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

By JOSEPH HOWSE, Esq. F.R.G.S.
AND RESIDENT TWENTY YEARS IN PRINCE RUPERT'S LAND, IN THE SERVICE OF THE HON. HUDSON'S BAY COMPANY.

LONDON:
J. G. F. & J. RIVINGTON,
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE, FALL MALL.

1844.
TO
THE NOBlemen AND GENTLEMEN
OF THE
ROYAL GEOGRAPHICAL SOCIETY,
AND OF THE
CHURCH-MISSIONARY SOCIETY,
THIS WORK;
DESIGNED TO FACILITATE THE COMMUNICATION
OF
CHRISTIANITY AND USEFUL KNOWLEDGE,
TO THE
UNINSTRUCTED NATIVES OF NORTH AMERICA;
AND
TO DEvelope THE STRUCTURE
OF
A LARGE AND PECULIAR FAMILY OF LANGUAGES,
IS,
BY PERMISSION, DEDICATED,
WITH
SENTIMENTS OF UNFEIGNEd GRATITUDE AND RESPECT,
BY
THEIR OBEDIENT SERVANT,
THE AUTHOR.
PREFACE.

It has been truly observed, that with the abundant information we possess on all other subjects, it is astonishing to reflect how little correct philosophical knowledge we have of the real condition of Man in a state of nature. Nor is it difficult to account for this. Travellers give us ample accounts of the physical character and condition of the inhabitants of newly discovered or uncivilized countries—they tell us of what is obvious to the senses—and here their accounts end. But Man is a compound subject. The mind and moral character are beyond their reach. A knowledge of these can be attained only through the medium of their Language, to acquire which, where it is merely oral, is a work of time, labour, and perseverance. To separate into distinct words the ever-varying and unbroken articulations of an unknown tongue,—to arrange them in conformity with the genius of the language—to analyze and reduce them to their proper elements—in short, to reduce a chaos of new combinations of sound to order, and to discover the intelligible though perhaps novel system in
which they ought to be classed, is a most difficult, but, at the same time, a necessary task. Where this has not been accomplished, the native character can never be duly estimated—his answers and enquiries are often misunderstood; his intentions misrepresented; and the real state of his mind can be but very inadequately conjectured. Hence arise mutual distrust and hostile feelings on both sides, which too often lead to acts of violence, and impress still more deeply the prejudice already existing in the mind of the stranger, as to the moral character and intellectual powers of the Indian, whom he was at first prepared to call an untutored Savage.

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

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

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

The Cree language, independently of its inherent interest, possesses great importance in relation to the diffusion of Christianity. The formidable difficulties in this respect, with which the missionary has to contend, which it requires almost a life to surmount, and which, in fact, few do surmount, are here removed—
he becomes at once, so to speak, a member of the Indian family, as well as competent to form an estimate of the mental powers and moral character of the New World, and to direct his course, and suit his counsels and arguments accordingly.

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

It may be observed that the grammatical system of the Crees (and Chippeways) is composed of the same philological elements as are found in the Grammars of cultivated languages, but they are sometimes differently arranged and differently combined. The joining to the verb of the personal pronoun (def. and indef.) in all its cases, and in all their combinations, as Agent, Object, and End, to form the verbal inflexion, has a somewhat startling aspect for the student, but it should be borne in mind that there is a limit to
these forms—a fixed plan or form for these several combinations—and that, when once the scheme of inflexion, &c. is well understood, the details are perhaps scarcely more difficult to acquire than the same pronominal, &c. elements in their changeful form and order in European tongues.* Transitive expressions are, especially, from this operation, necessarily long, as well in simple as in compound words—the attributive root is, to the eye, in a manner lost amongst its accessories; but they are nevertheless simple, because synthetical, every syllable or modifying element carrying with it a definitive meaning. From this new manner of structure,—this new, unalterable collocation of the personal (inflected) signs,—we have, as it were, a new organization of the same mental matter. A sentence often consists of much fewer separable parts or words.

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

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

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

The unseemly appearance which the Algonquin dialects generally present to the eye of the learner, proceeds often from a wrong division of the words—as well as a too fastidious or false orthography, they being generally characterized by a pleasing alternation of vowels and consonants. As respects sound—in the northern dialects (including the Cree and Chippeway) of this language the "rabid r," the obtuse l, the labials f and v, are never to be found. Compared with the Cree, the frequent omission (as in French,) of the
hissing s—the frequent insertion, &c. of the nasals m and n (p. 13, Note), mitigating the abruptness of the mute, &c. consonants, and a scale of intonation in the vowels, from the deepest d to the attenuated ee, all clearly enounced in a deep dispassion tone of voice, with its native cadence and accentuation, give to the Chippeway an altogether delightful effect on the ear. My affections are naturally with the Cree, but I admire most the grave, majestic, dulcet tones of the Chippeway.

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

* "More than classically regular," because the verb has no Conjugational exceptions, whereof to form an "As in presenti" &c. as in European tongues.
It is curious to observe that the language of the Algonquins of the American continent, and the Esquimaux of Greenland, totally differing as they do in matter, should so strikingly agree in form—even in leading peculiarities of grammar—as respects European languages, in grammatical anomalies—and would hence seem fully to justify the inference, that these two languages, which are generally called "mother-tongues," belong to one and the same high generic family. (See p. 318.)

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

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

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

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

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

† Conjug. Voice, Mood, Tense, "Gender," Number, Person.

was requisite, I had the assistance of an Interpreter; but the absolute necessity of understanding and being understood by those among whom I was to live, made me diligent in endeavouring to learn their language; and some knowledge of Latin, French, and Italian, acquired before I left England, enabled me to reduce to a Grammatical form, what could only be learned orally, and by routine. Notwithstanding the peculiarities in the structure of this and other American tongues, Habit will, with attention on the learner's part, so familiarize them to the mind, that they may, after the lapse of many years, become as spontaneously the vehicle of his thoughts as his mother tongue. Such in fact was my own case, and this circumstance will, I hope, plead as my apology for any errors in style or phraseology which may be found in this work. I trust that having had so long and such favourable opportunities of making the Cree Language as it were my own, I shall not be thought presumptuous in supposing that I could explain the peculiarities of their Dialects more clearly and correctly than had been done previously: and if this little work should serve to raise in the estimation of their fellow men, the Mental Character of a People, for whom, to my latest moments, I shall entertain feelings of grateful and affectionate regard—if, especially, it should prove
serviceable to those pious men who are labouring to instruct them in the truths of the Christian Religion, I shall think my labour in composing it amply repaid, and the distinguished Societies to whose liberality I am indebted for its publication, will have no reason to regret their patronage of this attempt to convey a more perfect knowledge of the structure of the Cree Language.

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

[From Mr. Bird to the Author.]

My dear Friend, Red River, July 26, 1842.

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

[From the same to the same.]

Red River, Aug. 8, 1843.

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

Norway House, (Lake Winnipeg.)

My dear Sir,

20th July, 1849.

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

JAMES BIRD, Esq., Red River.

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

Cirencester, March, 1844.

J. HOWSE.
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For "Ethisu," read "Ethi'n'u" passim.
p. 77, line 17, dele "Italian and."

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

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

p. 135, line 29, for "Eth," read "Eth or Ethr."
p. 213, line 15, to "he loves him," add "or them."

p. 233, line 9, read "Accusative, Dative, and Possessive Cases combined."

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

p. 304, line 21, for "(plu. -why)" read "(plu. -wose)."
A GRAMMAR
OF
THE CREE LANGUAGE.

INTRODUCTION.

THE ALGÓNQUINS.

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

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

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

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

The inhabitants of each of these districts further divide themselves into bands or families, which are also distinguished by the name of some remarkable object in the tract in which they are accustomed to hunt; but, in this case, instead of the general denomination "ethinuk"—"Indians," by which the inhabitants of a district or a whole nation are known, and which may be considered as the generic appellation, they receive or assume, in these smaller divisions, its diminutive form, "ethinéeruk," indicative of their subordinate importance; so Wúskwy-wuchée-ethinéeruk, "the Birch-hill Indians," may be considered as a branch of the Kisseekákhchewun-ethinuk, i.e. of the Indians belonging to the district on the river of that name.
and indeed almost every thing connected with the Algéonquin and his wigwam have been accurately described. Nothing seems to be wanting to complete our thorough acquaintance with him, but a correct account of his language; a point indeed of importance, as being the only avenue to a knowledge of his origin and intellectual and moral character. In more general terms, it is through the medium of his language alone that we can attain to the native Indian's mind—to that peculiar kind of human intellect, which, in all probability, is one of the links connecting the history of these tribes with that of other nations.

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

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

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

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

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

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

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

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

To this "perfect familiarity with their dialect," (the Mohêgan) he is stated to have "united a stock of grammatical and other learning, which well qualified him for the task of reducing an unwritten language to the rules of grammar," &c. With all these
the Connecticut Society of Arts and Sciences, a paper on the Mohégan dialect, (see Massachusetts Historical Collections, vol. 10,) containing various desultory remarks on the grammatical structure of the North American languages, but without much extending the knowledge respecting them already possessed. Though he was, perhaps, a less skilful grammarian than Eliot, he corrected one of his (Eliot's) prominent errors, by denying the existence of an infinitive mood. The value of his authority is however greatly lessened, as was before observed, by the singular errors into which he has fallen.

In 1823, nearly half a century after the appearance of the above paper, the American Philosophical Society published a Grammar of one of the dialects (the Delaware) translated into English by the learned Mr. Du Ponceau, from the manuscript of Zeisberger, a German missionary, with a very valuable preface by the Translator. This grammar contains a great deal of matter, much more than all the rest put together, but, in its present form, is ill calculated to improve our theoretical acquaintance with these idioms. The materials for illustration are generally ill chosen, the parts of the verb often erroneously constructed, and withal the arrangement of them is made on such an advantages, however, it cannot be denied that, some of his observations, even on important points, are erroneous, and others are calculated to mislead, as, I trust, will be shewn in the proper place.

"Jonathan Edwards, D.D., was pastor of a church in New Haven, and member of the Connecticut Society of Arts and Sciences."
incongruous plan as greatly to lessen the merit which
the work would otherwise possess. It is, besides, de-
fective in several important points. Yet we are told,
that this venerable missionary, who died in 1808, at
the advanced age of eighty-seven, had resided among
them upwards of sixty years, "preaching the gospel to
them in their native idioms." But in this compila-
tion there is sufficient evidence of his having never
thoroughly understood theoretically this or any other
language of similar structure.

We come now to another venerable and experienced
missionary, (and he is the last on my list,) in the person
of Heckewelder, who was likewise considered as well
skilled in the languages of the Indians, having passed
forty years of his long life among them. He was also,
it appears, a member of the American Philosophical
Society. An extended correspondence on this very
interesting subject, between him and that eminent
scholar, Mr. Du Ponceau, its then secretary, has been
laid before the public. The observations of Hecke-
welder prove however too desultory and unimportant
to be of much use, and are often too carelessly made to be
judicious or correct; his definitions, also, are frequently
crude and unsatisfactory. To generalise correctly on
this subject, above all others, requires great reflection
and care. So perplexed and intricate is the structure
of these languages to a person who does not possess a
comprehensive knowledge of their anomalous forms,
that he must return to his point again and again, for
the hundredth time, before he can obtain such a result
as deserves to be noted down. It cannot be investi-
gated hastily without danger of the risk that Heckewelder often incurred, of being lost in a mist of his own raising. Besides, though doubtless sufficiently skilled in the language for all practical purposes in his vocation, he was evidently far from being a profound Indian scholar.

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

The study of these idioms, and very probably of all oral uncultivated languages, is indeed full of perplexity. The path of the enquirer is beset with obstacles in every direction. Even supposing him to have surmounted, in some degree, the first difficulty of gaining the names of things and actions, he has yet to attain to a distinct knowledge of the various relations in which they are combined together, or their grammatical value in a sentence, and this too in a system differing altogether from that of his own language. This is, indeed, even in a simple phrase or sentence, no light task, but the great, the hitherto unsurmounted difficulty is correct interpretation, and correct classification of, or the giving of right names to, the anomalous members of a sentence, or groups of ideas. This is a fruitful source of confusion and error, arising indeed
sometimes from a necessity inseparable from the circumstances of the case, of generalizing from too few particulars. Accordingly, I have been able to detect, among these grammarians, no fewer than six different names for the same form of the verb. Thus have they all gone astray. Their participles and infinitives are mere phantoms, that irrecoverably seduce them from the right path, and would be alone insuperable obstacles to the forming of a right system. The native American has a grammatical system of his own.

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

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

The next step is, perhaps, narrative discourse. In this the now enquiring youth derives, from the ample subjects of hunting, war, &c. an abundant accession of new terms and new combinations. Didactic topics are suited to a still maturer age, supplying the complement of his stock of moral and intellectual ideas, and their names. The aged impart to youth—the parent to his children of riper years—for their information and profit, the fruits of his own experience—his own knowledge. He recounts events—deduces rules of conduct—gives advice and instruction. It
is a subject for the understanding, involving the discipline of the mind. The language as well as the character of the Indian seems now to be completed. He is competent to the interchange of thought, to converse, and to judge on every subject that may come under his notice. At this point he has arrived too without artificial helps; it appears to be the natural, necessary, but progressive result of the gradual developement of his physical and mental faculties, for this result is the same for all Indians. But, here we must stop. The power of readily choosing and combining, from his various stock of materials, so as to form figurative expressions, is to him personal and peculiar. Not every Indian is an orator. It is no uncommon thing to see a distinguished chief employ some other person to deliver his harangues.

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

The whole fabric of language, as exhibited in the American idioms, compared with European tongues, is of a very peculiar structure, cast, as it appears, in a very different mould from ours, and offering to the grammarian a novel and singularly organized system of speech, and to the metaphysician a new view of the operations of the human mind. The ideas are often differently grouped—in those groups the ideas are often differently disposed, and the terms expressing them differently arranged. Long expressions in English are sometimes shortened, and short ones are lengthened.
Yet it is a system complete in the mechanism of its parts, and adequate to the end desired. It is only, indeed, if I may so say, language under a new phase. The want of some forms, and the modification of others, are compensated in a manner to which the European is wholly a stranger. This system furnishes a beautiful specimen of order, in the midst of the greatest apparent, and, as it would seem, unavoidable confusion and disorder. Regular in its forms, it has especial care to distinguish the natural from the adventitious; the definite from the indefinite accidents, as well of person, as of action; the act from the habit; the particular instance from the general character or disposition. In want of a name for a thing, the American defines or describes it.

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

I may add that as, perhaps, no cultivated language is more susceptible of analysis than the Cree and the Chippeway, so I am greatly disposed to think that
no language is better adapted than the former of these,* for the purpose of philosophical investigation, whether with a reference to its own system, or, as an object of comparison, with the languages of the old world.

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

* My reason for preferring the Cree for the purpose mentioned, is not that the Chippeway does not contain in its structure the same grammatical elements, but that they are sometimes not so obvious—so well defined—e.g. the nasals m and n, which constantly occur in the latter, are often found, (as in mb, nd, ng, &c.) when compared with corresponding terms in the former, to be unnecessary adjuncts, not modifying the meaning of the root, and are therefore merely expletive, at least, however they may add to the beauty of the language. But, besides this, by the change of th and t or d into their cognate n (see Dialect), which frequently happens, three important elements are resolved into one, which consequently, even without the addition of the redundant n above mentioned, becomes, to the mere Chippeway scholar, ambiguous and perplexing, if not fatal to the object of his research.
if ever, (I here speak of the Crees) be induced to attempt. The European finds the same difficulty in acquiring theirs. Their turn of mind leads them to group their ideas and combine their thoughts after their own peculiar manner, though indeed, in some of these languages, the thoughts are expressed through the medium of sounds, as unlike to those uttered by other nations as it can be imagined the vocal organs can produce.

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

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

OF THE VERB.

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

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

Secondly—Its kinds.

Thirdly—Its forms as developed in its various inflections.
Chapter I.

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

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

Section I.

As to the Origin of the Verb.

The Indian verb is of various origin, e.g.
1. It comes from the names of things, as nouns.
2. .........................qualities, as adnouns.
3. .........................energy or action, as verbs.
4. .........................relations, as pronouns and adverbs, &c.

First.—The noun is the root of several kinds of verbs, among others of the following, formed from Nippee, water. (See Accidence.)
THE CREE LANGUAGE.

1. Nippeewoo (animate.) He is watery i.e. possesses the nature of water.
Napâkyoo, a man; (vir) napâkyoo, he is (a) man.
Oowâsis, a child; oowâsisewoo, he is (a) child.
Hûkemow, a chief; hûkemûwâkoo, he is (a) chief.
Kôonâ, snow; kôonâwâkoo, he is snowy, i.e. he is covered with snow.

Nippeewoo (inanimate). It is watery i.e. possessing its nature. It is wet.
Mûnmetewoom, it is God-like (supernatural).
Nummâisewoo uâke (inan.); it is a fishy country (from nummâis, a fish).
A'siskeeewoon (inan.), it is dusty (from âsiskee, dust, also earth).
Kôoneewoo, it is snowy, covered with snow.

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

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

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

The Chippeways also often omit the Cree s.

Cree—Net' Etsâthetem, I think it, is in Chippeway, Nind' enândon.
Tahn' inpeektâk, How large is it? A'hneen menlik?
U'akee, country. A'âkhe (Jones).

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

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

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

...... Oôgumahwyan (Subj.). That I am (a) king.

xii. 42. Wôgumahwejik (Subj.). Who were chiefs.

vi. 70. Môjhe-mûnêdôwek (Indic.). He is (a) devil.

x. 21. Môjhe-mûnêdôwâyd (Subj.). Who is (a) devil.

iv. 24. Oojêchâhkîwôwek (Indic.). He is (a) spirit.
2. Nippéwisseu (anim.) he is water-like, water-ish, (not diminut.)
Nápáyoo, a man; (vir) nápéwisseu, he is man-like, manly.
Ethínw, (homo) a man, an Indian; Ethínwew, he is wise, discreet.
Nippéwisseu (inan.), it is water-like, watery, material, humid.
Ktákayoo, a burnt coal; két克ayowow, it is coal-like, i.e. black.
Mithkoo, blood; mithkwow, it is blood-like, i.e. red.
Péwápiak, metal, péwápiakwom, it is metal-like, i.e. metallic.
This form shows the manner, or resemblance, of the noun to be in the subject.

3. Nippéwisseu (anim.), he is watered (welked).
Nippéwisseu (inan.) it is watered (welled).
This form implies the accident or accession of the noun to the subject.

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

* vi. 63. Wéyos. Flesh.
i. 14. Ke weyóowe(h)dh (pass. indic.). He was made flesh.
ii. 23. Ogéwaah. The Lord, also king, chief, &c.
ixii. 54. Ogéwaah(h)édooyon (reflect. subj.) If I chief-myself, “if I honour myself.”
" .. Wágémáh(h)íd (act. subj.) That chiefeth me, “that honoureth me.”
vi. 15. Wéo ogéwaah(h)good (subj.) That he was to be king-ed (by them), “To make him a king.”
xix. 12. Wágánk wágémák(h)édooyowin (reflect. subj. dub.) Whosoever maketh himself a king.
THE CREE LANGUAGE.

Nippéétow (inan.), he turns it into water.
Ménis-áppwooy, berry-liquor, i. e. wine.
Ménis-áppwootow, he turns it into wine. *

5. Nippéewkhyoo (anim.)—The transitive of Nippéewoo, indicating the transfer of the attribute to the object—he watery-eth (wets) him.
Nippéewetow (inan.) — The transitive of Nippéewun — he watery-eth (wets) it.
A’msiskéewetow (inan.), he dusty-eth it, covers it with dust.

6. Nippekdyoo (inan.)—This form asserts the making of the noun — he water-makes, i. e. he is making water (indefinite).
Mákesin, a shoe; mákesiné-káyoo, he is shoe-making.
Wúnnaheggun, a trap; wúnnaheggune-káyoo, he is trap-making.
Wáskahggun-ekáyoo, he is making a house.
Athúppeekáyoo, he net-makes (from athíippee, a net).

They also say, figuratively,
Cowishemkékíyoo, he or she is making the bed.
Pétawónekáyoo, he makes a smoking assembly.
Weekookdáyoo, he makes a feast.
Méwétkekíyoo, he makes up a bundle or load (from wewít, a bag or bundle).
Ootápanekáyoo, he makes (i. e. arranges the things on) the sledge.

* ii. 3. Zhábwe-min-áhboo. Yellow-berry-liquor, i.e. wine.
ii. 9. Kaak zhábwekenábboowéékwahdíg (partic peace. indic.) . . .
That was made wine.
iv. 46. Zhábwekenábboowétóopun (act. indic.). . . He wine-ed it, “he made the water wine.”
7. Nippekadyoo (act. anim.)—The transitive of the above, and
intimating the transfer or addition of the noun, to
an object in an intensiative manner, e. g. making,
&c. (sur-attribute)—He water makes it.
Hookemow, a chief; hookemomegaekatdyoo, he chief-makes
him, he makes him a chief.
Owakon, a slave; owakonekaatdyoo, he makes him a slave.
Wawutekatdyoo (anim.), he loads (makes, i. e. arranges
the load on) him, as a horse.
Ootapanekatow (inan.), he arranges it on the sledge.
Hookemowkaadoo (reflect.), he chief-makes himself; i. e. he
"makes or pretends the chief."
Napaykadoo (id.) he "makes the man." [See Section 3,
Simulative form.]
Nippkekatoom (inan.), (idem) he water-makes it, i. e. makes
by the addition of water (as to spirits for a beverage.)
Méchim, food; méchinekatoom, he food-makes it, i. e. he
bait it (a trap).
Picku, gum or pitch; pickekdtum, he pitched it, (i. e. adds
pitch to it,) as a canoe.
Sóoseepakkwatw, sugar; sóoseepakwutekatoom, he sugar-
makes it, i. e. by the addition of sugar to it, as to a
beverage, &c.
Nippkekatdyoo (accid. pass. inan.), it is water-made.
Sóoneow, silver or gold; sóoneowekatdyoo, it is silvered or
gilded.
Sóoseepakwutekatdyoo, it is sugar-made, i. e. it is sugared.
Pickeekatdyoo, it is pitched or gummed.

8. Nippekadyoo—This form implies the making of the noun,
with, or of, the object; ablative—hemakes water of it.
Sówáppwooy, sour liquor, i. e. vinegar.

............. mun, it is vinegar, partakes of vinegar.
............. tow, he turns it into vinegar.
............. kadyoo, he makes vinegar.
............. katoom, he vinegars it, that is, adds vinegar to
some other thing.
THE CREE LANGUAGE.

Sëwëppwookadyyoo, it is vinegared.

...............kagdyoo, he makes vinegar of it.

9. Nippeeskëw—This form intimates abundance of the noun—water abounds, or there is abundance of water.
Mënìia, a berry; mënìeskëw berries abound.
Atatkë, a deer; attkooskëw, deer abound.
Minnahik, a spruce fir; minnahikooskëw, spruce firs abound. 4

10. Oo-Nippeesëw—This form (oot before a vowel) shows that the subject possesses the noun—he has, i.e. owns or possesses water. 
Oonkëpaimu, she has, or possesses, a man, i.e. a husband. 
Ootëkëmu, he possesses a horse, or horses. 
Assâmë, a snow-shoe. 
Oot'assâmëmu, he has snow-shoes. 
[Thus in these possessive verbs, the object may, in Cree, be either singular or plural; but, in Chippeyay, they follow the common rules of agreement.]

11. Hëookemowëthemàyoo, he chief-thinks him; i.e. considers him a chief. 
This subject6 thinks the person, thing, &c. expressed by the

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4 v. 3. Nëbeh.. Water.
ii. 23. Nëbeh-ka (pres. for preter.). There was much water.
vi. 10. Mëeënahshhikaookbësw (preter.). There was much grass.
5 iv. 16. Ke nabhëkm.. Thy husband.
iv. 16. Nënd' oonkëbhënesë. (posa. neg.). I have no husband.
iv. 18. Kah oonkëbhëmeyunëg (posa.). Whom thou husbandest them, hast had as husbands.

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

6 viii. 49. Nënd' oogemawëmënak (indic.). I chief-think-him, “honour him.”
xii. 26. Ka oogemawëmënakghën (subj.). “He will honour him.”
 v. 23. Che oogemawëmënakgëmood (pass. subj.). That he should be honoured by, (&c.)
noun, to be in the object. The general principle, that, in a compounded verb, the accessory member is, in these dialects, a secondary attributive, will be noticed hereafter. This form constitutes perhaps the only exception to the rule.

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

Wégee (g hard), a tent or dwelling.
Wégu (neut.), he dwells or tents.

Wégeemayo (transit.) he tent-eth (with) him.
Wégeemoggun, a tent-mate or person tented with. [See Passive Nouns.]

Uskéewo, he countries, i.e. he dwells in that quarter (from úskee, country).
West-úskeemdyoo, he com-patriot-eth him (transit).
West-úskeemoggun, fellow-countrymate.

Ootáwe, father.
Ootáwéewoo, he is (a) father.
Ootáwemayo, he fathers him, i.e. he is his father, or by adoption, &c. he is a father to him.  

7 v. 17 N’oos. My father.
ili. 35. Wayúoseemind (pass.). Who is fathered, “the father.”
viii. 41. Fazheegoo Wayúoseenutid (act.) He is one, whom we esteem father, “we have one father.”
viii. 42. Oogwosegíydogun (verb possess.). If he were your father.
viii. 44. Ké’t ooyóoseEMALE (act. anim.). Ye esteem him father.
Oot’ ooyóoseinidn (act. inan.) He fathers it, “the father of it.”
viii. 39. Nínd’ ooyóoseen (v. pass.). “He is our father.”
i. 34. Oogwéséemood... Who is son-ed by (God), “the Son (of God).”
i. 49. Ké’d oogwésémig... He son-eth thee (God), “thou art the Son (of God).”
THE CREE LANGUAGE.

Pépoon, winter (or it is winter) also a year.
Pépoonisse, he winters.

Wëeche-pépoonissetwëyoo, he winters with him.8

iii. 16. Kah ogogwësusija (possess.).. Whom he has for son, “his (only begotten) son.”
v. 22. Wëgogwësusija (act.). Whom he son-eth, “the son.”
iii. 36. Wëgogwësusijija (id. poss. case). Who is son-ed, “the son.”
iv. 49. Ne njëkënis. . My child.

viii. 33. Nisë oonjëkënesëmbëwëvëm. . Abraham. (act.) He childeth us, “we be Abraham’s seed.”
viii. 37. Oonjëkënesëmbëwëvëm. . That he childeth you “that ye are his seed.”
viii. 39. Oonjëkënesëmbëwëvëm. . If he childeth you, “If ye were his children.”

8 x. 22. Pépoonjëšëwëwëvëm. . It was winter.
i. 20. Pépoon. . (Forty-six) years.
i.ii. 30. Tëhekahdëpëwëwëvëm. . It was night.
i. 10. A’khekë. . A country, “the world.”
i.iii. 31. A’khekhwëwë. . It is earthly.

xviii. 15. Minzënhëwëwëwë. . Disciple.

viii. 31. Këswën minzënhëwëwëwëwëwë (act. indic.) . I disciple you (plu.), “ye are my disciples.”
xv. viii. Che minzënhëwëwëwëwë (act. subj.) . That I may disciple you (plu.), “so shall ye be my disciples.”
i. 49. Këswëndjëgëwéndjëgëwë (trans.) . They king thee, “thou art the king of” (Israel).

iv. 36. Méndëwëwë. . Fruit.
xv. 2. Mëndëgwëwëwë (negat. subj.). That bearest not fruit.
Mëndëgwëwë (subj. plu.). That bear fruit.
Che mëndëwëwë (sing.). That it bear fruit.

12. These substantive-verbs sometimes drop the first letter or syllable of their noun, as from Idppee, a line or chord; ñpeeph-kýoo, he line-makes or plait; ñpeephkýöta, line-make-thou-it, plait it.

Umák, a beaver; ïeëkayoo, he is beavering, i.e. taking beaver.

E'skootayoo, fire; ñkñow or ñkñow, he strikes fire or a light.

Kbotaswuyoo, he makes a fire.

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

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

It-ëpeeeahuh, or Tápeeeahuh, he threads it (as a needle).

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

Sékahuh, he fires it, sets it on fire.

Sékakthowéiu (temper), he is fiery, passionate.

SECONDLY,—The names of the qualities of things furnish a numerous list of Verbs, they being all, in their simple state, verbalised. I shall divide them, as the forms of both these dialects seem to point out, into two classes—namely, the natural and the acci-
dental. The former, derived from the adnoun, express what is inherent, native, spontaneous, and will be denominated Adjective verbs: the latter, derived from words expressing what is adventitious to the subject, contingent, foreign, acquired,—have a passive signification, and will be called accidental passive verbs, in contradistinction to participial and other passive verbs, which will be noticed hereafter.

ADJECTIVE VERBS.

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<td>Nuppuckow</td>
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<tr>
<td>Chimmesiswu</td>
<td>Chimmásin</td>
</tr>
</tbody>
</table>

9 v. 30. Odnesheehis (indic. inan.)...it is good.
   i. 46. Wónesheeshing (subj.)...which is good. [See Sec. 3, Augmentatives.]
   ii. 10. Mahyahnáhdákis (subj. inan.)...which is bad. [id.]
   vi. 27. Panáhdók (subj. inan.)...which is bad.
   viii. 9. Pahtáhsewod (subj. anim.)...that they are bad, sinful.
   viii. 3. Mágwah pesegwáhdesid (subj.)...at the time she is loose, wanton.
   v. 7. Máhkesid (subj.)...who is lame.
   iv. 6. Ahyákoosid (subj.)...who is weary.
   xii. 3. A'khoonë (indic.)...he is sick.
   xi. 1. A'khooosid (indic. pret.)...he was sick.
   v. 5. Ayáshkoosid (subj. augment.)...who is sick.
   xii. 5 and 8. Kademáhgesjig (subj.)...who are poor, pitious.
   viii. 54. Tah enghahädhésneo (indic. neg.)...it will not be useful.
   [See Paradigm of the Negative Verb.]
ACCIDENTAL (PASSIVE) VERBS.

ANIMATE.

Chimmataqoo he is erected, set upright.
Pāqoo he is dried.
Mētataqoo he is consumed (by fire), scalded.
Tāsketayoo he is split (as a living tree).
Eskwāqoo he is burnt.
Tākkoopīsāqoo he is tied up.
Kūukkwāqoo he is sewed.

INANIMATE.

Chimmataqayoo it is erected, set upright.
Pāqayoo it is dried.
Mētataqayoo it is consumed (by fire), scalded.
Tāsketayoo it is split (as a dead tree).
Eskwāqayoo it is burnt.
Tākkoopīsīqayoo it is tied up.
Kūukkwāqayoo it is sewed.

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

10 i. 27. Dākkoobedāqig (subj. inan. poss. case) .. if it be tied.
xi. 44. Tākkoobezood (subj.) .. who is tied, bound.
Tākkoobezood (indic.) .. about-face-tied-is-he.
xv. 6. Nēboodāmahguk (subj.) .. which is withered.
xix. 23. Kāshkewāhddesemōqun (pret. neg.) .. it was not sewed.
xvii. 24. Minjemāpezenōq (subj. anim. poss. case) .. who was bound.
xxi. 11. Mōoshkensanid (id.) .. which was filled.
It may be observed, that some roots are susceptible of both these modes of the verb, e. g.

**ADJECTIVE VERBS.**

\[ \text{'animate} -- \text{U'ckoorsu} \quad \text{he hangs (intran.)} \]
\[ \text{animato}--\text{U'ckoootis} \quad \text{it hangs (id.)} \]

Ex. Anim. -- \text{U'ckoosvák} attákswáh, i.e. They \text{häng}, the stars.

Anim. -- \text{U'ckoootiwák} néepes. . . . They \text{häng}, the leaves.

- \text{Wéethepiisu} = he is foul, i.e. not clean, dirty.
- \text{Wéethepow} = it is foul.
- \text{Kipoor} = he is shut, stopped naturally or
- \text{Kípípow} = it is shut, stopped spontaneously.
- \text{Nuppúckissu} = he is flat.
- \text{Nuppuckow} = it is flat.
- \text{Kinwoor} = he is long or tall.
- \text{Kínow} = it is long.
- \text{Wáwgiisu} = he is crooked.
- \text{Wáwgow} = it is crooked.
- \text{Múskówissu} = he is strong or hard.
- \text{Múskowow} = it is strong or hard.
- \text{Múskówun} = it is strong, hard, &c. (moral.)
- \text{Quiúskooor} = he is straight, not crooked.
- \text{Quiúskowow} = it is straight.
- \text{Quiúskisru} = he is open, straight-forward, frank.
- \text{Quiúskiswun} = it is right, reasonable.

**ACCIDENTAL (PASSIVE) VERBS.**

\[ \text{U'ckoosoo} = \text{he is suspended, hung. (pass.)} \]
\[ \text{U'ckoootayoo} = \text{it is suspended, hung.} \]

Ex. Anim. -- \text{U'ckooswák naít' asámsak}, i.e. They are \text{häng} up, my snow-shoes.

Anim. -- \text{U'ckoootaywák ne múskesinaá}. . . They are \text{häng} up, my shoes.
A GRAMMAR OF

Wëethepëssoo he is fouled or soiled.
Wëethepëtayoo it is fouled or soiled.
Kíppoo spo he is stopped artificially, as a bottle
Kíppootayoo it is stopped or a path.
Nuppâckissoo he is flatted.
Nuppâcketayoo it is flatted.
Kíwoo spo he is lengthened.
Kíwoo toayoo it is lengthened.
Wâwgissoo he is bent.
Wâwgetayoo it is bent.
Mûskówissoo he is strengthened or hardened.
Mûskówetayoo it is strengthened or hardened.

Numerals, when predicated of a subject, also become verbs, as

Pëyak, one; pëyakoo, he is one, or is alone.
Nëahoo, two; nëshoowuk, they are two.
Nëannan, five; nëannânewuk, they are five.
Mechëtewuk, they are many.
Chuckawâsisewuk, they are few.

viii. 41. Pâsheggo. He is one.
x. 16. Tah pâsheggo (anim.) He shall be one (shepherd).
Tah pâsheggoon (inan.). It shall be one (fold).
x. 30. Ne bâsheggoomin. We are one.

xvii. 22. Che pâsheggoosod (subj.), — ahe pâsheggooyeg (subj.) .
That they may be one, — as we are one.
xvii. 23. Che...pâsheggooo(k)âsheg (pass. subj.) . That they may be
made (perfect) in one.

iv. 18. Ke nâhnumneg (anim. indic.) . They have been five.
v. 2. Nâhnin (inan. subj.) . As they were five.
Numerals may also be used transitively, as,
Nëshoostowëyoo, he two-eth them, e.g. kills two at a shot.
Pëyakoochayoo (anim.), he one-eth them, i.e. unites them.  
Pëyakootow (inan.), he uniteth them.
Nëshoohayoo (anim, he two-eth him or them, i.e. divides, &c.
Nëshoootow (inan.), he divideth it or them.

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

İttúsusuk (intran. anim.), they are, or they number, so many.
İttáthiissiwh id. inan.), idem.
He ittsëchick (subj. anim.), as many as they are; i.e. every one, the whole number, the total of them.

13 ii. 10. and iii. 20. Aindâhchid (subj.) who numbereth, "every, every one."
1 i. 16. Aindâhcheeyong (id.)...as we number, "all we" have, &c.
21. Pâshig...tëntëtëwëk aindâhcheeyag (id.)...one of you, as ye number, "one of you."
21. Aindâhcheeyag (id.)...as ye number; Anglice, of your number, "among you."
21. Aindâhcheeyag (id.)...as ye number, "ye, every man."
53. Aindâhcheeyong (id.)...as they number, "every."

