoban,
ikkitoiégoban,
ikkitowâpan,

FUTURE TENSE.

Ged-ikkitoiàn, that I will say,
ged-ikkitoián,
ged-ikkitod,
ged-ikkitong,
ged-ikkitoiàng, } that we shall say,
ged-ikkitoiàng,
ged-ikkitoeig,
ged-ikkitowad.

SECOND FUTURE TENSE.

Ge-gi-ikkitoiàn, as I shall have said,
ge-gi-ikkitoián,
ge-gi-ikkitod,
ge-gi-ikkitong,

* See Remark 2, p. 110.
† See Note, after all the Remarks.
PERFECT TENSE.

Gi-ikkitosiwiwân, I have not said, or because I have not said,

\texttt{\textit{gi-ikkitosiwan,}}
\texttt{\textit{gi-ikkitosig,}}
\texttt{\textit{gi-ikkitosisig,}}
\texttt{\textit{gi-ikkitosiwiwâng,} {}}
\texttt{\textit{gi-ikkitosiwiwang,} {}}
\texttt{\textit{gi-ikkitosiwiweg,}}
\texttt{\textit{gi-ikkitosisigwa,}}

PLUPERFECT TENSE.

ikkitosiwiômbân, † if I had not said, or had I not said,

\texttt{\textit{ikkitosiwiwamban,}}
\texttt{\textit{ikkitosisigoban,}}
\texttt{\textit{ikkitosisingiban,}}
\texttt{\textit{ikkitosiwiwângiban,} {}}
\texttt{\textit{ikkitosiwiwangoban,} {}}
\texttt{\textit{ikkitosiwegoban,}}
\texttt{\textit{ikkitosisigwàban,}}

FUTURE TENSE.

Ged-ikkitosiwiwân, that I will not say,

\texttt{\textit{ged-ikkitosiwan,}}
\texttt{\textit{ged-ikkitosig,}}
\texttt{\textit{ged-ikkitosisig,}}
\texttt{\textit{ged-ikkitosiwiwâng,} {}}
\texttt{\textit{ged-ikkitosiwiwang,} {}}
\texttt{\textit{ged-ikkitosiweg,}}
\texttt{\textit{ged-ikkitosisigwa.}}

SECOND FUTURE TENSE.

Ge-gi-ikkitosiwiwân, as I shall not have said,

\texttt{\textit{ge-gi-ikkitosiwan,}}
\texttt{\textit{ge-gi-ikkitosig,}}
\texttt{\textit{ge-gi-ikkitosisig,}}

† See Remark † at the end of this paradigm.
ge-gi-ikkitoiâng, } as we shall say . . .
ge-gi-ikkitoiâng,
ge-gi-ikkitoieg,
ge-gi-ikkitowad.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin-da-ikkit, I would say, or I ought to say,
ki da-ikkito,
da-ikkitom, they would say, (on dirait,)
nin da-ikkitomin,
ki da-ikkitom,
da-ikkitowag.

PERFECT TENSE.

Nin da-gi-ikkito, I would have said; I ought to have said.

ki da-gi-ikkit,
da-gi-ikkitom,
nin da-gi-ikkitomin,
ki da-gi-ikkitom,
da-gi-ikkitowag.

Gê-gi-ikkitoiân, what I would have said.
Etc., as above in the second-future tense of the subj. mood.

IMPERATIVE MOOD.

ikkito, } say, say thou,
ikkitokan,
ta-ikkitom, let him, (her, it), say,
ta-ikkitom, let them say, (qu'on disse,)

ikkitoda, let us say,

ikkitog,

ikkitoieg, } say, say ye,

ikkitokeg,
ta-ikkitowag, let them say.
ge-gi-ikkitoossiwâng, } as we...
ge-gi-ikkitoossiwa,
ge-gi-ikkitoossiweg,
ge-gi-ikkitoossiwig.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-ikkitoosi, I would not say; I ought not
"  ki da-ikkitoosi, [to say,
"  da-ikkitoosi,
"  da-ikkitoossim, they would not say, (on ne
"  nin da-ikkitoossimin, dirait pas.)
"  ki da-ikkitoossim,
"  da-ikkitoossiwig.

PERFECT TENSE.

Kawin nin da-gi-ikkitoossi, I would not have said; I
"  ki da-gi-ikkitoossi, [ought not to have said.
"  da-gi-ikkitoossi,
"  da-gi-ikkitoossim,
"  nin da-gi-ikkitoossimin,
"  ki da-gi-ikkitoossim,
"  da-gi-ikkitoossiwig.

Ge-gi-ikkitoossiwaâ, what I would n. h. s.
Etc., as above in the second future tense of the subj. mood.

IMPERATIVE MOOD.

 kego ta-ikkitoossi, let him (her) not say,
 kego ta-ikkitoossim, let them-not say, (qu'on ne dise
 kego ikkitossida, let us not say, pas)
 kego ikkitokegon, do not say, (you,) say not,
 kego ta-ikkitoossiwig, let them not say.

* See Remark 4 at the end of the present paradigm.
Remark. The following Otchipwe participles cannot be given in English, throughout all the tenses and persons, in the shape of participles. There are no such participles in the English language. They must be expressed by the use of relative pronouns. Only the participle of the present tense, in the third person singular, could be expressed by a corresponding English participle; as, Ekkitod, saying; baiâpid, laughing, etc.

The Latin participles of the verbs called, verba deponentia, can answer three tenses of the Otchipwe participles, the present, the perfect, and the future; and not only the third person, but, by the use of personal pronouns, all persons and numbers. Let us take the verb, nin gägikinge, I exhort, for an example, to illustrate the matter. It is deponens in Latin, exhortor.

Participles.

Present tense.

\[
\begin{align*}
\text{Nin gägikingeiän,} & \quad \text{ego exhortans,} \\
\text{kin gägikingeiän,} & \quad \text{tu exhortans,} \\
\text{win gägikinged,} & \quad \text{ille (illa) exhortans,} \\
\text{ninawind gägikingeiâng,} & \quad \text{nos exhortantes.} \\
\text{kinawind gägikingeiâng,} & \quad \text{nos exhortantes.}
\end{align*}
\]

Participles.

Present tense.

\[
\begin{align*}
\text{Nin ekkitoiän,} & \quad \text{I saying, (I who say,) } \\
\text{kin ekkitoiän,} & \quad \text{thou saying, etc.,} \\
\text{win ekkitod,} & \quad \text{ekkitong, what they say, (ce qu'on dit,)}
\end{align*}
\]

* See Remark 5.
kinawâ gegikingeieg, vos exhortantes,
winawa gegikingedjig, illi (illæ) exhortantes.

PERFECT TENSE.

\begin{align*}
\text{Nin} & \text{ ga-gágikingeián, ego exhortatus, (a),} \\
\text{kin} & \text{ ga-gágikingeián, tu exhortatus, (a),} \\
\text{win} & \text{ ga-gágikinged, ille exhortatus, (illa exhortata),} \\
\text{ninawind} & \text{ ga-gágikingeiâng, } \begin{cases} \\
\text{nos exhortati, (æ)} \\
\text{kinawind ga-gágikingeiâng,} \\
\text{kinâwa ga-gágikingeieg, vos exhortati, (æ),} \\
\text{winawa ga-gágikingedjig, illi (illæ) exhortati, (æ).} \\
\end{cases}
\end{align*}

FUTURE TENSE.

\begin{align*}
\text{Nin} & \text{ ga-gágikingeián, ego exhortaturus, (a),} \\
\text{kin} & \text{ ga-gágikingeián, tu exhortaturus, (a),} \\
\text{etc., etc.}
\end{align*}

By these examples we see that the following are true. Otehipe-participles; but they cannot be given in English, nor in other modern languages, in the shape of participles.

PARTICIPLES.

PRESENT TENSE.

\begin{align*}
\text{Nin} & \text{ ekkitossiwan, I not saying, (I who say not,) } \\
\text{kin} & \text{ ékkitossiwan, thou who dost not say,} \\
\text{win.ekkitoss} & \text{ ekkitossing, what they don't say (ce qu'on ne dit pas),}
\end{align*}
ninawind ekkitoiâng, } we say that,
kinawind ekkitoiâng,
kinawa ekkitoieg,
winawa ekkitodjig,  

IMPERFECT TENSE.

— Nin ekkitoiâmbân, I who said,
kin ekkitoiâmbân,
win ekkitopan,
 ekkitongiban,
 ninawind ekkitoiângiban, } we who said,
kinawind ekkitoiângoban,
kinawa ekkitoiegoban,
winawa ekkitopanig,

PERFECT TENSE.

Nîn ga-ikkitoiân, I who have said,
kin ga-ikkoîtoian,
win ga-ikkitoâd,
 ga-ikkitong,
ninawind ga-ikkitoiâng, } we who have said,
kinawind ga-ikkitoiâng,
 kinawa ga-ikkitoieg,
 winawa ga-ikkitodjig.

PLUPERFECT TENSE.

Nîng ga-ikkitoiâmbân, I who had said,
kin ga-ikkoîtoiâmbân,
win ga-ikkitoiâmbân,
 ga-ikkitongiban,
ninawind ga-ikkitoiângiban, } we who had said,
kinawind ga-ikkitoiângoban,
 kinawa ga-ikkitoiegoban,
 minawa ga-ikkitopanig,

See Remark, p. 23.
ninawind ekkitossiwiwang, \{ we that do not say, \\
kina
w
ind ekkito
ssiwiwang, \\
kinawa ekkittos
siweg, \\
winawa ekkittossi
gog,

**IMPERFECT TENSE.**

Nin ekkiti
ossiwiamban, I who did not say, \\
kin ekkittossiwi
wamban, \\
win ekkittossi
woban, \\
 ekkitossi
ningiban, \\
ninawind ekkitossi
woban, \{ we who did not say, \\
kina
wind ekk
itossiwiwoban, \\
kinawa ekkitossiwe
goban, \\
winawa ekkittossi
gobanig.

**PERFECT TENSE.**

Nin ga-ikk
itossiwa
, I who have not said, \\
kin ga-ikk
itossiwa
, \\
win ga-ikk
itossi
g, \\
 ga-ik
itossi
ning, \\
ninawind ga-ikk
itossiwa
, \{ we who have not said, \\
kina
wind ga-ikk
itossiwa
, \\
kinawa ga-ikkitossi
weg, \\
winawa ga-ikkitossi
gog.

**PLUPERFECT TENSE.**

Nin ga-ikkitossiwa
amban, I who had not said, \\
kin ga-ikkitossiwa
mban, \\
win ga-ikkitossi
goban, \\
 ga-ik
itossi
ningiban, \\
ninawind ga-ikkitossi" 
wegihan, \{ we who had not said, \\
kina
wind ga-ikkitossiwa
woban, \\
kinawa ga-ikkitossiwe
goban, \\
winawa ga-ikkitossi
gobanig.
FUTURE TENSE.

\[ \text{Nin ged-ikkitoian, I who shall say,} \]
\[ \text{kin ged-ikkitoian,} \]
\[ \text{win ged-ikkitojig,} \]
\[ \text{ged-ikkitojog,} \]
\[ \text{ninawind ged-ikkitoiang, \{ we who shall say,} \]
\[ \text{kinawind ged-ikkitoiang,} \]
\[ \text{kinawa ged-ikkitoieg,} \]
\[ \text{winawa ged-ikkitojig.} \]

SECOND FUTURE TENSE.

\[ \text{Nin ge-gi-ikkitoian, I who shall have said,} \]
\[ \text{kin ge-gi-ikkitoian,} \]
\[ \text{Etc., as above in the FIRST FUTURE.} \]

Remark 1. The conjunctions, kishpin, if; missawa, though; tchi, that, to, in order to, and others, are often placed before the verbs in the subjunctive mood, to express a condition, supposition, wish, etc. But they do not necessarily belong to this mood. This is the reason why they are not always laid down in the Conjugations. If you say: Kishpin gego ikkitoian; or only, gego ikkitoian; both expressions have the same signification: If I say something.

Remark 2. There is no imperfect tense in the subjunctive mood. The pluperfect has the grammatical appearance of the imperfect, but it is its own construction.

Remark 3. This pluperfect tense is sometimes preceded by the participle gi-, forming: Gi-ikkitoiamban, gi-ikkitoiamban, etc. But this particle does not change its signification at all. If you say, Kishpin gi-ikkitoiamban iw, ki da-windamon; if I had said that, I would tell thee; or, Kishpin ikkitoiamban iw, ki da-windamon; it is all the same.
FUTURE TENSE.

Nin ged-ikkitossiwân, I who shall not say,
kin ged-ikkitossiwân,
win ged-ikkitossig,
ged-ikkitossig,
ninawind ged-ikkitossiwâng, } we who shall not say,
kinawind ged-ikkitossiwang,
kinawa ged-ikkitossiweg,
winawa ged-ikkitossigog.

SECOND FUTURE TENSE.

Nin ge-gi-ikkitossiwân, I who shall not have said,
kin ge-gi-ikkitossiwân,
always prefixing ge-gi- to the verb.

Remark 4. The imperative in the second person singular is expressed in two manners, ikkiton and ikkitókan. The second manner, ikkitókan, seems to be a kind of polite imperative, which is expressed in English by preposing the word please to the simple imperative, as: Bi-ijâkan oma wâbang, please come here to-morrow. (In the plural ikkitókey.)

Remark 5. The participles can have personal pronouns before them, and have them often, as: Nin ekkitoiân, kin ekkitoian, win ekkitod, etc. But they could also do without them. For the better accommodation of the beginner the pronouns are expressed in the paradigms of our Conjugations.

Remark 6. It is necessary to observe here, that the first persons of the plural, ending in iâng or âng, with the circumflex accent, are employed in the cases where nin, (nind,) or ninawind, is expressed or understood, according to the rules and remarks mentioned above, page 42. But in the cases where ki, (kid,) or kinawind, is expressed or understood, the termination iâng or âng has no accent; it is pronounced very short, and almost as
It is necessary to pay attention to this difference of pronunciation, because it changes the meaning of the sentence. If you say for instance: *Mi wdbang tchi bɔsiiang*; it means that to-morrow we will all embark; the person or persons speaking, and the person or persons spoken to. But if you say: *Mi wdbang tchi bɔsiiang*; (with the accent on the last syllable,) it means that only the persons speaking will embark to-morrow, not the person or person spoken to. So also, F. i.

**Endáìiàng, in our house or dwelling, (the person or persons spoken to, excluded.)**

**Endáìiàng, in our house or dwelling, (the person or persons spoken to, included.)**

**Remark 7.** Likewise in the first and second persons of the singular, ending in ɨan or ɬan, and ian or an, nothing but the accent distinguishes the first person from the second. The termination of the first person ɨan or ɬan, is pronounced long; whereas that of the second person, ian or an, is very short. Let the following examples be pronounced to you by some person that speaks the Ochipwe language correctly, and try to get the right idea of this difference, in writing and pronouncing.

*Ekkitoián ta-ijìwebad*; it will be (or happen) as I say.

*Ekkitoián ta-ijìwebad*; it will be (or happen) as thou sayest.

*Apegiš endéndaman ɨjiwebišiàn*; I wish to behave as I please.

*Apegiš endéndaman ɨjiwebišiàn*; I wish to behave as thou pleasest.

*Apegiš endéndaman ɨjiwebišiàn*; I wish thou wouldst behave as I please.

*Apegiš endéndaman ɨjiwebišiàn*; I wish thou wouldst behave as thou pleasest.

If you look on the four last sentences, they would appear, if *without* accents, perfectly equal all of them. And nothing but the *accent* in writing, and the *emphasis* in pronouncing, effects the difference, which you will find material, if you consider the English sentences.
Remark 8. In regard to the syllable ban, which you will see attached to verbs in some tenses, in all our Conjugations, it must be observed, that sometimes it is necessary, and must remain with the verb to which it is attached. But sometimes it can be omitted without the least change of the meaning or sense of the verb to which it is attached, or the sentence in which the verb occurs. I have observed the Indians purposely on this point, and have noticed it a great many times, that they use or omit this syllable as they please, without any intention to effect a change of meaning by using, or by omitting it. Let us now see when it is necessary, and when it can be omitted.

1. It is necessary in the imperfect and pluperfect tenses of the indicative mood, and the participles, and in the pluperfect tense of the subjunctive and conditional moods. In all these cases the final syllable ban must remain attached to the verb; as you will see in all the Conjugations of this Grammar.

2. But it can be omitted in the present tense of the subjunctive mood, and consequently in all the tenses which are formed after the present tense, as you will see again in all our Conjugations. In these tenses the Indians sometimes attach the syllable ban to the verb, and sometimes they do not, which makes no difference in the meaning of the verb.

Examples.

Kawin nin gashkitossimin tehi bisán-abiiangidwa (or, abiiangidwaban) ninidjénissinanig. We cannot make our children be still.

Nin da-gi-ina. Mi sa iu ge-gi-inagiban, or, ge-gi-inag. I would have told him. That is what I would have told him.

Respecting the annexation of the syllable ban, you have to observe that the final letter n of the verb to which ban is to be attached, is changed into m; which is always the case, where these two letters come together in compositions.

When the final letter of the verb is g, a vowel is inserted between this g and the syllable ban. This vowel is ordinarily i, as you see in the above examples; but in some instances the vo-
wel o is inserted; as you will see in the Conjugations, in some moods and tenses, where the including first person plural (kina-wind) ends in goban.

When the final letter of the verb to which the syllable ban is to be attached, is d, this letter is taken off, and the syllable pan, instead of ban, is added.

**Examples.**

Ka-winnongom o da-gashkitossin tchi ijad, or, tchi ijanpan. He would not be able to go to-day.

Ka-win gi-inendansi tchi gi-ganojid, or, tchi gi-ganojipan. He was not willing to speak to me.

Ka-win gi-inendansiwad tchi gi-ganojiwad, or, tchi gi-ganojiwad pan. They were not willing to speak to me.

Anawi o da-gi-gashkitonawa tchi gi-ojimowad, or, tchi gi-ojimo-wapan. They could have fled away.

Remark that in all these cases a future time is signified, at which some action or event shall take place, although the first verb has the full appearance of the perfect tense. (This appearance of the perfect could be given also to the English verb; we could say: "As soon as he has made it, he will bring it here." Even of the present: "As soon as he makes it, he will bring it here.")

But when actions or events are signified, which have just past, the same verb in the Change is employed, (which is the 3d Rule of the Change, p. 122.) To illustrate the matter, let us take the same examples as above, applying them to events just past.

Ga-ikkitoiân weni-jishing yego, nin gi-mâdja; when I had said (as soon as I had said) something useful, I went away.

Ga-dagwishinang, ki gi-windamonimin iw; when we had arrived, I told you that.

Panima ga-nanagatawendamâm, nin gi-gigit; afterwards, when I had reflected, I spoke.

Ambé pasigwida, mâdja, awi-anokida mâmawí; let us rise and go and work together.
Kego matchi ikkitossida, kego matchi ijiwebisissida, ki nondagonan sa, ki wâbatonon gaie. Defendjiged; let us not say any bad words, and let us not act wrong, because the Lord sees us and hears us.

Bisân aiaq, weweni namadabiiog; be still; be sitted quietly.

Ikôgag oma, kwâwisendidog; màdjag, giwéoig; be gone boys; go away, go home.

Kego wika waijingekegon, énamiâeg, kego gaie nibiwa masinaigigekegon; do never cheat, Christians, and do not take much on credit.

Ta-ashamâwag kakina igiw–anishinâbeg; kego ta-giwessiwag tehi bwa wissiniwâid; let these Indians have something to eat; let them not go home before they eat.

PARTICIPLES.

PERSENT TENSE.—Gagitod ninpisindawa; I listen to the person that speaks, (to the speaking person.)

Babaditaw gegtkwedjig; obey the preaching (persons.)

Netâ-bimosedjig vind anônag; I hire well walking persons.

Kin enokitan enamiâjigâkin, ki gad-ânimis. ningôtîng; thou who workest on Sundays, thou wilt suffer once.

Kinawa enamiassiweg ki kitimâgisim; you who are not Christians, are miserable.

Waiâbissigog nin kitimâgenimag; I pity those who do not see, (the blind.)

IMPERFECT TENSE.—Mi igiw anishinâbeg enamiapanig; here are the Indians that were Christians.

Kin enokissiwamban pitchinago api ba-ijaiôn oma, nongom énigok anokin; thou who didst not work yesterday when I came here, work to-day with all thy force.

Nin mikwênima ékkilopan iv; I remember the person who said so.
"THE CHANGE."

What is called "The Change" in this Grammar, is one of the most difficult parts to understand.

This "Change" is made ordinarily on the first vowel or syllable of the verb or of the adjective, and this vowel or syllable is changed in another vowel or syllable, and sometimes in two or even three, according to the rules given here.

The use of the language only can make you comprehend when the "Change" is employed in the phrase. The following table will show, how this "Change" is effected.
A (accented) is changed into aiá; as: Akosi, he is sick; aiâkosid, a sick person; o sâgian, he loves him; saiâgiad, whom he loves; wâbi, he sees; waiâbid, who sees, seeing.

A (without accent) “ “

é; as: Abi, he is; ébid, he that is, being; aiá, he is; eiad, who is, being; namadabi, he sits; nêmadabid, who is sitting.

E (always accented) “ “

aié; as: Béjigo, he is one; baiéjigod, he who is only one; débwe, he tells the truth; daiébwed, who tells the truth; débisi, he is contented; daiébisid, a contented person.

I (accented) “ “

â; as: Nibawi, he stands; nábawid, who is standing; nimi, he dances; nâmidi, who is dancing; giriya, he is gone; gâ-iyad, he that is gone.

I (without accent) “ “

é; as: Nibô, he dies; nêbod, a dead person; nishiwê, he kills; nêshîwêd, who kills, murderer; nishkâdisi, he is angry; nêshkâdisid, an angry person.

O (accented) “ “

wâ; as: Nôdin, it blows; nwâdingin, when it blows; bôsi, he embarks; bwaśid, he that embarks; bôdawe, he makes fire; bwâdawed, he who makes fire.

O (without accent) “ “

wê; as: Oôssima, he is father; wéossinind, who is father, (father); ogwissima, he is son; wégwissinind, who is son, (son); ogimâwi, he is chief; wégimâwid, who is chief, (chief).
Remark 1. Some verbs beginning with a *d*, make the Change by prefixing the syllable *en*; as:

*Nin dá,* I dwell, I stop; *endáán,* where I stop or dwell; *endad,* where he stops, or who stops, dwells, etc.

*Nin danis,* I am in a certain place; *endanisid oma,* he who is or lives here; *mi ima endanistián,* I am there, etc.

*Nin danakâ,* I reside, or am native of a certain place; *Moning-wanekaning endanakidjig,* the natives or the permanent inhabitants of Lapointe.

*Nin dôdam,* I do; *mi endodamân,* I do so; *mi endôdaman,* thou dost so; *mi endodang,* he does so.

*Nin dapiné,* I die in a certain place; *nibikang endapinedjig,* those that die in the water; *nopimend endapined,* he that dies in the woods.

There are many verbs, beginning likewise with a *d*, that make the Change regularly, according to the above table; as:

*Nin dagwishin,* I arrive; *dégwishing,* he that arrives; *dassing dégwishinânin oma ki wâtamin,* every time I arrive here I see thee.

*Nin dibâdjm,* I tell; *dibâdjidjig,* those that tell; *kawin nin debwetawassi aw anakoch gego dibâdjmîd;* I don’t believe him who tells so many different things.

Remark 2. In the perfect, pluperfect and future tenses the Change is not made in the verb itself, but in the particles or signs that precede the verb. These particles or prefixes are:

*gi-,* *ga-,* *gad-.*  *Gi-,* is changed into *ga-; ga- into ge-; gad- into ged-.*  F. i.

*Gi-gîtoto,* he has spoken; *mi aw ga-gîtoto,* this is the one that has spoken.

*Gi-sigaandâso,* he has been baptized; *ga-sigaandâsodjig,* those that have been baptized.

Remark 3. There are two other particles or signs, *bi-,* and *wi-,* which use to precede verbs; and the Change is made in these signs; *bi-,* which indicates approaching or coming, is changed
into *ba*-; and *wi-*, which ordinarily denotes intention, will, or wish, is changed into *wa*. F. i.

*Nin bi-ija*, I come here; *ba-ijáiínin*, when I come here; *dassing* *ba-ijáiegon ki bidonawa* *gego*, every time you come here, you bring something; *ba-ijádjig*, those that come here.

*Nin wi-mádja*, I intend to go away; *mi igiw wa-mádjadjig*, those are the persons that want to depart; *wa-mádjabanig*, those that intended to go; *awenan wa-mádjad?* who wants to go?

**Remark 4.** When two of these signs precede the verb, the Change is made in the first one. F. i.

*Nin gi-bi-bimishká*, I came here (I have come here) in a canoe; *ga-bi-bimishkad*, he who came here in a canoe; *ga-bi-bimishkadjig*, those who came here in a canoe, boat, etc.

**Remark 5.** Verbs that are preceded by certain particles or prefixes, by prepositions, adverbs, or adjectives, make the Change in the first vowel of these words. When more than one of such words precede the verb, and relate immediately to it, the Change is made in the first vowel of the first of them; and in writing we attach them with hyphens to the verb, beginning from the Change. F. i.

*Gego-nd ondji-ikkii iw*, I say that for some reason; *wegonen wéndji-ikkitoian iw?* why dost thou say that?

*Nin mino bimádis*, I live well; *méno-bimádisid*, who lives well.

**Progressive scale of Change.**

*Aid*, he is;  
*eiad*, he that is;  
*méno-aid*, he that is well;  
*kéitchi-méno-aid*, he that is very well;  
*aita pitchi-kéitchi-méno-aid*, he that is perfectly well;  
*wa-ápitchi-kéitchi-méno-aid*, he that wishes to be perfectly well;  
*ge-wei-ápitchi-kéitchi-méno-aid*, he that intends to be perfectly well.
Remark 6. In regard to the orthography of the above-mentioned signs, viz:  

- *gi*, *ga*- denoting the perfect or pluperfect tenses,
- *ga-, gad-, ta-, ge-, ged*- denoting the future tense,
- *bi-, ba*- "coming, approaching,
- *wi-, wa*- "intention, will,
- *da*- "condition,

etc., etc.

In regard, I say, to the orthography of these signs or prefixes, I wish to observe that I think it very proper and grammatical, to attach them with hyphens to their respective verbs, to which they are really incorporated, in the Change as well as without it. You will perhaps say that in the English Conjugations we also have signs, to express different significations and positions of the verb; as: have, shall, will, should, would, etc.; but we don't join them in writing, to their verbs with hyphens. — Yes, that is true; but the analogy is not quite adequate. These English signs in Conjugations are at the same time words by themselves; whereas our Otchipwe signs are not words by themselves; are never employed alone, but only used with verbs to give them the above-mentioned significations. They must be considered as portions or parts of their verbs. This is the reason why some write them in one word with the verb; which I also did formerly myself. But considering the thing grammatically, I think it is better to let the verb appear by itself, and to join its sign by a hyphen to it.

For an illustration of the inadequateness of the above analogy, consider the following examples:

In English you say: "I will go;" and if asked: Will you go? your answer is: "Yes, I will." Here you use only the sign will.

In Otchipwe you say: "Nin gad-ija;" and if asked: *Ki gad-ija*? your answer cannot be, "E, nin gad." You cannot use only the sign, gad; you must put the verb with it and say: "E, nin gad-ija."
In English again you say: "I have written five letters yesterday." And then affirming you will say: "Certainly, I have."

In Otchipwe you say: "Nanan masinaiganan nin gi-ojibianan pitchinago." And then affirming you cannot say: "Geget nin gi." As soon as you pronounce gi, you must also express the verb, and say: Nin gi-ojibianan.

You see by these illustrations, that these Otchipwe signs are inseparably connected with their respective verbs; and that it is reasonable to join them to the verbs also in writing; but in a manner as not to disfigure the verb, and still to appear joined to it; which is effected by the use of hyphens.

And in grammatical consequence of this method of joining the signs to their verbs by hyphens, all the words between the sign and its verbs, must come under the same rule. F. i. Nin bimâdis, I live; nin ga-bimâdis; nin ga-mîno-bimâdis; nin ga-kitchi-mino-bimâdis; nin gad-âpitchi-kitchi-mino-bimâdis. All these words between the sign and the verb, are in the immediate connection with the verb like one word with it; and throughout all the movements and changes of the verb, they will remain in the same position to it, like a constellation. F. i.

Nin gi-âpitchi-kitchi-mino-bimâdis;
ki gi-âpitchi-kitchi-mino-bimâdis;
gi-âpitchi-kitchi-mino-bimâdisi;
etc.
Ta-âpitchi-kitchi-mino-bimâdisi;
ta-âpitchi-kitchi-mino-bimâdisiwag;
etc.
Kin ga-âpitchi-kitchi-mino-bimâdisiian;
ga-âpitchi-kitchi-mino-bimâdisid.

But where there is no such sign with a hyphen in the beginning, the adverbs or adjectives that precede the verb, will not be attached to it, by hyphens; there is no grammatical reason for it; as: Nin mîno bimâdis; nin kitchi mîno bimâdis; nind apitchi kitchi bimâdis.
We have now seen how the Change is effected; let us here consider, when it is used, as much it can be explained.

**Rule 1.** It is used in all the participles of all the tenses, as you will see in all these Conjugations. F. i. Ekkitod, who says; ga-inendang, who thought; nin ge-dagwishinân, I who shall arrive; nin waidabamag, I who see him, etc.

**Rule 2.** It is employed in sentences which express *periodical* actions, events, or states of being. These sentences or expressions contain in English the words: each; every one, every time, when, whenever, as often as . . . F. i.

*Anamiegijigad,* it is Sunday, (VIII. Conjugation.) *Dassing enamiegijigakin,* every Sunday, (as often as it is Sunday.) *Enamiegijigakin,* on Sundays.

*Nin ganôna,* I speak to him; *gegonagin nin nagwetag,* when I speak to him, he answers me; *genonindwanin,* when they are spoken to.

*Nind ab,* I am; *ebiânin oma,* *bi-nasikawishikan,* when I am here, come to me; *dassing êbidjin wedi,* *minikwe,* every time he is there he drinks.

**Rule 3.** The Change is likewise employed in sentences which express actions or events as *just past,* and contain in English the words, when, as soon as, etc. F. i.

*Ga-mâdjad k’oss,* gi-ikkilawag iw; when thy father had gone away, (or, after he went away,) they said that.

*Ga-ishkwa-nagamowad anamie-nagamon,* gi-mâdjawag; when they had sung a hymn, they went . . .

**Rule 4.** The Change is employed after the interrogative adverbs *ânin?* how? what? and *âniniwapi?* when? And after the interrogative pronouns *awenen? awenenag?* who? and *wegonen?* what? Likewise after the adverb *api,* or *mi api,* when, at that time, then. F. i.
Anin eji-bimáldiian? how dost thou do? (how dost thou live?)
Anin ekkitod k'oss? what says thy father?
Anin ejinikádeg ow? what they call this?
Aniniwapi ga-nibopan? when has he died?
Avenen ga-bi-pindiged? who came in?
Wegonen yed-ikkitoian? what wilt thou say?
Api ge-nibotiang, when we shall die.

After the interrogative adverb anindi? where? the Change is made sometimes; but ordinarily it is not used. F. i. Anindi åjáian? where art thou going? Anindi ateg? where is it? Anindi àìad Jesus nongom? where is now Jesus? The Change is used after anindi when ìw is expressed or understood. F. i. Anindi ga-danidisid Jesus bwa masi gagikwed? where lived Jesus, before he began to preach? ìw is understood: Anindi ìw ga-danidisid? (where is that place where he lived?)

Rule 6. The Change is used in sentences expressing comparison, and containing in English the conjunction as. F. i.

Enéndaman nin gad-ijitchige, I will act as thou wilt.
Enéndaman apegish ìjìwebak, be it as thou will, (thy will be done.)
Wewini ìjìwebisin, swanganamiajdijìg ìjìwebisiwad, live upright, as good Christians live.
Ekkitoian mì ge-diìán, be it done to me as thou sayest.

Rule 6. The Change is used in sentences that express quality, and contain the adverbs minik, kakina, misi, all, all that, whatever; wegotogwen, whatsoever. F. i.

Minik ekkitod Kiùe-Manito, ìdebwevinagadini, all that God says is true.
Kakina minik eji-kagikimigoian, eji-wabandaman gaie ki masinaìgan, kakina weweni ganawendan; whatever thou art taught in sermons, and all that thou readeast in thy book, keep all well.
Wegotogwen ge-dodamogwen, ged ikkitogwen gaie; whatsoever he shall do and say.
Wegotogwen ge-nandotamáwegwen Weossimind nind ijinikkasowining, ki ga-minigowa; whatsoever ye shall ask the Father in my name, he will give it to you.

**Rule 7.** The *Change* is employed in some tenses of the subjunctive mood in the Dubitative Conjugations; as you will see there. F. i: Ekkitowánen, if I say perhaps.

Ekkitogwen, if he perhaps says.

Kishpin gwatak ga-anamiaissiwáñen, if I have perhaps not well prayed.

**Rule 8.** Ordinarily, (not always,) the *Change* is employed after *mi*. F. i.

Mi enendamáñ, *mi ekkitoiáñ*; so I think, so I say.

Mi iyíwebak oma aking, so it is here on earth.

Mi sa ga-ikkitod, *mi dash ga-iji-mádjad*; so he said, and went away.

Mi na eji-kikinoamágoian? art thou taught so?

Let us now consider the verb of our paradigm of the I. Conjugation, in the cases of the *Change*.

The participles are displayed in the paradigm.

In the sentences expressing *periodical* actions, events, or states of being, the verbs of the I. Conj. are formed thus:

**AFFIRMATIVE FORM.**

**Present Tense.**

*Ekkitoiáñin,* when I say, or, whenever I say,

*ekkitoianin,*

*ekkitodjin,*

*ekkitongin,* (quand on dit,)

*ekkitióangon,* \{ when we say:

*ekkitóiangon,*

*ekkitoiégon,*

*ekkitowadjin.*
NEGATIVE FORM.

PRESENT TENSE.

Ekkitossiwigánin, when I don’t say,
Ekkitossiwanin,
Ekkitossigon,
Ekkitossingin, (quand on ne dit pas),
Ekkitossiwâgon, } when we don’t say.
Ekkitossiwâgon,
Ekkitossiwegon.
Ekkitossigwanin.

Remark. In the sentences expressing periodical actions, events or states, not only the Change is made, but also one of the syllables in, nin, or on, is added to the verb, as you see here above, and in the examples of Rule 2, page 122. This is done, when the adverb dassing, (which signifies, whenever, as often as, every time,) is expressed or understood. At the third persons, that end in ã, the letter j is inserted between ã and the syllable in, as you see above. (See an analogy of it in Remark, p. 23.)

Please remember well this Remark. It is applicable to almost all our Conjugations.

In the perfect and future tenses, the terminations remain the same, and the Change is made in the signs, or prefixes, gi-, and ga-, or gad-; the former being changed into ga-, the latter into ge-, or ged-; as:

Ga-ikkitoiânin, when (or whenever) I have said;
Ga-ikkitodjin, when he has said;
Ga-ikkitoiegon, etc.
Ged-ikkitoiânin, whenever I shall say,
Ged-ikkitoianin,
Ged-ikkitowadjin, etc.
Ga-ikkitossiwigánin, when I have not said;
ga-ikkitossiggon, when he has not said;
ga-ikkitossiwegon, etc. . .
ged-ikkitosiwanin, whenever I shall not say,
ged-ikkitosiwanin,
ged-ikkitosigwanin, etc. . .

Remark 1. Respecting the conjunction iji, (in the Change, eji-) which you see often to precede verbs, it must be remarked, that it is never employed alone, but always in connection with a verb, which it precedes immediately; and the Change in the verbs preceded by iji, is made in this conjunction, which is then attached to the verb with a hyphen, in the cases of the Change, not otherwise; according to the rules stated above. The significance of this conjunction is: as, as-so, as-as. . . F. i.

Eji-sâgiiddišoian, ki da-sâgiag kidj' anishinâbeg; as thou lovest thyself, thou oughtst to love thy neighbor.

Eji-kikendamân kid iji windamon; as I know it myself, so I tell it to thee.

Ga-iji-jawenimiian gi-âkostiân kid iji jawenimin âkostiian; as thou hadst pity on me when I was sick, so I have pity on thee while thou art sick.

But sometimes the conjunction iji seems to accompany the verb superfluously, because it can be omitted without the least change of the meaning of the sentence. F. i.

Alichina oma gi-aia, mi dash ga-iji-mâdjad; he was here a short time and went away; or, mi dash gi-mâdjad.

Mi dash ga-iji-kitchi-nishkâdisid; and he flew in a passion; or, mi dash gi-kitchi-nishkâdisid.

Kid iji-pagossemmin, Debenimiian, tchi jawenimiian; Lord, I pray thee, to have mercy on me; or, ki pagossemmin. . .

Ki windamon ga-iji wâbandamân, or ga-wâbandamân ki windamon. Both sentences equally mean: I tell thee what I have seen.

Remark 2. If you examine the paradigm of this I. Conjugation, and the examples till now related, you will see how all is form-
ed and derived from the third person sing. pres\textsuperscript{9} indicative. If you know this \textit{third person}, you have only to add to it the \textit{terminations}, and make the \textit{Change} according to the above rules, and you will find no verb belonging to this Conjugation, which you would not be able to conjugate correctly. The \textit{terminations} are fully displayed in the above paradigm or pattern of this Conjugation; but the \textit{third person} and the \textit{Change} (participle) must be learned by practice and the Dictionary. This Remark again is applicable to all our Conjugations.
I. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkitomidog, perhaps I say;

kid ikkitomidog, perhaps thou sayest;

ikkitowidog,*

ikkitomidog, (on dit peut-être,)

nind ikkitominadog,

kid ikkitomwadog,

ikkitowidogenag,*

Form after this tense; the perfect and the future tenses;

PLUPERFECT TENSE.

Gonima gi-ikkitowâmbân, † I had perhaps said,

" gi-ikkitowamban,

" gi-ikkitogoban,

" gi-ikkitowângiban †

" gi-ikkitowangoban,

" gi-ikkitowegoban,

" gi-ikkitowgaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekkitowânen, if I say perhaps,

ekkitowanen,

ekkitogwen,

ekkitowângen,

ekkitôwangen, †

* These two persons are often expressed by adding only dog, or, "dogenag, to
the mutative vowel; as, abidog, abidogenag; ñaddog, ñaddogenag; wissinidog,
wissinidogenag, etc.
† To form the imperfect tense, (which is not much used,) you have only to
I. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Kawin nind ikkitossimidog, perhaps I don't say,*

"kid ikkitossimidog,
"ikkitossiwidog,
"ikkitossimidog,
"nind ikkitossiminadog,
"kid tkkitossimwadog,
"ikkitossiwidogenag,

as: *Nin gi-ikkitomidog, . . . Nin gad-ikkitomidog.*

PLUPERFECT TENSE.

*Kawin gi-ikkitossiwambân, I had perhaps not said.*

"gi-ikkitossiwamban,
"gi-ikkitossigoban,
"gi-ikkitossiwângiban,}
"gi-ikkitossiwangoban,}
"gi-ikkitossiwegoban,
"gi-ikkitossigwban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Ekkitossiwanen, whether I say not,*

ekkitossiwanen.
ekkitossigwen,
} ekkitossiwângen,
} ekkitossiwangen,

*take off the prefix gi-; as: Ikkitowambân, ikkitogoban, ikkitogwban. And so also in some other Conjugations.*

↑ See Remark 3, page 42.
After this tense form the **perfect** and the **future** tenses:

**PLUPERFECT TENSE.**

*Ikkitowâmbânên, if I had perhaps said,
*ikkitâwâmbânên,
ikkitogbanen,
ikkitowângibanen, \( ninawind \),
ikkitowângibanen, \( kinawind \),
ikkitowegbanen,
ikkitowagbanen."

**PARTICIPLES.**

**PRESENT TENSE.**

*Nin ekkitowânen, I who perhaps say,
*kin ekkitowân,\n*win ekkitôwen,
ninawind ekkitowângen,
*kinawind ekkitowangen, \} \text{ we who perhaps say,}
*kinawa ekkitowegwen,
*winawa ekkitogwenag.

After this tense, the **perfect** and the **future** tenses are formed:

**PLUPERFECT TENSE.**

*Nin ga-ikkitowâmbânên, I who had said perhaps,
*kin ga-ikkitowâmbânên, thou who per. hadst said,
*win ga-ikkitogbanen,
ninawind ga-ikkitowângibanen,
*kinawind ga-ikkitowângibanen, \} \text{ we who had p. said,}
*kinawa ga-ikkitowegbanen,
*winawa ga-ikkitogbanenag;*
ekkitossiwegwen,
ekkitossiwigwen,
as: Ga-ikkitowânen, ... Ged-ikkitowânen...

PLUPERFECT TENSE.

Kawin ikkitossiwiâmbân en, if I had perhaps not said,
" " ikkitossiwambanen,
" " ikkitossigobanen,
" " ikkitossiwângibân en, (ninawind)
" " ikkitossiwangobanen, (kinawind)
" " ikkitossiwegobanen,
" " ikkitossiwagobanen.

PARTICIPIES.

PRESENT TENSE.

Nin ekkitossiwânen, I who perhaps don't say,
kin ekkitossiwanen,
win ekkitossigwen,
ninawind ekkitossiwângen, } we who ...
kinawind ekkitossiwangen,
kinawa ekkitossiwegwen,
winawa ekkitossigwenag.
as: Nin ga-ikkitowânen ... Nin ged-ikkitowânen...

PLUPERFECT TENSE.

Nin ga-ikkitossiwiâmbân en, I who had p. not said,
kin ga-ikkitossiwambanen,
win ga-ikkitossigobanen,
ninawind ga-ikkitossiwângibân en, } we who ...
kinawind ga-ikkitossiwangobanen,
kinawa ga-ikkitossiwegobanen,
winawa ga-ikkitossigobanenag.
EXAMPLES ON THE I. DUBITATIVE CONJUGATION.

Nin matchi ikkitomidog nanningim, kawin dash kakina nin mikwendansin nongam. I suppose I speak often ill, but I don’t remember now all.

Gi-ani-madjadog, gi-giwedog, kawin sa nинготчи nin wábamasti. He is probably gone away, he is gone home. I suppose, I don’t see him anywhere.

Ki mishomissinábámq wáieshkat Moniang gi-danakigwabán, bwa bi-goshwád omá. Our grand-father (forefathers) had formerly lived in Canada, before they moved to this place.


Hast thou abandoned bad speaking?

Endogwen ga-igitaliegwen ga-iįį-aiangwimímadíban. I doubt whether he has performed (or not,) what I had recommended him.

Kishpin ikkitowágobanan iw, da-gidibáditiongwig gi-gagwedjimindwa. If they (perhaps) had said that, they would have told it when they were asked.

Kakina náganisidjig iniiniwag gi-mawándjiddiwiw; namandj ged-inakoníwegwagen. All the principal men have assembled; I don’t know what laws (regulations) they will make.

Ged-ikkitówanen mi-ge-dodamán; miník dash go-gínawámágewagen, kawin nin wi-jíitchigessi: Whatever thou shalt say (command,) I will do it; but whatever thou shalt forbid, I will not do it.

Kin netá-dajingewagen ki gad-anímis dibakoníge-gijigak, kishpin geget jiwebibíian. Thou who art (as they say) in the habit of backbiting, thou wilt suffer on the day of judgment, if thou really art so.

Awegwen gu-bi-dibáditiongwen matchi dajindiwin.—Kego debwentanglegon. I don’t know who has told here the calumny. Do not believe it.

Kawin nin gi-wábamassig igiw gá-bosígwénag pitchindgo. I have not seen those that have gone away yesterday (in a canoe, boat, etc.) (as I understood.)
Anishinâbeg waieshkat ga-bimâdisigobanenâg aking, gi-matchi-ijiwêbisisgâwâbân. People who had lived on earth in the beginning, were wicked.

Awenen aw ged-ijitchígegwen mojag, ga-inakonigeiâng nongom gijigak? Who is likely to do always what we have ordered to-day?

Remark in regard to the second third person. *

In the simple third person singular, present, indicative, affirmative form, you say: Ikkito, he says. But in the second third person you have to say: Ikkitowan, etc., because the verb must follow the same rule as the substantive. The simple third person, to which the second is relating, is often understood only, not expressed, as you will see here below.

**Examples.**

<table>
<thead>
<tr>
<th>AFFIRMATIVE FORM</th>
<th>NEGATIVE FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ossan ikkitowan, his father says.</td>
<td>Ossan kawin ikkitossiwan, his father does not say.</td>
</tr>
<tr>
<td>Ossan ikkitobânîn, his father said.</td>
<td>Ossan kawin ikkitossibanin, his father did not say.</td>
</tr>
<tr>
<td>Kaskendam gi-níponid ossan, he is afflicted because his father is dead.</td>
<td></td>
</tr>
<tr>
<td>Nin kikendam get-ijitchigenid oshimeian, I know what his brother will do.</td>
<td></td>
</tr>
<tr>
<td>Ogwissen gwaiak-ijiwêbisisinipan, had his son behaved right, he would not have been punished.</td>
<td></td>
</tr>
<tr>
<td>Debeniminâng o sâgian enami-dnidjin, the Lord loves the Christians.</td>
<td></td>
</tr>
<tr>
<td>Ossan inîw ekkitonipanin, it was his father who said so.</td>
<td></td>
</tr>
</tbody>
</table>

* See page 69.
To this Conjugation belong all the intransitive or neuter verbs ending at the characteristic third person in am. They likewise end so at the first person singular, present, indicative. This m, in which all the verbs of this Conjugation end, is put among the terminations, as you see in the paradigms. The reason is, because it does not remain in all the tenses, but is sometimes changed into n.

Note. In the I. Conjugation, I displayed the negative form in full, (on the opposite page,) In order to save room, I will put, in the subsequent Conjugations, only the terminations of the negative form, the body of the verb remaining the same in this form, as in the affirmative. F. i. Nind inendam, negative, Ka-\nwin nind inendansi. Kid inendam, neg. Kawin kid inendansi.

Here are some verbs belonging to this Conjugation:

**First person.**

| Nin ná nagatáwendam, I meditate; |
| Nin ná nagatáwendam. |
| Nin ánijitam, I give up; |
| Nin ségendam, I am afraid; |
| Nin dódam, I do, I act; |
| Nin kashkéndam, I am sad; |
| Nin pisindam, I listen; |
| Nin pagosséndam, I ask, I hope; |
| Nin initam, I hear something; |
| Nin wassitáwendam, I am sorrowful; |
| Nin wassitáwendam. |
| Nin ságáam, I go out; |
| Nin ságáam. |
| Nin songéndam, I have a firm thought; |
| Nin ágonwetam, I disobey, I contradict; |
| Nin gíjendam, I resolve; |
| Nin jañbitam, I gainsay; |
| Nin bonendam, I forget something; |
| Nin débwetam, I believe; |
| Nin wissagendam, I suffer; |

**Third Person.**

| Ná nagatáwendam. |
| Anijitam. |
| Ségendam. |
| Dódam. |
| Kashkéndam. |
| Pisindam. |
| Pagosséndam. |
| Initam. |
| Wassitáwendam. |
| Ságáam. |
| Songéndam. |
| Ágonwetam. |
| Gíjendam. |
| Jañbitam. |
| Bonendam. |
| Débwetam. |
| Wissagendam. |
### AFFIRMATIVE FORM.

#### PRESENT TENSE.

<table>
<thead>
<tr>
<th>Nind inendam, I think * (or, I will), Kawin nsi,</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>kid inendam</td>
<td>&quot; nsi,</td>
</tr>
<tr>
<td>inendam</td>
<td>&quot; nsi,</td>
</tr>
<tr>
<td>inendâm, they think, (on &quot; nse)</td>
<td>&quot; nsimin,</td>
</tr>
<tr>
<td>nind inendamin</td>
<td>&quot; nsimin,</td>
</tr>
<tr>
<td>kid inendâm</td>
<td>&quot; nsimin,</td>
</tr>
<tr>
<td>inendamog</td>
<td>&quot; nsiwa.</td>
</tr>
</tbody>
</table>

#### IMPERFECT TENSE.

<table>
<thead>
<tr>
<th>Nind-inendanaban, I thought,</th>
<th>Kawin nsinaban,</th>
</tr>
</thead>
<tbody>
<tr>
<td>kid inendanaban</td>
<td>&quot; nsinaban,</td>
</tr>
<tr>
<td>inendamoban</td>
<td>&quot; nsiban,</td>
</tr>
<tr>
<td>nind inendaminaban</td>
<td>&quot; nsiminaban,</td>
</tr>
<tr>
<td>kid inendamwaban</td>
<td>&quot; nsimwaban,</td>
</tr>
<tr>
<td>inendamobanig</td>
<td>&quot; nsibanig.</td>
</tr>
</tbody>
</table>

#### PERFECT TENSE.

<table>
<thead>
<tr>
<th>Nin gi-inendam, I have thought,</th>
<th>Kawin nsi,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki gi-inendam</td>
<td>&quot; nsi,</td>
</tr>
<tr>
<td>gi-inendam</td>
<td>&quot; nsi,</td>
</tr>
<tr>
<td>gi-inendâm, (on a pensé)</td>
<td>&quot; nsimin,</td>
</tr>
<tr>
<td>nin gi-inendamin</td>
<td>&quot; nsimin,</td>
</tr>
<tr>
<td>ki gi-inendâm</td>
<td>&quot; nsimin</td>
</tr>
<tr>
<td>gi-inendamog</td>
<td>&quot; nsiwa.</td>
</tr>
</tbody>
</table>

#### PLUPERFECT TENSE.

<table>
<thead>
<tr>
<th>Nin gi-inendanaban, † I had thought, Kawin nsinaban,</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ki gi-inendanaban</td>
<td>&quot; nsinaban,</td>
</tr>
<tr>
<td>gi-inendamoban</td>
<td>&quot; nsiban,</td>
</tr>
<tr>
<td>nin gi-inendaminaban</td>
<td>&quot; nsiminaban,</td>
</tr>
<tr>
<td>ki gi-inendamwaban</td>
<td>&quot; nsimwaban,</td>
</tr>
<tr>
<td>gi-inendamobanig</td>
<td>&quot; nsibanig,</td>
</tr>
</tbody>
</table>

---

* See Remark 4, p. 96.  † See Note p. 98.  † See Remark, p. 88.
FUTURE TENSE.

Nin gad-inendam, I will think, Kawin nsi,
ki gad-inendam, nsi,
ta-inendam, nsi,
ta-inendam, nsim,
nind gad-inendamin, nsimin,
ki gad-inendam, nsim,
ta-inendamog, nsiwag.

SECOND FUTURE TENSE.

Nin ga-gi-inendam, I shall have thought, Kawin nsi,
ki ga-gi-inendam, nsi,
ta-gi-inendam, nsi,
ta-gi-inendam, nsim,
nin ga-gi-inendamin, nsimin,
ki ga-gi-inendam, nsim,
ta-gi-inendamog, nsiwag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Inendamân, * if I think, nsiwân, nsiwân,
inéndaman, nsiwan,
inéndang, nsig,
inéndamang, that they think, nsiwig,

(in Quéon pense)
inéndamang, if we think, nsiwâng,
inéndamang, nsiwang,
inéndameg, nsieged,
inéndamowâd, nsiege.
### Perfect Tense

**Gi-inendamán, because I have thought,**

<table>
<thead>
<tr>
<th>Pronounce</th>
<th>Mean.</th>
</tr>
</thead>
<tbody>
<tr>
<td>gi-inendaman</td>
<td>nsiwan,</td>
</tr>
<tr>
<td>gi-inendang</td>
<td>nsig,</td>
</tr>
<tr>
<td>gi-inendaming</td>
<td>nsing,</td>
</tr>
<tr>
<td>gi-inendamâng</td>
<td>nsiwâng,</td>
</tr>
<tr>
<td>gi-inendamâng</td>
<td>nsiwang,</td>
</tr>
<tr>
<td>gi-inendameg</td>
<td>nsiweg,</td>
</tr>
<tr>
<td>gi-inendamowad</td>
<td>nsigwa.</td>
</tr>
</tbody>
</table>

### Pluperfect Tense

**Inendamâmbân, if I had thought,**

<table>
<thead>
<tr>
<th>Pronounce</th>
<th>Mean.</th>
</tr>
</thead>
<tbody>
<tr>
<td>inendamamban</td>
<td>nsiwâmbân,</td>
</tr>
<tr>
<td>inendangiban</td>
<td>nsiwamban,</td>
</tr>
<tr>
<td>inendamingiban</td>
<td>nsigoban,</td>
</tr>
<tr>
<td>inendamângiban</td>
<td>nsingiban,</td>
</tr>
<tr>
<td>inendamângiban</td>
<td>nsiwângiban,</td>
</tr>
<tr>
<td>inendamângiban</td>
<td>nsiwangiban,</td>
</tr>
<tr>
<td>inendamângiban</td>
<td>nsiwegoban,</td>
</tr>
<tr>
<td>inendamângiban</td>
<td>nsigwaban.</td>
</tr>
</tbody>
</table>

### Future Tense

**Ged-inendamán, what I shall think,**

<table>
<thead>
<tr>
<th>Pronounce</th>
<th>Mean.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ged-inendaman</td>
<td>nsiwan,</td>
</tr>
<tr>
<td>ged-inendang</td>
<td>nsig,</td>
</tr>
<tr>
<td>ged-inendaming</td>
<td>nsing,</td>
</tr>
<tr>
<td>ged-inendamâng</td>
<td>nsiwâng.</td>
</tr>
</tbody>
</table>

Etc., as above in the present tense, prefixing ged-

### Second Future Tense

**Ge-gi-inendamân, what I shall have thought,**

<table>
<thead>
<tr>
<th>Pronounce</th>
<th>Mean.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ge-gi-inendaman</td>
<td>nsiwan,</td>
</tr>
<tr>
<td>ge-gi-inendaman</td>
<td>nsiwan,</td>
</tr>
</tbody>
</table>

Etc., as in the present tense, always prefixing ge-gi-
CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-inendam, I would think
(or I ought to think),

Kawin nsi,

ki da-inendam

da-inendam,

'la-inendam, they would think

(oi penesralt),

nin da-inendamin,

ki da-inendam,

da-inendamog,

PERFECT TENSE.

Nin da-gi-inendam, I would have thought, Kawin nsi,
or I ought to have thought,

ki da-gi-inendam,

da-gi-inendam,

da-gi-inendam,
nin da-gi-inendamin,

ki da-gi-inendam,

da-gi-inendamog,

n'simin, nsim, nsiwan,

n'simin, nsim, nsiwan,

n'simin, nsim, nsiwan,

n'simin, nsim, nsiwan,

n'simin, nsim, nsiwan.

"Ge-gi-inendamân, what I would have thought,

Etc., as above in the second future tense of the subj. mood.

IMPERATIVE MOOD.

Inendân, think,

Inendamokan} (thou),

Ta-inendâm, let him (her, it) think,

Ta-inendâm, let him think, (qu'on pense),

Inendanda, let us think,

Inendamog, think, (you),

Ta-inendamog, let them think,

Kegongen,

" nsi,

" nsim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,

" n'sim,
PARTICIPLES.

PRESENT TENSE.

_Nin enendamân,_ I who think, nsiwân;
 _kin enendaman,_ thou who think-
est, nsiwan,
 _win enendang,_ nsiw,
 _enendaming,_ what one thinks, nsing,
 (ce qu’on pense,) ninawind enendamâng, we that nsiwâng,
 kinawind enendâmâng, } think, nsiwang,
 kinâwa enendameg, nsiweg,
 winawa enendangig.

IMPERFECT TENSE.

_Nin enendamâmbân,_ I who tho’t, nsiwâmbân,
 _kin enendamâmban,_ nsiwamban,
 _win enendangiban,_ nsigoban,
 _enendamingiban,_ nsingiban,
 ninawind enendamângiban, } we who nsiwângiban,
 kinawind enendâmângoban, } thought, nsiwangoban,
 kinâwa enendamegoban, nsiwegoban,
 winawa enendangibanig, nsigobanig.

PERFECT TENSE.

_Nin ga-enendamân,_ I who have nsiwân,
 _thought,
 _kin ga-inendaman,_ nsiwan,
 _win ga-inendang,_ nsig,
 _ga-inendaming,_ nsing,
 ninawind ga-enendâmâng, } we who have nsiwâng,
 kinawind ga-enendâmang, } thought, nsiwang,
 kinâwa ga-inendameg, nsiweg,
 winawa ga-enendângig, nsigog.

* See Remark 5, p. 111.
PLUPERFECT TENSE.

Nin ga-inendamâmbân, I who had thought,
kin ga-inendamâmbân, nsiwâmbân,
win ga-inendângiban, nsiwângiban,
gâ-inendâmingiban, nsiwângiban,
 ninâwind ga-inendâmângiban, we who had thought,
kinâwind ga-inendâmângoban, nsiwângoban,
kinawa ga-inendâmingoban, nsiwângoban,
winawa ga-inendângibân, nsiwângoban.

FUTURE TENSE.

Nin ged-inendamân, I who shall think,
kin ged-inendamân, nsiwân,
win ged-inendâng, nsiwâg,
ged-inendâning, nsiwâng,
inâwind ged-inendâmâng, we who shall think,
kinâwind ged-inendâmâng, nsiwâng,
kinawa ged-inendâming, nsiwâng,
winawa ged-inendângibân, nsiwâng.

SECOND FUTURE TENSE.

Nin ge-gi-inendamân, I who shall have thought,
kin ge-gi-inendamân, nsiwân.

Etc., as above in the first future, always prefixing ge-gi, to the verb.

Remark. The letter u before the syllable si, in the negative form, is commonly not heard in pronouncing. F. i. Kawin enendansi, is ordinarily pronounced: Kawin inendasi, etc. . . But this u must be in, grammatically, because otherwise there would be two s in the negative form, as this always is the case between two vowels; and the above word would then be, inendassi; but it does not sound so. Correct speakers pronounce the u enough to be perceived by an attentive ear.
Let us now consider the _Change_ of the verbs of the II. Conjugation.

The participles, which have always the _Change_, are fully displayed in the above paradigm.

In the sentences expressing _periodical_ actions or states of being, the verbs of this Conjugation are formed thus:

<table>
<thead>
<tr>
<th>AFFIRMATIVE FORM</th>
<th>NEGATIVE FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PRESENT TENSE.</strong></td>
<td></td>
</tr>
<tr>
<td>Enendamânin, when (or whenever) I think,</td>
<td>nsiwânin,</td>
</tr>
<tr>
<td>enêndamanin,</td>
<td>nsiwanin,</td>
</tr>
<tr>
<td>enendangin,</td>
<td>nsiwångôn,</td>
</tr>
<tr>
<td>enendamingin,</td>
<td>nsiwångin,</td>
</tr>
<tr>
<td>enandamangin,</td>
<td>nsiwångin,</td>
</tr>
<tr>
<td>enêndamangon,</td>
<td>nsiwångin,</td>
</tr>
<tr>
<td>enendamegon,</td>
<td>nsiwångin,</td>
</tr>
<tr>
<td>enendamowadjin, *</td>
<td>nsiwångin,</td>
</tr>
</tbody>
</table>

In the _perfect_ and _future_ tenses the terminations are the same as here above, and the _Change_ is made in the prefixes, _gi-_ and _ga- _or _gad_-. _Gi-_ is changed into _ga-_; and _ga-_ or _gad_- into _ge-_ or _ged_-.

| Ga-inendamânin, when (or whenever) I have thought, | nsiwânin, |
| ga-inêndamanin, | nsiwanin, |
| ga-inendangin, | nsiwångôn, |
| Ged-inendamânin, when I shall think, | nsiwânin, |
| ged-inendamângin, | nsiwångin, |
| ged-inendamowadjin, | nsiwångin, |

In the other cases of the _Change_, (see p. 122, 123 and 124,) it is made in the same way as here stated; only the end-syllables, _in_, (_iin_,) _nin_, or _on_, are omitted; as: Enendamân, ga-inendamân, ged-inendamân, etc.

* See Remark, p. 23.
EXAMPLES ON THE II. CONJUGATION.

Pakaâkwe bônam, kakina gaie bineshiyag bonamog; the hen lays eggs, and all the birds lay eggs.
Ki kashkendanaban, waiéshkat oma ba-aïâian; thou wert lone-some when thou first stayed here.
Kawin nakawé ki gi-nânagatawendansi géd-ikkitoian; thou hast not reflected before hand what thou wouldst say.
Nin gi-mamakúdendanaban waiéshkat wabandamân ishkoténa-bikwân; I wondered when I first saw a steamboat.
Mojag nin ga-nânagatawendam tchi bwa gigitoiân; I will always reflect before I speak.
Ninga-gi-gijendam tchi bwa minawa wâbamiiap; I shall have taken a resolution before thou seest me again.
Apejish mejjag mino inendamân, wika dash tchi,matchi inendam-siwàn; I wish I had always good thoughts and never bad thoughts.
Gi-wevibendanân, mi waiba ga-bi-ondjigiiweian; because thou hast made haste, therefore thou hast come back soon.
Dodansiwegoban ga-dodameg, kawin ki da-mino-aiâssim nongom; if you had not done what you did, you would not be well now.
Ki ga-windamon ge-dodamân; I will tell thee what I shall do.
Ki ga-windamon ge-gi-inendamân; I will tell thee what I shall have thought.
Ki da-minwendâm na tchi wâbameg kinigiigowag? Would you be glad to see your parents?
Nin da-gi-kitchi-wassitâwendâm; mikwinimóßwâgibân Dëbend-jiged; I would have been very sorrowful, had I not thought on the Lord.
Dëbwéiendân, kego, ágonwetangen, kego gaie matchi inendangen; believe, do not contradict and think not evil.
Nin jawénimag wassayendangig; I pity those that suffer.
Igw ininiwag aidgonwetangibânig, nongom weweni debwetamog; those men that contradicted before, believe now.
Nond ga-sâgaangig kawin ogi-nondansinawa gagikwewin; those that went out too soon, did not hear the sermon.
Ga-úpitchi-debewiendangibanig oma aking, nongom úpitchi mino aiáwag giigong; those that had a perfect faith on earth, are now exceedingly happy in heaven.

Mi sa igiw ged-anijitangig waiba; these are the persons that will soon give all up.

Ge-gi-mino-dodangig aking, káginig ta-dibaamáwawag giigong; those that shall have acted right (done well) on earth, shall be eternally rewarded in heaven.
II. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind inendamidog, I think perhaps,
   kid inendamidog,
   inendamodog,
   inendâmidoog, one thinks perhaps, (on pense
nind inendaminadog, [peut-être,)
   kid inendamwadog,
   inendamodogenag,

Form after this present tense, the perfect and the future

PLUPERFECT TENSE. *

Gonima gi-inendamowâmbân, I had perhaps th.
   " gi-inendamowambân,
   " gi-inendamogoban,
   " gi-inendamowângiban, } that we had perhaps
   " gi-inendamowangoban, } [thought.
   " gi-inendamowegoban,
   " gi-inendamogwaban,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendamowânên, if I think perhaps.
   enêndamowanen,
   enêndamogwen,
   enendamowângen, (ninawind) } if we.
   enêndamowângen, (kinawind) }
   enendamowegwen,
   enendamowagwen,

* See second Note, page 123. (Inendamowamban ; inendamogoban.)
II. DUBITATIVE CONJUGATION:

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind inendansimidog, I do perhaps not think,
   " kid inendansimidog,
   " inendansidog,
   " inendansimidog,
   " nind inendansiminadog,
   " kid inendansimwadog,
   " inendansidogwadog,
tenses; as: Nin gi-inendamidog. Nin gad-inendamidog....

PLUPERFECT TENSE.