In the following passages this verb is, for the sake of emphasis, preceded by another verb expressive of quantity, or degree, vis. menëk (subj. inan.) as, A'ıhneen menëk? (subj.)...how much is it?
21. A'ıhneen kenahwah menëk aindâhcheeyag (subj.)...which (of) you, how great it be that ye number.
21. Kah...shweyah menëk aindâhcheeyag.
Not...any one great as may be that ye, &c. "of you" all.
A GRAMMAR OF

Hé \textit{Ittáhtéek}\'{e}t (subj. inan.) idem.
T\'{a}hn' h\'{e} \textit{itt\'\'{u}s\'eechik}? T\'{a}hn' h\'{e} \textit{Ittáhtéek}\'{e}t? how number they? i.e. how many are they?
Pétoon,\textsuperscript{13} different.
Pétoosisu (indic.), \textit{it} is different, other.
Hé Pétoosis\'{e}t (subj. sing.), \textit{as} it is different, other.
Néshouk, they are two.
Kah néshechik (subj.), which are two, i.e. the two.

\textsuperscript{13} [See Construction of the \textit{Attributive Verb}, and of the \textit{Article}]

THIRDLY—The names of \textit{Energy} and \textit{Action}, and their contraries, furnish the class of \textit{Neuter Verbs},\textsuperscript{14} as

\textsuperscript{14} xi. 29. Ke báchsegwe (indic.) \ldots she arose.
xxiv. 31. Páchseégw\'{e}g (imper.) \ldots ariese (ye).
vi. 6. Shingeshéen\'{e}sid (subj. possess. case) \ldots as he lay.
v. 3. Shingeshéen\'{o}wod (subj.) \ldots were lying.
ii. 22. Kah ooneshkod (subj.) \ldots that he had risen.
v. 8. Ooneshhk\'{o} (imper.) \ldots rise (thou).
iii. 29. Nébahw\'{e} \ldots he standeth.
ixii. 9. Ke...nëbahw\'{e} \ldots she was standing.
ix. 41. Ne wáhh\'{e}n\'{e}sin \ldots we see.
ix. 15. Kah ezhe wáhbiid (subj.) \ldots who thus saw.
Wáhh\'{e}yos (subj.) \ldots (and) I see.
The Cree Language.

I'ow  he is.
A'pp'  he sits.
P'ussekoo  he rises (from a sitting posture).
Pimisiss  he lies down.
Wunneesko'w  he rises (from a recumbent posture).
N'épowoo  he stands.
Wap'  he sees.
Seebooytayoo  he departs.
P'ëmoote'w  he walks.
Pimethow  he flies.
Pimeskow  he swims, as a fish.
Thathánum  he swims, as a man.
P'mást  he sails.
Kéwayoo  he returns.
Poosho  he ceases or leaves off.
Nipp'w  he sleeps.
Nipp'  he is dead.
Etéthetum  he so thinks, intends.
Kiskéthetum  he knows.
Kiskissu  he remembers.

vii. 3. Mábjón (imper.) . . depart thou.
vii. 7. Che mábjáhyon . . that I depart.
v. 8. Pëmoossi' . . walk thou.
v. 9. Ke pëmoossi (subj.) . . he walked.
iv. 51. Ahne k'éwiid (subj.) . . as he was returning.
vi. 66. Ke sëkáwewáid (subj. poss. case) . . they returned back.
xi. 11. Nebá  . . he sleepeth.
xi. 12. Nëbbi'wéwáid (subj. dub.) . . if he sleep.
vi. 49. Ke nébo'wéwáid  . . they have died.
xix. 7. Che nëbood (subj.) that he die.
xxi. 25. Nis' enándum  . . I think.
xvi. 2. Táh enántsum . . he will think.
vi. 6. Oo kekándon . . he knoweth it-
iii. 2. Nis'ekkándahk' . . we know it.
xv. 20. Mequän'dahmook (imper.) . . remember ye.
xvi. 4. Che mequän'dahmaig (subj.) that ye remember.
Very many, at least, if not all the verbs, of the classes above mentioned, may, relatively, be considered as permanent, continuous, &c. and have their occasional, marking individual, distinct, sudden acts or motion. These furnish a new mode of the neuter verb. (Vide infra.)

ADJECTIVE VERBS.

\[
\begin{align*}
\text{Mithkoo} & \quad \text{he is red.} \\
\text{Mithkoopthu} & \quad \text{he or it reddens.}
\end{align*}
\]

ACCIDENTAL VERBS.

\[
\begin{align*}
\text{Quiskeoo} & \quad \text{he is turned over.} \\
\text{Quiskepithu} & \quad \text{he or it turns over.} \\
\text{Säsketayoo} & \quad \text{it is fired, lighted.} \\
\text{Säskeprrthu} & \quad \text{it fires, takes fire.}
\end{align*}
\]

NEUTER VERBS.

\[
\begin{align*}
\text{A'cheecoo} & \quad \text{he moves, has the faculty of moving.} \\
\text{A'cheepthu} & \quad \text{he or it moves (suddenly).}
\end{align*}
\]

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

PRONOUNS.

\[
\begin{align*}
\text{O'weena...} & \quad \text{who.} \\
\text{Ke kiskéhemit-in...} & \quad \text{what? (pronoun).} \\
\text{I know you...} & \quad \text{who you are.} \\
\text{Kèkoo...} & \quad \text{what (pronoun).} \\
\text{Kèkwàn (noun)...} & \quad \text{something.} \\
\text{Kèkwàn ? (verb)...} & \quad \text{what is it?} \\
\text{Ne Kiskéhethen hè kèkwùk (subj.)} & \\
\text{I know that it is something.}
\end{align*}
\]
Ne kiakéthetan hê kékwâne Fâ (subj.) [See verb âmeow, anim.; âmea, inan.]
I know what it is.

ADVERBS.

Pimich...cross-wise.

Pimichétin...it is (lying) across.
Pimichew (trans.) he does it across.
Pimitchum...he lays it across (with the hand).

Sissoonay...parallel.
Sissoonâtow...he does it parallel.
Sissoonâsum...he puts it parallel.

Oosâm...over-much.
Oosâmétow...he overdoes it.

Nâspâch...wrong.

Ne Nâspachokok...he thwarts me.

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

Issenum...he so sees it. Anglicize, it so appears to him.

Issetow...he so does it.

Itdissu...he so acts (morally).
Ittâ...there, thither. In composition a relative particle of place (Fr. y, Ital. ci); also a generic noun signifying place.

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

Itisum...he thither mis-moves it.

Wâskutch...formerly.

Wâskutchîswuk...they are old.

Quiusk...straight.

Quiûkissu...he is straight.

Quûisketun...he straightens it.

Pêyche...hitherward.

Pêyshookyoo...he brings him.

Pêytow...he brings it.

Assêche...backwards.

Assêtissahmâyoo...he sends, drives him back.

Assêtkâmahgun...it repels it.
A Grammar of Simnuitz

Simnnuts...perpendicular.
Simnutisum...he erects it (with the hand).
[Vide Special Transitive, and Relative Verbs.]

CONJUNCTIONS.
A'ssitche...also.
A'ssit-sun...he puts it to, or with it (quasi, he also-eth it).

PREPOSITIONS.
Ooche...of, from, by, also with (instrument).
Ooch-boo, (neut.)...he is, or proceeds, from.
Ootetow (trans.)...he educes it, i.e. makes it.
Oochhayoo...he from-eth, hindereth him.
Ootinum...he from-hand-eth-it, i.e. takes it.
Peeche...within, in the inside.
Peele...he puts it in.
Peeleahum...he thrusts it in.
Peelechuum...he puts it in the inside.
Uttamik...underneath.
Uttamahum...he thrusts it under it.
Sapoo...through.
Sapowego...he is passed through (e.g. by medicine).
Sapoomum...he puts it through.
Kitheekow...among.
Kitheekowenam (act.)...he puts it among.
Takooch...upon.
Keh nau takoocheshdik mistik...he will mis-act (come) upon you, the tree.
Waska...around.
Ne Waskaasen...I surround, enclose it (by hand).
Ne Waskanissoon (refl.)...I surround myself (with something).

INTERJECTIONS.
Interjections and intensive expressions also furnish Attributive Verbs.
Section II.

Of the Root and Affix.

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

1. OF BEING.

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

2. OF CIRCUMSTANCE.

Sêysêyk-un...it rains.  Sêysêyk-um...it rains.  &c. &c.

3. OF QUALITY.

Nuppâck-issu...he is flat.

<table>
<thead>
<tr>
<th>Root</th>
<th>Affix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nuppâck</td>
<td>-ow</td>
<td>it is flat</td>
</tr>
</tbody>
</table>
A Grammar of

Nuppåck-eexoo... he is flatted.
Nuppåck-etayoo... it is flatted.
Pimmee... melted fat, grease.
Pimmee-woo... he is greasy.
Pimmee-wun... it is greasy.
Pimmee-wissoo... he is greasy-ed (Angl.—greased, anointed).
Pimmee-neyyoo... it is greasy-ed. &c. &c.

4. OF ENERGY, &c.
Wåpp-u (=wåppe-oo)... he sees.
Wåppó-magun... it sees.
A'pp-u (=sppe-oo)... he sits, is at rest.
Appé-magun... it sits. &c. &c.

5. OF ACTION.
A'chee-oo... he moves.
A'chéé-magun... it moves.
Pémoott-ayoo... he walks.
Pémoott-aymagun... it walks, progresses, goes, as a watch. &c. &c.

6. OF TRANSITION.
Wëeth-ayoo... he names him.
Mëeth-ayoo... he gives (to) him.
Pemôota-hayoo... he walks him.
Pemôota-tow... he progresses it.
Pemôota-ttmagun... it progresseth it.
Pimmee-st-hayoo... he greasy-eth him.
Pimmee-st-tow... he greasy-eth it.
Pimmee-st-ttmagun... it greasy-eth it. &c. &c.

7. OF CAUSATION.
Wåppee-adyoo... he makes him see.
Wåppee-tow... he makes it see.
THE CREE LANGUAGE.

Pénootay-hdyoo...he makes him walk.
Pénootay-tów...he makes it go.
Pénootay-támagun...it makes it go. &c. &c.

[See Accidence.]

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

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

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

---

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

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

- a (Chip. = a, Jones) as in far, the Italian a.
- à long.
- d as in once, same.
- e as in me, see.
- è (= a Jones) as a in fate, mate.
- i (short before a consonant) as in pin, thin.
- í before a vowel, or final i, is pronounced long, as in mine, thine (= ahy, Jones).
- o as in so.
- ò as in low (not high), sown, own.
- oo as in moon.
characterize the numerous class of derived transitives, and may, in such cases, be said to have some a general and some a special signification. I shall, for the present, confine my notice to the following, viz. h, t, m, w, and th. And first of the h and the t.

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

u final, as in pure, endure, or as the pronoun you.
ai and ay as in fair, may, hay.
But the Cree consonants have a less extensive range than the English, and, strictly considered, should perhaps be described as belonging to the class denominated sharp consonants.

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

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

Pëmoottayoo...he walks, progresses.
Pëmoottay-hâyoo...he makes or causes him to walk.
Pëmoottay-tôw...he causes it to go, e.g. as a watch.
Wâppu...he sees.16
Wâppâ-magnus...it sees.
Wâpp-e-hâyoo...he causes him to see.
Wâppe-kik...he is made to see, (by him or them, def.).
Wâpp-e-tôw (inan.)...he causes it to see.17 (See Sec. 3.)

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

Thôskow...it is soft.
Thôsketow...he softeneth it.

16 ix. 7. Ke be-wahbeh...he has hither-seen.
17 x. 21. Oo dah wahbe(h)ôd...he would have caused him to see.
Kínwów...it is long.
Kínwootow...he lengthens it.

Kítteemákhííxu...he is poor.
Kitéemákhíkayoo...he makes him poor, impoveriseth him.

Míthkwów...It is red,
Míthkootow...He reddens it.

Kíswáwu...he is angry.
Kíswákhayoo...he makes him angry, irritates him.

Kéésquayoo...he is insane, mad.
Kéésquayhayoo...he maddens, makes him mad.

Kéésquaysayoo...he is drunk (insane with drinking).
Kéésquaypsayhayoo...he inebriates him, intoxicates him.

Níppu...he is dead.
Níppéwíiwu...he is dead-like, ashamed.
Níppéwehayoo...he does him dead-like, mortifies him.

Késemaíw...he is quiet.
Késemahayoo...he quiets, tames, pacifies him.

Síkísehayoo (anim. object)...he loves him.
Síkísetow (inan. object)...he loves it.13

Oóséhayoo...he makes him.
Oósétow...he makes it.

Pembtahayoo...he walks him.
Pembtatów...he progresses it.

13 v. 20. Oo sákhkosi (indic. anim.)...he loveth him.
  xii. 25. Sahyahgetood (subj. inan. flat. vowel)...who he loveth it.
iv. 1. Oóséhoo (subj. anim.)...that he made him or them.
  ix. 11. Oo ge góséhtoom (inan.). he has educated, made, it.
  xvii. 4. Níis ge keshetoom...I have finished it.
ii. 15. Kah óosédood (subj.)...that he made it.
iv. 34. xvii. 4. Che géashtooxoon (subj.)...that I finish it.
  xii. 25. Oo gah wánnetoon...he shall lose it.
The following, also, among others, change *hayoo*, their *animate*, into *tow*, their *inanimate object* form.

- Wiinnehp.. (anim.).. he moves
- Whetow (inan.)... he moves, or them.
- M'nahayoo.. he moves, or them.
- M'nahayoo.. he moves, or them.
- Pbohehayoo.. he teases him.
- N'ggutchehayoo.. he meets, i.e. is aware of him.
- Piipehayoo.. he laughs at him.
- Nahnbekachehayoo.. he harasses, distresses, him.
- Kltteemahayoo.. he ill-uses him.
- ChBeeeeluryoo.. he deceives, cheats, him.
- M'hnahayoo.. he gives him drink.
- Kineechakayoo.. he begins him.
- Kkechdayoo.. he begins him.
- Khseehayoo.. he finishes him.
- N6chehayoo.. he works (at) him.
- M6wutchehayoo.. he collects them.
- Kseehayoo.. he jerks away, carries off suddenly, him.
- Pissitchekayoo... he notices him.
- Kseehayoo.. he finishes him.
- Póosehayoo... he embarks him.
- Wéeweggehayoo... he wastes, destroys him.
- A'hbutchehayoo... he renders useful, him.
- Pëydhayoo... he waits (for) him.
- Méychehayoo... he consumes, exhausts, him.
- Nüggutchekayoo.. he meets, i.e. is aware of, him.
- Pépekayoo... he laughs at him.
- Nahnéechkayoo.. he harasses, distresses, him.
- Wôweesacehayoo... he circumvents, disappoints, him.
- Kiseeleryoo.. he deceives, cheats, him.
- Minmahayoo.. he gives him drink.
- Kiteemákayoo.. he makes him poor.
- Móhehayoo.. he teases him.
- Misskayoo.. he disregaces him, brings into disfavour.
- Keesoohayoo.. he warms him.
- Pëyshoohayoo.. he brings him (inan. péytom).

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

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19 x. 16. *Nis gah bënsiy.. I will bring them.*

vii. 45. *Ke bendâsêwaig* (neg. subj.).. that ye have not brought him

Oo betoom.. he brings it.

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

v. 3. *Péytuosod* (subj. plu. inan.).. who waited for it.
Another simple transitive form, which, with respect to the extent of its use, may be esteemed of secondary or subordinate rank, has for its characteristic, in genders, making -tayoo (anim.), and -tum (inan.) their respective third persons. 80

Nágga-tayoo...he leav-eth him.
Nágga-tum...he leav-eth it.
Náht-tayoo...he fetch-eth him.
Náht-tum...he fetch-eth it.
Goo-tayoo...he feareth him.
Goo-tum...he feareth it.
Ottét-tayoo...he reach-eth, attain-eth (to) him.
Ottét-tum...he reacheth (to) it, arriveth at it.
Kétó...he speaks; Itwáyoo...he so says. 81

Itdýoo...he so says (to) him.
Ittum (inan.)...he so says of, means, it.
Tépwá-tayoo...he calls aloud (to) him.
U'ttoo-tayoo...he engages him.
Métá-tayoo...he longs for him.
Páckwah-tayoo...he hates him.
Tót-tum (inan.)...he does it.
Töt-taywooy (dat.)...he does it to him.

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80 x. 12. Oo nåhghnoo...he leaveth him or them.
viii. ix. nåhghnak (inv. indic. 3rd. sing.)...he was left
iv. 59. Oo ge nåhghnayoon (inv. indic. determ.)...he was left
iv. iii. Oo ge nåhghon...he left it.
81 i. 21. Ke èkedoo (neut. indic. anim.)...he hath said.
i. 38. 41. Ekedómákuy (id. inan.)...it says.
vi. 16. Ke èkedood (subj. anim.) he has said.
vi. 38. Kah èkedómákuyt (subj. inan.)...as it (the Scripture) said.
v. 6. Oo ke èno (tran. anim.)...he said to him (or them).
ii. 21. and xi. 13. Kah édáy (subj. inan.)...which he spoke (xvi. 18. A'édáy (subj. inan. flat. vowel.)...id.
The conversions of the consonants in this verb give it the appellation of being the most irregular in the Chippeway-dialect. (See Accid
There is a second form in the same class, viz. -tayoo (anim.), -tow (inan.).
\[\text{Káht-tayoo... he hideth him.}\]
\[\text{Káht-tow... he hideth it.}\]
\[\text{O'wt-tayoo... he gathers them together.}\]
\[\text{O'wt-tow... he amasses or heaps it or them together.}\]
\[\text{Két-too-tayoo... he makes a noise at him, i.e. he chides him.}\]
\[\text{Két-too-tow... he sounds it, as a musical instrument.}\]

A third transitive form has for its characteristic, m (anim.), and t (inan.) making -mayoo and -tum.\[\text{Wápp-mayoo... he see-eth.}\]
\[\text{Wápp-tayoo... he see-eth him.}\]
\[\text{Wápp-tum... he see-eth it.}\]
\[\text{Ooché-mayoo... he kisses him.}\]
\[\text{Táka-mayoo... he stabs him.}\]
\[\text{Wéegee-mayoo... he lives with him.}\]
\[\text{A'saa-mayoo... he gives him to eat, feeds him.}\]
\[\text{Wéepim-mayoo... he lies with him or her, also figurat.}\]
\[\text{U'cke-mayoo... he counts him.}\]
\[\text{U'ckooche-mayoo... he suspends him in water.}\]
\[\text{Múka-mayoo... he takes it from him.}\]
\[\text{Táhkoo-mayoo... he is related to him.}\]
\[\text{Wéetuppi-mayoo... he sits with him, co-sits him.}\]
\[\text{A'che-mayoo... he relates him. (A'tóóum, inan.)}\]
\[\text{Tabáche-mayoo... he relates, narrates, him, circumstantially.}\]
Also, together with its compounds,\*
\( \text{it-éthemyo} \) (anim.)... he so thinks him. (See Sect. 4.)
\( \text{it-étethum} \) (inan.)... he so thinks it.

As

\( \text{Métho-éthemyo} \)... he well-thinks, esteems, him.
\( \text{Métho-étethum} \)... he approves it.
\( \text{Kisk-éthemyo} \)... he knows him.
\( \text{Math-éthemyo} \)... he despises him.
\( \text{Pissiak-éthemyo} \)... he notices him.
\( \text{Kunnaw-éthemyo} \)... he keeps, takes care of, him.
\( \text{Cheek-éthemyo} \)... he likes, values, him.
\( \text{Untow-éthemyo} \)... he looks for, seeks, him.
\( \text{Kwaytow-éthemyo} \)... he is at a loss what to think of him.
\( \text{Métoon-éthemyo} \)... he thinks (on) him.

**xxi. 25. \textit{Nind' en-kindun} (neut.)... I so think.
\( \textit{Nind' en-ánemah} \) (trans. anim.)... I so think him.
\( \textit{Nind' en-ánidon} \) (inan.)... I so think it.

iii. 19. \( \text{Oo ge ménw-áindahmay} \)... they liked, approved of, it.

viii. 29. \( \text{Máw-ándangín} \) (subj. plural)... which he approves.

vii. 29. \( \text{Nin kek-4nemah} \)... I know him.

viii. 14. \( \text{Nin kek-ánidon} \)... I know it.

ii. 24. \( \text{Oo kek-ánumon} \)... he knew him or them.

ii. 25. \( \text{Oo kek-ánidon} \)... he knew it.

vii. 4. \( \text{Oon ándahw-ánidon} \)... he seeks it.

iv. 27. \( \text{A'indahw-ándahmun} \) (subj. flat. vowel)... which thou seekest.

ii. 10. \( \text{Ke ge gáhnhw-ánidon} \)... thou hast kept it.

vi. 29. \( \text{Che tápway-ánemig} \) (subj.)... that ye think him true, believe on him.

iv. 50. \( \text{Oo ge tápway-ánidon} \)... he believes it.

iv. 27. \( \text{Oo ge máhnhakhdb-áinemegoon} \) (inverse def.)... he was marvelled at (by him or them).

vii. 21. \( \text{Ke ge máhnhakhdb-ánidon} \)... ye have marvelled at it.

vii. 43. \( \text{Pëpahkon ke shyen-ánemahwod} \)... qu. diff-differently they thought him.

x. 24. \( \text{Ka gwínahw-ándahmoo(á)́yong} \) (caus. subj.)... wilt thou lack-to-think make us.
The Cree Language.

Mâhmetoon-éthemayoo...he contemplates him.
Tab-éthemayoo...he governs, directs, him.
Kinitemak-éthemayoo...he thinks him poor, compassionates him.
Mâhmukat-éthemayoo (act.)......he thinks wonder, is astonished (at) him.
Kist-éthemayoo...he thinks much of, respects him.

A fourth transitive form has w (anim.), and k (inan.), for its transitive signs, making -wayoo and -hum.
Ootómma-wayoo...he beat-eth him.
Ootómma-hum...he beat-eth it.
(Ootómmahoggun...a hammer, tomahawk.)
Péckama-wayoo...he knock-eth, cudgel-eth him.
Péckama-hum...he knock-eth it.
(Péckamahoggun...a club or cudgel.)

The inanimate gender of the following verbs also is formed by changing -wayoo into -hum.
Uckwânnawayoo...he covers him.
Uckwânnahum...he covers it.
Kâseawayoo...he wipes him.
Kâseahum...he wipes it.
Pétawayoo...he mis-strikes him.
Uppawayoo...he opens him.
Kippawayoo...he shuts him.
Nôtawayoo...he does short of him.
Nâspitawayoo...he resembles him.
Pëttawayoo...he misses him, as in shooting, striking, &c.
Kiskinahúmmawayoo...he shews, instructs, him.
Pimmitissahawayoo...he follows him.
Pûssistahawayoo...he whips him.
Këhookawayoo...he visits him.
Méyahawayoo...he mends, patches, him.
Nuttépoyayoo...he asks drink of him.
Itissahawayoo (relat.)...he sends him thither.
Nâhtawayoo...he fetches him (by water).
Kittumawayoo...he finishes (eats up) him. [Kittow, inan.]
A Grammar of

Miskamoyoo...he finds him. (Miskum, inan. obj.)
Chhestamoyoo...he pierces him.
Pückustówemoyoo...he puts him in the water.
Métchoostawayoyoo...he puts him in the fire.
Káskakamoyoo...he scrapes him.
Móonawyoo...he digs him.
Móonawyoo...he eats him (inan. obj. Mécchu).

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

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

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29 i. 45. Oo ge mékahwón [Cree, miskahwayoo] (indic. anim.)...he found him.
x. 9. Che mékdeg [Cree, mikáš] (subj. inan.)...that he find it.
30 vi. 57. Amód (inv. subj.)... (he) who eateth me.
vi. 81. Mëjíd (subj.)...if he eat it.
vi. 33. Mëjésocd (subj.)...that they did eat it.
vi. 36. Ke mëjésocjig (subj.)...that ye had eaten it.
vi. 86. Mähjd (subj.)... (he) who eateth it. [See Augment. Sec. 3]

77 xvii. 26. Nis gah wéndows...I will tell it.
iv. 44. Oo ge wéndows...he told it.
iii. 11. Nis wéndahmno (we (1. 3.) tell it.
iii. 8. Ke tah wéndahkeem (neg.)...thou canst not tell it.
xvii. 26. Nis ge wéndahmacowog (dat.)...I have told it to them.
iv. 39. Nis ge wéndahmég (inv.)...he has told it to me.
iv. 25. Nis gah wéndahménkoomon (inv. 1. 3.) he will tell it to us.
iii. 12. Ke wéndahmóonamahcog (subj.)... (if) I tell it to you.
THE CREE LANGUAGE.

Mégyu (accus.)...he gives him, or it. 47
Mézkhayoo (dat.)...he gives (it to) him (oblique sense in the direct form.)

Also,
A’tháyoo (anim.)...he places or puts him. 50
Astól (inan.)...he places or puts it.

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

U’ckootkayoo...he hangs (places) him up.
U’ckootow...he hangs it up.
Túcckootkayoo...he on-puts, i.e. adds him.
Túcckootow...he adds it.

99 i. 17. Oo ge mégewain...he has given it.
iii. 16. Oo ge Mégewaman (possesa. case)...he has given his him.
vi. 51. Ka mégewayón (subj.)...which I will give.
vi. 33. Mégewaid (subj.)... (he) which giveth it.
xiv. 27. Mégewawood (subj.)... (as) they give.
x. 11. Oo mégewédtakakwoon (dat.)...he gives it for them.

iii. 35. Oo ge ménóa...he hath given (it) to him.
x. 26. Ne ménog...I give (it) unto them.
iv. 14. Ka ménay (subj.)...which I shall give (to) him.
xvii. 2. Ke ménid (subj.)... (as) thou hast given (to) him.
Che ménid (subj.)...that he give (it to) him or them.
iii. 27. Ménid (inv. subj. indet.)...that he be given (to).

(Chip. Ood’ áhasón, anim.—Ood’ áhtóon, inan.)
i. 34. Ke áhasón P (subj.)...ye have placed him P
xx. 13. Ke áhasónwais (subj. dubit.)...they have placed him.
xx. 15. Ke áhasónwa(éud’a)in (id.)...thou has placed him.
ix. 15. Oo ge áhtóon (inan.)...he put, or placed, it.
iii. 4. Oo ge áhtóonm...he had placed them (garments).
ix. 29. Ke áhtoopood (subj.)...they put it.
ixi. 2. Ke áhtood (subj.)...he had put it.
These energizing signs, however, though appearing in many cases, when compared with the English corresponding terms, to be mere indications of transition, are oftentimes essentially distinctive, presenting different modifications of the action qualifying the root, as from

Woeche (used in composition)...with, co-
Woeche-hayoo...he co-operates, co-acts him.
Woeche-rayoo...he accompanies him.

(See Sect. 3, Special Trans.)

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

Nipp-ū...he sleeps; nipp-ū-hayoo...he lulls or puts him to sleep, qu. he en-sleeps him (Fr. il l’ense-dort).
Nipp-ū...he is dead; nipp-ū-hayoo...he dead-ens (kills) him.

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

1. SUBSTANTIVE VERBS.

Assinneewoo (subj. -wit)...he is stoney, of stone, from assinence, a stone.
Assinneewnun (-wûk)...it is of stone.
2. ADJECTIVE VERBS.

Tākiṣiçu (-issi) ... he is cold (to the touch).

Tākiṣow (-ōk) ... it is cold.

Kiñoowus (-uṣi) ... he is long, tall.

Kiñoowow (-ōk) ... it is long.

A'hemissu (-issi) ... he is difficult, cross, perverse.

A'hemus (-ōk) ... it is difficult, grievous, hard.

Kēam-issu (-issi) ... he is tranquil, quiet.

Kēaméwissu (-wiissi) ... he is of a peaceful disposition.

See Sec. 3, Augment.

ACIDENTAL (PASS.) VERBS.

Kwiskišsoo (-išsoot) ... he is turned over.

Kwisketayow (-etaik) ... it is turned over.

Mākwoosoo (-soot) ... he is pressed.

Mākwootayow (-taik) ... it is pressed.

4. IMPERSONAL VERBS.

Népin (-ēk) ... it is summer.

Pépoon (-k) ... it is winter.

Ispūtinnow (-ēk) ... it is a high hill.

Fimmichewiun (-ēk) ... it flows, as water.

5. NEUTER VERBS.

These may be classed under seven conjugations. They take -magun in their inanimate form.
A’ppu (-it)...he sits.
Appémagun (-magûk)...it sits.
A’cheoö (-ët)...he moves.
Achémagun (-magûk) it moves.
Nippów (-at)...he sleeps.
Kusékhtetum (-ûk)...he is impatient.
Póoothoo (-oot)...he leaves off, ceases.
Tœkoosia (-eck)...he arrives (by land).
Pëmooteegoë (-ait)...he walks.

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

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

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

It has been stated, that the Affix expresses the personal and other accidents of the verb. This principle must be understood with some limitation. The first
and second persons *singular* of the *indicative* mood depart from this rule, and, in an abridged form, *precede* the verb. The following observations will, perhaps, place this in an intelligible point of view.

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

**PERSONAL PRONOUNS. (See Accenture.)**

Nēthā...Nē (Net' or 'Nt before a vowel), I.
Kēthā...Kē (Ket' before a vowel), thou.
Wēthā...Oō (Oot' before a vowel), he, she, or it.

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

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

*Nē Nippahow (dir.)...I kill-him.*

*Nē Nippahik (inv.)...(*me* killeth-he) *he* kills me.*

*2*
A GRAMMAR OF

Ne nášów (dir.)...I fetch-him.
Ne nášik (inv.)...(me fetcheth-he,) he fetches me. 20

20 Neen, or Nin. Ne (Nind' before a vowel) I.
Keen. Ke (Ked' before a vowel) thou.
Ween. Oo (Ood' before a vowel) he, she, or it.

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

vi. 29. Nin kekánemih . . . I know him.

vi. 44. Nin ge wáhzhgwíndenah . . . I will raise him up.
i. 34. Nin ge wáhzhmahm . . . I have seen him.


xii. 21. Ne we wáhzhmahmón . . . we would (want to) see him.
xii. 10. Nin débanemog . . . I govern them.

xvii. 26. Nin ge wéndahmahwog . . . I have told (it to) them.
xviii. 20. Nin ge gáhnoomog . . . I have spoken (to) them.

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

x. 16. Nin ge bénog . . . I will bring them.

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


xvi. 33. Nin ge sháhgoopjeog . . . I have overcome them.

INVERSE.
vii. 29. Ne wéjéwíg . . . me accompany-eth-he, i.e. he accompanyeth me, and so of the rest.

iv. 39. Nin ge wéndahmahog . . . he has told it to me.

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

vi. 45. Ne bénáhzhékshgoog . . . they come (to) me.

vii. 29. viii. 42. Nin ge sháhnoopí . . . he hath sent me.

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

vii. 7. Ne shéngnèneyogoon . . . it hateth me.

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

xii. 26. Nin ge nóopenahlí . . . he shall follow me.

gii. 49. Nin ge ménig . . . he hath given (to) me.
xiii. 20. Nind' oodáhphéjí . . . he taketh me.

iv. 25. Nin ge wéndahmahgñoon . . . he will tell us (1. 3.)

v. 45. Nin ge sháhnahmemégooon . . . he will accuse us (1. 3.)

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

x. 27. Ne nóopenahshgoog . . . they follow me.

vi. 45. Ne bénáhzhékshgoog . . . they come to me.

xv. 24. Nin ge wáhzhmahgñoonahlí . . . they have seen us (1. 3.)
THE CREE LANGUAGE.

Ne wâppamow (dir.)...I see-him.
Ne wâppamik (inv.)...(Ital. mi vede, me see-eth-he) he see-eth me.

So also with the second person, Ke, as
Ke náton (dir.)...thou fetchest-him.
Ke nátkik (inv.)...(thee fetcheth-he,) he fetches thee. 31

Ke wâppamow (dir.)...thou seeest-him.
Ke wâppamik (inv. Ital. ti vede...thee seeeth-he), he sees thee.

DIRECT.

91 ix. 35. ṭe dpwayhemah...thou believest (on) him.
viii. 57. Ke ke wâppamik...thou hast seen him.
iv. 10. Ke se ke wâppamik...thou mightest have asked it of him.
xxi. 6. Ke ke ke wâppamik...ye will find thee.

INVERSE.

31 ixi. 35. Ke káhpamik...thee calls-he, i.e. he calls thee, and so of the rest.

x. 22. Ke dâth xâng...he will give (to) thee.
xxi. 22. Ke ke wâppamik...he has given (to) you

v. 45. Ke nátnamik...he accusest you.

xvi. 23. Ke wâppamik...he will give it to you.

vii. 44. Ke ke wâppamik...they (Fr. on) set you free.

xii. 22. Ke ke wâppamik...he will let go you.

vii. 31. Ke ke wâppamik...they (Fr. on) will persewte you.

x. 20. Ke káhpamik...they will persecute you.

xvi. 14. Ke ke wâppamik...he will show it to you.

xvi. 21. Ke ke wâppamik...they will do to you.

xvi. 6. Ke ke wâppamik...he will fill thee.
2. The second person (Ke) always stands before the (sign of the) first, as,

Ke nippahin (dir.) ... thou killest-me.
Ke nippahittin (inv.) ... (thee kill-I) I kill thee.※

Ke násin (dir.) ... thou fetchest-me.
Ke násititn (inv.) ... (thee fetch-I) I fetch thee.

Ke wáppamin (dir.) ... thou seest me.
Ke wáppamittin (Ital. ti vedo...thee see-I) I see thee.

DIRECT.

v. 46. Ke tah ge tápwatáwhwim ... ye would have believed me.

viii. 21. Ke gah úndahwáñemím ... ye will seek me.

viii. 49. Ke báhpéñooodahwim ... ye dishonour (laugh at) me.

xii. 13. Ké' ežénekákzhwim ... ye call (name) me.

xiv. 10. Ke wábháñemím ... ye see me.

xv. 27. Ke gah tébáñemím ... ye will relate me.

xvi. 15. Ke kah wábháñemím ... ye will see me.

Ke kah wáabháñemisem (neg.) ... ye will not see me.

xiv. 27. Ke (be-oonje) wéjéwim ... ye have (hitherto) accompanied me.

INVERSE.

xi. 48. Ke ke kékánemím ... thee have known-I, and so of the rest,
I have known thee.

i. 48. Ke ke wábháñemím ... I have seen thee.

xii. 27. Ke tápwáñemím ... I believe on thee.

iii. 11. Ket' enim ... I say (to) thee.

xiv. 12. and iv. 35. Kéd' enémim ... I say (to) you.

xiii. 34. Ke ménemím ... I give (to) you.

iv. 38. Ke ke khdnoonemim ... I have sent you.

vii. 33. Ke wéjéwemím ... I accompany you.

vii. 37. Ke kékánemím ... I know you.

xvi. 22. Ke gah wábháñemím ... I will see you.
In the preceding examples, the grammatical position of the personal signs remains the same, although the (abbreviated) pronouns Ne I and Ke thou, be nominative and accusative, or subject and object, alternately. So also with the oblique cases.

Ne nippatom (anim.)...I kill-(him)-for-him.
Ne nippatwak (id.)...me kill-(him)-for-him, i.e. he kills him for me.
Ne natsom...I fetch-(him)-for-him.
Ne natswak...me fetch-(him)-for-him, i.e. he fetches him for me.
Ne nippatamom (inan.)...I kill-(it)-for him.
Ne nippatamak (id.)...me kill-(it)-for him, i.e. he kills it for me.

Ne natsamom...I fetch-(it)-for-him.
Ne natsamak...me fetch-(it)-for-him, i.e. he fetches it for me.

Ke nippatomwin (anim.)...thou killest-(him)-for-me.
Ke nippatwatin (id.)...thee kill-(him)-for-I, i.e. I kill him for thee.
Ke natsomwin...thou fetchest (him) for me.
Ke natswatin...thee fetch-(him)-for-I, i.e. I fetch him for thee.
Ke nippatamowin (inan.)...thou killest-(it)-for-me.
Ke nippatamatin (id.)...thee kill-(it)-for-I, i.e. I fetch it for thee.

Ke natsamwin...thou fetchest-(it)-for-me.
Ke natsamatin...thee fetch-(it)-for-I, i.e. I fetch it for thee.

DIREC.

33 viii. 3. Oo ge bebeshadhahowon (anim.) they brought him or her to him.
ix. 13. Oo ge bebeshewedahowon...they brought him to him or them.
iv. 16. [A’hwe undoom...go call thou him.]
iv. 10. Ke tah ge undoodahmaw... thou wouldest have asked it of (to) him.
It will be observed that, in both the animate and inanimate forms, the inserted syllable (the sign of the oblique relation) of which the constant letters in these and similar examples are w and its cognate, m, respectively, is alike found in the Direct and Inverse forms,

vii. 15. Che (m6) dāḥgwanaṁdhwahdeah (subj.) ... that thou hold it to (from) them.
xx. 23. A'koonahmhdwahdwin (dub.) ... (whomsoever) ye shall withdraw it to (from) them.
xx. 23. Mainjêmenahmhdwahdwin (id.) ... (whomsoever) ye shall hold it to them.
iv. 33. Oo gé bëathamaun... he has brought it for him.
xii. 2. Ke oozhetahmahahood (subj.) they made it for him.

xv. 13. Che pëkgdinahmahhood (subj.) that he should loose it for him.

INVERSE.

x. 3. Oon (Oot') eefrhloondmahkoon (inv.) ... it is opened for him.
xiv. 2. Ke tah gé wëndahmoomin ... I would have told it to you.
xiv. 2. Ket ahwe wahwahetahmoomin ... I go prepare it for you.
xiv. 3. A'hwe wahwahetahmooinahgoog (subj.) ... (if) I go prepare it for you.
xviii. 39. Che pëhgedinahmoonaahgoog (subj.) ... that I loose him to you.

NEGATIVE DIRECT.

ii. 24. Oo gé bëhgedinahmahwahsênem ... he did not loose it (his body) to them.
iii. 11. Ket' ootahbënahmahwahesmin ... ye take it not to (from) us (I. 3.).
iii. 32. Oot' ootahpéndahmahwahesênem ... he taketh it not to (from) him.
viii. 50. Nis' undahwëndahmahwëtoose (refl.) ... I seek it not to myself.

xvi. 23. Ke gah undoodahmahwesaemm ... ye will not ask it to (of) me.
xviii. 38. xix. 6. Ne mëkahmahwëlæ ... I find it not to (in) him.

NEUTER.

xi. 50. Nëbootahood (subj.) ... if he die for them.
ixi. 51. Che nëbootahwahhid (id. possess. case) ... that he die for them.
xvi. 2. Nind' ñhëookétëahah ... I work for him (he will think).
in the *Affix*, and that in the latter this *relational sign* is consequently disjoined from its *regimen*, the pro-nominal *prefix*. The remark may be extended to the auxiliary particles, e.g. *ghee* (= *ke*, or *ge Jones*) "have," *ga* (= *gah*, or *kah*, *Jones*) "shall or will," &c. which, in both these forms, always retain their place *before* the verb.

Ke *ghee* nàtamowin (see p. 55)...thou hath fetch-it-for-me.  
Ke *ghee* nàtamatin (id.)...thee have fetch-it-for,-I.

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

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

Pápekayoo...he laughs at him, or them (definite).  
Pápekiik...he is laughed at by him or them, (definite.)

Tépwátayoo...he calls aloud (to) him.  
Tépwátik...he is called to by him, &c. (def.).

Káhtayoo...he hides him.  
Káhtik...he is hidden by him, &c. (def.)

Wáppamayoo...he seeth him.  
Wáppamik...he is seen by him, &c. (def.)

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

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

**DIRECT AND INVERSE.—Two third Persons.**

ii. 4. xviii. 11. Oo (ge) enda (direct)... he (has) said to him, (her, or
them.)

* iv. 9. Oo ge igoon (inverse). he has been said to by him, her, or them.

xii. 21. Oo ge úndwawáändáwámáhawáono (dir. obliqu. case)... they be-
sought him.

vii. 1. Oo ge úndáwámáháwánomeegoon (inv.)... he was sought by, ñyc.

iv. 31. Oo ge éháwánomeegoon (inv.)... he was besought by, ñyc.

xi. 45. Oo ge tówpáyáénomáhawáono (dir.)... they believed on him.

ii. 11. viii. 30. Oo ge tówpáyáánomeegoon (inv.)... he was believed on
by, ñyc.

iv. 35. Oo ge náhháwánomáháwáono (dir. inan.)... he or she left it;

* iv. 29. Oo ge nágháwánomeegoon (inv. inan.)... he was left, by ñi, ñyc.

iv. 52. Oo ge gázhwájemoon (dir.)... he asked him or them.

* ix. 2. Oo ge gázhwájemoono (inv.)... he was asked by, ñyc.

i. 49. ii. 19. Oo ge gánhnoonoon (dir.)... he spoke (to) him or them.

* xii. 29. Oo ge káhoonoonoon (inv.)... he was spoken to by, ñyc.

iii. 35. Oo sáhgechoo (dir.)... he loveth him.

v. 20. Oo sáhgeoon (dir.)... he loveth him.

xiv. 21. Oo gah sáhgeegoon (inv.)... he shall be loved by, ñyc.

ii. 24. Oo gákánoonoon (dir.)... he knew him or them

xvii. 15. Oo ge kákánomeegoon... he was known by, ñyc.

iii. 21. Oo bénáhzecheko (dir.)... he cometh to (him or it);

* iii. 26. Oo bénáhzechakoono (inv.)... he was come to by, ñyc.
In the preterite, and some of the compound tenses, however, the Crees prefix the oo or oot' of the third person, in both the abovementioned forms. See Accidence.

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

**DIRECT.**

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>xv. 23.</td>
<td>Oo shëngánemox... he hateth him.</td>
</tr>
<tr>
<td>ii. 10.</td>
<td>Oo bâhkceden... he looses it.</td>
</tr>
<tr>
<td>xxii. 13.</td>
<td>Oo ge mënox... he has given (to) him, or them.</td>
</tr>
<tr>
<td>ii. 9.</td>
<td>Oo ge ūndoomox... he has called him.</td>
</tr>
<tr>
<td>iv. 36.</td>
<td>Oot&quot; ootáfhenoux... he taketh (receiveth) it.</td>
</tr>
<tr>
<td>v. 5.</td>
<td>Oo ge wâbhunox... he has seen him or them.</td>
</tr>
<tr>
<td>vi. 19.</td>
<td>Oo ge wâhbunashwon... they have seen him.</td>
</tr>
<tr>
<td>xviii. 15.</td>
<td>Oo ge nóopenahnoox... he has followed him</td>
</tr>
<tr>
<td>xii. 19.</td>
<td>Oo nóopenánahnowox... they follow him or them.</td>
</tr>
<tr>
<td>iii. 26.</td>
<td>Oo ge bë-nahsekhênowox... they have come to him or them.</td>
</tr>
</tbody>
</table>

**INVERSE.**

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>xi. 48.</td>
<td>Oo gah tâspwayùghoon... he will be believed on by him or them.</td>
</tr>
<tr>
<td>i. 1.</td>
<td>Oo ge wëjéwequox... he was accompanied by, ëc.</td>
</tr>
<tr>
<td>i. 39.</td>
<td>Oo wëdâbhoogox... he was remained with by, ëc.</td>
</tr>
<tr>
<td>iii. 26.</td>
<td>Oo be-nahsekhêgïoogox... he was come to by, ëc.</td>
</tr>
<tr>
<td>iv. 51.</td>
<td>Oo ge wëndahmahgoogox (dat.)... he was told it by, ëc.</td>
</tr>
<tr>
<td>x. iii.</td>
<td>Oot&quot; esâshköohmâdhgoogox (dat.)... he was opened for, by, ëc.</td>
</tr>
<tr>
<td>vi. 45.</td>
<td>Oo gê (ke) moohmahgoogox... they shall be taught it, by, ëc.</td>
</tr>
<tr>
<td>iv. 4.</td>
<td>Oo ge wëhasahkùghoogoxawox... they have been lighted by, ëc.</td>
</tr>
<tr>
<td>iv. 51.</td>
<td>Oo ge nàghuasahkùghoogox (inv.)... he was met by, ëc.</td>
</tr>
</tbody>
</table>

The particle ke or ge (have, ëc.) is an uninflectible auxiliary used in the compound tenses, and would have been better expressed by kee (or ghee) to mark the stress always laid on it. This form of the word would also have rendered it less liable to be confounded by the learner with the pronoun Kë, when found alone, e.g. as the auxiliary of the subjunctive mood. In the use of the present and compound of the present for the past tense, the Indian is in exact analogy with the French idiom.
obstacles to the attainment of the American languages. This matter will hereafter be clearly exhibited and fully explained.

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

Néthanaan... (1+3. i.e. I, and he, or I and they) We.
Kethánow... (1+2. i.e. I, and thou, or I and ye) We.
Kethánow... Ye.
Wéthánow... They.

[Note.—With respect to the personal pronouns, it may be proper to remind the reader that, between the first person plural, and the second and third persons plural, there is this material difference to be observed in their grammatical value. The second person plural comprises two or more second persons exclusively. The third person plural, in like manner, two or more third persons. But the first person plural is necessarily a combination of different persons, namely, of the first person singular with either of the other two (viz. second or third) persons—hence the English plural pronoun, we, used to signify, indifferently, I and thou (or I and ye), and I and he (or I and they), becomes, in all its cases, and also in its possessive pronoun, equivocal, and its precise meaning must be sought for in the tenor of the discourse, or the explanation of the speaker, as “We praise thee O God.” “Our father who art, &c.” “Forgive us our trespasses.” “And they said unto him, we are all one man’s sons; we are true men,” &c. Gen. xlii. 11. Again, “And they said one to another, we are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear, therefore is this distress come upon us.” In the last of these examples, it is evident that the pronouns we, us, our, include the first and second—in the others, the first and third persons.—In the Algonquin dialects, this equivocal manner of expression is avoided by the use of a separate term for each of these two combinations, namely, Néthanaan, equivalent to the English we, signifying I and he, &c.; and Kethánow, equal also to we when implying
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thou, &c. and I, or the first and second persons. The same distinction is maintained through all the forms of the verbal inflection, and also of the possessive pronoun. It is generally indicated in this work thus, (1. 3.) and (1. 2.). The grammarians of the South American languages denominate these two forms, the exclusive and the inclusive, with reference to the person addressed.

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

Ne nátanán (dir.)...me (1. 3. i.e. first and third persons) fetch him.
Ne nátikoonan (inv.)...he fetches us (1. 3.).
Ke nátónow (dir.)...we (1. 2. i.e. first and second persons) fetch him.
Ke nátikoonow (inv.)...he fetches us (1. 2.).
Ke nthiinán (dir.)...thou fetchest us (1. 3.).
Ke nátítinán (inv.)...me (1. 3.) fetch thee.
Ke nátwówinnan (dir.)...thou fetchest him for us (1. 3.).
Ke nátwáatinan (inv.)...me (1. 3.) fetch him for thee.

Ne nátowuk (dir.)...I fetch them.
Ne nátanândwuk (dir.)...we (1. 3.) fetch them (double plural).
Ne nátikoonándwuk (inv.)...they fetch us (1. 3.). (id.)
Ke nátanówuk (dir.)...we (1. 2.) fetch them. (gd.)
Ke nátikoonówuk (inv.)...they fetch us (1. 2.). (gd.)
Ke nátwówinowuk (dir.)...ye fetch him for you.
Ke nátwáitaminow (inv.)...I fetch him for you.

25 The Chippeway is not, in this point, closely imitative of the Cree dialect. In the intransitive form, the "constant" w of the plural aug-
The same observation may be made with respect to the intransitive verbs, as,

Indic. Ne pémootoan...I walk.
Ke pémootoan...thou wakkest.
Pémoootayoo...he walks.
Pémoootáymagun (inan.)...it walks.
Ne pemootanan...we (1. 3.) walk.
Ke pemootananow...we (1. 2.) walk.
Ke pémoootánomow...ye walk.
Pémoootáymwuk (oo+uk)...They walk.
Pémoootáymagunwuk (inan.) they walk.56

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

Nénahwun...we (1. 3.);
Kéenahwun...we (1. 2.).
Kéenahwah...ye.
Wénahwah...they.

i. 32. Nis ge wáhhahmah (anim. sing.)...I have seen him.
ii. 21. Ne we wáhhahmahsow (plu. 1. 3.)...we want to see him.

vii. 29. Nis kekánemah (anim. sing.)...I know him.

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

iv. 25. Nis kekkíndon (inan. sing.)...I know it.

iv. 22. Ke kekkíndahnos (plur. 1. 2.)...we know it.

xx. 15. Ke kekkíndon (inan. sing.)...thou knowest it.

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

ii. 25. Oo kekkíndon (inan. sing.)...he knows it.

vii. 26. Oo kekkíndahwahos (plur.)...they know it.

56 ix. 25. Ne wob (neut.)...I see.

ix. 41. Ne wáhhémín (1.3.)...We see.

vii. 52. xviii. 34. Ket' okid...thou sayest.

iv. 20. ix. 41. Ket' ékédom...ye say.

v. 1. (Oo) Ke ezhá...he went.

iv. 45. (Oo) Ke ezháwug...they went.
NOTE.—OF THE NEGATIVE VERB.

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

TRANSITIVE.

ANIMATE (POSITIVE AND NEGATIVE).


viii. 55. Nin geknémeake . . I know him not.

[Ke keknémemah . . thou knowest him.]

[Ke keknémeake . . thou knowest him not.]

xiii. 11. Oo ge geknémemos . . he has known him.

xv. 15. Oo geknémeakeem . . he knoweth him not.

[vii. 27. Ke kekhémem . . we (1. 2.) know him.

[viii. 19. Ke (tah ge) kekhémazech . . ye (should have) known him.

[viii. 55. Ke kekhémenewah . . ye know him not.

[Nin kekknémamnon . . we (1. 3.) know him.]

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

xvii. 27. Ke keknémamakes . . we (1. 2.) know him.

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

xvii. 19. Ke (tah ge) keknémamëçek . . ye (should have) known him.

xvii. 55. Ke keknémamëñnewah . . ye know him not.

[Nin keknémamnon . . we (1. 3.) know him.]

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

xiii. 9. Oo (ge) keknémamëçéñ . . they (have) known him.

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

v. 37. Ke ke wéñndahwéñnewah . . ye have not heard him.

viii. 55. Ke ke wéñndahwéñnewah . . ye know him not.

v. 38. Ne méknahweke . . I find in him not.

xvii. viii. 38. Ne méknahwéke (obliqu. case) . . I find in him not.

Ke ke wéñndahwéñnewah . . ye have not heard him.

Ke ke wéñndahwéñnewah . . ye have not seen him.

Ke ke wéñndahwéñnewah . . ye know him not.
A GRAMMAR OF

xv. 15. Os keknemahzeen . . he knoweth him not.
i. 18. Os wāhah zalekkeen . . he seeth him not.
xix. 9. Os ge kāhnoozeen . . he has not spoken (to) him.
x. 37. Os tah ge kāhshkekeen . . he could not have caused him.
xxi. 4. Os ge keknemkheesoon . . they have not known him.
xxi. 12. Os we kehgwijendidkheen . . they want not to ask him.
x. 5. Os dah nōopenahkheesoon . . they would not follow him.
x. 8. Os ge nōemahkheesoon . . they have not heard him.

INVERSES.
xii. 44. Nin tāpwaykemgūoose . . he believeth not on me.
xvi. 9. Nin dápwaykemgūooseeg . . they believe not on me.
xiv. 19. Nin gah wāhahmūooseeg . . they will not see me.
viii. 10. Ke ke nahēboomgoose . . he has not dead-said thee.
vi. 32. vii. 19. Ke ke menōgoosewah . . he has not given it to you.
xvi. 22. Ke mākhahmūgoosewah . . he taketh not from you.
vii. 7. Ke tah šēngkemgūosewah . . It (the world) will not hate you.
xvii. 25. Ke ke gekkhīgūooseeg . . they have not known thee.
i. 10. Os ge keknemgūooseen . . he has not been known by it.
xiv. 17. Os wāhahmūooseen . . he is not seen by it.
xiv. 17. Os gekknemgūooseen . . he is not known by it.
i. 11. Os ge oodāpgooseen . . he has not been taken by them.

INANIMATE (POSITIVE AND NEGATIVE).
ix. 25. Nin gekkāndoon . . I know it.
xxi. 15. Ke gekkāndoon . . thou knowest it.
xxii. 7. Ke gekkāndākheen . . thou knowest it not.
xxix. 35. Os gekkāndoon . . he knoweth it.
xxii. 35. Os gekkāndākheen . . he knoweth it not.
iv. 42. Nin gekkaindahmon . . we (1.3.) know it.
ix. 21. 29. Nin gekkāndākheemon . . we (1.3.) know it not.
ix. 31. Ke gekkāndahson . . we (1.2.) know it.
xvi. 18. Ke gekkāndākheemon . . we (1.2.) know it not.
viii. 32. Ke (kah) kekaindahmawah . . ye (will) know it.
xi. 49. iv. 22. Ke kēkkāndākheemawah . . ye know it not.
THE CHER LANGUAGE.

vii. 26. Ke gahânanesomose... they know it.

v. 5. Ke gahânanesomose (possess. case)... they know it not.

iii. 3. Ke tâ wâkundahmese... he could not see it.

xvi. 21. Ke mëquândahmese... he (or she) remembereth it not.

iii. 2. Ke tâ gâshettôosem... he could not accomplish them.

xiv. 34. Ke mëjëndahmese... he holdeth them not.

xix. 34. Ke gâ keshkebôosem... We (1, 2.) will not rend it.

vi. 59. (Ke) këshkëshañamose... ye wear it not.

vii. 14. Ke dëw wëndahmose... ye could not tell it.

xvi. 34. Ket' (sonje) wëndahmose... ye ask it not.

ii. 3. Oo'â ahyanëmose... they have it not.

xxi. 3. Oo'â mëtôomose... they have not killed it.

viii. 27. Ke mësétôomose (possess. case)... they have not understood it.

DIRECT—SECOND AND FIRST PERSONS.

xiv. 9. Ke kekenesem... thou knowest me not.

xii. 10. Ke gânhmosem... thou speakest (to) me not.

v. 40. Ke we bënąndahmose... ye want (to) come not (to) me.

xvi. 16. Ke ke wënhankañamose... ye have not chosen me.

v. 5. Ke ke ahwëghwemosem... ye so ask me not.

[xvi. 16. Ke ke wënhankañamose... ye shall see me.]

xvi. 10. Ke wënhankañamose... ye see me not.

xvi. 16. 17. 19. Ke gah wënhankañamose... ye shall see me not.

vi. 26. Ke ke ñândahwëñamose... ye (because) seek me not.

xii. 8. Ke ke ahyëmanose... ye have me not.

vii. 34. Ke gah ñëññamose... ye will not find me.

viii. 19. Ke kekenesem... ye know me not.

ii. 11. Ket' ñâkhpahmëñkahwëñamose (dat.)... ye take not to (from) me.

INVERSE.

viii. 11. Ke nthëñbomëñamose... thee condemn not I, i.e. I condemn thee not, and so of the rest.

xi. 40. Ke ke ñëññamose... I have not said (unto) thee.

xviii. 26. Ke ke ñëññamose... I have not seen thee.

vii. 70. Ke ke wënhankañamose... I have not chosen you.

xiii. 18. Ket' ñëññamose... I say it not (to) you.

xiv. 27. Ke ke ñëññamose... I so give not (unto) you.

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xiv. 18. Ke kah eha mihgahné nãoomim ... I will not so leave you.

xvi. 4. Ke wéméndahmóšenoomim ... I have not named them to you.

xv. 15. Ke’ ezhenekezhahmésenoomin ... I call, name, you not.

xvi. 26. Ke’ enéniéenoomin ... I say not (to) you.

Adjective Verbs—Positive and Negative.

v. 30. O’onesheshin ... it is good, “just.”

v. 10. O’onesheshinéenoon ... it is not good, “lawful.”

vi. 63. Enáahléhdhésenoon ... it is not useful, “profiteth not.”

Accidental (Passive) Verbs.

xi. 7. Emá áhtidig (subj.) ... there, (where) it was placed.

xi. 7. Ke dáhgoos-áhtidéenoon ... it was not en-placed, added to.

xix. 31. Che áhgooodémomog (subj.) ... that they should not be, “remain,” hung up.

N yi te — Anim at e.

vii. 8. Ne we eahúshé ... I want (to) go not.

xviii. 20. Nis go ékwoose ... I have spoken not.

xviii. 17. Nind’ áhwése (vide infra.) ... I am he not.

xviii. 17. Ke’ áhwése ... thou art he not.

vi. 1. We pémonene ... he wants (to) walk not.

vii. 52. Pá-oondhábhene ... he hither-from proceeds (comes) not.

ix. 3. Ke máhje-ézhhecgidé ... he has ill-done not.

ix. 4. Tah áhnoose ... he will not work.

ix. 9. Tah báhifiketahhíne ... he will not fall.

ix. 21. Tah ge néhoose ... he would not have died.

ix. 56. Tah bé-eahúshé ... he will not hither-go (come).

xxii. 12. Wáhneshihce ... he has not gone astray, lost himself (not reflect.).

xxi. 11. Ke békooshkahce ... it has not broken.

viii. 45. Nind’ ékwoosémin ... see (1.3.) say not.

iv. 35. Ke’ ékwooséem ... ye say not.

iv. 48. Ke tah táwpayinílahzéem ... ye would not believe.

vii. 22. Ke ke (oonje) ézhhecgidásem ... ye have not (therefore) done it.

vi. 36. Ke táwpayainidáhzeem ... ye believe not.

vii. 21. Ke gah káashketoosem ... ye will not succeed.
THE CREE LANGUAGE.

ix. 18. Ke tųpwažtʰæmansuy .. they have not believed.
x. 28. Tah nebóosewuy .. they shall not die.
xi. 9. Ke bə-conje-ehäńšesuy .. they have hither-therefore-go (come) not.
{xvii. 14. tabiénáŋhgoore(n)œwuy .. they are not governed.
{xviii. 28. Ke péndeŋšesuy .. they have not entered.

(Stub. and Imperat. vide infra.)

INANIMATE—POSITIVE AND NEGATIVE.
i. 38. 41. ix. 7. xix. 37. E'kedómakguy .. it smith.
vii. 42. Ke ekedómakgšesemoon .. it hath not said.
v. 32. Tųpwažmákšdomem (possess. case subj.) .. that it is true.
viii. 13. Tųpwažmákššesemoon .. it is not true.
{xvi. 32. A'hahe .. tąhgweshenómakguy .. already .. it arrives.
vii. 6. ii. 4. Tąhgweshenómakgšesemoon .. it arriveth not.
xii. 24. Nebómakguy (subj.) .. if it die.
xii. 24. Nebómakgššesemoog (id.) .. if it die not.

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

Section III.

Of Primitive and Derivative Verbs.

Paragraph I.

Derivative verbs are, in the Cree language, of several kinds; the component parts of the simple or primitive verb, namely, the attribute, the action,
and the personal accidents, being severally and separately, susceptible of various modifications. I shall divide them into two classes, as follows:—

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

The second class comprizes those verbs which are varied in their forms by accessory modes of intensity, of manner, or of relation, as

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

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

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

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

AUGMENTATIVES, &c.

Nippow...he sleeps.

Nippasku...he sleeps very frequently.

N2 nippow...he sleeps with iteration. (indef.)

Nd nippow...he sleeps at times, distributively.

Nippasu...he sleeps a little.

Nd nippau...he sleeps a little, now and then.

ixi. 4. Tah pëndega...shall or will he enter.

xviii. 38. Ke sëghaham...he went out.

x. 9. Tah bëkbëndega, kiya tah sëkahaham...he shall go in (with repetition), and he shall go out, with repetition (indef.).

ii. 15. Bëkhahahahëgun (Cree, Pësstitahëgun)...a whip.

xix. 1. Ke pëpshohahahwood (subj.)...they whi-whipped him.

iii. 13. Ke eshe gombeshkaka...he has not so ascended.

i. 51. Tah tuggobeshknav...kiya tah bë-sëkahaham (possess. case)...they shall ascend (with repetition), and they shall descend (with repetition).

iii. 6. Od ge gahnoonon...he answered him.

xx. 18. Ke këkkehnoonégood...that he (or she) was said to by him (with repetition.)

x. 25. Wëkahtoomahmin...which I make. (indef.)

xiv. 3. Ahwe wëkahtoohahwoodhyook...if I go make, intensively, i.e. prepare, it for you.

x. 1. Pëhkon...different.

vii. 43. Pëbëhkon ke dëyemnemahwood...di-differently they thought of) him. (indef.)

v. 8. Pëmoosii...walk thou.

iv. 6. Ke pepëmoosaid...as he had been walking.

viii. 52. Ke nëbook...he has died.

iii. 18. Nëkëboosae (anim.)...he is not (quasi) condemned.

iii. 17. Che sëkahboosëng (anim.)...that he condemn it.

xii. 6. Pëpëhmënomod...that he thought about him or them.

vii. 20. Babah-ëndah-nëaf (Cree, âsk)...who about goeth (to) kill thee.
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Thóspim...he is gentle.
Thóspiséu'víru...he is of a gentle disposition (habitual. Angl. -ous).

Kítháksu...he lies.
Kíthákikisí...he lies very often. 28
Ká kítháksu...he lies with iteration. (indef.)
Ká kítháksikí...he lies with iteration and very frequently.
Angl., He is a very great liar.

Kétimí...he is lazy, idle.
Ká kétimí...he is idle with iteration. (indef.)
Kétimísku...he is very often idle.
Kétimíséi...he is habitually lazy, indolent. (Angl. -ous.)

Pépu...he laughs.
Pú pépu...he laughs much, or with excess. (indef.)
Pépísí...he laughs often, is addicted to it.
Pépéséi...he is jocose. (habit.)

Mágyu...he gives.
Má mágyu...he gives with iteration. (indef.)

28 viii. 44. Nétaah genákhwashke...he knows how (to) lie.

viii. 55. Néšáh kázgenákhwashk...I should lie (indef.), i.e. be a liar.

viii. 55. Asshé kázgenákhwashkeydig...as ye lie (indef.).

x. 10. Che kémooodí...that he may steal.

x. 1. Kémódexkék...he steals often, i.e. he is a thief.

x. 8. Ke kémódexkékewo...they have stolen often, i.e. are thieves.

x. 10. Kémódexkékí...he who steals often (indef.), i.e. a thief.

x. 1. Mákunkwáskék...he plunders often, is addicted to plunder,

i.e. he is a robber.

x. 8. Ke mákunkwáskéwok...they plunder often, i.e. are robbers.

x. 10. Che nénáweyid (subj.)...that he kill.

viii. 44. Néshwashká-wum...he kill-ed often, i.e. was a murderer.

iii. 23. Nébísh-áak (Cree, -akow). water abounds.

vi. 10. Mémzhahshkoo-ká-bun...grass abounded.
THE CREE LANGUAGE.

Má mágyu...he gives distributively.
Mágylysks...he gives very often, is in the habit of giving.
Tá-to-puthu...it is torn.
Tá-tá-to-puthu...it is torn to excess, to tatters.
Kinwoo-kátáyoo...he has a long-leg.
Kkónwoo-kátáyoo...he has long legs (indef.) Anglicé, he is long-legged.
Wágw...it is crooked.
Wág-wágummo...the path is crooked, winding.
Wág-wágistickwiw...the river is crooked, meandering.
Písakoosaywuk...he (an animal) is fat.
Písakoosaywuk...they (id. definite) are fat.
Pá písakoosaywuk...they (id. indefinite) are fat, generally.
Pá písakoosaywuk...they are fat, here and there one. &c.

Thus this reduplicative form, and its equivalent, I long, (see below) are often, in the indicative mood, what the flattened vowel is in the subjunctive (see p. 73), namely, the sign of an indefinite tense, or time.
Méechu (trans.)...he eats it (present, or definite, tense).
Má méechu...he eats it (indefinite time) commonly, &c.
Méechendnemowo...they, people, (Fr. on) eat it. (def. time.)
Má méechendnemowo...they, (Fr. on) eat it, indefinitely; Anglicé, it is eaten, e.g. as an article of food, or luxury.

I long, — in (— ahy, Jones,) before a vowel.
Itwáyoo...he says.
I-itwáyoo...he says with vigour or constancy, asserts, declares. (indef.)

v. 19. A'zhechegaid (subj.)...so he doeth (indef. See "flat vowel").
v. 19. A'hyezhèchega...so he doeth (indef.).
xvi. 2. Ke gaah déyindoodáhtgwoosì (inv.)...they will do to you (indef.).
xi. 11. Kah déyakotód (subj.)...which he said, declared.
ii. 18. Ke déyzenhechegáyus (subj.)...which thou dost. (indef.)
A Grammar of

I-it-tootum... he does it strongly, firmly, with constancy.
I-ta-séétu... he places it firm.
I-it-uppu... he sits firm.
I-it-askituu... he sets it up firm.
I-it-tittow... he firms, fixes it.
I-it-appaum... he ties it firm, securely. (See Relation verbs.

(From Nise, exactly.)
Në it-tootum... he does it exactly.
Në appu... he sits carefully.
Në asaw... he places it carefully, in order.
Nëkh... he sees well, has a keen sight.
Në it-tuw... he hears well, acutely.
Në it-tiggitu (anim. a person)... he is of the exact size.
Në ukuten... he counts them carefully.

Diminutives.—Impersonal Verbs.
Msipu... it snows.
Msipusin... it snows a little.
Pëchow... it is far, a great distance.
Pëchowin... it is far-ish, rather far.
Kimmewus... it rains.
Kimmewusin... it rains a little.

Adjective Verbs.
Mishigita... he is large.
Mishigittisew... he is largish, rather large.
Missow... it is large.
Missein... it is largish.

Mithkoose... he is red.
Mithkoosew... he is red-ish.
Mithkwow... it is red.
Mithkwozin... it is red-ish.

Neuter Verbs.
Pëmootayoo... he walks.
Pëmoochaye... he walks a little.
Some verbs have only the intensive (repetitive) form, as,

\textit{Aa-lesen}... he is tattooed.

\textit{Pb-péchéco}... he is slow, tedious.

\textit{Wx-wép-pátthu}... it swings, oscillates.

\textit{Tt-tippe-pátthu}... it turns (on its axis).

\textit{Tt-th-tippe-pátthu}... it rolls (along).

\textit{Pb-patíyoo}... it is spotted.

\textit{Ch-ch-chachagow}... it is striped.

\textit{W-y-wé-y-pátthu}... it rocks, moves backwards and forwards.

Besides the above-mentioned \textit{intensive} modes of frequency, iteration, \&c. there is yet another, which may be termed the \textit{indefinite} mode, (see p. 71) and which is distinguished (in the \textit{subjunctive} or \textit{subordinate} mood) by the alteration of the \textit{first} vowel of the root, signifying that the \textit{action} combined with the attribute, is generalized, or rendered \textit{indefinite} in respect of \textit{time}, and hence, secondly, implying sometimes \textit{custom}, or \textit{habit}, in the \textit{subject}; when it also often becomes the Indian equivalent of English \textit{nouns} ending in \textit{er}, and implying an actor. For more detailed observations on this singular modification of the verb, see \textit{Syntax}.

In this point (as in some others) the Indian is analogous to the French idiom, which \textit{also} renders certain of the English nouns of the kind alluded to, by a \textit{pronoun relative} and a \textit{verb}; \textit{e.g.} a caller, \textit{Fr. celui qui appelle...he who calls}. The Indian form has, however, in this changeable vowel, a power of infusing the \textit{intensive} mode of "custom," "habit," \&c. implied in the English termination (-er); an advantage which the French resolution of the English \textit{noun} does not possess.

\textit{Note.}—This modification of the verb was noticed by \textit{Eliot}, but.
without his making any remarks on its character or use. He calls it the flattened vowel. This is not, indeed, an accurate description of it, since

### THE FIRST VOWEL FLATTENED.

viii. 53. Ka b " neoood . . . he who is dead, (definite, and so of the rest.)
v. 25. Nëbëoogyi. . . he who are dead. Anglicë, the dead. (Indefinite, and so of the rest.

iv. 37. Këtegë . . . he soweth.
iv. 36. Këtegaid . . . he that soweth, the sower.

ii. 12. Ke rædh . . . he has gone, went.


v. 30. Cha ezëchëgegëwyi . . . that I do it.

v. 19. A'zëchëgegaid . . . he doth it.

x. 9. Pëndegaid . . . (if) he enter.

x. 2. Pëndegaid . . . he that entereth.

xviii. 25. Ke ne'bahwek . . . he stood.

xviii. 22. Nâkëbahwed . . . he who was standing.

xxi. 22. Nâkëbahwejig . . . they who were standing.

xv. 2. Cha menëwény studying . . . that it bear fruit.

xv. 2. Mënëwénymp. . . they that bear fruit.

xv. 2. Mënhëwëwënmëyy régime . . . they which bear not fruit.

x. 1. Këmëdëzëkëkëh . . . he steals often, emphatically; is a thief.

x. 10. Këmëdëzëkëkëd . . . he who steals often, a thief.

v. 8. Pëmoosam . . . walk thou.

xii. 35. Pëmoosaid . . . he who walketh.

vi. 64. Oo ge këkëmënoom . . . he has known (knew) him.

vi. 42. Këkëmënomëmmënyog (possess. case) . . . whose . . . we know them.

xv. 23. Oo shëngëmënom . . . he hateth him.

xv. 23. Shëngëmënim . . . he that hateth me.

vi. 58. Kahe ehe mëjëwëd . . . as they did eat it.

vi. 56. 58. Mëjëjëd . . . he that eateth it.

v. 33. Oo ge tëbëhdëddëon . . . he related it.

iii. 32. Tëbëhdëoodën (subj.) . . . he relates it.
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It is also sometimes sharpened; in either case it is always lengthened; sometimes also an additional vowel, or diphthong, is inserted with it.

vii. 37. Che mánequaid... that he drink.
vi. 55. Mánequaid... he who drinketh.

xii. 2. Oo ga wélahbemos... he sat with him.
xi. 31. Wélahbemakjig... they who were sitting with her.

viii. 55. Ne minjémenos... I hold it.
xx. 23. Wágwain... mainjemenakmasaywain... whomesoever... ye shall hold them to him. (dub.)

42 The first vowel sharpened.

xx. 7. A’htig... (where) it lay (the linen clothes).
vi. 12. A’tik... that are remaining.

v. 32. Bdákánhese... he is different (another).
v. 7. Bdákánhesid... he who is different, another.

vii. 30. Oo ga ndahwánjedakaskah... they sought him.
vii. 18. Aândháwánjedakwood (obliq. case.)... he that seeketh it for him.


viii. 7. Kágwájemakwood... (when) they (continued) asking him.

ix. 36. Oo ge gêsnoome... he answered him.
ix. 37. Kánnooming (Cree, -aik) he who is talking (to thee).

43 A Vowel, or Diphthong (=aky Jones), inserted in the first syllable.
v. 30. Odnéeshish... it is good, just.
i. 46. ii. 10. Wdnesheshing... which is good.

viii. 42. Nis ga ômnjebah... I came from.
vii. 29. Wánjinjebayes... whence I came.

viii. 44. Két’ ooyóosemakshah... ye father him, have him for father.

vii. 22. Wayóosemigig... who are for fathers, the fathers.

xviii. 37. Oóngemákshwéwos... that I am (a) chief.
xii. 42. Wdémákshwéjig... they who are chief, the chiefs.

v. 7. Mékaesid... he who was “impotent.”
v. 3. Mákšaámáhkesijig... they who were “impotent.”
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The effect always produced, is that of lengthening the time of the primitive syllable, and conferring on it a degree of emphasis. The appellation given to this vowel, ṭe, answering very well the purpose of distinction, it has, being accompanied by the above observations, been retained in this treatise.]

Paragraph II.

Of the Transitive Verb.