Kawin gi-inendansiwâmbân, I had perhaps not thought,
   " gi-inendansiwamban,
   " gi-inendanswigoban,
   " gi-inendansiwângiban, } that we...
   " gi-inendansiwangoban, } that we...
   " gi-inendansiwegoban,
   " gi-inendansigwaban,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendansiwânen, if I do perhaps not think,
enendansiwânen,
enendansigwiben,
enendansiwângen, } if we do perhaps not.
enendansiwângen,
enendansiwegwiben,
enendansiwagen,
Form after this tense the **perfect** and the **future** tenses; as:

**PLUPERFECT TENSE.**

\[
\text{Inendamówâmbânèn, if I had thought I suppose,}
\]

\[
\text{Inendamowambanen,}
\]

\[
\text{Inendamogobanen,}
\]

\[
\text{Inendamowângibânèn,}
\]

\[
\text{Inendamowângobanen,}
\]

\[
\text{Inendamowegobanen,}
\]

\[
\text{Inendamowagobanen,}
\]

**PARTICIPLES.**

**PRESENT TENSE.**

\[
\text{Nin enendamowânen, I who think perhaps,}
\]

\[
\text{Kìn enendamowanen, thou who. . . .}
\]

\[
\text{Win enendamogwen,}
\]

\[
\text{Ninawind enendamowângen,}
\]

\[
\text{Kìnawind enéndamowangen,}
\]

\[
\text{We who think perhaps. . . .}
\]

\[
\text{Kìnawé enendamowegwen,}
\]

\[
\text{Winawé enendamogwenag,}
\]

The **perfect** and **future** tenses are formed after this present

**PLUPERFECT TENSE.**

\[
\text{Nin ga-inendamowâmbânèn, I who had perhaps th. . . .}
\]

\[
\text{Kìn ga-inéndamowambanen,}
\]

\[
\text{Win ga-inendamogobanen,}
\]

\[
\text{Ninawind ga-inendamowângibânèn,}
\]

\[
\text{Kìnawind ga-inéndamowângibânèn,}
\]

\[
\text{We who had . . . .}
\]

\[
\text{Kìnawé ga-inendamowegobanen,}
\]

\[
\text{Winawé ga-inendamogobanenag,}
\]

* For the **imperfect**, (seldom used,) **Nin enendamowâmbânèn**, . . . **Kìn enendamowambanen**, . . .
Ga-inendamowânen. . . . Ged-inendamowânen. . . .

PLUPERFECT TENSE.

Inendansiwâmbânen, if I had not thought I suppose,
inéndansiwambanen,
inendansigobanen,
inendansiwângibanen,
inéndansiwangobanen,} if we had not . . .
inendansiwegobanen,
inendansiwegobanen.

PARTICIPLES.

PRESENT TENSE.

Nin enendansiwânen, I who do perhaps not think,
kin enéndansiwanen, thou who . . .
win enendansigwen,
ninawind enéndansiwângen,} we who do perhaps not think,
kinawind enéndansiwangen,}

kinawa enéndansiwegwen,
winawa enendansigwenag,
tense; as: Nin ga-inendamowânen, . . . Nin ged-inendamowânen . . .

PLUPERFECT TENSE.

Nin ga-inendansiwâmbânen, I who had perhaps not th . . .
kin ga-inéndansiwambanen,
win ga-inendansigobanen,
ninawind ga-inéndansiwângibanen,} we who had . . .
kinawind ga-inéndansiwangobanen,}
kinawa ga-inéndansiwegobanen,
winawa ga-inendansigobanenag.
EXAMPLES ON THE II. DUBITATIVE CONJUGATION.

Aw aiškosid inini kitchi masitāgosii; wissagendamodog āpitchi. This sick man groans much; he must suffer exceedingly.

Ki gi-agonwetamwoadog gi-nondāmeg gagikwewin, kawin ki. gi-debwetansimwoadog. I think you have contradicted when you had heard the sermon, you have probably not believed.

Nishime John kawin kīwe waieshkat gi-minwendansigoban, kiki-noamāding wi-ijad; nongom dash kitchi minwendam, kitchi-dadatabi gāie kikinoamāgosid masinaigan. My brother John had not been willing at first to go to school, (as I understood;) but now he likes it very much, and is learning very fast to read.

Kawin wāba ganabatch ta-gijendansidogenag-tchi bonitowad minikwewin. They will perhaps not soon take a resolution to give up drinking.

Jaigwa wāba ta-inendamodog tchi anamiad. He will probably soon have a mind to become a Christian, (to pray.)

Anawi anamia aw anishinābe; endogwen dash meshkawenda-mogwen mojag tchi anamiad. This Indian indeed is a Christian; but it is doubtful whether he has a strong resolution, (thought,) to be always a Christian.

Kishpin ga-nishkādendamogwen, kawin nin nin gi-nishkiāssi. If he has had perhaps angry thoughts, it was not I that made him angry.

Kishpin gigendamogobanen wi-mādjad, da-gi-bosi nābikwāning pitchināgo. If he had, (I suppose,) made up his mind to go away, he would have gone on board the vessel yesterday.

Ged-ako-mashkawendumovegwen, kawin ki ga-waiejimigossiwag matchi-jiwebisidjig. As long as you shall have a strong resolution, (thought,) you will not be seduced by the wicked ones.

Aw inini wika saiegendansigwen, ta-segendam api ge-nibod. That man who seems never to fear, will be afraid at the time of his death.

Mi aw inini nond ga-sagaamogwen gi-gigitong. This is the man who went out, (as I heard,) before the council was over.
kinawa ga-matchi-dodamowegwen, ningoting ki ga-kikendágo-
sim ga-iijiwebiswegwen runongom. You who have perhaps done
evil, you will once be known, how you have (perhaps) behav-
ed now.

Igiw waishkat ga-debweiendamogobanenag, gi-kitchi-mino-ijiwe-
sigwaban. Those who had-believed in the beginning, (the first
Christians,) behaved very well, (as we read.)

Aw ge-kashkendansigwen, ge-nishkâdendansigwen gaie, gego we-
nitodjin, nibwâkawining ta-apitenima. He that shall not be
sad, nor shall have angry thoughts, when he loses something,
will be esteemed a wise man.

Awegwenag wika ge-pisindansigwenag matchi babamâdjimowin,
bisân ta-bimâdisiwag aking. Those who never shall listen to 
bad reports, shall live quietly (in peace) on earth.
Some Examples in regard to

AFFIRMATIVE FORM.

Minwendamowan na ossan, oma tchi bi-ijānīd? Is his father willing that he should come here?

Apitchi kashkendamowan omissieian. His sisters are very sad (lonesome.)

And so forth in all the tenses

O widigemāganan inendamobanin tchi gishpinādonid aki. It was the will of his wife, (or, her husband,) to buy land.

Onigitgın inendamobanin tchi widjemad iniw ikuewan. It was the will of his parents that he should marry that woman.

Gi-sagaamobanin witān bwa pindigenid ogwissan. His brother-in-law had gone out, before his son came in.

Kishpin ossan minwendaminid, ta-bi-ija-oma. If his father is willing, (consenting,) he will come here.

Apegech mashkawendaminid ogwissan, tchi mino-ijiwebisinid. I wish his sons would firmly resolve to behave well.

And so on in the other tenses

Kishpin ogin minwendaminipan; da-gi-widige aw oshkinigtikwe. 
That young woman would have married, had her mother given her consent.

Wewid sagaaminipan ossaician, kawin da-gi-gikandissim. Were his brother gone out immediately, there would have been no quarreling.

Kawin Kiie-Manito o sāgiassin enamiānīdjin aiagonwetaminidjin.
God does not love Christians who are disobedient, (who contradict.)

Kawin awta gwaiak enamiād o wissokawassin metchidodaminidjin. No true Christian associates with those that are doing wrong.

Paul o sāgiabanin oshimeibanin, mojav meno-inendaminipanin. 
Paul loved his deceased brother who always had good intentions, (a good will.)

John o sāgiabanin o widigemāgananibanin, mojav menwendaminipanin. John loved his deceased wife, who always was contented (cheerful.)

Form the other tenses of these
the second third person.

NEGATIVE FORM.

*Kawin minwendansiwani osson tchi madjaniid.* His father is not willing that he should go away.

*Kawin na geget omissieian kashkendansiwani?* Are his sisters not really sad (lonesome?) that are derived from the present.

*Kawin o widigemadangan inendansibanin tchi bousinid.* It was not the will of his wife, (or, her husband,) to embark.

*Kawin onigiigon inendansibanin tchi widigemad iniw ikwevanin.* It was not the will of his parents that he should marry that woman.

*Kawin mashi gi-sagaansibanin witän api pandigenid ogwissan.* His brother-in-law had not yet gone out, when his son came in.

*Kishpin osson minwendansinig, kawin ta-bi-tjassi.* If his father is not willing, (not consenting,) he will not come.

*Kishpin mashkawendansinig ogwissan, kawin ginwenj ta-mino-ijiwebisissiwan.* If his sons have not a firm resolution, they will not long behave well.

formed after the present.

*Kishpin ogin minwendansinigoban, kawin da-gi-widigessi niswisse.* My sister would not have married, had her mother not given her consent.

*Ossaieian sagaansinigoban wewib, da-gi-kikändim.* Were his brother not gone out immediately, there would have been quarreling

*Debendjiged o nitò-jaweniman enamianidjin wika aiagonwetansinigon.* The Lord loves Christians who never contradict,(disobey.)

*Kawin awiia gwaiak enamiad o widokawassin meno-dodansinigon.* No true Christian helps those, (keeps company with those,) who act not right.

*John kawin gwetch o sagiassibanin ossaieibanin wika meno-inendansinigobanin.* John did not much love his deceased brother, who never had a good will.

*Paul kawin o sagiassibanin o widigemaganibanin, wika menwendansinigobanin.* Paul did not love his deceased wife, who never was contented.

participles after these two.
III. CONJUGATION.

To this Conjugation belong the intransitive or neuter verbs, that end at the third person singular, present, indicative, in in or on; and they likewise end so at the first person. Here are some of the verbs of this description.

First Person.

Nin dagwishin, I arrive;
Nin pangishin, I fell;
Nind ápitchishin, I fall hard;
Nind agódjin, I hang, or I am on high;
Niu jingishin, I am lying;
Nin minoshin, I lie well;
Nin twáshin, I break through the ice;
Nind ojáshishin, I slide or glide;
Nind osámidon, I speak too much;
Nin danánagidon, I talk;
Nin mishidon, I have a long beard.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>Nin dagwishin, I arrive, *</th>
<th>Kawin si,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki dagwishin,</td>
<td>“ si,</td>
</tr>
<tr>
<td>dagwishin,</td>
<td>“ si,</td>
</tr>
<tr>
<td>dagwishinim; one arrives,</td>
<td>“ sim,</td>
</tr>
<tr>
<td>they arrive, (on</td>
<td></td>
</tr>
<tr>
<td>arrive),</td>
<td></td>
</tr>
<tr>
<td>nin dagwishinimin, †</td>
<td>“ simin,</td>
</tr>
<tr>
<td>ki dagwishinim,</td>
<td>“ sim,</td>
</tr>
<tr>
<td>dagwishinog,</td>
<td>“ siwag,</td>
</tr>
</tbody>
</table>

* See Remark 4, p. 96.
† See Remark 3, p. 95.
### IMPERFECT TENSE.

<table>
<thead>
<tr>
<th>Nin dagwishinina(\text{b})an, I arrived</th>
<th>Kawin sinaban,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki dagwishinina(\text{b})an,</td>
<td>sinaban,</td>
</tr>
<tr>
<td>dagwishinoba(\text{n}),</td>
<td>siban,</td>
</tr>
<tr>
<td>nin dagwishiniminina(\text{b})an,</td>
<td>siminaban,</td>
</tr>
<tr>
<td>ki dagwishinin(\text{w})a(\text{b})an,</td>
<td>simwaban,</td>
</tr>
<tr>
<td>dagwishinoba(\text{n})i(\text{g}),</td>
<td>sibanig,</td>
</tr>
</tbody>
</table>

### PERFECT TENSE.

| Nin gi-dagwishin, I have arrived | " si, |
| ki gi-dagwishin, | " si, |
| gi-dagwishin, | " si, |

Etc., as above in the present tense, always prefixing *gi-* to the verb.

### PLUPERFECT TENSE.

| Nin gi-dagwishinin\(\text{a}\)ban, I had arrived | Kawin sinâ\(\text{ba}\)n, |
| ki gi-dagwishinin\(\text{a}\)ban, | sinaban, |

Etc., as above in the imperfect tense, always prefixing *gi-* to the verb.

### FUTURE TENSE.

| Nin ga-dagwishin, I will arrive | Kawin si, |
| ki ga-dagwishin, | " si, |
| ta-dagwishin, | " si, |
| ta-dagwishinin, | " sim, |
| nin ga-dagwishinin\(\text{m}\)in, | " simin, |
| ki ga-dagwishinin, | " sim, |
| ta-dagwishinog, | " siwag, |

### SECOND FUTURE TENSE.

| Nin ga-ji-dagwishin, I shall have arrived | Kawin si, |
| ki ga-ji-dagwishin, | " si, |
| ta-ji-dagwishin, | " si, |

Etc., as above.
SUBJUNCTIVE MOOD.

PRESENT TENSE.

Dagwishinán, if I arrive, siwán,
dagwishiná, siwan,
dagwishíng, sig,
dagwishíning, sing,
dagwishínáng, if we ar. siwáng,
dagwishínáng, siwang,
dagwishíneg, siweg,
dagwishínowad, sigwa.

PERFECT TENSE.

Gi-dagwishinán, because I have siwán,
arrived, or when I arrived, siwan,
Etc., as above in the present tense, prefixing gi−, to the verb.

PLUPERFECT TENSE.

Dagwishínâmban, if I had arrived, siwâmban,
dagwishínâmban, siwamban,
dagwishíngiban, sigoban,
dagwishíningiban, singiban,
dagwishínángiban, if we had siwângiban,
dagwishínángiban, siwangiban,
dagwishínegoban, siwegoban,
dagwishínowaban, sigwaban.

FUTURE TENSE.

Ge-dagwishinán, that I shall arrive, siwán,
ge-dagwishiná, siwan,
Etc., as above in the present tense, prefixing ge−.

SECOND FUTURE TENSE.

Ge-gi-dagwishinán, that I shall have siwán,
arrived, siwan,
Etc., as above in the present tense, prefixing ge-gi−.
CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-dagwishin, I would arrive, or I ought to arrive,
ki da-dagwishin, Kawin si,
da-dagwishin, " si,
da-dagwishinim, they would arrive, " sim,
(on arriverait,)
nin da-dagwishininim, " simin,
ki da-dagwishininim, " sim,
da-dagwishinog, " siwag.

PERFECT TENSE.

Nin da-gi-dagwishin, I would have arrived, or I ought to have arr.
ki da-gi-dagwishin, " si,
da-gi-dagwishin, " si,
da-gi-dagwishinim, " sim,
nin da-gi-dagwishininim, " simin,
ki da-gi-dagwishininim, " sim,
da-gi-dagwishinog, " siwag.

Ge-gi-dagwishinan, that I would have arrived,
Etc., as above in the second future of the subj. mood.

IMPERATIVE MOOD.

Dagwishinin, arr. thou,
dagwishinokan, Kego gen,
ta-dagwishin, let him (her, it) arrive,
ta-dagwishinin, let them arrive, " sim,
(dagu on arrive,)
da-dagwishinda, let us arrive, " sida,
da-dagwishinog, arrive ye, " gegon,
ta-dagwishinog, let them arrive, " siwag.
PARTICIPLES.

PRESENT TENSE.

*Nin degwishinân*, I who arrive,
*kin-degwishinan*, thou who arr.,
*win degwishining*,
*ninawind degwishinâng*, } we that arr.
*kinawind degwishinang*,
*winawa degwishinge*,

IMPERFECT TENSE.

*Nin degwishinâmban*, I who arrived,
*kin degwishinamban*,
*win degwishingiban*,
*ninawind degwishinângiban*, } we that arrived.
*kinawind degwishinangiban*,
*winawa degwishinge*,

PERFECT TENSE.

*Nin ga-dagwishinân*, I who have arrived,
*kin ga-dagwishinan*,
Étc., with the terminations of the present, and prefixing *ga*–
to the verb.

PUPERFECT TENSE.

*Nin ga-dagwishinâmban*, I who had arrived,
*kin ga-dagwishinamban*,
Étc., putting the terminations of the imperfect, and prefixing
*ga*–:

FUTURE TENSE.

*Nin ge-dagwishinân*, I who shall arrive,
*kin ge-dagwishinan*,
Étc., after the present, prefixing *ga*–.
SECOND FUTURE TENSE.

*Nin ge-gi-daguishinân, I who shall have ar. siwan,
kin ge-gi-dagwishinan, siwan,
Etc., after the present, prefixing ge-gi-

Review diligently the Remarks and Notes of the two preceding Conjugations, and mind them well; especially the Rules and Remarks regarding the Change.

Remark. In regard to the conditional mood of these Conjugations it must be observed, that only two tenses, the present and the perfect, are commonly used in it. A third one, called the second perfect tense, could be expressed; as: *Nin da-gi-ikkitonoân; nin da-gi-inendanâban, etc.* But it is not in common use; therefore it is omitted in the paradigms.

EXAMPLES ON THE III. CONJUGATION.

*Nin mânishin, kawin nin minoshinsi, ikkito aw aiákosid. I lie uncomfortable, I don’t lie well, says that sick person.
Keïbi jingishinobanig ba-mádjaiân. They were yet in bed when I started to come here.

Nissing nin gi-pangishin pitchinâgo, mikwaming gi-bimossetân; nijing dash nin gi-twâshin. I fell three times yesterday, walking on the ice; and I broke through twice.

Ginwenj Jesus gi-agôdjinoban tchi hàtisigong, bwa nibod; Jesus had hung long on the cross, before he died.

*Aw ikwe mikwaming bemossed ta-ojâshishën ganabatch, ta-âpit-chishin dash.* That woman who walks on the ice, will probably glide and fall hard.

*Nin ga-gi-dagwishin iwapi, mi dash wedi tchi wâbandiiang; I shall have arrived by that time, and so we will see each other there.

*Ambe bisân bimosseig tchi pakitishinsiwey; walk carefully lest you fall.

Bibonong, gi twâshinân, gega-nibikang nin gi-dapiné. Last winter, when I broke through the ice, I almost perished in the water.
Osámidonsiwegoban, kawin awiia da-gi-nishkádisissti; had you not talked too much, nobody would have been mad.
Mino ganawénindisoioq, kawin ki kikendansinawa api ge-dagwishing anishinâbe Ogwissan. Beware well, for ye know not when the Son of man shall come.
Mi ivapi kitchi agâming ge-gi-dagwishingânâ mëwija; at that time I shall have arrived in Europe long ago.
Kitchi bátádowning waiba ki da-pangishin, kishpin wissokawad aw oshkinawe; thou wouldst soon fall in great sins, if thou frequented that young man.
Nin da-gi-minoshinn tibikong, akosissiwâmban; I would have lain comfortably last night, had I not been sick.
Bisánishin, nibán kego bâpiken; lie still, sleep, do not laugh.
Bi-dágwishinginokan minawa wâbang; nin miwëndâmin bi-ijâian. Please come to-morrow again; we are happy when thou comest.
Kitchi onijishiwag anangog ishpiming egodjingig; the stars on high are very beautiful.
Kinawa kabé-bibon pekiteshinskiwegoban, geget ki mino ganawénindisom bimosseieq. You who never fell all winter, you walk with great precaution indeed.
Aw Abinodji ga-jinjishing ningoting pijikiwigamigong, mi aw Debednjiged ki Kije-Manitominân. The Child that lay once in a stable, is the Lord our God.
Mi ogow anishinâbeg ga twâshingibanig awâssonâgo; these are the Indians that broke through the ice the day before yesterday.
Mi aw ge-danânagidông minawa kabégijig; she is the one that will talk again all day.
Kakina igiwâ ge-gi-dagwishingnstyog anamiewigamigong, tchi bwa mâdjitated mëkaléwikwanaie, kawin ta-mino-dodansiwag. All those that shall not have arrived at the church, before the priest begins the service, will not do right.
### III. DUBITATIVE CONJUGATION

#### AFFIRMATIVE FORM.

<table>
<thead>
<tr>
<th>INDICATIVE MOOD.</th>
<th>NEGATIVE FORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRESENT TENSE.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nin dagwishinimidog, I'arr. perhaps;</th>
<th>Kawin simidog,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki dagwishinimidog,</td>
<td>“ simidog,</td>
</tr>
<tr>
<td>dagwishinodog,</td>
<td>“ sidog,</td>
</tr>
<tr>
<td>dagwishinimidog, one arr. perh.</td>
<td>“ simidog,</td>
</tr>
<tr>
<td>nin dagwishimininadog,</td>
<td>“ siminadog,</td>
</tr>
<tr>
<td>ki dagwishinimwadog</td>
<td>“ simwadog,</td>
</tr>
<tr>
<td>dagwishinodogenag,</td>
<td>“ sidogenag.</td>
</tr>
</tbody>
</table>

After this present tense are formed the **perfect** and the **future** tenses; as: *Nin gi-dagwishinimidog*; etc.

#### PLUPERFECT TENSE.

<table>
<thead>
<tr>
<th>SUBJUNCTIVE MOOD.</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRESENT TENSE.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gi-dagwishinowâmban, I had per.</th>
<th>Kawin sinowâmban,</th>
</tr>
</thead>
<tbody>
<tr>
<td>arrived,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>gi-dagwishinowamban,</th>
</tr>
</thead>
<tbody>
<tr>
<td>gi-dagwishinogoban,</td>
</tr>
<tr>
<td>gi-dagwishinowângiban, }</td>
</tr>
<tr>
<td>gi-dagwishinowangoban, }</td>
</tr>
<tr>
<td>gi-dagwishinowegoban,</td>
</tr>
<tr>
<td>gi-dagwishinogwaban,</td>
</tr>
</tbody>
</table>

| “ sinowâmban, |
| “ sigoban, |
| “ sinowângiban, |
| “ sinowangiban, |
| “ sinowegoban, |
| “ sigwaban. |
After this present tense are formed the perfect and future tenses; as: Ga-dagwishinowânen, ... ge-dagwishinowânen. ...

**PLUPERFECT TENSE.**

Dagwishinowâmbânë, if I had arrived, I suppose;

Dagwishinowâmbânë,

Dagwishinowângi-bânë,

Dagwishinowângi-bânë, I sup.

Dagwishinowângi-bânë,

\[ \text{PARTICIPLES.} \]

**PRESENT TENSE.**

\[ \text{Nin degwishinowânen, I who arrive perhaps,} \]

\[ \text{Kîn degwishinowânen,} \]

\[ \text{Win degwishinogwën,} \]

\[ \text{Ninawind degwishinowângen,} \]

\[ \text{Kînawind degwishinowângen,} \]

\[ \text{Kînawâ degwishinogwëng,} \]

\[ \text{Winawâ degwishinowegwëng,} \]

**PRESENT TENSE.**

\[ \text{Nin degwishinsiwânen, I who do perh. not arr.} \]

\[ \text{Kîn degwishinsiwânen,} \]

\[ \text{Win degwishinsigwën,} \]
ninawind degwishinsiwângen,} we who do p. not arr.

kinawind degwishinsiwângen,

kinawa degwishinsiwegwen,

winawa degwishinsigwenag.

After this present tense are formed the perfect and future tenses; as: Nin ga-dagwishinowânen, . . . Nin ge-dagwishinowânen . . .

PLUPERFECT TENSE.

Nin ga-dagwishinowâmbân en, I who had perh. arr.

kin ga-dagwishinowambanen,

win ga-dagwishinogobanen,

ninawind ga-dagwishinowângibanen,} we who had . . .

kinawind ga-dagwishinowângibanen,

kinawa ga-dagwishinôwegobanen,

winawa ga-dagwishinogobanenag.

PLUPERFECT TENSE.

Nin ga-dagwishinsiwâmbân en, I who did p. not arr.

kin ga-dagwishinsiwambanen,

win ga-dagwishinsigobanen,

ninawind ga-dagwishinsiwângibanen,} we who . . .

kinawind ga-dagwishinsiwângibanen,

kinawa ga-dagwishinsiwegobanen,

winawa ga-dagwishinsigobanenag.

EXAMPLES ON THE III. DUBITATIVE CONJUGATION.

Ošâm waiba nin dagwishinimidog, kawin awiia oma aîasi. I arrive perhaps too soon, there is nobody yet here.

Gi-dagwishinodogenag ga-biîndjig; awi-wâbamâdanig. The expected persons have probably arrived; let us go and see them.
Gega gi-nibowag nj\ anishinäbeg; niwing kiwe gi-ani-twåshi-
nogwaban bwa oditamowad miniss. Two Indians have almost
perished; they have broken through the ice four times (they
say,) before they reached the island.

Wábang ta-dagwishinodogenag ninigtigog. Geget nin ga-kitchi-
minwendam tchi wábamagwa. To-morrow will perhaps arrive
my parents. I will be happy indeed to see them.

Endogwen keíbi-wesamidonowagwen ijiw ikwewag, waieshkat
ga-jiwiwebisiwad. I don't know whether these women are yet
so talkative, as they have been at first.

Gi\nao-akawábamawag kid inawemáganag pitchinágo. Gonima
ga-dagwishinowagwen; awi-gagwedwen. Thy relations have
been expected( looked for) yesterday. They have perhaps
arrived; go and ask.

Nin kitimágnima aw aákosid inini; endogwen ga-minoshinog-
wen tibikoóng. I pity that poor sick man; I don't know wheth-
er he lay comfortable last night.

Kawin nin'kikenimassig k\issaieiag tchi gi-dagwishinowagobanen
odenang, bwa sákidenig. I don't know whether your brothers
had arrived in the village, (town, city,) before the fire broke
out.

Nita mikwaming bimosse nongom kahé-gijig; namandj dassing
gé-pakiteshinogwen. My brother-in-law is traveling to-day on
the ice all day; I don't know how often he will fall.

Kínpengishiwanen wika kitchi batadowining, geget ki jawen-
dagos. Thou who perhaps never fallest in a mortal sin, thou
art happy indeed.

Awegwen ga-jingishinogwen nin nibaganing nonda-gijig. I don't
know who has lain down on my bed during the day.

Kinawa ga-pangishinowegwen naningim kitchi batadowining,
bwa bi-aaid óma mekatewikwanaie, nongom weweni anwenin-
disoiog. You who have perhaps often fallen in grievous sins,
before a Missionary was here, repent now sincerely.
Winawa nitam ga-gabeshigob angnagoma, bwa kinawind dagwishinang, gi-ojitogwaban ow kitigan. Those that first had settled here, before we arrived, have made this field, (or garden.)

Kwiwisensidog, pisindamog; Awegwen osām wika ge-dagwishi nogwen kikinoamáding; ta-ānimisi. Boys, listen: Whosoever shall come too late to school, shall be punished, (or shall suffer.)
A few Examples in regard to

AFFIRMATIVE FORM.

INDICATIVE MOOD.

Akosiwan onidjanissan, jingishinon níbaganing. His child is sick, he is lying on a bed, (or, his children are sick, etc.)

William ossan bi-dagwishinon. William's father is coming here.

And so on in all the tenses

Nibiwa od inawemaganan dagwishinobanin pitchinágo. Many of his relations arrived yesterday.

Aw ikwe od'anissan àpípitchishinobanin awassonágo. The little daughter of this woman fell hard the day before yesterday.

Aw anishinábe ogwissan níjìng gi-twáshinobanin, bwa dagwi-

shininid òma; this Indian's son had broken twice through the

ice, before he arrived here.

Kishpin o widigemáaganan dagwishininid, kawin minawa ta-mád-
jássiwan. If her husband comes, he will not go away any more.

Kishpin keiabi jingishininid ogwissan, geget kitimiwan. If his

sons are yet in bed, they are really lazy.

And so on in all the tenses

Kishpin dagwishinininpan omishomissan api pandígeián, nin da-
gí-wàbamiman. Had his grand-father arrived when I came

in, I would have seen him.

Aw inini endasso-tibikadinig o ganawábaman anangon ishpining
egodinidjin. This man is gazing every night on the stars that are (hanging) on high.

Iniw ogwissan, pitchinágo ga-dagwishininidjin, gi-bimossewan
òma. His son that arrived yesterday, went by here.
the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

Agawa akosiwan onidjanissa, kawin jingishinsiwan nibaganing. His child is a little sick; he is not lying in bed, (or, his children are a little sick, etc.)

Kawin mashi William ossan dagwishinsiwan. William’s father arrives not yet.

derived from the present.

Kawin mashi ogin dagwishinsibanin. His mother did not yet arrive.

Kawin omat mikanang āpitchishinsibanin aw-ikwe od’anissen.

The little daughter of this woman did not fall on this road here.

Kawin nijing gi-twāshinsibanin aw anishinâbe ogwissan, mi eta ābiding. This Indian’s son had not broken twice through the ice, but only once.

Missawâ dagwishinsideg ô widigemâganan, kawin nongom bisoninig ta-mâdjassi. Although her husband arrive not, she will not go away this winter.

derived from the present.

Kishpin dagwishinsidegoban omishomissan megwa ima aiatân, kawin nin da-gi-wāwamassi. Had his grand-father not arrived while I was there, I would not have seen him.

Kikinoamâgewвинини kawin o minwenimassin iniw abinodjiian wika kikinoamading degwishinsidegin. The teacher does not like those children that never come to school.

Iniw ogwissan, pitchinâgo ga-dagwishinsidegin, wâbang ta-bi-aiawan oma. His son who did not arrive yesterday, will be here to-morrow.
Here now, dear reader, you are at the most important and the most difficult of all our Conjugations.

To this Conjugation belong all the transitive or active verbs animate, ending at the third person singular, present, indicative, in an. The object upon which acts the subject of these verbs, is always contained in the verb itself. So, nin wábama, does not mean: I see; but, I see him, (her, it.)

All the verbs belonging to this Conjugation end in a at the first person singular, present, indicative. 

**Note.** In the following two paradigms you will find the singular in the first column of the page in full, and the terminations of the plural in the second column.

Here are some verbs of the IV. Conjugation:

<table>
<thead>
<tr>
<th>First Person</th>
<th>Third Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin wábandaan, I show him, (her, it;)</td>
<td>o wabandaanán</td>
</tr>
<tr>
<td>Nin nibeá, I put him (her, it,) to sleep;</td>
<td>o nibeán</td>
</tr>
<tr>
<td>Nin ságia, I love him, (her, it;)</td>
<td>o ságián</td>
</tr>
<tr>
<td>Nin amoá, I eat him, (her, it;)</td>
<td>od amoáán</td>
</tr>
<tr>
<td>Nin nóndawá, I hear him, (her, it;)</td>
<td>o nóndawán</td>
</tr>
<tr>
<td>Nin wábama, I see him, (her, it;)</td>
<td>o wábamaán</td>
</tr>
<tr>
<td>Nin wídigémá, I live with him, (her, it;)</td>
<td>o wídigémán</td>
</tr>
<tr>
<td>Nin jíngénimá, I hate him, (her, it;)</td>
<td>o jíngénimán</td>
</tr>
<tr>
<td>Nin nakomá, I promise him, (her, it;)</td>
<td>o nakomán</td>
</tr>
<tr>
<td>Nin pisíndawa, I listen to him, (her, it;)</td>
<td>o pisíndawaán</td>
</tr>
<tr>
<td>Nin ndóna, I employ him, (her, it;)</td>
<td>od ndónaán</td>
</tr>
<tr>
<td>Nin assá, I put him, (her, it;)</td>
<td>od assán</td>
</tr>
</tbody>
</table>

**Remark.** As the Otchipwe language makes no distinction of the two sexes in the personal pronouns, the pronouns of all the three genders ought to be expressed in English, in some instances. But, to make it shorter and easier, we will ordinarily express only the masculine pronouns; and the feminine and
neuter will be understood. So, for instance, *Nin wābama*, can mean, I see *him*, I see *her*, I see *it*, (some animate object.) *Waiabamād*, can mean, *he*, *she*, or *it*, who sees *him*, *her*, or *it*. Instead of this we will only say: *Nin wābama*, I see *him*; *waiabamād*, he who sees *him*, etc., etc. The feminine and neuter pronouns will be understood.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Nin wābama</em>, I see <em>him</em>,</td>
<td>ag,</td>
</tr>
<tr>
<td><em>ki wābama</em>,</td>
<td>ag,</td>
</tr>
<tr>
<td><em>o wābaman</em>, *</td>
<td>an,</td>
</tr>
<tr>
<td><em>nin wābamanān</em>, †</td>
<td>ānanig,</td>
</tr>
<tr>
<td><em>ki wābamāwa</em>,</td>
<td>āwag,</td>
</tr>
<tr>
<td><em>o wābamāwan</em>,</td>
<td>āwan</td>
</tr>
</tbody>
</table>

IMPERFECT TENSE.

| Nin wābamaban, I saw *him*,       | abanig,       |
| *ki wābamaban*,                   | abanig,       |
| *o wābamabanin*,                  | abanin,       |
| *nin wābamanaban*,                | anabanig,     |
| *ki wābamawaban*,                 | awabanig,     |
| *o wābamawabanin*,                | awabanin      |

PERFECT TENSE.

| *Nin gi-wābama*, I have seen *him*; (or, I saw *him*,) | ag,           |
| *ki gi-wābama*,                                    | ag,           |
| *o gi-wābaman*,                                   | an,           |

* See page 90.  † See Remark 3, p. 95.
nin gi-wábamanan,  ananig,  
    ki gi-wábamawa,  awag,  
    o gi-wábamawan,  awan.  

PLUPERFECT TENSE.

Nin gi-wábamaban, I had seen him  
    (or, I saw him,)  abanig,  
    ki gi-wábamaban,  abanig.  
Etc., after the above imperfect tense, prefixing gi-.

FUTURE TENSE.

Nin ga-wábama, I will see him,  ag,  
    ki ga-wábama,  ag,  
Etc., after the above present tense, prefixing ga-.

SECOND FUTURE TENSE.

Nin ga-gi-wábama, I shall have seen him,  ag,  
    ki yá-gi-wábama,  ag,  
Etc., likewise after the present tense, prefixing ga-gi-.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wábamag, * if I see him,  agwa,  
    wábamad,  adwa,  
    wábamád,  ád,  
    wábamangid, (ninawind,) † angidwa,  
    wábamang, (kinawind,)  angwa,  
    wábameg,  egwa,  
    wábamawad,  awad.  

PERFECT TENSE.

Gi-wábamag, when I saw him,  agwa,  
    gi-wábamad,  adwa,  
Etc., as above in the present tense, prefixing gi-.

† See the Remarks concerning this and the following two tenses, p. 110.  
* See Remark 3, p. 42.
PLUPERFECT TENSE.

Wåbamanagiban, had I seen him, agwaban,
wåbamdibanan, adwaban,
wåbamanapan, apan,
wåbamangidiban, angidwaban,
wåbamangoban, angwaban,
wåbamegoban, egwaban,
wåbamañawan, awapahan.

FUTURE TENSE.

Ge-wåbamag, that I shall see him, agwa,
ge-wåbamad, adwa,
Etc., as above in the present tense, prefixing ge-.

SECOND-FUTURE TENSE.

Ge-gi-wåbamag, that I shall have seen him, agwa,
ge-gi-wåbamad, adwa,
Etc., likewise after the present tense, prefixing ge-gi-.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-wåbama, I would see him, or I ought to see him, ag,
ki da-wåbama; ag,
o da-wåbaman; an,
nin da-wåbamanan, ånanig,
ki da-wåbamåwa, åwag,
o da-wåbamåwan, åwan.

PERFECT TENSE.

Nin da-gi-wåbama, I would have seen him,
I ought, etc., ag,
ki da-gi-wåbama; ag,
Etc., after the present tense,

Ge-gi-wåbamag, that I would have seen him, agwa,
Imperative Mood.

Wábam, see him, (thou,)
wábamakan, please see him, akan,
o ga-wábamán, let him see him, an,
wábamáda, let us see him, ádanig,
wábamíg, see him, (you,) ig,
o ga-wábamawan, let him see him, awan.

Participles.

Present Tense.

Singular.

Nin waiábamag, I who see him,
win waiábamag, he whom I see,
kin waiábam, thou who seest him,
win waiábamád, he whom thou seest,
win waiábamádá, he who sees him,
inw waiábamádjin, he whom he sees,
ningwind waiábamangid, } we who see him,
ningwind waiábamang, }
win waiábamangid, } he whom we see,
win waiábamang,
kinawa waiábameg, you who see him,
win waiábameg, he whom you see,
inawa waiábamádzig, * they who see him,
inw waiábamawadjin, he whom they see.

Plural.

Nin waiábamagwa, I who see them,
inawa waiábamagíg, they whom I see,
kin waiábamadwa, thou who seest them,
inawa waiábamatád, they whom thou seest,
in waiábamádá, he who sees them,
in waiábamád, he who seest them,
inw waiábamádjin, they whom he sees,
inw waiábamádžig, they whom they see.

* See Remark, p. 23.
ninawind waiābamangidwa, we who see them,
kinawind waiābamangwa, they whom we see,
winawa waiābamangidjig, you who see them,
winawa waiābamangog, they who see them,

Singular.

Nin waiābamāgiban, I who saw him,
win waiābamāgiban, he whom I saw,
kīn waiābamadiban, thou who sawest him,
win waiābamadiban, he whom thou sawest,
win waiābamapan, he who saw him,
inīw waiābamapanin, he whom he saw,
ninawind waiābamangidiban, we who saw him,
kinawind waiābamangoban, he whom we saw,
win waiābamangidiban, he whom we saw,
win waiābamangoban, he whom we saw,
kīnawau waiābamegoban, you who saw him,
win waiābamegoban, he whom you saw,
winawa waiābamapanig, they who saw him,
inīw waiābamawapanin, he whom they saw.

Plural.

Nin waiābamāgwaban, I who saw them,
winawa waiābamagibanig, they whom I saw,
kīn waiābamadwaban, thou who sawest them,
winawa waiābamadibanig, they whom thou sawest,
win waiābamapan, he who saw them,
inīw waiābamapanin, they whom he saw,
ninawind waiābamangidwaban, we who saw them,
winawa waiábamangidibanig, } they whom we saw,
winawa waiábamangobanig,
kinawa waiábamegwaban, you who saw them,
winawa waiábamegobanig, they whom you saw,
winawa waiábamapänig, they who saw them,
inii waiábamawapanin, they whom they saw.

PERFECT TENSE.

Singular.

 Nin ga-wábamag, I who have seen him,
win ga-wábamag, he whom I have seen,
kin ga-wábamad, thou who hast seen him.

Plural.

 Nin ga-wábamagwa, I who have seen them,
winawa ga-wábamagig, they whom I have seen,
kin ga-wábamadwa, thou who hast seen them.
Etc., after the above present tenses, prefixing ga-, to the verb.

PLUPERFECT TENSE.

Singular.

 Nin ga-wábamagibän, I who had seen him,
win ga-wábamagibän, he whom I had seen.

Plural.

 Nin ga-wábamagwaban, I who had seen them,
winawa ga-wábamagibänig, they whom I had seen.
Etc., after the above imperfect tense.

FUTURE TENSE.

Singular.

 Nin ge-wábamag, I who shall see him,
win ge-wábamag, he whom I shall see.
Plural.

Nin ge-wábamagwa, I who shall see them,
wingwa ge-wábamagig, they whom I shall see.
Etc., after the present tense, prefixing ge

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wábamag, I who shall have seen him,
win ge-gi-wáhamag, he whom I shall have seen.

Plural.

Nin ge-gi-wábamagwa, I who shall have seen them,
winawa ge-gi-wábamagig, they whom I shall have seen.
Etc., likewise after the present tense, prefixing ge-gi.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Kawin nin wábamassi, I don't
see him, Kawin assig,

" ki wábamassi, " assig,
" o wábamassini, " assin,
" nin wábamassiwinan, " assiwananinig,
" ki wábamassiwawa, " assiwaig,
" o wábamassiwawan, " assiwaan.

Plural.

Kawin nin wábamassiban, I did not
see him, Kawin assibanig,

" ki wábamassiban, " assibanig,
" o wábamassibanin, " assibanin,
" nin wábamassiwaban, " assiwanabanig,
" ki wábamassiwawaban, " assiwaabanig,
" o wábamassiwawabanin, " assiwaabanin.
PERFECT TENSE.

Kawin nin gi-wàbamassi, I have not seen him, Kawin assig,
" ki gi-wàbamassi, " assig.
Etc., after the present tense, prefixing gi- to the verb.

PLUPERFECT TENSE.

Kawin nin gi-wàbamassiban, I had not seen him, Kawin assibanig,
" ki gi-wàbamassiban, " assibanig.
Etc., after the imperfect tense, likewise prefixing gi-.
Kawin nin ga-wàbamassi, I will not see him, Kawin assig-
" ki ga-wàbamassi, " assig.
Etc., after the present tense, prefixing ga-.

SECOND FUTURE TENSE.

Kawin nin ga-gi-wàbamassi, I shall not have seen him, Kawin assig,
" ki ga-gi-wàbamassi, " assig.
Etc., likewise after the present tense, prefixing ga-gi-.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wàbamàssiwag, * if I don't see him, assiwigwa,
wàbamàssiwad, assiwigwa,
wàbamassig, assig,
wàbamàssiwangid, } assiwigidwa,
wàbamàssiwang, } assiwigwa,
wàbamàssiweg, assiwegwa,
wàbamàssigwa, assigwa.

* See Remarks, p. 110.
PERFECT TENSE.

$\text{Gi-wåbamåssiwag}$, when I did not see him, assiwagwa.
$\text{gi-wåbamåssiwad}$, assiwadwa.
Etc., as above in the present tense, prefixing gi-.

PLUPERFECT TENSE.

$\text{Wåbamåssiwagiban}$, if I had not seen him, assiwagwaban,
$\text{wåbamåssiwadibån}$, assiwadwaban,
$\text{wåbamåssigobån}$, assigoban,
$\text{wåbamåssiwangidibån}$, assiwangidwaban,
$\text{wåbamåssiwangobån}$, assiwangwaban,
$\text{wåbamåssiwegobån}$, assiwegwaban,
$\text{wåbamåssigwobån}$, assigwaban.

FUTURE TENSE.

$\text{Ge-wåbamåssiwag}$, when I shall not see him, assiwagwa,
$\text{ge-wåbamåssiwad}$, assiwadwa.
Etc., after the present tense, prefixing ge-.

SECOND FUTURE TENSE.

$\text{Ge-gi-wåbamåssiwag}$, when I shall not have seen him, assiwagwa,
$\text{ge-gi-wåbamåssiwad}$, assiwadwa.
Etc., likewise after the present tense, prefixing ge-gi-.

CONDITIONAL MOOD.

PRESENT TENSE.

$\text{Kawin nin da-wåbamåssi}$, I would not see him, (or, I ought not to see him), $\text{Kawin assig}$,
Kawin ki da wábamassi,               Kawin assig,
  "    o da-wábamassín,               "    assin,
  "    nin da-wábamassíwanan,        "    assiwananig,
  "    ki da-wábamassíwawa,          "    assiwa wag,
  "    o da-wábamassíwawan,          "    assiwa wan.

PERFECT TENSE.

Kawin nin da-gi-wábamassi, I would not
have seen him,
or, I ought, etc.               Kawin assig,
  "    ki da-gi-wábamassi,           "    assig,
Etc., as above in the present tense, always prefixing gi-, to
the verb.

Ge-gi-wábamassíwag, that I would not have seen him, assiwa wag.
Etc., as above in the second future of the subj. mood.

IMPERATIVE MOOD.

Kego    wábamáken, don't see
  "    o ga-wábamassin, let him not
        see him,
  "    wábamassída, let us not
        see him,
  "    wábama kegon, don't see
        him, (you),
  "    o ga-wábamassíwawan, let
        them not see him,

PARTICIPLES.

PRESENT TENSE.

Singular.

Nín waiabamássíwag, I who don't see him,
win waiabamássíwag, he whom I do not see,
kín waiabamássíwad, thou who dost not see him,
win waiabamâssiwad, he whom thou dost not see,
win waiabamâssig, he who does not see him,
iniw waiabamâssigon, he whom he does not see,
ninawind waiabamassiwangid, } we who don’t see him,
kinawind waiabamassiwang,
win waiabamassiwangid, } he whom we do not see,
win waiabamassiwâng,
kinawa waiabamassiwâg, you who don’t see him,
win waiabamassiwâg, he whom you don’t see,
winawa waiabamassigog, they who don’t see him,
iniw waiabamassigwanin, he whom they don’t see.

Plural.

Nin waiabamâssigwâgwa, I who don’t see them,
winawa waiabamâssiwâgwa, they whom I don’t see,
kin waiabamâssiwâgwa, thou who dost not see them,
winawa waiabamâssiwâdâg, they whom thou dost not see,
win waiabamâssig, he who does not see them,
iniw waiabamâssigon, they whom he does not see,
ninawind waiabamassiwâgwa, } we who don’t see them,
kinawind waiabamassiwâgwa,
winawa waiabamassiwâg, } they whom we don’t see,
winawa waiabamassiwâg, } you who don’t see them,
winawa waiabamassiwâg, they whom you don’t see,
winawa waiabamassigog, they who don’t see them,
iniw waiabamassigwanin, they whom they don’t see.

IMPERFECT TENSE.

Singular.

Nin waiabamâssiwâgiban, I who did not see him,
win waiabamâssiwâgiban, he whom I did not see,
kin waiabamâssiwâdiban, thou who didst not see him,
win waiabamâssiwâdiban, he whom thou didst not see,
win waiabamassigoban, he who did not see him,
iniw waiabamassigobanin, he whom he did not see,
ninawind waiabamassiwangidiban, } we who did not see him,
kinawind waiabamassiwangoban, } he whom we did not see,
win waiabamassiwangidiban, } he whom you did not see,
win waiabamassiwangoban, 
kinaw wa waiabamassiwegoban, you who did not see him,
win waiabamassiwegoban, he whom you did not see,
winaw wa waiabamassigobanig, they who did not see him,
inw waiabamassigwabanin, he whom they did not see.

Plural.

Nin waiabamassiwagwaban, I who did not see them,
winawa waiakamassiwagiwabanig, they whom I did not see,
kin waiabamassiwadwaban, thou who didst not see them,
winawa waiabamassiwadibaniug, they whom thou didst not see,
win waiabamassigoban, he who did not see them,
inw waiabamassigobanin, they whom he did not see,
inawind waiabamassiwangidwaban, } we who did not see them,
kinawind waiabamassiwangwaban, } they whom we did
winaw wa waiabamassiwangidibanig, } not see,
kinaw wa waiabamassiwegwaban, you who did not see them,
winawa waiabamassiwegobanig, they whom you did not see,
winawa waiabamassigobanig, they who did not see them,
inw waiabamassigwabanin, they whom they did not see.

Perfect Tense.

Singular.

Nin ga-wabamassiwag, I who have not seen him,
win ga-wabamassiwag, he whom I have not seen,
kin ga-wabamassiwad; thou who hast not seen him.

Plural.

Nin ga-wabamassiwagwa, I who have not seen them,
winawa ga-wabamassiwagig, they whom I have not seen,
kin ga-wabamassiwadwa, thou who hast not seen them.

Etc., after the present tense, prefixing ga-.
PLUPERFECT TENSE.

Singular.

Nin ga-wåbamassiwagiban, I who had not seen him,
win ga-wåbamassiwagiban, he whom I had not seen.

Plural.

Nin ga-wåbamassiwagwaban, I who had not seen them,
winawa ga-wåbamassiwagibaniig, they whom I had not seen.

Etc., after the above imperfect tense prefixing ga-

FUTURE TENSE.

Singular.

Nin ge-wåbamassiwag, I who shall not see him,
win ge-wåbamassiwag, he whom I shall not see.

Plural.

Nin ge-wåbamassiwagwa, I who shall not see them,
winawa ge-wåbamassiwagig, they whom I shall not see.

Etc., after the present tense, prefixing ge-

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wåbamassiwag, I who shall not have seen him,
win ge-gi-wåbamassiwag, he whom I shall not have seen.

Plural.

Nin ge-gi-wåbamassiwagwa, I who shall not have seen them,
winawa ge-gi-wåbamassiwagig, they whom I shall not have seen.

Etc., likewise after the present tense, prefixing ge-gi-

Note. Review the Rules and Remarks regarding the Change, and apply them to these two forms, the affirmative and the negative.
ExAMP]ES

ON THE WHOLE ACTIVE VOICE.

Nin sågwa Kije-Manito, nin sågiag gaie kakina nid' anishinábeg, kawin awìia nin jingénimassì. I love God, and I love all my fellow-men, I hate nobody.

Nin gagìkimananìg mojag ninidjànìssìnanìg; eniwek dash bisàn abiwäg. We speak always to our children, (we exhort them,) and they are tolerably quiet.

Nind ànikanotawaban àw inini megwa oma aiad. I interpreted for that man during his stay here.

Kawin wewini nin gi-nìssìtotawassi àw inini ga-ìkkìlod. I have not well understood that man, what he has said, (I have not well understood what that man said.)

Nin gi-ìshkwa-kikìnòdmáwabanìg abìnòdjiiaq ìpi pandìgewad anishinábeg. I had done teaching the children when the Indians came in.

Ki ga-babàmitawa na nongom kòss? Ki ga-minádenìma na?
Kawin na minawa ki ga-matchi-nakwétawàssi? Wilt thou obey now thy father? Wilt thou respect him?
not give him any more bad answers?
Tchi bwa onàgwìshìg nin ga-gì-kìkènìma ènendàng. Before evening I shall have known his idea.

Wewini gíjìndan tchi sågiad Kije-Manito, tchi anokìtawad gaie; wìkà dash tchi wìssokawàssìwàdwa metchi-ìjjìwebìsidjìg. Firmly resolve to love God, and to serve him; and never to join the company of the wicked.

Nin gi-minwèndamin gi-nòndawångìd mekàtwìkwànaìe gi-anàmìjìgìgìgak. We were satisfied (contented) when we heard the Missionary last Sunday. (The person or persons spoken to, not included.)

Wewini ganàwènmìngdìwàban nin jìnnìàminànanìg, kawin nongom nin da-kitìmádGISìssìmin. Had we well taken care of our money, we would not be poor now.

Anìniwàpt ga-nàsikawày Jesus? When shall I go to Jesus?

* See Remarks, p. 110.  
See Remark 4, p. 42.
Enamiad ge-gi-i-ji-ságiad Kije-Maniton, mi-ged-i-ji-aíad kagige bimádisiwining. As the Christian shall have loved God, even so he shall be in life everlasting, (happy or unhappy.)

Kishpin wábamad Kije-Manito, win ejiwábamik, ki da gossâ, ki da manádjiia gâiê, kawin dash ondjita ki da-nishkiassî. If thou couldst see God as he seesthee, thou wouldst fear him, thou wouldst respect him, and thou wouldst not purposely offend him.

Nin-da-gi-anwenimag wábamagwaban. I would have reprimanded them had I seen them.

Anwenim kinidjâniss, kishpin matchi dodang; babâmenim ejiwébisid, kego pagidinaken, win enendang tchi dodang. Reprimand thy child, when he does wrong; turn thy attention to his conduct; don’t permit him to do as he pleases.

Jawendagosi waiabamâd Kije-Maniton gijigong. Happy is he who sees God in heaven.

Nenibikimassigog onidjânissiwan ta-anîmîssiwag dibakonidiiwining. Those who don’t reprimand their children, will suffer at the judgment.

Aw oshkinaue néganadîban pitchinâgo, jéba gi-dagwishin. The young man whom thou leftst behind yesterday, arrived this morning.

Gi-jawendagosiwag ígíw ga-wábamadjig Jesusan, ga-nondawadjig gâiê; awashime dash gi-jawendagosiwag ga-babâmitawadjig. Happy were they who saw Jesus and heard him; but happier yet were those who obeyed him.

Ígíw anishindîbeg ga-gagansomangobanig nanîningim, nongom weveni anamiawag. Those Indians to whom we had spoken so often, are now good Christians. (The person or persons spoken to, included.)

Miau kwiiwisens ga-awidáissiwagiban nin masinaigan; osâm banâdjiton. This is the boy to whom I had not lent my book, because he spoils it too much.

Ge-nôpinanâdîg gijigong ôbinidjin, ta-dagwishinog wedi gâitewinawa. They that follow those who are in heaven, will also themselves arrive there.
Win ge-gi-ságiassig Kíje-Maníton oma aking, kawin pitchinag wedi ajida-bimádisiwining ta-mádjitossi wísiagíad. He who shall not have loved God on earth, shall neither in the next life begin to love him.

PASSIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

NEGATIVE FORM.

PRESENT TENSE.

**Nin wábamigo, I am seen, \**

\*ki wábamigo, \*wábama, \*o wábamigon, *he is seen by... \*nin wábamigomin, \*wábanawag, \*o wábamigowan, they are...

**Kawin igossi, \**

\*igossi, \*assi, \*igossin, \*igossimin, \*igossim, \*assiwig, \*igossiwan.

IMPERFECT TENSE.

**Nin wábamigonabán, I was seen, \**

\*ki wábamigonabán, \*wábamabán, \*o wábamigobánin, he was... \*nin wábamigominabán, \*wábamababán, \*o wábamigowabánin, they were...

**Kawin igossinabán, \**

\*igossinabán, \*assiban, \*igossibánin, \*igossiminabán, \*igossimwabán, \*assibanig, \*igossiwabánin.

PERFECT TENSE.

**Nin gi-wábamigo, I have been seen, \**

\*ki gi-wábamigo, \*gi-wábama, \*

**Kawin igossi, \**

\*igossi, \*assi.

Etc., after the present tense, prefixing *gi-.*

* See Remark at the end of this paradigm.
PLUPERFECT TENSE.

*Nin gi-wåbamigonanban,* I had *Kawin* igossinaban,
been seen,

*ki gi-wåbamigonanban,* " igossinaban,

Etc., after the above *imperfect tense."

FUTURE TENSE.

*Nin ga-wåbamigo,* I will be seen; *Kawin* igossi,

*ki ga-wåbamigo,* " igossi,

Etc., after the above *present tense,* prefixing *ga-*

SECOND FUTURE TENSE.

*Nin ga-gi-wåbamigo,* I shall have *Kawin* igossi,
been seen,

Etc., likewise after the *present tense,* prefixing *ga gi-.*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wåbamigoián, if I am seen, igossiwan,
wåbamigoian, igossiwan,
wåbamind, assiwind,
wåbamigod, if he is seen by, igossig,
† wåbamigoiång, if we... igossiwâng.
† wåbamigoiång, igossiwang,
wåbamigoieg, igossiweg,
wåbamindwa, assiwindwa,
wåbamigowad, if they... igossigwa.

PERFECT TENSE.

† *Gi-wåbamigoián,* when I have been
seen, igossiwan,

*gi-wåbamigoian,* igossiwan,

Etc., after the *present tense,* prefixing *gi-.*

† See Remark 8, p. 111.
† See Remark 7, p. 112.
PLUPERFECT TENSE.

Wábamigoiámban, had I been seen, igossiwámban,
wábamigoiamban, igossiwamaban,
wábamindiban, ássiwindiban,
wábamigopan, had he been seen by... igossigoban,
wábamigoiángiban, had igossiwángiban,
wábamigoiángoban, } we. igossiwangoban,
wábamigojegoban, igossiwegoban,
wábamindwaban, ássiwindwaban,
wábamigowapan, igossigwaban.

FUTURE TENSE.

Ge-wábamigoián, when I will be seen, igossiwán,
Ge-wábamigoian, igossiwan,
Etc., after the above present tense, prefixing ge.

SECOND FUTURE TENSE.

Ge-ge-wábamigoián, when I shall have... igossiwán,
Etc., after the present tense, prefixing ge-ge.

CONDITIONAL MOOD.

PRESENT TENSE.


\[
\begin{array}{l}
\textit{Nin} \text{ da-wábamigo}, \text{ I would be seen}, \textit{Kawin} \text{ igossi,} \\
\textit{ki da-wábamigo,} \text{ " igossi,} \\
\textit{da-wábama,} \text{ " assi,} \\
o \textit{da-wábamigon}, \text{ he would be seen by }... \\
\textit{nin da-wábamigomin,} \text{ " igossimín,} \\
\textit{ki da-wábamigom,} \text{ " igossim,} \\
\textit{da-wábammawag,} \text{ " assiwig,} \\
o \textit{da-wábamigowan, they }... \\
\textit{igossiwan.} \\
\end{array}
\]

PERFECT TENSE.

\[
\begin{array}{l}
\textit{Nin} \textit{ da-gi-wábamigo, I would have been seen}, \textit{Kawin} \text{ igossi,} \\
\text{after the above present tense.} \\
\text{Etc.,} \\
\end{array}
\]
Ge-gi-wābamigoiān, that I would have been seen; Ge-gi- wā-
damigossiwan, that I would not have been seen.
Etc., as above in the second future of the subj. mood.

**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th>Ki ga-wābamigo, be seen, (thou,)</th>
<th>Kego igossi,</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta-wābama, let him be seen,</td>
<td>&quot; aṣai,</td>
</tr>
<tr>
<td>nin ga-wābamigomin, let us be seen,</td>
<td>&quot; igossimin,</td>
</tr>
<tr>
<td>ki ga-wābamigom, be seen, (you,)</td>
<td>&quot; igossim,</td>
</tr>
<tr>
<td>ta-wābamawag, let them be seen,</td>
<td>&quot; assiwig.</td>
</tr>
</tbody>
</table>

**PARTICLES.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>Nin waiabamigoiān, I who am seen;</th>
<th>igossiwan,</th>
</tr>
</thead>
<tbody>
<tr>
<td>kin waiabamigoian, thou who art</td>
<td>igossiwan,</td>
</tr>
<tr>
<td>win waiabawind, he who is seen,</td>
<td>assiwind,</td>
</tr>
<tr>
<td>win waiabamigod, he who is seen by</td>
<td>igossig,</td>
</tr>
<tr>
<td>ninawind waiabamigoiāng, we who are</td>
<td>igossiwig,</td>
</tr>
<tr>
<td>kinawind waiabamigoiāng, } seen,</td>
<td>igossiwig,</td>
</tr>
<tr>
<td>kinawā waiabamigoieg, you who are</td>
<td>waiabamassiwindigig</td>
</tr>
<tr>
<td>winawa waiabamindig, they who are</td>
<td>igossigog.</td>
</tr>
<tr>
<td>winawa waiabamigodig, they who are</td>
<td>} seen,</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<table>
<thead>
<tr>
<th>Nin waiabamigoiāmban, I who was</th>
<th>igossiwig,</th>
</tr>
</thead>
<tbody>
<tr>
<td>kin waiabamigoiāmban,</td>
<td>igossiwig,</td>
</tr>
<tr>
<td>win waiabamindiban,</td>
<td>assiwindiban,</td>
</tr>
<tr>
<td>ninawind waiabamigoiāngiban, }</td>
<td>igossiwigiban,</td>
</tr>
<tr>
<td>kinawind waiabamigoiāngoban, }</td>
<td>igossiwigoban,</td>
</tr>
<tr>
<td>kinawa waiabamigoiegoban,</td>
<td>igossiwegoban,</td>
</tr>
<tr>
<td>winawa waiabamindibanig,</td>
<td>assiwindibanig.</td>
</tr>
</tbody>
</table>

**PERFECT TENSE.**

<table>
<thead>
<tr>
<th>Nin ga-wābamigoiān, I who have b. s.</th>
<th>igossiwan,</th>
</tr>
</thead>
<tbody>
<tr>
<td>kin ga-wābamigoian,</td>
<td>igossiwan,</td>
</tr>
</tbody>
</table>

Etc., after the above present tense.
PLUPERFECT TENSE.

Nin ga-wâbamigoiâmban, I who had... igossiwâmban,
kin ga-wâbamigoiâmban, igossiwâmban,

Etc., after the above imperfect tense, prefixing ga-

FUTURE TENSE.

Nin ge-wâbamigoiân, I who will be seen, igossiwân,
kin ge-wâbamigoiian, igossiwân,

Etc., after the present tense.

SECOND FUTURE TENSE.

Nin ge-gi-wâbamigoiân, I who shall... igossiwân,
kin ge-gi-wâbamigoian, igossiwân,

Etc., likewise after the above present tense.

Remark. When a verb in the passive voice in the third person, has no report to another third person in the sentence, the terminations of the first kind, in a, awag, etc., are employed; (see p. 182.) F. i. Wâbama aw kwisensens, that boy is seen; wâbamaawag igiw ikwesensag, those girls are seen; without any report to another third person. But when there is a second third person in the sentence, the terminations of the second kind, in igon, igowan, etc., are used. F. i. Ossan, o wâbamigon aw kwisensens, that boy is seen by his father. Ogiwan o wâbamigowan igiw ikwesensag, those girls are seen by their mother. Ossan, his father, and ogiwan, their mother, are the second third persons in these sentences. (See page 70.)

The verbs of this Conjugation ending in awa, are conjugated exactly after the paradigm Nin wâbama, throughout the whole active voice. But in the passive voice they differ a little.

We shall point out here below the moods and tenses, in which the verbs ending in awa, differ from the verb Nin wâbama. We take the verb Nin nondawa, I hear him, (her, it,) for an example. Here we don’t put only the final a among the terminations, as we did in Nin wâbama, but the w also; because we use to consider (in Conjugations,) as the body of the verb only those syllables and letters, which remain unchanged throughout the whole Conjugation.
PASSIVE VOICE.

AFFIRMATIVE FORM.                        NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

_Nin nondâgo_, I am heard,          _Kawin_ gossi,
_ki nondâgo_,                  “ gossi,
_nondâwa_,                     “ wassi,
o nondâgon, he is heard by .. “ gossin,
nin nondâgomin,               “ gossimin,
_ki nondâgom_,                  “ gossim,
_nondâwawag_,                  “ wassiwag,
o nondâgôwan, they are heard by .. “ gossiwan.

IMPERFECT TENSE.

_Nin nondâgonaban_, I have b. h.,_ Kawin_ gossinaban.
_ki nondâgonaban,               “ gossinaban,
_nondâwaban,                     “ wassiban,
o nondâgobanin, he was heard by .. “ gossibanin,
nin nondâgominaban,              “ gossiminaban,
_ki nondâgomwaban,               “ gossimwaban,
_nondâwabanig,                   “ wassibanig,
o nondâgowabânin, they were heard “ gossiwan.
by ..                             “ gossiwan.

Form the other tenses of the _indicative mood_ after these two
tenses, prefixing _gi-_ or _ga-_ according to the preceding para-
digms; as: _Nin gi-nondâgo_ . . . _Nin gi-nondâgonaban_ . . . _Nin
ga-nondâgo_ . . . _Nin ga-gi-nondâgo._

SUBJUNCTIVE MOOD.

PRESENT TENSE.

_Kishpin_ nondâgoiân, * if I am heard, _Kishpin_ gossiwân,
“ nondâgoian,                  “ gossiwân,
“ nondâwind,                   “ wassiwând,
“ nondâgod, if he is h. by . . . “ gossig,

* See Remark 8, page 113.
Kishpin nondâgoiâng, } if we are h.  
" nondâgoiâng,  
" nondâgoiâeg,  
" nondâwindwa,  
" nondâgowad, if they are h. by ...  

**PERFECT TENSE.**

Gi-nondâgoîân, that I have h. h. 
**PLUPERFECT TENSE.**

Nondâgoiâmban, had I been heard, 
nondâgoiâmban, 
nondâwindiban, 
nondâgopan, had he been heard by ...  

Nondâgoiângiban, } had we 
nondâgoiângoban, } been h. 
nondâgoiâegoban, 
nondâwindwaban, 
nondâgowapân, had they been heard by ...  

**IMPERATIVE MOOD.**

Ki ga-nondâgo, be heard, (thou,)  
Kego  
" gossi,  
" wassi,  

ta-nondâwa, let him be heard, 
" gossimin,  

nin ga-nondâgomin, let us be heard, 
" gossim,  

ki ga-nondâgogom, be heard, (you,)  
" wassiwag.
PARTICIPLES.

PRESENT TENSE.

Nin nwanda-go-ián, I who am heard,
kin nwanda-goian, thou who art heard, etc.,
win nwanda-wind,

ninawind nwanda-go-iáng, } we who are heard,
kinawind nwanda-go-iang,
kinawa nwanda-goieg,
winawa nwanda-windyig,

Nin nwanda-gossi-wán, I who am not heard,
kin nwanda-gossi-wan, thou who... etc.,
win nwanda-wassi-wind,

ninawind nwanda-gossi-wáng, } we who are not heard.
kinawind nwanda-gossi-wang,
kinawa nwanda-gossi-weg,
winawa nwanda-wassi-windyig.

IMPERFECT TENSE.