The kind of Derivative verbs next to be considered are those of manner, as the Transitive and Causative.

iv. 17. Ke ṭdywa... thou speakest truth.
iii. 18. 36. Takypdywaykînemod... he that believeth on him.

x. 17. Saḥgeiḏ... (whence) he loves me.
xiv. 21. Saḥgeiḏ... he that loveth me.
xi. 3. Saḥgeiḏ... he whom thou lovest.
xii. 23. Saḥgeytood... he that loveth it.
xiii. 23. 30. Saḥgeytoalîn... whom he loved him.

i. 10. Oo ge ḍaḥel... he made it.
x. 25. Ḫihetoqtyekein... which I make.

xvi. 14. Oo gah ᵐdabkînon... he shall receive (take) it.
xiii. 30. Ṣadîḥbenon... he who taketh him.

x. 21. Oo dah ṭaḥhe(h)an... he could make him see.
ix. 14. Ku ṭaḥhe(h)an... (and) he made him see.
xi. 37. Wubākîhne(h)an... he who made them see (the blind).
vi. 40. Wubākîhnumahkî... who (plur.) see him.

v. 24. Ṭdywpwaykînemod... (and) believeth on him.
iii. 18. 30. Takypwaysynemod... he that believeth on him.
vi. 40. Takypwaysynemakî... who (plur.) believe on him.
vi. 47 Takypwaysynemid... he who believeth on me.

xiv. 26. Nis gah ᵐdabkîm... he will follow me.
viii. 12. ᵐdabkîsabkî... he that followeth me.

vii. 52. Keṭ ᵐdabkîs... thou art, proceedest, from.
xix. 9. Ahn'œemde ᵐdabkîd...?... what place art thou from?
Before we enter on the subject of transitive verbs, however, it may be proper to observe, that, from certain intransitives, may be derived other intransitives, as,

Pépoon...it is winter.
Pêpöonissu...he winters.
Négä...it is summer.
Négäissu...he summers.
Whâssu...it is day-light.
Whâssu...he is early (riser). Fr. il est matinal. &c.

We now proceed to the consideration of that part of our general subject which constitutes the distinguishing characteristic of the American languages generally, namely, the transitive verb. It may just be observed of the Cree intransitive, that its conjugational form has, in the indicative mood, the prefixed nominative of the French; and, in the subjunctive, the injected personal termination of the Italian and Latin, and that both moods have the augmented plural of all those languages (see Paradigms of the verb). So far, therefore, the structure of this part of speech may be said to have an analogy with at least some European tongues. But the transitive verb goes beyond this point. Retaining the European conjugational forms, it assumes an additional feature of its own, adopting into its inflections all the relations of its regimen. Besides the subject or nominative before mentioned, it combines with the action—it engraves on the intransitive verb both the object and the end—in other words, the direct and oblique cases of the
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pronoun, in the several modes of determinate, indeterminate, and indefinite, as regards both the subject of the verb, and its regimen, and in the active and passive, animate and inanimate forms. The development and exemplification of these important points will form the subject of the remaining part of this Section.

Cree transitive verbs are of two kinds—the one consists of those verbs which are transitive primitively, or in their most simple form. These constitute a numerous class, and are such as the following.

A'thèque (irreg.) he places him.
Tóto'tomay oo...he does (it to) him.
Méthayoo...he gives (it to) him.
O'wëkoo...he uses it.
Kéeçekhayoo...he begins him.
Kéesekhayoo...he finishes him.
Moomayoo (irreg.)...he eats him.
Mëoëchhë (irreg.)...he eats it.
&c.

The other kind, which it is intended to bring particularly under notice here, consists of those transitives which are derived from the various kinds of intransitives, namely, substantive, (see p. 18 et seq.) adjective, accidental, and neuter verbs. These furnish a numerous list of derivative transitive verbs. We shall divide them into two classes, as follows:

1. General, or those in which the "characteristic" letter or sign of the action connecting the attribute with its personal accidents, is indicative of simpler transition, &c.
2. Special, or those in which the action has a special form and significance.

Of the several modifications of the intransitive verb, indicative of simple transition, the most general definite termination is, as already noticed (see p. 39 et seq.), -hayoo, animate, and -tow, inanimate. The following are given as additional examples of this kind.

The most simple form of the transitive, is where the verb is combined with a definite object, represented by a personal pronoun, or its sign, in the accusative case.

[Note.—The third person, present, indicative, is given as the conjunctive root, on account of its general uniformity and susceptibility of Rule, as regards the other personal inflections, &c. There is no infinitive mood in the Cree or Chippeway dialects, its import being resolved into the subjunctive. See Syntax.]

ADJECTIVE VERBS.

Wóweow...it is circular.
Wówehayoo...he roundeth him.
Wówehòw...he roundeth it.

Wáthòw...it is hollow.
Wáthehayoo...he holloweth him.
Wáthehòw...he holloweth it.

Wágow...it is crooked.
Wágeyayoo...he bendeth him.
Wágeway...he bendeth it.

A'wkoosu...he is sick.
A'wkoosìhayoo...he hurteth him.

Ségiessu...he is afraid.
Ségehayoo...he frighteneth him.

Añthémiesu...he is difficult.
Añthémeyayoo...he perplexeth, embarrasseth him.

Nisseewunkìtìsu...he is vicious, bad (conduct).
Nisseewunchéhayoo...he vitiates, spoils, him.
Pemátíesu...he is alive.
Pemáčakeyoo... he makes him live, saves his life; quasi, he calivens him.

(Occasional or) Accidental Verbs.
Ispúthas...it so moveth. (See p. 32 and Irresistible Verbs.)
Ispúthakeyoo... he so moveth him, (suddenly).
Ispúthetow... he so moveth it. (id.)

Neuter Verbs.
Nippu... he is dead.
Nippekayoo... he killeth him.
Gooóstáchu... he is afraid.
Gooótsayoo... he fearz him.
Gooóstáčakeyoo... he terrijíeth him.
Túppussu... he flies.
Túppussakeyoo... he flies from him.
Pépsu... he laughz.
Pépekayoo... he laughz (at) him.
Kowisimmoo... he goes to bed.
Kowiseemookayoo... he puts him to bed.

A’ppu... 1. he sits. 2. he remains.
1. A’ppu... he sits.
A’pppekayoo... he makes him sit, e.g. a child.
2. A’ppu... he is, stays, remains.
Athdyoo... he puts, or places, him.
Wáppu... he sees
Wáppemayoo... he sees him.
Pákkési... he falls, as in walking.
Pákkésemayoo... he makes him fall, throws him down
Pimmisési... he lies.
Pimmisemayoo... he lays him down.
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Péetwédę́ (neut.) he inhales, smokes.

Wǽeche-péetwédę́ (trans.) he smokes with him, co-smokes him. 44

Nóons...he sucks.

Nóotkayoo...she suckles him.

Y-totayoo...he goes there.

Itóotakyoo...he carries or conveys him thither.

Iktisawayoo...he sends him.

Kéw-ayoo...he returns.

Kewky-tahdyoo...he returns him, conveys him back.

Kewky-tissa-wáyoo...he sends him back.

Kéway-hoo...he returns (by matter).

Kéway-hoohdyoo...he returns him (id.).

Wáthawecoo...he goes out.

Wuthawkytahdyoo...he conveys him out.

Wuthawáhtisawayoo...he sends him out.

Kóospa...he goes inland (from river or lake).

Kospétahdøyoo...he conveys him thither.

Násepayoo...he goes to the river, &c.

Násepáytahdyoo...he conveys him to the river, &c.

Wánnešew...he erases (wvanee, infinite, immense).

Wánneša...he loses himself, goes astray.

Wánnešakayoo...he loses him.

Wánnešemayoo...he leads him astray.

Méchesoo (indef. obj.)...he eats.

Móowayoo (anim.)...he eats him.

Méechu (inan.)...he eats it.

Méchesoo-háyoo...he causes him to eat.

Méchesoo-kayoo...he makes him eat, feeds him, as a child.

Wǽeche-méchesoomayoo...he eats with, co-eats, him. 44

xi. 16. Che wéj-néboomwag...that we co-die him, die with him.

xvii. 15. Oo ge neh wéj-pénendegamoo...he co-entered him, entered with him.

G
Mínekwayoo...he drinks.
Mínekwa-háyoo...he gives him to drink.
Mínekwyá-kowayo...he makes him drink, drenches him.
Wéeche-mínekway-máyoo...he co-drinks, drinks with, him.

Nóche-háyoo...he works at him.
Nóche-tow (inan...)...he works at it.
Nóche-kowayo...he courts her.
Póothoo...he leaves off, ceases.
Póone-háyoo...he leaves him off, lets him alone.
Oótuumme-thoo...he is occupied, busy.
Oótümme-káyoo...he interrupts him.
Oótümme-máyoo...id. by speech.
Púsáy...diverging, branching.
Púsáy-wetháyoo...he parts (company) with him.

PARAGRAPHS III.
To the Transitive verb, generally, belong the Reflective and Reciprocal forms,

1. A'wkooháyoo...he hurts him. (See p. 39, et seq.)
A'wkoohiáyoo (or -hítíáyoo)...he hurts himself.

RELECTIVE—INDICATIVE.

viii. 13. Ke tebhjindis firreg...thou relatest thyself.
x. 33. Ke tebhjindesdoowefis...thou God-makest thyself.
xxi. 18. Ke tebhjindesdeowoon-dhiyoon...thou gird-thyself-edat.

viii. 59. Ke gáháyoo (trans.)...he hid himself.
v. 13. Ke mákhejwamáyoo (caus.)....he had conveyed himself away.
viii. 22. Tah nésóóyoon...he will kill himself.
xix. 7. Ke eshañáyoon...he so did, made, himself.

SUBJECTIVE.

v. 31. viii. 14. Tebhjindesóovón...if I relate myself.
viii. 18. Tebhjindesóovón (flat vowel)...who relate myself.
viii. 54. O'ogemkhiwóntesóovón...if I chief-make myself.

xvii. 19. Wainje pénañíñóovón...whence I pure-make, purify, myself.
**THE CHEE LANGUAGE.**

Kitteemahissoo (id.)...he ill-uses, injures, himself.

Kéekwápayyoo...he is drunk.

Kéekwápayháyoo...he intoxicates him.

Kéekwápayhíssoo (id.)...he intoxicates himself.

2) Kátyáyoo...he hides him.

Káxoo...he hides himself.

3) A’amayoo...he gives him food.

A’amissoo...he gives himself food, serves himself.

Kiskétemayoo...he knows him.

Kiskétemissoo...he knows himself.

4) Uckwúnasayoo...he covers him.

Uckwúnashásoo...he covers himself.

Pistawayo...he mis-strikes him.

Pistánásoo...he mis-strikes himself.

5) Wéethdáyoo...he names him.

Wéethissono...he names himself, tells his name.

---See Reciprocals of the above forms, p. 84.

---

i. 22. Aynáhjindídzoyoyn (flat vowel)...which thou sayest (of) thyself.

viii. 53. A’hýáhwoódsayoyn...whom thou maketh thyself.

vii. 18. Tabháhjindízood (flat vowel)...he that narrates, relates, himself.

xi. 44. Thkhooberzood (accid.)...as he was tied.

xiii. 5. Kah gécepezood (accid.)...wherewith he was girded.

v. 18. Ahpét-sindáhjoodzévod (comparison)...he so-much-thought-of-made-himself. (as &c.)

viii. 9. Kákainíndízsoood...as they knew themselves.

xi. 55. Che bënédézoood...that they (might) purify themselves.

ii. 6. Bénődédsoood...when they purified themselves.

vii. 17. Tabháhjindíkoozahádin (dub.)...whether I relate myself.

xii. 49. Ním ge tákzhídésodo (neg.)...I have not related myself.

xvi. 13. Tah tákzhídésodo (neg.)...he will not relate himself.

2
A Grammar Of

Is-pithekoo...he so moves himself.
O'opakoo...he raises himself (a bird).
Twáyko...he slights himself (a bird).
A'chekoo...he changes himself (dress).
A'rákoo...he chokes himself (without intention).
Thákeko...he lightens himself: (priv.)
Wowáiseko...he dresses, adorns, himself.
Wáppamoo...he sees himself (as in a mirror).
It-éthemo...he so thinks himself: (see p. 44).
Kís-éthemo...he great-thinks himself, is proud. (id.)
Ká-kéché-moo...he great-talks, boasts.
Pimmitáchemoo...he moves himself horizontally, crawls.
Kechitappwoothoo...he washes himself.
Ootámmzechoo...he busies himself, is much occupied.
Puswyskootthoo...he cloys himself with fat. (priv.)

To the Reflective class belongs also the Simulative or feigning form, viz. -kásoo, "he makes himself," the reflective of the transitive termination, -kátáyoo, "he makes him." (See p. 20.)

Muskwísas-u...he is strong.
Muskwísse-kásoo...he strong-makes himself, pretends to be strong.
Nipp-sóo...he sleeps.
Nippá-kásoo...he sleep-makes himself, pretends to be asleep.
Késquaypays-oó...he is drunk.
Késquáypays-kásoo...he pretends to be drunk.

Reciprocal.46 (See pp. 82, 83.)

1. A'wkoohittóuk...they hurt one another.
2. Kathitóuk...they hide one another.

Reciprocal—indicative.
xii. 14. Ke tah késébégéseránédén...ye shall wash-foot one another.
xvi. 19. Ke kahgwéjáden...ye ask one another.
THE CREE LANGUAGE.

3 A’ssamitiit’oouk...they give one another food.
4 Uckw’nnahootit’oouk...they cover one another.
5 Weskitit’oouk...they name each other.

RECIPROCAL, ANIMATE AND INANIMATE.44
Nágge-skow’dyoo...he meets him.
Nágge-skúmagn’...it meets it.
Nágge-skútt’oouk (anim.)...they meet each other.
Nágge-skútt’oouk (inan.)...they (things) meet one another.

v. 1. Ke wéquondewung...they feasted one another.
vii. 35. Ke etéwung...they said one to another.
xxii. 24. Ke edéwung...they said one to another.
xxiii. 22. Ke kakhánahwáhbuusow’ung...they looked (with repetition) at one another.
xi. 47. Ke máhwunjeédéwung...they collected one another.
xx. 24. Ke máhdaboonédéwung...they divided among them, one another.

SUBJUNCTIVE.
v. 44. Ooyooldénwahdikígyaig (obl. case, flat vowel)... ye who take to (receive from) one another.
xiii. 34. Che sínghúdáygaig... that ye love one another.
xiii. 34. xv. 12. Che ezhe sínghúdáygaig... that ye love one another.
iii. 25. Ke máhje-gahgwájikew’ood... they began to ask one another.
xii. 19. Kah oonje edéwod... whence they said one to another.
iv. 33. Kah oonje díyedéwod... whence they said (with repetition) one to another.

xx. 19. Kah... máhwunjeédéwod... who had assembled, collected one another.
xxi. 23. Wawékáneindéjig (flat vowel)... who brother one another, i.e. brethren.
xxvi. 17. Ke ezhe káhnoonéédéwun (possess. case)... they so talked one to another.

[iii. 13. Ke fíwhe náhquashkáwodhwood... (subj.) “and” they went (to) meet him.]
[Náhgeeskwódáwung (anim.) they meet each other.]
[Náhgeeskwódáwung (inan.)... they (things) meet each other.]
The Special differ from the General transitive forms (see p. 38 et seq.), generally, in the energetic letter or letters only. These special signs may be considered as of three kinds. The first have an intensive meaning, implying force, &c. and are positive. The second, intimating accident or mis-hap, or the English prefixes mis-, or dis-, &c. may be classed as privative (vide infra). The third kind indicate the means by which the action is performed, as by the hand, &c. and are instrumentive. These several "characteristic signs" are expressive of particular, yet, common modes of action, and are therefore of constant occurrence in speech. They may, with their personal adjuncts, forming together the "special affixes," as under, be united to any suitable root.

Note.—The "characteristic" letters are in Italic—the personal inflection in Roman characters.

\[
\begin{align*}
\text{ANIM.} & \quad \text{INAN.} \\
-wáyoo & \quad -áhum \\
-tawáyoo & \quad -tahum \\
-skawáyoo & \quad -skum \\
\end{align*}
\]  
implies an exertion of strength, "he forces him or it," after the manner expressed by the root. Joined to certain roots of "motion" it implies also by water.  
implies he beats or batters the object, after the manner of the root.  
implies force, or causativeness. (See General Causative, p. 58.)  
is also privative, indicating accident, mis-chance, what is adverse.
THE CREE LANGUAGE.

-\text{-wáyoo} -\text{sum} signifies that the action is performed with the mouth; it implies, also by speech. (\text{Mečíwom}, the mouth).

-\text{-wáyoo} -\text{num} implies with the hand, or other gentle means. (\text{Mečéčéche}, the hand).

-\text{-pittáyoo} -\text{pittúm} implies the action of the arm, "he pulls him or it." (\text{Múspíttoon}, the arm.)

-\text{-skawáyoo} -\text{skum} also (see above) implies, with certain roots, the use of the leg or foot, as in walking, &c. (\text{Mesktí}, the leg.)

-\text{-swáyoo} -\text{sum} signifies by cutting, or burning, "he cuts, he burns him or it," after the manner of the root.

The "special affixes" may, as above remarked, be joined to any suitable root, as under.

They form severally the three persons singular, as follows:

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Belonging to only two conjugations—the animate and the inanimate—the personal adjuncts, or endings, of which may be succinctly exhibited thus—

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See "Paradigms, &c."

\text{ANIMATE.}

\text{Nu Tákoo-pittów} \ldots I tie him
\text{Ke Thákká-now} \ldots thou pushest him.
\text{Kisséé-mayoo} \ldots he affronts him.

\text{INANIMATE.}

\text{Nu Náá-hës} \ldots I fetch it (by water).
\text{Ke Pékoo-skës} \ldots thou breakest it accidentally.
\text{Mákwa-tum} \ldots he bites it.
A GRAMMAR OF

-wáyoo, -hum.
Péekoo-wáyoo... he breaks him by force.
Péekoo-hum... he breaks it by force.
Kóosse-wáyoo... he wipes him.
Kóosse-hum... he wipes it.
Pétheepa-hum... he perforates it.
O'opsa-hum... he supports it.
Péeta-hum... he puts, thrusts, it in.
Kwóppa-hum... he scoops or lades it out, as water, &c.
Wépa-hum... he sweeps it away. &c.

[Nát-ayoo... he fetches him.]
Nát-ayoo... he fetches him, by water. &c.

-tawáyoo, -tahúm.
Nuppócké-tahúm... he flattens it by hammering or striking.
Tussweéga-tahúm... he opens it out, expands it, id.
Séeákwa-tahúm... he beats it into smaller pieces, e.g. loaf sugar. &c.

-skawáyoo, -skum.45
CAUSATIVE, &c.

Net' Appóoyain... I sweat.
Net' Appwóoyose-skákoon (inv. inan.)... it makes me perspire.
Appwóoyose-skámagun... it sweat-causes, is sudoriferous.

Ne Nippéén... I sleep.
Ne Nippá-skákoon (inv. inan.)... it makes me sleep.
Nippá-skámagun... it is somniferous.

45 xii. 22. Nis gah wékooeshkahwoog (dir.)... I will draw forcibly, drag, them.
THE CREE LANGUAGE.

PRIVATIVE (vide infra.).

Mispoo...it snows.
Ke mispoo-skâköon (inv. inan.)...it mis-snow-eth you, i.e.
snows upon you.

Kimewun...it rains.
Ke kimewun-un-skâköon (inv. inan.) it mis-rain-eth you, i.e.
rains upon you.
Ne kissewâskutay-skâköon (inv. inan.)...it gives (mis-
causeth) me the cholic.

A'ôte-skâwdyoo...he mis-aliases him. Anglicê, he dis-places
him.
O'ose-skâwdyoo...he mis-removes, starts, him (an animal).
Thâke-skâwdyoo...he mis-pushes him, i.e. accidentally.
Kooskâwdyoo he mis-shakes, jogs, him (e.g. as a person
writing).
A'wko-skâwdyoo...he hurts him, inadvertently.
Kootâpe-skâwdyoo...he upsets him, accidentally (as in a
canoe).

Nisewunâte-skâm...he spoils it by accident.
Weêthepe-skâm...he soils it, id.

---

\[v. 14. \] Ke kah dângeshkëkyoon (inv.)...it will mis-come upon thee.
xiii. 27. Oo ge pêndegeeshkëkyoon (id.)...he was mis-entered by
him.
xii. 35. Ke kah pah-tëshkoonëshkëkyoonahkë (id.)...it will mis-come
upon you.
xxvi. 6. Ke móosehkëshkëkyoonahkë (id.)...it mis-filleth you.
xx. 25. Ke bëshkoonëshkëkyoon (id.)...that he was mis-skinned by
them.
xxviii. 4. Wah bëshughmëshkëkyoonis (id.)...by which he should be
mis-struck.
xx. 25. Kâh enëshkëkyoon (id.)...as he was mis-done to, injured,
by them (the nails).
xxviii. 28. Che wëneskëkëkyoonas (id.)...that they should mis-be de-
filed.
Këpe-škum...he throws it down, id. as from a shelf.
Sëko-škum...he spills it, id.
Kówe-škum...he prostrates it, id.
Pëckoo-škum...he breaks it, id.
Takoo-škum...he treads on it, id.

-mayoo, -tum.49

[Kiskissu...he remembers.] Kiskiss-mayoo...he reminds him.
Kuckwâyche-mayoo...he asks him.
Pëckesâssoo-mayoo...he saddens him, by speech.
Nûtoo-mayoo...he calls him.

[A'theme-hayoo...he hard-does him, places in a difficult situation.]
A'theme-mayoo...he hard-says to him, e.g. asks a difficult favour.
A'theme-mayoo...he hard-says of him, accuses, complain of, him.

49 [vi. 6. Kahgwâje-6d...that he might try, "prove," him.]
[viii. 6. Ke kahgwâje-ahvâd...as they tried him.]
xviii. 19. Òo ge kahgwâje-moño...he asked (tried by speech) him.
x. 3. Ood' ezhe ñdöomom...he so callet them.
xi. 28. Keñ undômiño (inv.)...he calleth thee.
ix. 2. Òo ge kahgwâjemegoon (inv.)...he was asked by them.
[iiii. 18. Nahseboodâsae...he is not condemned.]
viii. 10. Ke ke kahgwâjegoon (inv.)...he was asked by them.
ii. 32. E'zhemahnid (possess. case)...that they so said of him.
[iii. 32. E'zhemahnid (possess. case)...that they so said of him.
viii. 46. Keñ tabemepus...who can convince me.
THE CREE LANGUAGE.

[Sâkoo-hayoo... he overcomes, subdues, kîm.]  
Sâkoo-mâyoo ... he conquers him by speech, convinces him.  
Sâkooche-mâyoo ... he persuades, prevails on, kîm.

Wûnne-mâyoo... (wunne, infinite)... he perplexes, confounds, him.

Wêesa-mâyoo... he invites him to accompany.

Pâpisâke-mâyoo [pâpu, he laughs]... he jokes, diverts, kîm.
[Nêpêwe-hayoo... he shames him by conduct.]  
Nêpêwe-mâyoo... id., by speech.

Kegâ-mâyoo... he scolds him.

Mî métho-mâyoo... he speaks well of him.

Kîppêche-mâyoo... he stops, silences, him.

Tâkwâ-mâyoo (anim.)... he holds him in his mouth.

Tâkwâ-tum (inan.)... he holds it in his mouth.

Mâkwâ-mâyoo (anim.)... he bites him.

Mâkwâ-tum (inan.)... he bites it.

Kissê-mâyoo... he affronts him.

Kâ Kêsâke-mâyoo... he counsels, reproves, him.

[Kusk'thêtum... he is impatient.]  
Kusk'thêtûmme-hayoo... he makes him impatient (by conduct).

Kusk'thêtûmme-mâyoo... he makes him impatient (by speech.)

[Sêge-hayoo... he terrifies him, by conduct.]  
Sêge-mâyoo... id., by words. &c.

-nayoo, -num.  

Nôote-nayoo (anim.)... he fights him.

Ootêete-nayoo... he attacks him.

INDICATIVE.

50 vi. 44. 54. Nîn gah bêhsegwinde-nâk. . I will raise him by hand (from a seat.)

vi. 40. Nîn gah bêhsegwindesôgé ... I will raise them up.

viii. 55. Ne minjémeson . . I hold, keep, it.

xii. 18. Nîn ge 'obensâmmôgé (inv.). . he has lifted it up to (against) me.

xii. 18. Che èshewênôf (Cree, -nîk). . that he may away lead thee.

xvi. 13. Kê kah âhne èshewenôgôwak (inv.) ... he will away lead you.
xvi. 2. Ke kah sähgejo jwabhe-négoowoy .. they will out-ling you.

viii. 36. Ke kah páhgedénsod .. they (Fr. on) will free you.

i. 42. Oo ge bë-esheweson .. he brought him.

xix. 13. Oo ge bë-sähgejwesow .. he brought, out-led, him.

xiii. 5. Oo ge ségoosen .. he poured it.

xv. 2. Ood' sähkoos-wáhenah .. he flingeth them away.

v. 22. Oo ge báhgedésahmahow .. he has committed it, let it go, to him.

ii. 15. Oo ge segwábossómahwoun (poss. case) .. he poured it away.

ix. 34. Oo ge sähgejwábossómahwoun .. they out-flung him.

xviii. 28. Oo ge ne óonje mahjéwenahwoun .. they thence removed him.

x. 2. Wëndyn électrique (flat. vowel) .. that he takest it.

xiii. 12. Ke aebégedamné .. that he had washed-footed them.

vii. 30. Ke t6hkoonah .. that they might take him.

viii. 3. Kah bhgdCawdd .. that they had let go her (or him).

xv. 6. Ke ne mahjéwenahwódd .. they led him away.

xiv. 16. Ke pëndegahnd .. he in-handed, let in, him.

xvi. 16. Ke ne mahjéwenahwódd .. they had taken him.

v. 6. Aahé sähgejwábossómahwódd .. as it is flung away.

v. 13. Ke mahjéwenahwóddoo (reflect.) .. he had walked himself away.
Wadgge-nayoo... he hurts him, puts him to pain.
Mákwa-num... he presses it with the hand, squeezes it
Tákwa-num... he grasps, holds it in the hand.
Páketé-num... he looses it from the hand, yields, gives, it up.
Qdiaka-num... turn-handeth-(it)-he, he turns it with the
hand.
Nëete-num... he down-hands it, takes it down (from above).
Súckuskín-num... he closes it, as a door.
Sáme-num... he touches it with the hand.
Ooté-num... he from-handeth, i.e. takes it.
Pëemne-num... he awry-eth it.
Pimmne-num... he swivels it.
O'ope-num... he lifts it.
Simoonya-num... he puts it parallel.
Thâke-num... he pushes it.
Wëpe-num... he plops it.
A'ppithkoo-num... he unties it.
Pëekoo-num... he breaks it.
Sëekoo-num... he empties it.
Sëekee-num... he pours it.
Chëeste-num... he pierces it.
Kootippe-num... he upsets it, places upside down.
Ittissee-num... he sends it by hand, hands it thither. &c.

-pittayoo, -pittum. 81
Nëeco-pittayoo... he pulls him down.
Nëeco-pittum... he pulls it down.

[xiii. 4. Ke onje páhsew... he rose (from a seat.)]
vi. 39. Che bâhsegwándenâmós... that I raise it up (id.).

IMPERATIVE.
ii. 8. Zége-nakmook... pour out ye it.
xi. 39. E'koonakmook... with-draw ye it.
xxix. 15. Mahjévenik... lead he him away.
xxi. 6. A'hphámesig... let go ye it, drop ye it.

81 xi. 44. Takhooberood (accid. pass.) as he was tied.
xi. 44. Ke tahyééngwáhoon (id.)... he was tie-face-ed.
I MW... he barn (something away).
TÁO... he passes behind, avoids, him.
KÁSKE... he breaks it by pulling.
TÁTO... he tears it by pulling.
TÁKÁSKE... he pulls, draws it down (as a curtain).
KÁSKE... he tears it off, by pulling. &c.

-Akwáyoo, -skum.
A'wkwá... he passes behind, avoids, him.
A'KÁSKE... he passes behind, avoids, him.
MÁIK... he breaks it by pulling.
MÁIKÁS... he turns it in two.
TÁKÁSKE... he tears it off, by pulling.
MÁTCÉ... he throws it away.
[NÁGGATE-AWÓ... he leaves him.]
[NÁGGATE-AWÓ... he leaves him by water.]

-Awóyoo, -sum.
MÁTIS-AWÓYOO... he cuts him.
MÁTIS-AWÓ... he cuts it.
MÁTIS-AWÓ... he cuts it out.
MÁTIS-AWÓ... he cuts it out.
MÁTIS-AWÓ... he cuts it out.
MÁTIS-AWÓ... he cuts it out.
MÁTIS-AWÓ... he cuts it out.

V. 27. DÁMM... (a. possess. case) as they are tied.
V. 21. Azhe... a recumbent posture.
V. 19. Ke... a recumbent posture.
V. 24. Ke... a recumbent posture.
THE CREE LANGUAGE.

Roots are variously susceptible of one or more of these Affixes.

[Peékoo-puthr...it breaks.]
Peékoo-kum...he breaks it by force.
Peékoo-tahim...he breaks through it by striking or hammering.
Peékoo-skum...he breaks it by accident, or with the foot.
Peékoo-tum...he breaks, tears it with the mouth.
Peékoo-num...he breaks it with the hand.
Peékoo-pittum...he breaks it by pulling.
Peékoo-sum...he breaks it by cutting.

A'stow-ayoo...it is extinct.
Astowée-num...he extinguishes it, by hand, e.g. as a candle.
Astówe-hum...id., by force, e.g. as a fire, quenches it.
Astówe-skum...id., by accident, or with the foot.

The "Special Affixes" make their Reflectives and Reciprocals, respectively, as follows:

<table>
<thead>
<tr>
<th>TRANSITIVE</th>
<th>REFLECTIVE</th>
<th>RECIPROCAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>-wáyoo</td>
<td>-háyoo</td>
<td>-hooitóók</td>
</tr>
<tr>
<td>-tawáyoo</td>
<td>-tahóyoo</td>
<td>-tahooitóók</td>
</tr>
<tr>
<td>-skawáyoo</td>
<td>-skáyoo</td>
<td>-skáitóók</td>
</tr>
<tr>
<td>-mdyoo</td>
<td>-máyoo</td>
<td>-máitóók</td>
</tr>
<tr>
<td>-ndyoo</td>
<td>-náyoo</td>
<td>-náitóók</td>
</tr>
<tr>
<td>-pittáyoo</td>
<td>-píyoo</td>
<td>-píitóók</td>
</tr>
<tr>
<td>-sawyoo</td>
<td>-swáyoo</td>
<td>-swoitóók</td>
</tr>
</tbody>
</table>

To the "General" and "Special" we shall add what may be denominated particular affixes, namely, those expressive of the action or operation of the Senses, after the manner of the attribute with which they are respectively compounded.
A GRAMMAR OF

SIMPLE.

ANIM. | INAN.
---|---
Wábbppayw -tum | he sees him or it.
Péy-towayw -tum | he hears him or it.
Méthá-yoww -tum | he smells him or it.
Nissetóe-epitéwpy -spíttam | he tastes (perceives a flavour in) him or it.
Móowe-hayw -tow | he feels him or it.

COMPOUNDED.

Méthón-owdwyw -num | he good- or, well-sees, admires, him or it.
Méthón-towdwyw -tum | he well-hears, likes to hear, him or it.
Méthón-matdwyw -matum | he well-smells, likes the smell of, him or it. (Reflect. -mdwyw.)
Wéek-powdwyw -stum | he sweet-tastes (likes much the taste of) him or it.
Methó-skowdwyw -skum | he well-feels, likes the feel of, him or it.

Náttoo-nowdwyw...he seeks him.68
Nissetówe-nowdwyw...he knows him, by sight.
A'kwe-nowdwyw...he recognizes him, by sight.
Kittemákhe-nowdwyw...he looks on him with pity.
Moostówe-nowdwyw...he longing-sees-him, longs for him.
Ahtówe-nowdwyw (priv.)...he dis-sees him, dislikes his appearance.

[Tápwayw...he speaks the truth.]
Tápwyw-towdwyw...he true-hears, believes, him.68

68 viii. 38. Kah éhe-nahbcaig (anim.)...as ye have seen him.
vii. 24. A'zhéddamay (inan.)...as ye see it, "according to the appearance."
v. 19. A'máahwbcd (flat vowel)...as they saw him.
68 i. 27. Os ge néon-dahdbbcuon...they heard him.
iv. 31. Tápwywahbcb...believe thou me.
vii. 40. vii. 26. xy. 15. Kah éndédhwhg...as I hear of him.
xvii. 22. Ke nénddbddwso (see Par. v.) he (the cock) was heard.
v. 30. A'zadhbwh (flat vowel)...as I hear it.
A'ñwb-tomáyoo (priv.) . . . he dis-hears, disbelieves, (also, denies) kim.
Nisseetó-tomáyoo . . . he understands him.
Nuttóo-tomáyoo . . . he listens to him.
Wëeke-mákoousu . . . (see Par. V,) he is sweet-smelled.44

PARAGRAPHS V.
Of the Indeterminate and Indefinite Pronouns.

Intensity is, emphatically, an Accident of the Cree and Chippeway verb. In extent, or degree, it contingently modifies the several members of which the simple verb consists, as

1. The Attribute—in "degree," as will be noticed hereafter.

2. The Action—in "extent," as the repetitive, frequentative, habitual, and (in respect of time) indefinite, forms:—in "degree," as in the different forms denoting special degrees of energy in the action, as causation, force, &c. (See Par. I. and III.)

3. The Personal Accidents—in "extent," as the indeterminate and indefinite pronouns, which form the leading subject of this paragraph.

The verbal examples, which have been given in this work, have been chiefly confined to the determinate or definite forms of the personal pronoun, as regards both subject and object; this being, as already ob-

44 xi. 39. Ke neb-áhsoo-mákoous-édoog . . . he is dead-like-smell-able—probably.
served, the most simple form of the Transitive verb. We now proceed to point out the verbal forms expressive of the intensive or amplified English pronouns they, one, people, some one, &c. (Fr. on) which I denominate Indeterminate pronouns; and also those others of a still more extended signification, implying, some, any, &c. person or thing, in an indefinite manner—these I call Indefinite pronouns. We shall consider them in connection with the Intransitive and Transitive Verbs, and in the active and passive forms of the latter.

I.—The Intransitive verb is susceptible of only one intensive modification of the personal pronoun, namely, the subjective, and in the third person singular only. It is formed by changing the inflectible termination (3 p. sing.) into the indeterminate anewoo (or ñnewun), or ññewoo (or ññewun), as,

A’wkoos-u (==e+w) ... he is sick, ill.
A’wkoose-ndnewoo...they, (Fr. on) some one is sick, or sickness prevails. (Subj. -eék, or -ññewik.)

Seebooyt-ayoo... he departs.
Seebooyt-ñnewoo (Fr. on part)...they (indet.) depart. (Subj. -eék or -ññewik.)

28 The Chippeways add n, the cognate of oo or w (see p. 61, note 35), to the verbal termination, making in the Subj. -ng.

i. 29. Ke t6hzh-ezhechegdim (indet.). these things they (Fr. on) were doing.

ix. 32. Ke n6onndzheem... they (id.) have not heard.

SUBJUNCTIVE.

vii. 10, 11. Aindázhze wëkoond-ág... as they (indet.) were feasting.
x. 4. Che nëbëo-ang... that one (Fr. on) should die (from it).
xiii. 2. Ke... wësen-áng... as they (indet.) had... eaten.

iv. 35. Ahpe ka këeshk-áshëk-ish (zh)ágiring... then shall grass-cut they (indet.)
Túckoosin...he arrives.
Túckoosinénewoo (Fr. on arrive) ... they (indet.) or some one arrives

II.—From the peculiar structure of the Transitive verb, as including in itself both the Subject and Object (intensive as well as simple) in its active and passive forms, a variety of combinations occur. The range of the Intensive Pronouns being however restricted to the third person of the singular number, the forms which they furnish are comparatively few, as they are also simple and consistent in their conjunctival formation.

The Transitive Affix consists, as already shown, of two parts, namely, the "energetic" letter or letters, and the "inflection"; the intensive personal modifications alluded to here belong to the latter—the former, or energetic letter, remaining unchanged.

Note—The "energetic" t (or d) is an exception to this rule. (See below.)

The Indeterminate objective pronoun belongs to the "animate"—the Indefinite, to the "inanimate" class.

I.—The Indeterminate objective pronoun is expressed by changing the general determinate termination -ayoo (Chip. -on, or -aun) (3 p. sing.) = he—him, (see p. 38 et seq.) into the indeterminate termination -ewayoo, (Chip. -ewa) or, which is almost the same thing, by prefixing to the former the "constant" intensive w, together with its preceding connecting vowel, which is generally e. 58

58 INDETERMINATE INDICATIVE.

[xxii. 47. Nin debôkoonâh-se (neg. det.). I judge him not.]
100

A GRAMMAR OF

Säke-h-ayoo (det.)... he loves him.
Säke-h-ew-dyoo (indet.)... he loves, and so of the rest.
Chëesehayoo... he deceives him.
Chëesehemédyoo... he deceives.
Minnahayoo... he gives him to drink, qu. he en-drinks him.
Minnahemédyoo... he gives to drink.

These form, respectively, their three persons singular as follows:

<table>
<thead>
<tr>
<th>ANIM. DET.</th>
<th>ANIM. INDET.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 -on</td>
<td>2 -on</td>
</tr>
</tbody>
</table>

Ne sâkë-h-on (det.)... I love him.
Ne sâkë-h-ew-an (indet.)... I love (some one).
Ke chëese-h-on... thou deceivest him.
Ke chëese-h-ew-an... thou deceiver (some one).
It-ëtheh-ayoo... he so thinks (of) him.
It-ëtheh-ew-dyoo... he so thinks (some one).

Note.—The Transitives ending in -dyoo, (see p. 45.) make -heweyoo in the Indeterminate objective form, as Wëche-mayoo... he accompanies him; Wëche-hevédyoo... he accompanies.

Note.—Mëskamëëyyoo (he takes from, robs, him) makes Mëskëmëëtyoo (he robs). Ätâmëëyyoo (he exchanges with, him) makes Ätämëëyyoo (he exchanges, barters). A'sämëëyyoo (he gives him food, feeds him,) makes A'sëghëyoo (he administers food). A'che-mëëyyoo (anim. he relates him) A'tootum (inan. irreg. he relates it) make A'che-mëëyyoo (indet. he relates). Núttoo-mëëyyoo (he calls him) makes Núttoo-kaymoo (he invites). These and some others are irregular.

viii. 15. Kët' ezhe tebëkhkoonëëydim... ye so judge.

xi. 3. Ke néeddahëëdoow (obliq. case)... they sent (some one) unto him.

SUBJUNCTIVE.

viii. 16. Tebëkhkoonëëyón... (if) I judge.
x. 10. Che nééh-ëëvid (subj.)... that he kill.
[v. 20. Oo wëbhundahôn... he causeth him to see, sheweth him.]

xi. 57. Che wëbhundahëëvid... that he shew.
2.—The *Indefinite* objective is formed by changing the inflectible terminations of the *definite* "Inanimate" forms, generally, both General and Special (3 p. sing.) into the *indefinite* termination -egyoo (Chip. -ega), the intensive g (always hard) of which is "constant," the termination -ayoo only being inflectible.  

### INDEFINITE INDICATIVE.

vii. 21. Nis ge éshecg-egu... I have done.

i. 25. Nis ségahundos-ég... I pour on.

xviii. 20. Nis ge këkenooáhmahgéd... I have taught.


iii. 23. Ke tähzhe ségahundoség... he was pouring on, baptizing.


xii. 34. Nis ge (oonje) nóondahgdimin... We (1.3.) have (out of) heard.

viii. 38. Kezk ezhecgédim... ye do (that, &c.).

viii. 44. Ke we ezhecgyedim... ye wish, will, do.

xvi. 26. Ke kah undóctahmahégd... ye shall ask (for), demand.

### SUBJUNCTIVE.

v. 30. Che ezhecg-égayén... that I do it.

xiv. 13. Ewh ka ezhecgégayén... that shall do-।.

iv. 39. Kah bédhyédзhecgégayén (intens.)... which I hitherto-do, have done.

i. 33. Che ségahundoségayén... that I pour on.

i. 25. Ségahundoségayén...?... (Why) pourest thou?...

i. 38., xi. 8., iv. 31., viii. 4. Këkenooáhmahégdynam (flat vowel)... thou who teachest (habit.) "master."

ii. 18. Ke dhyézhecgégayén (intens.)... (these things) which thou hast done (with iteration).

ii. 2. Azhecgéyúum (flat vowel)... (which) thou doest (habit.).

vii. 35. Këkenoocáhmahgáid (def. time)... as he taught.

ii. 3. Këkenooáhmahgáid (flat vowel)... he who teaches (habit.) quasi, a teacher.

iii. 22. Ke tâzhkee-ségahundoségid... (and) he constant-poured.
When \( i \) is the energetic letter of the *animate* verb, as in
\[ \text{na-t-dyoo...he fetches him; ndgga-t-ayoo...he leaves him; puckwà-t-ayoo...he hates him;} \]
it is, in the indeterminate form, softened into its cognate \( s \) (or \( sh \)) as, \[ \text{na-s-owdyoo...he fetches (some one); ndgga-s-owdyoo...he leaves (some one, people, &c.); puckwà-s-owdyoo...he hates.} \]
On the other hand, when \( t \) is the energetic letter of the *inanimate* verb, it is softened, in the indefinite form, into its cognate \( (t)ch \), as

**GENERAL.**

O'ose-t-om...he makes it.

Oose-ch-egdyoo...he makes, is making (something).

---

x. 10. Che bahnahjhecghdid... that he spoil, make bad.
i. 21., iv. 44., iv. 19. Anwähcghcid (flat vowel)... he, one, who speaketh, an orator, "prophet."

ii. 12. Kah sáhquahjhecghcid... when he had end-done, ended.

iii. 20. Májé-žhecghcid (flat vowel)... (he) who evil-does.

ix. 8. Undóodahmehcdid... (he) who begged, demanded.

vii. 14. Ke kékennaómhahcdid... he taught.

vii. 8. Ke oozhebhégid... he wrote.

i. 33. Ka ségbahündahcdid... (he) who shall pour, baptise.

x. 40. Kah däzh-he-ségbahündahcdid... that he constant-poured, was baptising.

iii. 22. Ke tázhhe ségháhündahcdid... he constant-poured.

vi. 59. Ke tázhhe kékennaómhahcdid... as he constant-taught.

v. 29. Kah móñon-észecghjegij... who (plur.) well-do.

v. 29. Kah májhe-észecghjegij... who (id.) evil-do.

viii. 52. 53. Anwähchjegij... who (id.) speak, orators, "prophets."

xiv. 87. Athe móñenwóit... as they give.

vi. 13. Kah wësenjegi (irreg.)... who (plu.) had eaten.

NEGATIVE.

viii. 28. Ne...észecghjegi... I do not.
iv. 2. Ke ségbahündahcdes... he had not poured on, baptized.
ix. 3. Ke májhe-észecghjeges... he hath not ill-done.

vii. 22. Ke ke ónye észecghjegdesém(éwb) ... ye have therefore done not (that).

x. 37. B'zecghjeghwhóis (subj. possess. case)... (if) I do not his it.
THE CREE LANGUAGE.

Wúnne-t-ón (def.)...he looeth it.
Wúnne-ch-égdyoo (indef.)...he looeth.

Mówutche-t-ón...he collects, gathers together, it.
Mówutche-ch-égdyoo...he collects together.

Ták-t-ón...he sabbeth it.
Táké-ch-égdyoo...he sabbeth.

Póóta-t-ón...he bloweth it.
Póotà-ch-égdyoo...he bloweth.

SPECIAL (See p. 95.)

P'éekoo-h- ón (def.) makes -h-égdyoo (indef.)...he breaketh, by force.
-tah-ón...-tah-égdyoo...he breaketh, by striking.
-sk-ón...-sk-égdyoo...he breaketh, by accident.
-t-ón...-ch-égdyoo...he teareth with the mouth.
-n-ón...-n-égdyoo...he breaketh with the hand.
-pit-ón...-pi(t)ch-égdyoo...he breaketh, by pulling.
-s-ón...-s-égdyoo...he breaketh, by cutting.

See p. 87 and Paradigms.

Ne wúnne-t-an (def.)...I lose it.
Ne wúnne-ch-égdn (indef.)...I lose.

Ke nóche-t-an...thou workest (at) it.
Ke nóche-ch-égdn...thou workest, art employed.

Máss-e-t-ón...he agitates it.
Máss-e-ch-égdyoo...he agitates.

Ne méth-a-ón (anim.-m-ayoo)...I smell it.
Ne methá-ch-égdn...I smell.

Ke wépa-h-ón (anim.-w-ayoo)...thou sweepest it.
Ke wépa-h-égdn...thou sweepest.

Múnne-s-ón...he cuts it.
Múnne-s-égdyoo...he cuts.

Kunna-wáppa-t-ón...he long-sees, looks at, it.
Kunnah-wáppa-ch-égdyoo...he looks out, watches.
Métoon-éthe-t-um...he complete-thinks, considers it.
Métoon-éthe-ch-öffyoo...he reflects.

Note—The Indefinite, being more extensive in its meaning than the Indeterminate, which is exclusively personal, comprehends the latter, and may be used for it; but, for the same reason, not vice versa.

The indeterminate -ewáyoo, and the indefinite -egáyoo belong to the same conjugation, which is an Intransitive form, having the three persons singular, as follows:—

<table>
<thead>
<tr>
<th>INDICATIVE.</th>
<th>PRES.</th>
<th>CHIPPWAY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>2.</td>
<td>3.</td>
</tr>
<tr>
<td>-éwdn</td>
<td>-éwén</td>
<td>-éwyoo.</td>
</tr>
<tr>
<td>-égdn</td>
<td>-égdn</td>
<td>-égáyoo.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SUBJUNCTIVE.</th>
<th>PRES.</th>
<th>CHIPPWAY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>2.</td>
<td>3.</td>
</tr>
<tr>
<td>-éweón</td>
<td>-éweún</td>
<td>-éwáit.</td>
</tr>
<tr>
<td>-égéón</td>
<td>-égéün</td>
<td>-égáit.</td>
</tr>
</tbody>
</table>

The plural is, in all cases, formed from the singular number. (See Paradigms.)

Note.—The above two intensive forms of the objective pronoun are susceptible of those other intensive forms (of the action) noticed p. 69 et seq., as

Chëesehe-wôy-oo (indet.)...he deceives.
Chëesehe-wôy-sk-u...he deceives often.
Nôotén-egáy-oo (indet.)...he fights, is fighting.
Nôotén-egáy-sk-u...he fights often. 39 &c.

These intensive objective take also, besides the

39 x. 8. Ke míkund-ôd-shëh-ųygu...they have rob-people-frequently-ed, are robbers.
vi. 44. Nëshe-ôd-shëh-shë-bum...he kill-often-ed, was a murderer.
The Cree Language.

plural, the intensive subjective forms (see p. 98, Intransitives), thus exhibiting double intensive signs, as,

Chéese-hem-dy-o (det. subj., indet. obj.) ...he deceives.
Chéese-hem-dy-nuk ...they (idem.) deceive.
Chëese-hem-dnewoo (Fr. on) ...they (indet. subj. and obj.) deceive.
(Subj. -hem-dik, or, -hem-dnewik.)

Nôote-n-egdwoo ...he fights.
Nôote-n-egdiy µuk ...(det.) fight.
Nôote-n-egeënnewoo (Fr. on) ...they (indet.) some one is fighting.
(Subj. -egdiik, or, -egeënnewik.)

It-dwoo ...he so says (to) him.
It-mâyoo ...he so says (Angl. he says).
It-ndnewoo (Fr. on dit)...they (indet.) so say. Angl. people say; It is said. (Subj. -ndik, or, -ndnewik.)

This verb, from its Relative form, is commonly used at the end of the sentence. See Relative Verbs, Sect. IV.

Note.—Dr. Edwards, speaking of the Moshegan, one of the Algonquin tribes, observes that "they cannot say, I love, thou givest, &c. but they can say, I love thee, thou givest him, &c." The examples, of similar grammatical import, which have been adduced in both the animate and inanimate forms, will, I imagine, be sufficient to shew that he is completely in error. Dr. E.'s opinions having, however, been quoted by eminent Philological writers, (see TOOKER'S Diversions of Purley, Booth's Analytical Dictionary, &c.) they have, generally, an especial claim to notice, and will be hereafter considered in detail. See Additional Notes.

The simple objective forms, also, take the intensive subjective, as,

Këese-t-ow ...he finishes it.
Këese-t-dnewoo (Fr. on) ...they (indet.) finish it.

* See Note 55.

** See Note 55.

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Reciprocals and Reflectives take also the same form.

Nóotenayoo...he fights him.
Nóotonitieńtouk (Fr. ils s'entre-battent)...they fight one another, are fighting.
Nóotenitoonánewoo (Fr. on s'entre-bat)...they (indet.) are fighting, there is an engagement.
Pásakenooso...he shoots himself.
Pásakenósosoonewoo...some one shoots himself.

To which may be added the "accidental" and "participial" passives (see below), as taking also this form.

Of the passive forms.

The complete investigation of these intensive forms of the pronoun, in the Algonquin dialects, brings under notice both the Active and the Passive Verb.

It need scarcely be observed, that the manner of using these two modes of the verb, when in relation with the intensive pronoun, varies even in European, or written, languages; thus we say indifferently, "people say," actively; "it is said," passively; while the French, with their indeterminate on, affect the former, or active form, "on dit." The Algonquin dialects assimilate to the French idiom; as, Ne sâkehik-dwin, Fr. m'aime-t-on, on m'aime...
Me-loveth-somebody, I am loved. This diversity of idiom appears, however, to be limited, generally, to the personal agents or subjects; for, with a more vague or indefinite subject, or, indeed, when it is intended to give prominence to the action rather than the agent, they all coincide in a common passive form; as, "It is spoiled,"

- ii. 1. Ke wewëkoodáhdim (recip.)...they (iter. indet.) were feasting (one another).
- ii. 2. Ainákhée-wewëkoodáhdieg (iter. subj.)...(where) they (id.) were feasting. See Note 55.
THE CREE LANGUAGE.

Cree, nissewun'chegegàtkyoo; Fr. il est gâté. "It is lost; Cree, wîmnechegegàtkyoo; Fr. il est perdu. See Syntax.

In Construction, the Cree and Chippewy dialects have a phraseology of their own, in which the English and French active phrases are both very often rendered by the passive voice, and vice versa. See p. 58 and Syntax.

The indeterminate subjective pronoun is (like the objective of the active form) of the "animate" class, and is also exclusively personal; and the indefinite subjective, or common passive verb, is of the "inanimate" class or form.

1.—The indeterminate subjective is formed from the "inverse" determinate termination -ik, -âk (Chip. ahg, Jones), or -ook, (3 p. s. inv.) = he—by him, by adding to it the indeterminate -owin (Chip. -ôo) for the first and second persons, and by changing -ik, &c. into -ôw (pron. as in low, not high) = he—by some one, (Chip. -ôh) for the third person. 41

41 INDETERMINATE INDICATIVE.

iii. 28. Niä go bë-nëgahn-dähahóog-ôo... they (indet.) have hither-sent me.

v. 14. Ke ke kâhyuhdâhweig-ôo... they (id.) have cured thee.

vii. 33. 36. Ke kâh pâhged6negdôom... they (id.) will let go, release, you.

vii. 47. Ke wâhyâxhekégdôom... they (id.) deceive you.

The third person is passive, as follows:

i. 8. Ke bë-dähnoon-dâ... he was hither-sent (by some one).

viii. 4. Ke dâhkoon-dâ... (he or) she was taken.

viii. 9. Ke... nâghânâhk... he was left.

xii. 34. Tah òmbendâ... he will be lifted up.

xv. 20. Ke... shgâshquahwdâ... he was "crucified."

xv. 6. Tah ëkonahwâbendâ... he will be flung away.

ii. 2. Ke ûndoomâdawuy... they were called, invited.
DIRECT INDICATIVE.

Ne sâke-h-ow... I love him.
Ke sâke-h-ow... thou lovest him.
Sâke-h-ayoo... he loves him.

xx. 23. E'koo-n-âmahâdâh (obliq. case)... they are withdrawn to (from) him.
xx. 23. Minjéme-n-âmahâdâh (idem.)... they are held, retained, to him.

SUBJUNCTIVE.
xii. 7. Che ningwahoog-doydn... that they (indet.) bury me.
xii. 32. O'ombeneeg-doydn (if) they (indet.) up-lift me.
xxv. 7. Ka 'ootahgiolyag... they (indet.) will do to you.
vii. 4. Che kekânem-fad... that he be known.
[iii. 14. Kah éche ômbâhkoonod... as he up-hanged him.]
[iii. 14. Ka êche ômbâhkoonod... shall so be up-hanged he.
iv. 25. Azhënêkahfnad (flat vowel.)... who was named.
iii. 3. Kah dâhkoonînd... who was taken.
ix. 22., xii. 31. Che zâhgeje-wâbenfnd... that he be out-thrown.

jed.

v. 33. Ke nkhzekahwîlnd-ebun... he has been gone to.

vii. 4. Che kekânem-fad... that he be known.

viii. 3. Che dâhkoonînd... who was taken.

xix. 41. Kah dâhkoonînd... where he was glorified.
xxi. 31. Che dâhkoonînd... where he was glorified.

iv. 26. Azhënêkahfnad (flat vowel.)... who was named.
ix. 22., xii. 32. Che ningwahoog-doydn... that they (indet.) bury me.

xx. 24., xxi. 2. Anfnd... who is said to, or of, called.

v. 33. Ke nkhzekahfnad-ebun... he has been gone to.

xx. 24., xxi. 2. Anfnd... who is said to, or of, called.

vii. 4. Che kekânem-fad... that he be known.

viii. 3. Che dâhkoonînd... who was taken.

xix. 41. Kah dâhkoonînd... where he was glorified.
xxi. 31. Che dâhkoonînd... where he was glorified.

iv. 26. Azhënêkahfnad (flat vowel.)... who was named.
ix. 22., xii. 32. Che ningwahoog-doydn... that they (indet.) bury me.
THE CREE LANGUAGE.

Ne sâke-h-em-dân... I love, some one, people, &c.
Ke sâke-h-em-dân... thou lovest.
Sâke-h-em-dyo... he loves.

SUBJUNCTIVE.
Che sâke-h-ém-zun...that love-some-one-I, that I love.
Che sâke-h-em-âun... that thou love.
Che sâke-h-em-dit... that he love.

INVERSE INDICATIVE.
Ne sâke-h-ikh... me-loveth-he, he loves me.
Ke sâke-h-ikh... he loves thee.
Sâke-h-ikh... he is loved by him, or them (determinant).

v. 23. Wegwësemind (flat vowel) .. who was sown, called son.
Angl. "the son."

v. 23. Wâyôosemind (flat vowel) .. who was fathered, called father.
Angl. "the father."

A mistaken view of this kind of words, namely, a subjunctive verb with a pronoun relative understood, &c. (see p. 73,) has led to an erroneous classification. ZEISBERG has greatly erred in this respect by classing nouns, not only intransitive verbs, e.g. "Wellisian!.. O, pious man!" literally, Thou who art good! but even transitives with their regimen, e.g. "Pëmchuschaldëan. O my Saviour," &c. which, also literally rendered, is Thou who makest me live; agreeably to his own more correct version of a similar expression, found among his paradigms of the verb, viz. "Wølamëlesëhullian ( vocative). O thou who makest me happy"—not less incorrectly classed under the head of "Participles." This want of accuracy in classification, has compelled Mr. Du PONCEAU to use for a simple present of the subjunctive, the perplexing unintelligible denomination of the "participal-pronominal-vocative" form.—Trans. of the Amer. Phil. Soc. vol. 3, new series, pp. 99. 137.—See Syntax.

NEGATIVE.

iii. 24. Ahpëghëndâ-zëpun .. he was not deposited, "cast."

vii. 39. Pëshegaindhgoosh-dëbun .. he was not glorified.

vi. 65. Méndë-sëg (subj.) .. (if) he be not given to.

vii. 39. Mëkewëswëdë-bëbun .. (for) he was not given.

xix. 41. Ke ahashëswëdë-bëbun .. (where) he had not been placed.
Ne sâke-h-ik-ôwin (Fr. m'aine-t-on, on m'aime) . . . me loved-somebody, i.e. I am loved (by some one), and so of the rest. (Chip. -ig-so).
Ke sâke-h-ik-ôwin (Fr. on t'aime) . . . thou art loved. (Chip. -ig-so).
Sâke-h-ôw (Fr. il est aimé, de quelqu'un; vor on l'aime) . . . he is loved. (Chip. -bh).

SUBJUNCTIVE.
Che sâke-h-ik-ôwe-dn . . . that love-people-me, (Fr. qu'on m'aime,) that I beloved, by some one. (Chip.-dogôn).
Che sâke-h-ik-ôwe-un . . . that love-people-thee, (Fr. qu'on t'aime), that thou be loved, by some one. (Chip. -ig-doyun.)
Che sâke-h-êt (Fr. qu'il soit aimé) . . . that he be loved. (Chip. -ênd).

With the first and second persons the phrase is active—in the third, passive; they being the return of the direct form. See p. 51 et seq.

INDICATIVE.
Ne pêyt-dk . . . me heareth-he (det. subj.).
Ke pêyt-dk . . . thee heareth-he.
Pêyt-dk (pass.) . . . he is heard by him, &c.
Ne pêyt-dk-ôwin (Fr. m'entend-on) . . . I am heard, by some one (indet.)
Ke Pêyt-dk-ôwin (Fr. t'entend-on) . . . thou art heard, by some one.
Pêyt-ôw-dn (Fr. il est entendu) . . . he is heard, by some one.

SUBJUNCTIVE.
Che pêyt-ôk-ôwe-dn (Fr. qu'on m'entende) . . . that I be heard, by some one.
Che pêyt-ôk-ôwe-un (Fr. qu'on t'entende) . . . that thou be, &c.
Che pêyt-ôam-dl (Fr. qu'il soit entendu) . . . that he be, &c.

Note.—The "constant" on or w, in the active, -ôw (Chip.-ôw), as well as in the return or passive terminations, -ôwin (Chip. -ôo), or -ôw (Chip. -ôh), belong to the indeterminate pronouns ôweuk, ôwe, ôwinah, some one, somebody, &c. (Chip. ahwe, Joyce) which assume here, being in a compounded form, the verbal inflection.
2.—The *indefinite* subjective, or common passive, which, to distinguish it from the *accidental* (see p. 26), I shall call the *participial* passive form, is the opposite of the indefinite *active*, and is formed from it, by changing the active termination -gáyoo (Chip. -gd) into -gátdyoo, the inanimate passive ending (Chip. gákádd, Jones),

### 60INDICATIVE.

xvi. 20. Tah gwkéne-g-aádd (and so of the rest)... *it shall be turned.*

iv. 11. Démeythnegadádd... *it is made deep.*

vi. 31., viii. 17. E'zhebeégadádd... *it is written.*

xix. 19. Ke ézhebeégadádd... *it has been written.*

xix. 36. Ke ézhebeégadáwwun... *they were so done.*

vi. 45. E'zhebeégadáddmáhnut... *it is so written.*

xi. 38. Wémbehkédáddnuénun (obliq. case)... *it was hollowed, excavated.*

### SUBJUNCTIVE.

i. 3. Kah 6ozheche-gadáddiy... *which was made.*

xivii. 24. Chépwah 6ozhecheégadáddiy... *before it was made.*

ii. 9. Kah rzháwe-men-áboowécheégadáddiy... *which was yellow-berry-liquor, i.e. wine-made.*

ii. 17. E'zhebeégadáddiag... *(that) it *(is) was written.*

vi. 6. Ashe ékoonahwénegadáddiy... *as it is away-flung (a branch).*

xix. 14. Wahwázechéegadáddiy... *that it was prepared.*

xix. 28. Ke késéchegadáddiy... *that it was finished.*

xv. 25. Wahbeéchegadáddiag... *(flat vowel)... which is written.*

xxi. 25. O'ozhebeéchegadáddiygoun... *if it were written.*

xiv. 3. A'nurwátahgenogadáddiygoun... *it was woven.*

xii. 6. Kah bénahégadáddiygoun (obliq. case)... *which was put in it.*

iii. 20. Che wáhunngogadáddiygoun (idem.)... *that they might be seen.*

iii. 31. O'ozéchegadáddiygoun (idem.)... *that they are made, "wrought.*

### NEGATIVE INDICATIVE.

i. 3. Tah ge 6ozhecheégadáddsemoo... *it could not have been made.*

x. 36. O'ozhebeégadáddsemoo... *it is not written.*

z. 35. Tah bahnhjéchegadáddsemoo... *it will not be spoiled, made bad.*

xiv. 36. Tah bok-tógahn-ádúgadáddsemoo'énk (obl. case)... *he shall not be break-bone-ed.*
the inserted participial letters àt (or àd) being pronounced precisely as the same letters in the Italian participle amat-o, the à being long, and the t ending the syllable. It makes, in the animate form -gåsoo, the t being softened into its cognate s or z (Chip. -gahzoo Jones's Orthog.).

Note.—The letter k following a, in Mr. Jones's "Translation," indicates the Italian sound of that vowel, as in "father;" without distinguishing between its long and short sound; when unaccompanied by h, a has the sound of the same vowel in " fate," " state;" h final, merely indicates the prolonging of the preceding vowel.

O'ose-ch-eg-àgyoo...he makes.
Oosé-ch-egát-àgyoo...make-ed it is.
Oosé-ch-egás-oo...he is make-ed, made.
Kúskekwa-t-un (def.)...he sews it.
Kúskekwa-ch-egyoo (indef.)...he sews (act.).
Kúskekwa-ch-egát-àgyoo...it is sewed (pass.).
Kúskekwa-ch-egás-oo...it (he anim.) is sewed, as a mitten.
Wépé-n-egyoo (act.)...he flings away.
Wépé-n-egát-àgyoo (pass.)...it is flung away.
Wépé-n-egás-oo...he or it (anim.) is flung away.
Sége-n-egyoo...pours he, as from a cup.
Sége-n-egát-àgyoo...pour-ed it is.
Séga-h-egyoo...pours he, with strength, as from a bucket.
Séga-h-egát-àgyoo...pour-ed-it is.
Kippa-h-egyoo...he shuts, as a door.
Kippa-h-égát-àgyoo...close-ed it is.

S U B J U N C T I V E.

vii. 23. Che bahnáhechegóhásensaog...that it be not spoiled, make bad.
xx. 30. Wéhehebégóhásensaog (flat vowel)...which are not written (indef.)
THE CREE LANGUAGE.

O'ote-n-ayoo... he takes him.
O'ote-n-egdyoo... he takes.
O'ote-n-egda-oo... he is (has been) taken.
O'ote-n-egdt-tyoo... it is (has been) taken.

O'opa-h-im... he lifts it, with force.
O'opa-h-egdyoo... he lifts.
O'opa-h-egdaoo... he is lifted.
O'opa-h-egtdtyoo... it is lifted.

Nippá-ch-egdyoo... he kills.
Nippa-ch-egdaoo... he is killed.

The animate and inanimate persons are formed as follows:

<table>
<thead>
<tr>
<th>CREE</th>
<th>CHIPPEWAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>(AN.) -gaasoon -gaasoon -gaasoon</td>
<td>(AN.) -gaasoon -gaasoon -gaasoon</td>
</tr>
<tr>
<td>(IN.) -gatdyoo</td>
<td>(IN.) -gatdyoo</td>
</tr>
</tbody>
</table>

SUBJUNCTIVE

| (AN.) -gaasooydm -gaasoydm -gaasoot | (AN.) -gaasooydm -gaasoydm -gaasoot |
| (IN.) -gatdik | (IN.) |

Note.—It may be observed, that the above mentioned two passive forms, namely, the Accidental and the Participial, have exactly their equivalents in the two English participial forms, of which one is considered to be irregular, e.g.

U'ckoo-t-ayoo (inan.)... it is hung up (accid. state).
U'ckoo-ch-egdt-tyoo... it is (Anglicized, has been) hanged up (by an agent implied).
Eakwá-t-tyoo (inan.)... it is burnt (accid. state).
Eakwá-ch-egdttyoo ... it is (has been) burned (as by an incendiary).
Kippoo-t-tyoo... it is stoppt (accid. state).
Kippoo-ch-egdt-tyoo ... it is (has been) stopped, by some agent.
Kéche-piis-oo (anim.)... he is girt (accid. state).
Kéche-pí(t)ch-egda-oo ... he is (has been) girded (by an implied agent).
From the above *indeterminate* verbal forms are derived *Adjective* verbs (of a transitive signification), by adding to the intensive signs, the termination of manner, viz. -wiss-\(u\), or -\(s\)-\(u\)—equivalent, respectively, to the English active -\(ing\), -ive, or -\(ous\), and the passive -\(ed\), -\(able\) or -\(ible\), as,

Säkehe-mö\(g\)oo... he loves (some one, people, &c.).
Säkehe-mö\(dy\)-\(wiss\)u... he loves-generally-like, is lov-some-one-\(ing\), i.e. loving, amar-\(au\).
Säkehik... he is loved.
Säkehik-\(os\)u... he is loved-generally-like, he is lov-\(able\), ami-

Pëyt-\(ö\)k... he is heard by him, or them.
Pëyt\(ö\)k-\(os\)u... he is (may be) heard, is aud-\(ible\).
Pëyt\(ö\)k-\(un\)... it is heard, is aud-\(ible\).
Mëtham\(ä\)ko\(o\)su... he is (may be) smelled, is smell-\(able\).
We\(cke\)m\(ä\)k\(un\)...it is sweet-smelled.
Nö\(k\)-\(os\)u... he is (may be) seen, is vis-\(ible\).
Nö\(k\)-\(un\)... it is vis-\(ible\).
Mëtho-\(nä\)ko\(o\)su... he is well-seen. Angl. (act.) good-looking.
Mëtoh-\(nä\)k\(un\)... it is well-seen, has an agreeable appear-

The three persons singular are formed as follows:—

<table>
<thead>
<tr>
<th>CREE</th>
<th>CHIPPEWAY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INDICATIVE ACTIVE.</strong></td>
<td><strong>CHIPPENWAY.</strong></td>
</tr>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>-(wis)-(in)</td>
<td>-(wis)-(in)</td>
</tr>
<tr>
<td><strong>SUBJUNCTIVE.</strong></td>
<td></td>
</tr>
<tr>
<td>-(wis)-(ë)(da)</td>
<td>-(wis)-(ë)(un)</td>
</tr>
</tbody>
</table>
THE CREE LANGUAGE.

INDICATIVE PASSIVE.

1 2 3 1 2 3
(Anim.) -oo-\text{-im} -oo-\text{-in} -oo-\text{-u.} -ooz -oo\text{-zh}. -w-\text{in}. (Inan.) -w-\text{ud}.

SUBJUNCTIVE.

(Anim.) -oo-\text{-on} -oo-\text{-en} -oo-\text{-it} -oo-\text{-eyn} -ooz -oo-\text{-id}. (Inan.) -w-\text{dk.} -w-\text{uk}.

63 INDICATIVE.—ANIMATE.

iii. 30. Nin gah ne en-\text{-kindhgooz} . . I will be so-thought of.
ix. 52. kir. Ket' aphpet-\text{-kindhgoos} . . thou art so (much)-thought of.
ixv. 28. iii. 31. A'hwahshemah mah aphpet-\text{-kindhgooseh} . . beyond for he is so (much) thought of.
ixvii. 28. Quyukqu-\text{-kindhgooseh} . . he is straight-thought, esteemed true.
ixii. 13. Shih\text{-kindhgooseh} . . he is qu. very-thought of, blessed, favoured.

SUBJUNCTIVE.

ix. 9. Eshenhgooseh . . he is so seen, he so appears, is like.
ixvii. 27. Ke noondhgooseh(k) . . he was heard (the cock).
ixii. 31. Pehayk-\text{-kindhgooseh} . . he is one-thought, considered.
xx. 39. Shahw-\text{-kindhgooseunj} . . they are favoured, blessed.
ixvi. 7. Ket' en-\text{-kindhgooseim} . . ye are so thought, considered.
ixii. 23. Ke teb-\text{-kindhgooseim} . . ye are governed.
ixiii. 17. Ke shahw-\text{-kindhgooseim} . . ye are blessed, favoured.

INDICATIVE.—INANIMATE.

iii. 33. vii. 18. Quyukqu-\text{-kindhgooseid} . . he is straight-thought, is true.
ixvii. 47. Tah-\text{-kindhgooseid} (flat vowel) . . (he) who is governed.
i. 27. viii. 53. iv. 12. Apet-\text{-kindhgooseid} . . who so (much) is thought of.
ixii. 33. Pehayk-\text{-kindhgooseid} . . if he be one-thought, i.e. great-thought, glorious.
i. 32. Ke b\text{-eshenhgooseid} . . he was hither-so-seen, was like.
ixv. 19. Tah-\text{-kindhgooseeyd} obahun . . if ye were governed.
ixvii. 37. Tah-\text{-kindhgooseejig} (flat vowel) . . who are governed.

SUBJUNCTIVE.

'viii. 16. Tah quikqu-\text{-kindhgoosed} . . it will be straight-, just-thought.

vii. 31. An-\text{-kindhgoosek} (flat vowel) . . as it is thought.
This passive adjective form may be rendered still more intense by inserting an additional oo or w before the Affix of manner.

Sowéthemayoo...he favours him.
Sowéthemik (det.)...he is favoured by him, or them.
Sowéthemow (indet.)...he is favoured (by some one).
Sowéthechogoo (indef. agent. def. time)...he is (has been) favoured.
Sowéthemikoosu (agent and time indef.)...he is favoured.
Sowéthemenikóowissu (infinite, universal)...he is highly, supremely, favoured (qf. by Providence.).
Sákehayoo...he loves him.
Sákekik (det.)...he is loved by him, or them.
Sákechów (indet.)...he is loved (by some one).
Sákechegáwoo (particip. pass.)...he is loved (def. time).

---

xviii. 14. U'ndahw-áinádhgeuk...that it was to be expected.
xv. 13. Apét-áinádhgeuk...as it is thought, esteemed.
v. 36. Anáin-ághwahdenig (possess. case) as his...is considered.

NEGATIVE INDICATIVE.
i. 27. Niaa'chhpét-áinádhgoozée. I am not so (much) thought of, deemed worthy.
viii. 23. Nia deh-áinádhgoozée...I am not governed, ruled, owned.
ixii. 16. xv. 20. Ahpétáinádhgoozée...more) he is not deemed worthy.
ixii. 39. Tah nóonádhgoozée...he shall not be audible, heard.
xvii. 14. Tébáinádhgootse(wu)g...they are not governed, owned.
ix. 33. Tébáinádhgootseebedoom... (if) he were not governed, owned.
xii. 4. En-áinádhgootseeboóonó (inan.)...it is not so-thought, deemed.

SUBJUNCTIVE.
xvii. 16. Azhe tébáinádhgootseeowon...as I am not governed, owned.
vii. 15. Ke kókénsoahmághgootseág...as he has not been instructed, taught.
vii. 47., xv. 19. Tébáinádhgootseedég...as ye are not governed, owned, (of God).
Sâkehikoosu (indef. time, &c.)...he is, (may be,) loved, is amiable.

Sâkehikôwissu (infm.)...he is loved, qu. by Providence.

There is yet another form, which is also passive, and implies obligation or necessity, viz. -ât-îkoosu, as,

Gâost-ât-îkoosu...he is feared-generally-like, is terrible.

Gâost-atî-koosu...he is to be feared.

PARAGRAPH VI.
Of the Oblique Cases.

It has been observed, that both the direct and the oblique cases of the pronoun are combined with the verb. The nominative and accusative, expressive of the subject and the object, have just been exemplified in their determinate, indeterminate, and indefinite forms. We now proceed to the Oblique cases, or remote object.

These cases are as follows, namely—two Datives; the Vicarious; the Instrumental; and the Possessive. Their conjugational forms differ little from those of the Direct cases, the added sign being supplied generally by inserted letters, rather than by change of termination. See Paradigms.

These have, like the other cases, their animate and inanimate forms.

The first, or common Dative, signifies to or for, and is formed (3 p. sing.) as follows:

Nippa-h-dy-oo (accus. anim.)...kill-eth-him-he, he kills him.