Nin nwanda-go-i-ám-ban, I who was heard,
kin nwanda-go-iam-ban,
win nwanda-windi-ban,

ninawind nwanda-go-iángi-ban, } we who...
kinawind nwanda-go-iang-i-ban,
kinawa nwanda-goieg-i-ban,
winawa nwanda-windyi-ban-i-g,

Nin nwanda-gossi-wám-ban, I who was not heard,
kin nwanda-gossi-wam-ban,
win nwanda-wassi-windi-ban,

ninawind nwanda-gossi-wángi-ban, } we who were not heard.
kinawind nwanda-gossi-wang-i-ban,
kinawa nwanda-gossi-weg-i-ban,
winawa nwanda-wassi-windi-ban-i-g.

Form the other four tenses of these participles after the above present and imperfect tenses; as: Nin ga-nondágoián... Nin ga-nondágoiám-ban... Nin ge-nondágoián... Nin ge-gi-nondágoián...
Remark: There are some verbs belonging to this IV Conj., which end in owa. It must, however, be observed, that the letter o, before the syllable wa in these verbs, is hardly heard, or rather not at all, in some moods and tenses; as: Nind ininājao-wa, I send him; nind agwānawo, I cover him; nin pakitēowa, I strike him; nin kibākwaowa, I shut him up; nin nandonēo-wa, I look for him; nin bashibawo, I stab him, etc. In hearing these verbs pronounced, we should think they ought to be written: Ininājawa, agwānawa, pakitēwa, kibākwa, nandonēwa, bashibawo, etc. But it is grammatically certain that there is an o before wa. In some inflections of these verbs this o appears openly, (as you will see below,) and we could never grammatically account for its appearance, if we did not assume, that these verbs really end in owa at the first person singular, pres., indic., act. voice. An accurate speaker will let it sound a little.

Let us now examine, how far the verbs ending in owa, differ in conjugating from those ending in awa, which we have considered above.

In the active voice they conform to the paradigm Nin wābama; like those ending in awa; except in the imperative mood, as you will see by and by. But in the passive voice there is some difference. The indicative mood does not differ. Take off the end-syllable wa, as you do in Nin nondawa; and then attach the terminations of the paradigm Nin nondiogo, and you will correctly conjugate the indicative. F. i. Nin pakitēogo, I am struck; nin pakitēogonaban, I was struck; nin gi-pakitēogo, I have been struck.

The subjunctive mood differs a little, in the third persons, as follows:

### PASSIVE VOICE.

<table>
<thead>
<tr>
<th>AFFIRMATIVE FORM</th>
<th>NEGATIVE FORM</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SUBJUNCTIVE MOOD</strong></td>
<td></td>
</tr>
<tr>
<td><strong>PRESENT TENSE</strong></td>
<td></td>
</tr>
<tr>
<td>Pakitēogoian, if I am struck,</td>
<td>gossiwān,</td>
</tr>
<tr>
<td>pakitēogoian,</td>
<td>gossiwan,</td>
</tr>
<tr>
<td>pakitēoand,</td>
<td>wassiwind,</td>
</tr>
<tr>
<td>pakitēogod, if he is struck by . . .</td>
<td>gossig,</td>
</tr>
</tbody>
</table>
pakitêogoîang, } if we... gossiwâng,
pakitêogoîang, gossiwang,
pakitêogoîeg, gossiweg,
pakitêoîdwa, wassiwindwa,
pakitêogowad, gossiwâng.

PERFECT TENSE.

Gi-pakitêogoîân, when I have been struck,
gi-pakitêogoîan,

Etc., after the above present tense.

PLUPERFECT TENSE.

* Pakitêogoîamban, had I been struck, gossiwâmban,
pakitêogoîamban, gossiwâmban,
pakiteoîdibân, wassiwindiban,
pakiteogoîângibân, gossiwângiban,
pakiteogoîangoban, } if we... gossiwângoban,
pakiteogoîegoban, gossiwegoban,
pakiteoîdwanoban, wassiwindwaban,

Form the two future tenses of the subjunctive after the above present tense, viz: Ge-pakitêogoîân ... Ge-gi-pakitêogoîan ...

The two tenses of the conditional mood are easily formed after the above present and perfect tenses, viz: Nin da-pakitêogo ...

Nin da-gi-pakitêogo ... The imperative mood is to be formed after the above paradigm, viz: Ki ga-pakiteogo ... Ta-pakiteowa ... etc.

PARTICIPLES.

PRESENT TENSE.

Nin pekitêogoîân, I who am struck,

kin pekitêogoîan,
win pekitêond,
ninawind pekitêogoîang, } we who are struck.

kinawâ pekitêogoîeg,
winawâ pekitêondjig.

* See Remark 3, page 110.
Nin pekitéogossiwán, I who am not struck,
kin pekitéogossiwan,
win pekitewassiwind,
ninawind pekitéogossiwâng,
kinawind pekitéogossiweg,
we who are not struck,
winawa pekitewassiwindjig.

IMPERFECT TENSE.

Nin pekitéogoíamban, I who was struck,
kin pekitéogoíamban,
win pekitewondiban,
ninawind pekitéogoíangiban; we who were struck,
kinawind pekitéogoíangoban,
winawa pekitewondibanig;

Nin pekitéogossiwâmban, I who was not struck,
kin pekitéogossiwanban,
win pekitewassiwindiban,
ninawind pekitéogossiwângiban; we who were not struck,
kinawind pekitéogossiwegoban,
winawa pekitewassiwindibanig.

Form the other tenses of these participles after the above two tenses, viz: Nin ga-pakitéogotân... Nin ga-pakitéogoíamban...
Nin ge-pakitéogotan...

EXAMPLES ON THE WHOLE PASSIVE VOICE.

Nin wàbamigo, nin nondâgo gaie; dainendam enamiad mójag,
miśiwà gaie. A Christian ought to think always and everywhere; I am seen and I am heard.

Maban ikwesens mino ganaumenima; omissetan o gagikimigon möjag. This girl is well taken care of; she is always exhorted by her sister.
Nin wandomigominaban gaie ninawind nimiiding, kawin dash nin gi-ijássimin. We were also invited to the ball, but we did not go.

Ketimagisidjig gi-ashamáwag, gi-agwiawag gaie; kawin awia gi-ikonajaogossi bwa minind gego. The poor have been fed, and have been clothed; nobody has been sent away before he was given something.

Nin gi-anonigominaban api degwishing nimishominan. We had been engaged, (hired, employed,) when our uncle arrived.

Kishpin osson pisindágod aw oshkinawe, kawin gego matchi ikkitossi; nondágoossi dash osson, kitchi winigijwe. When that young man is heard by his father, he does not say a bad word; but when he is not heard by his father, he speaks very indecently.

Pisindágoossiawamban kawin nin da-gi-kikendansimin ejiwetak Kije-Manito od inakonigewin. If thou hadst not been listened to, we would not have known the law of God.

Kawin ki bonigidétawassiwawag kidj anishinábewag, mi ge-ondji-bonigidétagossiwey gaie kinawa ga-batá-ijiwébisiiieg. You don’t forgive your fellow-men, therefore you also will not be forgiven what you have sinned, (your sins shall not be forgiven to you.)

Aniniwapi ge-dibaamagod ga-anonigodjin? Wégonen ge-minigod? When will he be payed by his employer? What will he be given?

Kishpin awia matchi’ dodang, wi-anwenindisossi dash kawin Kije-Maniton o da-bonigidétagossin. If a person committed a bad action and would not repent, God would not forgive him.

Osson o da-gi-aiáwigon aw kwiwisens, o da-gi-pakitegón gaie, wábamigoban. That boy would have been reprimanded and beaten by his father, had he been seen by him.

Mano ki ga-wábamigo, kishpin mino dodaman; mano ki ga-non-dágo, kishpin weniishing gego dibadodaman. Be seen when you are doing good actions; and be heard, when you are telling something good and useful.

Weweni ta-dibaamawa aw Wemitigoji, kego ta-waiéssimassi;
Let that Frenchman be well paid, 
let him not be cheated; he worked well for you.
Ambé, gaie ninawind, nin gad-inénimigomin toki minigoiáng oshki masinaiganan. Well, let us also be thought worth to receive new books.
Kekinoamawassiwindjig abinodjiiay kitimágisiwag; kawin masinaigan o ga-nissitawinansinawa. Children that are not taught are worth pity; they will not know how to read.
Aw ketchi-jingénimindibān nóngom ságia, kakina bonigidétadīn̩g. The person that was hated so much, is now beloved; they forgive each other all.
Debenimiian, ga-sassagákwaogoian tohibaatiqong, nin onndji, jāwenimishīn. Lord, who was nailed to a cross, for my sake; have mercy on me.
Kakina igiw, anamiewin ga-ondji-gotagindoindjig, ga-ondjinnissindjig gaie jāwendàgōsiwag gijīgong; those that have been persecuted and killed for religion's sake, are happy in heaven.

There are some verbs belonging to this IV. Conjugation, that make an exception at the second person sing. of the imperative mood, in the active voice. There are three kinds of these verbs.

**FIRST KIND.**

Many verbs ending in na at the first person sing. indic., change this syllable na in j, at the second person singular of the imperative; as:

<table>
<thead>
<tr>
<th>VERBS</th>
<th>2nd. PERS. SING. IMP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin pindīgana, I make him (her, it) go in;</td>
<td>pindigaj.</td>
</tr>
<tr>
<td>Nin nāna, I fetch him, (her, it;)</td>
<td>nāj.</td>
</tr>
<tr>
<td>Nind oddāba, I drag him, (her, it;)</td>
<td>oddabaj.</td>
</tr>
<tr>
<td>Nin mina, I give him, (her, it;)</td>
<td>mij.</td>
</tr>
<tr>
<td>Nin wāwina, I call or name him, (her, it;)</td>
<td>wāwij.</td>
</tr>
<tr>
<td>Nind ījiwina, I conduct, lead, carry him, (her, it;)</td>
<td>ījiwij.</td>
</tr>
</tbody>
</table>

Remark 1.—Sometimes, in hearing the above imperative pro-
nounced, we should think there is an $n$ before $j$; as: nānj, wāwinji, etc. But it is heard so seldom and so indistinctly that I think we need not care about it.

**Remark 2.** I know no general rule which could point out those verbs ending in $na$, that make the above exception in the imperative mood. There are many, likewise ending in $na$, that make no exception in the imperative; as:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin sāgidina, I carry or turn him, (her, it,) out;</td>
<td>sāgidin.</td>
</tr>
<tr>
<td>Nin pagidina, I let him, (her, it,) go;</td>
<td>pagidin.</td>
</tr>
<tr>
<td>Nin wēbina, I throw him, (her, it,) away;</td>
<td>wēbin.</td>
</tr>
</tbody>
</table>

**Remark.** It seems, however, that we can say with security, that all the verbs of this Conjugation, ending in $ana$, change the last syllable $na$ into $j$, at the second person singular of the imperative mood. But for those ending in $ina$ and $ona$, no rule is known to me. Some of them, as you see, change the last syllable $na$ into $j$, at the said person of the imp.; and some do not, they have a regular imperative.

**SECOND KIND.**

The verbs of this Conjugation, ending in $ssā$, at the first person sing. of the indicative mood, change this termination in $shī$, at the second person sing. of the imp. mood; as:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin gōsā, I am afraid of him, (her, it;)</td>
<td>gōshī.</td>
</tr>
<tr>
<td>Nin adna, I put him, (her, it;)</td>
<td>ashī.</td>
</tr>
<tr>
<td>Nin nissa, I kill him, (her, it;)</td>
<td>nisī.</td>
</tr>
<tr>
<td>Nia mawadissā, I pay him, (her, it,) a visit;</td>
<td>mawadisī.</td>
</tr>
<tr>
<td>Nin odisa, I go to him, (her, it;)</td>
<td>odisī.</td>
</tr>
</tbody>
</table>

Etc., etc. . . .
THIRD KIND.

The verbs ending in owa, form their second person singular of the imperative mood, by owa with h. And they form their second person plural of the imperative, by changing the last syllable wa into g; as:

VERBS

2nd. PERS. IMP.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin pakitēowa, I strike him, (her, it;)</td>
<td>pakitēh, pakitēhog.</td>
</tr>
<tr>
<td>Nin sassagākwawowa, I nail him, (her, it;)</td>
<td>sassagākwah, sassagākwahog.</td>
</tr>
<tr>
<td>Nin ningwawowa, I bury him, (her, it;)</td>
<td>ningwah, ningwahog.</td>
</tr>
<tr>
<td>Nin bashanjēowō, I whip him, (her, it;)</td>
<td>bashanjēh, bashanjehog.</td>
</tr>
<tr>
<td>Nin niwanaowa, I kill him, (her, it;)</td>
<td>niwanāh, niwanahog.</td>
</tr>
<tr>
<td>Nin bassanowēowa, I strike him, (her, it;) on the cheek;</td>
<td>bassanowēh, bassanowēhog.</td>
</tr>
</tbody>
</table>

The following verbs are irregular at the second person singular of the imperative mood, but they are regular in the plural.

VERBS

2nd PERS. SING. IMP.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin awá, I make use (of some an. obj. ;)</td>
<td>awi.</td>
</tr>
<tr>
<td>Nin iniā, I tell him, (her, it;)</td>
<td>iji.</td>
</tr>
<tr>
<td>Nin ondji-nanā, I kill him, (her, it;) for such a reason, (for religion’s sake, etc.)</td>
<td>ondji-nāni.</td>
</tr>
</tbody>
</table>

Etc., etc. . . .

Remark. The verbs of all these kinds are irregular only in the imperative mood; but throughout all the other moods and tenses they are perfectly regular, as far as the preceding paradigms are concerned, which we have conjugated till now. But in the “Cases” this irregularity will come forth in all those tenses that are derived from the second person singular of the imperative mood; as you will see in the paradigms of the “Cases.”
IV. DUBITATIVE CONJUGATION.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<table>
<thead>
<tr>
<th>Nin wâbamatdog, I see him perhaps,</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki wâbamadogadoz</td>
<td>adogenag,</td>
</tr>
<tr>
<td>o wâbamadozogenan</td>
<td>adogenak,</td>
</tr>
<tr>
<td>nin wâbamaadogadog</td>
<td>adogenan,</td>
</tr>
<tr>
<td>ki wâbamatwadogadog</td>
<td>anadogenag,</td>
</tr>
<tr>
<td>o wâbamatwadogenan</td>
<td>awadogenag,</td>
</tr>
<tr>
<td></td>
<td>awadogenan.</td>
</tr>
</tbody>
</table>

IMPERFECT TENSE.

<table>
<thead>
<tr>
<th>Nin wâbamatwagiban, I saw him perhaps,</th>
<th>we saw.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki wâbamatwadibian</td>
<td>awagwaban,</td>
</tr>
<tr>
<td>wâbamatwagen</td>
<td>awadwaban,</td>
</tr>
<tr>
<td>ni wâbamatwadiw予以, } we saw</td>
<td>agoban,</td>
</tr>
<tr>
<td>ki wâbamatwadogoban</td>
<td>awangidwaban.</td>
</tr>
<tr>
<td>ki wâbamatwadogoban</td>
<td>awangwaban,</td>
</tr>
<tr>
<td>wâbamatwagen</td>
<td>agwaban.</td>
</tr>
</tbody>
</table>

Form the remaining tenses after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<table>
<thead>
<tr>
<th>Waiaabamatâwagen, whether I see him,</th>
<th>awagwawen,</th>
</tr>
</thead>
<tbody>
<tr>
<td>waiaabamatâwaden</td>
<td>awadwawen,</td>
</tr>
<tr>
<td>waiaabamatâwagen</td>
<td>agwawen.</td>
</tr>
<tr>
<td>waiaabamatâwadigen, (ninawind,)</td>
<td>awangidwawen,</td>
</tr>
<tr>
<td>waiaabamatâwagen, (kinaawind,)</td>
<td>awangwawen,</td>
</tr>
<tr>
<td>waiaabamatâwagen</td>
<td>awcgwawen,</td>
</tr>
<tr>
<td>waiaabamatâwagen</td>
<td>awagwawen.</td>
</tr>
</tbody>
</table>
PERFECT TENSE.

Ga-wábamáwagen, if I have perh. seen him, áwagwawen,

Etc., after the above present tense.

PLUPERFECT TENSE.

Wábamawahigan, if I had perh. seen him, áwagwabanen,
wábamawadihan, awedwabanen,
wábamagoganen, agobanen,
wábamawangidihanen, awangidwabanen,
wábamawangoganen, awangwabanen,
wábamawegenan, awegwabanen,
wábamawegoganen, awagobanen.

The future tense is formed after the present; as: Ge-wábamáwagen, etc.

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamáwagen, I who perhaps see him,
in waiabamáwagen, thou who perhaps seeest him,
win waiabamáwagen, he who perhaps sees him,
inin waiabamáwagenan, he whom he sees perhaps,
ninawind waiabamáwangiden, we who see him perhaps,
kina waiabamáwagen, you who perhaps see him,
winin waiabamáwagenan, they who perhaps see him,
inin waiabamáwagenan, he whom they perhaps see.

Plural.

Nin waiabamáwagenan, I who perhaps see them,
in waiabamáwagenan, thou who perhaps seeest them,
win waiabamáwagen, he who perhaps sees them,
inin waiabamáwagenan, they whom he sees, perhaps,
ninawind waiabamawângidenag, } we who perhaps see them, 
kinawind waiabamawangenag, } you who perhaps see them, 
kinawa waiabamawegwenag, they who perhaps see them, 
winawa waiabamagwenag, they whom they perhaps see.

PERFECT TENSE.

Singular.

Nin ga-wâbamâwagen, I who perhaps have seen him.

Plural.

Nin ga-wâbamâwagenag, I who perhaps have seen them.

Etc., after the above present tense.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamâwagibanen, I who perhaps had seen him, 
kin ga-wâbamawadibanen, thou who . . .
win ga-wâbamagobanen, he who perhaps had seen him.
inw ga-wâbamagobanenan, he whom he . . .
ninawind ga-wâbamawangidibanen, } we who had p. s. h.
kinawind ga-wâbamawangobanen, } you who had p. seen him,
kinawa ga-wâbamawegobanen, they who had p. s. h.,
winawa ga-wâbamawagobanenag, they whom they . . .
inw ga-wâbamawagobanenan, he whom they . . .

Plural.

Nin ga-wâbamâwagwabanen, I who p. had seen them, 
kin ga-wâbamawadwabanen, thou who . . .
win ga-wâbamagobanen, he who perhaps had seen them,
inw ga-wâbamagobanenan, they whom he p. had seen.
ninawind ga-wâbamawandgidwabanen, } we who perhaps had seen them, 
kinaawind ga-wâbamawangwabanen, } they who had p. s. them, 
kinaawa ga-wâbamawegwabanen, you who had p. s. them,
winawa ga-wâbamawagobanenag, they who p. h. s. them,
inw ga-wâbamawagobanenan, they whom they h. p. s.
Note. To form the imperfect tense, (which is not much used,) you have only to take off the prefix ga-, and make the Change; as: *nin waïdabamawagibanëni*, I who perhaps saw him, etc.

**FUTURE TENSE.**

**Singular.**

*Nin ge-wâbamâwagen,* I who perhaps shall see him.

**Plural.**

*Nin ge-wâbamâwagenag,* I who perhaps shall see them.

Etc., after the above present tense.

---

**ACTIVE VOICE.**

---

**NEGATIVE FORM.**

---

**INDICATIVE MOOD.**

**PRESENT TENSE.**

**Singular.**

*Kawin nin wâbamassidog,* I don't perhaps see him,

" *ki wâbamassidog,*

" *o wâbamassidogenan,*

" *nin wâbamassinadog,*

" *ki wâbamassiwadog,*

" *o wâbamassiwadogenan.*

**Plural.**

*Kawin nin wâbamassidogenag,* I don't perhaps see them,

" *ki wâbamassidogenag,*

" *o wâbamassidogenan,*

" *nin wâbamassinadogenag,*

" *ki wâbamassiwadogenag,*

" *o wâbamassiwadogenan.*
IMPERFECT TENSE.

Singular.

Kawin nin wābamāssiwigihan, I did perhaps not see him;

" ki wābamāssiwigihan,
" o wābamāssiwigihan,
" nin wābamāssiwigihan, } we did perhaps not...
" nin wābamāssiwigihan, } we did perhaps not...
" ki wābamāssiwigawan,
" o wābamāssiwigawan.

Plural.

Kawin nin wābamāssiwigihan, I did perhaps not see them,

" ki wābamāssiwigihan,
" o wābamāssiwigihan,
" nin wābamāssiwigihan, } we did perhaps not...
" nin wābamāssiwigihan, } we did perhaps not...
" ki wābamāssiwigawan,
" o wābamāssiwigawan.

After these two tenses all the others of the indicative mood are easily formed.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular. Plural.

Waiabamāssiwagen, if I p. don’t s. him, assiwagwawen,
waiaabamāssiwaden, assiwadwawen,
waιabamāssiegwen, assiegwen,
waiaabamāssiwigiden, } if we p. don’t assiwangidwawen,
waiaabamāssigwawen, } see him, assiwanggawen,
waiaabamāssiwawen, assiwawegwawen,
waiaabamāssiwawen.

PERFECT TENSE.

Ga-wābamāssiwagen, whether I have
not seen him, assiwagwawen,

Etc., as above in the present tense.
PLUPERFECT TENSE.

Wâbamassiwagibanen, if I had not seen him,
Wâbamassiwadibanen,
Wâbamassigobanen,
Wâbamâsiwâgidibanen, if we
Wâbamâsiwangobanen,
Wâbamassiweganbanen,
Wâbamassiwagobanen.

The future tense to be formed after the present; as: Ge-
wâbamâssiwagen, ... Ge-wâbamassiwaden, etc.

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamâssiwagen, I who perhaps see him not,
kin waiabamassiwaden, thou who perhaps seest him not,
win waiabamassigwen, he who perhaps does not see him,
inin waiabamassigwenan, he whom he p. does not see,
inawind waiabamâssiwangiden, we who don't perhaps
kinawind waiabamassiwangen, see him,
kinawa waiabamassiwegen, you who perhaps don't see him,
inawa waiabamassigwen, they who perhaps don't see him,
inin waiabamassiwagen, he whom they p. don't see.

Plural.

Nin waiabamâssiwagenag, I who perh. don't see them,
kin waiabamâssiwadenag, thou who dost not p. see them,
win waiabamassigwen, he who perhaps does not see them,
inin waiabamassigwenan, they whom he p. does not see,
inawind waiabamassiwangidenag, we who don't perh. see
kinawind waiabamassiwangenag, them,
kinawa waiabamassiwegenag, you who p. don't see them,
inawa waiabamassigwenag, they who p. don't see them.
inin waiabamassiwagenan, they whom they do p. ...
PERFECT TENSE.

Singular.

Niī ga-wābamāssiwagen, I who have p. not seen him.

Plural.

Niī ga-wābamassiwagenag, I who have p. not seen them
Etc., after the above present tense.

PLUPERFECT TENSE.

Singular.

Niī ga-wābamāssiwagibanen, I who had p. not seen him,

Kin ga-wābamassiwadibanen, thou who hadst p.

Win ga-wābamassigobanen, he who had p. not seen him,

Iniw ga-wābamassigobanenan, he whom he had p.

 Ninawind ga-wābamassiwangidibanen, we who had perhaps

Kinawind ga-wābamassiwangobanen, you who had . . .

Winawa ga-wābamassiwagobanenag, they who had perhaps

Not seen him,

Iniw ga-wābamassiwagobanenan, he whom they had . . .

Plural.

Niī ga-wābamassiwagwabanen, I who had p. not s. th.,

Kin ga-wābamassiwadwabanen, thou who hadst p.

Win ga-wābamassigobanen, he who had p. n. seen them,

Iniw ga-wābamassigobanenan, they whom he had p. not

seen,

 Ninawind ga-wābamassiwangdibanen, we who had p. not

Kinawind ga-wābamassiwangobanen, you who had perhaps

Seen them,

Winawa ga-wābamassiwagobanenag, they who had perhaps

Not seen them,

Iniw ga-wābamassiwagobanenan, they whom they had perhaps not seen.
FUTURE TENSE.

Singular.


Plural.


Etc., after the present tense.

Examples on the active voice of the IV., dubitative conjugation, affirmative and negative forms.

Kawin nongom naningim ki wâbamassiwadog kimisseewa, eko widiged. You do probably not see often now your sister, since she is married.

Paul gikamâgoban o widigemâganan; mi wendji-mâdjad ganâbatch-aw ikwe. They say Paul scolded his wife; that is perhaps the reason why the woman goes away.

Ki gi-wissokawadogenag metchi-gijwedig, mi wendji-kikendaman nibiwa matchi ikkitowinan. Thou hast probably frequented persons that use bad language, therefore thou knowest so many bad words.

Kawin mashi gi-kikenimassiwadiban pindig atad, api ðebadjimoian ìw. Thou hadst probably not yet known that he was in the room, at the time when thou toldst that.

Bibonong anishinâbeg gi-amooâgwaban kakina o pagwegiganimiwan, gi-bwa-adjitchissenig anamikođading. Last winter the Indians had eaten up all their flour (I understood,) before New year’s day arrived.

Geget wedi nongom o gagaranonan, endogwen dash nessitawinawaqwen. He is now indeed speaking to him there, but I don’t know whether he recognises him.

Kawin ki kikenissinon, nongom geget jagenimassimaden, giwenj dash ki gi-jingenimaban. I don’t know whether now indeed thou dost not hate him, but thou hadst hated him a long time.

Kawin ganâbatch o gi-adimassin. Endogwen ga-adimassigwen. He has perhaps not overtaken him. It is doubtful whether he has not overtaken him.
Endogwen wika tchi gi-gimodimassigobanen onigigon, mi dash pitchinag tchi gi-ápitchi-gimodid. It is doubtful whether he had never stolen before anything from his parents, and that he only now committed so great a theft.

Kishpin Wawiitanong ijad, mi idog iwapi ge-wábamagwen og-wissan, kishpin keábi binádisiniqwen. If he goes to Detroit, then, I suppose, he will see his son, if he is living yet.

Mi aw inini waiabamassigwen wika 'Bwanan. Nibiwa nin gi-wábamag. This is, I suppose, the man who never sees (saw) a Sioux. I have seen many.

Kakina-iwi weiejimágwenáy widj’ anishináben, o da-mikweninawon Kije-Muniton misi gego keekedaminidjin. All those who (perhaps) cheat their fellow-men, ought to think on God, who knows all.

Aw ga-matchi-dotawássigwen wika widj’ anishináben, geget kitchi jawendagosi. He that perhaps never has done wrong to his fellow-men, is very happy indeed.

Awégwen ga-nissagwen nin pakaakwéian, nindaian gaie. I don’t know him who has killed my chickens and my dog.

Igiw ga-anokitawassigobanenag Debendjigenidjin, megwa gi-bi-mádisiwad aking, kawin nongom o wábamassiawawan gijigong. Those who had not served the Lord, while they lived on earth, do, not see him now in heaven.

Aw ge-ságiaqwen, ge-jawenimagwen gaie wikanissan, ta-jawenima gaie win. He who shall love his brother, (his neighbor,) and shall have mercy on him, he shall also find mercy.

---

**Passive Voice.**

**Affirmative Form.**

**Indicative Mood.**

**Negative Form.**

<table>
<thead>
<tr>
<th>Present Tense</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin wábamigodog, I am perhaps seen,</td>
<td>Kawin igossimodog,</td>
</tr>
<tr>
<td><em>ki wábamigodog, wábamadog, o wábamigodogenan,</em></td>
<td>&quot; igossimodog, &quot; assidog, &quot; igossidogenan,</td>
</tr>
</tbody>
</table>

* See Remarks, p. 180.
SUBJUNCTIVE MOOD.

These two important tenses of the indicative are to be formed after

1. Assimilation

2. Assimilation

3. Assimilation

4. Assimilation

5. Assimilation

The remaining tenses of the indicative are to be formed after

1. Assimilation

2. Assimilation

3. Assimilation

4. Assimilation

5. Assimilation

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PERFECT TENSE.

Ga-wâbamigowânen, that I have perhaps been seen, igossiwiwânen,
Etc., after the above present tense.

PLUPERFECT TENSE.

Wâbamigowâmabanen, if I had perhaps been seen, igossiwiwânabanen,
wâbamigôwâmabanen, igossiwiwâmabanen,
wâbaniâwindibanan, assiwindibanan,
wâbamigôwangîbanen, } if we . . . igossiwiwângîbanen,
wâbamiwigôwangobanan, igossiwiwângobanan,
wâbamiwigowegobanan, igossiwiwégobanan,
wâbamiwigowâbanen, assiwâgobanan.

FUTURE TENSE.

Ge-wâbamigowânen, that I will be perhaps seen, igossiwiwânen.
Etc., after the above present tense.

PARTICIPLES.

PRESENT TENSE.

Niin wâiâbatamigowânen, I who am perhaps seen,
kin wâiâbatamigôwanen, thou who art perhaps seen,
win wâiâbatamâwinden, he who is perhaps seen,
inîw wâiâbatamigowegwenan, he who is perhaps seen by . . .

ninâwind wâiâbatamigowânen, } we who are . . .
kinâwind wâiâbatamigowânen, }
kinâwa wâiâbatamigowegwen, you are perhaps seen,
winâwa wâiâbatamâwindenag, who are perhaps seen,
inîw wâiâbatamigowegwenan, who are perhaps seen by . . .

* See Note, p. 200.
Nin waiabamigossiwânen, I who am perhaps not seen,
kin waiabamigossiwânen, thou who art perhaps not seen,
win waiabamâssiwinden, he who is perhaps not seen,
iniw waiabamigossigwenan, he who is perhaps not seen by...
ninawind waiabamigossiwângen, } we who are...

kinawind waiabamigossiwângen, } we who are...

kinawa waiabamigossiwegwen, you who are perhaps not seen,
winawa waiabamâssiwindenag, they who are perhaps not seen,
iniw waiabamigossiwegwenan, they who are perhaps not seen by...

IMPERFECT TENSE.

Nin waiabamigowâmbanen, I who was perhaps seen,
kin waiabamigowâmbanen, thou who wast...
win waiabamâwindiben, he who was perhaps seen,
iniw waiabamigobanen, he who was perhaps seen by...
ninawind waiabamigowângiben, } we who were...

kinawind waiabamigowângiben, } we who were...

kinawa waiabamigowegobanen, you who were perhaps seen,
winawa waiabamâwindibenag, they who were perhaps seen,
iniw waiabamigowegobanen, they who were perhaps seen by...

Nin waiabamigossiwindiben, I who was perhaps not seen,
kin waiabamigossiwindiben, thou who...
win waiabamâssiwindiben, he who was perhaps not seen,
iniw waiabamigossigobanen, he who was perhaps not seen by...
ninawind waiabamigossiwângen, } we who were...

kinawind waiabamigossiwângen, } we who were...

kinawa waiabamigossiwegobanen, you who were perhaps not seen,
winawa waiabamâssiwindibenag, they who were perhaps not seen,
iniw waiabamigossiwegobanen, they who were perhaps not seen by...
The remaining tenses are formed after these two, as: *Nin ga-wåbamigowânen* . . . *Nin ga-wåbamigowambanen* . . . *Nin ge wåbamigowânen* . . .

**Examples on the whole Passive Voice of the IV Dubitative Conjugation.**

*Nin nondagomidog oma bibagiian, onjita dash ganabatch kawin awiia nin wi-nakwetâgossi.* I think I am heard as I am shouting here, but perhaps purposely nobody will give me an answer.

*Ossiwân ganabatch wåbamigowâban igi w kwisensag, gegeta-animisiwag.* These boys were probably seen, by their father, they will be punished, (they will suffer.)

*Kawin weweni gi-nitâwigiassidogena agi w abinodjiiaag, anotch sa matchi ijiwebisiwag.* It seems that these children have not been well brought up, because they have many faults.

*Anin enakamigak, niđji? Gi-kitchi ashamawindwâban kwé anishinâbeg agâming.* What is the news, comrade? I hear the Indians had a great dinner on the other side.

*Gonima gi-kikinoamagôwâban masinaigan, bwa dagwishinân oma.* Thou hadst perhaps been taught to read before I arrived here.

*Kishpin kekenimigowângen oma aiâiâng, pabi ge anishinâbeg nin ga-bi-mawâdissigonanig.* If we only are known to be here, the Indians will soon come to see us. (The person spoken to, not included.)

*Kawin nin ñebwetansin ekkitong, mi sa weweni ga-dibaamâgos-siwegeun, gi-anokiiege.* I don’t believe what they say, that is, that you have perhaps not been well paid for your work.

*Ki gi-nôndam na, ga-kitchi-gimodimâwinden kissaie têbikong?* Hast thou heard what is said, that much property has been stolen from thy brother last night?

*Gi-âiâwâbânan ivapi sagaiganing, gi-nissâwindwâbanen niî We-mitîgojiuwag.* Thou hadst perhaps been on the little lake at the time when the two Frenchmen were killed there.

*The verbs ending in *awa* and *owa* make no difference in the Dubitative Conjugation.*
Kishpiu mino anokii'an, mi'na api geminwenimigowánen? If I work well, shall I then be (perhaps,) liked?
Mi sa aw inini anotch dejimáwinden. Anisha dash geget ina; kawín machi ijitchigessi. This is the man who is so much spoken ill of, as I understood. But he is spoken of without truth; he does not act wrong.
Kinawa wika mashi këkenimigossiwego banen tchi anwenindisoieg ka na nibowín ki gotansinawa? You who were perhaps never known to repent, are you not afraid of death?
Awegwenan ga-wábiigogwenan, kawín ninawind nin kikendán-símin; win igo gagwedjipi. Who he is that has opened his eyes, we know not; ask him.
Kin ga-minigowánen kitchi níbíra jonií, jawenim kid inawemaganaug ketimágisidjig. Thou who hast been given so much money, as I heard, have pity on thy poor relations.
A wika ga-ijiwiniassiwindibanen matchi minawanigowíning megwa gi-oshkinauwéid, nongone minawendam. He that probably never had been seduced into sinful pleasure during his youth, is now happy, (contented.)
Awegweí ge-debwetamogwen, ge-sigaandawáwinden gaie, tagaicye-bimádisi gijigong. Whoever shall believe and be baptized, shall live eternally in heaven.
Awegwenag abinoddjiiay ge-mino-ganawenimawindiñak monjak, ta mino-ijiwébiiswag ketchi-anishindéwewadjin. Children that shall be always well guarded, (taken care of,) will behave well, when they are grown persons.

The greatest peculiarity as well as difficulty in this IV. Conjugation, consists in the connection of the verbs belonging to it, with the personal pronouns me, thee, us, you. We will display here the Two Cases, in which are comprised all possible modifications of the verbs of this Conjugation in connection with the above personal pronouns.

As the right use of these Cases is all-important in conversation and allocation, the learner is desired to mind well the terminations:
FIRST CASE.

(1... thee.)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki wábamín. I see thee,
ki wábamígó, * we see thee,
ki wábamíg, he sees thee, †
ki wábamígóg, they see thee,
ki wábamíníním, I see you,
ki wábamígóm, we see you,
ki wábamígówa, he sees you,
ki wábamígówag, they see you,

NEGATIVE FORM.

Ki wábamínínínaban, I saw thee,
ki wábamígónaban, we saw thee,
ki wábamígóban, he saw thee,
ki wábamígóbaníg, they saw thee,
ki wábamínínímwaban, I saw you,
ki wábamígówaban, he saw you,
ki wábamígówabaníg, they saw you.

IMPERFECT TENSE.

AFFIRMATIVE FORM.

Ki wábamínínínaban, I saw thee,
ki wábamígónaban, we saw thee,
ki wábamígóban, he saw thee,
ki wábamígóbaníg, they saw thee,
ki wábamínínímwaban, I saw you,
ki wábamígówaban, he saw you,
ki wábamígówabaníg, they saw you.

NEGATIVE FORM.

Kawin ki wábamígóssinínaban, I did no see thee,
" ki wábamígóssiníban, we did not see thee,
" ki wábamígósíban, he . . .
" ki wábamígóssíbaníg, they . . .

* See Remark at the end of this paradigm.
† See Remark, p. 106.
AFFIRMATIVE FORM.

PERFECT TENSE.

Ki gi-wábamin, I have seen thee, Kawin issinon,
ki gi-wábamiago, we have seen thee, " igóssi,
Etc., after the above present tense, prefixing gi-

PLUPERFECT TENSE.

Ki gi-wábamininaban, I had seen thee,
ki gi-wábamigonaban, we had seen thee,
Etc., after the above imperfect tense, prefixing gi-

The two future tenses are easily formed after the present, prefixing ga-, and ga-gi-, as: Ki ga-wábamin . . . Ki ga-gi-wábamin . . .

SUBJUNCTIVE MOOD.

PERFECT TENSE.

Kishpin wábaminán, * if I see thee,
" wábamigoian, if we see thee,
" wábamik, if he sees thee,
" wábamikwa, if they see thee,
" wábaminagog, if I see you,
" wábamigoieg, if we see you,
" wábamineg, if he sees you,
" wábaminegwa, if they see you,

PERFECT TENSE.

Gi-wábaminán, because I have seen thee, issinowán,
" gít-wábamigoian, because we have seen thee, igóssiwan.
Etc., after the above present tense, prefixing gi-

PLUPERFECT TENSE.

Wábaminámaban, † had I seen thee, issinowámaban,
wábamigoiamban, had we seen thee, igóssiwámaban,

* See Remark 1, p. 110.
† See Remark 3, p. 110.
wábamikiban, had he seen thee, issinogiban.
wábamikwaban, had they seen thee, issinogwabam.
wábaminagogoban, had I seen you, issinonagogoban.
wábamigoiegoban, had we seen you, igossiwegoban.
wábaminegoban, had he seen you, issinowegoban.
wábaminegwaban, had they seen you, issinowegwaban.

Form the two future tenses after the present, prefixing ge-, and ge-gi-, as: Ge-wábaminân, when I shall see thee, ... Ge-gi-
wábaminân, when I shall have seen thee, etc.

You can also form the two tenses of the conditional mood after the present and perfect of the indicative mood, (p 211,) prefixing da-, as: Ki da-wábamin, I would see thee, ... Ki da-gi-
wábamin, I would have seen thee, ...

PARTICIPIES.

PRESENT TENSE.

Nin waiabaminân, I who see thee,
ninawind waiabamigoian, we who see thee,
win waiabamik, he who sees thee,
winawa waiabamikig, they who see thee,
nin waiabaminagog, I who see you,
ninawind waiabamigoieg, we who see you,
win waiabamineg, he who sees you,
winawa waiabaminegog, they who see you.

Nin waiabamissinowân, I who don’t see thee,
ninawind waiabamigossiwan, we who don’t see thee,
win waiabamissinok, he who does not ...
winawa waiabamissinokig, they who don’t see thee,
nin waiabamissinonagog, I who don’t see you,

IMPERFECT TENSE.

Nin waiabaminâmban, I who saw thee,
ninawind waiabamigoiamban, we who saw thee,
"win waiabamikiban, he who saw thee,
winawa waiabamikibanig, they who saw thee,
nin waiabaminagogoban, I who saw you,
ninawind waiabamigoiegoban, we who saw you,
win waiabaminegoban, he who saw you,
winawa waiabaminegobanig, they who saw you.
Nin waiabamissinowâmban, I who did not see thee,
ninawind waiabamigossiwâmban, we who did not . . .
nin waiabamissinogibân, he who did not see thee,
winawa waiabamissinogibanig, they who did not see thee,
nin waiabamissinonagoban, I who did not see you,
ninawind waiabamigossiwegoban, we who did not see you,
win waiabamissinowegoban, he who did not see you,
winawa waiabamissinowegobanig, they who did not see you.

Form after these two the remaining tenses of these participles, as: Nin ga-wâbaminân, I who have seen thee . . . Nin ga-wâbaminân, I who had seen thee . . . Nin je-gi-wâbaminân, I who will see thee . . . Nin je-gi-wâbaminân, I who shall have seen thee . . .

Remark. In the present tense of the indicative mood, (p. 182,) we have, Ki wâbamigo, for “we see thee,” and ki wâbamigom, for “we see you.” Properly, ki wâbamigo, means, thou art seen; and ki wâbamigom, you are seen. (See p. 9ad.) But it is certain that the Otchipwe language expresses it as above. You may ask, a hundred times, Otchipwe Indians that understand English: How do you say in Otchipwe: We see thee; we see you? They will always answer you: Ki wâbamigo, ki wâbami-gom. The Otaawa dialect of the same language has: Ki wâbaminimi, for “we see thee,” and ki wâbaminimi, for “we see you;” but this cannot be used in the Otchipwe dialect.

The verbs ending in awa at the first person singular indicative, make some little deviations from the preceding paradigm, as you will see here below. We take again the verb Nin nôndawâ, as an example.

In conjugating these verbs in our “First Case,” we take off the whole termination awa, and then apply the terminations of
the paradigm; because, (as you see,) nothing of this termination remains unchanged in the conjugating process of this Case.

**AFFIRMATIVE FORM.**

**NEGATIVE FORM.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

*Ki nondon*, I hear thee,  
*Kawin ossinon,*

*ki nondago,* † we hear thee,  
" agossi,

*ki nondag,* he hears thee,  
" âgossi,

*ki nondagog,* they hear thee,  
" agossig,

*ki nondoninim,* I hear you  
" ossinoninim,

*ki nondagom,* † we hear you,  
" agossim,

*ki nondagowa,* he hears you,  
" agossiwa,

*ki nondagowag,* they hear you,  
" agossiwaig.

**IMPERFECT TENSE.**

*Ki nondoninaban,* I heard thee,  
*Kawin ossinoninaban,*

*ki nondagonaban,* we heard thee,  
" agossinaban,

*ki nondagoban,* he heard thee,  
" agossiban,

*ki nondagobanig,* they heard thee,  
" agossibanig,

*ki nondoninimwaban,* I heard you,  
" ossinoninimwaban,

*ki nondagominaban,* we heard you,  
" agossiminaban,

*ki nondagowaban,* he heard you,  
" agossiwan,

*ki nondagowabanig,* they heard you,  
" agossiwanig.

Form the other tenses of the indicative mood after these two, as: *Ki gi-nondon,* I have heard thee... *Ki gi-nondoninaban,* I had heard thee... *Ki ga-nondon,* I will hear thee... *Ki ga-gi-nondon,* I shall have heard thee.

**SUBJUNCTIVE MOOD.**

**PRESENT TENSE.**

*Kishpin nondonân,* if I hear thee,  
ossinowân,

*" nondâgoian,* if we hear thee,  
âgossiwan,

*" nondok,* if he hears thee,  
ossinog,

*" nondokwa,* if they hear thee,  
ossinogwa,

† See Remark above.
Kiskpin nondonagog, if I hear you, ossinonagog,
   nondagoieg, if we hear you, âgossiweg,
   nondoneg, if he hears you, ossinoweg,
   nondonegwa, if they hear you, ossinowegwa.

PERFECT TENSE.

Gi-nondonân, because I have heard thee, ossinowan,
   gi-nondâgoian, because we have heard thee, âgossiwan.

Etc., after the above present tense, prefixing gi-

PLUPERFECT TENSE.

Nondonâmban, had I heard thee, ossinowâmban,
   nondâgoiamban, had we heard thee, agossiwamban,
   nondokiban, had he heard thee, ossinogiban,
   nondokwaban, had they heard thee, ossinogwaban,
   nandônagogoban, had I heard you, ossinonagogoban,
   nondagoiegoban, had we heard you, agossiwegoban,
   nondonegoban, had he heard you, ossinowegoban,
   nondonegoban, had they heard you, ossinowegwaban.

Form the two future tenses after the present, as: Ge-nondonân, when I shall hear thee. . . Ge-gi-nondonân, when I shall have heard thee . . .

Form the two tenses of the conditional mood after the present and perfect tenses of the indicative mood, (p. 215,) prefixing da, as: Ki da-nondon, I would hear thee . . . Ki da-gi-nondon, I would have heard thee . . .

PARTICIPLES.

PRESENT TENSE.

Nin nwandonân, I who hear thee, ninawind nwandâgoian, we who hear thee,
   win nwandok, he who hears thee,
   winawa nwandokig, they who hear thee,
   nin nwandonagog, I who hear you,
   ninawind nwandâgoieg, we who hear you,
   win nwandoneg, he who hears you,
   winawa nwandonegog, they who hear you,
Nin nwandossinowâ, I who don't hear thee,
ninawind nwandâgossiwan, we who don't hear thee,
win nwandossinog, he who does not hear thee,
winawa nwandossinogig, they who don't hear thee,
nin nwandossinonagog, I who don't hear you,
ninawind nwandagossiweg, we who don't hear you,
win nwandossinoweg, he who does not hear you,
winawa nwandossinowegog, they who don't hear you.

IMPERFECT TENSE.

Nin nwandonâmban, I who heard thee,
ninawind nwandâgoiamban, we, who heard thee,
win nwandokiban, he who heard thee,
winawa nwandokibanig, they who heard thee,
nin nwandonagoban, I who heard you,
ninawind nwandagoiegoban, we who heard you,
win nwandonegoban, he who heard you,
Nin nwandossinowâmban, I who did not hear thee,
ninawind nwandagossiwamban, we who did not ... 
win nwandossinogiban, he who did not hear thee,
winawa nwandossinogibanig, they who did not hear thee,
nin nwandossinonagoban, I who did not hear you,
ninawind nwandagossiwegoban, we who did not hear you,
win nwandossiwegoban, he who did not hear you,
winawa nwandossiwegobanig, they who did not hear you.

Form the remaining tenses of these participles after the above two, as: Nin ga-nondonân ... Nin ga-nondonâmban, etc.*

The verbs ending in owa at the first person singular, indicative, (p. 196,) are conjugated, in this First Case, again a little differently from those of the preceding sort. The difference is trifling; but it is important to the beginner to see it at once plainly. You will see it in the following paradigm.
AFFIRMATIVE FORM:  

NEGATIVE FORM:

INDICATIVE MOOD.

PRESENT TENSE.

Ki pakiteun, I strike thee,  
Ki pakiteugo, we strike thee,  
Ki pakiteog, he strikes thee,  
Ki pakiteogog, they strike thee,  
Ki pakiteoninim, I strike you,  
Ki pakiteogom, we strike you,  
Ki pakiteogowa, he strikes you,  
Ki pakiteogowag, they strike you,

IMPERFECT TENSE.

Ki pakiteoninaban, I struck thee,  
Ki pakiteogonaban, we struck thee,  
Ki pakiteogoban, he struck thee,  
Ki pakiteogobanig, they struck thee,  
Ki pakiteoninimwaban, I struck you,  
Ki pakiteogominaban, we struck you,  
Ki pakiteogowaban, he struck you,  
Ki pakiteogowabanig, they struck you,

After these two tenses all the others of the indicative mood are formed; as: Ki gi-pakiteon . . . Ki gi-pakiteoninaban . . . Ki ga-pakiteon . . . Ki ga-gi-pakiteon . . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin pakiteonân, if I strike thee,  
“ pakiteogoian, if we strike thee,  
“ pakiteok, if he strikes thee,  
“ pakiteokwa, if they strike thee,  
ossinowân,  
ogossiwan,  
ossinog,  
ossinogwa,
Kiskpin pakiteonagog, if I strike you, ossinonagog,
" pakitéogoiegg, if we strike you, ogossiwelg
" pakiteoneg, if he strikes you, ossinoweg,
" pakiteonegwa, if they strike you, ossinowegwa.

PERFECT TENSE.

Gi-pakitéonán, because I have struck thee, ossinowán,
gi-pakitéogoian, because we have struck thee, ogossiwan.
Etc., after the present tense, prefixing gi-

PLUPERFECT TENSE.

Pakitéonamban, had I s. thee, ossinowamban,
pakitéogoiamban, had we s. thee, ogossiowamban,
pakitéokiban, had he s. thee, ossinogiban,
pakiteokwaban, had they s. thee, ossinogwaban,
pakiteonagogoban, had I s. you, ossinonagogoban,
pakiteogoiegoban, had we ..., ogossiwegoban,
pakiteonegoban, had he s. you, ossinowegoban,
pakiteonegwaban, had they s. you, ossinowegwaban.

Form the two future tenses after the above present tense; as:
Ge-pakiteonán, that I shall strike thee ... Ge-gi-pakiteonán, that I shall have struck thee ... 

Form the two tenses of the conditional mood after the present and perfect tenses of the above indicative mood, prefixing da-; as: Ki da-pakiteon, I would strike thee, etc.

PARTICIPLES.

PRESENT TENSE.

Nin pekiteonán, I who strike thee,
ninawind pekiteogoian, we who strike thee,
win pekiteok, he who strikes thee,
winawa pekiteokig, they who strike thee,
  nin pekiteonagog, I who strike you,
ninawind pekiteogoieg, we who strike you,
  win pekiteoneg, he who strikes you,
winawa pekiteonegog, they who strike you.

  Nin pekiteossilowán, I who don't strike thee,
ninawind pekiteogoossiwan, we who don't strike thee,
  win pekiteossiloweg, he who does not strike thee,
winawa pekiteossilowegog, they who don't strike thee,
nin pekiteossilowonagog, I who don't strike you,
ninawind pekiteogoossiweg, we who don't strike you,
  win pekiteossilowegog, he who does not strike you,
winawa pekiteossilowegog, they who don't strike you.

  IMPERFECT TENSE.

  Nin pekitéonámban, I who struck thee,
ninawind pekitéogoáramban, we who struck thee,
  win pekitéokiban, he who struck thee,
winawa pekitéokibanig, they who struck thee,
nin pekitéonagogoban, I who struck you,
ninawind pekitéogoiegoban, we who struck you,
  win pekitéonegoban, he who struck you,
winawa pekitéonegobanig, they who struck you.

  Nin pekitéossilowámban, I who did not strike thee,
ninawind pekitéogoossiwbam, we who did not strike thee,
  win pekitéossilowegiban, he who did not strike thee,
winawa pekitéossilowegibanig, they who did not strike thee,
nin pekitéossilowonagoban, I who did not strike you,
ninawind pekitéogoossiwegoban, we who did not strike you,
  win pekitéossilowegoban, he who did not strike you,
winawa pekitéossilowegobanig, they who did not strike you.

  The remaining tenses of these participles are to be formed
after the above two.
EXAMPLES ON THE FIRST CASE.

Anindi wendjibaieg kinawa? Kawin ki kikénimissinoninim. Where do you come from? I don’t know you.

Ki jawendágosim, kinidjánnissiwag ki ságiigowag, ki babamitagowag gaie. You are happy, your children love you and obey you.

K’oss nómaia ki bashanjéogoban, minawa dash ki kiwanis. Thy father whipped thee, not long ago, and thou behavest bad again.

Kawin na ki gi-minaigossil ishkontówábo? Have they not given thee ardent liquor to drink?

Náningim ki gi-jawénimigobanig igiw ikwéwag ga-mádjajig pitchinágo. Those women that departed yesterday, had often been charitable to thee.

Nin múdja; kawin dash ganabatch minawa ki ga-wábamissinoninim omd aking; wedi éta gjigong ki ga-wábaminninim. I am going away and perhaps I will no more see you here on earth; but there in heaven I will see you.

Debenimitéan, ged-ako-bimddisiían ki ga-manádjiin, ki ga-minokiton, ki ga-ságiin enigokodecián; gjigong dash káginig ki ga-wábamin. Lord, as long as I live, I will adore thee, I will well serve thee, I will love thee from all my heart; and in heaven I will eternally see thee.

Kuíwisensidog, wábaminegwa età kinigiigowag, ki bisán abim; kishpin dash káginig ganawénimissinowegwa, pabíge ki matchi dodám. Ye boys, only when your parents see you, you are quiet; but when they are not constantly watching you, you do mischief immediately.

Gi-bamíikwa gi-ákosiián, mi wendji-ságiangidwa. We love them because they took care of thee when thou wast sick.

Enigok bibágimissinogiban, kawin ki da-gí-bi-giwessi. If he had not called thee very loud, thou wouldst not have returned.

Jesus Debenimitéan, aniniwapi ge-wábaminán ki kitchituwintsining? Lord Jesus, when shall I see thee in thy glory?
Awénen ge-naribikimineg wika, kishpin mojag mino dodameg?
Who shall ever rebuke you, if you always do right?
Ki da-ságígowa, ki da-jawénimigowa Kijé-Manito, kishpin wi-
ánwenindisoegoban; God would love you and would have
mercy on you, if you would repent.
Ki da-gi-wábamin anamiewigmatong, pindigéiamban; I would
have seen thee in the church, hadst thou come in.
Winawa minik kekeniminegog, dibádjimowag ejiwebisiieg; all
those who know you, tell how you behave.
Gimáája awinini mojag menaikiban ishkotewábo; that man is
gone away who always gave thee to drink ardent liquor.
Oshkinawédog, mojag mikwénimig kinigítogowag ga-minokiki-
oamonegog; young men, remember always your parents
who have so well taught you.
Nikanissidog, wika ge-wáunémimissinonagog, mojag gaie kinawa
mikwénimishig. Brethren, whom I never shall forget, do also
you always remember me.

SECOND CASE.
(Thou... me.)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

NEGATIVE FORM.

PRESENT TENSE.

Ki wában, thou seest me,
ki wábamim, you see me,
nin wábamig, he sees me,
nin wábamigog, they see me,
ki wábanimin, thou seest us,
* ki wábanimin, you see us,
nin wábamigonan, he sees us,
nin wábamigonanig, they see us,

Kawin issi,
" issim,
" igossi,
" igossig,
" issimin,
" issimin,
" igossinan,
" igossinanig.

* See Remark at the end of this paradigm.
IMPERFECT TENSE.

Ki wábaminâban, thou sayest me,  
ki wábamimwâban, you saw me,  
nin wábamigoban, he saw me,  
nin wábamigobanig, they saw me,  
ki wábamininâban, thou sawest us,  
ké wábamininâban, you saw us,  
nin wábamigonâban, he saw us,  
nin wábamiggonâbanig, they saw us,

PERFECT TENSE.

Ki gi-wábam, thou hast seen me,  
ki gi-wábamim, you have seen me,  
Etc., after the above present tense, prefixing gi-

PLUPERFECT TENSE.

Ki gi-wábaminâban, thou hadst seen me,  
ki gi-wábamimwâban, you had seen me,  
Etc., after the above imperfect tense, prefixing gi-

Form the two future tenses after the present, prefixing ga-, and ga-gi-; as: Ki ga-wábam, thou shalt see me ; . . . Ki ga-gi- 
wábam, thou shalt have seen me . . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin wábamiian, if thou seest me,  
" wábamiieg, if you see me,  
" wábamid, if he sees me,  
" wábamiwad, if they see me,  
" wábamiââng, if thou seest us,  
" wábamiââng, if you see us,  
" * wábamiâângid, if he sees  
" wábaminâng, us,  
" * wábamiâângidwa, if they  
" wábaminângwa, see us,

* These terminations are employed when the person or persons spoken to, 
are not included. [See Remark 3, p. 42]
PERFECT TENSE.

* Gi-wábamiian, because thou hast
  seen me, 
  issiwan,
  gi-wábamiieg, because you have
  seen me, 
  issiweg.
Etc., after the above present tense, prefixing gi-

PLUPERFECT TENSE.

† Wábamiiamban, hadst thou seen me,
  wábamiiegoba, had you seen me;
  wábamiipan, had he seen me,
  wábamiwápan, had they seen me,
  wábamiíangiban, hadst thou seen us,
  wábamiíangiban, had you seen us,
  wábamiíangidan, had he seen us,
  wábaminangóban, 
  wábamiíangidwában, 
  wábaminangwában, 
  issiwamban, 
  issiwegoban, 
  issigoban, 
  issiwangibán, 
  issiwangibán, 
  issiwangidibán, 
  issinowangoban, 
  issinowangoban, 
  issinowangwaban.

The two future tenses are formed after the present, by prefixing ge-, and ge-gi-, as: Ge-wábamiian, when thou shalt see me...
Ge-gi-wábamiian, when thou shalt have seen me...

Form the two tenses of the conditional mood after the present
and perfect tenses of the indicative mood, prefixing da-, as: Ki
da-wábam, thou wouldst see me ... 
Ki da-gi-wábam, thou wouldst have seen me...

IMPERATIVE MOOD.

* Wábamishin,
  * wábamishikan, 
  wábamishig, see me, (thou), 
  nin ga-wábamiig, let him see me,
  Kego ishiiken,
  " ishikegoñ,
  " igossi,

† See Remarks 2 and 3, p. 110.
* See Remark 4, p. 111.
nin ga-wābamigog, let him see me,  
Kego  igossig,  
    wābamishinâm, see us, (thou)  
"  ishikangen,  
    wābamishinâm, see us, (you)  
"  ishikangen,  
    nin ga-wābamigonan, let him see us,  
"  igossinan,  
    nin ga-wābamigonanig, let them see us,  
"  igossinanig.

PARTICIPILES.

PRESENT TENSE.

,Kin waiabamiian, thou who seest me,  
    kinawa waiabamiieig, you who see me,  
    win waiabamid, he who sees me,  
    winawa waiabamidjig, they who see me,  
    kin waiabamiiâng, thou who seest us,  
    kinawa wāsabamiieâng, you who see us,  
{  win waiabamiangid, †  }  he who sees us,  
    win waiabaminang,  
    winawa waiabamiangidjig, †  }  they who see us,  
    winawa waiabaminangog  
    Kin waiabamissiwan, thou who dost not see me,  
    kinawa waiabamissiweig, you who do not see me,  
    win waiabamissig, he who does not see me,  
    winawa waiabamissigog, they who don’t see me,  
    kin waiabamissiwâng, thou who dost not see us,  
    kinawa waiabamissiwâng, you who don’t see us,  
{  win waiabamissiwângid,  }  he who does not see us,  
    win waiabamissinowang,  
    winawa waiabamissiwângidjig,  }  they who don’t see us.  
    winawa waiabamissinowangog;

IMPERFECT TENSE.

Kin waiabamiiamban, thou who sawest me,  
    kinawa waiabamiiegoban, you who saw me,  
    win waiabamipan, he who saw me,

† See Note, p. 223.
winawa waiabamipanig, they who saw me,
kin waiabamiidüngibang, tho who sawest us,
winawa waiabamiiängibang, you who saw us,
win waiabamiiängidibang, } he who saw us,
win waiabaminangoban, }
winawa waiabamiiängidibang, } they who saw us,
winawa waiabaminangobanig, }

Kin waiabamissiwamban, thou who didst not see me,

winawa waiabamissiwégoban, you who did not see me,
win waiabamissigoban, he who ...

winawa waiabamissigobanig, they who ...

The other tenses are formed after these two.

The verbs ending in awa make also here some little exceptions from the preceding paradigm. The difference is especially perceptible in the third persons. In order to conjugate easily these verbs in the Second Case, you will have to take off the last syllable wa, and place instead of it the terminations of the following paradigm.

<table>
<thead>
<tr>
<th>AFFIRMATIVE FORM</th>
<th>NEGATIVE FORM</th>
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<tr>
<td><strong>INDICATIVE MOOD.</strong></td>
<td><strong>PRESENT TENSE.</strong></td>
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<tr>
<td><strong>Ki nondäw,</strong> thou hearest me,</td>
<td>Kawin wissi,</td>
</tr>
<tr>
<td><strong>ki nondäwim,</strong> you hear me,</td>
<td>&quot; wissim,</td>
</tr>
<tr>
<td><strong>nin nondäg,</strong> he hears me,</td>
<td>&quot; gossi,</td>
</tr>
<tr>
<td><strong>nin nondägog,</strong> they hear me,</td>
<td>&quot; gossig,</td>
</tr>
<tr>
<td><strong>ki nondäwimín,</strong> thou hearest us,</td>
<td>&quot; wissimín,</td>
</tr>
<tr>
<td><strong>ki nondäwimín,</strong> you hear us,</td>
<td>&quot; wissimín,</td>
</tr>
<tr>
<td><strong>nin nondägonan,</strong> he hears us,</td>
<td>&quot; gossínan,</td>
</tr>
<tr>
<td><strong>nin nondägonanig,</strong> they hear us,</td>
<td>&quot; gossínanig.</td>
</tr>
</tbody>
</table>
IMPERFECT TENSE.

Ki nondáwinában, thou hearest me, Kawin wissinában,
ki nondáwiminában, you heard me, “ wissiminában,
nín nondágoban, he heard me, “ gossiban,
nín nondágobaníg, they heard me, “ gossibaníg,
ki nondáwiminában, thou hearest us, “ wissiminában,
ki nondáwiminában, you heard us, “ wissiminában,
nín nondágonában, he heard us, “ gossinában,
nín nondágonábaníg, they heard us, “ gossinábaníg.

After these two tenses you may form all the others of the indicative mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Nondáwiían, if thou hearest me, wissiwan,
nondáwiieeg, if you hear me, wissiweeg,
nondáwiid, if he hears me, wissig,
nondáwiwad, if they hear me, wissigwa,
nondáwiiáng, if thou hearest us, wissiwáng,
nondáwiiáng, if you hear us, wissiwáng,
nondáwiiángid, } if he hears us,
* nondonáng, } wissiwángid,
nondáwiiángidwa, } if they hear ossinowáng,
* nondonangwa, } us, wissiwangidwa,
ossañowangwa.

Now in the following conjugations, we mention no more the perfect and imperfect tenses of the indicative mood, so for the future, conditional and participles, the signs or prefixes of which are: gi, ga, ge, da, etc.

PLUPERFECT TENSE.

Nondáwiiàmban, hadst thou heard me, wissiwamában,
nondáwiiéegoban, had you heard me, wissiwéegoban,
nondáwipan, had he heard me, wissigoban,

* Note. In these third persons you have not only the last syllable wi to take off, but the whole terminations aun, before you add the terminations of the Conjugation to the verb.
nondáwiwípan, had they heard me,  
wissigwaban,  
nondáwiiángibin, hadst thou heard us,  
wissiwigiban,  
nondáwiiígibin, had you heard us,  
wissiwigiban,  
nondáwiiángidibin, had he heard  
wissiwigidiban,  
nondonangoban, us,  
ossinoyangoban,  
nondáwiiángidwaban, } had they heard  
wissiwigadwaban,  
nondonangwaban, } us,  
ossinowangwaban.

IMPERATIVE MOOD.

\[ \text{Nondáwishin,}\] hear me (thou,)  
\[ \text{Kego wishiken,}\]
\[ \text{nondáwishikan,}\] hear me (you,)  
\[ \text{Kego wishiken,}\]
\[ \text{nondáwishig, hear me (you,)}\]
\[ \text{Kego wishiken,}\]
\[ \text{nin ga-nondág, let him hear me,}\]
\[ \text{nin ga-nondágog, let them hear me,}\]
\[ \text{nondáwishinám, hear us (thou,)}\]
\[ \text{nondáwisbinám, hear us (you,)}\]
\[ \text{nondáwoononanan, let him hear us,}\]
\[ \text{nondáwoonononang, let them hear us,}\]

PARTICIPLES.

PRESENT TENSE.

\[ \text{Kin nwandáwiian, thou who hearest me,}\]
\[ \text{win nwandáwid, he who hears me,}\]
\[ \text{winawo nwandáwidjig, they who hear me,}\]
\[ \text{kin nwandáwiian, thou who hearest us,}\]
\[ \text{winawo nwandáwiian, you who hear us,}\]
\[ \text{kin nwandáwiangid, he who hears us,}\]
\[ \text{win nwandonang,}\]
\[ \text{winawo nwandáwiangidjig, they who hear us,}\]
\[ \text{winawo nwandonangog,}\]
\[ \text{Kin nwandáwissiwan, thou who dost not hear me,}\]
\[ \text{winawo nwandáwissiweg, you who don't hear me,}\]
\[ \text{win nwandáwissig, he who does not hear me,}\]
\[ \text{winawo nwandáwissigog, they who don't hear me,}\]
\[ \text{kin nwandáwissiwáng, thou who dost not hear us,}\]}
kinawa nwandáwissiwiwang, you who don't hear us,
win nwandáwissiwiwangid,  he who does not hear us,
win nwandossinowang,  
winaw a nwandáwissiwiangidjig, they who don't hear us.
winaw a nwandossinowangog,  

IMPERFECT TENSE.