Nippa-t-om (id. inan.)...kill-eth-it-he, he kills it.
Nippá-t-oo-dy-oo (anim.)... quasi, kill-eth-him-for-him-he, he killeth him for him.
Nippá-t-ámon-oo-dy-oo (inn.)... kill-eth-it-for-him-he, he kill-eth it for him. See p. 51 et seq. 64

Note.—The -ey is pronounced as in "may," "say," &c. The oo short.

INDICATIVE.
64 xvi. 2. Nind' áhnookétoahwéh. I work for him (he will think).
xiv. 16. Nis gah áhnahekétoahdóh... I will pray to him.
xvii. 26. Nin ge wéenlahahdcheg... I have named, told, it to them.
xv. 15. Ne báhkedéwahdcheg... I let it go, yield it, for them.
xix. 38. Oo ge unddóoahnahkewón... he demanded it to (of) him.
v. 22. Oo ge báhkedéwahkewón... he has let it go, delivered it, to him.

iv. 33. Oo ge bédahmakewón... he has brought it for him.
i. 15. Oo ge néég-wéndahmahwón... he spilt; flung, poured away, it to them.
x. 11. Oo méghwátahmahwón... he giveeth it for him, or them.
xxii. 22. Oo ge béd-wéendahmakewón... he has hitherto-named, told, it to him
xii. 22. Oo ge wéendahmahdchewón... they have named, told, it to him.
viii. 3. Oo ge bédahmakewón... they have brought him, eye, for him.
ix. 13. Oo ge bédwéndahmahdchewón... they led, carried, him for him, eye.
xxi. 21. Oo ge dudraw-wáhndahmahdchewón... they expected, desired, to (of) him.
xxii. 18. Nin ge obénawónoy (inv.)... he has taken up, raised, to me.
x. 3. Oon' eshkwoahkéwahkewón (id.)... he is opened for, by him.
xviii. 33. Nin ge báhkedéwahdchegong... ke-yónah (id.)... they have delivered it to me, thy-body.
xx. 23. E'koondahmakewón (id.)... it is, or, they are, withdrawn to (from) him.

xx. 23. Minjémedahmahwóh (id.)... it is, or, they are, held to him.
xix. 4. Ke bédahmakwónin (id.)... I bring him to you.
xiv. 27. Ke nákahdahmakwónin (id.)... I leave it to, or for you.
xiv. 29. Ke ke wédahmakwónin (id.)... I have named, told, it to you.
xiv. 2. Ke tah ge wéendahmakwónin (id.)... I would have told it to you.
xiv. 2. Ke' ahwe wahwázhetahmakwónin (id.)... I go prepare it for you.
ZENKER has stated, and I believe correctly, that, in the Lénni Lenape, a kindred dialect, there is a verbal dative case, but his Indian examples are, with one exception, in the accusative.

vi. 7. Ke kah pàhgedéñahmòdonim (inv.). I will deliver him to you.

SUBJUNCTIVE.

[viii. 59. Ke gáhroo (reflect.). he hid himself.]

xii. 36. Ke káhroo-tahwööd (id.). he hid himself-to-(from)-them.

xviii. 14. Che nébóotahwööd . . . that he die for him, or them.

xv. 13. Che páhgedéñahmòhööd . . . that he let go, yield, be for him, or them.

xix. 16. Ke báhgedéñahmòhööd . . . he let go, delivered, him to him or them.

ii. 33. Kah ootkàndaheñahwööd . . . (he) who hath taken, received, to (from) him it (his relation).

xii. 2. Ke óedorììheñahwööd . . . (and) they made it for him.

xvii. 15. Che medághwanañahwööd-àhüdëk. (-udoah) that thou take it for them.

xii. 11. Kah báhgedéñahmòdo-k (-kh, Cree) ewh ne-yowh . . he who let it go, i.e. delivered it, to thee, my-body.

i. 23. Qáyukquatììwik (imperat.) . . strait-maké ye it for him.

xiv. 3. Ahwe wàhvñahñetañahmekyök (inv.) . . (if) I go prepare it for you.

xviii. 39. Che báhgedéñahmòonahyëdôg (id.). that I deliver him to you.

iii. 12. Ke wëndahmò(ke)ñahyök (id.). . (if) I have named it or them, to you.

xvi. 23. Ka undóoñahñahwöödig . . (whatsoever) ye shall demand to (of) him.

xx. 23. (Wàgñwàin) d'koomahñahwöödig (dub. flat vowel) . . (whomsoever) ye withdraw to (from) him.

xx. 23. (Wàgñwàin) mòiñjëmenahñahwöödin (id.) . . (whomsoever) ye hold it to him.

xv. 16. (Wàgóódogwàin) ka undóoñahñahwöödig (dub.) . . (whatasoever) ye shall demand, ask, to (of?) him.

NEGATIVE INDICATIVE.

[xvii. 9. Ninë' kññahñetakòwööd . . I pray for them.]

xvii. 20. Ninë' kññahñetakòwööd . . I pray not for them.

i. 24. Oo ge báhgedéñahmòhööd-ëveñ ooné-yowh (inan.). . he has not committed it to them that his-body, or person.
The second Dative, implying motion, signifies to, or at, an object, and is thus formed—

Wepe-n-nyoo...fling-eth-him-he, he flings him.
Wepe-n-um...fling-eth-it-he, he flings it.
Wepe-n-ot-nyoo...fling-eth-at-him-he, he flings at him.
Wepe-n-ot-em...fling-eth-at-it-he, he flings at it.

The Vicarious case, signifying in the room or stead of another (from wesestum, "turn"), is thus expressed—

It-wáyoo...he says.
It-wáy-st-imon-tyoo (def)...says-stead-for-him-he, i.e. he interprets it for him.
It-wáy-st-unmúg-tyoo (indef)...he interprets.
A'tooskáy-ooy (neut.)...he works, labours.
A'tooskáy-ston-tyoo...he works for him.
A'tooskáy-st-unmon-tyoo...he works in the stead, of him.

iii. 32. Oot' ootápemndahmátdhéem...he taketh it to (from) him not.
xix. 33. Oo ge bökoo-gáhdagahndhamdweo-d (a indic.)...they have break-leg-to-him not.
v. 34. Nínd' cónde-n-ahm-dyoo-se (inv.)...me-takes-for-he not.

xviii. 30. Ke dah gé páhgedéndahmdgewáše (id.)...they (indeter.) would not have delivered him to thee.

xvi. 23. Ke kah undóodahmduwésam (dir.)...ye shall not "ask it to (of) me.

iii. 11. Keet' ootápemndahmduwéssem (id.)...ye take it to (receive from) us (1.3.) not.
[ii. 42. Oo ge ooni wéndhwesow (accus. anim.)....they have therefore named him not.)
xvi. 4. Ke ke wéen-dahmdisenbóyin (inv. inan.)...I have not named (told) it to you.

viii. 50. Nínd úndahwándahmduwésase (reflect.)...I seek to or for myself not.

iv. 21. Che táhzáh ánhahmduw-tehmdwésiig (subj.)...that constant pray-to him-not-ye.
THE CREE LANGUAGE.

The Instrumental case is formed from the *inanimate* form of the indefinite objective, by changing the third person -*gdyoo*, into -*gâ-gdyoo*, and implies *with*, or of, an instrument or material, as,

Nippâ-ch-egd-gdyoo... *he kills with* (something).
O'ose-ch-egd-gdyoo... *he makes with, or of*, something.

Oblique cases take also the Reflective and Reciprocal forms.

O'ose-t-̌di-ayoo (anim.)... *he makes him for him.*
O'ose-t-̌di-ayoo (inan.)... *he makes it for him.*
O'ose-t-wâš-ayoo (anim.)... *he makes him for himself.*
O'ose-t-̌di-aw-ayoo (inan.)... *he makes it for himself.*
O'ose-t-̌di-touk (anim.)... *they make them for each other.*
O'ose-t-̌di-touk (inan.)... *they make them for each other.*

The *Intensive* forms of the Oblique are formed as those of the Direct cases—namely, by the terminations -*wdyoo* and -*gayoo*.

O'ose-t-̌di-ayoo (anim.)... *he makes him for him.*
O'ose-t-̌di-ayoo (inan.)... *he makes it for him.*
O'ose-t-wâš-ayoo (anim.)... *he makes for (others).*
O'ose-t-̌di-gdyoo (inan.)... *he makes for (others, some one).*

**RECPROCAL.**

v. 44. Oooyoodâhenâhâmâkâdyig (subj.)... *ye who take to (from) one another.*

[[ii. 14. Mahyâshquahdânoângâgîg (subj. inan. flat. vow. def.)... *who exchange them.*]]

ii. 15. Mahyâshquahdânoângâgîg (id.)... *who exchange* (indef.), *for others.*
Again—To the *Indefinite* form of the *Objective* case may be super-added a definite *Oblique* case, as above, e.g.

O'ose-t-ow (def. obj.)...he makes it.
O'ose-ch-egg-yoo (indef. obj.)...he makes.
O'ose-ch-egg-yoo-t-äm-aw-yoo (indef. obj.)...he makes, for him.

It must not be forgotten, that the Oblique cases are, as well as the Direct (see p. 105), susceptible of the indeterminate *Nominative* (Fr. on).

O'ose-t-wä-gäyoo...he makes for (others, people).
O'ose-t-wä-gäyoo-nëenë (obl. case, double intensive)...some one makes for (others).

It-wäystamagäyoo...he interprets for (others, people).
It-wäystamagäyoo-nëenë...some one interprets for (others).

*Intransitive* forms also take oblique cases, &c.

Niggamoo...he sings.
Nëggamoo-stömäyoo...he sings to him, or them.
A'ëchëenoo...he relates.
A'ëchëenoo-stömäyoo...he relates to him.
Käsoo (reflect.)...he hides himself.
Käsoo-stömäyoo...he hides himself to (from) him.
Ne niggamoo-stömë...I sing to him.
Ne nëggamoo-stök...he sings to me. &c.

"Substantive-verbs" form their cases in the same manner; as from *Assam*, a snow-shoe,

Assäm-e-k-ämôyoo (see p. 19)...snow-shoe-makes-he.
Assäm-e-k-ämôyoo (def.)...he, &c. for him, e.g. a pair for his use.
Assäm-e-käy-tamâw-ämôyoo (indef.)...he, &c. generally, for him.
Net' assäm-e-kowöö (def. dir.)...I, &c. for him.
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Net’ assâm-e-kâk (id. inv.)...he, &c. for me.
Net’ assâm-e-kâk-ôwin...they (indet.) make, e.g. a pair, &c. for me.
Net’ assâm-e-kay-âm-ômin...me snow-shoe-make-(generally)-for-he + they (Fr. on). &c.

The Possessive or Accessory case, being very puzzling, at least, to learners, must be given at some length; we have therefore assigned to it the last place in the list of verbal oblique cases. Unlike the other cases, this refers to third persons exclusively, as the "end," &c. Though thus limited in its application, it is nevertheless of very extensive use. It may be superadded to all the other cases.

The simple form of this verbal ending, viz. Indic. -ethâ, anim. and inan., (Chip. -wun anim., -enêh inan.) Subj. -ethât (anim.), -ethik (inan.); Chip. -enid (anim.), -enîg (inan.), signifies to him, that is, with respect to, or, in relation to him, her or them; but, in English, the equivalent of this sign is often omitted, and vaguely only, if at all, understood.

There does not appear to be, in English, any equivalent term for this oblique case, at least one which is uniformly used. Its import is variously expressed by the prepositions to, for, with, &c. as, it is lost to him, that is, as regards him—a child is born to him—it is difficult for him—it goes hard with him, &c. which may be all resolved into in relation to him; but, as just remarked, this sign so frequently occurring in the Indian, is comparatively seldom found in the English phrase, and seldom is, grammatically, even understood. With the appropriation to the "third" person before mentioned, it is conjugated through the different forms of the verb.

Some notion of the manner of using this case may be conceived from the following example.
If I wish to say simply "It rains," the Cree verb is expressed thus, Kimmew-un (-dlk, subj.)—and this we shall, in our examples, call the absolute form; but, if I mention this circumstance with reference to a "third" person or persons, I then use the termination above mentioned, -ethú, as, Kimmewun-ethú... "It rains to him, in relation to him," &c.—this we shall call the relative form.

The "constant" sign of this case is th (Chip. n.). In some forms, n or m, in both dialects.

Mîspoon (indic.) ...it snows.
Mîspoon-ethú (id.)...it snows-to him, as respects him.
Net' áppin hê Mîspoon (subj)....I stay, as it snows.
Ket' áppin hê Mîspoon...thou stayest, as it snows.
A'ppu hê Mîspoon-ethúk...he stays, as it snows-to him.67

67 vi. 22. Ahpê .. gah wâhâng (absol.). the time.. when it dawned.
xxi. 4. Kah bê-wâhâhn-ma-gu (relat.). that it hither-dawned to him.
ix. 4. Mâgwaht... kâéghâg (subj.)... whilst it is day.
i. 9. Kêzâhâhâal-ma-gu (whilst) it is day to him.
ix. 4. Pê-têbêkâd (indic.). that hither-night-it is, night is coming.
ii. vii. 50. xx. 1. Têbêkâd-ma-gu (subj.)... when, as it was, it was night.

viii. 14. Tâpâma-al-ma-gu (indic.). it is true.
ix. 35. Tâpâma-râ-thâh-ma-gu (subj.). that it is true.
v. 32. Tâpâmâ-ma-gul-ma-gu (id.). that it is true.
xii. 50. Pemâhâmâghâl-ma-gu (id.)... that it is life.
iv. 14. Che eze môkêjewâh-a-ma-gu... that so it spring.

The h used by Mr. Jones, to indicate the Italian sound of the vowel a, is, when accompanying a short, very inconvenient; often vitiating the grammatical division of the syllables, as above. So also we have -ahpêj for -ug-ig, the plural of -ug, I-to him; -ahdweh for -ud-wah, the plural of -ud, thou-to him, &c. Also, -objîn for -ud-jin, &c.
It may be observed of the cases before mentioned, that they express the relation between the subject and the object, &c.; but the case now before us shews also the relation between subjects, &c. *themselves.* When two "third" persons (both of them *agents*, or both of them *patients*) meet together, this relational form serves to distinguish the *accessory* or dependent, from the *principal* or leading "third" person—the relative from the absolute agent, &c.—thus obviating, by shewing their relative position, the ambiguity which would otherwise arise from the meeting of several third persons in the sentence. For a full explanation of the use of this case, see the *Syntax.*

**The grammatical import of the following examples will be best understood, by comparing them with the context of the English Original.**

The "absolute" form involves only one, the "relative," two agents, &c. *viz.* a *Principal,* and an *Accessory.*—See *Syntax.*

The time . . . that *he* (Jesus) heard . . . that *he* (access. *viz.* Lazarus) was sick to, in respect of, *him,* Jesus.

v. 9. *Ke pěmoaadid* . . . (and) *he* (absol.) walked.
vii. 19. *Oo ge wihbahmahwom.* Jesus (relat.) *pěmōaadid.*

They have seen *him* . . . . Jesus as *he* (Jesus) walked.

**INDICATIVE ANIMATE.**

xi. 6. *Ahpé . . . . . . kah nōondung . . . . . . akköozmid.*

The time . . . that *he* (Jesus) heard . . . . that *he* (access. *viz.* Lazarus) was sick to, in respect of, *him,* Jesus.

v. 9. *Ke pěmoaadid* . . . (and) *he* (absol.) walked.
vii. 19. *Oo ge wihbahmahwom.* Jesus (relat.) *pěmōaadid.*

They have seen *him* . . . . Jesus as *he* (Jesus) walked.

**v. 13. Enāh ke ahyāh-wog . . . there they were.**

**xx. 26. Pěndig ke ahyāhwa . . . within they were.**

vii. 37. *Ke nebšwheh . . . he stood.*

**xx. 25. Ke nebšwe-waas . . . he or they stood.**
A GRAMMAR OF

Without this compensating form, the Indian phrase would be especially liable to ambiguity of expression, from, among other causes, the (personally) compounded form of the transitive

iv. 45. Ke ezhâh-wug . . they have gone.
iv. 8.Ke ezhâh-wen . . they have gone.
xi. 12. Ke ekedö-wen . . they said.
xi. 3. A’hkoze . . he is sick.
xi. 2. Ayâhkooz-ew-bun . . he was sick.

SUBJUNCTIVE.
The present Subjunctive is often determined in its meaning as present, past, or future, by the principal verb of the sentence. We may also repeat here, that the Compound of the present Indicative is often used for the preterite tense.

iv. 25. Ke tâhgweshin-g . . (when) that he arrive.
iv. 47. Ke dâhgweshen-end . . that he had arrived.
v. 5. Ayâhkooz-id . . (that) he was sick.
iv. 46. Ayâhkooz-end . . he was sick.

v. 20. A’shecheqdid (flat vowel) . . " which himself doeth."
v. 15. A’shecheq-did (id.) . . (what) he doeth.

vi. 1. A’theneekhoo-d . . who is (was) named.
vi. 3. A’theneekahoo-nid . . as they are named.
xi. 25. Ke neboo-d . . (though) he be dead.
xi. 13. xix. 33. Ke noboo-nid . . (who) he is (was) dead.

viii. 59. Ke zâhhag-ung . . (and) he went out.
xi. 31. Ke zâhhaghân-end . . she went out.
xi. 41. Shîngeshhin-g (anim.) . . as he lay.
vi. 6. Shîngesheh-enid . . as he lay.

vii. 11. Ke ekedö-wod . . (and) they said.
iv. 31. 51. Oowh ke ekedö-nid . . these (things) they said.
v. 29. Che ezhâh-wod . . that they pass, go.
vi. 15. We bê-ehâh-nid . . (that) they want hither-pass, come.
vi. 17. Ke bôo-e-ung (indic.) . . they embarked.
vi. 22. Ke bôo-end . . (where) they embarked.

xix. 25. Ke nêhâhwe-wun (indic. relat.) . . they stood.
THE CREE LANGUAGE.

xxviii. 14. Che nébooz-tahédid (dat. absol.) . . that he die for them.

xi. 51. Che nébooz-tahédid (dat. relat.) . . that he die for them.


vii. 10. Kah mághjámdid . . (when) they were gone.

vi. 22. Mëhjéonméid . . (that) they had departed (by water).

vi. 66. Ke ahmée gëwësad . . had already back-gone-they.

vii. 32. Hëhë-máhëid . . that they so said of him.

In certain cases, -ëhëh (subj.), Chip. -ëmid, is softened into -ëðh(t)ëkë, hip. -ëegëjë. See Syntax.


ii. 16. A'dahwá-seejëg . . who exchanged.

xii. 5. 8. Kâmëhëgëz-ejig . . who are poor, miserable, "the poor."

xii. 29. xii. 6. Kâmëhëgëz-ëegëjëg . . who are poor, &c.

vii. 41. Pâkahnez-ejig . . who are separate, "others."

xxi. 2. Pâkahnez-ëegëjëg . . who are, &c.

ix. 8. Kah kémëngw-did . . (he) who was blind.

ix. 6. Kâkahëngw-ëegëjëg . . who was blind.

v. iii. Kâkahëngw-ejig . . who are blind.

x. 21. xi. 37. Kâkahëngw-ëegëjëg . . who are blind.


x. 5. Mayhëgëz-ejig . . who are strange (to them, the sheep).


v. 21. Nápôomejëg (flat. vowel) . . who are dead, "the dead."

vii. 39. Ke ootâhpëmañëegëjëg . . which they should receive.

x. 3. Kânahköinahëgëjëg . . who takes care of, keeps; qu. a keeper.

INDICATIVE INANIMATE.

xvii. 1. Bahghëmë-ehydhëk . . it is near.

xvi. 21. Pahghëmë-ehydëkë . . id.

ii. 17. Òo ge méquëizinékahshëwëk . . they remembered it.

ii. 22. Òo ge méquëizinéëkahshëwëk . . they remembered it.

vii. 26. Òo gekândëkeahshëwëk . . they know it.

x. 4. Òo gekândëkëm-ëzhë . . they know it.

x. 38. Weëbëhëmëkahdé-né-bun (part. pass.) . . it was hollowed, excavated.
A GRAMMAR OF

he, him, himself, she, her, &c; the third person, Wētha (Chip. Ween), being, when expressed, the representative of them all.

Note.—Egede notices a corresponding modification of the verb, in his Grammatica Grönlantica. See Additional Notes.

vii. 38. Tah ǫnįjįewun-aneun (plur.)... they shall from-flow.

SUBJUNCTIVE.

vi. 12. A’ląkia (flat vowel)... which are laid up, which remain.
xx. 5. Ke ąhy-ąht-ąnįg (intens.)... as they were lying.
i. 46. ii. 10. Wáneshešhin-g (inan.)... which is good.
ii. 10. Wáneshešhen-nįg... which is good.
i. 27. Dāhkoobedā-nįg (accid. pass.)... which are tied.
iii. 20. 21. Che wábündzjįdąsįg (part. pass.)... that they be showed.
xxii. 6. Kah běnáhşįgāhdiąg (id.)... which, it, was entered, put in.
v. 36. Anáändzjįwįhįδąsįg... as it is thought, deemed.
xxii. 1. Ke bāhşįgāhmešyįδįg... that it was near.
xxii. 38. Che děhşįkoosįδįg... that it be fulfilled.
i. 51. Ahyōd (anim.)... (where) he is.
iii. 22. Emáh ahyduńįg ke ahyōd... where they (relat.) were he (absol.) was.
iv. 42. A’hkēe-ng nyąh-soji... the earth-in who are.
iv. 5. Ahyōg (inan.)... (where) it is (the ground).
iv. 6. Ke ahyδįg (id.)... it was, existed (Jacob's well).
xxii. 13. Kōosįhńow... as they feared them.
ix. 22. Kōosįhńow... id.
iv. 47. Che şhwe... nöojemoońųδįd oo-gwėssu... (possess. anim.) that he go save (to him) his-son.
i. 27. Che khbųhąhδmąhńuŋ (id. inan.)... that I unloose it or them to him.

NEGATIVE.

xviii. 38. Ne měkųhąhδmąhńuŋ... I find not to (in) him.
xix. 6. Ne měkųhąhδmąhńuŋ(een)... I find not to (in) him.
xix. 4. Měkųhąhδmąhńuŋhęwų (subj.)... that I find not to (in) him.
xx. 25. Wábündzjįwįhįδąsįg emah oo-nįjįewun-ŋy... If I see not to him there-his hand-in.
The way in which the grammatical difficulty just mentioned is met in European languages is, perhaps, not undeserving of notice: e.g. by a Participle, as,

St. John i. 36. And (John) looking upon Jesus as he (Jesus) walked.

Et respicisse (Joanne) Jesus ambulantem.

Et (Jean) voyant Jesus qui (Antecedent, Jesus) marchoit.

Kannahwâh bahmod (subj.)...Jesus...pêmoosâtiid (subj.)

As he (John) looked at him...Jesus...as he (Accessory, viz. Jesus) walked.

The Infinitive mod serves the same purpose.

iv. 8. His disciples were gone away...to buy, &c.

Oo mûnzh enahwâmum...ke ezhâh-wun (Indic.) gëëshpenahtôo-nid. (subj.)

His disciples (access.) had gone (relat. to him) that they buy (id. to him), &c.

But the Cree and Chippeway have no Impersonal verbal forms: they have neither Participle (active, or passive), nor, as already observed, Infinitive mood. These are all resolved into a personal (the subjunctive) mood, as above. Vide infra.

But not all relations between the Verb and its Regimen are expressible by Cases. Prepositions are sometimes employed, being prefixed to the verb, and governing the verbal termination in the Accusative or Dative forms already mentioned. Neuter verbs followed, in English, by a preposition and a personal pronoun, become, by the process alluded to, Transitive verbs, e.g.

A'p-u (neut.)...he sits.

Ne wëeë-âpê-mâw (dir. accus.)...I with-sit-him, I sit with him.

Ne wëet-âpê-mik (inv. id.)...me with-sits-he, he co-sits, sits with me. (See p. 51, et seq.)

Ne wâskah-âpê-stâkmâk (inv. dat.)...me round-sit-(to)-they, they sit round me.

Pëmoot-dyoo (neut.)...he walks.

Ne têche-pëmoot-akwâk (inv. accus.)...me upon-walk-they, they walk upon me.

K
Pémootayoo (neut.) ...he walks
Pápémootayoo (id.)...he walks, with repetition.
Pápâmootayoo (id.)...he walks about. Fr. il se promène.
Ne wéête-che-pápâmootay-mâw (dir. accus.)...I with-walk about him, I walk about with him.
Ne wâskâh-skâkwuk (inv. accus.) ... me round-walk-they, they walk round, circum-walk, me.
Ne wâskâh-pat-âkwuk (id.) ... me round-run-they, they circum-run, run round, me.
Ne wâskâh-pûthê-stâkwuk (inv. dat.)...me round-move (to) they, they move round (to) me.

Paragraph VII.

Of Gender.

We come now to the last grammatical modification of the verb, that is, to those conjugational forms which, according to the rules, or rather to the practice of this language, are considered to be in "agreement" with the animate and inanimate genders or classes of the noun, &c. See the Accidence.

Note.—It has seemed more convenient to arrange the "genders" in this order, viz. animate and inanimate; we are nevertheless aware, that the latter, as the generic universal subject should have stood first. The same relation subsists between the third, and the first and second persons of the verb; the first of these being, in Cree, the root of the others, is also entitled to precedence, and ought to have held the first place.

1. Those verbs which are by grammarians commonly denominated Impersonal, are of the "inanimate" gender, and have the third person only, as,
Pépoo-n (subj. -k)...it is winter.
Sëêkwu-n (subj. -k)...it is spring.
Thôoti-n (subj. -k)...it (the wind) blows.
Some Impersonal verbs have indeed two modes of conjugational ending—the one temporary or definite, the other continuous,—or indefinite with respect to time.

Kíssen-ôm = d + oo (defin.)...it is cold, i.e. at present (subj. āhk).
Kíssen-âmagun, (contin.)...it is cold (Anglicè) weather.

2. Intransitive personal verbs have generally, and are always susceptible of, both the animate and the inanimate forms (see p. 27); and in the temporary and continuous (quasi, Anglicè -ous, -ing, &c.) modes also. The latter, or inanimate form, has the third person only.

I-ôm = k + oo (defin. anim.)...he is being, or existent.
I-ôm = k + oo (id. inan.)...it is (id.).
I-âmagun (contin. inan.)...it is (id.). Indefinite with respect to time.
Mithkoo-ru (def. temporary)...he is blood-like, red.
Mithkw-ôm = a + oo (id.)...it is red.
Mithkwâ-magun (contin. inherent)...it is (Anglicè) a red thing.
Achč-oo (contin.)...he (anim.) is, is capable of, moving.
Achč-magun (id.)...it (inan.) is moving, is (Anglicè) a moving thing.
A'che-pîthu-ak (def.)...they (anim.) move suddenly (see pp. 32, 80.)
A'che-pîthu-âh (id.)...they (inan.) id.

3. The Transitive verb has, actively and passively, three conjugational modes, corresponding, in respect of gender, with the same number of combinations of the subject with its object, e.g. (vide supra.)

1. SubjectAnimate, ObjectAnimate.
Mithkoo-h-ayoo (dir.)...he redd-ens him.
Mithkoo-h-îk (inv.)...he is redd-ened by him.

K 2
2. **Subject Animate, Object Inanimate.**

*Mithkoo-t-aw = a + oo (dir.)...he redd-ens it.*

*Mithkoo-h-thoo (inv.)...he is redd-ened by it.*

3. **Subject Inanimate, Object Inanimate.**

*Mithkoo-ta-magn (dir.)...it redd-ens it.*

*Mithkoo-hik-bomagn (inv.)...it is redd-ened by it.*

The last of these has the third person only.

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**Section IV.**

Of Absolute, and Relative, Verbs.

Verbs are here considered as Absolute, or Relative, with reference to their Attribute only.

Verbs which have a specific attribute of Being, Quality, &c. (See p. 142 et seq.) we class as Absolute verbs. On the other hand, those verbs which have as a generic attribute, the relative Adverb of "manner," viz. Isse-"so" (from the generic noun Isse, "manner" or "wise"), Chip. éshe; or that of "place," viz. It-"there," "thither," (from the generic noun It-e, "place"), Chip. éende, we class as Relative Verbs.

*Note.*—The Attributes here mentioned correspond sometimes with the French relative particles le, and y, as,

Net' isse-issin...I so-am, I am so. Fr. Je le suis. I am it.

Net' it-án...I there-am, I am there, or here. Fr. J'y suis. &c.

The particles It and Isse are also Prefixes to verbs, as from pém-ooyoo...he walks. (Pem-, qu. Fr. par-.)

Net' it-ooyan...I thither-go. Fr. J'y vais. &c.
These Adverbal attributive particles may be used generally with the Affixes of the General (see p. 38 et seq.) and Special (see p. 86) transitives; which affixes, as before observed, cannot stand without an Attribute or root joined to them. Ex.

<table>
<thead>
<tr>
<th>ANIM.</th>
<th>INAN.</th>
<th>(see pp. 86, 96.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I’see-hayoo</td>
<td>-tow</td>
<td>he so does him or it.</td>
</tr>
<tr>
<td>-hiscoo</td>
<td></td>
<td>he so does, causes to, himself.</td>
</tr>
<tr>
<td>-ndyoo</td>
<td>-num</td>
<td>he so does him or it (with the hand).</td>
</tr>
<tr>
<td>-pittdyoo</td>
<td>-pittum</td>
<td>he so pulls him or it.</td>
</tr>
<tr>
<td>-skhndyoo</td>
<td>-skum</td>
<td>he so forces or (priv.) mis-does him or it.</td>
</tr>
<tr>
<td>-wdyoo</td>
<td>-him</td>
<td>he so forcibly does him or it.</td>
</tr>
<tr>
<td>&amp;c.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| I’see-nowdyoo | -num | he so sees him or it. |
| -towdyoo      | -tum | he so hears him or it. |
| -mátdyoo      | -matum | he so smells him or it. |
| &c.            |       |                   |

| Ite-ndyoo | -num | he thither-does him or it. (with the hand.) |
| -pittdyoo | -pittum | he thither-pulls him or it. |
| &c.       |       |                   |

---

**Note.**—The Chippeway zh has the sound of s in "measure," "pleasure."

Tàn' issé 'issee-maâk ? (generic) ... how so-smelleth-he-it ? Me'tho-mtâm (specific) ... he well-smells it, likes the smell of it.

Tàn' it-e 't-oottâit ? (generic) ... what place to-goeth-he ? Meegewâp-éek 't-ootayoo (specific) ... the Tent-at to-goeth-he.

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Chapter II.

Of Simple and Compound Verbs.

Of the Simple Verb.—In noticing the Simple Verb, as respects its component parts, we have pointed out (p. 16 et seq.) the various Origin of the Root. This will be a fit opportunity to complete the description of this member of the verb; which shall now be considered in its other character, namely, that of Attribute, or with a reference to its Signification; and we propose to contemplate it as resting (simple, or modified,) on four principal points, namely, 1, Existence; 2, Relation; 3, Privation; and 4, Intensity:—which last comprises the other three.

To these fundamental Principles (which will in due course be defined) may, indeed, be proximately or remotely referred the whole Cree language, as we shall endeavour to shew in the sequel; but our immediate concern is with the Attribute of the Verb.
Section I.

Firstly, of Existence. This subject presents itself under a two-fold aspect, viz. Existence, and Privation of Existence—or Being in its Positive and Negative modes. These opposite modes are indeed expressed, substantially, by modifications of the same Element (vide infra Privation); but, furnishing two classes of terms differing widely from each other in signification, they will, for the sake of clearness, be noticed, generally, apart.

With reference then to Existence, in its positive mode, we proceed now to bring into view the Simple Verbs expressive of the primary generic "Attributes" following, namely, those of 1, Being; 2, Manner; 3, Rest; 4, Motion; 5, Action. These Verbs, although few in number, are of very extensive use; and, as entering into and constituting, under different modifications, integral parts of other verbs, they may be considered as Elementary. Some of them will be noticed in both their positive and privative (see Privation) significations. And first of the Verb-Substantive.

We would remark, by way of preliminary to what follows, that there are, in the Cree language, four primary generic nouns, namely, 1. I'k (anim.), I'k (inan.), "person," "thing," &c.; 2. I's-e or I's-e, "manner," "wise," &c.; 3. I't-e, "place;" and 4. E'k-e, "matter," "subject." Of which it may be further remarked, that their roots, represented by I-, Is-, It-, Eb- (pron. Eb-), respectively, are modifications (vide infra) of the still higher—the universal Substantive Element, or Root, Eth—the remote point—the substratum (however obscured by its modes) on which the whole Edifice of the Cree—the Algonquin language rests.

This ultimate Element has, in its simple form, a Substantive
meaning—but it cannot stand alone;—like the indefinite Subject of which it is the representative, it is ever in a modified form, e.g. as we have it in the personal pronouns, I, thou, he, N-e-th-a, K-e-th-ä, W-e-th-ä, qu. ny, thy, his, Being or Essence; the lingual, n, the guttural, k, and the labial, oo, being the distinctive personal signs of the same. (Quasi, Anglice, tru-th, wid-th, mon-th = moon-eth, &c.) It is "energetic" in the verb eTh-e-the-oo (repetit. see p. 73) ...br-eathes-be, &c.

**Paragraph I.**

**Being, I-ów (=á+oo) "he is."** We have, in the last Chapter, classed verbs as Absolute, and Relative. The Verb Substantive, in its Absolute form, I-ów, Chip. ahy-áh, (anim. and inan.) "he, or it, is being, or existent," Anglice, "he, or it, is"—may, like the noun first above mentioned, viz. Iá, be viewed as a Derivative (See p. 141.) from the ultimate Element Eth. We consider it as being the Nucleus of the whole Indian verb. It forms its three persons (sing.) as follows,

<table>
<thead>
<tr>
<th>CRBE.</th>
<th>INDICATIVE</th>
<th>CHIPEWARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anim.</td>
<td>-án</td>
<td>-ów</td>
</tr>
<tr>
<td>Inan.</td>
<td>-ów</td>
<td></td>
</tr>
<tr>
<td>id. (contin.)</td>
<td>-amagun</td>
<td></td>
</tr>
</tbody>
</table>

**SUBJUNCTIVE.**

| Anim. | -ián      | -ínun    | -át       | -áhyón    | -áhyun    | -ód       |
| Inan. | -ík      |          | -ágik    |          | -ágik     |           |
| id. (contin.) | -ámagik |          |           |          |           |           |

²1 INDICATIVE.

vi. 9. viii. 35. 50. Ahy-áh... he is being or existent, Angl. he is.
i. 1. 6. iv. 40. vii. 9. Ke ahy-áh... he has been.
xii. 26. Tah ahy-áh... he shall or will be.
ii. 1. xx. 25. xxi. 25. xii. 48. xiv. 2. Ke ahyáh-was (possess. case); he or they was or were.
THE CREE LANGUAGE.

Note.—It would seem strange that the writers on the Algonquin language, viz. Eliot, Edwards, &c. all deny the existence of the Verb Substantive in the dialects on which they have severally written. This mistake has clearly arisen—partly from the idiomatic omission of the verb substantive in a certain kind of Expressions (see Syntax)—and partly from an entire misconception of the Subject, as is evidenced by the tenor of their Examples, which go to prove only that these dialects have no auxiliary Verb Substantive. See Additional Notes.