Kin nwandáwiiiamban, thou who hearest me,
kinawa nwandáwiiiegoban, you who heard me,
win nwandáwipan, he who heard me,
winaw a nwandáwipanig, they who heard me,
kin nwandáwiiangiban, thou who hearest us,
kinawa nwandáwiiangiban, you who heard us,
win nwandáwiiangidan, he who heard us,
win nwandonangoban,
winaw a nwandáwiiangidanig, they who heard us,
winaw a nwandonangobanig,  

Kin nwandáwissiwiamban, thou who didst not hear me,
kinawa nwandáwissiwegoban, you who did not . . .
win nwandáwissigoban, he who . . .
winaw a nwandáwissigobanig, they . . .
kin nwandáwissiwiangiban, thou who didst not hear us,
kinawa nwandáwissiwiangiban, you who . . .
win nwandáwissiwiangidan, he who . . .
win nwandossinowangobanig,
winaw a nwandáwissiwiangidanig, they . . .
winaw a nwandossinowangobanig,  

Form the remaining tenses of these participles after these two.

The verbs of the three kinds we mentioned on p. 194, which are irregular at the second person, singular, imperative, conserve this irregularity almost throughout the whole "Second Case," as you will see in the following paradigms.

Let us now consider the verbs of the first kind, ending in na. The irregularity of these verbs, which consists in changing this termination na in j, appears then throughout all the moods, tenses and persons, which are irregular.
AFFIRMATIVE FORM.

INDICATIVE MOOD.

PERFECT TENSE.

Kid anoj, thou employest me, Kawin jissi, "jissim,
kid anojim, you employ me, "nigossi,
vind anonig, he employs me, "nigossig,
vind anonigonog, they employ me, "jissimin,
kid anojimin, thbu employest us, "jissimin,
kid anojimin, you employ us, "nigossinan,
vind anonigonanan, he employs us, "nigossinanig

IMPERFECT TENSE.

Kid anojinaban, thou employedst me, Kawin jissinaban, "jissimwaban,
kid anojimwaban, you employed me, "nigossiban,
vind anonigoban, he employed me, "nigossibanig,
vind anonigobanig, they employed me, "jissiminaban,
kid anojiminaban, thou employedst us, "jissiminaban,
kid anojiminaban, you employed us, "jissiminaban,
vind anongonaban, he employed us, "nigossinanaban,
vind anongonabanig, they employed us, "nigossinanabanig

The remaining tenses of the indicative are formed after the present and the imperfect.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin anojian, if thou employest me, jissiwan,
" anojiieg, if you employ me, jissiweg,
" anojid, if he employs me, jissig,
" anojiged, if they employ me, jissigwa,
" anojiiang, if thou employest us, jissiwang,
" anojiiang, if you employ us, jissiwang,
" anojiangid; } if he employs us, jissiwangid,
" anoninang, if contemplates us, nissinowang,
" anojiiangidwa, } if they employ nissinowangidwa,
" anoninangwa, } us, nissinowangwa.
PLUPERFECT TENSE.

Anojiâmban, hadst thou employed me, jissiwâmban,
anojiiegoban, had you employed me, jissiwegoban,
anojiipan, had he employed me, jissigoban,
anojiwâpan, had they employed me, jissigwâban,
anojiiangiban, hadst thou employed us, jissiwangiban,
anojiangiban, had you, jissiwangiban,
anojiangidiban, had he employed jissiwangidiban,
anoninangoban, us, nissinwangoban,
anojiangidwâban, had they employed jissiwangidwâban,
anoninangwâban, us, nissinowangwâban,

IMPERATIVE MOOD.

Anoji, employ me, Kego jishiken,
anojishikan, (thou),
anojishig, employ me, (you),
nin gad-ânonig, let him employ me,
nin gad-ânonigog, let them employ me,
anojishinâm, employ us, (thou),
anojishinâm, employ us, (you),
nin gad-ânonigonan, let him employ us,
nin gad-ânonigonanig, let them employ us,

The second kind of irregular verbs comprehends the verbs ending in ssâ. (See page 195.) These verbs are perfectly regular in the active and passive voices, except in the second person sing. imper. in the active voice. They also perfectly agree with the paradigm of the "First Case," Ki wâbâmin; but they deviate a little from the paradigm of the "Second Case," Ki wâbâm. You will see the difference here below.

We have seen, (p. 195) that these verbs change their termination ssâ into shi, at the second pers. sing. imper.; and this sh appears in the moods and tenses, which are irregular; as you will see in the following paradigm.
**AFFIRMATIVE FORM.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>English</th>
<th>Shississi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ki gosh, thou fearest me,</td>
<td>&quot;shississi,</td>
</tr>
<tr>
<td>&quot;ki goshim, you fear me,</td>
<td>&quot;shissimm,</td>
</tr>
<tr>
<td>&quot;nin gossig, he fears me,</td>
<td>&quot;ssigossi,</td>
</tr>
<tr>
<td>&quot;nin gossigog, they fear me,</td>
<td>&quot;ssigassissi,</td>
</tr>
<tr>
<td>&quot;ki goshimin, thou fearest us,</td>
<td>&quot;shississim,</td>
</tr>
<tr>
<td>&quot;ki goshimin, you fear us,</td>
<td>&quot;ssigossissi,</td>
</tr>
<tr>
<td>&quot;nin gossigonan, he fears us,</td>
<td>&quot;ssigossississi,</td>
</tr>
<tr>
<td>&quot;nin gossigonanig, they fear us,</td>
<td>&quot;ssigossissississi,</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

<table>
<thead>
<tr>
<th>English</th>
<th>Shississi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ki goshinaban, thou fearedst me,</td>
<td>&quot;shississiwanban,</td>
</tr>
<tr>
<td>&quot;ki goshimwaban, you feared me,</td>
<td>&quot;shississiwegban,</td>
</tr>
<tr>
<td>&quot;nin gossigoban, he feared me,</td>
<td>&quot;ssigossissiwanban,</td>
</tr>
<tr>
<td>&quot;nin gossigobanig, they feared me,</td>
<td>&quot;ssigossissiwegban,</td>
</tr>
<tr>
<td>&quot;ki goshiminaban, thou fearedest us,</td>
<td>&quot;shississiwanban,</td>
</tr>
<tr>
<td>&quot;ki goshiminaban, you feared us,</td>
<td>&quot;shississiwegban,</td>
</tr>
<tr>
<td>&quot;nin gossigonaban, he feared us,</td>
<td>&quot;ssigossissiwanban,</td>
</tr>
<tr>
<td>&quot;nin gossigonabanig, they feared us,</td>
<td>&quot;ssigossissiwegban,</td>
</tr>
</tbody>
</table>

The other tenses of the indicative mood are formed after these two.

**SUBJUNCTIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th>English</th>
<th>Shississi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kishpin goshiian, if thou fearest me,</td>
<td>&quot;shississiwan,</td>
</tr>
<tr>
<td>&quot;goshiieeg, if you fear me,</td>
<td>&quot;shississiweg,</td>
</tr>
<tr>
<td>&quot;goshid, if he fears me,</td>
<td>&quot;shississiweg,</td>
</tr>
<tr>
<td>&quot;goshiiwiad, if they fear me,</td>
<td>&quot;shississiweg,</td>
</tr>
<tr>
<td>&quot;goshiiian, if thou fearest us,</td>
<td>&quot;shississiwan,</td>
</tr>
<tr>
<td>&quot;goshiiian, if you fear us,</td>
<td>&quot;shississiweg,</td>
</tr>
<tr>
<td>&quot;goshiianganid, } if he fears</td>
<td>&quot;shississiwanid,</td>
</tr>
<tr>
<td>&quot;gossinang, } us,</td>
<td>&quot;ssissinowangid,</td>
</tr>
<tr>
<td>&quot;goshiiianidwa, } if they</td>
<td>&quot;shississiwanidwa,</td>
</tr>
<tr>
<td>&quot;gossinangwa, } fear us,</td>
<td>&quot;ssissinowangwa.</td>
</tr>
</tbody>
</table>
PIZTPERFE(T

Goshjiamban, hadst thou feared us, shissiwamban, shissiwangiban,
Goshiiegoban, had you feared me, shissiwegoban, shissiwangidiban,
Goshiipan, had he feared me, shissigoban, shissiwangidibidan,
Goshiiwapan, had they feared me, shissigwaban, ssissnowangoban,
Goshiangiban, hadst thou feared us, shissiwangiban, shissiwangidwaban,
Goshiangidiban, had he feared us, shissiwangidan, ssissinowangwaban,
Gossinangoban, had they feared us, ssissnowangoban, ssissinowangwaban.

IMPERATIVE MOOD.

Goshishin, fear me, Kego shishiken,
Goshishikan, (thou,) shishkegon,
Goshishig, fear me, (you,) ssigossi,
nin ga-gossig, let him fear me, ssigossig,

nin ga-gossigog, let them fear me, shishikangen,
Goshishin'am, fear us, (thou,) shishikangen,
Goshishin'am, fear us, (you,) ssigossinan,
nin ga-gossigonan, let him fear us, ssigossinanig,

nin ga-gossigonanig, let them fear us, ssigossinanig.

PARTICIPLES.

AFFIRMATIVE FORM.

PRESENT TENSE.

Kin gweshiian, thou who fearest me, shishiken,
kina wa gweshiieg, you who fear me, shishkegon,
win gweshiigid, he who fears me, ssigossi,
winawa gweshidjig, they who fear me, ssigossig,
kin gweshiian, thou who fearest us, shishikangen,
kina wa gweshiian, you who fear us, shishikangen,
win gweshiiangid, he who fears us, ssigossinan,
winawa gweshiiangidjig, they who fear us, ssigossinanig,
winawa gwesinangog, they who fear us.
**IMPERFECT TENSE.**

*kin gweshiiamban,* thou who fearedst me,
*kinawa gweshiiegoban,* you who feared me,
*win gweshipan,* he who feared me,
*winawa gweshipanig,* they who feared me,
*kin gweshiiangiban,* thou who fearedst us,
*kinawa gweshiiangigan,* you who feared us,
*win gweshiiangidiban,* he who feared us,
*win gwessinangoban,*
*winawa gweshiiangidibanig,* they who feared us,
*winawa gwessinangobanig,*

The third kind of irregular verbs contains the verbs ending in *owa.* (See p. 196.) We have already noticed some irregularities of these verbs, (p. 218, etc.) but there are some more, which you will find in the following paradigm.

**AFFIRMATIVE FORM.**

**INDICATIVE MOOD.**

**NEGATIVE FORM.**

<table>
<thead>
<tr>
<th>Ki paktié, thou strikkest me,</th>
<th>Kawin ossi,</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ki paktiéom,</em> you strike me,</td>
<td>&quot; ossim,</td>
</tr>
<tr>
<td><em>nin pakteog,</em> he strikes me,</td>
<td>&quot; ogossi,</td>
</tr>
<tr>
<td><em>nin pakteogog,</em> they strike me,</td>
<td>&quot; ogossig,</td>
</tr>
<tr>
<td><em>ki paktiéomin,</em> thou strikkest us,</td>
<td>&quot; ossimin,</td>
</tr>
<tr>
<td><em>ki paktiéomin,</em> you strike us,</td>
<td>&quot; ossimin,</td>
</tr>
<tr>
<td><em>nin pakte ogonan,</em> he strikes us,</td>
<td>&quot; ogossinan,</td>
</tr>
<tr>
<td><em>nin pakteogonanig,</em> they strike us,</td>
<td>&quot; ogossinanig.</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

*Ki pakteómaban,* thou struckest me, *Kawin ossinaban,*
*ki pakteómwbaban,* you struck me, " ossimwban, |
*nin pakteogoban,* he struck me, " ogossiban, |
*nin pakteogobanig,* they struck me, " ogossibinanig, |
*ki pakteómiban,* thou struckest us, " ossimiban, |
*ki pakteómiban,* you struck us, " ossimiban, |
*nin pakteogobanig,* they struck us, " ogossinanbanig. |
SUBJUNCTIVE MOOD.

PRESENT TENSE.

Pakitdeian, if thou strikest me, ossiwan,
pakiteoieg, if you strike me, ossiweg,
pakiteod, if he strikes me, ossig,
pakiteowad, if they strike me, ossigwa,
pakiteoiang, if thou strikest us, ossiwang,
pakiteoiang, if you strike us, ossiwang,
pakiteoiangid, if he s. us, ossiwangid,
pakiteonang, if they s. us, ossinowang,
pakiteoiangidwa, if they s. ossiwangidwa,
pakiteonangwa, if us ossinowangwa.

IMPERATIVE MOOD.

Pakitéoshin, strike me, (thou,) Kego oshiken,
pakiteoshikan, strike me, (you,) " oshikegon,
pakiteoshig, strike me, (you,) " ogossi,
nin ga-pakiteog, let him strike me,
nin ga-pakiteogog, let them strike me,
pakiteoshinâm, strike us, (thou,) " oshikangen,
pakiteoshinâm, strike us, (you,) " oshikangen,
nin ga-pakiteogonan, let him strike us,
nin ga-pakiteogonanig, let them strike us,

Examples on the second case.

INDICATIVE MOOD.

PRESENT TENSE. Dëbënimitan, mójag ki ganawâdâm, ki nôndaw gaie ningôt ekkitoian; kid ápîchì kikenim ejiwèbisìián. Lord, thou lookest always upon me, and thou hearest me when I say something; thou knowest me perfectly how I am, (or, how I behave.)

Kawin ganabatch ki nissitotâwissim ekkitoian; kawin weweni ki pisindawissim. Perhaps you don’t well understand me what I am saying; you don’t well listen to me.
Ki sáqígonan Debéniminang, kid inénimigonan gai, káginíng teki jawendágosíi'àng gijigong. The Lord loves us, and it is his will, that we should be eternally happy in heaven.

Kawin ninidjanissinanig mojag nin babamitagossinanig. Our children don't always obey us.

Imperfect Tense. Ki gánójínaban, békish gaië kissa'é nin gánô-nigoban; kawin dash nin kikêndansin ga-ikkitoian. Thou spokest to me, and at the same time thy brother spoketh to me; and so I don't know what thou hast said.

Nin na ki nandawábamimwaban jéba? Kawin na gego ki wi-gagwédjimissimwaban? Did you look for me this morning? Had you not some question to ask me?

Subjunctive Mood.

Present Tense. Ninidjániss, kishpin geget ságjian, ki ga-babámitaw; kishpin dash babamitawiian, ki ga-jawendágos. My child, if thou truly loveth me, thou wilt obey me; and if thou obeyest me, thou wilt be happy.

Nikanissidoy, kishpin anishinábeg jingeniminangwa, bonigide-iawadanig. Brethren, if any persons hate us, let us forgive them. (The persons spoken to, included.)

Kawin nin gi-ganongossig, gi-kikenimissigwa, wika giwábamissigwa. They have not spoken to me, because they have not known me, they have never seen me.

Gi-wábamian, Thomas, ki-gidebieiendam. Thomas, because thou hast seen me, thou hast believed.

Pluperfect Tense. Nandómipan nin dá-gi-iga éndad.—Gag-wédjimipan nin da-gi-nakwétaw. If he had called me, I would have gone to his house. If he had asked me, I would have answered him.

Wábang ta-dagwishin mekatewikwanaie; mi ôma ge-daji-gagi-kiminang. The priest will come to-morrow; and here he will preach to us.
IMPERATIVE MOOD.

Ganawâbamishin Debenimiiian, kitimâgenimishin; mashkawendamîshin tchi wika batâ-ijiwebissiwin. See me, Lord, and have mercy on me; give me strength that I may never sin.

Ninidjânissidog, babamitawishig, odapinâmâwishig ninâ ikkitowin; kego agonwetawishikegon. My children, listen to me, receive my word; don’t disobey me, (gainsay me.)

Mâno nin ga-nasikâgog abinodjiiga bebiwijinidjig, kego nin ga-gossigossig. Let the little children come to me, let them not be afraid of me.

Ashâmishinâm, nin bakademín. Pindigajishinâm endâian, (or, endaieg,) nin gikadjîmin. Give us to eat, we are hungry. Take us in thy house; (or, your house,) we are cold.

Kego sügidjinàaoshikangen, kawin ningotchi nin pindigessimín. Don’t turn us out, we have no house to go in.

Mâno nin ga-boniiigenanjig metchi-ikkitodjig. Let ill-speakers let us alone:

Aw ikwe nêtâ-jawenimîpan, o gi-nagadan kid odenawensínân. That woman who used to be so charitable to me, has left our little village.

Debenimiiian, kin ge-dibakoniian wâiba, gâssiamâwishin nin matchi dodamowinan, tchi bwa nandomiian. Lord, who shalt soon judge me, blot out my iniquities, before thou callest me.

Let us now consider the verb, Nin wâbama, in the “Two Cases” of connection with the personal pronouns, me, thee, us, you, when used in a dubitative manner.
FIRST CASE.

(l. . . thee.)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Ki wábamininâdog, I see thee perhaps,
*ki wábamigôdog, we see thee perhaps,
*ki wábamigodog, he sees thee perhaps,
*ki wábamigodogenag, they see thee perhaps;
*ki wábaminininwadog, I see you perhaps,
*ki wábamigômidog, we see you perhaps,
*ki wábamigowadog, he sees you perhaps,
*ki wábamigowadogenag, they see you perhaps.

NEGATIVE FORM.

Kawin ki wábamissoninâdog, I do perhaps not see thee,
" ki wábamigôssidog, we do perhaps not see thee,
" ki wábamigossidog, he does p. . . .
" ki wábamigossidogenag, they . . .
" ki wábamissoninininwadog,
" ki wábamigôssimidog,
" ki wábamigossiwadog,
" ki wábamigossiwadogenag.

IMPERFECT TENSE.

Wábaminowâmban, I saw thee perhaps,
wábamigôwamban, we saw thee perhaps,
wábaminogoban, he saw thee perhaps,
wábaminogwâban, they perhaps saw thee,
wábaminowagogoban, I saw you perhaps,
wábamigowegoban, we saw you perhaps,
wábaminowegoban, he saw you perhaps,
wábaminowegwâban, they saw . . .
Káwin wábamissinowâmbân, I did perhaps not see thee,
  "wábamigossiwamban, we did perhaps not . . .
  "wábamissinogoban, he did perhaps not . . .
  "wábamissinogwaban, they did perhaps not . . .
  "wábamissinowagogoban,
  "wábamigossiwegoban,
  "wábamissinowegoban,
  "wábamissinowegwaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin waiabaminówânen, if I see thee perhaps,
  "waiabamigowânên, if we see thee perhaps,
  "waiabaminogwen, if he sees thee,
  "waiabaminogwawen, if they see thee,
  "waiabaminonogwawen, if I see you perhaps,
  "waiabamigowegwen, if we see you,
  "waiabaminowegwen, if he sees you,
  "waiabaminowegwawen, if they see you.

Kishpin waiabamissinowânen, if I perhaps see thee not,
  "waiabamigossiwânên, if we see thee not,
  "waiabamissinogwen, if he does not see . . .
  "waiabamissinogwawen, if they don't . . .
  "waiabamissinonogwawen,
  "waiabamigossiwegwen,
  "waiabamissinowegwawen.

PERFECT TENSE.

Gâ-wábamissinowânen, whether I have seen thee.

Gâ-wábamissinowânen, whether I have not seen thee.

Etc., after the present tense.

PLUPERFECT TENSE.

Wâbaminowâmbânên, if I had perhaps seen thee,
wábamigâwambânên, if we had perhaps seen thee,
wâbaminogobânên, if he had seen thee,
wâbaminogwabânên, if they had seen thee.
wábaminagogobanen, if I had perhaps seen you,
wábaminowegobanen, if we had seen you,
wábaminowegobanen, if he had seen you,
wábaminowegwabanen, if they had seen you.
Wábaminisnowámabanen, if I had perhaps not seen thee,
wábaminóssiwamabanen, if we...
wábaminisogobanen, if he...
wábaminisogwabanen,
wábaminisagogobanen,
wábaminóssiwegobanen,
wábaminisowegobanen,
wábaminisowegwabanen.

SECOND CASE.

(Thou... me.)

INDICATIVE MOOD.

PRESENT TENSE.

Ki wábamidog, thou seest me perhaps,
ki wábamimidog, you see me perhaps,
nin wábamigodog, he sees me perhaps,
nin wábamigogenag, they see me perhaps,
ki wábamiminadog, thou seest us perhaps,
ki wábamiminadog, you see us perhaps,
nin wábamigonadog, he sees us perhaps,
nin wábamigonadogenag, they see us perhaps.

NEGATIVE FORM.

Karin ki wábamissidog, thou dost perhaps not see me,
“ ki wábamissimidog, you do perhaps not...
“ nin wábamissidog,
“ nin wábamissidogenag,
“ ki wábamissiminadog,
“ ki wábamissiminadog,
“ nin wábamissiminadog,
“ nin wábamissiminadogenag.
IMPERFECT TENSE.

**Gonima** wâbamiwamban, perhaps thou sawest me,

“ wâbamiwegoban, perhaps you saw me,
“ wâbamigoban, perhaps he saw me,
“ wâbamigwaban, perhaps they saw me,
“ wâbamiwângiban, perhaps thou sawest us,
“ wâbamiwângiban, perhaps you saw us,
“ wâbamiwângidiban, } perhaps he saw us,
“ wâbaminowangoban, }
“ wâbamiwângidwaban, } perhaps they saw us,
“ wâbaminowângwaban, }

**Gonima kawan** wâbamiwiswiwamban, perhaps thou didst not see me,

“ “ wâbamiwiswiweganoban, perhaps you did not ...
“ “ wâbamiwisnigoban,
“ “ wâbamiwisngwaban,
“ “ wâbamiwiswângiban,
“ “ wâbamiwiswângidiban, }
“ “ wâbamiwisnogoban, }
“ “ wâbamiwiswângidwaban, }
“ “ wâbamiwisnogwaban, }

After these two tenses form the others of the indicative.

SUBJUNCTIVE MOOD.

**PRESENT TENSE.**

**Kishpin** waiabamiwanen, if thou perhaps seest me,

“ waiabamiwegwen, if you perhaps see me,
“ waiabamigwwen, if he perhaps sees me,
“ waiabamiwagwen, if they perhaps see me,
“ waiabamiwângen, if thou perhaps seest us,
“ waiabamiwângen, if you perhaps see us,
“ waiabamiwângiden } if he perhaps seest us,
“ waiabamigwangen, }
“ waiabamivângidwaben, } if they perhaps see us,
“ waiabamigwangen, }
“ waiabamivângidwaben, }
“ waiabamigwangen, }
“ waiabamivângidwaben, }
“ waiabamigwangen, }
Kishpin wáìabamissiwanen, if thou perhaps see me not,
  " wáìabamissiwegwen, if you perhaps . . .
  " wáìabamissigwen,
  " wáìabamissiwagwen,
  " wáìabamissiwangen,
  " wáìabamissijwanen,
  " wáìabamissiwangiden,
  " wáìabamissinowangen,
  " wáìabamissiwangidwanen, if they perhaps see us not.
  " wáìabamissinowangwanen,"

PERFECT TENSE:
Ga-wáìabamiwanen, as thou perhaps hast seen me, issiwanen.
Etc., after the above present tense.

PLUPERFECT TENSE:
Wáìabamiwambanen, if thou perhaps hadst seen me,
wáìabamiwegobanen, if you perhaps had seen me,
wáìabamigobanen, if he perhaps had seen me,
wáìabamiwagobanen, if they perhaps had seen me,
wáìabamiwangibanen, if thou perhaps hadst seen us,
wáìabamiwangibanen, if you perhaps had seen us,
wáìabamiwangidibanen, if he perhaps had seen us,
wáìabaminowangobanen, if they perhaps had . . .
wáìabaminowangwanen, 
Wáìabamissiwanbanen, if thou perhaps hadst not seen me,
wáìabamissiwegobanen, if you perhaps . . .
wáìabamissigobanen,
wáìabamissiwangbanen,
wáìabamissiwangibanen,
wáìabamissiwangidibanen, 
wáìabamissinowangobanen,
wáìabamissiwangidwanen,
wáìabamissinowangwanen, 

Form the future tenses after the present, as: Ge-wáìabamiwanen . . . Ge-gì-wáìabamiwanen . . .
EXAMPLES ON THE TWO CASES OF THE IV. DUBITATIVE CONJUGATION.

Kego ow ikkitoken: Nin wábamigodog Kije-Manito.—Gwaiak nin wábamig mistwe; ikkiton mojag. Do not say: I suppose God sees me, (or perhaps he sees me.) Always say: He sees me certainly everywhere.

Ki gi-wábamigowadog gi-dagwishineg; waiba ta-bi-ija. He has probably seen you when you arrived; he will soon come here.

Aw askinawake ki ga-nandomigodog gaei kin nimìiding; kego dash ijàken. That young man will perhaps invite thee also to dancing, but don't go.

Endogwen, ninidjániss, saúgiiwanen; kawin sa ki babàmitawis-si. I don't know, my child, whether thou loveth me; thou dost not obey me.

Mi ga-ondji-bata-diián, Debenimiian, weweni ga-ságiissinowànen. Lord, I have behaved sinfully, because, I think, I have not loved thee enough.

Kishpin kínígígog kikenimínogwàbanen ga-dodaman, ki da-gi-bashanjaegog ganabatch. If thy parents had known what thou hast done, they would perhaps had whipped thee.

Gagansomissiwigíbanen, kawin ganabatch wika nin da-gi-ana-níássimin. Had you not exhorted us, we would perhaps never have become Christians.

Niógissi nin gad-inend; mi dash api ganabatch ge-wábamîweg-wen minawa. I will be absent four months; and then (I think) you will see me again.

Waïbamigwenag nongom ta-dibádjinowág endodamán. Those who perhaps see me now, will tell what I am doing.

Kin wika uwándawissiwàbanen, nongom weweni ki wi-kikinoa-mon ge-dodaman. Thou who perhaps never heardst me, (preaching,) I will now instruct thee exactly what thou shalt do.

Kawin nin wi-kikenimássiwànanig ga-dajimivanganjidenáy. We don't want to know those that have spoken ill of us.

Kin ya-wábamíwàbanen megwa kwiiwisénswíán, keiabi na ki mikwenim? Thou who hadst seen me (as they say) when I was a boy, dost thou yet remember me?
Aw inini wika ga-ganonissinogobanen, ki bi-anamikag. This man, who perhaps never had spoken to thee, comes to salute thee.

Anishinabédog, awegwenag wika ge-minaissinowegwenag ishko-teriwho, ta-mino-dodamog. Ye Indians, those who shall never give you ardent liquor to drink, shall do well.

Remark: In regard to the second third person in the “Two Cases,” we have to observe that in the I. Case it does not alter the verb. We say: Aw oshkinauce ki wâbamig, that young man sees thee; and likewise: Aw oshkinauce ossan ki wâbamig, that young man’s father sees thee. But in the II. Case there is some difference, F. I.

Kishpin aw oshkinauce ossan wâbamind, ta-bi-ijåwan oma. If that young man’s father sees me, he will come here.

Aw ikwe ogi-inan odânissan tehi ijinid ga-nonmadaminid. That woman told her little daughter to tell me what she heard.

Kawin win nin nondagossi, ogwissan iniw uvandaminidjin He does not hear me, it is his son that hears me.

Etc., etc.

Kishpin ossan wâbamissinig, kawin ta-bi-ijåssiwan. If his father sees me not, he will not come.

Oi gi-inan odânissan tehi ijissinig ga-nonmadaminid. She told her little daughter, not to tell me what she heard.

Anawi win nin ganonig iko; ogwissan dash’iniw wika genojissi-nigon. He uses to speak to me; but it is his son that never speaks to me.

Before we close the IV. Conjugation, let us consider, in short Examples, the verb Nin wâbama, in regard to the second third person.
AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Nin wábamimán ossan, *I see his father,
ki wábamimán "thou seest his father,
o wábandamawan ossiniwan, he sees his father,
nin wábamimánan, ossan, we see his father,
ki wábamimáwan, "you see his father,
o wábamandamawan' ossiniwan, they see...

NEGATIVE FORM.

Kawin nin wábamimássin ossan, I don't see his father,
"ki wábamimássin, "thou dost not see his father,
"o wábandamawassin ossiniwan, he does not see his f.
nin wábamimássinan, ossan, we don't see...
"ki wábamimássiwan "you don't see...
o wábandamawassiwawan ossiniwan, they don't see his
father."

IMPERFECT TENSE.

*Nin wábamimábanin ogin, I saw his mother,
ki wábamimábanin "thou sawest his mother,
o wábandamawabanin, oginiwan, he saw his mother,
nin wábamimánabanin ogin, we saw his mother,
ki wábamimawabanin "you saw his mother,
o wábandamawawabanin oginiwan, they saw his
mother,
Kawin nin wábamimássibanin ogin, I did not see his mother,
"ki wábamimássibanin "thou didst not see his mother,
o wábandamawassihan oginiwan, he did not see his
mother,
nin wábamimássinanabanin ogin, we did not see his mother,
"ki wábamimássiwabanin "you did not see his mother,
o wábandamawassiwabanin oginiwan, they did not see
his mother.

* Nin debwetawa Kije Manto, nin debwetawíman gate Oginíwan. I believe
in God, and I believe in his Son.
After these two tenses you can form all the remaining tenses of the indicative, and all the tenses of the conditional mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Kishpin* wábamimág ogwissan, if I see his son,
   " wábam " if thou seest his son,
   " wábandamawad ogwissiniwan, if he sees his son,
   " wábamimangid ogwissan, } if we see his son,
   " wábamimang " } if we see his son,
   " wábamimeg, " if you see his son,
   " wábandamawawad ogwissiniwan, if they see his son.

*Kishpin* wábamimassiwag, ogwissan, if I don't see his son,
   " wábamimassiwad " if thou dost not see his son,
   " wábandamawassig ogwissiniwan, if he does not see his son,
   " wábamimassiwangid ogwissan, } if we don’t see
   " wábamimassiwang } his son,
   " wábamimassiweg " if you don’t see his son,
   " wábandamawassigwa ogwissiniwan, if they don’t see his son.

PLUPERFECT TENSE.

Wábamimagiban ossaieian, had I seen his brother,
   wábamimadiban " hadst thou s. h. b.
   wábandamawapan ossaieiniwan, had he seen his br.
   wábamimangidiban ossaieian, } had we seen
   wábamimagobiwan } his brother,
   wábamimegobiwan " had you seen his br.
   wábandamawawapan ossaieiniwan, had they seen
   his brother,
Wábamimassiwagiban ossaieian, had I not seen......
   wábamimassiwadiban " hadst thou not seen
   his brother,
wábandamawassigoban ossaieiniwan, had he not seen his brother,
wábamimassiwangidiban ossaieian, had we not
wábamimassiwangobau, " " had you not seen his br.
wábamimassiwewogoban " " had you not seen his brother,
wábandamawassigwaban ossaieiniwan? had they not seen his brother?

After these two tenses all the others are formed in the subjunctive mood.

Remark 1. You see in these Examples, that the syllable im is inserted between the body of the verb and the terminations; and this syllable indicates the report to a second third person in the sentence.

Remark 2. The number makes no difference in these expressions. Nin wábamiman ogwissan, means, I see his son, or, his sons. O wabandamawan odanan, means, he sees his daughter, or, his daughters.

V. CONJUGATION.

Besides the transitive or active verbs animate, belonging to the preceding Conjugation, which all terminate in a, there is another kind of these verbs, ending in nan, at the first person sing. indicative; and likewise so at the third person. And these verbs belong to this V. Conjugation.

Here are some verbs of this Conjugation.

1. pers. 3. pers.

| Niná tjanan, I go to him, or, I visit him, | od tjanan, |
| Niná atáwenan, I sell him, | od atáwenan, |
| Niná atáwangenan, I borrow him, | od atáwangenan, |
| Nin gimódinan, I steal him, | o gimódinan, |
| Nin apénímonan, I trust in him, | od apénímonan, |
| Nin manitokenan, I adore him, (an idol) | o manitokenan, |
| Nin anokinan, I order it to be made, | od anokinan, |
| Nin bodáwenan, I burn it up for fuel, | o bodáwenan, |
Nind ashangenan, I give it for food, or as food,  
Nin migiwenan, I give it away as a present, o migiwenan.

**AFFIRMATIVE FORM.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

**Singular.**

<table>
<thead>
<tr>
<th>Nind apénimonan, I trust in him,</th>
<th>Kawiin ssinan,</th>
</tr>
</thead>
<tbody>
<tr>
<td>kid apénimonan,</td>
<td>ssinan,</td>
</tr>
<tr>
<td>od apénimonan,</td>
<td>ssinan,</td>
</tr>
<tr>
<td>nind apenimonomin,</td>
<td>ssimini,</td>
</tr>
<tr>
<td>kid apenimononawa,</td>
<td>ssinawa,</td>
</tr>
<tr>
<td>od apenimononawan,</td>
<td>ssinawän.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Nind apénimononag, I trust in them,</th>
<th>Kawiin ssinag,</th>
</tr>
</thead>
<tbody>
<tr>
<td>kid apenimononag,</td>
<td>ssinag,</td>
</tr>
<tr>
<td>od apenimononan,</td>
<td>ssinan,</td>
</tr>
<tr>
<td>nind apenimonomin,</td>
<td>ssimini,</td>
</tr>
<tr>
<td>kid apenimononawag,</td>
<td>ssinawa,</td>
</tr>
<tr>
<td>od apenimononawan,</td>
<td>ssinawän.</td>
</tr>
</tbody>
</table>

**IMPERFECT TENSE.**

**Singular.**

<table>
<thead>
<tr>
<th>Nind apénimononaban, I trusted in him,</th>
<th>Kawiin ssinaban,</th>
</tr>
</thead>
<tbody>
<tr>
<td>kid apenimononaban,</td>
<td>ssinaban,</td>
</tr>
<tr>
<td>od apenimononbanimin,</td>
<td>ssinabanin,</td>
</tr>
<tr>
<td>nind apenimonominaban,</td>
<td>ssinabanin,</td>
</tr>
<tr>
<td>kid apenimomwaban,</td>
<td>ssimwaban,</td>
</tr>
<tr>
<td>od apenimononawabanin,</td>
<td>ssinawabanin.</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Nind apénimononabanig, I trusted in them,</th>
<th>Kawiin ssinabanig,</th>
</tr>
</thead>
<tbody>
<tr>
<td>kid apenimononabanig,</td>
<td>ssinabanig,</td>
</tr>
<tr>
<td>od apenimononbanin,</td>
<td>ssinabanin,</td>
</tr>
<tr>
<td>nind apenimonominabanig,</td>
<td>ssimabanig,</td>
</tr>
<tr>
<td>kid apenimomwabanig,</td>
<td>ssimwabanig,</td>
</tr>
<tr>
<td>od apenimononawabanin,</td>
<td>ssinawabanin.</td>
</tr>
</tbody>
</table>
SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Apénimoioañ, because I trust in him, (them,) ssiwán,
apenimoian, ssiwan,
apenimod, ssig,
apenimoiang, because we ssiwang,
apenimodiang, } trust ssiweg,
apenimoieg, ssigwa,
apenimowad,

PLUPERFECT TENSE.

Singular and Plural.

Apenimoiamban, had I tr. in him, (them,) ssiwàmban,
apenimoiamban, ssiwamban,
apenimopan, ssigoban,
apéнимoiàngiban, } had we ssiwangibán,
apenimoiangoban, } trusted. ssiwegoban,
apenimoiegoban, ssigwaban,
apenimowapan,

IMPERATIVE MOOD.

Singular and Plural.

Apenimoh, } trust (thou) in
apenimokan, } him, (them,) Kego ken,

ağad-apenémonan, let him tr. in h. (them,) " ssinan,
apenimoda, let us trust in him, " ssida,
apenimodanig, let us trust in them, " ssidanig,
apenimoioig, trust (you) in him, (them) " kegon,

ağad-apenimonawan, let them trust in him,
(them,) " ssinawan.
PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

Nin epénimoian, I who trust in him,
(them),

kin epénimoian, thou who trustest,

win epenimod, he who trusts,

Remark. The verbs of the V. Conjugation cannot be given in the Two Cases by themselves, but only by the help of the following substantives with possessive pronouns, viz : niiaw, my body; kiiaw, thy body; wiiaw, his (her) body; niiawinānīn, our bodies; kiiawinānīn, our bodies; kiiawiwān, your bodies; wiiawiwān, their bodies; which are employed to express the personal pronouns, I, me; he, she, it, him, her; we, us; you, ye; they, them. In the "Examples on the V. Conjugation," and "on the V. Dubitative Conjugation," you will find several which contain the above words, by which, as you will see, the "Two Cases" are expressed, (I... thee; thou... me.) These expressions are so natural to the Otchipwe language, that they are correctly applied even to the Lord God, who has no body; because they stand for the personal pronouns, and are not used with the intention to signify a material body.

Here follow some Examples illustrating the use of the above surrogates of personal pronouns.

Mi aw inini bemitod niiaw; (mi aw inini bemijd, nin widigemagyan.) This is the man that takes care of me, (my husband.)

Nin jāwendan niiaw; (nin jāwenindis.) I have pity on myself.

Kishpin matchi ijiwebisiiān, nin kikendan jingendamān niiaw; (jingenindisoīān.) If I behave bad, I know that I hate myself.

O gi-niton wiiaw ga-apitch-kashkendang; gi-nissidiso.) He was so sad, that he killed himself.

Jesus o gi-kitimāgiton wiiaw, kinawind ondji; (gi-kitimāgiidiso.) Jesus made himself poor for our sake.
Aw oshkinawo o mino dodan wiiaw mino ijiwebisid; (mino do-
daso.) This young man does good to himself in behaving well.

Nini wi-mino-ganawendamin niiawinânin tchi-bata-ijiwebissi-
wâny; (nin wi-mino-ganawenindsayomin.) We will take well
care of ourselves, that we may not sin; (the person spoken to,
not included.)

Ki banadjitomin kiiawinânin, kishpin babamendansiwang ana-
miewin; (ki banadjiiisomin. We ruin (injure) ourselves, if
we don’t care for religion; (the person spoken to, included.)

Enamiaieg, weweni ganawendâmog kiiawivâw, tchi matchi ijiwe-
biessiwey; (weweni ganawenindsayoig.) Christians, take well
care of yourselves, in order not to behave bad.

Enamisissiwey, jawendamog kiiawivân; (jawanindsayog.) kajige
kitajitowining kid apagitonawen kiiawivân, kishpin jingen-
edamey anamiewin; (kid apaidisom.) Pagans, have mercy on
yourselves; you are precipitating yourselves into eternal mi-
sery, if you hate religion.

Osam nibiwa wassiniâjig od akositonawen wiiawivân; (akosii-
disowag.) Those that eat too much, make themselves sick.

Nind inag abinogjiâg tchi binitowad wiiawivân, tchi bwa bi-
ijawad kikinoamading, (tchi biniisowad. I tell the children
clean themselves before they come to school.

EXAMPLES ON THE V. CONJUGATION.

Debenjiged nind apenimomin, kawin bekânisid awiia nind aperi-
mossimín. We trust in the Lord, we don’t trust in any other.

Anishinâbeg na kid ijânag? Kawin nongom nind ijâsiniâg; We-
mitigoji aikâsid nind ijânan. Dost thou go to see the Indians?

No, I don’t go to see them to-day; I go to a sick Frenchman.

Aw kwiwisens naningim o bi-gimodinân mishiminan. That boy
comes often here to steal apples.

Waieshkat naningim nind ijânâbanâg anishinâbeg, anamiewin
Gi-kikinoamawgwa. In the beginning I went often to the In-
dians; I taught them to say prayers.

Kabé-bibon kawin kid ijassimwâbanâg kid inavemaganiwag ki-
tchi-odenang. All winter you did not go to see your relations
in the city.
Juda o gi-atáwénañ Jesusan; nissimidana dasswábik joniian gi-missawenimàad. Judah has sold Jesus, because he has coveted the thirty pieces of silver.

Anishinábeg enamiássigog o gi-gimodinawan abinodjiaan odenang. Some pagan Indians have stolen a child in the village. Ki gi-bodawenag ná nabagissagousag oma ga-abidjig? Kawin nin gi-bodawessinag. Hast thou burnt up the little boards that were here? No, I have not burnt them up.

Ki minwendán na, kid inawemaganiwag ijaieg nongom? Are you glad to go on a visit to your relations to-day?
Kishpin wi-atáwessiwan pakwejigan, mi go gaic nin tehi wi-atáwessiwan. If thou dost not want to sell any flour, then I don’t want to sell any.

Ki gi-jawenimag ijiw enamiadjig, Ðebendjigeian, kin etá gi-amenimowad kiiaw. Thou hast had mercy on these Christians; O Lord, because they have trusted in Thee alone.
Kawin ki gi-mino-dodansí gi-ijàjissiwan mekatéwikwanaije, Pak gi-odjichisseg. Thou hast not done right that thou hast not gone to the Missionary at Easter, (in the Easter-time.)
Atawangessiwanban jíba pakwejigan, kawin nongom ki da-amossi; kawin auwa pakwejigan kid aiawassíwanañ. If I had not borrowed this morning some flour, thou wouldst not eat bread now; we have no flour.

Debendjiged ki Kije-Manitol etu cuigonkóedieian aponimone, kego dash gwetch auwia-bemádisid apenómoken. Trust in the Lord thy God only from all thy heart, but don’t trust much in anybody living on earth.

Ijákan aw atakosid inini, jawenim, geget kitché kotágyito. Go to that sick man, be charitable to him, he suffers much. Indeed.

O gad-atáwénan od opwáyanan; kego dash o moshweman o gad-atáwessinana; nind ina aw anishinábe. I say to that Indian thus: Let him sell his pipe, but let him not sell his handkerchief.

Ijádániy anishinábeg awi-gagikímangwa; kego dash atawe winini nongom ijàssida. Let us go to the Indians to preach to them, (to exhort them,) but let us not go to-day to the trader.
Enishinâbwiieg, kego, gîmodikegon opinig kitiganîng; ki gad-anîmisim. Ye, Indians, don’t steal potatoes in the field; you will be punished for it.

Ogad-oshangenawan kokoshan, pakwejiganan gaie. Let them give pork and flour, (for food, not for sale, etc.)

Kawin wika nin ga-wanenimassîg èpenimodîgiî niâw, kaqinig nin ga-wiîdokawag; ıkkito Debeniminang. I will never forget those who trust in me, I will always assist them, saith the Lord.

Èpenimod anishinâben, nanîningim waijejima, Kijemaniton dash èpenimod, ka wîka waijejinassî. He that trusts in man, is often deceived; but he that trusts in God, is never deceived.

Apîliche matchi dodam av masiniţchiganan menîtoked. Ènami-assîgog mi igiw menîtokedîji masiniţchiganan. He that adores an image, (idol,) does exceedingly wrong. Pagans (heathen) are those who adore images, (idols.)

V. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM. NEGATIVE FORM

INDICATIVE MOOD. PRESENT TENSE.

Singular.

Nind apenimonadog, I trust perhaps in

him,

Kawin ssinadog;

"kid apenimonadog,"

"ssinadog,

"od apenimonadogenan,"

"ssinadogenan,

"nind apenemominadog,"

"ssiminadog,

"kid apenimomwadog,"

"ssimwadog,

"od apenimonawadogenan,"

"ssinawadogenan.

Plural.

Nind apenimonadogenag, I trust perhaps in

them,

Kawin ssinadogenag,

"ssinadogenag,

"kid apenimonadogenag,"

"ssinadogenan,

"od apenimonadogenan,"

"ssiminadogenan,

"nind apenemominadogenag,"

"ssimwadogenag,

"kid apenimomwadogenag,"

"ssinawadogenan,

"od apenimonawadogenan,"

"ssinawadogenan."
The perfect tense is formed by prefixing gi- to the verb, as: Nin gi-apedimonadog.

PLUPERFECT TENSE.

Singular and Plural.

Gonima gi-apedimonawâmban, I had perhaps trusted in him, (them,)

" gi-apedimôwamban, " ssiwâmban,
" gi-apedimogoban, " ssiwângiban,
" gi-apedimomowângiban, } we ssiwângoban,
" gi-apedimôwangoban, } ssiwegoban,
" gi-apedimowegoban, " ssiwângwaban.
" gi-apedimogwaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Epenimowânen, that I perhaps trust in him, (them,)

epenimowânen, ssiwânen,
epenimogwânen, ssiwânen,
epenimowângen, ssiwângen,
epenimowangen, ssiwângen,
epenimowegwânen, ssiwegwânen,
epenimowagwânen, ssiwegwânen.

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

Nin epenimowânen, I who perhaps trust in him, (them,)
kîn epenimowânen, thou who perhaps tr.
win epenimogwânen, he who perhaps tr.
inawind epenimowângen, we who perhaps trust in him,
kînawind epenimowângen, (them,)

kinawa epenimowegwen, you who perhaps tr...  
winawa epenimagwenag, they who perhaps tr...  
\[ \text{Nin epenimossiwåwen, I who perhaps do not tr...} \]
\[ \text{kin epenimossiwanen, thou who...} \]
win epenimossigwen,  
ninawind epenimossiwängen, \{ we who perhaps do not... \}
kinawind epenimossiwangen,  
winawa epenimossiwegwen,  
winawa epenimossigwenag,  

**IMPERFECT TENSE.**

**Singular and Plural.**

\[ \text{Nin epenimowåmbänen, I who perhaps trusted in him,} \]  
(them,)  
\[ \text{kin epenimowambanen, thou who...} \]
win epénimogobanen,  
ninawind epenimowångibanen, \{ we... \}
kinawind epenimowangobanen,  
winawa epenimowegobanen,  
winawa epenimogobanenag.

**EXAMPLES ON THE V. DUBITATIVE CONJUGATION.**

Kawin Kije-Maniton od apenimossinadogenan, mi apitchiwendji-segisid. He does probably not put his trust in God; that is the reason he fears so much.

Kawin abissiwag; anishinåben od ijanaawadogenan. They are not at home; they probably are visiting the Indians, (on a visit to the Indians.)

Kid aopenimomwadog niiaaw, ininiwidog, mi ganabatch wendji-nasikawiieeg nongom. Men, I suppose you place your confidence in me; that is perhaps the reason you come to me to-day.

Kid inawemaganag ki gi-ijanaadogenag pitchinágo; kawin sa kabe-gijig ki gi-wåbamissinon. Thou hast probably been to see thy relations yesterday; so I did not see thee all day.
Au oshkinawe osám o gi-apenimonadogenan, kakina' gego anisha tchi ondinamagod kawin dash gi-anokissi. That young fellow relied perhaps too much on him, that he would let him have all things for nothing; and so he did not work.

Endogwen aw iniini openimogwen niaiw; kawin gwaiák nin kikenimigossi. I doubt whether that man has any confidence in me; he does not know me well.

Namandj éjitchigegwen, ejagwen ossan, gonima gaiye ejassigwen. I don't know what he is doing, and whether he goes to his father, or not.

Kinawa ketchi-apanimonowegwen niaiw, wegonen ge-ijji-gashkitowambânen tchi-dodonagog? You who have perhaps much confidence in me, what would I be able to do for you?

Kin aiâpitchi-apanimowaniyin aw iniini, ki ga-ketchiwaijimigongingoting. Thou who trustest so much in that man, (as I heard,) thou shalt be once much deceived.

Kinawa ejâweywen mojay aiâkosi1dijig, ki ga-jawenimigowa Jesus dibakonigue-gijjak, kishpin win wendji-dodamey. You who visit frequently the sick, (as I understood,) Jesus will be merciful to you on the day of judgment, if you do it for his sake.

VI. CONJUGATION.

To this Conjugation belong all the verbs transitive or active, inanimate. The object, upon which acts the subject of these verbs, is always comprised in the verb; as: Nin wâbandân, does not mean only, I see; but, I see it, (some inanimate object. See page 14.)

All the verbs of this Conjugation end in n, (ân, en, in, on,) at the first person sing. present, indicative; and likewise so at the characteristic third person.

Here are a few verbs belonging to this Conjugation.

1. pers. 3. pers.

Nin debwetân, I believe it, o debwetân,
Nin kikendân, I know it, o kikendân,
Nin minikwén, I drink it, o minikwen,
<table>
<thead>
<tr>
<th>Tense</th>
<th>Negative Mood</th>
<th>Imperative Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I see them, (in, off)</td>
<td>Nin nekkaandhchiban</td>
<td>Nin nekkaandhchiban</td>
</tr>
<tr>
<td>one sees it,</td>
<td>Nin nekkaandhchiban</td>
<td>Nin nekkaandhchiban</td>
</tr>
<tr>
<td>they see it, (on, I went)</td>
<td>Nin nekkaandhchiban</td>
<td>Nin nekkaandhchiban</td>
</tr>
<tr>
<td></td>
<td>Nin nekkaandhchiban</td>
<td>Nin nekkaandhchiban</td>
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<td>Nin nekkaandhchiban</td>
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<td>Nin nekkaandhchiban</td>
<td>Nin nekkaandhchiban</td>
</tr>
<tr>
<td></td>
<td>Nin nekkaandhchiban</td>
<td>Nin nekkaandhchiban</td>
</tr>
</tbody>
</table>

Verbal forms for 'to eat' are also included in the table.
Plural.

Nin wâbandânabanin, I saw them, (in objects,)

ki wâbandânabanin,
o wâbandânabanin,
nin wâbandâmânabanin
ki wâbandânawabanin,
o wâbandânawabanin,

Kawin nsinabanin,
nsinabanin,
nsinawanin,
nsiminabanin,
nsinawabanin,
nsinawabanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singuler and Plural.

Wâbandâmân, because I see it, (them,)
wâbandâmân,
wâbandâng,
wâbandâmîng, (qu'on lè [les] voie,)
wâbandâmâng,  
because we see it, 
wâbandâmang,  (them,)
wâbandâmeg,
wâbandâmowad,

nsiwân,
nsiwan,
nsig,
nsing,
nsiwâng,
nsiwang,
nsiweg,
nsigwa.

PLUPERFECT TENSE.

Singuler and Plural.

Wâbandâmâmban, † had I seen it, (th.)
wâbandâmâmban,
wâbandângiban,
wâbandâmîngiban, (si on l'eût vu,)
wâbandâmângiban,  } had we ...
wâbandâmangoban,
wâbandâmegoban,
wâbandâmowapan,

nisiwâmban,
nsiwâmban,
nsigoban,
nsingiban,
nsiwôngoban,
nsiwângoban,
nsiwegoban,
nsigwâban.

* See Remark 3, p. 42.
† See Remark 3, p. 110.
IMPERATIVE MOOD.

Wâbandan, see it, (them,)
  wâbandâmokan, I see it, (them,)
  o ga-wâbandân, let him see it,
  o ga-wâbandânan, let him see them,
  wâbandânda, let us see it, (them,)
  wâbandamog, see it, (them,)
  o ga-wâbandânawa, let them see it,
  o ga-wâbandânawan, let them see them,

KEGO NGEN.

"nsin,
"nsinan,
"nsida,
"ngegoî,
"nsinawa,
"nsinawan.

PARTICIPLES.

PRESENT TENSE.

\[ \begin{align*}
  \text{Nin waiâbandamân, I who see it, (them,)} \\
  \text{kin waiâbandamân, thou who seest it, (them,)} \\
  \text{win waiâbandang, he who sees it, (them,)} \\
  \text{waiâbandaming, (ce que l'on voit,)} \\
  \text{ninawind waiâbandamâng, we who see it, (them,)} \\
  \text{kinawind waiâbandamâng, we who see it, (them,)} \\
  \text{kinawa waiâbandameg, you who see it, (them,)} \\
  \text{winawa waiâbandângig, they who see it, (them,)}
\end{align*} \]

Nin waiâbandansiwân, I who do not see it, (them,) 
kin waiâbandansiwân, thou who dost not ... 

Remark 1. The verb, ninâ ajân, I have it, makes an exception from the above paradigm in the third persons of the subjunctive mood and the participles ; as follows : 

AFFIRMATIVE FORM.  
NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

\[ \begin{align*}
  \text{Aiâd, because he has it, (them,) ssig,} \\
  \text{aiâng, because one has it, ssing,} \\
  \text{aiâwad, because they have it, ssigwa.}
\end{align*} \]
PLUPERFECT TENSE.
Singular and Plural.
Aiapia, had he had it, (them,)
aiawapan, had they, ... ssinoban, ssigwaban,
PARTICIPLES.
PRESENT TENSE.
Singular and Plural.
Eiaad, who has it, (them,)
eiaadjig, who have it, (them,)
ssig, ssigog.
IMPERFECT TENSE.
Singular and Plural.
Aiapia, who had it, (them,)
eiaapianig, who had it, (them,)
ssigoban, ssigobanig.

Remark 2. All the verbs of this Conjugation, ending in an, are exactly conjugated after the preceding paradigm, Nin wabandân. But the verbs ending in en, in, and on, undergo a little difference in some moods and tenses. We shall point out here this difference. The moods and tenses which are not mentioned in the following paradigm, are conformable to the above paradigm, Nin wabandân.

We take the verb, Nin sågiton, I like it, for an example; but the verbs in en, and in, are conjugated exactly like those in on.

In the affirmative form the whole indicative mood of Nin sågiton, is exactly conjugated as in Nin wabandân.

But in the negative form you have to remember, that in the terminations of this form, the letters ns in the preceding paradigm, are always changed into ss, for the verbs in en, in and on. So, for instance, you say: Kawin nin wabandansin; change this ns in ss, for the verb, Nin sågiton, and you will have: Kawin nin sågitossin. And so on, always changing ns into ss. This is the only little difference between Nin wabandân and Nin sågi-
ton, etc., for the whole indicative mood. But in the subjunctive mood there is some more discrepancy, as you see here below.

AFFIRMATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Sāgitoiān, because I like it, (them,) in objects, ssiwān,
sāgitoian,
sāgitod,
Sāgitong, (qu'on l'aime),
sāgitojāng,
sāgitoang,
sāgitoieg,
sāgitowad,

PLUPERFECT TENSE,

Singular and Plural.

Sāgitoiāmban, had I like it, (them,)
sāgitoiamban,
sāgitopan,
sāgitongiban, (si on l'eût aimé),
sāgitojāngiban,
sāgitoiangiban,
sāgitoiegoban,
sāgitowaban,

IMPERATIVE MOOD.

Kego ken,

Sāgiton,
sāgitokan,

o ga-sāgiton, let him like it,
o ga-sāgitonan, let him like them,

sāgitoiōg, let us like it, (them,)
sāgitoiog,

o ga-sāgitonawa, let them like it,
o ga-sāgitonawan, let them like them,

AFFIRMATIVE FORM.

NEGATIVE FORM.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.

SSI.
PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

_Nin saiagitoiän_, I who like it, (them,)
_kin saiagitoian_, thou who likest it, (them,)
_win saiagitod_, he who likes it, (them,)
_saiagitong_, what one likes,

_ninawind saiagitoiäng_, we who like it, (them,)
_kinawind saiagitoiäng_, you who like it, (them,)
_winaw saiaagitodjig_, they who like it, (them,)

_Nin saiagitossiwan_, I who don't like it, (them,)
_kin saiagitossiwan_, thou who dost not like . . .
_win saiagitossig_, he who does not like (them,)

_ninawind saiagitossiwan_, we who don't . . .
_kinawind saiagitossiwan_, you who don't like,
_winaw saiaagitossigog_, they who . . .

IMPERFECT TENSE.

Singular and Plural.

_Nin saiagitoiâmban_, I who liked it, (them,)
_kin saiagitoiamban_, thou who likedst it, (them,)
_win saiagitopan_, he who . . .

_saiagitongiban_, (ce qu'on aimait,)

_ninawind saiagitoiângiban_, we who liked . . .
_kinawind saiagitoiângiban_, you who liked . . .
_winaw saiaagitoeigoban_, they who . . .

_Nin saiagitossiâmban_, I who did not like it, (them,)
_kin saiagitossiâmban_, thou who didst not like . . .
_win saiagitossigoban_, he who did not . . .

_saiagitossingiban_, what one did not like,
ninawind saiagitossiwinnishigan, we who did not
kinawind saiagitossiwingoban, you who did .
kinawa saiagitosswiwegoban, they who .
winawa saiagitossigobanig, they who .

Form after these two tenses all the others of these participles.

Exactly as the verb, Nin ságiton, are conjugated the verbs
which we call personifying. (See page 81.) They all end in on.
These verbs personify inanimate things, that is to say, they
represent them as doing actions, which only persons or other living beings can do. F. i.

Kid ikkitowin nin nibwákäigun. Thy word makes me wise.
Anamiewin nin ginaamagon matchi dodamowin. Religion
bids me bad actions.

Kitchi akosiwin ki gi-odissigomin. A great sickness has come
to us, (has visited us.)

Nitam batâdowin kakina anishinnàbeg o gi-inigaigonawa. The
first sin has injured all men, (all mankind.)

Here are some moods and tenses of these verbs, only exempli

**AFFIRMATIVE FORM.**

**NEGATIVE FORM.**

**INDICATIVE MOOD.**

**PRESENT TENSE.**

<table>
<thead>
<tr>
<th></th>
<th><strong>Singular.</strong></th>
<th><strong>Plural.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nind</strong></td>
<td>it comes to me,</td>
<td><strong>Kawin ssin.</strong></td>
</tr>
<tr>
<td><strong>odissigon,</strong></td>
<td>&quot;&quot; &quot;&quot; thee,</td>
<td><strong>ssin,</strong></td>
</tr>
<tr>
<td><strong>kid odissigon,</strong></td>
<td>&quot;&quot; &quot;&quot; him,</td>
<td><strong>ssin,</strong></td>
</tr>
<tr>
<td><strong>od odissigon,</strong></td>
<td>&quot;&quot; &quot;&quot; us,</td>
<td><strong>ssimin,</strong></td>
</tr>
<tr>
<td><strong>nind odissigomin,</strong></td>
<td>&quot;&quot; &quot;&quot; you,</td>
<td><strong>ssinawa,</strong></td>
</tr>
<tr>
<td><strong>kid odissigonawa,</strong></td>
<td>&quot;&quot; &quot;&quot; them,</td>
<td><strong>ssinawa,</strong></td>
</tr>
<tr>
<td><strong>od odissigonawa,</strong></td>
<td>&quot;&quot; &quot;&quot; them,</td>
<td><strong>ssinawa,</strong></td>
</tr>
</tbody>
</table>

**(in. obj.)**  

**Kawin ssinan,**  

**Kid odissigonan,**  

**they come to thee,**  

**od odissigonan,**  

**"" "" him,**  

**ssinan,**  

**18**
nind odissigomin, they come to us,  
Kawin ssimin,  
kid odissigonawan, " " " you, " ssinawan  
od odissigonawan, " " " them, " ssinawan.

IMPERFECT TENSE.

Singular.

Nind odissigonaban, it came to me,  
Kawin ssinaban,  
kid odissigonaban, " " " thee, " ssinaban,  
od odissigonaban, " " " him, " ssinaban,  
nind odissigominaban, etc.  
kid odissigonawaban,  
od odissigonawaban,  

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Odissigoian, if it comes (they come) to me,  
odiissigoian, if it " " to thee,  
odiissigod, if it " " to him,  
odiissigoiang, } if it " " to us,  
odiissigoieg, if it " " to you,  
odiissigowad, if it " " to them,  

Etc. . . Etc. . .

PARTICIPLES.

PRESENT TENSE.

Nin wedissigoian, I to whom it comes, (they come,)  
kin wédiissigoian, thou to whom . . .  
win wedissigod, he to whom . . .  
ninawa vediissigoiang,  
kinawind wédissigoiang, } we to whom . . .  
kinama wediissigoieg, you . . .  
winawa wediissigodjig, they . . .
PRESENT TENSE.

_Nin wedissigossiwan_, I to whom it does (they do) not come, _kin wedissigôssiwân_, thou . . .
_win wedissigossig_, he . . .
ninawind wedissigossiwing, we . . .
kinawind wedissigossiwing, you . . .
_kinawawedissigossiweg_, you . . .
winawawedissigossiog, they . . .
Etc . . . etc . . .

Examples.

I pers. pass voice, personifying verbs.

_Nin wâbamigo_, I am seen, nin wâbamigon, it sees me.
_Nin nissigo_, I am killed, nin nissigon, it kills me.
_Nin ganônigo_, I am spoken to, nin ganonigon, it speaks to me.
_Nin nishkimigo_, I am made angry, nin nishkimanigon, it makes me angry.
_Nin sâgiigo_, I am loved, nin sâgiiggon, it loves me.
_Nin nôpinanîgo_, I am followed, nin nôpinanigon, it follows me.
_Nin ânwenimigo_, I am reproached, nin ânwenimigon, it reproaches me.
_Nin jingênîmigo_, I am hated, nin jingênîmigon, it hates me.
_Nin kikenîmigo_, I am known, nin kikenîmigon, it knows me.
Etc . . . etc . . .

VI. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM. NEGATIVE FORM.

<table>
<thead>
<tr>
<th>INDICATIVE MOOD.</th>
<th>INDEFINITE MOOD.</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRESENT TENSE.</td>
<td></td>
</tr>
<tr>
<td>Singular.</td>
<td></td>
</tr>
</tbody>
</table>

_Nin wâbandanadog_, I see it perhaps,  _Kavin nsinadog_,
_\_ki wâbandanadog_,  " nsinadog,  " nsinadog,
_\_o wâbandanadog_,  " nsinadog,  " nsinadog,
_nin wâbandaminadog_,  " nsiminadog,  " nsinawadog,
_\_ki wâbandanawadog_,  " nsinawadog,
_\_o wâbandanawadog_,  " nsinawadog,
Plural.

Nin wábandanadogenan, I see them perhaps,
(in. objects) Kawín nsinadogenan,
ki wábandanadogenan, " nsinadogenan,
o wábandanadogenan, " nsinadogenan,
vín wábandaminadogenan, " nsiminadogenan,
ki wábandanawadogenan, " nsinawadogenan,
o wábandanawadogenan, " nsinawadogenan.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Waiabandamowánen, * whether I see it,
(them,) nsiwánen,
waínabandamowánen, nsiwánen,
waínabandamogwen, nsigwen,
waínabandamowángen, nsiwången,
waínabandamowángen), { whether we ..., nsiwangen,
waínabandamowegwen, nsiwegwen,
waínabandamowagwen, nsiwagwen.

PLUPERFECT TENSE.

Wábandamowámbánen, if I had seen it,
(them,) nsiwámbánen,
wábandamowámbánen, nsiwámbánen,
wábandamogobánen, nsigobánen,
wábandamowángibánen, { if we had ..., nsiwángibánen,
wábandamowángobánen, nsiwegobánen,
wábandamowágiobánen, nsiwegobánen,
wábandamowágiobánen, nsiwegobánen.

Form the future tense after the present; as: Ge-wábandamowánen . . .

* See Remark at the end of this paradigm.
PARTICIPLES.

PRESENT TENSE.

Nin waiabandamowåñen, I who perhaps see it, (them,)
kin waiabandamowanen, thou who . . .
win waiabandamogwen,
ninawind waiabondamowången,
kinawind waiabandamowangen, } we who perhaps see . . .
kinawa waiabondamowegwen,
winawa waiabandamogwenag.

PRESENT TENSE:

Nin waiabandansiwåñen, I who p. don't see it, (them,)
kin waiabandansiwanen, thou who p. . .
win waiabandansigwen,
ninawind waiabandansiwången,
kinawind waiabandansiwangen, } we who p. . .
kinawa waiabandansiwegwen,
winawa waiabandansigwenag.

IMPERFECT TENSE.

Nin waiabandamowåmbanen, I who perhaps saw it, (them,)
kin waiabandamowambanen, thou who p . . .
win waiabandamogobanen,
ninawind waiabandamowangibanen,
kinawind waiabandamowangobanen, } we who . . .
kinawa waiabandamowegobanen,
winawa waiabandamogobanenag.

Nin waiabandansiwåmbanen, I who did perhaps not see it,
(them,)
kin waiabandansiwambanen, thou who . . .
win waiabandansigobanen,
ninawind waiabandansiwangibanen,
kinawind waiabandansiwangobanen, } we who . . .
kinawa waiabandansiwegobanen,
winawa waiabandansigobanenag.
Remark. Respecting the verbs ending in en, in and on, (page 256,) you will please remember, that in all the cases where the verbs ending in án, take the syllable mo in the. Dubitative Conjugation, this syllable is taken out, for the verbs ending in en, in and on. So you say: Waiaiabandamowānen, waiaiabandamogwen, etc... but you will not say: Saiagitomowānen, saiagitomogwen; but: Saiagitowānen, saiagitogwen; and so forth, always taking out the syllable mo, for the verbs in en, in, on.

EXAMPLES ON THE WHOLE VI. CONJUGATION.

Béjig eta wākaigan nin wābandan, kawin niį nin wābandansinian.
I see only one house, I don’t see two.
Nin bitomin nābikwān tohi bagamassing. Kawin nin kikendan-simini apī ge-dagwishingomagādogwen. We are waiting for the vessel to come in. We don’t know when it shall arrive.
Aw kwiwisens kawin gego o kikendansinaban biwa-dagwising oma, nongom dash weweni o wābandan masinaigan. This boy knew nothing when he came here, but now he reads well.
Ki gi-giwēwidoanan na anokāsowinan? Béjig eta nin gi-giwewi-don; niį dash kawin mashi nin gi-aiossinan. Hast thou carried back the tools? I have carried back (returned) one only; but the other two I have not yet used.

Nin guinawābandan viāss oma ga-ateg; animosh o gi-bi-gimo-dinadog. I cannot find (I miss) the meat that was here; I suppose a dog has stolen it away.

Weweni nin ga-ganawendanan Kije-Manito o ganasongewinan, kawin minawa ondjita nin ga-wi-bigobidossinan. I will faithfully keep the commandments of God, I will no more break them purposely.

Ninidjānniss, kishpin gego dibądodaman, gonima gaie gego ojito ian, mikwenim. Debendjiged misi gego waiābandāng. My child, if thou art telling something, or doing something, remember the Lord who sees all.

Kishpin wa-aiāmowānen gego, gagwedjimishin, ki ga-minin. Bi-dādjmowin nwandamowegwen, kego pakije debwetangegon. If thou perhaps wishest to have something, ask me, I will give
it to thee. If you happen to hear reports, don't believe them immediately.

*Navatch waiba mikamängiban tchimán, mewija nin da-gi-dagwishinginimin.* Had we found a canoe sooner, we would have arrived long ago.

*Minikweéswiwanban iw weni-jishing mashkikiwábo, ginwenj ki da-gi-akos.* Hadst thou not taken this good medicine, thou wouldst have been sick a long time.

*Ge-gi-kitigadameg Kije-Manito o kitigáning, enamiaieg, mi iw gemamaieg wedi, ge-ishkwa-bimádisiieg aking.* Whatever you shall have sown on the field of God, Christians, that you shall reap there, after your life on earth.

*Ki da-wanendanawa Debeniminang od ikkitowin, kishpin wika nondansiweg gagikweewin.* You would forget the word of the Lord, if you never heard sermons.

*Nij jaigwa wákaiganan o da-dibendanan, nij gaie kitigánan o da-áianan aw inini, minikwessig.* That man would already possess two houses, and would have two fields, (gardens,) if he did not drink.

*Ki da-wábandan masinaigian, wendamitássiwanin.* Thou oughtst to read when thou hast leisure time.

*Weweni ságiton kid anamiewin, minotan anamie-gagikweewin, mino inábadjiton dash.* Like well thy religion. Listen with pleasure to religious sermons, and make a good use of them.

*Nijigado-masinaigian ojitokan, tchi kikendamáang gijigadon.* Please make a calendar, that we may know the days.

*Kego wika gego gimodiken, ki wábamig sa aw ge-dibakonik.* Never steal anything, because he who will judge thee, sees thee.

*Nin nagadananan oma anind nind aiiman; kego awwia o gamamossinan.* I leave here some of my things; let nobody take them away.

*Ambe ijáda, awi-wábandanda ga-íjíwekak Bethleheming.* Let us go, let us see what happened in Bethlehem.

*Kego babamendansida matchi minawanigosiwin aking, tchi wani-tóssiwan iw kagige minawanigosiwin gijigong.* Let us not
care for sinful pleasures on earth, lest we lose that everlasting joy in heaven.
Kin waiâbandamambanâniwa maianadak, kego iwo bâpish kikinowâbandangen. Thou who sawest so many evil things, do not take any example on those things.
Nin, ga-pisindamân iwgigitowin, nin igo nin dibâdjim; debwê-tawishig. I who have listened to that discourse, I do report; believe me.
Kawin bekânisidjig da-gagwedjimassiwag; igiw sa ininiwag ga-

A few Examples in regard
AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin win gego o wâbandansin, ogwissan o wâbandamini. He sees nothing, his son sees it.
Kawin winawa o bi-nadissinanwân masinaiganan, oshimeiwan sa o bi-nadimini. They don't come for the books, their brothers (sisters) come for them.

And so-on in all the tenses

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ossan wâbandaminid ga-iij-anokinid, ta-minwendamon. When his father sees how he has worked, he will be contented.
Kishpin onigiigon wâbandaminig mânik ga-qiitonid, o ga-mini-gon gego. When his parents see how much he has done, they will give him something.
wâbandamogwêneg matchi dodamowin, dagagwedjimawag. Not others ought to be questioned; those men who have seen the ill doing, (as I understood,) ought to be called.
Jawendagosiwag ga-wâbandansigog, anawi dash gi-debwetamog. Blessed are they that have not seen, and yet have believed.
Ge-mino-ganawendang od anamiewin ged-akobimâdisid, kâginig gijigong ta-debisi. He who shall keep well his religion (be a good Christian) as long as he shall live shall eternally be happy in heaven.

to the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Win etâ o kikendan, kawin ossaieian o kikendansinini. He only knows it; his brother knows it not.
Winawa geget o sâgitonawa anamiewin, kawin dash onidjânissi-wan o sâgitossinini. They truly like religion, but their children don’t like it.

derived from the present.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ogîn odapinansinig iw wâboian, winigo o gadodapinan. If her mother does not take that blanket, she will take it herself.
Kishpin onigiigon gego odapinansinig, anisha ta-gi-anokiwan. If his parents take no payment, they shall have worked for nothing.
PARTCIPLES.

PRESENT TENSE.

Mi sa witan waiabandaminidjin mojag masinaigan. It is his brother-in-law that is always reading, (looking in the book.)

Kawin win o dibandasin iw; omishomissan mi iniw debedamaminidjin. He does not own this; it is his grandfather that owns it.

And so in other tenses

VII. CONJUGATION.

In order to accommodate all the verbs of the Otipwe language, we must establish three more conjugations, for the unipersonal verbs; (see page 83.) One of these Conjugations will be for the unipersonal verbs ending in a vowel; the two others will be for those ending in a consonant.

To this VII. Conjugation then belong all the unipersonal verbs ending in a vowel. This vowel may be a, e, i, or o.

Here are a few verbs belonging to this Conjugation.

Kissinâ, it is cold, (speaking of the weather.)
Sasagâ, it is full of brushes, or underwood.
Tibâia, there are no brushes, no underwood.
Ijinikâde, it is called, (some inanimate object.)
Ijitchigâde, it is made, constructed.
Dagonigâde, it is mixed with . . .
Kijite, it is warm, (speaking of the weather.)
Até, there is of it; it is.
Odjitchisse, it arrives, (speaking of a certain day or time.)
Dimî, it is deep, (a river, etc.)
PARTICIPLES.

PRESENT TENSE.

Mi iniw onidjanissan gego kekendansinigon. This is his child that knows nothing, (or, these are his children that know nothing.)

Nibiwa win o dibendan aki; widjikiwéian dash iniw gego debendansinigon. He owns much land; it is his friend (brother) that owns none.

derived from the present.

Mashkawágami, it is strong, (a liquid.)

Miskwágami, it is red, (a liquid.)

Makatéwagami, it is black, (a liquid.)

Dago, there is, it is.

Sógipo, it snows.

To this Conjugation also belong all the verbs which we call Abundance-verbs, (see p. 83,) which all end in ka, and are unipersonal. You will find a few of these verbs on the same page, and some of the in. Numeral verbs, which have only the plural, ending in wan.

Some verbs of this Conjugation have only the third person singular, as: Kissina, kijâte, sogipo, etc. Others have the third person singular and plural, as: ljinikâde, ljinikâdewan; até, ate wan, etc.

AFFIRMATIVE FORM.  NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

ljinikâde, it is called  Kawin ssinon,
ljinikâdewan, they are called, (in. obj.) “ ssinon.
IMPERFECT TENSE.

Ijinikádeban, it was called,
ijinikádebanin, they were called,

Kawin ssinoban, "ssinobanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ijinikádeg, if it is called,
"ijinikádeg, if they are called,

PLUPERFECT TENSE.

Ijinikádegibanan (had it been called, ssinogiban.

PARTICIPLES.

PRESENT TENSE.

Ejinikádeg, called, (which is called,)
Ejinikádegin, called, (which are called,)

IMPERFECT TENSE.

Ejinikádegibanan, which was called,
Ejinikádeginbanin, ssinogibanin.

VII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ijinikádedog, it is perhaps called,
Ijinikádedogan, they are perhaps called,
(inanimate objects.) ssinodogan.

IMPERFECT TENSE.

Ijinikádegoban, it was called, (they say,)
Ijinikádegobanin, they were called, (they say,) ssinogobanin.
SUBJUNCTIVE MOOD.

PRÉSENT TENSE.

Gonima ejinikâdegwen, whether it is called,

Gonima ssinogwen,

ejinikâdegwen, whether they are called,

ssinogwen.

PERFECT TENSE.

Ga-ijinakâdegwen, \{ whether it has been called, \}

\{ whether they have b. c. \}

ssinogwen.

PLUPERFECT TENSE.

Ijinikâdegobanen, \{ if it had been called, \}

\{ if they had been called, \}

ssinogobanen.

EXAMPLES ON THE WHOLE VII. CONJUGATION.

Adopowin ijinikáde ow; onow dash apabiwinan ijinikâdewan.

This is called a table; and these are called chairs, (or benches.)

Kitchi sogipo nongom, kawin dash anawi kissinâssinon. It

snows much to-day, but it is not very cold.

Nopiming atédog ki wâgakwad; ki makisinan dash kawin wedi

atéssinodogenân. I think thy axe is in the woods; but thy

shoes, I think, are not there.

Gî-apitchi, âteban kid ishkotemiwa bwa bi-mádaian. Your fire

had been quite out, before I started to come here.

Kawin gwetch gi-sogipossinoban bibonong bwa Nibâanamiegiji-

gak. Last winter it had not much snowed before Christmas-
day.

Waîba ow wâkaigan ta-bigobidjigâde, bekanak dash nawatch

metchag ta-ojitchigâde. This house will soon be taken down,

and another one larger than this will be constructed.

Kawin weweni anokissim, kishpin osâm kijâteg; kawin gäie

mino bimosessim, kishpin sogipog kabe-gijig. One does not

work well when it is too warm; and one does not travel well

when it is snowing all day.
Kishpin pangi eta bodawâdeg kijapikisiganing, pabige kitchi kijide oma pindig. When a little fire only is made in the stove, it is immediately very warm in this room.

Endogwen degonigadessinogwen ishkotewâbo oma mishiminâbong. I don’t know whether there is no ardent liquor mixed with this cider.

Akosiwin, nibowin gaie kwâin da-atessinon, kishpin batadowin atessinog. There would be no sickness and no death, if there be no sin.

Da-kitchi-kijâte nongom, kishpin nodinsinog.—Da-gijigate nongom tibikak, kishpin mijakwak, (mijakwanitibikak.) It would be very warm to-day if there be no wind.—It would be light this night, if there be clear weather.

Mewija onow wâkaiganan da-gi-sakidewan, kakina da-gi-tchâgi-dewan, oma aiassiwâmban. These houses would have caught fire long ago, and would have all burnt down, had I not been here.

Kawin mashkossiwan da-gi-debissanceg kabeg-bibon, bejig pijiki nissasiwindiban. Hay would not have been sufficient all winter, had one of the oxen not been killed.

Minik ejibigâdeg Kije-Manito omasinaiganon, âpitchi debwewinagad. All that is written in the Bible, (in God’s book,) is perfectly true.

Kakina aking eteg: kwâin nin batamandansin, mekwendamânin minik gijigong endagog. For all that is on earth I don’t care, as soon (or, as often) as I remember what is in heaven.

Wegonin iw endagogobanen kitchi kitiganing, ga-daji-bimâdisi-wad nitam ânishinabeg? What is that that was (or, what was) in the great garden, (Paradise,) where the first man lived?

Pitchinâgo—kakina mindâman misiwâ etegibanin nin gi-mawanjditonan; nongom weweni nin wi-ganawendan. Yesterday I gathered all my things together, that were scattered about; I will now well take care of them.
VIII. CONJUGATION.

To this Conjugation belong all the unipersonal verbs ending in ad, as:
Sanagad, it is difficult, hard, disagreeable; dear, high in price.
Wênipanad; it is easy; cheap.
Manadad, it is bad, wrong, malicious.
Mindokad, there is dew on the ground.
Anakwad, it is cloudy.
Mijakwad, the weather is fair, clear, no clouds.

Etc., etc.

*Note.* The verbs of the preceding Conjugation become often verbs of this VIII. Conjugation, by taking the termination magad; which do not alter at all their signification, as:
Kijâte, it is warm weather;
Kissina, it is cold weather;
Sôgiopo, it snows;
Mitcha, it is big, large;
Agâssa, it is small, narrow;

To this Conjugation also belong the personifying verbs of the second kind, (see p. 81,) which are formed by adding magad to the third person singular, present, indicative, of verbs belonging to the I., II., and III. Conjugations. (See examples of these verbs on the same page.)

*Note.* Some verbs of this Conjugation have only the third person singular; others have the plural also.

Here is the paradigm of a verb of the VIII. Conjugation.

**AFFIRMATIVE FORM.**

<table>
<thead>
<tr>
<th>INDICATIVE MOOD.</th>
<th>NEGATIVE FORM.</th>
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</thead>
<tbody>
<tr>
<td><strong>PRESENT TENSE.</strong></td>
<td></td>
</tr>
<tr>
<td>Sanagad, it is difficult; dear,</td>
<td>Kawin ssinon.</td>
</tr>
<tr>
<td>sanagadon, they are dear, (inān. obj.)</td>
<td>“ ssinon,</td>
</tr>
<tr>
<td><strong>IMPERFECT TENSE.</strong></td>
<td></td>
</tr>
<tr>
<td>Sanagadoban, it was difficult; dear,</td>
<td>Kawin ssinoban,</td>
</tr>
<tr>
<td>sanagadobanin, they were dear; diff.</td>
<td>“ ssinobanin.</td>
</tr>
</tbody>
</table>
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SUBJUNCTIVE MOOD:

PRESENT TENSE.

Sanagak, because it is (they are) diffic. . . . ssinog.

PERFECT TENSE.

Gi-sanagak, because it has been (they have been) diffic. . . . ssinog.

PLUPERFECT TENSE.

Sanagakikan, had it been diffic. . . . ssinogiban.

IMPERATIVE MOOD.

Ta-sanagad, be it diffic.; dear, Kego ssinon, 
Ta-sanagadon, let them be dear, “ ssinon.

PARTICIPLES.

PRESENT TENSE.

Senagak, something difficult; dear, ssinog
Senagakkin, things dear; diffic. ssinogin.

IMPERFECT TENSE.

Senagakiban, that was difficult; dear, ssinogiban.
Senagakibabin, things that were diffic. . . ssinogibanin.

VIII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

NEGATIVE FORM.

PRESENT TENSE.

Sanagadodog, it is perhaps diffic.; dear, Kawin ssinodog,
Sanagadodogenan, they are perhaps dear, " ssinodogenan.

IMPERFECT TENSE.

Sanagadogoban, it was perh. diffic. . . . Kawin ssinogoban.
Sanagadogoban, they were perh. . . . ssinogoban.
SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Gonima senagadogwen,* where it is dear;
  *Gonima ssinogwen,*
  " *senagadogwen,* whether they are
dear; diff...
  " *ssinogwen.*

PERFECT TENSE.

*Ga-sanagadogwen,* whether it has been diff...
  *ssinogwen.*

PLUPERFECT TENSE.

*Sanagadogobanen,* if it had been dear,
  *ssinogobaten.*

PARTICIPIES.

PRESENT TENSE.

*Senagadogwen,* that is perhaps dear, diff. *ssinogwen,*
  *ssinogwenan,* that are perhaps dear,

IMPERFECT TENSE.

*Senagadogobanen,* a thing that was perhaps
  *ssinogobanen,*
  *ssinogobanenan,* things that were perhaps dear.

Some Examples in regard to the second third person, expressed by an inanimate object.

*Sanagadini od anokiwin.* *Kawin gwetch sanagassinini,* *nind inendam.* His work is hard, (difficult). It is not very hard, I think.

*Sanagadiniwan aw atawewinini od aiiman.* *O waboianan kawin gwetch sanagassininikan.* The goods (or things) of this trader are dear. His blankets are not very dear.
Missawa sanagadinig od ákosiwìn, veweni od odâpinan. Although his sickness he difficult, (painful,) he accepts it well, (he takes it with resignation.)

Kishpin osûm sanagadinig od anokiwinan, ñawin kakina o gu-gi jitossinan. If his works are too difficult, he will not do them all.

Kishpin sanagassininig bimossewin, wâbang ta-dagwishin. If walking is not difficult, he will arrive to-morrow.

Kishpin sanagassininig aw atawevenini o babisikawâganan, ni-biwa o gad-atawenan. If this trader's coats are not too dear, he will sell many.

Senagadinig anogadjigen vin gi-wâbandamawa nongom; (senagassininig.) I have seen to-day his dear (valuable) merchandise; (not dear.)

Senagadiningin od aiiman âhind o gi-wanitonan; (senagassininig.) He has lost some of his dear (valuable) things; (not dear.)

IX: CONJUGATION.

To this Conjugation belong the unipersonal verbs ending in aw, or in; as:

Onijishin, it is fair, handsome; good, useful; (an inanimate object.)

Nângan, it is light, not heavy.

Kosigwan, it is heavy.

Biwan, the snow is driven by the wind.

Mikanâwan, there is a road, a trail.

Nibiwan, it is wet, (a piece of clothing, etc.)

Sôngin, it is strong.

Nodin, it blows, it is windy.

Anwâtín, it is calm, there is no wind.

Pangissin, it falls, (an in. object.)

Gashkadin, it freezes over, (a lake, or river, etc.)

Mashkawadin, it freezes, (any in. object.)

To this Conjugation also belong some of the in. Numeral verbs, ending in the plural in non.
Note. Some verbs of this Conjugation are used only in the third person *singular*; and some have also the third person *plural*.

Here follows the paradigm of one of these verbs.

**AFFIRMATIVE FORM.**

<table>
<thead>
<tr>
<th><strong>INDICATIVE MOOD.</strong></th>
<th><strong>NEGATIVE FORM.</strong></th>
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<tbody>
<tr>
<td><strong>PRESENT TENSE.</strong></td>
<td></td>
</tr>
<tr>
<td><em>Onijishin,</em> it is fair, good, useful,</td>
<td><em>Kawin sinon,</em></td>
</tr>
<tr>
<td><em>onijishinon,</em> they are good, <em>(in. obj.)</em></td>
<td>&quot; sinon.</td>
</tr>
<tr>
<td><strong>IMPERFECT TENSE.</strong></td>
<td></td>
</tr>
<tr>
<td><em>Onijishinoban,</em> it was fair, good,</td>
<td><em>Kawin sinoban,</em></td>
</tr>
<tr>
<td><em>onijishinobanin,</em> they were good,</td>
<td>&quot; sinobanin.</td>
</tr>
</tbody>
</table>

**SUBJUNCTIVE MOOD.**

<table>
<thead>
<tr>
<th><strong>PRESENT TENSE.</strong></th>
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<tbody>
<tr>
<td><em>Onijishing,</em> because it is <em>(they are)</em> fair,</td>
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<tr>
<th><strong>PLUPERFECT TENSE.</strong></th>
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<tbody>
<tr>
<td><em>Onijishingiban,</em></td>
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**IMPERATIVE MOOD.**

<table>
<thead>
<tr>
<th><strong>PRESENT TENSE.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Ta-onijishin,</em> let it be fair, good,</td>
</tr>
<tr>
<td><em>ta-onijishinon,</em> let them be fair, good,</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>IMPERFECT TENSE.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Wenijishin,</em> what is fair, good,</td>
</tr>
<tr>
<td><em>wenijishinon,</em> things that are fair,</td>
</tr>
<tr>
<td><em>Wenijishinobanin,</em> things that were fair,</td>
</tr>
</tbody>
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<tr>
<th><strong>PARTICIPLES.</strong></th>
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<tbody>
<tr>
<td><em>sinog,</em></td>
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<tr>
<td><em>sinogin,</em></td>
</tr>
</tbody>
</table>
IX. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.                             NEGATIVE FORM.

INDICATIVE MOOD.

Onijishinodog, it is perhaps fair, good,  Kawin sinodog,  
onijishinodogenan, they are perh. fair,               sinodogenan,  
(in. obj.)

IMPERFECT TENSE.

Onijishinogoban, } it was perhaps fair, }  Kawin sinogoban.
{ they were p. fair,

Form after these two tenses, all the others of the indicative.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wenijishinogwen, whether it is (they are) fair,  sinogwen.

PERFECT TENSE.

Ga-onijishinogwen, whether it has (they have)  sinogwen.
been good,

PLUPERFECT TENSE.

Onijishinogobanen, if it (they) had been fair, good,  sinogobanen.

PARTICIPLES.

PRESENT TENSE.

Wenijishinogwen, a thing that is perhaps good,  sinogwen.  
wenijishinogwenan, things that are perh. good,  sinogwenan.

IMPERFECT TENSE.

Wenijishinogobanen, a thing that was perhaps  sinogobanen.
good,
A few Examples in regard to the second third person, expressed by an inanimate object.

Onijishinini o babasikawâgan, o wiwâkîwan eta kawîn onijishin-sinini. His coat is nice, (good,) but his hat is not nice.

Onijishininiwan o makissinan, o wâboianan dash kawîn onijishin-sininiwan. His shoes are good, (fine,) but his blankets are not good.

Kishpin onijishininig, od anokiwin, weweni ta-dibaamawa. If his work is good, (fair,) he will be well paid.

Kishpin ode onijishinsininig, kawîn gâie od ikkitowinan ta-onijishinsininiiwan. If his heart is not good, (clean,) neither will his words be good, (fair.)

Missapoa onijishininig kakina o masinaiganan, kawîn gwech o wâbandansinan. Although his books are good, (useful,) he does not much read them, (look into them.)

Kishpin onijishininig od ikkitowinan, kawîn gâie ode binassinini. If his words are not decent, neither is his heart clean.

Wenijishininig o kitiganens o gi-atawen, (wenijishinsininig.) He has sold his fine garden, (not fine.)

O kitchi sâgitonan wenijishininigin o masinaiganan; (wenijishinisinin.) He likes very much his fine (useful) books; (not fine.)

Examples on the VIII. and IX. Conjugations.

Nîn nàvikawâgan nokândagwad, nin' bimiwanan dash nàngan; ikkito Debindjîged. My yoke is sweet, and my burden is light; says the Lord.

Sanagad na-iw wejitoian? Kawîn sanagassinon. Is that difficult what thou art doing? No, it is not difficult.

Onijishinoban keiabi nin masinaigan ga-wanitoiân, oshkinagwadoban. The book that I have lost, was good yet, it appeared like new.

Gi-kitchi-niskadad pitchinâgo kabegijig; tibikong gâie kabetibik gi-gimiwan. It has been bad weather yesterday all day; and last night it has rained all night.
Apegisk mijakwak, inendam awiia; minawa dash bejig ; apegish kimiwang, inendam. Anin dash ged-ijiwebakiban? One person thinks : I wish it would be clear weather; another again thinks : I wish it would rain. Now how should it be? Missawa sogipomagak, kiichi niskadak gaie, potch nin wi-маджа. Even if it snows, and if the weather is very bad, I will still depart.

Osàm sanagassinogiban bimossewin, mino gijigakiban gaie, pitchinágo nin da-gi-dagwishinimin. Had walking not been so difficult, and the weather been fair, we would have arrived yesterday.

Minwanimakiban, kimiwansinogiban gaie, jëba ki da-gi-bosimin. Had the wind been fair, and had it not rained, we would have embarked this morning.

Da-kitchi-sanagad kakina gego, kishpin bejig eta ÿtawéwinini oma aïad. Every thing would be very dear, if there be only one merchant here.

Kawin bëpish da-minwendagiwassinon oma, geget da-kitchi-kashdagwad, kishpin kin mâdjaian. It would not be agreeable at all here, it would be very sad indeed, if thou shouldst go away from here.

Tu-wasseiamagak, gi-ikkito Debeniminueng Kije-Manito ; mi dash ga-iji-wasseiamagak. Let there be light, said our Lord God; and there was light.

Kego osàm ta-sanagassinon kid aïman, mano ta-wendadon; nin gi-ina ÿtawéwinini. Let your goods not be too dear, let them be cheap; said I to the merchant.

Pindigeing egassadémagak ishkwandeming, ichti mikameg kàgige minawaniagosiviin. Go in through the narrow gate, to find joy everlasting.

Kagina gego maianadak, keshkendagwak gaie, atemagad oma aking ; gijigong dash aiapitchi-minwendagwak eta dagomagad. All that is evil, and all that causes sorrow, is here on earth; but in heaven is only that which gives the greatest contentment, (joy.)
Ojindan kakina wenijishinsinogin ikkitowinan. Shun all words that are not fair, (indecent.)

Dibakonige-gijigak kakina ta-kikendjigade minik ge-gi-ijiwebak oma aking. On the day of judgment all will be known that shall have happened here on earth.

Kakina ge-gi-kâdjigâdâdemagak nongom aking, wedi mijishâ ta-nagwad. All that shall have been hid now on earth, will appear there openly.

DEFECTIVE VERBS.

Defective verbs are called those which are not used in all the moods, tenses and persons of common verbs. There are some defective verbs in the Ochipwe language; as:

*Hva*, he (she, it) says, (inquit.)

*Wiban*, he (she, it) said.

*Wibanig*, they said.

*Gi-iiwâ*, he (she, it) has said.

This is all I ever heard of this verb. There is another defective, and also irregular verb, which is somewhat more complete than the above. In the following paradigm are exhibited the moods, tenses and persons, which are commonly used of this verb. It has several significations; it signifies: I do, I am, I conduct myself, etc.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Nind ind*, I do, I am,

*Kid ind*,

(di,) *ino*, he (she, it) is,

*ino*, it is, (in. object),

*nind indimin*, (nin dimin),

*kid indim*, (ki dim),

*dowag*,
NEGATIVE FORM.

Kawin, nind indissi, or: Kawin nin dissii,
" kid indissi,
" dissii,
" nind indissimin
" kid indissim,
" dissiwag.

PERFECT TENSE.

(No affirmative.)

Kawin nin gi-dissi, I have not done, been,
Etc., as above.

FUTURE TENSE.

(No affirmative.)

Kawin nin ga-dissi, (kawin nin ga-wi-dissi)
Etc., after the present tense.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Tchi ditan, that I do, be,
" diiian,
" (did, digid;) ing, (bata-digid)
" diiâng, bata-dïiâng
" diiâng, (bata diiâng)
" diiyeq, (bata-diiyeq)
" doowad, (bata-dowad)

Tchi dissiwâñ,
" dissiwâñ,
" dissiiy,
" dissiwâng,
" dissîwâng,
" dissiiweg,
" dissigwa,
PARTICIPLES.

PRESENT TENSE.

*Nin endiián, I who do, who am,
*kin endiián, thou who dost, who art,
*win endid, (endigid,) he (she, it) who ..... 
iw eng, it which is, (in. obj.)

ninawind endiiáng, } we who are, who do,
kinawind endiiáng, }

kinawa enditieg, you who do, are,
winawa endidiíg, they who do, are, etc.

*Nin endissiwán, I who was not, etc.,
*kin endissiwan, thou who wast not,
*win endissig, he who .

ninawind endissiwâng, } we who . .
kinawind endissiwâng, }

kinawa endissiweg, you who do, are,
winawa endissiweg, they who do, are, etc.

PERFECT TENSE.

*Nin ga-diián, I who have been, done,
*kin ga-diián,
*win ga-did, (ga-digid,)

*iw ga-ing, it that has been, (in., obj.)
*Nin ga-dissiwán, I who have not done,
*kin ga-dissiwan, thou who, etc . .

Etc., after the present tense.

Here are some of the most common cases of Change in this defective verb.

PRESENT TENSE.

*Mi endiián, it is thus I am, I do, I behave,
*mi endiián, it is thus thou art so,
*mi endid,
*mi eng, it is thus it is, it is so,
*mi endiiáng, (ninawind,)
*mi endiiáng, (kinawind,)
*mi endiiieg,
mi endowad, it is thus they are, they do so, etc.,
Endiiânin, when I am so, when I do so, etc.,
endianin, when thou art so, etc.,
endidjin,
endiângon, (endiângon.)
ediegon,
endowadjin,

PERFECT TENSE.

Mi ga-diiân, it is thus I have done; I have been, etc.,
mi ga-diian,
mi ga-did, (ga-digid,) 
mi ga-ing, it was thus it happened, it has been so, etc. 
mi ga-diiâng,
mi ga-diiang,
mi ga-dowad, so they have been, done, etc.

Remark. The prefix en in endiiân, endiian, etc., is only an effect of the Change, (see p. 118.) It is omitted in compositions; as: Ga-diiân, ge-diiân; nin baiaâ-diiân, I a sinner; baiaâ-digid, a sinner; baiaâ-didjig, sinners, etc. The end-syllable in, in endiianin, etc., is likewise an effect of the Change, in another case.

Here are some specimens of the Dubitative of this defective verb.
Endowânen, I don't know how I am, how I do, etc.,
endowânen " how thou art, etc.,
endogwen, " how he (she, it) does, etc.,
edowângen, } " how we are, do, behave, etc.,
edowangen, } " how you are, do, .
edowegwen, " how they are, behave, etc.
edowagwen, " how they are, behave, etc.
Endogobanen, how he (she, it) was, did,
edowagobanen, how they did, were, etc.,
c-dowânen, how I have been, how I have done,
c-dowanen, how thou hast been, etc.,
c-dogwen, how he,...
ga-inogwen, how it has been, (in. obj.)

ga-dowângen, how we have been, etc., etc.

Ge-dowânen, how I shall be, how I will do, etc.,

ged-inogwen, how it shall be, how it will happen,

ge-dowângen, how we shall be, how we will be, behave, etc., etc.

A few Examples on the Defective Verbs.

Wâbang nin wi-mâdja, kitchi ginwenj dash nin gad-inend, iwâ.
He says: I will depart (start) to-morrow, and will be absent very long.

Ki gi-wâbama na? nind ano gagwedjima—Kawin ki wi-winda-mossinon, iwâ dash. I ask him indeed: Hast thou seen him?

but he says: I will not tell thee.

Nin ga-gosimin wâbang ; iwibanig pitchinâgo. They said yesterday: We will move to-morrow.

Wegonen ga-iikitod awishôia?—Nin gad-ojiton vågakwad; gi-iwâ sa. What has the blacksmith said?—He has said: I will make the axe.

Egatchingin nind indimin, mojag bata-diiâng. We behave shamefully, because we are sinning always.

Debenimiiang, widokawishinâm ningot endiiangin ; angolama-wishinâm gaie ga-bi-aindiâng, (ga-bi-diiâng.) Lord, assist us when anything happens us; and take from us what we have done, (committed,) (our sins.)

Debenimiiang, kaginig dibendan ge-dowângen, minik gaie ge-kitimâgisivângen. Lord, always govern, (be master of,) whatever we shall be, and whatever misery (poverty,) shall befall us.


FORMATION OF VERBS.

There are several kinds or modifications of verbs in the Ottchipwe language, which are formed from principal verbs,* or from substantives, to express different circumstances, which use

* We call principal verbs, the transitive-proper, and the intransitive-proper verbs.
to be expressed in other languages by the combination of two or
more parts of speech.

We will exhibit here these kinds of verbs, and give the rules
for their formation, in as much as Rules can be indicated for
that.

### I. Reciprocal Verbs.

They show a reaction of the subject on itself. They all end
in as or dis, at the first person singular, indicative, present;
and at the third person in o, belong to the I. Conjugation. Here
are the Rules for their formation.

**Rule 1.** Transitive verbs ending in awo, change their last syl-
labile wa into s, in order to form reciprocal verbs.

**Examples:**

*Nin babāmitawa,* I obey him; *nin babamitas,* I obey myself.
*Nin nōndawa,* I hear him; *nin nondas,* I hear myself.

**Rule 2.** Transitive verbs ending in aa, ea, ia, oa, or a with a
consonant before it, (excepting m and w,) change the final a
into idis.

**Examples:**

*Nin minaa,* I give him to drink; *nin minaidis,* I give to drink
to myself.
*Nin ganona,* I speak to him; *nin ganonidis,* I speak to myself.

**Rule 3.** Transitive verbs ending in owa, change their last syl-
labile wa into dis.

**Example:**

*Nin pakiteowa,* I strike him; *nin pakiteodis,* I strike myself.

**Rule 4.** Transitive verbs ending in ma, change this syllable
into udis.

**Examples:**

*Nin wābama,* I see him; *nin wābandis,* I see myself.
*Nin kikēnima,* I know him; *nin kikenindis,* I know myself.
II. Communicative Verbs.

These verbs show a mutual action of two or more subjects upon each other. They have only the plural number, and they all end in dimin, at the first person plural, indicative, present. (To the I. Conj.) They are formed after the reciprocal verbs, according to the following Rules.

Rule 1. The reciprocal verbs ending in as, change this as into adimin, in order to make communicative verbs.

Examples.

Nin nondas, I hear myself; nin nondadimin, we hear each other.

Nin nissitatbas, I understand myself; nin nissitatadimin, we understand each other.

Nind anokitas, I work for myself; nind anokitadimin, we work for each other.

Rule 2. The reciprocal verbs ending in dis, change this syllable into dimin.

Examples.

Nin bamiidis, I take care of myself; nin bamiidimin, we take care of each other.

Nin nishkiidis, I make myself angry; nin nishkiidiidimin, we make each other angry.

Note. The personal pronoun ki is to be employed instead of nin in the communicative verbs in the first person, when the person spoken to is included. (See Rem. 3, p. 45.)

III. Personifying Verbs.

They serve to represent an inanimate thing as doing actions of an animate being. There are two kinds of these verbs; the one ending in on, and the other in magad.

IV. Reproaching Verbs.

A reproaching verb is used in order to signify that its subject has a habit or quality, which is a reproach to him. They are all
derived from intransitive verbs of the I. Conjugation, and they also all belong to this Conjugation, because they all end in i at the characteristic third person.

The only Rule for their formation is this: Take the verb you want to transform into a reproaching verb, in the third person singular, indicative, present, affirmative form, and add shk to this person, and you have the reproaching verb.

**Examples.**

* Nin niba, I sleep; 3 pers. niba; nin nibashk, I sleep too much. Nin minikwe, I drink; 3 pers. minikwe; nin minikweshk, I drink too much; I am a drunkard. Nin masinaige, I make debts; 3 pers. masinaige; nin masinaigeshk, I make always debts.

V. **Substantive verbs proper.**

This kind of verbs is derived from substantives. They end in i at the third person. (I. Conj.) In regard to the formation of these verbs, two Rules are to be observed, viz.:

**Rule 1.** To a substantive animate or inanimate, ending in a vowel, only a w is added, to form a verb.

**Examples.**

* Inini, man; ninid ininiw, I am a man.  
  Ikwe, woman; ninid ikwew, I am a woman.  
  Ogima, chief; ninid ogimaw, I am a chief.  
  Aki, earth; ninid akiw, I am earth.  
  Sibi, river; ninid sibiw, I am a river.

**Exception.** To a substantive ending in a vowel that has the nasal sound after it, (â, ê, ë, ô, ú) you have to add the syllable iw, to form a verb.

**Examples.**

* Akiwesti, an old man; ninid akiwestiw, I am an old man.  
  Mindimoiè, an old woman; ninid mindimoièiw, I am an old woman.

* See page 16, No. 3.
Abinodji, a child;  
nind abinodjiw, I am a child.
Gígó, a fish;  
nín gígów, I am a fish.

Rule 2. To a substantive, animate or inanimate, ending in a consonant, the syllable iw is added, to make a verb of it. Only those substantives ending in a consonant, whose mutative vowel is o,† (which make their plural in og, and some in wag,) take the syllable ow, to become verbs.

Examples.

Wábigan, clay;  
nín wábiganiw, I am clay.
Jiwaitágan, salt;  
nín jiwaitáganiw, I am salt.
Assin, a stone;  
nín assiniw, I am a stone.

Note. There is yet another kind of substantive verbs in this language. They are unipersonal and belong to the IX. Conjugation. They are derived from inanimate substantives ending in win; and their formation consists in adding iwan to the end-syllable win.

Examples.

Minawáníngosiwin, joy;  
minawáníngosiwiní wan, there is joy.
Kashkendamowin, sorrow;  
kashkendamowiní wan, there is sorrow.
Bápiwin, laughter;  
bápiwiní wan, there is laugh.
Máwiwin, weeping;  
máwiwiní wan, there is w.
Bakadewin, starvation;  
bakadewiní wan, there is st.

VI. Abundance-Verbs.

These verbs are also substantive-verbs, being formed from substantives. But as they signify at the same time abundance of what they express, they justly form a distinct class of verbs, called as above. They are unipersonal verbs, belonging to the VII. Conjugation.

There are two Rules for their formation, somewhat relating to those of the preceding number.

† See p. 32.
Rule 1. To form an abundance-verb, add the syllable *ka* to a substantive ending in a vowel, may it be animate or inanimate.

**Examples.**

Anishinabe, Indian;  
*anishinabeka*, there is plenty of Indians.

Sagime, moscheto;  
*sagimeka*, there is plenty of mos.

Nibi, water;  
*nibika*, there is much water.

Animiki, thunder;  
*animikika*, there is a thunderstorm.

*Exception.* Substantives ending in a vowel which has the nasal sound, take *ika*, to become abundance-verbs.

**Examples.**

Gigô, fish;  
*gigôika*, there is plenty of fish.

Abinodji, a child;  
*abinodjiika*, there is abundance of children.

Assabikeshi, a spider;  
*assabikeshiika*, there is abundance of spiders.

Mishiké, a turtle;  
*mishikéika*, there is plenty of turtle.

Rule 2. Substantives animate or inanimate, ending in a consonant, require the addition of *ika* or *oka*, to be transformed into verbs of this class. (The mutative vowel *o* requires *oka*.)

**Examples.**

Mikwan, ice;  
*mikwamika*, there is much ice.

Gon, snow;  
*gonika*, there is much snow.

Ashishk, dirt, (on the road, etc.)  
*ashishkika*, there is much dirt, mud.

Namegoss, trout;  
*namegossika*, there is abundance of trout.

Miskwimin, a raspberry;  
*miskwiminika*, there is plenty of raspberries.

Anâng, a star;  
*anângoka*, there are many stars.

Mitig, a tree;  
*mitigoka*, there is abundance of trees.

Wâbos, a rabbit;  
*wâbosoka*, there are many rabbits.
These verbs indicate possession or property, in a very peculiar manner. They are substantive-verbs, being derived from substantives, animate or inanimate, by prefixing o or od, and the personal pronoun nin or nind in the first person, etc.; and they belong to the I. Conjugation, being intransitive verbs, ending in a vowel at the characteristic third person; that is, in i or o. (This o refers to the mutative o.)

Those that terminate in a consonant at the first person singular, indicative, present, do ordinarily not take the possessive terminations. Some may take them occasionally.

But those that end in a vowel at the said person, take the possessive terminations. These all end in i at the characteristic third person.

**EXAMPLES.**

*Tchimâni, canoe;*  
*nind otchimâni, I have a canoe.*

*Mokomâni, a knife;*  
*nind omôkomâni, I have a knife.*

*Odâbâni, a sledge;*  
*nind odôdâbâni, I have a sledge.*

*Noss, (n-oss,) my father;*  
*nind ooss, I have a father.*

*Ningwiss, (nin-gwiss,) my son;*  
*nind ogwiss, I have a son.*

*Note. These end in i at the third person, otchimâni, etc.*

*Wâgâkwad, an ax;*  
*nind owâgâkwad, I have an axe.*

*Makâk, a box;*  
*nind omâkâk, I have a box.*

*Akik, a kettle;*  
*nind odôkik, I have a kettle.*

*Mitiâ, a tree or wood;*  
*nind omôitiâ, I have a tree or wood.*

*Note. These end in o at the third person, owâgâkwado,*

*Joniâi, silver, money;*  
*nind ojonîiâmi, I have money.*

*Piîiki, a cow;*  
*nind opiîikim, I have a cow.*

*Opîn, a potatoe;*  
*nind odôpîinim, I have potatoes.*

*Aki, earth, land;*  
*nind odôakim, I have land.*

*Ishkote, fire;*  
*nind odôishkotem, I have fire.*

*Note. These have the possessive terminations, ending in i at the third person, ojonîiâmi, opiîikim.*
VIII. Working Verbs.

The verbs of this class signify the doing of a work; and so I think they are properly called working verbs. They are substantive-verbs, all being derived from substantives, animate or inanimate, and follow the same Rules in their formation, as the abundance-verbs of No. VI. These verbs belong all to the I. Conjugation.

**Examples.**

*Mikana,* path, road; *nin mikانâke,* I make a road.

*Ishkote,* fire; *nind ishkoteke,* I make fire.

*Akakanje,* charcoal; *nind aкаhânjêke,* I burn charcoal.

*Jonitta,* silver; *nin joniïake,* I work silver.

*Mashkikiwâbo,* medicine; *nin mashkikiwâboke,* I prepare a medicine.

IX. Feigning Verbs.

These verbs are used to designate feigning or dissimulation. A verb of this kind represents its subject doing something for show only, or by dissimulation. They all terminate in *kâs,* at the first person singular, indicative, present; and in *o* at the characteristical third person; and consequently belong to the I. Conjugation. Some of them are derived from other verbs, and some from substantives.

Those derived from substantives, follow in their formation exactly the Rules established in No. VI. All you have additionally to do is, to add *s* to an abundance-verb, and to prepose *nin* (*nind*) and you have a feigning verb, *nin aпishinâbekâs,* I play or act the Indian, I feign to be an Indian. *Abinodiïika,* feigning verb, *nind abinodiïikâs,* I play the child. *Wâbosoka,* feigning verb, *nin wâbosokâs,* I feign to be a rabbit, (in fables.)

Those feigning verbs that are derived from verbs, add the syllable *kâs* to the characteristical third person of the verbs from which they are formed.
Examples.

*Nin niba,* I sleep; 3d. person, *niba*; *nin nibákas,* I feign to sleep.  
*Nin gagibishe,* I am deaf; 3d. person, *gagibishe*; *nin gagibishékás,*  
I dissemble to be deaf.  
*Nind ákos,* I am sick; 3d. person, *ákosi*; *nind ákosikás,* I feign  
to be sick.  
*Nin nib,* I die; 3d. person, *nibo*; *nin nibókás,* I feign to die.

X. Causing Verbs.

These verbs are called so, because they indicate that the subject of such a verb *causes* some animate object to be in a certain circumstance, or to *do* something. They are all *animate* verbs, belonging to the IV. Conjugation. They are obtained from the characteristic third person of intransitive verbs, by adding *a,,  
ia,* or *oa*; according to the following Rules.

Rule 1. When the characteristic third person ends in a *vowel,* the letter *a* only is added, to form a causing verb.

Examples.

*Nind ábitchiba,* I rise from the dead; 3d. person, *ábitchiba*;  
*nind ábitchibaa,* I raise him from the dead.  
*Nin manisse,* I chop; 3d. person *manisse*; *nin manissea,* I make  
him chop wood.  
*Nin widige,* I am married; 3d. person, *widige*; *nin widigea,* I  
make him be married.  
*Nind anoki,* I work; 3d. person, *anoki*; *nind anókia,* I make  
him work.

Rule 2. When the characteristic third person ends in a *consonant,* the syllable *ia* or *oa* is added to make a causing verb.  
(The syllable *oa* refers to the mutative vowel *o.*)

Examples.

*Nin kashkendam,* I am sad; 3d. person, *kashkendam*; *nin kash  
kendamia,* I make him sad.  
*Nin mashkawendam,* I am firmly resolved; 3d. person, *mashka-  
wendam; nin mashkawendumia,* I cause him to be firmly re-
Nin dōdam, I do it; 3d. person, dōdam; nin dodamoa, I make him do it.

Nin twāshin, I break through the ice; 3d. person, twāshin; nin twashinoa, I cause him to break through the ice.

*Note 1.* All the verbs of the II. and III. Conjugations, when transformed into causing verbs, ought to end in *oa*, because their mutative vowel is *o*. But usage seems to require to add *ia* to those that are composed of *inendam*, (he thinks,) as the first two of these Examples, and many others.

*Note 2.* It must be observed here, that not *all* the verbs of the first three (or other) Conjugations use to be transformed into causing verbs; and some have their own way of becoming verbs of this kind, as: Ninba, he sleeps; nin nibea, I cause him to sleep. Kitimágisi, he is poor: nin kitimágisi, I make him poor. Widigendiwag, they are married together; nin widigendaaag, I marry them together. O wābandan, he sees it; nin wābandaa, I cause him to see it, I show it to him. O kikendān, he knows it; nin kikendamoa, I cause him to know it, I make it known to him, etc., etc. These are verbs by themselves.

**XI. Frequentative Verbs.**

This kind of verbs is used to indicate a repetition or reiteration of the action expressed by the verb. The contrivance which makes common verbs become frequentative, is, to double the first syllable of the verb.

**Examples.**

Nin pakiteowa, I strike him; nin papakiteowa, I strike him repeatedly.

Nin tāngishkawa, I kick him; nin tāngishkawa, I kick him several times.

But sometimes, especially when the first syllable of the common verb has the vowel *i*, this *i* is changed in *a* in the first syllable of the frequentative verb.
Examples.

Nin gigit, I speak (a short time); nin gâgigit, I speak long, much.
Nin pîndige, I come in; nin pâpîndige, I come often in.
Nin nibaw, I stand; nin nânîbaw, I stand here and there.

XII. Pitying Verbs.

This modification of verbs is used to manifest pity, which the subject of these verbs has on himself, or on others. In English it requires a whole phrase to express the meaning of such a verb. We will exhibit here some of them; and below are the English phrases which express their meaning.

<table>
<thead>
<tr>
<th>Pit. v. 1 pers.</th>
<th>3 pers.</th>
<th>Subj. mood, pres.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nin debimâsh; *</td>
<td>debimâshi;</td>
<td>debimâshan.</td>
</tr>
<tr>
<td>Nin bakadesh; †</td>
<td>bakadeshi;</td>
<td>bakadeshan:</td>
</tr>
<tr>
<td>Nin gagibishesh; ‡</td>
<td>gagibisheshi;</td>
<td>gagibisheshan.</td>
</tr>
<tr>
<td>Nind âkosish; ‖</td>
<td>âkosishi;</td>
<td>âkosishan.</td>
</tr>
<tr>
<td>Nind ijiwesish; §</td>
<td>ijiwesishi;</td>
<td>ijiwesishan.</td>
</tr>
</tbody>
</table>

* It is but too true what they say of me.
† I am worth pity, being so hungry.
‡ I am worth pity, being deaf.
‖ I am worth compassion, being sick.
§ I am miserable, being so.

Debimâshinâdog; I think, what they say of that poor fellow, is but too true. (Thirteen words for one.)

Remark 1. Many active verbs ending in amawa, indicate by this termination something belonging to the object of the verb, or relating and alluding to it. This modification of verbs is much used in the Otchipwe language, and is expressive.

Some Examples.

Nin wâbandamawa od inanokîwin; I see his work.
Nin gi-wâbandamawa od ijibiigan; I have seen his writing.
Nin jingendamawa o batadown; I hate his sin.
Nin jingendamawa o gaginawishkiwin; I hate his habit of lying.
You could, indeed, say: *Nin wâbandan od inanokîwin; nin jëngendân o gâginawishkiwin; nin kîkendân o ìjìwëbisìwin; nin nondân o mâatchi giyewëwin; etc...* This would be understood by Indians, but it is not genuine 'Otchipwe.

You see by these Examples, that the last syllable of the verb, (which always is a verb of the VI. Conjugation,) from which a verb of this description is formed, is changed into amâwa, (which makes it become a verb of the IV. Conjugation.) But in some verbs ending in on, this last syllable is not changed in amâwa, but in awa; as:

*Nin mâtjidon, I carry it away; nin mâdjidawa, I carry it to him.

*Nin bidôn, I bring it; nin bidawa, I bring it to him.

*Nind aton, I put it; nind atawa, I put it to him, or for him.

*Nin kâdôn, I hide it; ntn kâdawa, I conceal it to him.

*Nîn sâgiton, I like (keep) it; nîn sâgitawa, I don’t give it to him.

Etc... etc... *

It is evident that the verbs ending in ân, change invariably this syllable in amâwa, to become verbs of this description. But for those ending in on, I can discover no Rule which could show us those that change this on in amâwa, and those that change it in awa.

*Remark 2. Let me now say a word of contracted verbs. The Otchipwe language is full of them. There are no fixed Rules for this contraction; usage contracted or abbreviated them, and established them in the language. Nor is it the business of the Grammar, to give a detailed account of them; this is the duty of the Dictionary. I will here only give you a few specimens of contracted verbs, and at the same time a hint, to be attentive and diligent in the analyzing of compound and contracted verbs and other parts of speech. Here are a few specimens.

*Nin nâdondân, I fetch and bring it on my back, (Nin nâdin, I fetch it; nin bimondân, I carry it on my back.)

Bidâssimishka, he is coming here in a canoe. (Bi, denoting approach; ondâss, come here; bimishka, he goes or comes in a canoe, boat, etc.)
Nin bidâdjim, I come and tell something. (Bi, denoting coming; nin bidâdjim, I tell it.)
And innumerable others.

CHAPTER IV.

OF ADJECTIVES.

An Adjective is adopted or added to a substantive to express its quality or manner of existing.
The Otchipwe adjectives, like the English, are perfectly invariable, respecting gender, number and case. So we say: Minô kwisens, a good boy; minô ikwesens, a good girl; minô do-damowin, a good action. As long as they are adjectives they are invariable; but they are ordinarily transformed into verbs, and then they are conjugated.
There are only a few adjectives proper in the Otchipwe language, they are almost all adjective-verbs.

1. Here are some of the first sort, adjectives proper.

Minô, good. Geget mino inini kissaie; thy brother is indeed a good man.
Minô ikwéban awo o gi-kitchi-nita-jawenimán widj’ anishinâben; she was a good woman, she was very charitable towards her neighbor.
Minô akit na endaji-kitigecie? Is the soil good where your field is?

Matchi, bad, evil. Matchi manito ki wi-minigonan matchi then-damowinan; the evil spirit suggests us bad thoughts.
Matchi anishinâbeg anôch matchi ijiwebisiwinan od aianawan, matchi nibi gaie o sâgitonawâ; bad Indians have many evil habits, and they also like liquor, (bad water.)
Matchi abinodjiiga; bad children.
Getê, old, ancient. Getê anishinâbeg gi-kitchi-bataînowag; the Indians of old were very numerous.
Nin gete masinaigan nin bidon, bekânak dash mijishikan; I bring my old book, please give me another one. Gete kitiganan; old fields.

Oshki, new; recent; young. Oshki masinaigan ki bi-nandotamon; I come to ask thee for a new book.

Gwaiak, good, just, right, upright, straight.—Gwaiak inini, a good or just man; gwaiak atawewininiwag, good traders.

Kagigé, eternal, everlasting.—Gwaiak enamiadjig kagigé bimâdisiwin gijigong ta-minâwag; to good Christians life everlasting will be given in heaven.

Kitchitwâ, holy, saint.—Kitchiwa Marie; Saint Mary. Kitchitwâ Paul; Saint Paul. Kitchitwâ Anamiewigamig; the holy Church.

Nibiwa, much, many. Nibiwa aki o gi-gishpinadon; he bought much land.

Pangi, some, a little, a few.—Pangi jiwitâgan mijishikan; give me some salt.

Note. These two adjectives, nibiwa and pangï, are oftener adverbs than adjectives.

2. Here are some of the second sort, adjective-verbs.

Nibwâkâ aw inini; this is a wise man.

Nita-anoki aw ikwe; this is an industrious woman.

Nëta-anokidjig kitigewininiwag kitchi dâniwag; industrious farmers are wealthy.

Kakina ninidjânissag âkosiwag, my children are all sick.

Bakadê, he is hungry; nibâgwe, he is thirsty; kitimâgisi, he is poor; jawendâgosi, he is happy.

Kissinâ, it is cold; kijate, it is warm; anwatim, it is calm; nó-din, it is windy.

Remark 1. Where we use in English an adjective with the auxiliary verb to be, the Ojibwe language will employ a verb, in which the adjective and the auxiliary verb are joined in one verb. For this reason we call these words adjective-verbs. So, for instance, in the above sentences, nibwâkâ, does not signify
only wise, but, he is wise; bakadé, means not only hungry, but, he is hungry; kissina, not only cold, but, it is cold, etc.

Remark 2. These adjective-verbs are true verbs denoting quality, and are conjugated. They don't belong all to the same Conjugation. The characteristic third person and the quality of the verb indicate the Conjugation to which an adjective-verb belongs.

Nin wábishkis, I am white; nin makatewis, I am black; nin jawendagos, * I am happy; nin ságiigos, I am amiable, (or loved.) To the I. Conjugation.

Nind agódjin, I am hanging; nin minoshin, I am well placed, (lying down.) To the III. Conjugation.

Wábishka, it is white; bigoshka, it is broken; wásseea, it is light; minossee, it is convenient, it goes well, fits well.) To the VII. Conjugation.

Wábishkamagad, it is white; mantidad, it is bad; kashkendagwad, it is melancholy, sorrowful. To the VIII. Conjugation.

Gwanáetchiwan, it is beautiful; songan, it is strong; onijishin, it is fair, useful. To the IX. Conjugation.

DEGREES OF COMPARISON IN ADJECTIVES.

There are three degrees of qualification or comparison which can be expressed in adjectives, the Positive, Comparative and Superlative. In the Otchipwe language these degrees of comparison are expressed in the adjective-verbs, by placing before them certain adverbs, as the Examples of No. 2 and 3 will show.

1. The Positive.

Adjectives in the Positive express the quality of objects simply, without respect to other objects, as:

Bekádisi, tabassénindigo gáie aw oskínawe; this young man is meek and humble, (without respect to the meekness and humility of others.)

* By the intercalation of the syllable wi, between the final o and s, in the last syllable of adjective-verbs ending in oos, the Otchipwe language gives to these verbs the signification of the influence of Divine Power or Goodness, E. I.

Nin adpiigows, I am loved by God, (God loves me.)
Gwashkwēbiwag igiw anishinābeg; these Indians are drunk,
(without expressing whether they are more or less drunk than
others.)
Gwanātchiwan ki kitigan; thy field is beautiful.
Onijishin ṭw mashkiki; this medicine is good.

Note. All the adjectives proper, and the adjective-verbs of the
Dictionary are in the Positive.

2. The Comparative.

Adjectives in the Comparative express the quality of an object
in a higher or lower degree than that of another; and according
to these two kinds of comparison, the comparative also is double,
—the comparative of superriority, and the comparative of
inferiority.

a. The comparative of superriority is formed, in the Očhipwe
language, by placing the adverbs awashime or nawatch before
an adjective-verb in the positive. These two adverbs have
both the same signification; they signify more.
Paul nawatch kitimi, John dash; Paul is more lazy than John.
Awashime apitendagwad animewin, kakina dash aking endagog; religion is more worth than all other things on earth.
Nin jāwendagos geget awashime dash kin ki jāwendagos; I am
happy indeed, but thou art more happy, (happier.)
Nawatch gisiss wassēsi, tibikigisiss dash; the sun is brighter
(more bright) than the moon.

b. The comparative of inferiority is formed by placing before an
adjective-verb the two adverbs nawatch pangi, which signify
less, or not so much, as:
Nawatch pangi kissinamagad nongom, bibinong dash; it is not
so cold now than it was last winter.
Namatch pangi ákosi nongom, pitchināgo ga-digid; he is not so
sick to-day, as he was yesterday.

3. The Superlative.

Adjectives in the Superlative express the quality in a very
high or low, or even in the highest or lowest degree in one ob-
ject compared with one or more others; and according to this distinction, the superlative also is double, relative and absolute.

a. The relative superlative (which expresses a very high or low, but not the highest or lowest degree of all,) is constructed by placing the adverbs Ápitchi, or Kitchi, before an adjective-verb. These adverbs signify very, very much. Sometimes also, to give more strength to the superlative, both adverbs, Ápitchi and Kitchi, are put together.

**Examples of this Superlative.**

Ápitchi ginösi aw inini; this man is very tall, (but not the tallest of all.)

Kitchi mino bimádisi aw kwiwisens; this is a very good-natured boy.

Kitchi minwendágossiwag ogów abinödziig; these are very amiable children.

Ápitchi kitchi ákosi; he is extremely sick.

Ápitchi kitchi kitimágisi netá-giwashkwébid; a drunkard is extremely miserable.

b. The absolute superlative, which expresses the highest or lowest degree of all,) is constructed by placing before an adjective-verb, the adverb mämawi, which signifies together, or, at all. (In the Change it sounds mÄmawi.)

**Examples of the absolute Superlative.**

Mi aw mämawi-ginösid inini; this man is the tallest of all.

Aw kwiwisens mämawi nibwaka endashiwad nin kikinoamakanag; this boy is the wisest of all my scholars.

Mämawi-nigänisid. Kitchi-mekatewikwanaie; The Sovereign Pontiff, (the highest or foremost Bishop.)

Mämawi-Ishpëndágosisd; the Most-High.

**Remark.** By the right use of the above adverbs, the strictest distinction of the degrees of comparison can be expressed. It must, however, be observed, that in common speaking the adverb Ápitchi is often employed to denote the absolute superlative.
tive. F. i. Kije Manito ãpîchî kîjîwâdîsi, ãpîchî gâie gwaâk ëjiwëbi; God is most merciful and most just, (in the highest degree, of course.)

CHAPTER V.

OF NUMBERS.

Numbers, (which are properly adjectives, adverbs and verbs,) serve to express exactly the quantity and succession of objects that can be counted.

There are in the Otchipwe language five distinct sorts of numbers. These sorts of numbers I have arranged here according to their derivation from each other. This order is unusual in Grammars, but natural in the Otchipwe Grammar, (Nîj, nênij. Nijîng, nêniijing, êko-nijing.)

1. Cardinal numbers, which express an exact quantity of objects without any report.

2. Distributive numbers, which denote distribution and repartition.

3. Multiplying numbers, which indicate reiteration or repetition.

4. Multiplying-distributive numbers, which combine the idea of multiplication and distribution in one expression.

5. Ordinal numbers, which mark the order and succession of objects.

CARDINAL NUMBERS.

\begin{center}
\begin{tabular}{lccc}
Bëjîg, & - & - & - & one. \\
Nîj, & - & - & - & two. \\
Nîswëwi, & - & - & - & three. \\
Nîwën, & - & - & - & four. \\
Nânan, & - & - & - & five. \\
Ningotwëswëwi, & - & - & - & six. \\
Nîjwëswëwi, & - & - & - & seven. \\
Hîshwëswëwi, & - & - & - & eight. \\
\end{tabular}
\end{center}
<table>
<thead>
<tr>
<th>Number</th>
<th>Taal</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>nínwín</td>
<td>nine.</td>
</tr>
<tr>
<td>2</td>
<td>nánán</td>
<td>ten.</td>
</tr>
<tr>
<td>3</td>
<td>níngotwásswi</td>
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</tr>
<tr>
<td>4</td>
<td>níjvássi</td>
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</tr>
<tr>
<td>5</td>
<td>níshwásswi</td>
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<tr>
<td>6</td>
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<td>níj</td>
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Nanimidana  " "  50,000.
  "  "  ashi nanwak ashi
nanan,  -  -  50,505.
Jangassimidana dasso midasswak,  -  90,000.
Ninotwak  "  -  100,000.
Nisswak  "  -  300,000.
Midassmak  "  -  1,000,000.
Etc., etc.

Remark 1. To express 2000, they also say: nijtanak; 3000, nissimidanak; 4000, nimidanak; 5000, nanimidanak; 6000, ningotwassimidanak; 7000, nijwassimidanak; 8000, nishwassimidanak; 9000, jangassimidanak. This is the same as: twenty hundred, thirty hundred, forty hundred, etc.

Remark 2. In counting from eleven up to twenty, they ordinarily omit midasswi, and only say: ashi bejig, eleven; ashi nij, twelve; ashi nisswi, thirteen, etc.

Remark 3. In common quick counting they say jang, instead of jangasswi, nine; and kwetch, instead of midasswi, ten. This is however not to be imitated.

Examples.

Adam, nitaam inini, jangasswak ashi nissimidana dasso bibon gi-bimadisi omaj aking. Adam, the first man, lived nine hundred and thirty years on earth.
Nijo bibon gi-anoki, mi dash nanwak dasswabik joniinan gi-gashkiad. He has worked two years and earned 500 dollars.
Mising midasswak inintwan Jesus o gi-ashaman pagwadakamig, nanan dash eto pakwejiganan o gi-awan. Jesus fed 5000 men in the desert with only five loaves of bread.

Remark 1. The Cardinal numbers from one to ten undergo a little change before substantives signifying measure, of time or of other things; and these substantives always remain in the singular number. Instead of bejig, nij, nisswi, etc., we say before those substantives: ningo, nijo, nisse, nio, nano, ningotwasso, nijwasso, nishwasso, jangasso, midasso. Some instances:
of this you have seen in the above Examples, and I will give you
some more here.

_Ningô gisiss nin gi-anonig._ He hired me for a month, or for
one month.

_Kawin na ki dâ-mijissi ningô tibaigan manitôwegen?_ Wouldst
thou not give me a yard of cloth.

_Nijo bibôn gi-âiâ Monianâg._ He was two years in Montreal.

_Nissô tibaigan papagiwaiâninig ki minin._ I give thee three
yards of cotton.

_Gëga ningotwâsso gisiss gi-inêndi._ He was absent nearly six
months.

**Remark 2.** Cardinal numbers from _ten_ to _nineteen_, when be-
fore substantives denoting _measure_, are expressed in _three man-
ners_, viz:

1. *Midâsso bibon ashi bejig,* eleven years.
   " _nij,* twelve years.
   " _nânâna,* fifteen years, etc.

2. *Midâsso bibon ashi ningô bibon,* eleven years.
   " _gisiss " _nijo gisiss,* twelve months.
   " _dibâigan ashijangâsso dibâigan,* nineteen bushels, etc.

3. *Ashi ningô bibon,* eleven years.
   _Ashi nissô dibâigan,* thirteen yards, bushels, feet, etc.
   _Ashi nânô gisiss,* fifteen months, etc.

**Note.** These _three_ manners of expressing numbers are to be
applied also to the subsequent _Remarks_; _mutatis mutandis._

**Remark 3.** When the Cardinal numbers before substantives
denoting _measure_, are expressed in _round_ numbers, twenty,
thirty, fifty, hundred, thousand, etc., the word _dasso_* is put
between the number and the substantive, this latter remaining
invariably in the _singular_. But when numbers _under ten_ are
joined to the round numbers, the rules of the foregoing _Remark_
take place. You have already seen some cases of this in the
above Examples, and here are some more.

**Note.** The word _dasso_ signifies nothing in itself; it is only _used in connec-
tion with words_ signifying _measure_, of time or of other things.
Cwaiak nijtana dasso bibon gi-bimâdisi nindânissiban. My deceased daughter has lived just twenty years.

Nimidana dasso tibaigan sêniba nin gi-gishpinana. I bought forty yards of ribbon.

Nijwâk dasso tìbâbishkdjigan, anokadjian o bimôndan. He carries on his back 200 pounds of goods.

Nimishômîssiban ningôtwaâk dasso ashi nijô bibon gi-bimâdisi. My deceased grand-father lived a hundred and two years.

Nissimidana ashi nânò tìkâbishkdjigan pakwêjiganan nin gi-ashamig. He gave me thirty-five pounds of flour.

Remark 4. When the substantive following the Cardinal number, from one to nineteen, signifies objects of wood, stone, metal, etc.; or when days are mentioned, the Cardinal number is connected with certain syllables alluding to the material, or shape, of the object expressed by the substantive; according to the following scheme.

a. With the syllable gwan, to indicate days; as:
   Nijogwan nin gi-bimossê. I walked two days.

   Jaijwa nissôgwan kâwin wissinissi. He has eaten nothing now three days.

   Nângowan gi-âid omâ. He stayed here five days.