It-ów (=á + oo) "he is there." Fr. il y est. The relative form of the Verb Substantive has for its Attribute

vi. 64. Ket ahyám ... ye are.
  v. 13. xvii. 11. xii. 20. xxi. 2. Ke ahyáh-wog ... they were
  v. 2. xii. 24. 28. 30. Ahyáh-mahyúd (juss. indic.) ... it is.
  xv. 7. xv. 11. 16. Ahyáh-mahyúk (id. subj.) ... if it be, that it be, remain.
SUBJUNCTIVE.
  i. 15. 30. vii. 34. 36. ix. 5. xii. 29. 32. xv. 5. A'hyáh-yóó ... that, &c.
  I am.
  i. 48. Ke ahyáh-yún ... (when) thou wast.
  i. 51. vii. 11. 29. viii. 19. ix. 12. x. 40. Ahyá-dé ... (that, &c.) he is.
  i. 18. 33. iii. 22. xii. 37. Ahyáh-mit (access. case.) ... that, &c. he is (with relation to another).
  viii. 31. xiv. 2. 3. A'hyáh-yúg ... if, &c. ye be.
  i. 29. vi. 51. vii. 4. A'hyáh-yúg ... who (they) are.
  iii. 8. iv. 22. iv. 40. xii. 20. xxi. 23. A'hyáh-wod ... as, so, are they.
  xv. 4. A'hyáh-yóók (imperat.) ... be ye ... !
  i. 15. Chépwáh ... ahyáh-yóó (subj. pres.), ahyáh-bún (indic. pret.) ... Before ... I am, he was. "He was before me."
INANIMATE.
  iv. 5. ix. 41. xi. 55. xiii. 1. xiii. 1. xvii. 5. A'hyáh-g ... (which) it is.
  ii. 25. iii. 36. Ahyáh-míg (access. case) ... which (it) was.
  iv. 6. xi. 42. Emáh ke ahyáh-míg ... (possess. case) ... his ... (or their) was there.
  iii. 36. Ka ahyáh-míg (possess. case) ... his ... shall be.
  NEGATIVE.
  viii. 35. Ahyáh-sé (indic.) ... he is not, abideth not.
  vi. 24. xv. 6. Ahyáh-sig (subj. anim.) ... that he was not, if he be not.
  vi. 22. viii. 37. xvi. 4. Ke ahyáh-senog (subj. inan.) ... that it was not.
the relative prefix of "place," It- (see p. 132), as It-ów (anim.), I't-akwún (inan.), "he or it is there," and is often used, as in the English colloquial phraseology, to signify indifferently "being at," "staying at," "residing at." Strictly, it imports only (in the animate form) a temporary abiding at, &c.

### INDICATIVE.

<table>
<thead>
<tr>
<th>CRE.</th>
<th>CHIPPEWAY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anim. -án</td>
<td>-ów</td>
</tr>
<tr>
<td>Inan.</td>
<td>akwún</td>
</tr>
<tr>
<td>SUBJUNCTIVE.</td>
<td></td>
</tr>
<tr>
<td>Anim. -ián</td>
<td>-át</td>
</tr>
<tr>
<td>Inan.</td>
<td>akwúk</td>
</tr>
</tbody>
</table>

This form is also used without a particular reference to "place." Its animate and inanimate forms are then equivalent, respectively, to the English Indefinite Verb Substantive form, "There is" a person or thing. (Fr. il y a.)

The Chippeway corresponding terms are (Jones's Orthog.) Indic. Eend-ôh (or d-ôh), and E'end-ahgóo (or d-ahgóo). Subj. E'end-ôd, and, E'end-ahgôo-g (or d-ôd, and d-ahgôo-g).²⁸

Note.—This Relative verb is further deserving of notice, as exemplifying the manner in which the generic Attribute of BEING, I-, or El-, is commuted for (or according to our own views, vide infra, modiéd

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³⁸ ANIMATE.

i. 38. Ahn' eende śindáhyun (subj. flat vow.)... where art thou at,

dwellest-thou.

i. 39. xvi. 28. xix. 27. Emáh śindól (id.)... where he was abiding.

xvi. 32. Emáh śindáhyay (id.)... where ye abide, dwell.

vii. 53. A'índahkóodd (id.)... where they dwell.

INANIMATE.

xvii. 1. Emáh ke táhgóo (indic.)... there (it) was.

vi. 27. Ka táhgóo emáh (subj.)... which (it) shall be there.

ii. 1. iv. 46. A'índahkóogy (subj. flat vow.)... which (it) is in Galilee.
THE CREE LANGUAGE.

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into) a specific Attribute—where, of the primitive verb, the accented d (+oo sign of 3d pers., or distinctive predicative sign, (retained through all the inflections)) is alone preserved. This mode of the verb substantive, affecting a very numerous class of verbal terms (vide infra), exhibits a partial view of our reasons for considering the verb substantive to be the Nucleus of the Indian verb.

The Possessive verb we shall consider as two-fold, viz. to "have," and to "own." The former of these, implying a temporary possession, is also expressed by a modification of the Verb Substantive. It is Transitive both in form and signification, as,

Y'-owáyoo (anim.).. he has him. (Chip. Ood' áhy-ahwón.)
Y'-ow (inan.).. he has it. (Id. Ood' áhy-ón.)

INDICATIVE.

Anim. -owów -owów -owáyoo | -ahwáh -ahwáh -ahwón
Inan. -án -án -ów | -ón -ón -ón

CHIPPEWAY.

Anim. -owuk -ówut -owát | -áhwug -áhwud -ahwód
Inan. -óán -ómun -ók | -óhyón -óhyum -óng

SUBJUNCTIVE.

Anim. -ówuk -ówuk -ówát | -áhwug -áhwud -ahwód
Inan. -ów ówók ówók | -óhyón -óhyum -óng

Net' I-ów-ów (indic.).. I have him.
Kútche I-ówuk (subj.).. that I have him. (Kútche, conj. final cause. Fr. que). 73

73 POSSESSIVE—ANIMATE.

ii. 14. Ood' áhyáhwón.. he has him.
ix. 16. Nind' áhyáhwóg (anim. plu.).. I have them.
ii. 8. Ked' áhyáhwádmog.. ye have them.

SUBJUNCTIVE.

iv. 18. viii. 48. 52. A'ýáhwud ..(whom) thou hast him.
iii. 39. A'ýáhwód.. he who has him.
vi. 11. Wah áhyáhwáhóod.. (as much) as they wanted to have them.
xxvii. 31. x. 6. xx. 22. A'ýáhwik (imperat.).. have ye him!
INANIMATE.

v. 36. iv. 31. x. 18. Nisd' áhyém. I have it.
viii. 26. vi. 12. Nisd' áhyáhnn (plu.) I have them.
vi. 68. Ket' áhyáhnn (plu.) they hast them.
v. 24. vi. 47. 54. iii. 36. viii. 12. xvi. 21. Out' áhyém. he has it.
v. 39. Nisd' áhyáhnwó (1.3.) we have it.
xvi. 22. 24. 33. xxi. 5. Ket' áhyáhmwóch. ye have it.
xii. 13. xix. 23. Od ge áhyáhmwóch. they have had (taken) them.
xii. 6. xii. 29. xviii. 10. xix. 30. 38. Ke áhyém (subj.) that he had it.
xiv. 21. A'yónq (id. flat. vow.) (that) he have it.
xvi. 15. A'yónkìn (id. plu.) (that) he hath them.
xii. 35. 36. xvi. 33. xx. 31. A'hyáhmýg. (that) ye have it.
vi. 7. 40. xvii. 3. x. 10. xix. 40. Che áhyáhnwó. they that have it.

NEGATIVE.

viii. 49. Nisd' áhyáhmwá'ch - I have him not.
ix. 41. Ke tah ge áhyáznwáth. ye could not have had it.
xv. 22. 24. Od dah ge áhyáznwáth. they could not have had it.
xii. 8. Ket' áhyáhnmwó (id. plu.) ye have not me.
xv. 5. A'hyáhnwódig (subj.) if ye have not me.
i. 47. iv. 44. A'yánhíg (id.) (that) he has it not.
particle (preposition) oo- (oot- before a vowel). See p. 21. This particle signifies, as a preposition, "of," or, "from."

Mókoomán...a knife.
Net' oo-mókoomán-in...I own, possess, a knife.
Ustís...a glove.
Net' oot-ústís-in...I have (own, &c.) gloves.
Músakesin...a shoe.
Ket' oo-músakesin-in nah? (nah? interrog. part.)...hast thou (Anglice, any) shoes?
Oot-1a'-n-u...quasi, own-thing-eth-he, he owns it.
O'wenah wèt-ia-n-it oomah?...who own-thing-eth-he? or who own-it-eth-he? who owns it? (N.B. mè=oo flat. See p. 75. n. 42.) See Syntax.

The above two forms of the Possessive Verb may also, in another point of view, that is, with reference to the Object, be considered as definite and indefinite—the former being used in connection with a definite, the latter with an indefinite object.

Reserving for another place a more detailed view of the "conversions" of the consonants in these dialects, we shall remark here that the letter I-, mentioned above as the root of the generic noun P-ä, &c. is a perfect diphthong, deriving its two-fold sound from the union of the initial vowel of ETH (somewhat flattened) with the th softened into i short, or ŋ= Ê or Ëg, or ì—a more accurate representation perhaps of this diphthongal Root: quasi, Lat. Êther, Êîr (qui. flat. vow. p. 73). The Chippeways give the initial vowel a still graver sound, viz. that of the Italian a, thus, ae, ë, (nhy-Jones. See p. 136. n. 71.)

It will be proper to add, by way of illustrating the aptitude of the vocal organs to the conversion alluded to (among others), that in the cases where the Crees in the vicinity of the Coast, lat. 57, pronounce the th, the contiguous (inland) tribes of this nation always use ì or y; or at most, the th is so softly uttered that a nice ear only can detect it. More westerly, it is decidedly lost in the ì or y as above: thus the pers. pron. Nètha, Kètha, Wètha, are pronounced Nèya, Kèya, Wèya. Thakke-
or Thágé- becomes Yágo- (y hard) the root of the verb, he "pushes" or "drives" (Germ. Yagt., drives), &c. The reasons for considering the th as the Primitive will be given hereafter.

Paragraph II.

Manner of Being, as Quality, &c. The attributes of Quality, &c. we shall consider as generic and specific; of the latter we shall subjoin a few examples. The former, or generic Attribute, brings again before us the second generic noun mentioned above, viz. I'se, is-e, or is (Chip. éshe, Jones), which constitutes, from the various functions it performs in these dialects, an important element of speech. It is, as already stated, 1, a noun; 2, an Adverb of manner; Anglice, as, so, (Fr. aus-si, si); and as such it becomes, 3, a generic attribute of "manner." (See pp. 133 and 134.)

Note.—This Element is also the middle member of the Adjective Verb, connecting the Attribute of "quality" (which it also indicates) with its subject, is, -ise-i (= isse + oo). This same element, viz. isse, is, is also, in Cree, the general verbal and substantive Dimin. sign, Anglice -ish. (See PRIVATION.) It furnishes also the adverbial terminational sign of "manner," (t)ch.

It seems likewise worthy of remark that isse or isi (or ishe near the Coast,—see JUDGES, chap. xii. ver. 6.) Chip. éshe, is also analogous to (and, quasi, the Root of) some European signs of "manner" of Being; e.g. the English formative elements, -ish, -ici, -egi, -iti, &c. (Vide infra.)

Of the following Verbs, the Adjective and the Accidental may, among others, be considered as Specific. (See p. 132.)

ADJECTIVE VERBS.

MENTAL.

E'thiné'su...he is wise.
Kákié'wiisu...he is artful, cunning.
THE CREE LANGUAGE.

Káképátiisu... he is stupid, foolish.
Kisítesu... he remembers.
Wúnne-kískesu... he forgets.

[It-é thro-l um (gener.)... so thinks-he, he thinks.
Kisk-éthetum... he intensive-thinks, knows.
Métoon-éthetum... entire-thinks-he, he reflects.
Wún-éthetum... he indefinite-thinks, is bewildered.
Kwétow-éthetum... he lack-thinks, is at a loss.
Nissetóo-tum... he — bears, understands, it. See p. 96.]

PASSIONS.

Kísewítissu... he is angry.
Síggetháysesu... he is glad, rejoiced.
Ségisseru... he shrinks, is alarmed.
Goostáchu... he is afraid.
[Kákoww-éthetum... he is jealous.
Né-éthetum... he is content, satisfied.
Péegeskátum... he is melancholy.]

VIRTUES, &c.

Kisséwítissu... he is good-natured liberal.
Saságisseru... he is niggardly.
Kissewíwissu... he is industrious.
Káktáhowisseu... he is persevering.
A'wkoosu... he is very sick.
Títhináwwo... he is recovered.
Mísákowissu... he is strong.
Néthamissu... he is weak.
Kátawáissu... he is handsome.
Wehépisissu... he is foul, dirty.
Methosisissu... he is good.
Mathátiisu... he is bad.
Mútchissu... he is wicked.
Mútche-nákooosu... he is ugly-looked (pass.) Ang. ill-looking.
Métho-nákooosu... he is well-looked (id.). Angl. good-looking.
[Ththíppu... he is nimble.
Pápéychéoo... he is slow.
Kétimu... he is lazy.
A Grammar of thebboakont.

Sök-ety-dyoo...he is strong-hearted, bold.
Sakooy-ty-dyoo...he is faint-hearted, cowardly.

**Figure, &c.**

Kinwoosu...he is tall or long.
Chimmisissu...he is short.
Missititiitu...he is big.
A’prepemissu...he is small.
Séékoosu...he is slender.
A’thayakissu...he is broad.
Séggöissu...he is narrow.
Kisplekissu...he is thick.
Papéciissu...he is thin.
Wáthissu...he is hollow.
Kwiisakoosu...he is straight.
Wágissu...he is crooked.
Peemissu...he is awry.
Chéepooosu...he is tapering.
Wówissu...he is round, as a circle.
Pittiekoosu...he is spherical.
Nuppéckissu...he is flat.
Másköwissu...he is hard, or strong.
Thókissu...he is soft.
Kówissu...he is rough.
Papíakoosu...he is uneven.
Sóakoosu...he is smooth.
Kásiissu...he is crisp, brittle.
Sééspékhow...it is tough.
Kánnissu...it is keen (as a knife).
Pitkéatint...it is blunt (id.).
Séépiissu...he is durable, lasting.
Wákáywissu...he is weak, not lasting.

**Of the Senses.**

[Wápú...he sees.
Péytum...he hears.
Pússoo...he scents (as, an animal).]
THE CREE LANGUAGE.

Métháttum...he smells it.
Nistóopetum...he tastes it.
Móosétow...he feels it.

COLOURS, &c.
Wáppiak-issu...he is white.
Kúkétáyim...he is black.
Mítkoom...he is red.
Oosáwisu...he is yellow.
Oosáw-uskissu...he is yellow-grass, i.e. grass-yellow, or green.
CHE'PTA'K-COSU...he is dead (people's) country-like, i.e. sky blue.

Wéekutchism...he is sweet.
Wéésggissuu...he is bitter.
Séwissu...he is sour, or salt.
A'wkoosu he is strong, acrid; sick.
Wéenissu...he stinks.
Kéensóosu...he is warm.
Kówutchisu...he is starved, with cold.
Séekutchisu...he is starved, lean.
Méchétewuck...they are many.
Chákawánsinwéwuk...they are few.
Néywoomwuk...they are four.
Kississu...he is hot (to the touch).
Tákissu...he is cold (id.).

TIME.
Késekw...it is day.
Tibiskow...it is night.
Wápun...it is dawn, day-light.
Népín...it is summer.
Pépoon...it is winter.
Túbkwákín...it is autumn.
Sékwan...it is spring.
WEATHER.

Kimmeewun... it rains.
Mispow...it snows.
Péwun...it drifts.
Séysýkus...it hails.
Kisshinów...it is cold.
Kées-appwó...it is hot (weather).
Kis-ástayoo...it is hot (in the sunshine).

PLACE.

Wutchéwōo... it is hilly.
Púsáchow... it is low ground, a vale.
Tów-uttinów... it is 'twixt-hill, a valley.

Note.—All the Adjective Verbs, mentioned above, have the two verbal endings, viz. the Animate and the Inanimate. See p. 131.

Occasional or Accidental (Neuter) Verbs.

See pp. 25, et seq. 82.

Is-púthu. [Chipp.-pedó, inan.]...so-moveth it (see p. 80).
Séke-púthu...it spills.
Táske-púthu...it splits.
Tháthicke-púthu...it rends, as cloth.
Tátó-púthu...it tears.
Tá-táto-púthu (iterat.)...it tears to pieces, to "tatters."
Kúakutche-púthu...it breaks (as a stick).
Nátwá-púthu...it breaks in two.
Púske-púthu...it snaps (in two), as a line or cord.
Chechéeaka-púthu...it creaks.
Pásita-púthu...it breaks (as a nut).
Páska-púthu...it bursts (from without) as a bladder.
Pósakoo-púthu...it bursts (from within) as a gun.
Tépe-púthu...it suffices.
Noté-púthu...it falls short.
Kówe-púthu...it falls prostrate, as a tree.
Nééche-púthu...it falls from on high.
Múne-púthu...it falls off, detaches.
Páh-púthu...it moves hitherward, i.e. it comes.
Ithke-puthu... it falls off, sinks (as water).
Thék-puthu... it rises (id.).
Sék-puthu... it spills.
Sékoo-puthus... it empties.
Kémekwán-e-puthu... it revolves, as a wheel or eddy.
Tétip-puthu... it over-turns.
Té tétippe-puth (iterat.)... it rolls.
Pékoo-puthu... it breaks.
Kishe-puthu... it swift-moves.
Mútche-puthu... it moves slow or ill.
Métho-puthu... it well-moves.
Sécishe-puthus... it moves, mounts upon.
O'ope-puthu... it ascends.
Tháse-puthu... it descends.
Ispékáy-puthu... it goes up above.
Sáproo-puthu... it through-passes, i.e. through an aperture, e.g. the eye of a needle.
A'see-puthus-a (plur.)... they gather together, assemble.
Thetéwee-puthu... it disperses.
Téche-puthu... it moves, mounts upon.
Thék-puthu... it advances.
Pák-puthu... it swells.
Asséeche(priv.)-puthus... it moves backwards.
A'sítche(intens.)-puthus... it also-eth, mixes with.
Pássúkee-puthus... it splinters.
Péekishe-puthu... it falls to pieces.
Mútchoostay-puthus... it falls into the face.
Púckustóway-puthu... it into the water.
Pássitcha-puthus... it passes over.
Níee-puthus... it exact-moves.
Kwás-kwáskoo-puthu... it moves by leaps, or jumps.
Chéché-puthus... it quivers.
Kósakoo-puthus... it shakes.
Quíske-puthus... it turns, changes sides.
Máhko-puthu... it condenses, compresses.
Nóppoo-puthu... it doubles.
Pááe-puthus... it opens out, expands.

L 2
Tóke-púthu...it opens, as a slit.
Tússoo-púthu...it spreads open.
Péeeche-púthu...it falls into.
Wāwepe-púthu...it swings backwards and forwards.
Kissiche-púthu...it clings or sticks to.
Kootóppe-púthu...it turns upside down, capsizes, as a canoe.

&&

Paragraph III.

Rest, or Absence of Motion, Apú or Abú (Chip. Abbeh, Jones). This elementary verb has a two-fold bearing, viz. Absolute and Relative. Used "absolutely" it signifies he sits,—or "he abides," "stays," having a reference to place—when it may also be classed as "positive." On the other hand, when used "relatively," it signifies he stays, remains, &c. as opposed to a verb, &c. of motion. In this sense we class it as "privative," as indicating contrariety. The inanimate form is irregular.

Apú or Abú = åbe + oo (anim.) ... sits-he, he sits:—he is, i.e. stays, abides; is lying, being.
Astáyoo = Astá(y)oo (inan.)...it is lying, placed, &c.

24 ANIMATE.

xxi. 9. Ke åbbeh (indic.) he was "lying,"
xxi. 22. 23. Che åbbud (subj.)...that he remain, "tarry."

INANIMATE.

x. 38. Ahtá-bun (indic. preter.)...it was lying, lay.
vi. 11. Aták-in (subj. plur. flat vowel), which (they) remain.
xx. 6. 7. Ahyáhtōig (subj. intens.)...which (it) is, was lying.
xx. 5. Ahyáhtō-míg (subj. intens. access. case)...which (it) is, was lying (in relat.) to him.
xx. 12. Ke åhtōy-ebún (subj. preter.)... (where) it had lain.
i. 6. Ke ahtá-mahgah∂gudh dinosaur (accid. pass. inan. plur. see pp. 49, 50, -magum)...they were set.
xx. 7. Ahtáwingam (negat. indic.)...it (the napkin) was not lying, emah åhtōy (posit. subj.)...where it (the clothes) lay.
THE CREE LANGUAGE.

Relatively, the same terms imply,
A'pu or abs... he stays, he remains.
Astá(y)oo... it stays, or remains.
A'teet ósoon-egássoo-uk, (part. pass. anim. plur.) óteet á'nu-uk... part (number) they are taken, part they remain.
A'teet ósoon-egátáy-mah, (id. inan. id.) óteet astáy-mah... id.

This verb forms its three persons (sing.) as follows: The inanimate form has only the third person:

CREE.
(Net, &c.) ab-in, -in, -u, or,
ab-i-n, -n, -oo, (I, &c.) sit, &c. quasi, Germ. (Ich) bI-n, Angl. be.
ást- -ayoo, or, astá-yoo, It is lying, being, &c. (quasi, Ital. stà.)

CHIPPeway.
(Net., &c.) áp, áp, ahbéh (I, &c.) stay, &c.
ást-á... it is lying, &c.

SUBJUNCTIVE.
CREE.
Ab-één, -éen, -it. | Ab-eyón, -éyún, -it.

CHIPPeway.
Ab-één, -éen, -it. | Ab-eyón, -éyún, -it.

To the same (privative) class may be referred (p==b),

Nip-u... he is dead.
Nip-ôw... he is asleep.
Kip-ôw... he is shut, stopped.
Kip-tchéoo... he stop-moves, i.e. he stops (e.g. in walking).
Kip-ttát-um... he stop-breathes, expires.
Kip-ttá-moo...(reflect.) he suffocates, &c. (See PRIVATION.)

Note.—It is somewhat remarkable that this element (ab) has both a positive, and privative or reverse, signification in certain English, &c. words also, e.g. (posit.) a-bet, a-bound; (privat.) ab-ate, ab-use, av-ert, &c. (vide infra.)

In its primary sense, viz. of Posture, this verb takes for its transitive, abé-háyoo, he seats him, e.g. a child.
In its secondary meanings it takes, atháyoo, (anim.) ;
The three persons (sing.) of the Transitive form are as follows:

CREB.

(Nef, ëঅ) us-ōw, -ōw, -dîyoo (anim.) (I, ëঅ) put him.

(Nef, ëঅ) at-ən, -ən, -on (inan.) I, ëঅ put it.

A'che-gîyoo (indef. obj.) he puts, places. (See p. 101.)

A'che-gîa-oo (particip. pass. anim.) ... he is put, placed.

-gîb-hyoo (id. inan.) ... it id. (See p. 111 et seq.)

CHIPPEWAY.

(Nind, ëঅ) hā-sb, -sb, -sîp (anim.) ... (I, ëঅ) put him (pron. hā-sb, ëঅ).

(Nind, ëঅ) at-ôn, -ôn -ôn (inan.) ... (I, ëঅ) put it (pron. at-tôn, ëঅ).

Note.—The root (verb) of this verb, irregular in both dialects, exhibits in its modifications, as above, some of the "conversions" of the (lingual) element th.

The above signs ëঅ, ᵇ th, ast (Chip. ëর), are privative or opposite also in the following and other similar expressions. Note.—The
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Chippeways often omit the Cree a, lengthening the preceding vowel. (Quasi, Angl. master, strange; Fr. maitre, étrange, &c.)

Ab-oœtávoo...he back-goes.
I-êhe-pliths (I = å intens. see p. 71) ... he backward and forward moves.
Ab-îs-dêwa (anim.) ... he is back-like, i.e. is recovering, or recovered, e.g. from a fit.
Ab-ôm (inan.) ... it is back, i.e. or-en.
Aba-hâm...he op-ens it.
Ab-oœtánum...back-takes he-it, turns it inside out.
Aôt-owâyoo...it is back, extinct (fire), Angl. "out."
Asta(y)-påy-oo...back-drink-is-he, he is (become) sober.
Asta(y)-kwânum...he back-sleep is, is recovered from sleep.
A’thoo-âstâ-ñ...it pause-blow is, it is (become) calm, still.
Athoo-ëpå, pron. 4th-weps (intensa)...he re-sits, rests, re-poses.
A’ôoo-ëthetum...he back-thinks, dislikes, it. [Métho-ëthetum...he well-thinks, likes, approves, it.]
Anwê-tam (see p. 96)...he back-hears, dis-believes, it.
A’mô-ogumma...it is back-, still-water, moderated current.
A’stum-owâyoo...he back-does, hinders, ob-structs, him.

There is a second Simple Verb, expressive also of a state of Rest, of which the attributive sign may like-

xi. 44. A’h-ahdôk! (Imperat.)...back, "loose." ye-him.
xx. 9. Che êhbe-jêb-ôd (neut. subj.)...that he back-., un-dead, rise from the dead.

xii. 17. Ke êhbe-jêb-ahôd (trans. subj.)...has back-dead-he-him, he raised him from the dead.

77 xii. 48. A’y-dhânu-anemid (subj. intens.)...he that anti-thinks, "rejects," me.-
wise be classed as both positive and privative. It has
its three persons (sing.) as follows:

**POSITIVE.**

(Net, ḍ etc.) ākōo-sin, -sin, -su: or, ākōos-. (I, ḍ etc.) hang,
depend, hover.

ākōo-

-tiu (inan.) it hangs, &c.

**PRIVATIVE.**

(Net, ḍ etc.) ākōo-sin, -sin, -su: or, āgōo-. (I, ḍ etc.) am very-
back,* very sick.

ākw-

-un or, āgw-un (inan.) it is very-
back,* i.e. strong, (taste,
smell, &c.) acrid.

**TRANSITIVE.**

A'koo-thayvo, or, ākoo- (anim.)...he hangs him up.
A'koo-tom (inan.)...he hangs it up.
A'koo-chegea-o0 (part. pass. anim.)...he is hanged up (by
an agent).
A'koo-chegea-ayoo (id.inan.)...it is hanged up (id.).
A'koo-su...he sits (a bird in a tree).
A'koo-moo...he suspends, sits (a duck in the water).
A'koo-tiu...it hangs, suspends, is situate, e.g. an island, in
the water.

The following expressions also, among others, exhibit this
attributive sign as being likewise sometimes positive, sometimes
privative; in whichever sense it appears, whether as the primary
or the accessory attribute, the signification may be considered as
"intensive" also. See **INTENSITY.**

A'gōo-thow'voyo...it very hard-blows, blows a hurricane.
Awkoo-tho-wiy-su...hurricane-ish-(is)-he, he is stormy, i.e.
he is passionate.

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78 vi. 21. Ke āhwagwadh-mahngd. it was suspended, "anchored."

xix. 31. Che āhwogd-senogp (accid. pass. neg. subj.)... that they be
not, "remain", hung up.

79 xi. iii. A'hkeo-xe... he is sick.

* See **PRIVATION.**
THE CREE LANGUAGE.

A'goo-astáyoo...it is quite-opposite-(sun)light, i.e. shade.
A'góo-a-his...it is quite-opposite-, back-wave-is, the waves are quite still.

A'góo-e-akowáyoo...he strong-back-forces, re-pulses, him.

[A'ňwe-tum...he back-hears (see p. 96), dissents, dis-believes it.]

A'góo-túwe-túm...he strong-back-hears, denies, it. 80
A'gów-isow (tempor.)...he is very-hard-like, austere, cruel.
A'gw-éwissu (contin.)...he is of a cruel temper.

A'w'kum-éthémoo (intram.)...he strong-thinks, is fixed in resolution.

A'w'kw-éthémoo (id.)...he back-, or, very-hard-thinks, despairs.

Net' áwkwah-mów...I back-say, contra-dict, him.
Net' áwkwóo-mów...I very-hard-say, provoke, him.

A'gw'ah-púthu...behind-moves it, it goes behind, on the other side of, an object.

Note.—Hereafter we shall endeavour to show that the same (or equivalent) letters, in similar combination, are positive, or privative, and intensive, in certain English &c. words also; and that they are alike ultimately referable to the correlative or opposite INTERJECTIONAL Expressions of PLEASURE and PAIN, &c. (Vide infra.)

Connected with the subjects of Rest and Motion, are Identity and Diversity, continuous and variable, Disposition and Conduct. (See next Par. and Intensity.)

80 xviii. 25. 27. Ke áhgoo-nwatáim...he strong-denied it.

xiii. 38. Ke áhgoo-nwatáhweyam..(when) thou shalt strong-deney me.
i. 20. Ke áhgoo-nwatáisame (neg. inan.)...he denied it not;
xxi. 11. Ke áhghwá-dáhbañad (subj.)...(and) he hard-drew it.

xix. 15. Nis gah áhghwá-áhquáwañ？...shall I (intens.) hang up, crucify, him?

XV. 2. Odó' ákoo-wábe-n-ámn-un (inan. plur.)...he quite away-flying, eth-them (with the hand).
The element *as* (as well as the cognate labials, *m* and *w* or *n*) is also the root of words expressive of Identity: E-dē-tch, the same < (E- intens. -ē,- root, -tch, adv. termin.) Tābe-skōtch, like=. E-aw-č, (E-č, intens.) the same, continually, uniformly.

A'ne-pépoon...it is re-winter, winter over again.
Tābe-tōw...he same-eth, re-does, re-news it.
Tāb-sak-wahsim...he re-wood-eth it, puts a new hand to it.
Tābe-kwātsim...he re-sleeps, i.e. sleeps in the same place.

[A'chemó...he relates.] 81
Tāb-schemó (intens.)...he relates, with accuracy. (Fr. il re-conte.)

Tāp-widyoo...he same- i.e. true-says, speaks the truth. 82
Kē-am-abe, or kēem-bē (imperat.)...very-same-, i.e. still-sit-thou.
Kē-am-issu (tempor.)...very-same-ibh-(is)-he...he is quiet
Kē-am-kwissu (contin.)...he is very sedate, quiet, (disposition), qu. Angl. calm-ous.

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81 [xvi. 18. Ewh adahmoog-wain (intrans. subj. dubit.)...that (which) he discourses of.]

[v. 32. En-ahjemid (subj.)... (which) he so-relates (of) me.]

v. 32. Tab-ahjemid (id.)...who narrates, "beareth witness" of, me.

iii. 32. Tab-ahdomaeng (id. inan.)...he "testifieth" it. (See p. 43. note 23.)

82 iv. 17. Ke tāp-wā. thou true-speakest.


v. 46. Tāpwa-tahwey-oopun... (subj. pret. dubit.)...had ye believed him.

Ke tah gé tāpwa-tahweim (indic.)... ye would have believed me.
THE CREE LANGUAGE.

Awdw...he is he, or it.

A'w-do, pron. a-wedo (physically)...he is he, the same man, &c.

A'w-isw, (morally)...he is the same, in character.

A'w'-bisw (id. intens. see p. 70)...he is the same continuously, i.e. in disposition.

(Nes', &c.) a-w-is, -is, -iso (I, &c.) am he, the same.

aw- -un it is it, the same.

aw- -nito (intens.) it is very same he or it.

(Nes', &c.) a-w-isis, -isin, -isun (I, &c.) am the same-like, the same person (morally).

A'w'-nowdo...he same-sees him, re-cognizes him. Seep. 96.

62 INDICATIVE.

vi. 41. 45. xiii. 13. xviii. 3. 8. xix. 21. Nied' owh...I am he, or it, the same.

i. 21. 42. xviii. 33. Nied' owh...thou art he.

SUBJUNCTIVE.

viii. 24. 28. xiii. 14. 19. xviii. 8. Ahwed's...that I am he, or it.

iv. 19. vi. 69. xi. 27. Ahwed's...that thou art he, &c.

iv. 49. vii. 14. 31. xxi. 4. 7. 19. Ahwed...that he (Angl. it) is he.

v. 15. Ahwesad (access. case)...that it is (was) he, &c.

x. 24. K'sahpin (sub.) ahwesad (was) (subj. dubit. intens.)...if thou be he.

viii. 53. Wansin...thy-thy-ahw-de-dloogyos? (caus. reflect.)...whom same-make-thyself-thou (Angl. intens. See pp. 71. 62)

NEGATIVE.

i. 20. 31. iii. 28. xvii. 17. 25. Nied' ahwe-as (indic.)...I am not he, &c.

xvii. 17. 25. Nied' ahwes (id.)...thou art not he.

vi. 42. ix. 8. Ahwes? (id.)...he is not he.

i. viii. Ke ahwes (id.)...he was not he (or, it).

x. 12. Ahwesig (subj. flat vowel)... who (he) is not he (the shepherd).

x. 26. Ahweswadig (subj.)...as ye are not they.

i. 25. Keahpin syahweswah (was) (neg. subj. dubit. intens.)...if thou be not he.

viii. 7. Ke mah-y-ahwe-tah (neut.)...he re-established, re-samed, lifted up himself.

ii. 19. Nia gah mah-y-ahwe-nos (trans.)...I will very-same, re-establish, it (with the hand).
PARAGRAPH IV.

MOTION. Ache-oo (ch = tch) or Ager-oo (g = dg), Chip. Aunj-e-h, he moves (quasi, Lat. age-re). The Attribute, or root, of this simple verb would seem to be derived from, or to be the continuous form of, the elementary particle àt-* (a long), the sign of Diversity (see last Par.), indicating “diverse,” “other,” “different,” &c. which shall first be exemplified as follows:

1. A’t- A’t-iów [Chip. Aunj’e-ahyúl] ...other-is-he-(at), he is elsewhere.
   A’t-áp-u (anim.) [Aunj’d-ahbej] ...he other-sits, changes his seat.
   A’t-astáyoo (inan.) [Aunj’d-ahnej] ...it is, or is lying, in another place.
   A’t-astáyoo (anim.) [Ood’ aunj’d-ääxan] ...he ali-ates, puts, him in an-other place, Angl. removes him.
   A’t-astáw (inan.) [Ood’ aunj’d-ahjroj] ...he removes it.
   A’t-ootáyoo [aunj’d-ootej] ...he goes elsewhere, “removes.”
   A’t-ethow-ká-yoo... other-being-maketh-ke, he relates fables.

84 vi. 20. Nemo (sah) woen... I (sah affirm. part.) he, or it, Anglicè, it is I.
   ix. 9. Me... woorh... why this! Anglicè, why this (is) he!
   i. 21. Eliah (nab) ken ?... Eljas (nah, interrog.) thou? Art thou Eljas?
   xxi. 24. Me... woorh mënchenahwá, Ital. Ecco... this (is) the disciple.
   x. 7. Nemo (sah) ewh ood’ eschquóndámenoh... I (sah affirm. part.) that their door, “I am the door of (them)...”
   x. 9. Nemo (sah) ewh ischquondóm... I, that door, “I am the door.”

84 See Syntax.
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A’t-ëwëoo...he is other he, or person (than he was, physically). A’t-k [An-ëng]...other Being, viz. a star.
Ach-k [O’oje-chóg]...other Being, viz. the soul or spirit.
E-dch-Ethnu (E intens.)...a very-other Indian (homo) a foreigner.
E-hët-oogum-të wëgëu (id.)...very-other (distant) habitation-is he dwells.
A’t-ëe (adv.) (Chipp. ahne, ne)...on, fromward, away.65
A’t-ë (conj. adverz.)...yet, although, &c. (qu. Lat. at).

This element is not only a prefix or accessory attribute, as above, but it is also a verbal root, signifying change, alteration, 

A’t-issu... (morally) other-like-(is)-he, he is different.
I hët-hëW-issu (id. intens. see p. 70)...he is changeable, capricious, quasi, very all-ous.
A’t-issu (accid. pass.) [A’ht-ëzdë]...other-is-he-ed, he is changed, turned, ripened (fruit).
A’t-ëdëguu (id. inan.) [A’ht-ëtë]...it is id.
A’t-e-nyëguu [Ood’ aunëndë-mënd]...he ali-hand-him-eth; aliates, "removes," him, with the hand. See Special Affixes, p. 86.
A’t-e-skaméduu [Ood’ aunënd-ë-shkahwëm]...id. with strength: or (priv.) inadvertedly; Angl. he dis-places him.
A’t-e-ëwdëguu (anim.) [Ood’ tëht-e-ëwdë]...he alters, changes (by fire) him, dyes him.
A’t-e-sem (inan.) [Ood’ ëht-e-ëndam]...he dyes it.
A’t-ëwëyoo [Ahk-ahwd]...he exchanges, barter.
Awkaw-hët-ëwëyoo...he hard-barter, deals hard.