   Niogwan, nîshwâssogwan, midâssogwan; midâssogwan ashi niigowan, or only; ashi nîjogwan, etc.

   To express one day, they will say, ning'o gijîg.

b. With the syllable ssag, to denote wooden vessels, such as barrels, kegs, boxes, etc., as:
   Ningotossag mandâmînlag nin ga-gishpinanag. I will buy a barrel of corn.

   Nijossag pakwêjigansan od aiawan. He has two barrels of crackers.

   Jângâssossag sagâtîganan. Nine kegs of nails.

   Nissossag joniia. Three boxes of money.

   Nîossag, nânossag, midâssossag; midâssossag; ashi bejig, etc.

c. With the syllable weg, to mark clothing materials, as:
   Bêjîgweg wâbîtian. One blanket.
Nijweg wáboianan, níweg dash papagiwainánan, nissweg dash mòshweg, mi minik ga-díbaamagoian. My pay consisted in two blankets, four shirts and three handkerchiefs.

Nànweg, ningowassweg, midàssweg; midàssweg ashi bejig...

d: With the syllables wàtitg to allude to wood or lumber; as: Kawin ganage béjigwàtitg nabagissag mind aiawassi. I have not a single board.

Midàsswàtitg missan bidon. Bring ten sticks of wood.

Nisswàtitg abwin. Three paddles.

Ningotwàsswàtitg ajéboianan. Six oars.

Nijwàtitg, nànwàtitg, nijwàsswàtitg; midàsswàtitg ashi bejig, midàsswàtitg ashi niwin; ashi nanwàtitg.

e. With the syllables wàbik, to signify metal, stone, or glass; as:

Bejigwàbik joniia ki ga-wànam. I will pay thee one dollar.

Midàsswàbik wàssëtchiganabikôn. Ten window-glasses; (ten panes of window-glass.)

Nisswàbik kijabikisiganan. Three stoves.

Nànwàbik jígwanabikog ntn binay. I bring with me five grindstones.

Niwàbik, nishwàsswàbik; midàsswàbik ashi nijwàbik; or, midàsswàbik ashi nij, or only ashi nijwàbik, ashi nisswàbik...

f. With the syllables minag, to designate globular objects, as:

Béjigominag tchiss ganagé ashámakan. Give him at least one turnip.

Nissôminag mishiminag ki ga-minin. I will give thee three apples.

Niominag opinig. Four potatoes.

Midàssominag anwin. Ten musket-balls.

Midàssominag ashi bëjig; midàssominag ashi nij; midàssominag ashi niominag, ashi jangàssominag.

There are many other syllables of this description in the Otechipew language, which are attached to Cardinal numbers to allude to some particular object.

Here are again some of them.

g. wénan, alluding to a pair or pairs, as:

Ningotwéwán makisinan, a pair of shoes; nijwéwan, nisswé-
wan, niwewan; nanwewan pijikiwag, five pair of yoke of oxen. Midâswewew an ashi bejig; midasswewew an ashi ningotwasswewew; ashi jangâsswewan, nineteen pair.

h. ōshkin, to allude to a bag or sack, as:
Ningotoshkin opinig, a bag of potatoes; nijoshkin, nissoshkin, nânoshkin; nijwâssoshkin mishiminag, seven bags of apples; midâssoshkin ashi nânân, fifteen bags.

i. õnag, to allude to a canoe, boat, vessel, etc., as:
Ningotônag, nijonag; nionag tchinânân nin wâbandanan. I see four canoes; nanonag; midassonag nâbikowan, ten vessels; midassonag ashi nanonag ishkotenâbikowan gi-nibomagadon, fifteen steamboats have perished.

j. nik, alluding to the outstretched arms of a man measuring a fathom, as:
Ningotonik, nijonik, nissonik, nionik, nânînik; midasssonik bimînakwân, ten fathoms of cord; midasssonik ashi ningotwâssonik, sixteen fathoms.

k. sid, alluding to the measurement by the foot, as:
Ningotosid, nijosid, nissosid, nanosid, nishwâssosid; midassosid, ten feet; midassosid ashi bejig; midassosid ashi nijosid; ashi nissosid, thirteen feet.

l. wâkwoagan, alluding to the measurement by the span, as:
Ningotwâkwoagan, nisswâk woagan; midasswâkwoagan, ten span; midasswâkwoagan ashi nanwâkwoagan, fifteen span.

m. nindj, alluding to a finger, for the measurement by the inch, as:
Ningotonindj, one inch; nijonindj, nissonindj; jangâssonindj, nine inches; midasssonindj ashi bejig, eleven inches.

Remark 5. The same syllables are also annexed to the interpolation-word dasso, under the circumstances referred to in the preceding Remark 3, when the Cardinal numbers before the substantive above described are round numbers; as twenty, thirty, forty, eighty, hundred, thousand.—The following Examples will illustrate this Remark.

a. gwan, nijtana dassogwan, twenty days; nânimidanâ dassogwan, fifty days.
b. ssag, ningotwák dassossag bimidé, a hundred barrels of oil; nissimidana dassossag gigó, thirty barrels of fish.

c. veg, ningotwássimidana dasswég wábóianan, sixty blankets; nímidana dasswég adópowiniginon, forty tablecloths.

d. wátíg, níjwassimidána dasswátig gíjíká, seventy cedars; níjtana dasswátig abajin, twenty lodge-poles.

e. wábi, níshwássimidána dasswábi kóníia, eighty dollars; midásswak dasswábi sagáíganan, one thousand nails.

f. minag, níssimidána dassomínañ aníndjímin, thirty peas; jángússimidána dassomínañ ogwissimmánañ, ninety pumpkins.

And so also with the other syllables; dasswéwana, dassóshkin, dassónag, dasonik, dassosid, dasswóvoagan, dassonindj.

Numbers under ten, attached to those round numbers, will follow the rules of Remark 2. As, níjtana dassógwana ashí níjogwana; ningotwák dassóssag ashí nánossag, etc. etc.

The manner of expressing age, the day of the month, and the hour, is another peculiarity and difficulty of the Otchipwe language, which we have to consider here.

**Manner of expressing age.**

1. If the age of a child is under a month, it is expressed in the same manner as the day of the month, (p. 315.) F. i. *Anin endassogwanagisid aw abinodji?* How many days is this child old? *Njogwanagisi, nissóganagisi, niogwana-gisi, midassogwanagisi, etc.* It is two, three, four, ten days old, etc...

2. If the age of a child is to be expressed in months, they say thus:

*Anin endasso-gísisswagisid aw abinodji?* How many months is this child old? *Ningo-gísisswagisi, nijo-gísisswagisi, nio-gísisswagisi, ningotwasso-gísisswagisi, midásso-gísisswagisi ashi nisswi, níjtana dassó-gísisswagisi ashí níj, etc.* He is one, two, four six, thirteen, twenty-two months old, etc.

3. If the age to be expressed is not over ten years, they connect the Cardinal number with the word *bibon*, (which signifies winter or year,) and make a verb of it; thus:
Anin endasso-bibonagisian? Nin nishwássso-bibonagis. How many years art-thou old? I am eight years old. Anin endasso-bibonagisid? Midasso-bibonagisi. How many years is he (she) old? He (she) is ten years old. Ogów nijódeiaq kawin mashi náño-bibonagisisissiwag. These twins are not yet five years old.

4. If the age is from ten to nineteen years, it can be expressed in three different manners; thus:
Midássso-bipónagisi ashi nío bibónagisi, or midássso-bibónagisi ashi níwín, or ashi nío-bibónagisi; he is fourteen years old.
(In the first person the second manner is usual; as, nin midássso-bibonagis ashi níj; nin midássso-bibonagis ashi nänan, etc.)

5. If the age is over nineteen years, and expressed in round numbers, they put dasso before bibon, and frame the whole into a verb. Nin nimidana dasso-bibónagis, or nimidana nin dassó-bibónagis; I am forty years old. Nanimidana dassó-bibónagisi; he is fifty years of age. Awashime nítana dasso-bibonagisísíwag nishimeiaq; my brothers are over twenty years old.

6. If the age is upwards of twenty years, and expressed in mixed numbers, it is given as follows, viz:
Nítana dasso-bibonagisi ashi níwín; he is twenty-four years old. Nin nánimidana dasso-bibsnagis ashi nisswi; I am fifty-three years old. Nítana dassó-bibónagisi nin bebějigoganjim, ashi níj; my horse is twenty-two years old.

Manner of expressing the day of the month.

The Otchipwe names of the twelve months or moons:

1. Manito-gisiss, the moon of the spirit, (January.)
2. Namébini-gisiss, the moon of suckers, (fish,) (February.)
3. Onábani-gisiss, the moon of the crust on the snow, (March.)
4. Bebokwédagiming-gisiss, the moon of the breaking of the snow shoes, (April.)
5. Wábigon-gisiss, the moon of flowers and blooms, (May.)
6. Odéimini-gisiss, the moon of strawberries, (heart-berries) (June.)
7. Miskwimini-gisiss, the moon of raspberries, (red-berries) (July.)
8. Min-gisiss, the moon of whortleberries, (August.)
9. Manominike-gisiss, the moon of the gathering of wild rice, (September.)
10. Binâkwî-gisiss, the moon of the falling of leaves, (October.)
11. Gashkadino-gisiss, the moon of freezing, (November.)
12. Manitokisissons, the little moon of the spirit, (December.)

The word gisiss which means sun and moon, is an animate substantive.

The question after the date is in Ochhipwe thus: Anin endassogwanagisid gisiss nongom? How many days is the moon old to-day? or, anin epitch gisissowagak? How late is the moon?

The answer is, for the first day: Nongom mādagniso manitogisiss, namēbini-gisiss, etc.; to-day the month of January, February, etc., begins to be counted. For the following days they say: Such a month, or moon, is so and so many days old. F. i.

Manitogisiss nongom njogwanagisī, to-day is the 2d of Jan.

" njissogwanagisī, to-day is the 3d Jan.
" niogwanagisī, to-day is the 4th Jan.
" nānogwanagisī, to-day is the 5th Jan.

Namēbini-gisiss nongom nishwâssogwanagisī, to-day is the 8th of February.

" midâssogwanagisī, to-day is the 10th of February.
" midassogwanagisī ashi bejig, to-day is the 11th of February.

Qnâbani-gisiss nongom ashi njogwanagisī, to-day is the 11th of March.

" njogwanagisī, 13th March.
" nîngotwâssogwanagisī, to-day is the 16th of March.

* When they want to express the distinction between these two luminaries, they will say gisiss for the sun, and tibitigisiss, (night sun,) for the moon.
Wâbigon-gisiss nongom ‘ashi nîjwâssogwanagisi, to-day is the
17th of May.

jângassogwanagisi, to-day is the 19th of May.

Wâbigon-gisiss nongom nijtana dassogwanagisi, to-day is the
20th of May.

Odêimin-gisiss nongom nijtana dassogwanagisi ashi bejig, to-day
is the 21st of June.

Odêimin-gisiss nongom nijtana dassogwanagisi ashi nîj, to-day
is the 22d of June.

Binâkwi-gisiss nongom nijtana dassogwanagisi ashi nânânan, to-
day is the 25th of October.

Binâkwi-gisiss nongom nijtana dassogwanagisi ashi jangâsswi,
to-day is the 29th of October.

Manito-gisiss nongom nissimidana dassogwanagisi, to-day is the
30th of December.

Manito-gisiss nongom nissimidana dassogwanagisi ashi bejig,
to-day is the 31st of December.

Manner of expressing the hour.

The Indians have no proper term for 'hour' in their language.
They call it dibaigan, which signifies measure in general, and is
applied to several divisions of time and other things. It means:
imile, acre, bushel, yard, foot, etc. Applied to the twelve hours
this is used thus:

For the question:

Anin endasso-dibaiganon? What o'clock is it? or, Anin epitch
gijigak? (epitch tibikak?) How late is it in the day? (in
the night?)

For the answer:

Ningo dibaigan, it is one o'clock;
nîjo dibaigan, it is two o'clock;
nîjo dibaigan ashi ābîtâ, it is half-past two;
nissô dibaigan, it is three o'clock;

nîo “ “ four “
nânô “ “ five “
nishwâsso “ “ eight “

midâsso “ “ ten “
midásso dibai gan ashi ábíta, it is half-past ten;
midásso dibai gan ashi bejig, it is eleven o'clock;
midásso dibai gan ashi niíj, it is twelve o'clock.
Instead of midásso dibai gan ashi niíj, they commonly say:
áwokwe, or, áwokwémagad, it is noon; abítá-ti bíkád, it is midnight.

2. Distributive Numbers.

| Bebejig, | - | - | - | 1 by 1; 1 each, or to each, |
| néniij, | - | - | - | 2 every time, 2 each, or to each, |
| nenisswi, | - | - | - | " 3 " " 3 " " |
| néniwin | - | - | - | " 4 " " 4 " " |
| néniwánan, | - | - | - | " 5 " " 5 " " |
| néningotiwásswi, | - | - | - | " 6 " " 6 " " |
| néniyáswáswi, | - | - | - | " 7 " " 7 " " |
| nenishwásswi, | - | - | - | " 8 " " 8 " " |
| jéjangasswi, | - | - | - | " 9 " " 9 " " |
| màmidásswi, | - | - | - | " 10 " " 10 " " |
| màmidásswi ashi bejig, | - | - | - | " 11 " " 11 " " |
| màmidásswi ashi niíj, | - | - | - | " 12 " " 12 " " |
| màmidásswi ashi nánán, | - | - | - | " 15 " " 15 " " |
| màmidásswi ashi jángasswi | - | - | - | " 19 " " 19 " " |
| néníjtana, | - | - | - | " 20 " " 20 " " |
| néníjtana ashi bejig, | - | - | - | " 21 " " 21 " " |
| nenissimidána, | - | - | - | " 30 " " 30 " " |
| nénimidána, | - | - | - | " 40 " " 40 " " |
| néniwánímidána, | - | - | - | " 50 " " 50 " " |
| néningotiwássimidána, | - | - | - | " 60 " " 60 " " |
| néniyáswáswidána | - | - | - | " 70 " " 70 " " |
| nenishwássimidána | - | - | - | " 80 " " 80 " " |
| jéjangássimidána, | - | - | - | " 90 " " 90 " " |
| néningotiwák | - | - | - | 100 every time 100 each or to each, |
| néningotiwák ashi bejig, | - | - | - | " 101 " " 101 " " |
| néniwák, | - | - | - | " 200 " " 200 " " |
| jéjangasswák, | - | - | - | " 900 " " 900 " " |
| memidasswák, | - | - | - | " 1000 " " 1000 " " |
| nijing memidasswák | - | - | - | " 2000 " " 2000 " " |
nissing mëmidasswâk, - 3000 " 3000 " 
midatching ashi abiding mëmidasswâk, - 11000 " 11000 " 
midatching ashi nijing mëmidasswâk, - 12000 " 12000 " 
nijana dassing mëmidasswâk, - 20000 " 20000 " 
ningotwâk dassing mëmidasswâk, - 100000 " 100000 " 

Etc., etc.

Examples.

Kakina ogow ininiwag bebêjig mitigatchimâni se gi-minâwâg. A boat was given to each of these men.

Nenîwin masinaiganâna od aianawan. They have four books each.

Nanînîm bi-iîjân, nenîj dash bi-widjiw kidji-kwiwisensag. Come often, and bring every time two other boys with thee.

Anishinâbëg nenîjwëg wâbûianan gi-dibaamawâwâg. The Indians received in their payment two blankets each.

Memidâssossag pakwëjiganan od aianawan. They have ten barrels of flour each.

Nissaidiag nenîningotwâk dassó dibaijan aki o gi-gishpinadonawa. My brothers bought a hundred acres of land each.

Nissing gi-iîjâ tâshkibôdijiganing, jejângassimidana dasswâtig dash nabâgissagon o gi-binan. He went three times to the mill, and brought ninety boards every time.

Memidâsswâbik ashi nànan sagaiganan nin gi-bi-nandôtamagog, nenîjtâna dassswâbik dash nin gi-minag. They came and asked me fifteen nails each, and I gave to each twenty, (or twenty each.)

Nenîjtâna, nënissimidana gaie bemâdisidjig gi-nibowag endassô-gijigadinig odenang, migwâ aiâmagak kitchi âkosîwin. Twenty or thirty persons died every day in the city, during the time of cholera.

Remark. All the five Remarks (p. 309-313,) are applicable to-
Distributive Numbers as well as to Cardinal, as you see in some of the above Examples.

### 3. Multiplying Numbers

| Abiding,             | once,                      |
| nijing,              | twice,                     |
| nissing,             | three times,               |
| nivung,              | 4 times,                  |
| náníng,              | 5 “                        |
| ningotwàatching,     | 6 “                       |
| niwàatching,         | 7 “                       |
| nishwàatching,       | 8 “                       |
| jàngatching,         | 9 “                       |
| midàatching,         | 10 “                      |
| midàatching ashi àbiding, | 11 “                  |
| midàatching ashi nijing | 12 “                  |
| midàatching ashi jàngatching, | 19 “                |
| nijtana dassing,     | 20 “                      |
| nijtana dassing ashi abiding, | 21 “                |
| nijiana dassing ashi nijing, | 22 “               |
| nissemitana dassing, | 30 “                      |
| ningotwàssimidana dassing, | 60 “                 |
| ningòtwák dassing,   | 100 “                     |
| ningòtwák dassing ashi abiding, | 101 “               |
| ningòtwák dassing ashi midàatching ashi nijing, | 112 “ |
| níggwák dassing,     | 300 “                     |
| nànwák dassing,      | 500 “                     |
| midàsswák dassing,   | 1,000 “                   |
| midàsswák ashi nisswak arhi nijtana dassing |                        |
| ashi niwung,         | 1,324 “                   |
| midàatching midàsswák dassing, | 10,000 “          |
| ningotwàk dasso midàsswák dassing, | 100,000 “       |

**Examples.**

*Nijing ki ga-dipakonigonan Kje-Manito.* God will judge us twice.
Kitchitwa Paul nanging gi-bashanjewa, auamiewin ondji. St. Paul was flogged five times, for religion's sake.

Ningotwâk dassing ki windamoninim tchi gimôdissiweg, minotch dash nijing minawa ki gi-gimôdin. I tell you a hundred times not to steal, and yet you have stolen twice again.

Midâtching aski nissing nin gi-wâbama bibônong. I saw him thirteen times last winter.

Meno-ijiwebsisâ inini nijingwâching pangishin, minawa dash pasiçwî. A just man falls seven times, and rises up again.

Pierre, nôngom tibikak nissing ki gad-âgonvetam kikênimian.
Peter, this night thou shalt deny me three times.

### 4. Multiplying-Distributive Numbers.

<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aiâbiding,</td>
<td>once every time; once each, or to each,</td>
<td></td>
</tr>
<tr>
<td>nêniijing,</td>
<td>twice every time; twice each, or to each,</td>
<td></td>
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<tr>
<td>nêniissing,</td>
<td>3 times every time; 3 times each or to each</td>
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<td>nêniwing,</td>
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<tr>
<td>nénningotwák dassing midasswák</td>
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</tbody>
</table>

Etc., etc.

**Examples.**

Géjet matchi kwewisensish mabam; nénijing, nénissing gae o gi-papakiteowan iniw widji-kwewisensan. This is indeed a bad boy; he struck twice or three times each of these his fellow-boys.

**Nij ningwissag nénáníg gi-ijàwày odænang.** Two of my sons went to town five times each.

**Nissing bi-ijaway endassó-gijjigadinig, néniiwing dàsh mojag nin**
kikinamawag. They come three times a day; and I teach
them their lessons four times every time (they come.)
Nij masinaiganan nind áiánan, nenįįwáching dash jaigwa nin
gi-wábandanan. I have two books, and I have read them al-
ready seven times each.
Nénissing nin gi-ganénag. I have spoken three times to each,
(to every one of them.)
Nisswi nind inawémaganag wássa aiawag, nénishwáching dash
jaigwa nin mádjibiamawag. Three of my relatives are far off,
and I have already written eight times to each.

5. Ordinal Numbers.

Nétamissing, or nitam, the first, or first;
ěko-nįįjing, the second, or secondly;
ěko-nissing, the third, or thirdly;
ěko-nįįwing, the fourth, or fourthly;
ěko-nányanining, the fifth, or fifthly;
ěko-ningotwáching, the sixth, or sixthly;
ěko-nįįwáching, the seventh, or seventhly;
ěko-ningwáching, the eighth, or eighthly;
ěko-jángatching, the ninth, or ninthly;
ěko-midáting, the tenth, or tenthly;
ěko-ashi-bejig, the eleventh, or eleventhly;
ěko-ashi-nįįjing, the twelfth, or twelfthly;
ěko-ashi-nissing, the thirteenth, or thirteenthly;
ěko-ashi-jángatching, the nineteenth, or nineteenthly;
ěko-nįįtanańaweg, the twentieth, or twentiethly;
ěko-nįįtanańaweg ashi bejig, the twenty-first, or twenty-firstly;
ěko-nįįtana ashi nįįjing, the twenty-second, or twenty-secondly;
ěko-nįįtana ashi nissing, the twenty-third, or twenty-thirdly;
ěko-nissingidánańaweg, thirtyeth, or thirtiethly;
ěko-nissingidánańaweg ashi bejig, the thirty-first, or thirty-firstly;
ěko-nissingidána ashi nįįjing, the thirty-second, or thirty-secondly;
ěko-nissingidána ashi nányanining, the thirty-fifth, or thirty-fifthly.
ěko-nimidánańaweg, the fortieth, or fortiethly;
ěko-námimidánańaweg, the fiftieth, or fiftiethly;
eko-ningotwâssimidanaweg, the sixtieth, or sixtiethly;
eko-nijwassimidanaweg, the seventieth, or seventiethly;
eko nishwâssimidanaweg, the eightieth, or eightiethly;
eko-jângassimidanaweg, the ninetieth, or ninetiethly;
eko-ningotwâkwak, the hundredth, or hundredthly;
eko-ningotwâkwak ashi bejig, the hundred-first, or hundred-
firstly;

eko-ningotwâk ashi nijing, the hundred and second, or hundred
and secondly;
eko-ningotwâk ashi nissing, the hundred and third, or hundred
and thirdly;
eko-ningotwâk ashi midâsting ashi bejig, the hundred and ele-
venth, or hundred and eleventhly;
eko-ningotwak ashi midâsswi ashi nijing, the hundred and
twelfth, or hundred and twelfthly;
eko-ningotwâk ashi midâsswi ashi nissing, the hundred and
thirteenth, or hundred and thirteenthly;
eko-ningotwâk ashi nijtanaweg, the hundred and twentieth, or
hundred and twentiethly;

eko-ningotwâk ashi nijtanaweg ashi bejig, the hundred and
twenty-first, or hundred and twenty-firstly;

eko-ningotwâk ashi nijtana ashi nijing, the hundred and twenty-
second, or hundred and twenty-secondly;
eko-ningotwâk ashi nissimidanaweg, the hundred and thirtieth,
or hundred and thirtiethly;

eko-nijwakwâk, the two hundredth, or two hundredthly;
eko-nissiwakwâk, the three hundredth, or three hundredthly;
eko-jângasswakwâk, the nine hundredth, or nine hundredthly;
eko-midasswakwâk, the thousandth, or thousandthly;

eko-nijing midasswâk, the two thousandth, or two thousandthly;

Etc., etc.

**Examples:**

*Nitam inini Adam kitchi ginwënį̓ gi-bimâdisi.* The first man
Adam lived very long.

*Eko-nissing apâbiwinan namadabi.* He sits on the third bench.

*Kitchi gândsongwin eko-niwing Kîjî-Manîto o gândsongwinan.*
The fourth commandment of God is a great commandment. 

Eko nijtana ashi nissing wàkaiganan odenág, mi ima endaián.
I live in the twenty-third house in the village.

Kitchi nibiwa atéwan wedi masinaiganan, éko-ashi-nissing dškhá:
hidawishin. There are a great many books there, bring me the thirteenth.

Anin iw éko-midásswakwak ashi bejig gagwendjindiuwinan?
Which is the thousand and first question?

Eko-nánaning omòdensan bidon; wèníjishing meshkiki pindé-
magad. Bring here the fifth vial; there is a good medicine in it.

Eko-nijing gabéshiwinan mi maiámawi-oníjishing. The second encampment is the best of all.

Remark. You see in the above Examples, that the Otchipwe substantive, following the Ordinal Number, is always in the plural, different from the English, which is in the singular. The reason for this is, because the Otchipwe Ordinal denotes a selection out of several objects. So, for instance, in the above Examples: Eka-nissing appábiwinan, the proper sense is: the third of the benches that are standing there.—Eko-nánaning omòden-
san: the fifth of the vials that are placed somewhere.—Eko-
nijing gabéshiwinan: the second of all the encampments on a certain route.

Cardinal numbers are frequently transformed into verbs, which may be called Numeral verbs. This transformation is performed in two different ways, according to the substantive to which the numeral verb refers, being different for each of the two classes of substantives, animate and inanimate.

1. Numeral Verbs for animate Substantives.

Béjig, one; nin bejig, I am one, or alone,
ki bejig, thou art one,
béjigo, he (she) is one,

Nij, two; nin nijimin, we are two of us,
ki nijim, you are two,
nijiwag, they are two,
Nisswi, three; nin nissimin, we are three,  
ki nissim, you are three,  
nissiwag, they are three.
Niwin, four; nin niwimin, we are four of us, etc.
Nánan, five; nin nánanimin, we are five.
Ningatwâssi, six; nin ningotwâtchinim, we are six.
Nijwasswi, seven; nin nijwatchimin, we are seven.
Nishwâsswi, eight; nin nishwâtchinim, we are eight.
Jângâsswi, nine; nin jângâtchinim, we are nine.
Midâsswi, ten; nin midâtchinim, or nin midâdâtchinim, we are ten.
Midâsswi ashi bejig, eleven; nin midâdâtchinim ashi bejig, we are eleven.
Midâsswi ashi nij, twelve; nin midâdâtchinim ashi nij, we are twelve.
Midâsswi ashi nisswi, thirteenth; nin midâdâtchinim ashi nisswi, we are thirteen, etc.
Nijtana, twenty; nin nijtanawémin, we are twenty of us.
Nijtana ashi bejig, twenty-one; nin nijtanawémin ashi bejig, we are twenty-one.
Nissîmidâna, thirty; nin nissîmidanawémin, we are thirty.
Nijwâssûmidâna, seventy; nin nijwâssûmidanawémin, we are seventy.
Jângâssûmidâna, ninety; nin jângâssûmidanawémin, we are ninety.
Ningotwâk, a hundred; nin ningotwâkosimin, we are a hundred.
Ningotwâk ashi bejig, 101; nin ningotwâkosimin ashi bejig, we are 101 of us.
Ningotwâk ashi midâsswi, 110; nin ningotwâkosimin ashi midâsswi, we are 110.
Ningotwâk ashi nijtana ashi nisswi, 123; nin ningotwâkosimin ashi nijtana ashi nisswi, we are 123.
Nijwâk, 200; nin nijwâkosimin, we are 200.
Midâsswâk, 1,000; nin midâsswâkosimin, we are 1,000.
Nîjîng midâsswâk, 2,000; nîjîng midâsswâkosimin, we are 2,000.
Nâning midâssswâk, 5,000; nâning nin midâsswâkosimin, we are 5,000.
Midâtching midâsswâk, 10,000; midâtching nin midasswâkosimín, we are 10,000 of us.
Midâtching âshi äbiding midâsswâk, 11,000; midâtching âshi äbiding nin midasswâkosimín, we are 11,000.
Midâtching âshi nissing midâsswâk, 13,000; midâtching âshi nissing nin midasswâkosimín, we are 13,000.
Midâtching âshi niwing midâsswâk âshi nisswôk âshi midasswí âshi niwjâssi, 14,317; midâtching âshi niwing nin midasswâkosimín âshi nisswôk âshi midasswí âshi niwjâssi, we are 14,317.

Ništâna dassô midâsswâk, 20,000; ništâna nin dassô midasswâkosimín, we are 20,000.
Ništâna dassô midâsswâk âshi midâsswâk, 21,000; ništâna nin dassô midasswâkosimín âshi midasswâk, we are 21,000.
Ništâna dassô midâsswâk âshi midâsswâk âshi ningotwâk âshi midasswí âshi bejig, 21,111; ništâna nin dassô midasswâkosimín âshi midasswâk âshi ningotwâk âshi midasswí âshi bejig, we are 21,111.

Ningotwâk dassô midasswâk, 100,500; ningotwâk nin dassô midasswâkosimín, we are 100,000.
Midasswâk dassô midasswâk, 2,000,000; midasswâk nin dassô midasswâkosimín, we are a million of people.

Etc., etc.

Remark 1: All these numeral verbs belong to the I. Conjugation, and may be conjugated throughout all the tenses and moods, both in the affirmative and negative forms, in the plural, (except the first one.)

Remark 2. As a particularity of the Otechipwe language, we observe here, that these numeral verbs are sometimes even employed in the singular. F. i. Nissí, he is three, (three in one, as in the Blessed Trinity.) They also say, for instance, when a man has a wife and four children: Ningotwâlché, he is six. When a widower or a widow has three children, they will say: Niwi, he (she) is four.


Examples.

Bejigo eto ninidjaniss, kin dash kinidjanissag niįwātchiwag. I have only one child, but thou hast seven of them.
Nānanibanių ninidjanissag, niį dash gi-nibowag, mi dash nongom niįssiwad eto. I had five children, but two died, and so there are now only three.
Kawin midasswākosissiwag eto omė odēnang bemādisidjig, nawatch bātainowag. Not only a thousand persons live in this town, but more.
Midatčing ashi nāning midasswākosiwag kakina Otchipwey en-dashiwad. The number of the Chippewa Indians is fifteen thousand.
OTAWAG DASH NIWIING MIDASSWĀKOSIWAG: And the number of the Otawa Indians is four thousand.
Kitchi odēnang Wawiiátapam yėga niįtana dasso midasswākosiwag bemādisidjig. The number of the inhabitants of the city of Detroit is about twenty thousand.
Nongom ga-bi-įjādįg kikinoamading kawin gi-de-nįtanaįwessiwag. Those that came to-day to school, were not quite twenty.
Midādatčiwiąg nin pijikiųmag, nin manishtanishimąg dash midādatčiwiąz ashin niwin. I have ten cows and fourteen sheep.

2. Numeral Verbs for inanimate Substantives.

Bējig, one; bejigwan, one thing.
Niį, two; niįjino, there are two things.
Nissių, three; nissiņon, there are three things.
Niwin, four; niwinon, there are four things.
Nānan, five; nānananinon, there are five things.
Ningołtwassī, six; ningołtwatčinon, there are six things.
Nįwasswī, seven; niįwatcinon, there are seven things.
Nışhwaśswī, eight; nışhwatcinon, there are eight things.
Jąngasswī, nine; jąngatchinon, there are nine things.
Midāsswī, ten; midādatcinon, there are ten things.
Midāsswī ashi bejig, eleven; midādatcinon ashi bejig, there are eleven things.
Midásswi ashi nánan, fifteen; midádáitchinon ashi nánan, there
are fifteen things.
Nijtana, twenty; nijtanawéwan, there are twenty things.
Nijtana ashi bejig, twenty-one; nijtanawéwan ashi bejig, there
are twenty-one things.
Ningotwássimidana, sixty; ningotwássimidanañawéwan, there are
sixty things.

Ningotwákwadon, 100
Ningotwákwadon ashi bejig, 101.
Ningotwákwadon ashi midásswi, 110.
Nijwákwadon; 200.
Nisswákwadon, 300.
Midásswákwadon, 1,000.
Midásswákwadon ashi ningotwák, 1,100.
Nijing midásswákwadon, 2,000.
Midátching midásswákwadon, 10,000.
Nijtana dassó midásswákwadon, 20,000.
Ningotwássimidana dassó midásswákwadon, 60,000.
Ningotwák dassó midásswákwadon, 100,000.
Midásswak dassó midásswákwadon, 1,000,000 of
inanimates objects.

Remark. Some of these inanimate numeral verbs, (being all
unpersonal,) belong to the VII. Conjugation, in the plural,
(except the first,) and others to the IX. Conjugation.

Examples.

Nijinon nind adopówinan, ningotwáatchinon dash nind apábiwi-
nan. I have two tables and six chairs.

Oma odéngang midádáitchinon anamiécwigamigón ashi bejig. In
this city there are eleven churches.

Nánaniniwan * o wákaíganan. He possesses five houses.

Anin endassing ki masinaíganan? — Nijtanawéwan ashi nisswi.
How many books hast thou? — Twenty-three, (or, there are
twenty-three.)

* Report to a second third person.
Apreposition is a word placed before a substantive or a pronoun, to show the relation between it and some other word in the sentence.

There is a great difference, regarding prepositions, between the Otehipwe language and other languages. The same preposition is sometimes employed to point out different relations. We shall see here how the principal prepositions of the English language, in their different relations, are given in Otehipwe.

There are in this language scarcely any prepositions that precede the substantive; they are ordinarily connected with the substantive which is their complement, forming with it only one word; or they precede the verb to which they refer, and are conjugated with the verb.

We shall see here: I. which are the prepositions that precede the substantive, their complement. II. We will consider the prepositions that are connected with the substantive, their complement, forming but one word with it. III. We shall point out the manner, how prepositions precede the verb, their complement, and are conjugated with it.

The principal Otehipwe prepositions that precede a substantive, (and which may properly be called prepositions,) are the following, viz:
1. Tchigaii or tchig', near, nigh, by, close by, at, to, v. g.  
Tchigaii tchibaiatigong gi-nibâwiwâg K. Marie, K. Jean gaie.
Near the cross (or, by the cross) stood St. Mary and St. John.  
Tchig' ishkote atan iw.  Put this to the fire, (near the fire.)
Remark. The abbreviated preposition tchig' is sometimes connected with the complement, and changes it a little.  
F. i. tchikana, close by the road, or, near the path; instead of tchig' mikana; tchigikana jingishin, he lies near the road; tchigikana namadabin, he was sitting by the path.—Tchigâtiig, near a piece of wood, instead of tchig' wâtiig; tchigâtiig nin namadab, I am sitting by a piece of wood.

2. Giwitaii, round, around, v. g.  
Kakina giwitaii kitchigaming nin gi-bimishkâ.
3. Pindjaii or pindj', in, within, inside of, v. g.  
Pindj' anamiewigamig, in the church; pindjaii kitigaming, in the field, (within the enclosure.)
Remark: The English preposition in is more commonly expressed by terminations added to the complement, than by pindj' or pindjaii. (See the Examples of No. 11.)

4. Kabé or megwa, during, throughout, v. g.  
Pitchinâgo kabé-gijig nin gi-kitchi-anoki.  Yesterday I have worked hard all day, or during all day.  
Megwa migâding, during war.  Megwa nâwokwe-wissining, during dinner.

5. Nâwail or nassawail, between, through, amidst, v. g.  
Jesus gi-sassagâkwaowa tchibaiatigong nassawail nij gemôdish-kinidjin.  Jesus was crucified between two thieves.

6. Megwe, among. v. g.  
Megwe anishinâben gi ani-nitâwigi.  He was brought up among the Indians.

7. Anâmâiî or anâm', under, underneath, below, beneath, v. g.  
Anâmâiî adôpowining jingishin gâjagens.  The cat lies under the table.  Anâmâiî nibaganing; under the bed.

8. Ogitchâiî or ogitch', on, upon, v. g.  
Kego ogitchâiî nibaganing awi-namadabiken.  Don’t sit down upon the bed.  Ogitch' adôpowin, on the table.
Remark. The English preposition on or upon is more commonly expressed, in the Otchipwe language, by terminations added to its complement, than by ogitchaii or ogitch'.

9. Ajawaii, behind, v. g.
Ajawaii wókaiyaning gi-kásoidiso. He hid himself behind the house.

Remark. The preposition behind is often expressed by the word which signifies the back. F. i. Nin pikwanang nibawi, he stands behind me; (nin pikwan, my back.) Awenen aw ki pikwanang nemadadid? Who is sitting behind thee? (ki pikwan, thy back.)

10. Nakakeia, or inakakeia, towards, to. about. (These words are always put after the complement.) V. g.
Kishpin osám kashkendaman omá aking, giijong nakakeia inábin; mi sa wedi ye-jawendagešian kaginy. When thou art too much grieved on earth, look towards heaven; there thou wilt be happy eternally.
Móniying nakakeia nin wi-ija sigwang. I intend to go to Montreal next spring.

Remark on No. 1.

All the prepositions of this Number are as well adverbs as prepositions, and most of them rather adverbs than prepositions.

II.

Let us consider now the prepositions that are connected with the substantive which is their complement, forming with it but one word. Or rather, (to speak Otchipwe grammatically,) let us see, how the Otchipwe language, instead of using distinct prepositions, adds certain terminations to substantives, by which English prepositions are expressed.

These English prepositions are: at, in, from, out, of, on, to. The Otchipwe language expresses them by the following five terminations, which are annexed to the complements of the said prepositions; viz: g, ng, any, ing, ong.—Examples will illustrate the matter.
1. Termination, g. Kitigawininiwag kitchi anokiwag o kitiganiwag. Farmers work hard in their fields. (O kitiganewan, their fields: o kitiganewan, in their fields.) O wigiwamewan ondjibawag, they come out of their houses, (or lodges.) O wigiwamewan, their houses; o wigiwamewan, out of their houses.

O wigiwamewan awiawag, they are in their houses. (O wigiwamewan, their houses; o wigiwamewan, in their houses.)

Nibin, in summer. (Nibin, summer.) Bibon, in winter. (Bibon, winter.)

2. Termination, ng, Gigoiag nibing bimadisiwag, fishes live in the water. (Nibi, water; nibing, in the water.)

Sibing nin gi-bimishkamin, we traveled (in a boat) on a river. (Sibi, river; sibing, on a river, or in a river.

Kitchi-gaming gi-yagi-bimishkimin, we will sail on the lake. (Kitchigami, lake, kitchigaming, on, or in the lake.)

Jaganashiwaking nitam nin wi-ijja, panina dash Wemitigojiwaking. I will first go to England, and then to France. (Jaganashiwaki, England; Jaganashiwaking, to, in, or from,) England. Wemitigoojiwaki, France; Wemitigoojiwaking, to, (in, or from,) France.

Jaganashiwaking nind ondjiba, I come from England.

Jaganashiwaking danisi, he lives in England.

Jominabong, in the wine. (Jominabo, wine.)

Odenang, in, to, from, the village or town. (Odena, village, town, city.)

3. Termination, ang. Wegonen eteg onamashkimodang? What is in that bag? (Mashkimod, bag.)

Nin pikwanang, nin gi-pakiteay, he struck me on my back. (Nin pikwan, my back.)

Min ondjiga n’otawagang, matter is running out of my ear. (Otawag, his ear.)

Mini ateni otawagang, there is matter in his ear.

Onikang, in, or on, his arm. (Onik, his arm.)

Nsidadang, in, or on my foot. (Nsid, my foot.)

Omissadang, in, or on, his belly. (Omissad, his belly.)
4. Termination, ing. *Auisinâbe anâkaning, namadâbi wissinid, ninâ dash apabiwininâ nin namadâb, adopowining dash nin wissin*. The Indian sits on a mat when eating, but I sit on a chair, and eat on a table. (*Anâkan, a mat; apâbiwin, a chair; adopowin, a table.*)

*Ninindjing, in my hand. (Ninindj, my hand.)*

*Mikwaning, on the ice. (Mikwam, ice.)*

*Wigiwâming, in a lodge (or house). (Wigiwâm, lodge.)*

*Jerusaleming, in or from Jerusalem.*

*Kitigâning ninâ ondjiba, I come from the field. (Kitigan, field, garden.)*

5. Termination, ong. *Menâ-iijwebisidjig gjigong ta-ijâwâg*. The good one will go to heaven. (*Gijig, heaven, sky, day.*)

*Wikwedong gi-ondjiâkâtâ, Wawiiâtanong gi-anâ-îja, nongom dash Kebekeke wi-îja*. He started from L’Anse, went to Detroit, and now he intends to go to Quebec. (*Wikwêd, L’Anse; Wawiiâtan, Detroit; Kibek, Quebec.*)

*Tchibaiâtigong, on the cross. (Tchibaiâtig, cross.)*

*Akikong, in the kettle. (Akik, kettle.)*

*Oshkinjigong, in his eye, or face. (Oshkinjig, his eye, or face.)*

**Remarks on No. II.**

You see that the same termination can express several prepositions; as, for instance, in the second termination, where *Jagunâshikwaking* can mean: in, to, from, England. The verb must decide, which of the three prepositions you have to employ, when you translate from Otchipwe into English.

The same five terminations are also employed to render in Otchipwe the English phrases that express *comparison*, and contain the words like, or as...as. We will consider some Examples on each of the above five terminations.

1. Term. *Nibing-iji kijâle nongom*, it is warm to-day like in summer, or as warm as in summer. *(Or, nâbinjin iji kijâle.)*

*Bibong iji kissinamagad jaigwa*, it is already cold like in winter. *(Or, bebongin iji kissinamagad.)*
Bibong ijinâgwad, it looks like winter. (Or, ñeëongin ijini- 
nagwad.

2. Term. Nibing iji binâgami iw, this liquid is as clear (clean) as 
water. Jominâbong ipogwad, it tastes like wine. 
Anishinâbeng gi-bimâdisi Kije-Manito oma aking, God lived 
on earth in the form of a man (like a man). 
Oshkinaweng iji kijika aw akiweesi, this old man walks as fast 
as a young man.

3. Term. Maskkimodang ijinâgwad nin papagiwaian, my shirt 
looks like a bag. Kitawâgang iji ginwamagad iw, this is as long as thy ears.

4. Term. Anamtewinying apitendâgwadon mino nagamonan, good 
hymns are of as high a value as prayer. 
Assiving iji mashkâwamagad iw, this is as hard as a stone. 
Machtì manitokewining iji manadad bishigwadisiwin, fornication is as bad (as great a sin) as idolatry.

5. Term. Wawîatanong iji mitchamâgad iw odena, that city is as 
large as Detroit. 
Mitigong, ijinâgwad ow, this looks like wood. 
Gega ajaweshkong, iji ginwamagad ki mokomán, thy knife is 
almost as long as a sword.

III.

All the other prepositions of the Otchipwe language are 
connected with verbs, in a manner altogether peculiar to this language. As there are no general rules for this connection, it must 
be acquired by use.

The following Examples on some of the prepositions of this 
description, will facilitate to the learner the acquirement of their 
correct use.

1. Ondji, (In the Change, wendji,) for, for the sake of, because, 
on account of, relating, regarding, respecting, in regard to; therefore, by reason of, through, v. g. 
Kin nin bi-ondji-ija oma, I come here for thy sake, on account 
of thee.
Kije-Manito ondji-anwenindison gi-bata-ditan, repent of thy sins for God’s sake.

Nitam anishinâbeg gi-bata-dodamowad, mit wendji-nibowad kâkina anishinâbeg; because the first men sinned, therefore all men die.

Debeniminang o jawendjigewin nin gad-ondji-boniton nin ma-achi ijiwebisiwin; through the grace of the Lord I will abandon my bad conduct, (bad behavior.)

2. Eko-, ga-ako-, ged ako-, since, ago, all the time, ever since, as long as, v. g.

Jaitgwa nisso bibonagadini ga-ako-mâdjad, he left here these three years ago.

Kâkina bakâw ujinâgwad eko-aiaiân oma, all is changed here since my arrival.

Eko-bimâdisiian mojay ki mino ganawenim; thou tookest well care of me all my lifetime, (since the beginning of my life.)

Eko-bibonagak apin kid âkos, thou hast been sick ever since the beginning of winter.

Ged-ako-bimudisiiân, as long as I shall live. Eko-akiwang, since the creation of the earth.

3. Ishkwâ-, gi-ishkwâ-, ged-ishkwâ-, after, or the end of something, v. g.

Gi-ishkwâ-anâmiâjijiyak, after Sunday; gi-ishkwâ náwokweg, after noon.

Aninawapi ged-ishkwâ-akiwang? When will the end of the world be?

Kijé-Manito òta o kikéndan api ged-ishkwa-akiwaninig. God only knows when the end of the world will be.

Gi-ishkwa-wissiniân nin ga-mâdjâ, I will start after dinner, (after eating.)

Remark on No. III.

These prepositions again are rather adverbs. We will do better to consider the rest of them under the head of Adverbs.

The following remarks and examples may yet be useful in the Chapter of Prepositions.
The following English prepositions: with, without, to, (before names of persons,) before, except, excepting, as for, according to, against, instead of, are expressed in Otehipwe in a very peculiar manner, which cannot be established by rules, but must be learned from use. The Examples given here below will make you understand a little this particular manner of expressing prepositions.

1. With. The just ones will go to heaven with soul and body, after resurrection. Kegi-otchitâq, kegi-wiitâw gaie gijigong ta-ijâ-wag mëno-ijiwébisidjîg gi abitchibâwad. I came in the house with my snow-shoes on; kegi-âgim nin gi-pindige wâkâiga-ning.

Thou comest with thy axe; kegi-wâgâkwad ki-bi-iya. I am married with this woman; nin âtidiwâma aw.i-kwe. I eat with somebody; nin widöpama awiia. I sleep with somebody, nin widöma awiia. I sit down with him, (her,) nin widabima. I am standing with him, (her), nin widjigâbawitawa. I walk with somebody, nin widjiwa awiia. I write with a pen, mig-wan nind awa ojibiliigieân.

I struck him with my hand, ninindj nin gi-pakiteowa. Thou strickest him with a stone, assin ki gi-pakiteowa. He struck him with a stick, mitig o gi-pakiteowan.

I made a hole in the ice with an axe, nin gi-twâige wâgâkwad.

2. Without. (This preposition is always expressed in Otehipwe with a verb in the negative form.)

He is a man without malice, aw inini kawin manjininiwigisissi.

Those that live without the knowledge of God, are unhappy; kitimâgisiwag kekeñimasssiwigog Kije-Maniton.

One cannot live without eating, kawin dà-bimâdisissim wis-sissing.

Nobody can see without eyes, kawin awiia dà-wâbissi oshkin-jigossig.

I could not write without hands, kawin nin da-gashkitossin tchi ogibiigetân onindjissiwân.
3. To, (before nouns of *persons*) I will return to my father, *noss nin wi-įjānan.*

Sinner, return to the Lord thy God, and to Jesus thy Savior; *baiata-iwiwebiian, awi-nasikaw neiā Debendjiged ki Kije-Manitom, Jesus gaie ga-bimādjik.*

He is gone to his parents, onigiigon od įjānan.


The hypocrites of old stood before the houses of the city, when praying; *gaiat ga-bi-anamiękasodįjig nānibawibanię enâssamissininię wâkaiąnan odênaŋ enamiewâdjin.*

We shall all appear before Jesus, to be judged; *kakina ki-gâniβârimin enâssamâbiid Jesus, techi dibakonigoiâŋ.*

Before me, (when I am standing,) *enâssamięgâbiwiiän.*

Before thee, (when thou art sitting,) *enâssamabiian.*

Before him, (when he is lying,) *enâssamishing,* etc., etc.

5. Except, excepting. He works every day, except Sunday; *enďassō-gijįgįk anoki, enamięgiįgįgadinięnta kawin.*

I would willingly lose all, except my religion; *nin dá minwendam kakina gego techi wanitoiän, inëd anamiewin etaa kawin.*

All my children died, except the oldest one; *kakina ninidjànissagy gi-niboواجب, sesı́kisid etaitshkwane.*

We are all sick in the house, except my mother; *kakina nind âkosimin ondashiiâng, ninga etaa kawin.*

6. As for... As for me, (for my part,) I will not go where they dance; *nin win kawin nin wi-įjassimīiuding.*

As for him, (for his part,) he has no objection; *win iyo kawin win ningot ikkitosii.*

As for thee, thou hast a good knowledge of religion, but thy brother knows nothing of it; *kin win ki kikendan wewenianiāmiewin, kishime dash kawin gego o kikendansin.*

As for your work, I will speak to you to-morrow about it; *iw dash kid anokiwiniwa ejiwebak, wâbâng ki gawindamominînim.*

7. According to. Lord, let all be according to thy will; *Debenimiian, apegish enendamän ijiwebak kakina.*
I regulate my life according to thy instructions; *nin ijisiton nin bimádisiwin eji-gagikimiian.*

According to thy word; *ekkitoian.* According to the reports of people; *ekkitowad anishinábeg, or bemádisidjig.*

Live according to the commandments of God, and you will be happy; *eji-gándsonged Kije-Manito, iji-bimádisiwo, mi dash.tchi jawendagosiiey.*

8. **Against.** Who is not with me, is against me; *aw wadjicis-sigind agonwetag.*

He goes away against my will; *minotch módja ano ginaama-woy.*

He that acts against the will of God, is a sinner; *aw ayon-wetawad Kije-Maniton, batá-ijiwebisi.*

Never do anything against the injunctions of thy religious instructor; *kego wika gego dodângen eji-ginaamok enámie-gagikimiik.*

9. **Instead of.** Thou wouldst not give to thy child a stone instead of bread; *kawin ki da-dodânse iw tchi minassiwad ki-nidjániss pakwejiganan, meshkwat dash assiních tchi minad.*

Instead of happiness which the sinner endeavors to procure, he will find real misery; *baitá-ijiwebisid kawin jawendagosiwin o gad-aiansin nendawendang, meshkwat gwaiak kitimágisisiwin o ga-mikan.*

Instead of a book thou givest me a little picture; *kawin masínaiygan ki mijissi, meshkwat masínitchigans ki mij.*

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**CHAPTER VII.**

**OF ADVERBS.**

An Adverb is a word joined to a verb or to an adjective, and sometimes to another adverb, to denote or modify some circumstance respecting it. So, for instance, when we say, *aw inini kitchi ákosi,* this man is very sick; the adverb kitchi, very, modifies the verb ákosi, he is sick, and denotes how the man is sick.
Adverbs may be divided into various classes, according to their signification. We will mention here some of each class, with short Examples, to facilitate the use of this part of speech.

1. Adverbs denoting manner.

Weweni, well, rightly, correctly, v. g.  
Kishpin gego wejitoian, weweni ojiton; when thou art doing something, do it well.  
Weweni'ojibiiken; write correctly.  
He epitendagwak tchi ojiton, apitendagwad weweni tchi ojiton; what is worth doing, is worth doing well.

Mamanj, bad, negligently, v. g.  
Mamanj o gi-ojitählenawa. They made it negligently, bad.  
Kego mâmanj kitigeken; don't farm so negligently.  
Beka, slowly, softly, easily, not loud, v. g.  
Beka bimossen, walk slowly.  
Kishpin ačiia wi-úweninmad, beka gânój. If thou wilt remonstrate somebody, speak to him gently.  
Bisân, still, quietly, v. g.  
Bisân abiiog, kwisensidog! Be still, boys!  
Bisân ima namadubí kabe-gijig, kawin anokisi. He is sitting there quietly all day, he does not work.  
Naëgatch, (has the same signification as beka.)  
Agáwa, hardly, scarcely, a little, v. g.  
Agáwa nin gashkitôn wi-bimosseían, nindo åkos. I can hardly walk, I am sick.  
Agáwa jåganâshimo, he can talk a little English.  
Agáwa-nin gi-gashkiâ, I could scarcely prevail upon him.

Kitchi, very, v. g.  
Nin kitchi minâ aïa, nin kitchi jawendâgos, I am very well, I am very happy.

Tebinâk; (has the same signification as mâmanj.)  
Sesika or tchisika, suddenly, all at once, subitaneously, v. g.  
.Sesika gi-nibo, he died suddenly.  
Kego sesika ombinaken gego kwesigwang. Don't lift up suddenly any heavy object.
Gegy, almost, nearly, about, v. g.

Gega ngingotwak dasso bibonagisi. He is nearly a hundred years old.


Memindage, especially, principally, very, v. g.

Enamiadjig memindage da-jawendjigewag. Christians ought to be especially charitable.

Memindage kitimishki, he is very lazy.

Binisika, unprovoked, without reason, spontaneously, v. g.

Binisika nishkádisi aw inini. This man is angry unprovoked.

Kawin wiika binisika: gego nin minigosi. He never gives me anything spontaneously.

Gwaiak, justly, uprightly, straight, v. g.

Gwaiak bimádisin, ki ga-jawendagos. Live uprightly, and thou wilt be happy.

Gwaiak wedi ani-ijáda. Let us go straight there.

Aptichi, extremely, exceedingly, quite, most, entirely, v. g.

Aptichi jawendjige Debendiwiged. The Lord is most merciful.

Aptichi ákosi níngá. My mother is quite sick.

Kissae aptichi bakán ijiwébisi nongom. Thy brother changed entirely.

Awańdjish, purposely, notwithstanding a prohibition, v. g.

Nind áno-ginaamawa tchi ijássig, awandjish dash ija. I forbid him to go, but he goes notwithstanding my prohibition.

Awandjish bápiwiged. They laugh, although forbidden.

Napätch, wrongly, not in the right order, v. g.

Kakina napätch o gi-atónawa. They put all wrongly, (not-thing in its due place.)

Anishá, vainly, without effect, without reason, falsely, for nothing, gratis, v. g.


Anisha migiwetog. Give it for nothing, gratis.

Meméshkwat, alternately, by turns, mutually, one after another, v. g.
Memeshkwat nāgamoda. Let us sing alternately.
Jajawēnindtiog memeshkwat. Be charitable mutually to each other.
Memeshkwat ajēboieiog, row by turns.
Kego kakina mūmawi gigitokégon; memeshkwat gigitoioj. Don’t speak all at one time; speak one after another.

2. Adverbs denoting interrogation.

Anin? How? v. g.
Anin eji-bimádisiian? How dost thou do?
Anin ejinikádamuy ow? How do you call this? (for inanimate objects.)
Anin ejinikaneg ow? How do you call this? (for animate objects.)

Wegonen? What? v. g.
Wegonen iw? What is that?
Wegonen ba-takónaman kínudjing? What dost thou hold in thy hand coming here?
Wegonen wendji-máwiiian? What art thou crying for?

Anishwin? Why? What is the reason? (There is always a reproach contained in this interrogation.) V. g.
Anishvíd bi-ijāssiwan anamiéwigamigong? Why dost thou not come to church?
Anishwin mājag dajimad kidj anishínābe? Why dost thou always speak ill of thy neighbor?

Nah? Dost thou hear me? or, do you hear me? or, is it so? V. g.
Ki ga-bos ganabatch wābang, nah? Thou wilt perhaps embark to-morrow, is it so? or, wilt thou not?

Kawin ki kikendansinawa mashi ge-dodameg, nah? You don’t know yet what you shall do, do you? or, is it so?
Anin ekkitoieg? nah? What do you say? do you hear me?

Wa? What? (This interrogating adverb is only used to answer a call interrogating; or to request a repetition of what was said, but not understood by the person spoken to.) V. g.

John!—Wa? John!—What?
Wâbang na ki wi-bôs?—Wa? Wilt thou embark to-morrow?—
What?
Anindi aiâwâd nongom ga-matchi-pimâdisidjig aking? Where
are now those that led a bad life on earth?
Anindi k'oss? Anindi kïgâ? Where is thy father? Where is
thy mother?
Anindi aiâd Debeniminang Kije-Manito? Where is God our
Lord?
Aniniwapi? When? v. g.
Aniniwapi ged-ishkwa-akâwang? When will be the end of the
world?
Aniniwapi ge-nibowad kiotchitchâgonig? When will our souls
die?
Aniniwapi ga-bi-ijâd Jesus oma aking? When came Jesus on
earth?
Anin dassing? How often? v. g.
Anin dassing ge-niboian? How often shall thou die?
Anin dassing ge-dibakonigoian? How often wilt thou be
judged?
Aning dassing ga-ijâwad Môniâng? How often have they been
in Montreal?
Anin minik? How much? v. g.
Anin minik ge-dibaamaìwind ènamiad, kishpin wewëni anoki-ta-
wad Debendjîgenidjin? How much will the Christian be paid,
if he serves well the Lord?
Anin minik ga-minad aw ketimâgisid inini? How much hast
thou given to that poor man?
E, *yes, or perhaps better; enh! enh! v. g.
Enange-ka, yes certainly. Enange, O yes.
Anîngwana, certainly, to be sure.

* This affirmative adverb cannot be expressed exactly in writing; it must
be heard. I have seen different essays to write it, but they are deficient, be-
cause it is impossible to give it correctly. When I saw that, I adopted the
simplest way of writing it, by the single letter e or enh! enh! only to signify
that the adverb which is used for affirmation, is to be pronounced here. I re-
mark here at the same time, that the Indians will use this affirmative adverb
e where we would say in English no F. I. Kowa na kishine wi-bî-tjassì? E
Will thy brother not come? No. This is an abbreviated answer; the whole
would be, E, kowa wi-bî-tjassì, yes, it is so as you say, he will not come.

Geget, verily, truly, yes indeed, v. g.


Geget kitimâgisi. He is poor indeed; or, he is truly miserable.

Geget kid inininim. Verily I say unto you.

4. Adverbs denoting negation.

Ka, or kâwin, no, not, v. g.

Kid âkos na? Ka, kâwin nind âkosissi. Art thou sick? No, I am not sick.

Ka bâpish, or kawin bâpish, not at all.

Kawin bâpish wi-bi-ijâssi. He will not come at all.

Nind ano ganona, kawin dash bâpish wi-gigitossi. I talk to him, but he will not speak at all.

Kâwin bâpish gego ki kikendansi. Thou knowest nothing at all. Ki wi-mij na? Kâh! * Wilt thou give me? No!

Kawëssa, it won't do, I cannot, no, sir, v. g.

Ki wi-mij na jônîia? kawëssa. Wilt thou give me money? No, sir.

Nind âno wikwatchiton; kawëssa dash. I endeavor to do it; but I cannot.

Ka wika, or, kawin wika, never, v. g.

Kawin wika ishkotewâbo o minikwessin. He never drinks ardent liquor.

Ka wika nind âkosissi. I am never sick.

Ki tekichâgonanâg kawin wika ta-nibossiwag. Our souls will never die.

Ka gego; or, kâwin gego, nothing, (for inanimate objects, v. g.

Kawin gego o wâbandansin. He sees nothing.

Wegonen. nêndawâbandaman?—Kâwin gego. What art thou looking for?—Nothing.

Kâwin ningôtchi, nowhere, v. g.

* To give the right sound of that negation, the better is to put h at the end.
Kîje-Manîto kâwin ningotchi ishkwa-aiâssi, misiwe aia. God is nowhere absent, he is everywhere.
Kâwin ningotchi nîn wi-ijâssi. I will go nowhere.
Kâ mashi, or kâwin mashi, not yet, v. g.
Kâwin mashi sÎqandawassî. He is not yet baptized.
Gi-mâdjawag nà?—Kâ mashi. Are they gone?—Not yet.
Kâwin mashi nânimidana ki dâsso-bibonâgisîssî; Abraham dash ki gi-wâbama? Thou art not yet fifty years old, and thou hast seen Abraham?
Kâwin gwetch, not much, v. g.
Kâwin gwetch âkossîssî. He is not much sick.
Kâwin gwetch nîn gi-segîssîssî. I was not much afraid.
Kêgo, (expression of prohibition,) don't, never do, Noli, v. g.
Kêgo ijâken wêdi. Don't go there.
Kêgo wika minikwêken ishkotêwâbo. Never drink ardent liquor.
Kêgo gimôdiken, kego giwanimokên. Don't steal, don't lie.

5. Adverbs denoting place.

Oma, here, v. g.
Onîjishin oma. It is pleasant here.
Apitchi gigôika omâ nânindotînong. Sometimes there is plenty of fish here.
Kitimâgisiwag oma eiâdjig kitimîwad. Those that live here are poor, because they are lazy.
Imâ, wêdi, iwidi, there, v. g.
Iwidi nîn wi-ijâ, mi dash imâ mojag ge-wî-aiđiân. I will go there and always remain there.
Ki kitimâgisiwim omâ aking; wêdi dash giyigong ki ga-jawen dâgosimim. We are miserable here on earth; but there in heaven we will be happy.
Daji, in, at; from. (In the Change it makes endaji,) v. g.
Jesus Bethleheming gi-daji-nigi. Jesus was born in Bethlehem.
Kebekong daji inini; Moniang daji ikwe. A man from Quebec; a woman from Montreal.
Kitimâgisi kitchi batadowining endaji-bimâdisid. He who is living in great sins, is miserable.
Pindig, in; (in a house or other building, or in some vessel,) v. g.  
Anindi k'oss?—Pindig aia. Where is thy father?—He is in.  
Pindig anoki. He works in the house.  
Kabe-bibôn pindig aîawag pijikiwag. The oxen are all winter  
in the stable.  
Pindjâii, inside. (In the interior of a building or vessel,) v. g.  
Kawin mashi pindjâii ojitchigâdessinon anamiêwigamig. The  
church is not yet finished inside.  
Mêmîndage owinishin pindjâii ow wâkaigan. This house here  
'is very fine inside.  
Agwâching, out, (out of doors,) v. g.  
Agwâching ijâda. Let us go out.  
Agwâching niwâwiway. They are standing out of doors.  
Sanagad âgwâching niwâng bijâng. It is hard to sleep out of  
doors in winter.  
Agwâchâii, outside, v. g.  
Ki wâkaigan kitchi minwâbaminagwad âgwaîchâii. Thy house  
looks beautiful outside.  
Oshkiniâgwad nin masinaigan âgwaîchâii. My book looks new  
outside.  
Agâming, on the other side, on the opposite shore, v. g.  
Agâming, ondjiîawaîy. They come from the other side, (of a  
river, lake, etc.)  
Agâming nin wi-îja nîngom. I will go to the other side to-day.  
Agâming, on the beach.  
Agâming këiâbi atëwan nînd aiiman. My things are yet on  
the beach.  
Kitchi wêniijishidjig assininsag aiâwag âgâming. There are  
beautiful agates on the beach.  
Agâming nin gi-mikân ow. I found this on the beach.  
Ondâssagâm, on this side, (of a river, lake, etc.) v. g.  
Ondâssagâm ta-bi-îjâwag nîngom agâming eiâdjig. The  
folks of the other side will come to this side to-day.  
Nawatch bâtainowag bemâdisidjig andâssagâm, agâming dash.  
There are more persons living on this side than on the other.  
Awassagâm, on the other side, (of a river, lake, etc.)
Nawâtcêh gigoika awâssagâm, omâ dash. There is more plenty of fish on the other side than here.

Etawâgâm, on both sides, (of a river, lake, etc.) v. g.
Etawâgâm aiâwag enamiadjig. There are Christians on both sides.
Etawâgâm mawâdishiwe omâ ba-ijâdjin. He makes visits on both sides, when he comes here.

Ogidâki; on a hill or mountain, v. g.
Ogidâki nin wi-ijâ. I will go on the hill.
Ogidâki kitigê. He has his field on the hill.
Ogidâki tâwag. They live on the hill.

Nissâki, down hill, on the foot of a hill or mountain.
Nissâki ijà. He is gone down hill.
Nissâki atéwan kakina wâk’iganan. All the houses are on the foot of the hill.

Wâssa, far, far off.
Wâssa ondjibâwag. They come from far, v. g.
Kitchi wâssa gi-ija, kawin minawa ta-bi-giwessi. He is gone very far off; he will come back no more.

Bêsho, near by, v. g.
Bêsho nin pagidâwâmin. We set our nets near by.
Bêsho nin gi-ondji-wâbama. I saw him near, from a small distance.
Bêsho aiân, kégo wâssa ijâken. Remain near here; don’t go far.

Tibishko, opposite, over against, v. g.
Tibishko kikinoamâdiwigamig éndagog nin dámin. We lodge (or dwell) opposite the schoolhouse.
Tibishko kitchi jingwâk patakisod nin gi-nibaw. I stood opposite the great pine-tree.

Tibishko also signifies, equal, like, similar, but then it is an adjective.

Ningôtchi, somewhere, v. g.
Ningôtchi ijà, kawin oma aiâssi. He is gone somewhere, he is not here.
Ningôtchi nin gi-aton nind agavateon, kawin nin mikansin. I put somewhere my umbrella; I cannot find it.
6. Adverbs denoting direction, v. g.

Ishpiming, up, up stairs; on high.

Ishpiming inâbin. Look up, (on high.)
Ishpiming nin wi-iâ awi-nibaâ. I'll go up stairs to sleep.
Ishpiming gijigong nind indanênimag ninidjânissag. I think (believe) that my children are on high in heaven.

Tabashish, down, low; below.

Osâm tabashish nin namâdab. I am sitting too low.
Karun gwaiak ki gi-atôssin ow; tabashish ki da-aton. Thou hast not put this in its due place; thou oughtst to put it below.

Nigân, foremost, in advance; beforehand.

Bejig nigân ta-bimosse. One will walk foremost.

Kakina nigân ki gi-windamâgonan gé-d-jiwebak. He told us all beforehand what shall come to pass.

Ishkweâng, behind, back.

Keâbi ishkweâng aiâwag. They are behind, (or back there.)
Ningôtchi îjâiâng, mogaj ishkweâng ki bimosse. When we are going somewhere, thou walkest always behind.

Remark. These four adverbs are frequently followed by the adverb, nakakêia, which makes them to be the more, "adverbs denoting direction." This nakakêia corresponds exactly with the syllable ward, (or wards,) which is commonly annexed to English adverbs denoting direction, as:

Ishpiming, up; ishpiming nakakêia, upward.
Tabashish, down; tabashish nakakêia, downward.

Nigân, before; nigân nakakeia, forward.
Ishkweâng, back; ishkweâng nakakeia, backward.

This adverb, nakakêia, corresponds with the English ward, also in other adverbs formed from substantives, as:

Homeward, endaiân nakakêia, (the Otipwe verb varying according to the person.)
Heavenward, gijigong nakakêia.
Hellward, anâmakaming nakakêia.
7. Adverbs denoting time, v.g.

Ningöting, once.

Ningöting aw inini nin kitchi minō dodagoban. That man did me once a great good service.
Ningöting ki ga-nib. Thou shalt once die.
Ningöting nin ga-kitchi-jawendágos. Once I will be very happy.

Pánima, afterwards ; not before.

Pánima gi-ishkwá-wissiniian ijákan. Go after dinner.
Kiglæb nitam animián, panima dash mâdji-anokin. In the morning pray-first, and afterwards begin to work.

Pánima wëbang ; panima sigwang. Not before to-morrow; not before next spring.

Nakawe, first.

Nakawe pisindàwishin, pánima ki gad-ikkit wa-ikkitoian. First listen to me, afterwards thou wilt say what thou hast to say.

Nakawe nánagatawendan, tchi bwa gigitoian. Think first, then speak.

Bwa, or bwa mashi, before.

Kije-Manito o gi-miguwenabanin o ganásongewinan, bwa binigid Jesus. God had given his commandments before Jesus was born.

Apitchi kitshi níbiwa anishinábeg gi-aiabanig omá aking, kinawind bwa aiáiang. Exceedingly many people had been here on earth, before we were.

Tchi-bwa bibong ; tchi-bwa nibing. Before winter ; before summer.

Mashi nánge, not yet.

Mashi nánge gégo o kikéndan. He knows nothing yet.

Mashi nánge nin nibwakâ. I am not yet wise.

Méqwa, during, when, while.

Méqwa abínódjiwíd gi-sigaandawa. He was baptized when a child, (during childhood.)

ApeGISH gwaiak ijiwebištian méqwa bimádisiidián aking. I wish to behave well while living on earth, (during my lifetime on earth.)

Méqwa bźibíige ; méqwa nagamo. He is writing, he is singing.
Waïba, soon.

_Gego wa-migiweianin, waïba migiwen._ When thou art to give something, give it soon.

_Aw waïba mâgiwed, nijing migiwe._ He that gives soon, gives double.

_Waïba bi-giwen._ Come back soon.

Wiïka, lately.

_Wika go-nin nibâmin._ We go to bed quite late.

_Wikâ gi-anwenindiso, nôngom dash gwatak anamia._ He repented late, but now he is a good Christian.

_Wika gi-mâdjâwag._ They started late.

_Binîsî, till, until._

_Mojag nin wi-anamia pinish tchi niboidân._ I will always be a Christian, until I die.

_Jesus od Anamiëwiga mâjag ta-atënï oma akîng binîsî tchi tishkwâ-akîwag._ The Church of Jesus will always be on earth, until the earth is no more.

_Binîsî oma; binîsî Moniâng._ Till here; till Montreal.

_Kitchi awassonâgo, three days ago._

_Awassonâgo, the day before yesterday, (two days ago.)_

_Petchinâgo, yesterday, (one day ago.)_

_Nôngom, or, nôngom gijigak, to-day, (this day.)_

_Wâbâng, to-morrow, (after one day.)_

_Awâsswâbâng; after to-morrow, (after two days.)_

_Kitchi awâsswâbâng, after three days._

_Jéba, this morning._

_Jéba nin gi-bi-ganônîg._ He came this morning and spoke to me.

_Méwija, a long time ago; (or, already.)_

_Méwija âkosiban._ He has been sick now a long time ago.

_Gégapi, finally, lastly, ultimately._

_Wâwîka, seldom, rarely._

_Waiëshkat, at first, in the beginning._

_Pâbige, immediately, directly._

_Wëwîb, quick, immediately._

_Jaïgwa, already._
Ki'ja, in advance, beforehand.
Api, when.
Gaiat, formerly, heretofore.
Naningótinong, sometimes.
Nanéngim, or, sesagwana, often, frequently.
Môjag, always, constantly.
Anwákam, several times, often.
Hwâpi, then, at that time.
Keiâbi, yet.
Niam, first.
Apine; continually, ever since.
Kâginig, or, kagigékamig, always, eternally.
Nond, before the end; rather.
Dassing, every time, as often as...
Kéjidan, or, kéjidine, or, kekejidine, quick, soon, immediately.
Pitchinag, only now, (not before this time,) soon, by and by.

Pitchinag dagwishin. He comes only now, (not before this hour.)
Pitchinag nin mâdja, I start only now, (or so late.)
Pitchinag nin gad-ija endaian. I will go to thy house, (I will go to see thee,) by and by.
Mâdjân, kikinoomâding ijân.—Pitchinag. Go to school.—
By and by.

8. Adverbs denoting uncertainty.

Gonimâ, or, ganabatch, perhaps.
Missâtchiwan nînd ija, gonima dash nisso gisiss nin gad-inend. I am going below, and will be, perhaps, absent three months.
Ki da-gashkiton na niijike tohi bidjamawad kissaie?—Ganabatch sa nin da-gashkiton. Couldst thou write, all alone, a letter to thy brother?—Perhaps I could.
Nishkâdisi ganabatch. He is perhaps angry.
Mâkija, may be, perhaps.
Gr-nibo na kimishôme?—Mâkija; kawin mashi nin kikendan-sin. Is thy uncle dead?—May be; I don’t know yet.
Mâkija anishâ tkkitom. It is perhaps a false report.
Mâkija geget. May be so indeed.
Namändj, I don’t know what . . . , it is doubtful how . . .
Namändj ged-ikkitogwen. I don’t know what he will say.
Namändj ge dodamowânen. I don’t know what I shall do.
Namändj idog, it is uncertain, unknown, doubtful.
Anin ga-ijitchiged?—Namändj idog. How did he manage it?
—I don’t know.

Remark. This namändj, which is properly an adverb in Otchipwe, cannot be given in English with an adverb, but only with a verb, as above.

9. Adverbs denoting quantity, v. g.

Nibiwa, or, panyi nänge, much.
Nibiwa wissini. He eats much.
Nibiwa kitîge. He cultivates a large field.
Pangi nänge nin bimosse kâbê-bîbôn. I am walking much all winter.

Remark: When nibiwa signifies many, it is an adjective.
Pangi or, nibiwa nänge, little, a little.
Pangi éta nin bidon. I bring only a little.
Pangi gigiton, nibiwa dash nânagatawêndân. Talk little and think much.

Nibiwa nänge ki ga-matchi-ikkit, kishpin mojag takwénimâd Kâjû-Manito. You will scarcely ever pronounce a bad word, if you constantly remember God.

Neníniwâ, much, each, or much every time.

Neníniwâ minawag. They are given much each, (they receive great share.)

Nibiwa anâmiâ endâss-sô-gîjîgadinîg. He prays much every day.
Pepangi, little each, or a little every time, by little and little, gradually.
Pepangi kitigewag anishinâbey. The Indians cultivate a small field each.
Pepangi nîbâ, pepangi gaie wissini. He sleeps little (every night,) and eats little (every time.)
Ki minin ov masinaigan; pegangi dash wàbandân èndassogijigak, binish kakina gi-wabandaman. I give thee this book; read a little every day, until thou readest it all.

Pangishé, very little.

Mi iv, or, mi minik, enough, that is all.

Minawa, again, more, besides.

Kakina, all.

10. Adverbs denoting comparison.

Awashime, more.

Awashime min dà-minwendam tchi nissigoian, iv dash nind evamìewin tchi wëbinàmban. I would be more willing to be killed, than to reject my religion.

Awashime apitendâqwad mino ijiwebisiwin, daniwin dash. Virtue is more worth than riches.

Nawatch, has the same signification as awashime; but it also signifies, a little, some. Nawatch nind âkos; this can mean, I am more sick: or, I am a little sick.

Ki bakadé na?—Nawatch sa. Art thou hungry?—A little.

Ki gashkitôn na wi-jaganâshimoian?—Nawatch sa. Canst thou speak English?—Some.

Iw minik, or, ow minik, so much, as much as.

Gae iv win iw minik od iji gashkiton, kin eji-gashkitoian. He can do as much as thou canst.

Ow minik bidókan. Bring so much.

Kawin ow minik èta da-debissesinon. So much only would not be sufficient.

Bakân, differently, otherwise.

Bakân ijiwebisi eko anamiád. He behaves differently since he became a Christian.

Nawatch nibíwa, more.

Nawatch pangi, less.

Remark. The word nangé, (which occurs in No. 7 and 9,) cannot be given in English by itself; there is no word in the English language that would exactly correspond with nangé. We may perhaps say it corresponds with not, because it makes
the word to which it is connected, signify the contrary; but it has another position in the sentence, for instance:

Debenimiian, vind apitendâgos nange ge-ganoninâmban. Lord, I am not worthy to speak to thee.

Nin nibwâka nange. I am not wise.

Nibiwa nange nin kikendan. I do not know much.

Enange ka. Yes, not no.

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CHAPTER VIII.

OF CONJUNCTIONS.

A Conjunction is a part of speech which is used to connect words and sentences.

Conjunctions are divided into two sorts, copulative conjunctions, which serve to connect or to continue a sentence; and disjunctive conjunctions, which serve to express opposition in different circumstances.

The following are the principal Otchipwe conjunctions.

1. Copulative Conjunctions.

Gaie, and, both, also. (This conjunction is ordinarily put after the word that is connected by it to another word, like the Latin que. Sometimes it is put before the word, especially when it signifies also.)


Gi-pindige anamiewigamigong, weweni gaie o gi-pisindawan gegikwenidjin. He went to church, and listened well to the preacher.

Mojag babamadisi, biboninig, nibininig-gaie. He travels always, both winter and summer.

Nin wi-ija; gaie kinawa yjâtiog. I will go; go ye also.

Gaie kin. Thou also.

Ashi, and. (This conjunction serves only to connect numbers.)

Nijtana ashi nij. Twenty-two. (You cannot say: nijtana gaie nij; or, nijtanâ, nij gaie.)
Midasswák ashi nishwasswák ashi nanimidana, 1850.

Tchi, or, tchi wi, that.

Ki windamon iw, tchi wi kikendaman. I tell thee, this, that thou mayst know it.

Nin bi-ija oma, tchi kikenimiiian keiabi bimádisiián. I come here, that thou mayst know I am living yet.

Remark. English sentences containing the conjunction that, are commonly and better given in Otchipwe without tchi. F. i. I am glad that thou art come; nin minwendam dagwishinan.—

Dost thou know that my father is dead? Ki kikendan na gi-nibod noss?—I know that she is charitable; nin kekenima kijewádisid.
(In all these phrases the English conjunction that could likewise be omitted.)

Mi wendj- (varying according to the tenor of the verb,) therefore.

Mino ijiwébisi, nita-jawendjige gaie, mi wendji-jawendagosid. He is good and charitable, therefore he is happy.

Osâm minikuveshki, mi wendji-kitimágisid ápitchi. He drinks too much, therefore he is so poor.

Kishpin, if, provided.

Kishpin batádowin gotaman, kawin nibowin kí ga-gotansin. If thou fearest sin, thou wilt not be afraid of death.

Kishpin gwáiak anokiian, kawin kí ga-kitimágisissi. If thou workest well, thou wilt not be poor.

This conjunction, kishpin, is sometimes omitted, and sometimes put after the verb. In the sentence: Panima sigwang nin ga-mádjá, kishpin bimádisiián; next spring I will go away, if I live; in this sentence we may omit kishpin, and say: Panima sigwang nin ga-mádjá, bimádisiián. This is even better Otchipwe.—And we may also say: Panima sigwang nin ga-mádjá, bimádisiián kishpin.—This postposition of kishpin is sometimes heard among the Indians.

Sa. This particle signifies sometimes: because, for.

Odénu Ninivé kawin gi-banadjitchigádessinon, gi-anwenindioso-wag só imá ga-danakidjig. The city of Nineveh was not destroyed, because the inhabitants did penance.

Nin ga-miníg Kiýe-Manító kagigé bimádisiwin gijigong, ópitchi
sa kijewâdisi. God will give me life everlasting in heaven, because he is infinitely good.

Dash, after the word. This conjunction is copulative or disjunctive, according to its signification. It is copulative when signifying and.

Nin gi-niejimin, nishime, nin dash. We were two of us, my brother and myself.

Bôniton ki matchi ijiwebisiwin, ki ga-jawenimig dash Debend-jiged. Abandon thy bad conduct, and the Lord will have mercy on thee.

Bi-ijân, anokin dash ona, ki ga-dibaammon dash weweni. Come and work here, and I will pay thee well.

2. Disjunctive Conjunctions.

Dash. It is disjunctive when signifying, but, than.

Kijé-Manito o gi-ójân nilam inniwin tchi ëpêtëci mino aïînd, win dash gi-kitimâgiiidiso gi-batâ-dôdang. God made the first man to be perfectly happy, but he made himself unhappy by sinning.

Nibiwa joniia ki gashkia, osâm dash kid atâge, mi·dash iw gego wendji-danisissiwan. Thou earnest much money, but thou playest too much, and therefore thou hast no property.

Nawatch nin sasikis, kin dash. I am older than thou.

Nawatch nibwaka Paul, John dash. Paul is wiser than John.

Awâshime jawendagosi nébwâkud, kétchê-danid dash. A wise man is happier than a rich one.

Missawa, although.

Missawa matchi igoidân, kawin nin awiia nin wi matchi inâssii. Although spoken ill of, I will speak ill of nobody.

Missawa gâweâdimay, kawin nin nawkwétâgossi. Although I ask him, he does not answer me.

Gonimâ, kéma, or; either, or.

Niogwan, gonima nanogwan nin gad-inend. I will be gone four or five days.

Bejig niijieeg o gi-bi-mamon ona nin masinaijan kéma kin, kéma kishime. One of you came here and took my book, either thou or thy brother.
Kawin..., kawin gaie..., neither..., nor...

Kawin nin nin gi-mamossin ki masinaigan, kawin gaie nishime. Neither I took thy book, nor my brother.

Kawin beshigwâdisidjig, kawin gaie neta-giwashkwebidjig tapindigessiwag ogimâwiwining gijigong. Neither adulterers nor drunkards shall enter into the kingdom of heaven.

Tchi, with the verb in the negative form, stands for the English conjunction lest.

Nin gi-kibákwaowa pijiki, tchi mâtjassig. I shot up the cow, lest she run away.

Jawenim kitimâgisid, tchi windâmâwâssig Tecêndjigenidjin eji-matchi-dódaywad, mi dash tchi bata-diian. Have mercy on the poor, lest h'll cry unto the Lord against thee, and it be sin unto thee.

Kishpin, with the verb in the negative form, serves for unless, or, except.

Kishpin anwenindisôssiwey, kakina'ki ga-bânâdjiidisom. Unless you repent, you shall all perish.

Kishpin nawatch mino ijiwebisissiwân, kawin ki ga-pindigessi Debenimiko minawanigosiwinidjig. Unless thou behavest better, thou shalt not enter into the joy of thy Lord.

Kishpin enigok witkwatchitossiwan, kawin wika ki ga-gashkitossin wi-Otchipwemoiandjig. Unless thou endeavorest earnestly, thou wilt never be able to speak Otchipwe.

Minotch, but still, yet.

Kitchi niskadad, kissina gaie, minotch bi-îjâwâg. It is very bad weather and cold, but still they come.

Kego minikweken ishkotewâbo, ki gi-ininâban; minotch mojag ki-minikwen. I told thee, don't drink any ardent liquor; yet thou drinkest it always.

Anawi, âno, but, although.

Anishinâbeg kitimâgisigisawag, anawi dash -minwendamag. The Indians are poor, but they are contented.

Nind âno pisindawa, kawin dash nin nissitôtlawasi. Although I listen to him, I cannot understand him.
Nind àno pagidawa, kawin dash gego nin pindaansin. Although I set nets, I catch nothing.

'éji, éjì, * (varying according to the tense of the verb connected with it,) as, as . . . as, as . . . so.

Debenimian, ìpegìsh 'éji sàkìhinàn 'éji sàgiìian. Lord, I wish to love thee as thou lovest me.

Mino 'éjiwebisin, 'éji-mìnò-i'ìjìwebisiwad swanganamìadìjìg. Be as good as true Christians are good.

'Eji-kikinoxamagoìeg, mi ged-ani-dodameg. As you are taught, so do.

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CHAPTER IX.

OF INTERJECTIONS.

An Interjection is a word that is used to express an emotion or a feeling of the person speaking.

It is to be observed, as a peculiarity of the Otchipwe language, that the men have their own interjections, and the females their own; and some are common to both sexes.

To express joy, admiration, surprise, fear, astonishment, impatience, compassion, even anger and indignation,

The men and the boys will say, Ätaià! tiwé! aha! ah!

The women and the girls will say, Ñìà! oh! alas!

n'gò! n'gè!

The difference between these two kinds of interjections is so sharp, that it would be the most ridiculous blunder for an astonished man to say, Ñìà! or for a surprised woman to say, Ätaià!

The interjections common to both males and females, are the following:

* See p. 123.
To express impatience: beka! beka! beka! slowly! stop!
tagâ! well!
"indignation, anger: tajimâdıj ! tajimâdıj win! ha!
pain, sorrow: ĭô! oh! ah!
aversion: se! shame! pshaw!
awass! begone! away! go ahead!
"approbation: ô! well! ay, ay!
"understanding or recollecting: ishtê! aha! yes?
To call or excite attention: na! ina! nashê! lo! see! hark!
To encourage: tagâ! ho! hallow!
haw! haw! hallow! courage! hurrah!
ambé! ambessa! well! well! come on!
To call somebody: hisht! hey! hear!
To stop: beka! hold on! stop!
To admonish, exhort: pinâ! behold! now! (anwatan bina!
cease now!)
To answer a call: hoi! hallow!
To command silence: sh't! she! hush! silence!

bisán! hist! be still!

OF PREFIXES AND OTHER PARTICLES.

There are in the Otchipwe language many particles or little words, some of which precede, and others follow verbs, and give them a certain accessory signification. We will exhibit here the most common of those particles, with the accessory signification they give to the verbs.

**Particles.** Acces. sig. **Examples.**

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td></td>
<td>Kawin na Paul ıjinikasossi? Mi sa ejini-kasod. Is not his name Paul? That is his name.</td>
</tr>
</tbody>
</table>
ko, iko, of use, custom. Nind ija ko... I use to go.
Ki minikwen na ko jominâbo? Dost thou use to drink wine?
Nin minikwenâban sa ko. I used to drink it.

bi-, of approach. Bi-ijân, bi-nasikawishin. Come here, come to me.
Bi-wâbandân ow masinaigan. Come and see this book.
Nijing nin gi-bi-nibâmin. We slept twice in coming to this place.

ni-, ani-, of departure Gi-ani-mâdja. He is gone away, or going. Gi-mi-giwedog. I think he returned home.
Jâwenimishinâm Debenimiâang, giwaiâk tohâ ani-bimâdisiâang. Have mercy on us, Lord, that we may behave well in future.

awi-, of going on. Jesus missing gi-awi-anamia nijike, kitiganing Gethsemâni. Jesus went three times to pray alone, in the garden of Gethsemane.
Mâdjâda, awi-wâbandanda ga-ijiwebak. Let us go and see what has happened.

bimi-, of passing. Wegonen Jesus ga-bimi-dodang bekish gi-kikinoamaged? What did Jesus do at the same places that he preached (passing through different places)?
Anindi gi-bimi-ijaiang? Through which place shall we pass?

wi-, wa-, of will, in- Nin wi-nibâ. Nin wi-onishka. I will go to sleep.—I will get up.

Ki wi-wissin na? Ki wi-minikwe na? Wilt thou eat? Wilt thou drink?
Wa-ijad.—Wa-anamidâdjig. He that intends to go. Those that intend to become Christians.
go, igo; ma, ofre-inforce- Nin igo.—Kinawa go. I myself.—You
ment. yourselves.
Kaginig igo ki ga-mino-awmin gjigong. We will be happy (or well) in heaven,
for all eternity.
Kakina go gi-ijawag. They are all gone,
(without exception.)
Win ma gi-ikkito. He has said it himself.
Ka ma win. No, no.
Gwaiak na-ki da-dibadjimotaw ga-gad-
wejimminamban? Wouldst thou tell it
to me right, (sincerely,) if I asked thee.
gi-, ga-, of time past. O gi-wabaman.—Mi aw ga-wabamind. He
saw him.—This is the person that was
seen, etc., etc.
Ta-,

gi-, ga-, of time past. O gi-wabaman.—Mi aw ga-wabamind. He
saw him.—This is the person that was
seen, etc., etc.
Ta-nagamo, Ta-mawi. He will sing. He
will cry, etc.
Nin ga-dodam. Ki gad-ikkit. I will do.
Thou wilt say; etc.
Mi aw ge-madjad, ged-ijad tashkibodjiga-
ing. This is the person that will
start, that will go to the saw-mill.
PART THIRD.

SYNTAX.

Syntax, or Syntaxis, is that part of Grammar, (according to the meaning of this greek word, joining together,) which teaches to join words, or the parts of speech, together in a proper manner, into correct sentences.

A sentence is the connection of several words in such a manner as to give a complete sense.

Every sentence must have a subject, to which something is referred, or of which something is affirmed or denied; and an attribute, (predicate,) which refers or alludes to the subject, or is affirmed or denied of it. To join the attribute to its subject, a third part of the sentence is necessary, which is the verb.

To form a regular and complete sentence, three parts are necessary: the subject, the attribute, the verb.

The syntax of the Otschipwe language is peculiar. We shall reduce it to a few chapters, and a few rules and remarks in each chapter. Many remarks and rules that could have been placed in this Third Part, occur in the preceding part, where they stand in connection with other rules, properly belonging to the part.

CHAPTER I.

SYNTAX OF SUBSTANTIVES OR NOUNS.

Rule 1. The substantive governs the verb, respecting number and kind.

a. Respecting number.

A substantive in the singular number requires a verb in the singular; as: Paul niba, Paul sleeps. Inini manisse, ikwe gash-
kigwáso; the man chops wood, the woman sews. Mandan wákaigan onijishin, songan gaié; this house is beautiful and strong.

A substantive in the plural number must have a verb likewise in the plural; as: Abinodjitaag ombigisiwag, children make noise. Kakina ininiwag gi-gopiwag, ikwewag eta abiwag. All the men are gone in the interior (inland), the women only are here. Nin ságitonan nin masinaiganan, nojag nin wábandan'an. I like my books, I read them always.

Note. In English the verb does not always show its being governed by the substantive, respecting number. In the last sentence here above, for instance, the verb, I like, is always the same, whether I like one book only, or several books. But in Otchipwe we say: Nin ságitoné masinaigan, Nin ságiláyá masinaigan.

Exception. There is one case of exception from this rule in the Otchipwe language, where a substantive in the singular number has a verb in the plural after it. The case is, when only one member of a household is taken for the whole; as: N'oss endáwád gi-niba tibikong; he slept last night at my father's, (where my father dwells.) John endáwád nind ondjiba; I come from John's, (where John dwells.) Náningim nind ija nimissé endáwád; I go frequently to my sister's, (where my sister dwells.)

This is the usual way of expressing this case. Although I could also say: John endád nind ondjiba. Nimissé endád nind ija. This would be correct, but not usual; except if John, for instance, should live all alone in a house, I would then correctly say: John endád nind ondjiba; and I could not say otherwise, because then John would not be a member of a household.

Note. But when in the names of nations, one individual is taken for all, the substantive retains its right; it has a verb in the singular with it; as: Wemitigoji endanakid nin wi-iya. I intend to go where the Frenchmen live, (to France.) Jáganásh nibiwa o ádendán aki; the English are in possession of much land, (in different parts of the world.) Kitchimokomán nomaia gi-migáso; the Americans have lately been at war.
b. Respecting kind.

The Otchipwe substantives are of two kinds, animate and inanimate. (See page 14.)

An animate substantive must invariably have a verb of the same kind, if in connection with a verb; it must have an animate verb of the IV. or V. Conj.; as: Nin wâbama inini, I see a man. Nin nondaway ikwewag, abinodjiig! gaië, I hear women and children. Kid atawenag opinig, thou sellest potatoes.

An inanimate substantive requires an inanimate verb, of the VI. Conj.; as: Nin wâbandan wâkaigan, I see a house. O gighpinadonan midâsswi mokomânà, he has bought ten knives. Kawin nin bidossin ki masinaigan, nin gi-waniken: I don't bring thy book, I forgot it.

This is to be understood of the transitive or active verbs.

In regard to the intransitive or neuter verbs, the general syntactical rule is, that an animate subject always takes an intransitive verb of the three first Conjugations; and an inanimate subject takes a unipersonal verb of the three last Conjugations. As: Koss gi-dagwishin. Nàbikwàn gi-dagwishinomagad. Thy father arrived. A vessel arrived. Nissâie jâganâshimo. Mandan masinaigan jâganâshimomagad. My brother speaks English. This book speaks English, (is written in English) Anishinâbe âia oma. Wiidass ayâmâdad oma. There is an Indian here. There is meat here. Onijishi kinidjâniss. Onijishin ki masinaigan. Thy child is beautiful. Thy book is beautiful.

Rule 2. Two or more substantives in the singular number, taken in connection, require a verb in the plural, as:

\[K'oss\; kiga\; gaië\; ki\; ga-minadenimag,\; thou\; shalt\; honor\; thy\; father\; and\; thy\; mother.\; John,\; William,\; Nancy\; gaië\; gîmâdjawag;\; John,\; William\; and\; Nancy,\; are\; gone\; away.\; Mokomân,\; èmikwàn,\; onâgan\; gaië\; winadon;\; ki\; da-binitonan.\; The\; knife,\; the\; spoon,\; and\; the\; dish,\; are\; unclean;\; thou\; oughtst\; to\; clean\; them.\]

Rule 3. Two or more substantives in the singular number, taken separately, require a verb in the singular, as:
Nissaie, gonima nishime, ta-iJa. My eldest brother, or my younger brother, (sister) will go. K’oss kemakiga, kema kimisse, ta-bi-iJa omâ nongom. Thy father, or thy mother, or thy sister, is to come here to-day. Aw kwiswisens gonima ki masinaigangonima dash ki mokômângens, o ga-banadjiton. This boy will spoil either thy book or thy penknife.

RULE 4. When two substantives come together, denoting the possessor and the object possessed, the sign o or od is put between them. (See page 36, where you will also find Examples.)

RULE 5. When two substantives come together, not denoting possession, but some other relation, they are connected together in various ways.

1. By juxta-position, in putting the two substantives one after another, without any alteration, connecting them with a hyphen, as: Wigwâss-tchimân, bark-canoe. Ishkotênâbikwân, steam-boat, (fire-vessel.) Nâbikwân-ogîma, captain of a vessel. Gi-gô-himide, fish-oil. Assema-makak, snuff-box, etc., etc.

2. By adding the letter i or o to the first substantive, (that is, its mutative vowel; see p. 81.), and then joining both together with a hyphen, as:

John o gi-bapa-gagikwenedan anwenindîsowînî-sigaandadiwin.

John preached the baptism of repentance, (repentance-baptism.)

Binâ, nongom jawendâgosîwînî-gijîgak! Behold, now is the day of salvation, (salvation-day.)

Batadowînî-gâssiamâgewîn. Forgiveness of sins, (sin-forgiveness.)

Assini-wâkaigang. House of stones, (stone-building.)

Niwâbiko-mikana. Railroad, (iron-road.)

Mitigo-wâkaigang. House of logs, trees, (log-house.)

Etc., etc.

3. By contracting the two substantives in one, abbreviating them at the same time.

Some of these contracted words are very properly written in one word, as: Nagamôwinini, singer, (nagamon or nagamowin,
song; and inini, man.) Dibakonigewinini, judge, (dibakonige-
win, judgment, and inini, man.) Bamitagekwe, a maid-servant,
(bamitagewin, service; and ikwe, woman.) Gashkigwashowikwe,
a seamstress, (gashkigwashowin, sewing; and ikwe, woman.)

But others of the contracted words are more properly written
separately, and connected only with a hyphen, as:
Nagamo-masinaigan, song-book. Anamie-nagamon, religious
song or hymn, (anamiewin, religious prayer.) Anamie-gagikwe-
win, religious sermon. Gagikwe-masinaigan, sermon-book. And
innumerable others.

Respecting the position of the substantive, or the place which
it occupies in the sentence, we have in Ochipwe no positive
rule. It may, like in Latin, precede or follow its verb, almost
always, without any material difference, as: Bwa bi-nigid Jesus.
gi-ijiwebadoguen iv; this had happened, before Jesus was born.
You may as well say: Jesus bwa bi-nigid, gi-ijiwebadoguen iv.
But you cannot well say in English: Jesus before was born.
this had happened.—Nij masinaiganan nin gi-gishpinadonan,
or, nin gi-gishpinadonan nij masinaiganan; is perfectly the
same.

There is much liberty in the Otchipwe language in regard to
the transposition of words in a sentence; almost as much as
there is in Latin. I say almost; not quite, so much, but more
than in English.

K'oss ta-bi-ija oma nongom. Thy father will come here to-day.
Nongom oma ta-bi-ija k'oss. To-day here will come thy father.
Ta-bi-ija k'oss oma nongom. Will come thy father here to-day.
Nongom omo k'oss ta-bi-ija. To-day here thy father will come.
Oma nongom k'oss ta-bi-ija. Here to-day thy father will come.
Ta-bi-ija k'oss nongom omo. Will come thy father to-day here.
K'oss nongom ta-bi-ija omo. Thy father to-day will come here.
Oma ta-bi-ija nongom k'oss. Here will come to-day thy father.

Etc., etc.

Observe the Indians when they speak, and you will see how
much transposition of words is used in their language.
Note. In citations or quotations, the substantive denoting the person whose words are quoted, must be placed at the end of the quotation, not in the beginning, as in English.

Examples.

Ow ikkito Debendijged: Jawendagosiwag banideedjig, Kije-Maniton o ga-wabamawan. The Lord says: Blessed are the pure in heart, for they shall see God.

Ow kid igonan Jesus: Sagiig metchi-doneneog; jawenimig, mino dodawig jangenimineog. Jesus says to us: Love them that do you evil; have mercy on them and do good to them that hate you.

Ow gi-ikkito: Nibing nin gad-ja Moniang. He said: Next summer I will go to Montreal.

In relating what a person said, you have to give it in Otchipwe in the way of quotation rather than otherwise.

Examples.

Paul said that his brother arrived last night. Nissaie gi-bi-dagwishin tibikong, gi-ikkito Paul.
They said they would come to our house to-morrow. *Nin gad-ijámin endaieg wâbang, ikkitobanig.* That is: We will come to our house to-morrow: They said.

I told him I had no money. *Kawin nind ojoniâmissi, nin gi-iná.*

Of the Otchipwe *Pronoun, Syntax* has but little to say: *Etymology* talks much of it.

Pronouns are often absorbed in the verbs; as we have seen in the Conjugations. E. i. *Kishpin sâgiiieg,* if you love me; both pronouns, *you* and *me,* are contained in the form of the verb, *sâgiiieg.*

The Rule of the English Syntax: "*When two or more nomi-
natives combined are of different persons, the verb and pronoun in the plural, prefer the first person to the second, and the second to the third," is exactly the same in Otchipwe.

*Win,* *nin gaie,* *nin gad-ijámin.* He and I will go, (we will go.)

*Kin,* *win gaie,* *ki gi-ikkitom.* Thou and he have said, (you have said.)

*Ninawind,* *win gaie,* *nin gi-kitchi-anokimin.* We and he worked hard, (we worked hard.)

*Kinawa,* *nin gaie,* *ki gad-ijámin.* You and I will go, (we will go.)

*Kin,* *winawa gaie,* *ki gi-ikkitom.* Thou and they have said, (you have said.)

The *repetition* of the personal pronouns, I myself, thou thyself, he himself, etc. is expressed in Otchipwe by repeating the same personal pronoun; which, however, can be done only in the first and second person, not in the third, because the third person has no pronoun in the Conjugations.

**Examples.**

*Nin,* *nin gi-ikkit iw.* I have said that myself.

*Nin,* *nind ijânâban.* I went myself.

*Kin,* *ki ga-nondawa.* Thou shalt hear him thyself.
Kin, kid ikkitonâban. Thou saidst thyself.

Win, o gi-ojiton iw. He made that himself.

Ninawind, nin wi-ijdâmin. We intend to go ourselves.

Kinawa, ki gad-animisim. You will suffer yourselves.

Winawa, ta-gaqwedjimâwag. They will be asked themselves.

If yet more stress is intended, the particle go, or igo, is put between the two personal pronouns, or after win and wiâhawa, (in the third person,) as: Nin igo nin gi-ikkit iw; yes, I have said that myself. Kinawa go, ki gad-animisim, yes, you will suffer yourselves, etc.

CHAPTER II.

SYNTAX OF VERBS.

The first Rule in the Syntax of substantives, may also be considered as the first in the Syntax of verbs.

Rule 1. The verb must agree with its substantive, its subject, (expressed or understood,) in number and kind; that is, a verb that refers to a subject in the singular number, must be employed in the singular; and a verb referring to a subject in the plural, must likewise be placed in the plural number. And a verb that alludes to an animate subject, must be animate itself; and the verb applied to an inanimate subject, must also be inanimate. (See Examples of that under Rule 4, in the preceding Chapter.)

Respecting the position of the verb in the sentence, we say, (what we said of the substantive in the preceding Chapter,) that there is no positive rule for it. The Otchipwe verb is allowed to precede or follow its subject; as you have seen in many Examples here above.

In regard to quotations, we have one remark more to make. The verb indicating quotation, not only of words but also of thoughts, is always placed after the quotation, may its subject
be expressed or only understood, (except you begin with ow, as stated above.)

Examples.

Nin gi-ga'gansoma aw inini pitchinâgo, oma-tchi bi-ijad. Kawin nin wi-'ijâssi; gi-iwâ dash. I exhorted that man yesterday to come here; but he said: I will not go, or, I will not go, but he said.

Ki nissitotawa na ekkitod?—Kawin.—Nin kitchi mtnwendam wâbaminân; ikkito. Dost thou understand him what he says?—No.—He says: I am very glad to see thee.

Ta-gimiwan nongom; nin gi-inendam jëba. I thought this morning, it would rain to-day.

Kishpin nasikaway mekatewikwanaie, nin ga-nanibikimig; inendamodog. He probably thinks: If I go to the Missionary, he will reprimand me.

Kawin nin wi-'ijâssimin anamiewigamigong nongom, osâm' niska-dad; inendamodogenag. They probably think: The weather is too bad; we will not go to church to-day.

The English syntactical rule: “One verb governs another in the infinitive mood;” is different in Otchipwe. In this language it will read thus:

Rule 2. One verb governs another in the subjunctive mood.

Examples.

Nind inendam tchi mãdjâiân. I think to go away, (to depart,)
or, nin ga mãdjân, nind inendam.

Kawin nin da-gashkitossin nongom tchi mãdjâiâmbân. I cannot start to-day.

Kawin o mikwendansin tchi gi-ikkitod. He does not remember to have said it.

Ihi John, William gate kikinoamâding tchi ijâwad. Tell John and William to go to school.

Nin kashkendamin gi-bosiiâng jëba. We are sorry to have embarked this morning.

Minwendam abinodji odaminod. The child likes to play.
Rule 3. "Two verbs (or other terms) implying negation in the same sentence, are improper, unless we mean to affirm." This syntactical rule of other languages undergoes some modifications in the Otchipwe language.

1. In Otchipwe the negation is expressed by two terms, (except in some tenses, as you have seen in the Conjugations,) by the adverbs kawin or kego; and by a certain syllable or syllables at the end of the verb.

2. There is a verb in this language, which is particular in this respect, the verb nin ginaamâwa, I forbid him. By observing the Indians in their speaking, you will find that they sometimes use it, implying a double negation, and do not mean to affirm; and at other times they will employ it, as it is employed in other languages.

Explanations.

Ki ginaamon tchi mâdjâssiwan nongom. I forbid thee, not to start to-day.—This sentence in English is equivalent to this: I command thee to start to-day; because two terms implying negation, constitute an affirmation.—But in Otchipwe it means: I forbid thee to start to-day.

Kije Manito o gi-ginaamâwan nitâm anishinâben, tchi midjissi-nig maniwang bejig mitig. God forbade the first man, not to eat the fruit of a certain tree; that is to say in English; he commanded him to eat it.—But in Otchipwe it has the right signification: he forbade him to eat it.

So they use this verb ordinarily. But sometimes they employ it in the usual way of other languages, implying only one negation. F. i.

Enamiad ginaamâwa tchi gimodipan. The Christian is forbidden to steal.

Kawin nin wi-ijâssí wedí wigiwâming; nin ginaamâgo tchi ijâi-amâbân. I will not go to that house; I am forbidden to go.
Of Participles we have to observe here, that they are sometimes substantives, and sometimes adjectives.

Examples of Participles used as Substantives.

Enamiad, a Christian; (part. pres. of the intran. verb anamia, he prays.)
Ketchitwawendagosi, he is glorious, (holy.)
Debendziged, master, lord; (part. pres. of the intr. verb dibendjige, he is master.)
Kekinoamaged, a teacher, school-teacher; (part. pres. of the intr. verb kikinoamage, he teaches.)
Tchamaniated, a boat-builder; (part. pres. of the intr. verb tchamanike, he makes a-boat, or canoe.)

All these substantives form their plural by adding jig, as:
Enamiadigig, Christians; ketchitwawendagosidjig, the Saints, etc.

Examples of Participles used as Adjectives.

Wenijising, good, fair, useful; (part. pres. of the unip. verb onijishin, it is good, etc.)
Maiânâdad, bad; (part. pres. of the unip. verb manâdad, it is bad.)
Senagak, difficult; (part. pres. of the unip. verb sanagad, it is difficult.)

Nebwâkâd, wise; (part. pres. of the intr. verb nibwâka, he (she) is wise.)

Chapter III.

Of Parsing or Analyzing.

Parsing is the anatomy of Grammar. As anatomy decomposes or analyzes all the members and parts of the body, and shows them separately, and then their coherence; so Parsing decomposes or resolves a sentence into its elements, members, or parts of speech, and shows their relation and connection.
RULES FOR PARSING.

First it must be stated, at every word in the sentence, what part of speech it is; and every part of speech may then be parsed according to the following Rules.

1. A substantive or noun is parsed by telling its kind, whether a common noun or a proper name; whether animate or inanimate; its subject and object; the number, whether singular or plural; the person, whether the simple, the second, or the third third person; and the case; and indicating the termination of its plural.

2. A pronoun is parsed by stating the kind, (there are five kinds or classes of pronouns,) the number and person; and by showing its connection with a verb, or with a substantive.

3. A verb is parsed by telling its quality, and to which Conjugation it belongs, which is done by naming the Conjugation, or the characteristic third person; by naming its participle present, by which the verb's Change is known;* by stating its voice, form, mood, tense, person and number.

4. An adjective is parsed by telling of which sort it is, whether adjective proper, or adjective-verb; by telling whether compared or not; and the degree of comparison, if compared.

5. A number is parsed by indicating its class or kind, (there are five different classes of numbers.) If it is transformed into a verb, the Conjugation to which it belongs, is to be stated.

6. A preposition is parsed by pointing out the words between which it shows the relation.

7. An adverb is parsed by stating its class, (there are ten classes of adverbs,) and by indicating the word it modifies.

8. A conjunction is parsed by stating its sort, and by showing the words or sentences which it joins together.

9. An interjection is parsed by merely naming it as such.

As a general Rule for parsing, take this: State everything that belongs to a part of speech in the sentence you analyze, in

* See p. 118.
as few words as possible, and always in the same manner, as much as can be.

SPECIMENS OF PARSING OR ANALYZING.

Parse the following sentence according to the above Rules: Sâgiada Jesus, win sa nitam ki gi-sâgiigonan. (Let us love Jesus; because he has first loved us.)

Sâgiada, is a verb, derived from nin sâgia, I love him; which is a transitive animate verb of the IV. Conjugation. It is in the imperative, first person plural, affirmative form, active voice. Its subject (understood) is kinaωnd we; its object is Jesus. Its participle present is saiâgiad.

Jesus, is a substantive, proper name, simple third person, object of sâgiada.

Win, is a personal pronoun, he, masculine (here), singular, third person; it stands instead of Jesus, and is connected with the following verb, sâgiigonan.

Sa, is here a copulative conjunction, signifying because, for; it joins the pronoun win with the following verb.

Nitam, first, is an adverb of the seventh class, denoting time; it modifies the verb sâgiigonan.

Ki, is a personal pronoun, us, first person plural; it is used when the person spoken to is included. It is connected with the following verb.

Gi-, is a particle or sign, indicating the perfect tense; in cases of Change it is ga.

Sâgiigonan, is a verb from nin sâgia, I love him; which is a transitive animate verb of the IV. Conj., H. Case; it is together with the preceding sign, in the perfect tense, third person singular, relating to the first person plural; affirmative form, indicative mood. Its subject is the above pronoun, win; its object is the preceding ki, us.

Another specimen in the following sentence: Debedjiged o gi-inan Debenimidjin : Namadabin nin kitchinikang. (The Lord said unto my Lord: Sit on my right hand.)
Debendjiged, is the participle present, third person singular, from nin dibendjige, I am master, lord; which is an intransitive verb of the I. Conj. This participle is here employed as a substantive, in the simple third person; it is the subject of the next following verb. Its plural is formed by adding jig. 0, is a possessive pronoun, third person; but here it is the objective case of the personal pronoun win, him. Gi-, is a sign denoting the perfect tense; in the Change gar-inan, is derived from nind ina, I tell him, I say to him; which is a transitive animate verb of the IV. Conj.; irregular in the imperative, iji. It is, in conjunction with o and gi-, in the active voice, affirmative form, indicative, present; third person singular, relating to a second third person singular. Its subject is Debendjiged, its object Debenimidjin. Participle present, enad. Debenimidjin, is derived from nin dibenima, I am his master, his lord; which is a transitive animate verb of the IV. Conj. It is in the II. Case, participle present, affirmative form, in the second third person, Debendjiged being the simple third person.

Namadabin, is an intransitive verb of the I. Conj., nin namadab, I am sitting, or, I sit down; affirmative form, imperative, second person singular. Participle present, nemadabid.

Nin, is a pronoun, personal and possessive, here it is possessive conjunctive, my; first person singular. It is connected with the following substantive, and refers to Debendjiged, instead of which it stands.

Kitchinikang, is a substantive, kitchinik, the right arm. It is a common noun, inanimate; the object of the preceding pronoun nin; in the singular number, simple third person; its plural is formed by adding an. The English preposition an, is expressed by the termination ung. (See Prepositions, No. II., 3. term., page 333.)

A third specimen of parsing. Sentence: Netâ-bata didjig matchi maniton o dibenimigowan; aw dash-Kije-Maniton saiagiad kawin nita-bata-ijiwebisissi. (Those that sin habitually,
are the servants of the evil spirit, (he is their master;) but he that loves God, is not in the habit of sinning.)

Netâ-bata-didjig, is a verb composed of three parts. The first part is nita-, which is no distinct part of speech, but only used in compositions, to signify a habit, or custom. In the Change it makes, neta-. The second part is bata-, which again is no distinct part of speech, never used by itself, but only in compositions, where it signifies sinning or injuring one's self. The third part is the defective verb, nin dind, I am, I do, etc. The whole is in the affirmative form, participle present, simple third person plural. It is the object of the verb dibenimigowan; signifying: "Those that sin habitually."

Matchi, is an adjective-proper, in the positive, simply qualifying the following substantive. It signifies evil, bad, etc.

Maniton, is a common substantive, manito, spirit. It is animate, singular, the second third person, referring to -neta-bata-didjig, which is the simple third person. It is the subject of the verb dibenimigowan. Its plural is formed by adding g, manitog.

O, is here the objective case of the personal pronoun winawa, they; it refers to neta-bata-didjig.

Dibenimigowan, is a verb derived from nin dibenima, I am his master; which is a transitive animate verb of the IV. Conj. It is in the passive voice, affirmative animate form, indicative, present, third person plural. Its subject is matchi-maniton, and its object, neta-bata-didjig; its participle is debenimad.

Aw, is a demonstrative pronoun, singular; signifying that, or he that. The substantive instead of which it stands, is not expressed, but understood: as: A man, a person, a Christian, etc. It is the simple third person, and the subject of saiagiad.

Dash, is a conjunction, both copulative and disjunctive; here it is disjunctive, because it signifies but.

Kijé-Maniton, is a substantive, the name of the Lord God. Kijé-Manito properly signifies, Kind Spirit. It is the second third person; the preceding pronoun aw, (or the substantive in
stead of which it stands,) being the simple third person. It is
the object of the following verb.

Saigaq, is a verb derived from nin sågia, I love him; which
is a transitive animate verb of the IV. Conj. It is here in the
participle present, affirmative form, third person singular.

Its subject is aw, and its object Kijé-Maniton.

Kawin, is an adverb of the fourth class, denoting negation. It
modifies the following verb.

Nité-baja-iijwebisisisi, is a verb composed of three parts. The
two first parts are the same as in the first word of this sen-
tence; The third part is a verb derived from nind iijwebis, I
behave, I conduct myself; which is an intransitive verb of the
I. Conj.; its third person is, iijwebisi; its participle present,
eijwebisid. Its subject is aw. The whole is in the negative
form, indicative, present, third person singular; and signifies,
in connection with the preceding adverb: "He is not in the
habit of behaving sinfully."

Parsing or analysing sentences, is the most useful grammatic-
ical exercise that can be found. It accounts for every word and
every syllable in the sentence, it recalls to memory all the Rules
of Grammar, and shows practically their use and application.

Dear reader, if you wish to acquire a solid and systematical
knowledge of this language, be diligent in parsing sentences,
and write down your parsing exercises, like these Specimens.
The above Rules and Specimens show you the manner; and
sentences for parsing you will find in abundance in the numerou
Examples of this Grammar.

FAMILIAR PHRASES

TO FACILITATE CONVERSATION.

I. For questioning, affirming, denying, going, coming, etc.
Who is that? What is that? Aweun aw? Wegonen ow?
What is the matter? Wegonen? or: Anin eijwebak?
What is the news? Anin enakamigak?
What is your name? * Anin ejinikasoion?
What is the name of that man, woman, boy, girl? Anin ejinikasod aw inini, ikwe, kwiwisens, ikwesens?
What is the name of this thing? Anin ejinikädeg ow? (in. obj.)†
Anin ejinikäsod aw? (an. obj.)
What are you doing? (sing.) Wegenen wejitoian?
What are you doing? (plur.) Wegenen wejitoieg?
Have you done? Ki gi-ishkwata (ishkwatam) na?
What do you want? Wegenen wa-aiiian (aiieig)?
What do you come for? Wegenen ba-ondji-ijaian (ijaieig)? or:
Wegenen ba-osigaian (osigaieig)?
What do you mean? Wegenen wa-iikitoian (iikitoieg)?
What is the meaning of that? Wegenen wa-iikitomagak iw?
May one ask you? (sing.) Ki da-gagwedjimigo na?
What do you want to ask me? (sing.) Wegenen wa-gagwedji-miian?
Who lives here? Whose house is this? Awenen oma endad?
Awenen ow wewakaiganid (wewigwamid)?
Whose books are these? Awenen onow wemasinaiganid?
What have we to do? Wegenen ge-dodamangiban? (or, ge-dodamang?)
Do you know that? (all in the sing.) Ki kikendam na iw?
Do you hear me? Ki nondaw ina?
Do you understand me? Ki nissitotaw ina?
Do you remember (recollect)? Ki mikwenden ina?
Do you know me? Kikikenim ina?
Whom do you look for? Awenen nendawabamad?
What do you look for? Wegenen nendawabandaman?
What have you lost? Wegenen ga-waniitoian?
Why don't you answer? Wegenen wendji-makwétansiwian?
Wouldn't you give me . . . send me . . . bring me . . . lend me . . . ?
Ka na ki da-mijiissi . . . nindaissi . . . bidawissi . . . awiissi?

* Note. In these Phrases, we express the Indian second person singular, by
the second person plural in English, the being in English the usual way.
† See Remark p. 15. (The mark an. signifies animate objects; and the mark
in., inanimate objects.
Go and fetch it. *Awí-náđin,* (in. obj.) *awi náj,* (an. object.)

I assure you. It is the truth. *Géget.* *Debwetamagan.*

I speak the truth; believe me. *Nin dëbwe; debwetawishin.*

It is not so; you tell a lie. *Kawin awansinon; ki kiwanim goshá,*

It is said so; everybody says it. *Ikkitom sâ; kakina ikkitowag.*

I contradict it; I don’t believe it. *Ninâ agonwetam; kawin nin debwetansin.*

It is a false report, don’t believe it. *Anisha dibâdjimom, kego debwetengen.*

Do you jest (joke)? *Anisha na kid ikkit tchi bapian?*


You are in the right. *Kì dëbwe.*

He is in the wrong. *Kawin debwessi.*


You have been imposed upon. *Ki gi-gwanimigo.*

Don’t believe immediately everybody. *Kego pabige dabwetawaken bemâdisidjig.*

Who has told it to you? *Awenen gâ-dibâdjimotok?*

I intend to do it; I will do it. *Nind inendam tchi dodamân; nin wi-dodam.*

I consent to it; I approve it. *Nin minwendam tchi ijiwebak iw; nin minwábandań.*

I am against it. *Kawin nin minwendansi tchi ijiwebak iw.*

I for my part, I say nothing. *Nin win, kawin ningot nind ikkitossi.*

It would be better for me to . . . *Nawatch nin da-minododam tchi . . .* I had rather . . . *Nawatch nin da-minwendam . . *


Hold your tongue. *Kid ombigis.*

Don’t say a word. *Kego ningot ikkitoken.*
Be quiet; you make too much noise. (plur.) Bisân abig (abiiog); osâm kid ombigisim.
Do you know that man? Ki kikenimana aw inini?
I saw him, but I never spoke to him. Nin gi-wábama, kawin dash wika nin gi-ganonaasi.
I forgot his name. Nin wáeníma ejínìkasod.
I heard several reports. Anotch babamádjinowin nin gi-nondan.
It is not worth while to speak of that. Kawin apitendagwassi-
non tchi daeqindamigniban.
I request you to make that for me. Ki pagoßenimín tchi ojita-
maawíyan ow.
I thank you for your kindness towards me. Migwetch mino do-
dawiian.
You are too good to me. Osâm ki mino dodaw.
I could never do too much for you. Kawin wika nin dagashki-
tossin osâm tchi mino dodonán, (or, dodonâmban.)
You are very kind indeed. Geyet ki kitchi kijewádis.
I give you too much trouble. I give you too much work. Osâ-
ki kotaqiqi. Osâm kid anokiiin.
It affords me pleasure to do that; to make that for you. Geyet
nin minwendaqo tchi dodamán iw; tchi ojitoqimáin iw.
Where are you going? Where are they gone? Anindi ejâian?
Anindi ga-ijawad?
I am going far. I am going near by. Wassa nin wi-ja. Besho
nin wi-ja.
I am going home. Nin giwe, (endaiân nind ija.)
He is going home. They are going home. Giwe, (endad ija.)
Giweway, (endawad ijawag.)
You walk too fast. They walk too slow. Osâm ki kijikâ. Osâm
késikaway.
Are you in a great hurry? Apitchi na ki wewibishkâ?
Let us go on the other side of the bay, (river,) or, let us cross
the bay, (river, etc.) Agaminy ijada, or, ajauwada, (in a ca-
 noe, etc.), ajauqakoda, (on foot on the ice.)
Let us cross the road. Ajoadoda mikana.

* See Remark 8, page 113.
Let us go this way. They go that way. Oma nakakeia ijada.
Wedi nakakeia ijawag.
He goes to the right, he does not go to the left. Okitchinika-
mang nakakeia ija, kawin namandjinikamang nakakeia ijassi.
Go straight along. Gwaiak ani-ijan.
Go back a little. Ajégabawin pangi.
Go back again, (return.) Ajégiwen.
Stay here, don’t go away. Oma aian, kego mādjaken.
Where do you come from? (whence come you?) Anindi wendji-
baian?
I come from your house. Endāian nind ondjiba.
I come from home. Endaiān nind ondjiba.
I come from my uncle’s. Nijishé (or, nimishome *) endawad
nind ondjiba.
Come here, or hither. Ondāshān, or, bi-mādjān, bi-ijān oma.
Go there. Wedi ijān, mādjān.
Come to me. Sit down with me. Bi-nasikawishin. Widabimi-
shin.
Come along with me. Stand here with me. Bi-widjiwishin.
Widjigabawittawishin oma.
Come near the fire, warm yourself. Bi-nasikan ishkote, bi-awa-
son.
Stop, hold on; stay a little. Béka; nag-gabawin nakawe.
Open the door, the window. Pakākonan ishkwandem, wasset-
chigan.
Let us shut the door, the windows. Bibakwaanda ishkwandem,
wassetchiganan.
I will go home now; to-morrow I will come here again. Nin
wi-giwe nongom; wābang minawa nin ga-bi-ija.
I exhort him to go, to work, etc. Nin gagansoma tchi madjad,
tchi anokid, etc.

*Nijishé, my mother’s brother. *Nimishome, my father’s brother.
It is all the same whether he comes or not. *Mi tibishko tchi dagwishing, kema gaie tchi dagwishinsig.*

Thou deservest to be whipped. *Ki wikwatchitamas tchi bashan-jeogoian.*

I am poor for your sake, (you are the cause of my poverty.) *Kinawa nind ondji kitimâgis.*

Religion will be the cause of thy happiness. *Anamiewin ki gad-ondji-jawendagos.*

They have been ill treated for religion's sake. *Anamiewin gi-ondji-matchi-dodawawag.*

Tell me what you think, what you are doing, etc. *Windama-wishing enendameg, endodameg, etc.*

He looks like a dead person; you look sick; they speak like angry people. *Nebongin ijinâgosí, aiakosingin kid ijinâgos; neshkadisingin iji gijewag.*

One laughs, and the other weeps. *Bejig bapi, bejig dash mawi.*

Some are rich and some are poor. *Anind daniwag, anind dash kitimâgisiwag.*

One or the other will come here, (or, let one or the other come here.) *Bejig niwijad ta-bi-ija oma.*

One of them will embark. *Bejig endashiwad ta-bosi.*

I have a good memory, I shall not forget it soon. *Nin vitamind-jimendan gego, kawin waiba nin ga-wanendansin.*

He is happier than you. *Nawatch win jawendagosí, kin dash,* *(or, kin eji-jawendagosíían.)*

John is wiser than Paul. *Nawatch John nibwâka, Paul dash,* *(or, eji-nibwâkad Paul.)*

How much have you been charged for this gun? *Anin minik ga-inagindamagoian ow pâshkisigan?*

William was charged more. *Nawatch nibiwa William gi-inagindamawa.*

I shall not go away before I speak to him. *Kawin nin wimâd-jassi tchi bwa ganonag.*

He is wiser than he is rich. *Nawatch nibwâka, eji-danid dash.*

He is as rich as he is wise. *Epitchi nibwâkad mi epithch danid.*

You are as happy as I am. *Eji-jawendagosíían mi eji-jawenda-gosiian gaie kin.*
The older he grows, the deafer he is. *Eshkam gagibishe eji-gikad.*
The more they are taught, the more they are ignorant. *Eshkam gagibatisiwag ano kikinoaamawindwa.*
The more I work, the better I am off. *Eshkam nin mino aia anokii'an.*
As long as I shall behave well, I will be loved. *Ged-åpitch-mino-iJIwebisii'an, nin ga-sågiigo.*
I am not rich enough to buy that. *Kawin nin dé-danisiisi ge-gishpinadoitâmban iw.*
You are not learned enough to be his teacher, (to teach him.) *Kawin ki ga-dé-kikinoaamawasi.*
He is old enough to be his own master, and to take care of himself. *De-åpitisi ge-debenindisod, ge-bamîidisod gaie.*
They arrived today sooner than they usually do. *Nawatch nó-gom vaiba gi-dagwishinog, eji-dagwishinowad iko.*
John is the wisest of all my scholars. *John awashime nibwâka endashiwad nin kikinoaamaganag.*
This book is the most precious of all my books. *Ow masinai-gan awashime apitendagwad endassing nin masinaiganan.*
I am not the person to do that. *Kawin nind awissi ge-dodamâm-ban iw.*
He is not capable of stealing. *Kawin o da-gashkitossin tchi gi-modid, (or, tchi gímodipan.)*
I don't hate you, on the contrary, I love you. *Kawin ki jinge-nímissinon, gwaiak ki ságiin.*
You are by far not so strong as he is. *Ki mashkawis nange eji-mashkawisid.*
I give him leave (permission) to go, to do that, to marry, etc. *Nin pagidina tchi mâtjad, tchi ojitod iw, tchi widiged, etc.*

2. To inquire after health.

Good day, sir; how do you do to-day? *Bon jour, nidji; anin eji-bimâdisiisan (or, endziian) nongom?*
Thank you, I am well. *Miwetch, nin mino bimâdis, (nin mino aia.)*
How do your children do? *Anin eji-bimâdisiwad kînidjânissag?*

They are likewise well; nobody is sick. *Mîno aiaawag gâie winawa; kawin avîia âkossi.*

How does your sister do? *Anin eji-aiad (endigid) kîmisè (kishimè)?*

How does your brother do? *Anin eji-aiad (eji-bimâdisid) kîssaie (kishimè)?*

Is your mother in good health? *Mîno aia na kîga?*

She is not well. *Kawin mîno aissi.*

She is a little indisposed. *Pangi âkosi.*

What is her illness? *Anin enâpîned?*

She has got a cold. *Agigoka sak.*

She has a violent headache. *O kitchi âkosin oshtigwân, (o nîs-sogon oshtigwân.)*

I have heard your uncle is also unwell. *Kimishomâ (kijishe) âkosidog gâie win.*

He has got a sore throat. *O gondâgan od âkosin.*

I have toothache. *Nîbid nînd âkosin.*

Has this child been sick now a long time? *Mewîja âkosiban aw abînôdji?*

No, not very long. *Kawin âpitchi mewîja.*

Have you long been sick? *Mewîja na kid âkosinâban?*


But now I think on it; how does your aunt do? *Pitchinag nin mikwenda; anin eji-aiad (eji-bimadisid) kînoshe (kiwigoss)?*

She is not yet recovered; she is yet very sick. *Kawin mashi nodjimosi, keiâbi kitchi âkosi.*

I have sore eyes, but my legs are not sore now. *Nîshkinšiŋyôn nînd âkosinan, kawin dash nikadân nongom nînd-âkosissentan.*

My breast is sore, (a female speaking,) but my sister has no more a sore breast. *Nîn tîtôshimag nînd âkosinâg, kawin dash nîmishe keiâbi od âkosissentan.*

My brother is getting better.—My mother is perfectly well. *Nîs-

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* Nînoshe, (or, ninwishe,) my mother’s sister. *Nînîsogî, my father’s sister.*
sale (or, nishime) eshkam nawatch mino aia.—Ningā ṣipitchi mino aia.

I am happy to hear it. Nin minwendam iw nondaamān.

My father is quite sick; he fell sick suddenly last night. Noss. kitchi .keyCode78; sesika qā-kosi tibikong.

Have you any medicines? Mashkiki na kid aian?

I have many good medicines. Anotch mashkiki wēnjishing nind aian.

Have you any purging medicine; castor-oil, salt (for purging); vomitive or emetic; camphor (Opodolco), etc.? Kid aian na jābosigan; bimide-jābosigan, jiwitāgani-jābosigan; jashiga-gowesigan; gwendaasse, etc.?

This child is sick; it has perhaps worms; it is always occupied with his nose. Akosi aw abinodji; gonima ogejajimiwidog, mojag odjanj o dajikan.

Here is some vermifuge. Ow ogejajimi-mashkiki.

I have the diarrhoea. I have the fever, (ague.) I have pains in the bowels, (colic.) I have pain in the breast. Nin jābokak-wis. Nin niningishka. Nind .keyCode78;koshkade. Nin kākigan nin akosin.

3. Of the age.

How old are you? Anin endasso-bibonagisiian?

I am twenty years old. Nin nifana dasso bibonagis.

How old is your father? Anin endasso-bibonagisid k’oss?

I don’t know his age; he is already old. Kawin nin kikenimass i endasso-bibonagisigwen; jaigwa kitchi anishinanbawi.

He (she) is young; he (she) is a child. He is a young man; she is a young woman. He is a man: she is a woman. He is an old man; she is an old woman. Oshkitimbādisi, abinodjiwi. Oshkinawewi. Iniini; ikwewi. Akitwesiiwi; mindimociwi.

He (she) is very old; extremely old. Gikā; ṣipitchi gikā.

He (she) returned to childhood. Nēiāb abinodjiwi.

You are active (vigorous) yet, although very old. Keiābi ki kijjawi an gikaian.

* See p. 314.
I thank the Lord who gives me good health in my age. Migwetch nind ina Debendjiged keiabi mijid mino bimādisiwin epitisiian.

Are you of my age? Epitisiían na kid apitis?
I am the oldest. Nin nin sāsikīs.
I am the youngest. Ondass nind ondadis.
Who is the oldest of you two (of you both)? Awenen sesikisid kinawa naienj (or, nijīieg)?

How many brothers have you? Anin endashiwad kisakeiaq (kishimeiaq)?

How many sisters have you? Anin endashiwad kimsesseiaq (kishimeiaq)?

I have three older brothers, and two younger than I. Nissiwig nissaiaq, nijiwig dash nishimeiaq kwisensag.

I have two older sisters, and three younger than I. Nijiwag nimisseiaq, nissiwig dash yishimeiaq ikwesensag.

How old is the oldest of your brothers (sisters)? Anin endasso-bibonagensid sesikisid kisake (kimsise)?

How old is the youngest of your brothers (sisters)? Anin endasso-bibonagensid awashime egashiid kishime kwisensag (ikwesens)?

You are very tall for your age. Ki kitchi ginos epitisiian.

Is not Paul older than William? Kawin na Paul awashime sakisisi, William dash?

No, he is younger. Kawin, ondass win ondadisi.

How old may this young woman be? Anin endasso-bibonagensid sigeonen aw oshkinigikwe?

She is young yet, but she is tall. Oshkibimādisi keiābi, anisha dash ginosi.

My cousin is adult. My nieces are not yet adult (grown up).

Gi-nitawigi nitawiss. Kawin mashi nitawigissiwag nishimissag.

Very seldom a person now lives to the age of a hundred years.

Kitchi wika awitia nongom ningotwak dasso bibon bimādisi.

4. On the hour.†

What o’clock is it (what time is it)? Anin endasso-dibaiganeg?

* See p. 9.
† See p. 317.
It is one o'clock, two o'clock, etc. Ningo dibai gan, nijo dibai- gan, etc.
The day-break will soon appear. Jaigwa gega ta-waban.
The day-break appears.—The sun is rising. Jaigwa waban.—Gisiss bi-mokaam.
Is it late? (speaking in the morning.) No, it is not late, it is
carry yet, (morning yet.) Ishpigijigad na?—Kawin ishpigiji-
gassinon, keiabi kigijebawagad.
How late may it be (in the day)? Anin epitchi-gijigadogwen.
Is it already noon? Nawokwe (or, nawokwemagad) na jaigwa?
No, it is not yet noon. Kawin mashi nawokwessinon.
It is just noon now, twelve o'clock. Gwaiak nawokwe nongom.
He started after twelve o'clock (noon.) Ga-ishkwa-nawokwenig
gi-madja.
Three o'clock in the afternoon. Nisso dibai gan ga-ishkwana-
wokweg.
Is it early yet? (speaking in the afternoon.) Ishpigijigad na
keiabi?
It is not early (in the afternoon), it will soon be evening. Kawin
ishpigijigassinon, jaigwa ani-onagoshi.
It is evening. It is twilight. Jaigwa onagoshi. Tibikabaminag-
wad.
Is it late in the night?—No, it is not late. Ishpitibikad na?—
Kawin ishpiti-bikassinon.
It is night. It is a very dark night; I see nothing. Nibatibik.
Kitchi kashkitibikad; kawin gego nin wabandansin.
Is it already midnight?—No, it is not yet midnight. Abitatibi-
kad na jaigwa? Kawin mashi abita-tibikassinon.
How late may it be (in the night)? Anin epita-tibikadogwen?
(or, epitch tibakadogwen)?
It is eleven o'clock. Midasso tibai gan sa ashi bejig.
It is just midnight. Abita-tibikad gwaiak.
It is now past midnight. Gi-ishkwa-abita-tibikad nongom.
I will start after midnight. Gi-ishkwa-abitatibikak nin ga-madja.
I started after midnight. Ga-ishkwa-abitatibikak nin gi-madja.
He started after midnight. Ga-ishkwa-abita-tibikadini gi-madja.
Do you get up early in the morning. Waiba na ka kid onishka kigijeb?
I always get up in the morning early; this morning only I did not get up early. Mojag.kitchi kigijeb nind onishka; jëba eta kawin waiba nin gi-onishkassi.
Get up, my brother, (sister,) it is day-light. Onishkân, nishim; jaigwa gi-wâban.
You are lazy; you use to sleep too long. Ki kitimishk; osâm ginwenj ki niba ko.
It is not yet ten o'clock. Kawin mashi midâssso dibaignanessinon.
Are you accustomed to get up at ten o'clock? Médâssso-dibaignaneg na ko kid onishka?
See the watch, (clock,) is it going? Waâm dibaigtissiisswan. Madjishka na?
It is not going; I have not wound it up. I will wind it up now.
Kawin madjishkassi; kawin nin gi-ikwabiowassi. Nôngom nin gad-ikwabiowa.
When does the sun set? Aniniviapi giss peugishimod?
It sets at six o'clock. Nengotwâssso-dibaignaneg sa pangishimo.
When will you go home? (plur.) Aniniviapi ge-giweieg?
We will go home exactly at seven o'clock. Najwâssso-dibaignaneg sa gwaiak nin wi-giwemin.
This watch is very fine. How much did it cost? Kitchi onijishi aw dibaignissiisswan. Anin dasswâbik ga-inagsinsod?
It costs twenty dollars. Nîjlanâ sa dasswâbik gi-inaginso.
It is an old watch; it is not new. Gëta-aiaa, kawin oshkiaiaawissi.
This watch goes too slow; too quick; it is broken; sometimes it stops. Aw dibagaigissiisswan osâm besika; osâm kijika; gibigoshka; naningotinong nagashka.
When will you go out to-day? Aniniviapi ge-sâgwaamânan-nongom?
I will go out at nine o'clock; and before three o'clock I will come home again. Jangassso-dibaigneg sa nin ga-sâgwaam;
tchi bwa dash-nisso-dibaignan nin ga-bit-giwe minawa.
Laborers work ten-hours every day. Anokiwindininiwag midasso dibaignan anokiwig endasso-giwigadîng.
How many hours do you sleep every night? Anin dasso-dibaignan nebaian tebijakin?
I sleep six hours every night. Ningotwasso dibai'gan sa nin-niba endasso-tibikak.

5. For and at breakfast.

When do you use to take breakfast? Aniniwapi wassinii'eg iko-kigijeb?
At seven o'clock. Najwasso-dibaiganeg sa.
Our breakfast is ready. Mi jaigwa wi-wissini'ang.
Come and sit down here; sit down here by my side. Oma bi-namádabin; bi-widabimishin.
What do you choose? Wegenen ge-wi-ai'ian?
I will eat some fish. Gigâ nin gad-amo'anga'ongi.
Here is trout, and here is white-fish. Which do you like best?
Mi aw nawégoss, aw dash atikameg. Anin aw nawatch menwen-nimad?
I will take some white-fish this morning. Atikameg nin wi-amo'anongom.
Is it fresh fish? Oshki gigô na?
No, it is salted fish. Kawin, ji'itâgan-gigô aw.
It is very nice; it has an excellent taste. Geget kitchi onijishi; kitchi winopogosi.
Take some bread; some crackers. Mami aw pakwejigan; ogow pakwesigansag.
These crackers are very fine; very good. Kitchi onijishiwag pakwejigansag; kitchi minopogosiwag.
Don’t you wish to eat potatoes? Kawin na opinig ki wiamoas-sig?
I took some; I am eating them. I am very fond of potatoes. Your potatoes have a good taste indeed. Nin gimamag sa; nind amo'ong. Nin kitchi minwenimag opinig. Geget minopogosiwag kid opinimiwag.
Will you drink some chocolate? Miskwâbo na ki wi-minikwen?
I will drink some. Nin wi-minikwen sa.
But I will drink some coffee. Nin dash makate-mashkikiwâbo
nin wi-minikwen.
Who will drink some coffee? Avenen ge-wi-minikwed makate-mashkikiwâbo?
I will take some. *Nin nin wi-minikwen pangi.*

Give me your cup.—That's enough; you give me too much. *Bidon kid onâgans.*—*Mi iw; osâm nibiwa ki mij.*

Take some milk in it, and sugar. *Totoshâbo dagonan, sisibâkwad gaie.*


I thank you; that is enough. *Migwetch; mi iw.*

There is also some tea, who will drink some? *Anibishâbo gaie òma atemagâd, avenen ge-minikwed?*

Thank you, I will drink none. *Migwetch, kawin nin nin wi-minikwessin.*

And you, sir? *Kin dash, nidji?*

I will drink a little, very little. *Pangi nin wi-minikwen, pangi go.*

This tea is very strong. *Kitchi mashkawâgami ow anibishâbo.*

I like strong tea. *Nin minwendan meshkawâgamig anibishâbo.*

I don't like it, I like better weak tea. *Kawin nin minwendansin, awashime nin minwendan tchi jagwâgamig.*

You did not take any butter, do you never eat any? *Kawin mashi totoshâbo-bimide kid odapinansin, kawin na wika ki midjissin?*

I eat it sometimes, I will take a little. *Nin midjin sa ko, pangi nin wi-mamon.*

You eat very little of every thing. *Kitchi pêpangi kë wissin.*

I thank you, I have eaten considerably. *Migwetch, eniwek nibiwa nin gi-wissin.*

I must go now, I must go to work; I have much work to do to-day. *Nin wi-mádja dash nongom, nin wi-anoki; nibiwa anokiwin nind aian nongom.*

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6. On the weather.

How is the weather? *Anin eji-gijigak?*

Is it fine weather?—Is it bad weather? *Mino gijigad na? Matchi gijigad na?*

It is fine weather.—It is bad weather. *Mino gijigad sa. Matchigijigad sa.*
The weather is very bad. *Niskâdad, (kitchi niskâdad,)
It is cloudy.—It is clear fair weather, the sun shines. *Anakwad.
—*Mijâkwad.
It is dark, gloomy weather all day. *Agawa gijigâd kabégijig.
It is foggy, the sun does not appear. *Awân, kawin gisiss bi-
nagosissi.
It blows, it is windy. *Nôdin.
It blows hard, it is stormy. *Kitchi nodin.
It is a dreadful time indeed. *Geget gotamigwad.
It blows a gale, a hurricane. *Apitchi kitchi nodin.
The wind blows cold. *Takassin.
The wind turned, shifted. *Gwekânimâd.
I think it will rain to-day. *Tu-gimiwan nongom, nind inendam.
It is likely enough. *Mi geget eginagwâk:
It drizzles.—It rains.—It hails. *Áwanibissa.—*Gimiwan.—Sessê-
gan.
Does it rain? Does it not rain? *Gimiwan na? Kawin na gimi-
wansinon?
It rained when I left home, but it does not rain now. *Gimiwa-
noban api ba-mâdjaïân, kawin dash nongom gimiwansinon.
It rains again. It rains very fast. It rains a little. *Minawa
I am wet, I am all wet. *Nîn nissâbawe, nind âpîchî nissâbawe.
Are you not wet? *Kawin na kîn ki nissâbawessi?
I am wet too, I have no umbrella. *Mi go gate-nin, kawin sa
gego agawateon nind aiansin.
Are you afraid of getting wet? *Ki gotan na iwtchi nissâbaweïan?
Yes, I am afraid of it; I use to be sick when I get wet. *È nin
goton sa; nind âkos iko nessabaweïânin.
It is cold. It is very cold. It is extremely cold indeed. *Kissina,
or kissinamagâd. *Kitchi kissina. *Apitchi geget kissina.
I am cold, very cold. *Nîn gikadj, nin kitchi gikadj.
I am starving with cold. *Nîn gawadj.
My fingers are benumbed with cold. *Nîn takwâkiganjiwadj.
Come in and warm yourself, there is a fire here. *Pindigen, bi-
awason, ishkotewan oma.
It snows fast.—It snows thick. *Sogipo,* or *sogipomagad.* *Ma-
mangadépo.*
The lake, the river, etc., is freezing over. *Sâgaigan,* *sibi,* etc.; *gashkadín.*
The lake is hard frozen over. *Sâgaigan gi-kitchi-gashkadín.*
This afternoon I will skate. *Nongom gi-ishkwa-nawokróeg nin
wi-joshkwudæ.*
I have a fine pair of skates. *Geget kitchi onijishinon. nin josh-
kwâdaaganan.*
It thaws now, (it is mild weather.) *Jaigwa abawa,* or *abawama-
gad.*
The snow is soft. The snow melts away. *Jaktógonga. Gon
ningiso,* or *angoso.*
It begins to be warm. *Jaigwa kijâte,* or *kijâtemagad.*
How warm is it?—It is very warm. *Geget kijâte?—Kitchi kijâte.*
I am warm. *Nind abues,* (I sweat.)
I am excessive hot. *Nind apitchi abues.*
Let us go into the shade. *Agawateg ijada.*
We will have a heavy rain, it is too warm. *Ta-kitchi-gimiwan, osâm kijâte.*
The sky is cloudy all over. *Kitchi ånakwad.*
It lightens excessively. *Kitchi wassamowag animikig.*
It thunders, the thunder roars. *Animikiwan, masitågosiwag
animikig.*
What a clap of thunder! *Geget kitchi animiké! Pashkakwâ-
amog!*
Are you afraid of thunder? To be sure. *Ki gossag na animi-
kig? E nange.*
Many people are afraid of thunder. *Nibiwa bimádisidjig o gos-
sâwân animikin.*
I never was afraid of it. *Kawin nin wika nin gossassig.*
Be not afraid, the storm is over. *Kego segisiken, jaigwa ishkwa-
niskâdad.*
It clears up. *Eshkam mijakwad.*
I see the rain-bow. *Nin wâbandan nagweîâb.*
This is a sign of fair weather. *Mi wendji-kikendaming tchi mino
gijigak.*
It is very good (pleasing) that it has rained, the ground was already too dry; but now the fields will produce well. *Kitchi minwendagwad gi-gimiwang, osàm jaigwa bibinekamigideban aki; nongom dash weweni ta-nitwiginon kitiganap.*

It is dirty now after the rain. *Ajishkika nongom gi-gimiwang.* It is bad walking. *Sanagad bimosseng.*

7. For and at dinner.

It is twelve o'clock now. Come in, we will dine. *Jaigwa nd-wokwe. Bi-pindigen, ki ga-wissininim.*

Come sit down on this chair. *Bi-nabadamin ow apabiwining.*

Put another plate (cover) here. *Minawa bejig tessinagan atoig oma.*

There is some meat here. *Wiiass oma atcemagad.*


Help yourself. *Kin igo manon minik menwendaman.*

You don't eat, are you sick? *Kawin ki wisinissi, kid àkos na?*

No, I am not sick, I eat much. *Kawin nind àkosissi, nidiwa nin wissin.*

Potatoes are there and turnips too. Which you like better?

*Opinig aiawag, tchiss gaie oma ate. Wegonen nawatch menwendaman?*

I will take some turnips. *Tchiss nin wi-mamon.*

Bring salt here and pepper, you did not put it on the table. *Ji-witigan bidoiog gawissagang gaie, kawin ki gi-atossinawa adepowening.*

Take some more meat. *Minawa wiiass manon.*

This ham is very nice, I ate some. *Mandan kokoshiwi-wiass kitchi minopogwad, nin gi-midjin pangi.*

This deer-meat has an excellent flavor, and is done nicely. *No wawashkeshiwiwiass memindage minopogwad, weweni gaie gjidemagad.*

Have the Indians killed many deer this winter? *Nidiwa na anishinábeg o gi-nissawan wawashkeshiwan nongom biboning?*
Yes, sir, a great many; a young man killed seven deer, not long ago. Geget kitchi nibiwa; bejig oshkinawe nômaia nijwàsni o gi-nissani wawâshkeshiwaN.

Deer-meat is very good, I like it better than any other kind o
meat. Wawâshkeshiwa-wiïass memindage minopogwad, awa-
shime nin minwendan, kakina dash anind wiïass.

Are there many rabbits here? Wâbosesog na batainowag oma? There are a great many here, and the Indians are very skillful in trapping them. Kitchi batainowag oma, kitchi wawingesi-
wag dash anishinâbeg dassonawad.

I will eat some of this rabbit. Pangi nin wi-amoa aw wâbos.

Are there partridges also here? Binewag na gaie aiawag oma? There are, we eat them often. Aiawag sa, nanningim-ninding amoa-
nanig.

In summer pigeons will be here in great quantity. Nibing dash
omimig ta-osaminowag oma.

We must also drink at our dinner. Ki ga-minikwemin gaie wissiïang.

Let us drink, but we will only drink water, no wine. Minikwe-
da, nibi dash ki ga-minikwemin, kawin win jominâbo.

We have all taken the temperance pledge, we will keep it. Ka-
kina mamawi ki gi-mamomin minikwessi-masinaigansan, ki
wi-ganawendamin dash.

I, for my part, I will always keep it faithfully as long as I live.

Nin win ged-ako-bimadisiïân nin wi-ganawendan weweni.

And so will I. Mi go gaie nin.

There are also some apples here, would you eat any? Mishimi-
 nag gaie oma aiawag, kawin na ki da-amooassig?

I will eat some. Nin da-amooag sa.

I ate one, two, three, etc., apples. Bejigominag, * nijominag,
nissominag, etc., mishiminag nin gi-amoaq.

Eat some of these strawberries, there are very many now here.

Odeiminan gaie midjin, kitchi batainadon nongom geget oma.

Raspberries will also be in great abundance, by and by. Mis-
kwominag (miskominag) gaie ta-batainowag någatch.

* See page 312.
I will eat some raspberries.  *Pangi nin wi amoag miskwiminag.*
Will you take some more?  *Keiâbi na ki wi-aiawag?*
No, sir, I thank you; I'll eat some of these sweatmeats (preserves.)  *Kawin migwetch;angi paskiminassigan nin wi-midjin.*
I have dined very well.  *Weweni nin gi-nawokwe-wissin.*
So have I.  *Mi go gaie nin.*

8. Concerning the Otchipwe language.

I wish to know well the Otchipwe language.  *Apegish weweni kikendaman wi-Otchipwemoiân.*
The Otchipwe language is very difficult; I can speak it a little.  *Kilchi sanagad Otchipwemowin,*  *pangi nin gashkiton wi-Otchipwemoiân.*
You will soon speak it better if you endeavor.  *Waiba nawatch weweni ki gad-Otchipwem, kishpin wikwatchitoian.*
I endeavor indeed very much, but I can effect nothing.  *Nind ano wikwatchiton âpitchi,*  *kawessa dash nin gashkitossin.*
I think it will be long before I learn to speak well Otchipwe.  *Wika ganabatch nin ga-gashkiton weweni tchi Otchipwemoiân.*
I will always speak Otchipwe when I speak to you, if you are willing.  *Nin gad-Otchipwem mojag genominânin, kishpin minwennamon.*

Thank you, friend, do that and so I shall indeed know it sooner.  *Migwetch, nidji, mi ge-dodoman, mi dash geget waiba nawatch tchi kikendaman.*
Speak slowly, my friend, you speak too fast; I cannot even understand a half of what you say.  *Bêka nawatch gigiton, nidji,*  *osâm ki dâdâtabi; kawin ganage abita ki nissitotossinon ekki-toian.*

How do the Indians call this?  *Anin ow ejinikadâmovad aniši-nâdeg?*
This is called . . . .  . . .  *ejinikâde ow.*
And this, how is it called?  *Ow dash, anin ejinikadey?*
It is called . . . .  . . .  *mi ejinikadeg.*
I will write down these words, and I will write all the Otchipwe
words, by these means also, I shall learn the Otchipwe lan-
guage. *Nin gad-ojibianan iniw ikkitowinan, nin wi-ojibianan,
mì ima gaie ge-ondji-kikendama* ak Otchipwemowin.
Have you nobody that would teach you constantly? *Kawin na
awiia kid aiawassi ge-kikinoamokiban mojag?*
No, I have nobody yet, but I will employ somebody to teach me
regularly. *Kawin mashi awiia nind aiawassi, nin gad-anona
dash awiia ge-kikinoamawid weweni.*
I will employ you, if you will teach me, and you will come every
day to give me lessons. *Kin ki: gad-anonin, kishpin wi-kiki-
noamawiiian, endasso-gijigak dash ki ga-bi-kikinoamaw.*
Yes, I promise it to you, I will come every day to teach you.
We will begin to-morrow. *E, kinakomin sa, endasso-gijigak
ki ga-bi-kikinoamon. Wåbang ki ga-madjitimin.*
I would be very happy if I could soon speak well the Otchipwe
language, in order to preach right (well) to the Indians. *Nin
da-kitchi-minwendam, waiba tchi kikendamân weweni tchi Ot-
chipwemoiidan, mi sa gwaiak tchi wigagikimagwa anishinabeg.*
Do you understand all I say, when I am speaking to you? *Ki
nissitotaw ina kakina minik ekkitoidn genonindnin?*
Yes, certainly, I understand you well. *Enange ka, ki nissito-
ton weweni.*
Do you understand every Indian? *Kakina na anishinâbeg ki
nissitotawag?*
I don’t understand every one, I understand some of them; but
some speak too quick when they are speaking to me, and I
don’t know what they say. *Kawin kakina nin nissitotâwas-
sig, bebejig eta nin nissitotawag; aniîd dash otsâm dadâtabi-
wag genojiwadjin, kawin dash nin kikenimassig ekkitowagwen.*
When they are speaking to each other, do you understand them
well? *Kishpin dash ganonidiwad ki, nissitotawag na wewenî?*
When they are speaking to each other, I don’t much under-
stand them; I understand them better when they speak to
me. *Kishpin ganonidiwad, kawin gwetch nin nissitotawassig;
awashime nin nissitotawag ganojiwad.*
You will soon know it, endeavor, don’t be discouraged, (dis-
heartened.) Waiba navatch ki ga-kikendan, aiangwamisin, kego jagwenimoken.

I am not discouraged, and I will not give it up. Kawin nin jag-wenimossi, kawin gaie nin wi-anijitansi.

9. On traveling by land in the Indian country, (in winter.)

When shall we start (depart)? Aniniwapi ge-madjaiang?
We shall soon now depart, prepare. Jaigwa waiba ki gamadja-min, ajitàn.

I am preparing, I am about. Nind ojita, nind apitchita.
Have you made my snow-shoes? Ki gi-gijagna nind agimag.
Your snow-shoes are not quite made; I made indeed the frame, but they are not yet filled, (laced.) Kawin mashi apitchi gi jassivag kid agimag; anawi nin gi-waginag, kawin dash mashi ashkimâsossivag.

Who will fill them? Awenen dash ged-ashkimânad?
My wife will fill them to-morrow. Nin widigemagan o gad-ashkimânan wâbang.

Are my moccasins made? Nin makisinan na gi-gijitchigadewan?
Yes, my sister made them; she has made one pair, two pair, three pair, four pair, etc. E, o gi-ojitonan sa nimisse; nin-gotwewan, niwewan, nisswewan, niwewan, etc., o gi-ojitonan.

I brought also nips, (foot-rags,) one pair, two pair, etc., for your use. Ajiganan gaie nin gi-bidonan, nìngòtowe wane, nìwewe wane, nìswewe wane, etc., kin ged-aioian.

And my mittens? Nin mandjikâwanag dash?
Ahâl I forget them. I will fetch them. Ishte! nin giwanikénag. Nin wi-nânag.

We will start (depart) after Sunday, (on Monday.) Gi-ishkwanamiegjigak sa ki-ga-madjâmin.

We will start in two days, in three days, in four days. Nîjogowanagak, nissogowanagak, niogowanagak, ke ga-madjâmin.

What provisions shall we take for our voyage? Wegenen dash ged-ani-nawapoiang?
We will take some pork and flour; we will also take some meat.

*Kokosh, pakwejigan gaie ki ga-nawapomin, wiiass gaie ki ga-nawapomin.*

Is that pork cooked; and is the flour baked (into bread); is the meat cooked? *Gisiso na aw kokosh, pakwejigan gaie; gijide na wiiass?* (or, *gijidemagad.*

Not yet, the day after to-morrow my sister will cook the pork and bake bread; she will also cook the meat. *Kawin mashi, awasswawang nimisse o ga-gisiswan kokoshan, pagwejiganan gaie; wiiass gaie o ga-gisisan.*

Well, let us start.—I will tie up my pack, (my load.) *Ambe, mādjada. Nin wi-takabidon nin bimiwanan.*

Oho! my pack is very heavy. *Ataió! kitchi kosigwan nin bimiwanan.*

Do you carry all that we shall need? *Ki madjidon na kakina go-wi-aioiāng?*

I think I have all, a little kettle, little dishes, knives, a hatchet. *Mi go kikina, nind inendam, akikons, ōnāgansan, mokomānan, wawakwadons.*

Don’t you forget anything? have you any matches? *Kawin na gego ki wanikessi? Ishkotewatigonsan na gaie kid aianan?*

Yes, they are here. Let us go. *E, atewān. Mādjada.*

We go too fast.—We go too slow. *Osām ki kijikamin.—Osām ki bēsikamin.*

We don’t go in the right direction; there, there! *Kawin gwāiaak kid ani-ijassimisin; wedi gosha!*

O yes! indeed! I almost went astray. *Ishte! geget! gega nin gi-wanishin.*

Hold on! I will drink some water here. I am very thirsty, I am sweating so much. *Bekā! nin wi-minikweñ nibi oma. Nin kitchi nibāgwe, osām nind abwes.*

Don’t drink too much water, and don’t eat any snow, or else you will be tired very soon. *Kego osām nibiwa nibi minikweken, kego gaie gon amoāken, gonima waiba ki gad-ačkos.*

Is there a trail all along, where we are going? *Mikanawan na mojag ejaiāŋ?*
There is indeed a trail, but it shows very little; it has snowed too much of late. Anawi mikanawan, agawa dash någwad; osâm gi-sogipo nomaia.

Why are you tired? Anin! kid aiékos na?

I am not yet tired, I walk easily. Kawin mashi nind aiékosissi, nin mino bimosse.

Walking is good here, it is a fine place, there is no underwood here. Mino bimossewinagad oma, onijishin, jibeiamagad.

But here there is much underwood, it is bad walking indeed. The snow is soft. The snow is deep. Oma dash kitchi sasaga; geget sanagad bimosseng. Jåkågonaga. Ishpagonaga.

There is no trail (no road) here; we will go astray. Kawin oma mikanawansinon; ki ga-wanishinimin.

We are already gone astray. That is very bad. Mi jaigwa giwanishinang. Geget sanagad.

Stop, I will look for the road, (trail.) Here it is! Come here!

Beka, nin ga-nandonean mikana. Mi oma! Onndass!

It is now noon, (twelve o'clock.) Let us now take a meal. Jai gwa nawokweg. Nakawe wissinida.

Well! I will make a fire; we will make some tea. Haw! Nin ga-bodawe; anibishâbo ki gad-ojitomin.

I am a little tired. At the same time I have pain in one of my legs; (I am lame.) Nawatch nind aiékos. Baiétoj nind âkoisin bejig nikâd.

We will not walk long now; evening is approaching. Kawin ginwenj ki ga-bimosessimin; jaigwa ani-onagoshi.

Where shall we camp? There is no fine place. Anindi ge-gabeshiィang? Kawin ningotchi onijishinisinon.

Let us camp here; this is a fine place. Oma gabeshida; onijishin oma.

There is much snow, the snow is deep. I must throw out much snow, to make a camp. Geget gônika, ishpågonaga; (ishpate.) Kitchi nibiwa gon nin ga-webina tehi ojitoïän gabeshiィin.

I will take (or break) boughs; I will take many; in order to make a good bed. Singobig nin wi-mamag; (nin wibokobinag;) nibiwa nin wi-mamag, weweni tehi apishimanikeïän.
Friend, chop much wood, it will be perhaps cold to-night. *Nibiwa manissen, nidji, ta-kissinamagad ganabatch tibikad, ta-kissintibikad.*

So much wood will be enough  *Mi iw ge-debisseg missan.*
Hang up my moccasins and my nips, (foot-rags,) to dry. *Agodon nin makisinan, nind ajiganan gaie, tchi bateg.*
Let us lie down, the night is advanced. *Gawishimoda, jaigwa ishpitibikad.*

Halloo! let us get up; the day-break will soon appear. *Ambe! onishkada; jaigwa gega ta-wâban.*
My moccasins and nips have dried well. *Weweni gi-batewan nin makisinan, nind ajiganan gaie.*
Let us start. Is it far yet where we are going? *Mâdjâda. Wassa na keiabi ejaiang?*
We will have to sleep twice more, that is, this evening, and to-morrow; and the day after to-morrow we will arrive. *Keiabi nijing ki gad-ani-nibâmin, mi sa, nongom onâgosshig, wâbang gaie; awasswâbang dash ki ga-dagwishinimin.*
We are walking smartly all day. *Weweni ki bimossemin kabe-gijig.*
Now the sun will soon set, let us camp. *Jaigwa gega ta-pangishimo gissis; gabeshida.*
We have come far to-day. *Wassa nongom ki gi-dagwishinimin.*
Let us make a good camp again. *Weweni minawa ojitoda gabe shiwin.*
Let us get up and start. If we walk very fast, we will see this evening the house we are going to. *Onishkada, mâdjâda.*
*Kishpin apitchi kijkaiaiang, nongom onâgosshig ki ga-wâbandamin wakaigan ejaiang.*
I will be very glad to reach the house to-day. *Nin da-kitchiminwendam tchi oditaman wakaigan nongom.*
The house is now near; two miles more. *Jaigwa boshowad wakaigan; keiabi nijo dibaiyang.*
There is the house. *Mi wédi wakaigan.*
I am very glad. *Nin kitchi minwendam.*
10. On traveling by water, in the Indian country, (in summer.)

Friend, when shall we embark? Aninwapi ge-bosiiang, nidji? I don’t know. I will probably not embark soon; I have no canoe. Endogwen. Wika ganabatch nin nin ga-bos; kawin nind otchimânissi.

Do you intend to make to yourself a canoe? Ki wi-ojiton na dash ki tchimân?

Yes, I will make one soon. The bark is here; and to-morrow I will go for some cedar. Geget, waiiba nin wi-ojiton. Atemagad wigwass; wâbang dash nin wi-passaige.

You are skilful, friend, in making canoes. Ki wawinges, nidji, tchimânikeian.

It is a long while since I always make canoes. Every summer I make two or three canoes. Mewija eko-tchimanikeian mojag: Endasso-nibin nj, nisswi gaie, nind ojitonan tchimânân.

Make also for me a canoe, friend; I will pay you well. Gaie nin nidji,ojitamawishikan tchimân; weweni, ki ga-dibaamon.

I will make one; I will make it perfectly well; I have nice bark. Nin gad-ojiton sa; âpitchi weweni nin wi-ojiton; gwanatch wigwass nind aian.

Please make it soon, friend. I will use that this summer. Waiba ojitokan, nidji. Mi iw ged-ajoian nongom nibing.

I intend to go far; I will be absent long. Wassa nin wiija; ginwenj nin gad-inend.

Yes, I will make it soon. Geget waiiba nin gad-ojiton.

I come to see you making a canoe, You are skilful indeed, (you do it well.) Ki bi-wâbamin tchimânikeian. Geget ki wawinges.

Well, friend! is my canoe already made? Anin, nidji! jaigwa na gi-gijitchigade nin tchimân?

It is indeed all made, but there is no pitch yet on it. I will pitch it to-morrow. Anawi kakina gi-gijitchigade, kawin dash mashi pigikadressinon. Wâbang nin wi-pigikadan.

Here is your canoe. Are you contented? Mi ow ki tchimân. Ki minwendam ina?
Yes, I am contented, it is nice; I suppose it is strong. E, nin minwendam, onijishin sa; songanodog.

Here is your payment. Ow ki dibdamogowin.

I thank you, sir, you pay me well. Migwetch, nidji, weweni ki dibaamaw.

I will embark the day after to-morrow, if it is calm. Awasswá-bang nin ga-bos, hishpin anwating.

I intend to hire three Indians; one will steer, and two will paddle. Nisswi anishinábeg nin wi-anonag; bejig taodake, njí dash ta-tchimewag.

I ask you, Paul, first: Will you hire? I will be absent long; perhaps two months. Kin, Paul, nitam ki gagwedjimin: Ki wi-anonigos na? Ginwej nin gad-incend; níjo gisiss ganabatch.

I promise you, I will embark with you. Ki nakomin, ki gad-adaawamin sa.

And look for two other men, Paul, who would embark with us. Minawa dash, Paul, njí ininiwag nandawábam gedadaawamin nangog.

I have found two young fellows. Nin gi-mikawag njí oshkina-weg.

Are they good paddlers? Níta-tchimewag na?

First rate. Would it not be better that we should row? Apitchi sa. Kawin na navatch da-onijishinsinon tchi ajéboiciang?

Yes, it would be good; we go quicker by rowing, than by paddling. Geget da-onijishin; awashime sa kijikam ajéboiäng, iw dash tchiweng.

I will make two oars; and I have a paddle. Nin gad-ojitonan njivatig ajéboianakon; abwi dash nind aian.

Halloo, halloo, my boys! let us embark! It is very calm. Haw, haw, kwisiwensidog! bosida! Kitchi anwatin.

Embark all things. Here are your provisions. Embark the axe also; the dishes and our beds; all together. Bositoiq kakina. Mi mandan ki navapwáninán. Wágákweed gaie bositoiq, ondatgan, njí nibaganinanin gaie; kakina go.

All is shipped now. Mi kakina gi-bositchigadeg.

All is not yet shipped; here is the tent; put it in the canoe.
Kawin mashi hakina bositchigadessinon; mi ow papagiwaianegamig; bositoioog.


It is very calm indeed. Row smartly, my boys. Kitchi anwatin geget. Weweni ajeboieiog, kwewisensidog.

There is more and more wind; the wind is fair, we will sail. Eshkam nodin; minwanimad, ki ga-bimoshimin.

Put up the mast and hoist the sail. Patakinig ningassimononak, ombakobidjigeg.

Aha! we are sailing very fast. Ataiâ! geget ki kijeiaâshimin.

Paul steer well; take care of the canoe. Weweni odaken, Paul; ganawendan tchimân.

It blows harder and harder; and the sea runs higher and higher. Waves come in. Eshkam kitchi nodin; eshkam gaie mamangashka. Bosiwag tigowag.


It will be dreadful; let us save ourselves. Is there a river near? Ta-kitchie-sanagad; òjimoda. Sibi na dago besho?

There is a large river; we will fly there. Steer for that place, Paul. Wedi kitchi sibi; mi wedi ged-ininijimoiang. Mi wedi, Paul, ged-inikwéaman.

This is a very fine river. I am glad that we are here. It blows harder and harder. It blows from the lake. Geget gwanatch sibi. Nin minwendam oma aiaiang. Eshkam kitchi nodin. Náwitch ondin.

A dreadful time! See, how the lake looks! Kitchi goiâmigwad! Na, ejinnagwak kitchejigami!

The wind will probably blow long from the lake; we will be long wind-bound here. Ginwenj ganabatch náwitch ta-ondin; ginwenj ki ga-ginissinaogomin oma.

Pitch the tent, boys, it will rain; it is very cloudy. Patakidoig papagiwatanëgamig, kwewisensidog, ta-gimiwan; kitche anakwad.

Bring in here all our luggage, it will be very bad weather. Pin-digadoitig oma kakina kid aiiminanin, sa-kitche-niskadad.
Put also the canoe better inland, lest the wind carry it off.
*Tchiman gaie nopingimawatch atoiog, tchi webassinog.*

We have now been wind-bound here two days—three days—four
days; to-morrow I hope we will embark. *Jaigwa nijogwan—
nissogwan—nijogwan ki ginissinaogomin omag; wâbang gana-
batch ki ga-bosimin.*

We will start very early in the morning, if it is calm. *Kitchi
giijeb ki ga-bosimin, kishpin awating.*

Wake up, boys, get up; it is calm, we will embark, (start.)
*Goshkosiog, kwiiwisensidog, onishkag; anwatin, ga-ga-bosimin.*

I see there two canoes. Let us go there and see those that trave-
vel there, (in canoes) Tchimanâgan nijonag nin wâbandanan
wedi. *Ijada awi-wâbamada wedi bemishkadig.*

Bonjoi! bonjoi! Where do you come from? *Bo jo! bo jo!*
*Anindi wendjibaieg?*

Sault Ste. Marie —And you? *Bawiting sa.—Kinawa dash? We*
come from L'Anse.—What news at the Sault? *Wikwedong
nind ondjiwamin.—Anin enakamig Bawitiog?*
Not any. Two children died lately.—We are starving; we have
nothing to eat. *Kawin ninaot. Nij abinodjiiaig gi-nibowag
nomafa—Nin bacakemmin ninawind.*

Paul, give them some pork and flour. *Paul, aham ıkakoshan,
pakwéjigânan gaie.*

Well! thank you!—We will eat nicely indeed. *O! o! mig-
watch, migwatch!—Geget nin ga-mino-wissinimin.*

And we have also nothing to smoke. *Nin manápowamin gaie
ninawind.*

Here is some tobacco. *Ow asséma.*

Ho! that's right, that's right! you make us happy indeed. *O!
wendjita, wendjita! Geget ki debitimin.*

Bonjoi! Farewell, farewell! *Bo jo! Madjag, madjag!*
Let us land, boys; evening is approaching. *Gabada, kwiiwisen-
sidog; jaigwa ani-onagoshi.*
Let us not land there, it is too stony. *Kego wedi gabassida, osam
assinika.*
Let us land here, there is sand here. This is indeed a fine land-
ing-place. *Oma gabada, mitowanga oma. Geget gwanatch gabéwin.*

If it is calm to-morrow, or if the wind is fair, then we will arrive to-morrow at the village. *Kishpin anwating wëbang, gonima gaie minwanimak, mi wëbang tchi de-mijagaiang odeng.*

Let us embark (start), the wind is fair; we are happy. *Bosida, minwanimad; ki jawendagosimin.*

We are again sailing very fast. *Ni kitchi kijeiashimin minawa.* The sea runs higher and higher. I am sick, I am sea-sick. I am always so, when the sea is high. *Eshkam mamangashka; nind ákos; nin majidee. Mi mojag endiiân, kishpin mamangashkag.*

Sea-sickness is very disagreeable. I wish we should soon arrive.

*Geget sanagad iw majideeewin. Apegiš waiba mijagaiang.*

We shall soon arrive.—Here is the village we are going to. *Waiba ki ga-mijagamin.—Mi wedi odena ejaiang.*

I am glad indeed. *Geget nin minwendam.*
NOTES FOR THE AID OF BEGINNERS. (*)

OF NOUN.

There are two kinds of common nouns: the verbal noun, usually in *win* or *gan*, and the root noun, the terminations of which are various.

FORMATION OF NOUNS.

The verbal noun in *win* is formed from the reflective verb, by adding *win* to the third person singular indicative, v. g. *ànawénindisowin*, self disapprobation, self amending; or from the mutual, by changing in the third person plural *wok* into *win*, v. g. *kagwanissakenindiwin*, mutual hatred; or from the indefinite, by adding *win* to the first person, v. g. *sákiihikowin*, the action of loving some one; or from the indefinite passive verb, by adding *win* to the first person, v. g. *sákiihikowin*, the action of being loved; or from a neuter or indefinite verb ending by a consonant, by adding *win* to the first mutative vowel, v. g. *gashkendam*, he is sorry, tedious; *gashkendamowin*, sorrowfulness, tediousness; or from the negative verb, by adding *win* to the third person singular negative: *papamittansiwin*, disobedience.

The names of instruments which for the most part end in *gan*, are formed from the termination of the verb in *djike*, signifying, to do, by changing *djike* into *djigan*, or of other verbs, by changing *ike* into *igan*, v. g. *soshkudjike*, *soshkudjigan*, a polisher; *pakunelike*, *pakuneligan*, a piercer. We indicate here the usual formation only, as all the root nouns will be found ready formed in the Dictionary, as well as those less regular.

The root nouns are those ready formed, v. g. *pijikki*, an ox; *abwi*, a boat-oar.

(*) These notes have been taken from the little Sautaux Grammar of Rev. G. Belcourt. We give them here for more explanations in the Otchipwe Grammar.
There are in the Ojibwa language irregular nouns changing their form according to the nouns or pronouns accompanying them; some are the compound nouns, which are numerous; the others are the irregular nouns, in very small number.

A horse, pepejikókanke, from pepejik, one by one, and okanj, its shoe-horn, that is to say; the one who has only a single shoe-horn. Among the Cree Indians and in this country they use to say a horse, mistatim, from mistsha, big, and attim, composing-particle signifying a dog in the Cree language; among the Ojibwa Indians the composing particle signifying a dog is assim, v. g. tōbassim, a white dog, and by extension, after the Cree accension, a white horse.

In the possessive case, this word changes its form, for it is then irregular, v. g. a horse, mistatim; my horse; nind áy; my horses, nind ayak; that irregularity affects that word only. The word mistatim is conjugated regularly; and the word nind áy is also conjugated regularly according to that form.

In the vocative case, the word n'ós makes n'ósse, nin ga makes nin ge, n'ókkumis, my grand-mother, makes n'ókko; they also say, nin gwis instead of nin gwisis, my son, nind án instead of nind ánis, my daughter; that word nind án makes also ot ánan, his daughter.

On the Formation of Nouns.

There are nouns formed from the verbs in un by adding ágan, v. g. nind appeniminun wiyaw, I hope in his own person, nind appeniminágan, my hope.

In the verbs in ho in the third person, the noun is formed by adding wágan, v. g. nind ondjiho-wágan, my defender, from ondjiho, he defends his body, he defends himself.

The names of fruit trees, as far as fruit trees, are formed from the singular of the name of the fruit by adding akaonj, v. g. sôwinin, grape, sôwininakaonj, the vine.
Many or almost all the trees have a second name, with abstraction of their quality of fruit trees, v. g. sowiminattik, the wood of the vine; mittikomij, oak; mittikomin, acorn; mittikominakaonj, the oak as a fruit tree, female oak bearing its fruit, from onj which signifies in composition child, v. g. nittam onjan, the eldest child, the first born child; min making minak in many plural nouns, signifies fruit in composition; when alone, it signifies blue-berry; it makes then minan in the plural number.

There are names of things signifying a dress or ornament, or a part thereof; they are formed from the verb, by changing the final o in the third person into un, v. g. kitshippiso, he is belted; kitshippisun, a belt; wiwokkwehosso, he is wrapped up, wiwokkwehosun, a wrapper, a husk of peas, etc.; tittinindjibiso, his finger is surrounded by, tittindjibisun, a ring, a digital ring.

The names of clothes generally are expressed by the termination weyan, pijikki-veyan, the skin of an ox, that is the skin with the hair on it; and so on of all other animals, adding weyan to the name of the animal; and these words are animate by accession, pijikkiweyanak, ox skins with their hair; thence wadoweyan, white cloth, blanket.

The numeral nouns, joined collectively, do not take the plural number, v. g. nijowabik, two measures, v. g. of water, because the usual measure is a metal pot; nijotabakanak, two cart-loads.

Some nouns are nothing but the participle from which something has been taken off, v. g. mekkateokonayed, positive participle, he being clothed in black. We say: mekkateokonaye, a priest, the black-gown. This manner of forming nouns is generally used only in proper nouns.

The participle, adjective and verb are frequently used as a substantive, v. g. ningo-takkopitek or pejik-takkopitek, something tied up, a sheaf, etc., and plural, takkopitekin. If this word was not preceded by the numeral noun incorporated with it, it would be used in the positive, v. g. tekkopitek
pejik. Ningo is the word *pejik* used in composition; one should not say *tekkopitek ningo*; it is always more conformable with the genius of the language to use the word entering in composition, and still better to say: *ningo lakkopitek*, than *pejik-takkopitek*.

The name of the place where a thing is made is formed from the indefinite, v. g. *ponnéakkadjike*, he casts anchor; *ponnéakkadjike* jikewang, the place where they cast anchor, anchorage.

The particle *taji* means that one is engaged in, v. g. *taji-wissini*, he is engaged in eating.

The particle *en* used in the positive participle in many manners of saying, means the place where, v. g. the place where I am engaged in working, *euntaji-anokkijan*, my laboratory.

ON DIMINUTIVES.

The diminutive nouns are formed by adding *ns* to the noun ending by a vowel, v. g. *pijikki*, an ox, *pijikkins*, a calf, a young ox. The nouns ending by a consonant take *ns* after the 1st. mutative vowel, which is known by the plural of the word, v. g. *mistatim*, makes in the plural number *mistatimök*; the *ö* in *mök* is what I call the 1st. mutative vowel; add to it *ns*, you will have *mistatimons*, a small horse, a colt. *Kinebik, kinebikök*, whence *kinebikons*, little adder.

The exceptions are: the words ending by *n* and taking *s* to form the diminutive of words whose last syllable is short, v. g. *sákahigan* makes *sákaigns*, a small lake. It takes *ens* when that last syllable is long, v. g. *wevebanabän*, whence *wevebanabänens*, a small fishing-line; *otabän*, whence *otabänens*, a small carriage. Do not be astonished at hearing some Indians confounding some times this rule, which one must certainly follow to speak correctly.

ON ADJECTIVES.

There are adjectives in *es* making *esi* in the 3d. person; they are formed from the noun in *gan* by adding to it *esi* in order to
make it an animate adjective, v. g. *tajindáganesi*, he who is every where the subject of conversation; it is rather taken amiss. *Wawindágan*, is taken in good part to mean a celebrated man.

**Terminations of Adjectives in shka, shin, ssin, sse.**

The termination in *shka* applies to the animate and inanimate, and indicates that the thing is in the passive state of the action of the verb, v. g. *pákákushka ishkwandam*, the door opens (by itself), or *misidé pikushka mikkwan*, the ice is breaking everywhere.

The termination in *shin* is used for the animate and indicates the action already suffered either in falling, either in lying on the ground, either in its manner of being, v. g. *minoshin*, it lies well, or, it is well fixed in its place, v. g. a clock, a watch; *akótshin*, it is in its manner of being suspended, v. g. the sun, the stars, etc.; *pokushin*, v. g. my watch, it exists broken, v. g. falling.

The adjective in *ssin* is used for the inanimate, and indicates the action already suffered, v. g. *pákákussin ishkwandem*, the door stands open; *minossin*, this is well laid on, suits well.

The adjective in *sse* indicates that the action is not suffered, but is made in such or such a manner when one pleases, v. g. *pákákusse ishkwandem*, the door opens (when one wishes), or, *minosse oho wákákkwat*, this axe suits well, is handy, that is to say when one makes use of it.

These adjectives are formed from the indefinite in *ssidjíke*, by changing *ssidjíke* into *shka*, *shin*, *ssin*, *sse*, whenever the meaning of the verb is susceptible of the same. They make in the plural number, *shkawok*, and *shkawan* inanimate; *ssewok*, and *ssewan* inanimate; *shinók*, and *ssíinón* inanimate.

All the verbs in *djíke*, make the verbal adjective in *djikás*, animate, and *djikátte*, inanimate; plural, *djikásowok*, *djikáttewan*.

The adjectives in *is* make *at* in the inanimate, v. g. *kitimákisi*, he is miserable, he is wretched; *kitimákät*, would be said,
v. g. of a barren, improductive land; *ni ninamis, I am weak; *ninamat wâkkahigan, the house is weak, not strong.

The adjectives in *te or *te, make *so or *so in the 3d. animate person, v. g. *patakktte, it is planted, v. g. my knife; *patakktso *asâtins, the little aspen-tree is planted; all the nouns of trees are animate, if they are not dead. Wâbâtte, wâbâsso, whitened in the sun. The adjectives in *te make *tewan in the plural number; *tek in the participle; *tekin at the plural participle. The animate adjective is conjugated like *ni minoendâgasus, with the exception that the 1st. mutative vowel is *o instead of i.

Some would sometimes say inâniwan at the end of an adjective, v. g. ajimâdji-win shigwa kitimâkatinâniwan *misiwe, alas, wretchedness is reigning everywhere. This part of the word indicates that the thing spoken of is general and common to all, v. g. minawâningottonâniwan, or môdjitkišinâniwan kitshi kijikong, one rejoices in heaven. They say also, accordingly to the root, kitimâki-nâniwan; môdji-ki-nâniwan.

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OF IRREGULAR VERBS.

1° Neuter, as nin gashkendam, I am sorrowful.
2° Verbs in un, an, as nind appenimun, I hope in something.
3° The impersonal, as sanakisim, one is suffering, etc.
4° The objective verb, as sanakisiwan, agrees with a noun in the objective case.
5° The negative verb, kâwin nind ikkitóssi, I do not say.
6° The contingent verb, ekkitoyanin, every time I say.
7° The dubitative, nind ikkitom-ituk, I perhaps say.
8° The verb in favor of, nind anokkitamowa, I work for him.
9° The verb with a double inanimate object, nind ojitamowân, I do it to him.
10° The verb with a double animate object, nin kikkenimi-
mân, I know of something belonging to him, v. g. his son.

The verbs in un make unan for the animate; they are formed, 1° from the verb in im, by adding to it unan, v. g. nind appenim, I rely upon myself; nind appenimun, inanimate,
nind appeninsunan, animate, I rely on him, I hope in him. 2° They are also formed from the indefinite by adding $n$, inanimate, $un$, animate, v. g. nind atâwe, I sell, or, rather, I bargain (as it also signifies to buy); nind atâwen ni mokkumân, I sell my knife; nind atâwenan nind ây, I sell my horse. 3° They are also formed from the reflected or the verbal adjective in $s$, by adding to it un, unan, v. g. nin kashkitlamâs, I obtain for myself; nin kashkitlamâsun, inanimate, nin kashkitlamâsunan, animate, etc.

These verbs are regularly conjugated in the inanimate, as any inanimate relative verb. For the animate, its three persons singular are in $an$ with their plural in $ak$ instead of $an$, v. g. nind atâwenan, nind atâwenak, I trade them; kit-atâwenan, ak, thou, etc., ot atâwenan. In all the rest of the conjugation, the animate is conjugated like the inanimate relative, v. g. nind atâwenin, kit atâwenâwa, öt atâwenâban; a very irregular thing is that they used to say in the 3d. person plural, atâwewok mistâtîtimoh, they bargain horses, without using the sign, $o$, of the 3d. person; it is often heard, and one must say, I think, öt atâwenâwâh mistatimôh, they trade horses.

The objective verb is used in the 3d. persons only; in the indicative it is formed by adding wan to the 3d. person singular, and wah to the 3d. person singular to form the plural, v. g. his son is sick, âkusiwân o kwisissan; his children are sick, âkusiwah o nidjânissa.

In the participle, $ni$ is added before the final $d$ or $t$ of the 3d. person singular participle, in all the verbs whose 3d. person singular is in $d$ or $t$, v. g. mîh' aniw sesekisinit o kwisissan, here is his elder son; from sasekisit, 3d. person singular of the participle simple; in the plural, $jin$ is added to it, v. g. God will judge the living and dead, Kîje-Manito o ka tipakîmân pemâtisinitjin, gaye nepunidjin; in this case, the $t$ has a more articulated sound of $d$.

In the neuter verbs, the indicative of the objective verb is formed in the same way; but for the participle, as those having their 3d. person singular in $ng$, make minîtjin, v. g. he said to
his son who was lonely, ot inän geshkendaminijin o kwissisan, from the 3d. person singular participle gashkendang.

The negative verb is a modification applicable to all the verbs.

FORMATION OF THE NEGATIVE.

Rule I. To form the negative of the relative verb animate, ssi is added to the 1st. person of the indicative, and it keeps that syllable throughout the whole conjugation, the verb being conjugated regularly, v.g. kawin ni sākīhāssī, I don’t love him; kawin o sākīhāssin, he does not love him, kawin ki sākīhāssibān, he did not love thee, etc.

The participle is formed by adding ssiw to the 1st. person indicative, and adding to ssiw the characteristic of the animate participle ak, v.g. sākīhāssīwak, sākīhāssiwat; but in the 3d. person we say, sākīhāssik, and sākīhāssikwa for the plural. All the rest keep ssiw before their respective mutative, v.g. sākīhāssiwang, sākīhāssiweg, etc.

II. In the inanimate verb, the ssi is inserted between the vowel and consonant of the last syllable, and holds that place everywhere, v.g. kawin ni sākīttōssin, I don’t love it, from ni sākittōn, I love it.

In the participle, ssi makes ssiw as in the animate, with the characteristic of the inanimate participle, v.g. sākīttōssīwān, negative, sākīttōssīwān, ssīwan, ssīk, ssīwang, ssīwēg, ssīkwa. The inanimate participle, the reflected participle, in short, all the participles similar in the affirmative are also similar in the negative.

III. The reflecting verb, all the adjectives in ssi, and the indefinite verb, form the negative of the 3d. person singular by adding ssi, v.g. māshkawisi, he is strong; kawin māshkawisi, he is not strong; thus formed, it is conjugated regularly through all its tenses and moods; in its participle, it is conjugated like the inanimate verb.

IV. In the verb from 3d. person to first, relative passive verb, and in the indefinite passive verb, the negative is formed from.
the first person singular passive indefinite, by adding *ssi*; it remains so all through the characteristics and mutatives being conjugated as usual; *kawin ni sâkikhôssi*, he, don’t love me, *kawin ki sâkikhôssi*, *kawin o sâkikhôsin*, etc. The 3d. person passive indefinite makes: *kawin sâkikhôssi*, he is not loved.

The negative is applied to the participle, 1° for the passive relative *kikkemissik*, *ssinok*, *kussik*, *ssinowang*, *ssinoweg*, *kussikwa*. Its imperfect is formed by adding *iban* everywhere.

2° For the indefinite passive the negative participle is formed as it is in the indefinite, *sâkikhôssiwân*, *ssiwân*, *ssiwang*, *ssiweg*; for the 3d. person, *ssiwinda*, *ssiwinda*, plural, is added to the 3d. person singular indicative, *g. sâkikhôssiwând*, if he is not loved; *bakkitthewassiwinda*, if they are not struck. The passive impersonal indefinite, is regular, *sâkikhôssing*, from *sâkikhikong*, one, being loved.

V. In the verb from 1st. person to 2d. the negative is formed by changing the final *n* into *ninôn*, *g. kît inin*, I tell you, *kawin kît ininôn*, *kawin kît ininônînim*, in the imperfect, the reciprocal characteristics of each person are added, *kawin kî ki ininônînàniban*, *kawin kî ki ininônînimowâ-ban*, etc.

The negative participle is *inissimowân*, *inissinonagok*, *ikôssiwan*, *ikossiweg*.

VI. The verb from 2d. person to 1st. is conjugated as follows in the affirmative; it is nothing else but the 2d. person singular of the imperative of the animate relative verb preceded by the pronoun; we must except the verb *nind ina*, which makes in the imperative *iji*, or *ishî* instead of *ish*, either regularly, or irregularly, *v. g.*

*Kâwin ki bakkîtthêh ussi*, you don’t strike me.

*Kâwin ki bakkîtthêh ussim*, you (many) don’t strike me.

*ussimîn*, you don’t strike us.

*ussimîmîn*, you don’t strike us, etc.

The imperfect, regularly, according to the negatives.
The first mutative μ is changed into i in the verbs whose mutative is i, v. g. kawin ki sākhiissi, you don’t love me.

**NEGATIVE, OR PROHIBITIVE IMPERATIVES:**

- Keko, ikkito-kken.
- Keko, — kkek.
- Keko, — sita.
- Keko, — sitāk. D.

1° In the indefinite, these terminations are added to the first person of the present, v. g. keko bakkittehike kken, or howe-kken, animate indefinite, don’t strike.

2° In the animate relative they also add that termination to the 1st. person of the present; keko bakkittehwōkken, don’t strike him.

3° In the animate relative, the final n is replaced by those terminations; this rule concerns the animates in ḍon only, v. g. keko ojittōkken, do not make it; in the inanimate verbs in ḍon, the n is not taken off, but it becomes mute, keko bakkittehan-ken; then, on account of the n, one of the k becomes useless and is dropped.

4° In all the verbs that have a vowel in the 3d. person singular, that termination is added, which must be understood also as to the verbal adjectives in s, v. g. keko bakkittëhotisōkken, do not strike yourself; keko anōkkikken, do not work, keko inābikken, don’t look; keko pisinātisikken, do not be dissipated, light-headed; keko ākusikkāsokken, don’t pretend to be ill; and so as to the indefinite passive, the prohibitive of which is formed from the 1st. person, keko tōtākokken, let it not be done to you.

5° In the verb from 2d. person to 1st. to form the prohibitive, they change n in the 2d. person of the imperative into kken,
kkkek, kkangen, v. g. keko ijishikken, don't tell me; etc., from ijishin, tell me, in which the n is dropped.

6° In the neuter verbs in am, m is changed into a mute n in the prohibitive, v. g. keko gashkendanken, as the inanimate relative. (Vide supra 3°).

7° The prohibitive of the relative passive verb is formed from the 3d. person singular, by dropping n in the animate as well as in the inanimate, and by using in its place the usual terminations of the prohibitive, keko ikökken, let him not tell you; keko gashkendamihikukken, let that not make you uneasy, from öt ikön, and o gashkendamihikun, that makes him uneasy.

VII. The dubitative is formed nearly in the same way through all the voices.

1° The active indefinites as: nin tebwe, I say true, makes at the dubitative,

**Imperfect.**

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>— — mituk.</td>
<td>ki tebwenaban-ituk.</td>
</tr>
<tr>
<td>— tebwe-tuk.</td>
<td>tebeweguban.</td>
</tr>
<tr>
<td>— — minátuk.</td>
<td>nin tebwenininaban-ituk.</td>
</tr>
<tr>
<td>— — mowatuk.</td>
<td>ki tebwenininaban-ituk.</td>
</tr>
</tbody>
</table>

**Participle.**

<table>
<thead>
<tr>
<th>Tayebwe wånen.</th>
<th>Tayebwevewanban en.</th>
</tr>
</thead>
<tbody>
<tr>
<td>— wanen.</td>
<td>— wanban en.</td>
</tr>
<tr>
<td>— kwen.</td>
<td>— gubanen,</td>
</tr>
<tr>
<td>— wingen. (Imp.)</td>
<td>— wingibanen. (Imp.)</td>
</tr>
<tr>
<td>— wangen. (D.)</td>
<td>— wångubanen. (D.)</td>
</tr>
<tr>
<td>— wangen.</td>
<td>— wangubanen.</td>
</tr>
<tr>
<td>— wegwen.</td>
<td>— wegubanen.</td>
</tr>
<tr>
<td>— wåkwen.</td>
<td>— wågubanen.</td>
</tr>
</tbody>
</table>

Thus are to be conjugated in the dubitative all the verbs in endam, which make, v. g. nind inendam-ituk, I think perhaps;
this said, all the others are regular; they say at the 3d. person inendamotuk, etc., participle, enendamo-wānen, etc. The others are regular.

The verbs taking a vowel in the 3d. person add the m to it in the dubitative, v.g. nin songenimomotuk; 3d. person, songenimotuk, perhaps he presumes much of his own courage; vábi, he sees; ki wābimituk, perhaps you see; 3d. person, wābituk, etc. The participle is regular, wayābiwānen, etc., swangenimowānen, etc.

One may see therefrom that the dubitative, either in the indicative, or in the participle, is formed from the 3d. person singular of the verb.

The mutual is conjugated as the plural of the indefinite in the dubitative, v.g. sākitiminātuk, etc.

VIII. In the animate adjectives, the negative is formed into ssi, v.g. kawin maskkawisissi, kawin kōssigwanissi, he is not strong, he is not heavy. The negatives of an animate adjective are formed by changing t into ssinōn, v.g. kawin ābatassinnōn; and by adding sinōn to the adjectives in n, v.g. kawin nōkkansinnōn; the final n of the adjective is then pronounced mute.

IX. The verb in favor of is formed by adding ūtāmova, ūge, ūtan, ūdijke, to the root or indefinite of the verb, v.g. nīnd anokkā, I work, whence nīnd anokkittamāwa, I work for him; nīnd anamihettamāwa, I pray for him, etc.

Remark. According to the rule IV, one might observe a deficiency, which is the, objective formation of the indefinite passive verb, which is as follows, v.g. īna, 3d. indefinite passive person makes īn in the participle, and in the objective, īnimān, īnimāh, okwisissan, they say of his son, etc.; hishpin īnimind o kwisissan, if they say of his son. To form that objective, nd of the 3d. person participle is changed into mān for the indicative, and into īn in the participle, v.g. bakkittehwa, hund, makes bakkittehumān and bakkittehumind.

The irregular latin verb inquit is translated by īwa which is used in the singular only, īwīdan, īwībanik, in the imperfect.
on some particles very frequently used in the Otchipwe language.

Although these words are explained respectively in the Dictionary, we shall lay here in the reader’s sight, those most frequently used, in order to impart a quicker knowledge of them.

1° *Iko* is frequently met with in conversation and denotes affirmation, v. g. your friend sets forth a proposition which agrees well with your opinion. If you wish to tell him *yes*, you will not say *keget only*, but *keget-iko*, v. g. *it is awful weather, is it not? kagwanissakiki* *jijat-inan?* *yes, indeed, keget-iko.*

2° *Issa*, denotes that one affirms something said by one’s self, without minding the opinion of any other person, v. g. *keget issa kagwanissakáanímat*, the wind is awful.

3° *Akko*, in the end of a word, denotes an habitual action; although it affects the verb, it is placed usually after the first word, v. g. *wiyás akko ni midjin*, I am in the habit of eating flesh, or merely, I eat flesh meat (being understood, when I have some). To the first vowel of these three words *iiko, issa, akko*, the apostrophe is substituted, whenever they are preceded by a vowel.

4° *Gusha*, denotes that one insists upon a proposition which one would have seemed to deny, or had already denied, v. g. *gweyak ki tipádjimottón, ni tji*, I relate the fact exactly to you, my friend. *Keget-inan? Do you? Keget gusha, I do, indeed.*

5° *Bina* is used when a person having being ordered to do something, it becomes necessary to give that person a new order; then one says: *ambe bina*, go on, do.

6° *Kuta* is used as a synonyme of *bina*, but rather improperly. It is used properly when one, after some resistance, accomplishes at last what was ordered to one, v. g. I have for a long while refused to go where he wished to bring me, I at last consent to go, and tell him so: *ambe kuta ijtáta, well, come, let us go.*
7. *Ikinin* is used to affirm the truth of a thing which seemed not to be true, or was not expected to be so, *v. g.* from his appearance, I think he is coward, *shâgotehe wahaw nind iji-nawa*; well, nevertheless he is not, *kawin ikinin*; *v. g.* *nâh 'kinin epitsh mashkawisit*, see how strong he is, that is to say, I would never have suspected that he was so strong.

8. *Ambe* signifies come, let us go; *v. g.* come, let us go away, *ambe, kiweta*.

9. *Nâh* means the apostrophe *here*, *v. g.* here, my friend, I give you this, *nâh, nitji, oho ki mînin*.

10. *Taka* is almost a synonyme of *ambe*; it is the apostrophe made to one to have one relate, sing, or do something, *v. g.* well, you arrived lately, tell us the news, *pâtewiyan, taka, tipâd jimun* enakkamigak.

11. *Na* is a particle not differing from the interrogative, it is used in speaking to a superior or a respected person, of whom something is wished for; *v. g.* hand me the bread, if you please, *taka-na, pakkwejigan ininamâwishin*.

12. *Ikish*, is a synonyme of *iko*; it is used when one advances a proposition as true, without being very sure of it; if I am aware that one’s proposition is true, I shall answer, *çëget ikish*.

13. *Ajikish* is a sarcastic expression used when some body’s actions prove that he is not what he pretends to be, *v. g.* a man pretends to be generous, or reputed so; I see him accomplishing a deed of sordidness, and I say of him: *ajikish kijevâtisi*; without translating, I express that idea by the ironic french phrase: *le voilà ce prétendu généreux*; so true it is that he is a generous man.

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**X.—Conjugation of the Verb with a Double Animate Objective.**

That verb is formed from the 1st. person singular of the passive animate relative, by changing *k* into *mân*, *v. g.* *ni sâkîhîk*, he loves me, whence *ni sâkîhimân*, I love that in him, *v. g. o kwisissan*, his son; *nim pâtîtinîk*, he lets me go, *nim pâkiti nimân*, I let that from him go; *ni wikkupînik*, whence
ni wikkupinimán, I draw that of him; nim bakkittehuk—whence nim bakkittehumán, I strike that of him. With the exception of the irregular verb, nind ina, I tell him, making irregularly nind ik; I am told by him, it makes nevertheless in the double objective: nind inimán, I tell him.

Present—Singular.

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ni sákihimán.</td>
<td>ki sákihimán.</td>
</tr>
<tr>
<td></td>
<td>o sákihimán, h.</td>
</tr>
</tbody>
</table>

Imperfect—Singular.

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
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</thead>
<tbody>
<tr>
<td>Ni sákihimábanik.</td>
<td>ki sákihimábanik. [D]</td>
</tr>
<tr>
<td></td>
<td>ki sákihimáwák.</td>
</tr>
<tr>
<td></td>
<td>o sákihimáwáh.</td>
</tr>
</tbody>
</table>

Imperative.

Sákihim.
sákihimik.
sákihimáta.

Future—Imperfect.

Sákihimákkan, kkatwák.
sákihimákke, kkegwák.
sákihimákkang, kkangwáh.

Participle.

Sayákihimakwa.
    himatwa.
himâd.
himangwa.
himangitwa.
himegwa.
himâwâd.

Imperfect.

Sayâkilimakihan, wâban, etc.

Na.—In the verbs in awa or owa, the double animate objective is formed regularly, if you suppose that the passive animate relative is formed as in other verbs, and that one may say: ni nissitôttawik; it is therefrom formed regularly, and they say: ni nissitôttawimân, I understand that of him.

XI. The verb with a double inanimate object is formed from the 1st. inanimate person singular indicative, in the verbs in ôn, by changing the final n into wân, v. g. nind ojit tôn, whence nind ojitowân, I do it for him; and from the same person in the verbs in ân, by changing the final n into mowân, v. g. ni wânikkâtân, whence ni wânikkâtamowân, I dig that for him; ni nissitôttân, whence ni nissitôttamowân, I understand that of him, etc. It is conjugated as above.

A LAST WORD.

In closing let it be allowed that the Indian language is perfect in its own way, and has many beauties not to be found in our modern languages; for instance, the verb in the Indian idiom, is the supreme chief of the language; it draws into its magical circle, all the other parts of speech, and makes them act, move, suffer and even exist in the manner, and in such situations as is pleasing to it. In truth a learned philologist likened the verb of the Indian language to Atlas that carries the world on its shoulders. If a language can be compared to a world, this comparison appears to us very just; for the verb can carry it entirely in its bosom.

J. J. S. & M. J.