As a verbal root, this element (ât) is, further, expressive of mergy or action; when it may perhaps be also considered as

65 xvi. 13. Ke gah dëhë esëuwë-nëgëwëda...he will away guide you (into, &c.).
xix. 17. A’nhë pemëwë-dood...as he away bore.
66 ii. 14. A’d-ahwdëjëg (subj. flat vowel)...who (they) "sold."
ii. 16. A’d-ahwëndëjëg (id. accus. case)...who "sold."
belonging to the elementary verb *kyu-...he does (see Parag. V). In the following and similar expressions, it is qualified by the sign of "manner," *izw., forming with it a compound (-kt-is-n) in meaning precisely equivalent, and, in form, nearly approaching to the English, &c. formative termination, -at-ile (e.g. vers-at-ile).

It-at-iss [In-áhd-esd]...so-act-like-(doth)-he, he so acts (morally), behaves. See p. 185, Note 70.

Thi' isse at-kis-ii? [A'h'm'éen áin-áhd-esd?] (subj. flat vowel)...what manner (how?) behaves he?

It-at-ewissu...so-acts-like-he (continu.), he is so disposed.

Note.—Some tribes, Cree as well as Chippewa, use the generic verb, Chohe-wamesss, in the same sense, i.e. relating to conduct.97

Wum-kt-issu...err-act-ive-(is)-he, inconsistent, unsteady, (in behaviour.)

Kées-kway-kt-issu...giddy-head-acts-like-he (id.).

Pisim-kt-issu...mischief-ous-(is)-he (id.).

Pisewk-kt-issu [Péhegw-áhd-esd]...he is wicked, loose (id.).98

Kisséw-áts-issu...he is kind.

Kis-kt-issu...he sticks-like, is fond.

2. Acht—(w-a(t)ch). This mode of the particle, at, retains the signification of its Primitive, whether as an accessory or primary attribute.

A'che or ache..."else," other, alias.

A'ch-it (= al-ilb, Lat.)...else-where, other place.

A'che-gípow-oo...he stands aloof; quasi, di-stant-(is)-he.

A'che-winigu...he tends elsewhere.

A'che-póoteeskem...he other-puts it on, changes it (e.g. his shoes).

A'che-khipa-hum...he other (= extra) sets it, i.e. locks it.

A'ch-ékis...it other-goes on, "the case is altered." See Par. V.

97 xvii. 25. O wayúsemínt kuuyub kahéwebdsyom (flat. vowel). O he who is fathered (see Note 81 p. 109) straight (i.e. uprightly) who (quasi) behaves. "O righteous father."

98 viii. 3.4. Má'wí peshgwáhsid. whilst he (she) was loose, wicked.
As a primary attribute or root:

**CREE.**
(Nes, &c.) Ach-én, -één, -tsoo.
Ach-émagun.

**CHIPPEWAY.**
(Nisal, &c.) Aunj, sunj, aunj-eh.
Aunj-émahgoot.

**SUBJUNCTIVE.**

**CREE.**
Ach'-én, -én, -ét.

**CHIPPEWAY.**
Aunj'-eyén, -éyun, -ét.

Ach-ésco (contin.) [Chip. Aunj'eh...ke moves, is moving.
A'che-pútnas (tempor.) [Aunj'oe-besoo]...ke ali-moves, i.e.
re-moves (suddenly), alters. (See pp. 32. 80. 146.)
Ach-émagun [sunj'-e-mahgoot] (contin.)...it moves.
A'che-h-a-yoo [Ooo! sunj'-e-(h)-ow, or, -aw (trans. anim.)
ke alters (adieters), changes, him. 40
A'che-t-oos [Ooo! sunj'-e-a-t-oos] (id. inan.)...ke, &c. it.
I-ache-toos (id. inan. intense)...ke re-does, re-makes, it.
A'che-cho-gëyoo [aunjé-ch-egof] (indet.)...ke alters changes
(something).
Ach-cho-cho-gëyoo (particip. pass. inan.)...it is altered.
A'che-ho (reflect.)...ke changes himself (his clothes).
A'che-höo (caus.)...ke causes him to move.
Chö-cho-pútnas (iterat.)...it quivers or throbs.

Note.—We may just observe, in passing, that the above generic (lingual)
element of (Ook or aic'hye, or with the euphonic Chip. n, anck or ange, &c.
is analogous in signification to similar elements in certain English
words, implying also generic motion, &c. namely, the integral termina-
tions of such verbs as, to sm-atch, disp-atch, f-etch, str-etch, b-udge, tr-udge, cl-enck, wr-enck, r-ange, &c. (vide infra) of which the prefixed
letters, &c. define the species of motion. Also, d-ash, m-ash, cr-ash; d-ance, pr-ance, &c. (See INFINITY.)

40 xii. 40. Che ge Aunj'-indedk-bun (subj.)...that they might be
changed, "convert-ed." (See Note 61. p. 108.)
ACTION. Etu=Ete+oo, he does, acts (so). This elementary verb, growing also out of the ultimate root eth (and of which it may, compared with the Verb Substantive, be considered the more "energetic" mode) has likewise a two-fold bearing, expressing, positively, he does or acts—privatively, he or she suffers, is unwell, &c.

Note.—In the former sense, the "constant" t begins—in the latter, it ends the syllable: in the one case it is active—in the other (I shall call it) passive.

INDICATIVE.

CREE.

(Net, &c.) E't-in, -in, -u.

(Netsd, &c.) I'nt, I'nt, Intéh.

SUBJUNCTIVE.

Et-bh, -bun, -it.

INDÉYON, -éyun, -it.

Tân' stëum? (posit. subj.)...what doest—thou, art thou doing (morally)?

Tân' esse stëum? (priv. id.) [Chip. ahn eem áindéyun']...what manner ill-est, ail-est, thou, is the matter with thee?

Tân' stë? (posit. id.)...what doeth he? how does he act, or, has he acted?

Tane wëychë stë?...what from (so) acteth he? why acts he so?

Tane gah ghë stë'-d-pun!...what could I do!

(Mâhmuskâ-tch) Y'-stu (intens.)... (surprisingly, wonderfully) continu-acteth-he, he conducts himself (strangely).

Kah stë'san (subj.) net' ét'in (indic.)... (that) which thou doest, i.e. as thou actest, I do, act, so.

Në-éthe-t-um, metha...he rejoices, he. Nëe-stë net' ét'in... (posit. or act.) I also, I do (so).

Ne ghee outúmme-n-ickoonis; èskwá möggë net' ét'in (priv. or pass.) I have been embarrassed; still, also, I am so.
Note.—For this intransitive verb in its positive sense of acting, Mr. Jones uses (in Chip.), idiomatically, the indefinite transitive éhe-ch-agé, from Oodé éhe-t-oos (def.) he so does it. (See p. 102. L. 6. and * p. 162.)

It is scarcely necessary to remark that these elementary verbs are, in common with other intransitives, susceptible of the intensive &c. formatives.

The Transitive form of this generic verb may be said to constitute the generic or formative ending of

90 Indicative.

vii. 21. Nis gé éhechechgd (inan.) I have done (one work).

viii. 39. Nin éhechechgd-mus (id.) I do them

v. 19. A'hy-éhechechgd (intens.) he do-eth.

viii. 38. 41. Ke éhechechdgum ye do.

vii. 39. Ke tah ké éhechechdgum ye would have done.

viii. 44. Ke we éhechechdgum ye want, wish, "will" do.

Imperative.

ii. 5. B'zhechechgd-y60k. do ye it.

Subjunctive.

iv. 34. vi. 38. Che éhechechgay6n. that I do.

xiii. 7. A'zhechechgay6n (flat vow.) (which) I do.

ii. 2. A'-zhechechgiy6n (flat vowel) (which) thou dost.

ii. 18. Ke ñhy-éhechechg6yn (intens.) which thou hast done.

vii. 4. A'zhechechg6dum(num)6y6n (flat vow. dubit.) if thou do (these things).

vii. 17. ix. 31. B'zhechechg6d. if he do.

xxi. 21. Ka éhechechgd-kid (what) shall he do.

7. 51. Kah éhechechg6yn (dubit.) (what) he doeth.

xv. 15. A'zhechechgd6sid (flat vowel acces. case). what (his-) he doeth.

v. 19. A'zhechechgd-yip-w6yn (id. dubit.) (what) soever he (access.) doeth.

vi. 28. Ka éhechechg6yong. (what) shall we do...

xiii. 17. xv. 14. B'zhechechg6dyig (if) ye do (them).

xiii. 27. Wah éhechechg6yn (subj.) waw6ép éhechechg6yn (imperat.) what thou wast to do, quickly do thou (it).

x. 37. K6shpin éhechechg6swom (neg. inan.) if I do (them) not.

xix. 36. Ke éhechechgdh6-swom (particp. pass. inan.) they (things) were so done.
the General Transitive and Causative verbs, i.e. in the Inanimate (or universal) form: (p. 38. et seq.)

Note—The relative sense implied in the primitive, Etua, is, in the derived transitive form expressed, by the generic attributive of “manner,” isse, an, Cre. CHIPPEWAY.

Iss'e-n-a-yoo Ood' Ezh'e(-n)-on [or, -aw'] (def. obj. anim.).

Iss'e-t-om Ood' Ezh'e-room (id. inan.).

Iss'e-n-ewiyoo Ezh'e(-n-)ówá (indef. obj. anim.).

Iss'e-ch*-egáyo Ezh'e-ch-egá (id. inan. pp. 102. 104.).

Iss'e-ch-egáyo Ezh'e-ch-egáso (part. pass. anim. pp. 111. 113.) et seq.

Iss'e-ch-egátiyo Ezh'e-ch-egádi (id. inan. id.).

* See p. 102, line 6, also Note 90.

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CRÉE—INDICATIVE.

(Net', &c.) Iss'e-n-om, -h-om, -h-a-yoo, (anim. obj.)...(I, &c.) so-do-him, i.e. so actuate, or act upon, him (pp. 132. 133).

(Net', &c.) Iss'e-t-an, -t-an, -t-om, (inan. obj.)...(I, &c.) so-do-it.

SUBJUNCTIVE.

Iss'e-n-ak, -h-at... (I, &c.) I, thou, he, so-do-him.

Iss'e-t-tion, -t-tin, -t-at... (I, &c.) I, thou, he, so-do-it.

CHIPPEWAY—INDICATIVE.

(Nind, &c.) Ezh'e-n-ah, -h-ah, -h-on, (or, -an)....(I, &c.) so-do-him, &c. as above.

(Nind, &c.) Ezh'e-t-oom, -t-oom, -t-oom... (I, &c.) so-do-it (id.).

SUBJUNCTIVE.

Ezh'e-n-ug, -h-ad, -h-ad... (I, &c.) I, thou, he, so-do-him, (id.)

Ezh'e-tu-yon, -töö-yon, -tööd... (I, &c.) I, thou, he, so-do-it, (id.)

But the English verb, do (transit), has, in Cree, &c. a second (physical) Transitive, viz.91

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91 IV. 1. Ka tó-tómeson?... (how) shall I do to thee?

xv. 21. Ke gäh (sone) tó-ädghonog (inv.)... they will do it to you (because).

xvi. 3. Ke gäh khiyinóó-ädghonog (id. intens.)... they will do it to you (repetit.).
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Tūo-t-um (inan. accus.)...he does it.
Tūo-t-owayoo (anim. dat.)...he does (it) to him.
Tūo-ch-agdyoo (inan. indef. obj.)...he does.
Tūo-ch-agdyoo (part. pass.)...it is done.

Etu has, for its Impersonal or indefinite form, Ekin from Ekté, "subject," &c p. 135 implying "it is so," "it is the case," "it is passing," "going on," or the provincial expression "it is agate," &c.9 (Fr. il s'agit.),

9, Kutta ékin, (indic.)...it will happen, it will be so.
Tân'ispé ékin-oopun?...what time, when (past), happen-ed it?
Tân'ekéek? Chip. ahn'een ain-αx-ühmegděk (subj.)...what-like, is going on, happening, &c.
Tāne ghee ekéek (id.)...what will happen, take place?
Tāne wēycbe ekéek?...what from happeneth-it, from what cause?
Tāne ghee ooche ekéek?...what will from (it) happen?

SUBJUNCTIVE.

xix. 11. Che dōo-d-dhegyun...that thou do it to me.
ix. 26. A'hn'een gah dōo-dō-g (Cree, -by) which manner (how?) which he has done to thee?
xi. 12. 15. Kah tūo-tōomendhyog...which I have done to you.
Kah dōodonendhyog...id.
xv. 7. Ka tōo-tōomendhyog (inv.)...they (indeter. Fr. on) will do it to you.
vi. 2. Kah fahy-n-dōo-dahweőd (aby=I, intens. euphon. bef. d.-dōo, root, -ahwőd relat. he to them)... which he did (contin.) to them.

99 xxii. 1. Kah sahqu'khhahmegdě dushe oonoowh...when end-happened, also, these (things)...
ix. 30. Ahn'een, māhmākhahd-dhkhahmig sah oowh...what manner, (how) wonderful this!
ix. 32. Pahshpět-ḥhd-akhirhahmegdě (intens.)...as it has hitberto-happened, come to pass... "since the world began"...
For its definite inanimate form, Er'-u has Ek'e-magān; in its Positive sense signifying "it takes place," &c. Privatively, it implies something wrong, "out of order," &c.

Tān' ethēkōk ghee ēke-magāk (posit. subj.)...what quantity (Anglic: "how long") i.e. "when" (fut.) will it (def.) happen, take place.

Tān' ēkē-magāk? (subj.)...what mattereth it? i.e. what is the matter with it?

Note.—To the Conjugational form of the above indefinite Eki-n (Indie.) Eki-k (subj.) belong those other Impersonals, Nēpī-n...it is summer; Mispo-o...it snows; and the like.

Eki-n and Eke-magun, also, take for their transitive form the General transitive signs (sing.) -t-an, -t-an, -t-ow (def.); and -g-ān, -g-ān, -g-āyoo (indef.). (p. 104. and Accidence.)

Net' ek'e-t-an (def. obj.)...I bring it to pass.
Net' ek'e-ch-egān (indef. obj.)...I bring to pass, "bring about."

Eke-ch-egātyoo (part. pass.)...it is brought about, brought to pass.

Thus the constant elements t, and k, (the initial e being sometimes "flattened" into ē, a in fate) of the above verbs Etu and Ekin, in their active modes, supply the formative energetic t, and k, (or g) of the General Transitive (and Causative) forms, viz. -t-ān, &c. and -g-ān, &c. as above. On the other hand, the Passive t (p. 160) is the "characteristic" consonant of the Accidental and Participial Passives.

Note.—This active consonant t, and its derived linguals (t)ek, j, z, &c. are analogous in character and force to the like "energetic" elements in the English formatives *erte, *ere, *is恩, *ize, &c. and to their cognate s in the energetic prefix *en, e.g. en-able—and the energetic or active affix -en,
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e.g. black-EN. As respects position, also, it may almost be said to connect in like manner the attribute with the object, as, Ne kirwoo-EN-as, quasi, I length-EN-it. In the Accidental and Participial passives the same element (t or d) is also analogous to the English participial signs d, t, and (their cognate) n. Cree -at-, Chip. -ad-, Ital. -at-, Span. -ad-.

pp. 111. 112. (Vide infra.)

PARAGRAPh VI.

FORCE, CAUSATION, &c. Thus far, then, of the primary generic modes of Existence, and the "Simple" verbal terms by which they are represented in this language. The "Attribute" of the verb being, however (p. 97), a subject of Degree, it must be further observed respecting certain intensive modes of Energy or action that the same are, in Cree, represented in a two-fold manner—by Words, and also by Signs.

First, by Words, as the verbal terms corresponding with the English verbs, (to do, see last Par.) to force, to make, cause, &c. The attributive roots of these verbs have, in Cree, a composite form,—have two or more "constant" elements (s-k-oO, k-sK, oo-s), and are transitive, as follows,

[Sákoo-h-ayoo...he conquers-him; subdues, overcomes, him.
Sákoo-t-om...he overcomes it, e.g. a heavy weight.]
Sákoo'-che-h-ayoo...conquer-like-he-him, he forces, compels, him.96
Sákoo'-che-m-ayoo (Special, by Speech, p. 87)...he "forces," prevails on, convinces, him.96
Kásk'e-t-dm...he causes, "effects," it.96

96 xvi. 33. Nin gë shëggo-je-dg...I have conquered-like-, "overcome" them.
96 xvii. 2. Che káshëke-on (subj. anim.)...that he have "power" over them.
.: 27. Che káshëke-t-on (id. inan.) that he "execute" it.
A GRAMMAR OF

Oose-h-ayoo... from-do-(eth)-he-him, i.e. he produces,
"makes," him.96
Oose-t-ow... he "makes" it.
This last verb is the transitive of
Ooche-oo...from-eth-he.
Ooche-magun...from-eth-it, it proceeds.

Secondly, by Signs, as the active or "energetic" t or d (lingual),
w (labial), k or g (guttural), the aspirate h, the diphthongal I (Æ),
and the conjoint sk, all of which have been already described as
severally expressing, in certain positions, intensive meanings of the
Action, similar to those of the English verbs above mentioned.
(pp. 37 et seq. 18. 19. 86.)

vi. 32. ix. 16. Ké ezhe kálshkétóo-pun (id.)... (bow) shall so achieve,
effect-it-he t & k.c. NEGATIVE.
xi. 37. Oo tah gé kálshkédanem? (anim.)... he could have "cause"
him not...?
v. 30. Nis tah gáshketósšim (inanim.)... (nothing) I can effect it not.
v. 19. ix. 33. Oo tah gáshketóssem (id.)... he can (or could) effect
it not.
iii. 2. Kuh... shweyay oo tah gáshketóssem (id. plur.)... not
any-one he can effect-not-them.
vi. 34. Ké kah kálshkétóósháaháah (inanim.) ye will not effect it.
ixv. 5. Ké tah kálshkétóósháaháah (id.)... ye can not effect it.
vi. 21. 22. Ké kah gáshketóssem (reflect.)... ye will not prevail.
96 ix. 11. Oo gé óózhetoon (inanim.)... he made it.
ix. 6. Oo gé óózhetoon (id.)... he has from (it) made it, &c.
xxix. 23. Oo gé née-oosédóósháanoom (id.)... they four-made it.
ix. 14. Ké óózhetoop (pun. id. preter.). (Jesus) he made it.
iv. 1. Oóozheod (subj. anim.)... that he made him or them.
ii. 15. Kah óózhetoop (id. inanim.)... that he had made it.
ix. 25. Wázhetooyahbno (subj. inanim. flat vowel) (which) I make
them (contin.)
xii. 2. Ke óózheto-t-éshahkáaháah (subj. dat.)... they made (it) for him.
xvii. 21. Chépwah oozhechehgalshig (par. pass. subj.)... before it is
(was) made.
i. 3. Kah kágoo tah gé óózhéechegaháaháah (partic. pass.)... not
any-thing it would have been made not.
Note.—The emphatic or causative, *t*, affixed to a verbalized noun, is (with its distinctive accented vowel) correspondent in character to Angl. &c. -fy, as, *Net* assines-chy-wa, (Chip. -too-a) I petri-fy-it, lit. I stone-do-it, or, cause, change, it into stone. (pp.18.19.121.) Vide infra.

The “intensive” English term, *make*, used indifferently in respect of things, qualities, and actions, is, in Cree, rendered variously by the Signs above mentioned, as,

- *Màkesine-k-áyoo* (intrans.)...he shoe-MAKES, is shoe-making.
- *Mithkoo-t-ow* (trans.)...he makes it red, i.e. redd-ens it.
- *Kissewé-t-áyoo* (id.)...he angers him, makes him angry.
- *Wáppe-x-áyoo* (caus.)...he makes him see. (p. 59, Note 17.)
- *Ne Keeskwáypx-sk-ákoon* (inv.)...me drunk-MAKETH-it (with reference to its properties); it makes, makes, me drunk. (p. 88.)

Section II.

Relation also is, as already stated, a source of (verbal) attributives.

Relational Terms, however, although often appearing in the verbal form, constitute, primarily, a Class of Words analogous in character and signification to the English DEFINITIVES and CONNECTIVES. But Relational Expressions, in their full extent, consist, in Cree, of both Words and Signs:

**Words, as Conjunctions (posit. and priv.).** [See Accidence.]
- Prepositions. [id.]
  - (Articles, the defn. and the indef. are expressed by Construction. See Syntax.)
- Pronouns Demon. (See Accid.) Often used for the Defin. Article. (See Syntax.)
- Pronouns Personal, Possessive, and Relative. (See below.)
BUT the Personal Pronouns are also expressed both by Words and by Signs.

By Words, as, Nëthä, I; Këthä, thou; Wëthä, he, she, or it, &c. Owëk (indeterm.) some one; Këkwañ (indet.) something; used absolutely, e.g. in answer to a Question; or, for the sake of Emphasis. See p. 51 et seq., also Accidence.

By Signs, as the Pronominal adjuncts of the verb in their inflected "Relations" or Cases, comprising Agent, Object, End, in the active and passive, determinate, indeterminate and indefinite, forms (pp. 25. 99. 107. 111. 117. and Accidence).

The Ablative Case, generally expressed by the Preposition, oo(t)che, or wëche (flat vowel Note 42) from, by, or with; Chip. omjë's, mainjë's; may, when "instrumentive," be also expressed by a verbal Sign. (pp. 20. 121.)

The Relations of (verbal) Manner, or the Moods, are also, in Cree, resolved into the Subjunctive. (See Syntax.)

The Relations of Time, or the Tenses, are also expressed both by Words and by Signs.

By Words, as the Auxiliary particles, Käh or Gäh (p. 67), of the fut. Indic. "shall, or will:" Ke or Ghee, the Compound of the Present, "have;" &c.

By Signs, as the terminational -it (anim.), -pun (inan.); Chip. -bus (anim. and inan.), of the preterite, Indic. &c. Angl. -ed, (or did,) was (see Accidence); the "Iterative" of the Indic. the "flat vowel" of the Subj. and the k or g of the Imperat. expressive of "indefinite" time. (pp. 71, 78.)

The Pronoun Relative also is two-fold; the particle Kà or Gà (p. 67), who, whom, which, referring to
The Cree Language.

A definite—the flat vowel (p. 73 et seq.) to an indefinite—Antecedent or Subject. See Syntax.

Section III.

Privation, in its largest sense, I shall, as respects this language, consider as a genus comprising three species, viz.

1. Simple Negation. (p. 63 and Accidence.)
2. Contrariety, already noticed.
3. The particular mode now before us, and which, for want of an authorized special denomination, we shall call the Adversative mode.

The first two of these, implying simply, 1. the Absence, 2. the Extinction, of an attribute, are, as opposites, definite in their signification; the last, or third species, is indefinite in its "adversative" meaning.

The collective body of terms which we consider as composing this (adversative) portion of the language, have, for the most part, a negative aspect, and may, perhaps, be characterized generally as importing,

1. Lessening, receding, declining, deviating, withdrawing, falling off or away, &c. from some middle point, physical or moral; being another mode of "Diversity" (p. 163.). Having reference to moral subjects, words of this class have commonly an ill sense.

A leading root of this "species" is a modification of the ultimate Eth (p. 135, line 5.), viz. Eth or Eth-k, constituting, as primary or accessory attribute, a descriptive (adversative) element; although often obscured by special modification or by dialect, it may be also often recognised. In both its "converted" and dialective forms, it becomes (the i only being "constant") it, it, in, ish, ish, ig, &c.—analogous, seemingly, to the English privative prefixes, il, in, ig, &c. as in-sane, il-lude, ig-noble, &c.
Ith'ené-woo... he recovers (his health).
Ith'ené-ke-háyoo... he causes him to recover, restores him.
Ith'ipai'sów... it recedes, slants from forwards, as a sloping bank.
Ith'éwún-issu... he lacks food, is starving.
Ith'is-ach... withstanding-ly, resisting-ly.
Ith'ewaik... nevertheless.
Ith'ëahyoo... he declines (from), rejects, him.
Ith'ëahóo (reflect.)... he constrains himself; forbears.
Ith'é-akowáyoo... he with-stands, re-sists, him.
Ith'ëway-púth'u... it lessens, falls away (as a swelling).
Ith'ëway-gápowoo... he stands back.
Ith'ëwayásu... he is from ward, froward, perverse.
Ith'ewaik-ëmoomuk àt-ee... they away-haste from ward, "make off."

Ith'ëk'é-púthu... it falls off, away, sinks, (as water in a river).
Ith'ëk'étoò (neut.)... he is purged.
Ith'ëk'é-n-um... he drains it (with the hand), e.g. milks it.
Ith'ëk'oo-n-um... he with-draws (id.), takes away, it.97
Ith'ëk'a-h-um... he lessens, sucks up, it, (as with a bucket, sponge, &c.)
Ith'ëk'atáyoo... he with-draws, goes away. (Fr. il s'écarte.)
Ith'ëk'atówuk... they away-fly.
Ith'ëk'atátówuk... they away-run.
Ith'ëk'atá-háyoo... he away-eth him, reject-eth him.
Ith'ëkö-átissu... he is reserved, sullen, disagreeable.
Ith'ëkö-achegáwoo... he is recusile.

97 xvii. 15. Che käkoo-n-akwéedh [ud-udk] (subj. anim.)... that thou withdraw them.
xi. 41. Ke käkoo-n-ámmorod (id. inan.)... they have withdrawn it.
xx. 23. Wágwín (sub) käkoo-n-ahmándwáy-sódis (dir. dat. flat vow.)... whomsoever ye withdraw-to him.
Käkoo-n-ámmorod (inv. id.)... they are withdrawn, "remitted" to him.

xx. 1. Ke ek'oo-n-egahddig (part. pass.)... that it was withdrawn.
Ithkw-uskwán...thick-cloud-is-it, it is overcast.
Ithk'koopáyoo...it is rainy (weather).

Note.—The derived formative -isk-, implying Accident, &c. is "private." (p. 67. and Accidents.)

To the same (adversative) class we refer, by "conversion," &c. such words as the following:

Eg'á (=ithká) Cree, subord. neg. not: used with Subj. and Imperat.
Eg'áwaundj (adv)...hardly, scarcely.
Eg'áwissá-uk...they are rare, scarce.
Isk'oosu...he is weary.98
I'iskootáyoo (intens.)...he is tired by walking.
I'siskoo-gápowoo...he is tired by standing.
Isk'oo-puthus...it remains, is overplus.
Ab-ithkoo-n-um...he unties (by hand), unbinds, loosens, it.
Kéch'-ithkoo-n-um...he complete-withdraws, unbolts, takes to pieces, it.
W-ith'ip-issu...he is dirty, foul.
P-ith'is-issu...he is numb(ed).
N-eetham-issu...he is weak.
K-ithásku...he lies, speaks falsely.
P-ith'samáyoo...he peels it, as a fish of its scales.
Ch-ees'e-h-ayoo...he cheats, deceives, him.
P-issin-atissu...he is mischiefous.
P-issek-w-áti, (==p-iskoo-)...he is wick-ed.
M-isse-h-ayoo...he injures, harms, him. qu. Angl. amiss.
M-isse-m-ayoo (speci.)...id. by speech.
K-isse-m-ayoo...he affronts him.
K-isse-wássu...he is offended, angry.
P-ístá-h-ám...he misses-eth-it, as a mark.
P-ísté-n-um...he mis-takes-it (with the hand).
P-eek'isseóow...it is mist-y, hazy.
S-eek'utchu...he isleas.

98 iv. 6. Ahy-aKoozid (intens. flat vowel)...as he was very weary.
P-eek'oo-n-eyooy (= p-ithkoo-)... he breaks it (by hand).

P-eek'tisik'too (= p-ithk-)... he is melancholly. (Fr. il s'ennuie.)

2. As expressive of lesseening, &c. this element ith becomes in its linguistic "conversions" the General Diminutive of the Adjective and Neuter Verbs, as well as of the Noun Substantive, viz. -is, or, -ish. Anglicè, -ish.

This "diminutive," -is-, is also, as distinguished from ach- (p. 156), indicative of quick motion, as in the generic or formative ending, -iss'-emooy.

It-iss'emooy (intran.)... he flees, speeds, thither.

It-iss'awayoo (trans.)... he dispatches him thither.

Correlatively, or as opposed to ooth-, or oot-, from, or out of, the same (adversative) element -it-, or eet-, signifies in or into.

P-eet'che.... in, within.

P-eet'oo-ayooy (Chip. b-eend'ega)... he into-eth, entereth.

It also implies inward, intellectual, moral. (Vide infra.)

A'k- or awk', and akoo- (awkoo-)... very back or bad, are both "privative" and "intensive."

Awk-ekin (p. 163)... it is awk-ward, "back-ward."

[Awkw'ah (prepos.)... behind.]

Awkw-un... it is very bad, sore, acrid.

Awkoo-su... he is very sick or ill.

To the same (adversative) class belongs the Passive, or reverse, form of the Cree and Chippeway verbs: -eet, -oot; -ind, -ond. (p. 26a.)

Section IV.

Of Intensity or Amplitude.—We come now to our fourth or last General head, comprising and modifying the other three, namely, Intensity.

The Cree language, in describing, or assigning names to, Existence, &c. and their modes—to Things,
THE CREE LANGUAGE.

Qualities, Energies, &c.—may be said to contemplate the latter as subjects, not only of "Manner" or Kind, but also of Degree or Intensity, as,

Th-thotin (Manner, simple)....it blows.
K-kastin (id. intensive)....it stormeth.

Thith'tppu....he is active, nimble.
Kith'ppu....he hastens, is very speedy.

Ath'im-issu....he is difficult.
Awk'ow-issu....he is very hard, cruel.
Awk'wé-Wissu (double inten.) ..id. in "Disposition."

I-ammu....he speaks.
Kissé-wayoo....he speaks loud.
Kā Kēche-mō....he proud-, lofty-talks, boasts.

Méchewoo....he eats.
Kaww'æk-ayoo....he gorges.

Nippé-wsun....it is wet.
Awk'oo-stin....it is soaked.

Nâpáy-woo....he is a man.
Ook'emów-woo....he is a chief, a governor.

Thk'ow....it is cold (to the touch).
Awk'w-uttin....it is frozen.

Ath'im-un....it is bad, difficult.
Awk'w-un....it is very bad, sore, acrid.

A'ssa-égdoo (trans.)....he feeds.
Můk'oo-adgoo....he feasts.

Sesk'e-tayoo (accid. pass.)....it is lighted.
Awk'w-awk'oo-tayoo (id.)....it blazes.

Nippě-h-ayoo....he kills him or them.
Skwâ'-h-ayoo....he massacres, slaughters, them.

It-k-the-t-um....he so-thinks it.
Kisk-kthe-t-um....he knows it.
Thàk’e-n-ayoo...he pushes him.
Kwà’-kwà-n-ayoo...he thrusts him (with force).
It’túmoo-t-ów...he attaches it (to something).
Kik’úmoo-t-ów...he sticks, fastens, it (id.).
I-ámmé-h-ayoo...he speaks (to) him.
Két’oo-t-ayoo...he noise-eth, reproveth, him.
Kégá-m-ayoo...he scolds him.
Oot’e-n-egiéyoo...he takes.
Musk’à-t-wáyoo...he takes forcibly, robs.
Ootómma-w-ayoo...he hammers, beats, him.
Pück’omma-w-ayoo...he strikes with force, knocks, him.
Too’-t-um...he does it.
Kask’e-t-um...he causes, effects, it.
Ass’e-n-um...he assembles, brings together, them.
Mów’utche-t-um...he accumulates, heaps together, them.
Métha-éthemayoo...he well-thinks, likes, him.
Chék’-éthemayoo...he thinks highly of, esteems, him.
Sák’e-h-ayoo...he loves him.
A’t’ow-éthe-m-ayoo...he anti-thinks, dislikes, him.
Pák’wá-t-ayoo...he hates him.
Ootétte-n-ayoo...he attacks him.
Mooskéssta-wayoo...he rushes upon him.
Ootám’e-h-ayoo...he disturbs, interrupts, him.
Mick’osokčâhe-h-áyoo...he troubles, perplexes, him.
Kák’wätâhe-h-áyoo...he harrasses, torments, him.
Kákw’-éthetem...he qu. very acrid-thinks, is jealous.
Kow-issu...he is rough.
Musków-issu...he is strong, hard.
Awkoo-su...he is very sick or ill.
Awgów-issu...he is very hard, austere.
Koosek’w-úttu...he is heavy, weighty.
Kuak-pittum...he hard-, close-pulls, it, draws it together tight.
Kuak-tibbiak...very thick darkness.
Kuak-ethetum...he strong-thinks, is eager, impatient.
Sök-issu...he is very strong-like, firm (in mind), determined.
Goost-áchu (intran.)... he is very afraid. (Fr. il er-aist.)
Kaskaaka-h-im...he scrapes it.
Kookoo... a hog.
Kawk-wá...a porcupine

Keche, and A’k or Akoo, “intensive” expressions of opposite racter, signify, generally—the former, what is pleasing, ex-mi, &c. having the stress on the following vowel e—the latter, it is painful or dis-pleasing, reverse, &c. having the principal ent, when used emphatically, on the preceding (or initial) vowel : am. The former we class as “positive”—the latter as “pri-

Kechi...it is prime, first-rate, excellent.
Keche-Ethín (homo)...a superior-man.
Kësh-Ethín (id)...an aged man.
Kees-itchewun...it is very swift current.
Kees’ik...the sky.
Kees’ikow...it is day-light.
Kist-áchewun...it is (a) chief, principal, current, i.e. river.
Kist-éthemoo(reflect.)...he prime-thinks-himself, is haughty, proud.
Awkoo-su...he is “very” sick, “bad,” or ill.
Awkw-un...it is “very bad,” strong, biting, acrid.
Awkwá-gámu...it is very strong liquor
(Aw)Kwékwa (impers.)...it (the earth) trembles, quake-s.
(Aw)Kootüpe-num...he reverses it, turns it upside down.
K-awk-ethów (intens. number)...all.
K-awk-ékáy (id. time)...always.

But Intensity of Signification, in respect of either Extent” or “Degree” (p. 97), is, in Cree, often expressed both by Words, and by Signs.
Accessory, as "intensive" Adverbs of Manner, Quantity, &c. (See Accent.)

By Signs—Augmentative, sk, w, I—�, (pp. 21, 69 et seq.)
Causative General, b, t, k, sk, (pp. 18 et seq. 38, 39. note 17, p. 86.)
Special w, h, sk, (p. 86.),
Plur. and Indef. pers. pron. &c. -k, -anewoo, w, g. ow, (pp. 73. 98. et seq. 110).

Among the "intensive" signs used in Indian Speech, Emphasis and Accent, must not be omitted.

Note.—These varying modifications of Vocal Expression, inadequately represented in writing, seem to constitute an essential, if not the vital, part of Indian language. With a curious aptitude they are acquired even by children, simultaneously with un-emphatic sounds; and there needs, perhaps, no further evidence of their efficiency than (and it worthy of note) as they are instrumental to our understanding the imperfect Articulations and "Conversions" abounding in infantile discourse; and which, but for the appropriate expression of these modifying Signs, would often be unintelligible.

Indeed Intensity, as respects both the Vocal Expression and its Signification, may, in strictness, be considered as modifying generally (absolutely or relatively) all the Parts of Speech, in other words, the whole Cre language. (See also, Accent, viz. Pron. Demon. Adv. &c.)

Note.—It seems to be worthy of observation that, in the intensive Ex-amples above adduced, as well as in those others referred to, the cultural k (or g) and the labial oo, or w, are especially prominent, as constituting, singly or combined, (with their accompanying vowels,) an integral part, or the whole, of the intensive member modifying the exemplifying Term, whether the same be attributive, formative, or personal accident. This circumstance will hereafter furnish occasion for a few remarks on the relative powers of Articulate Sounds, as they are, in Cre, expressive of FERBleness, or FORCE, of Signification—a topic involving an Hypothesis respecting the Origin of this Language. (Vide infra).
Section V.

Of the Compound Verb.

The Root or attributive member of the Cree Verb is often modified in its meaning by an accessory or secondary attribute, forming together what we shall call a Compound Verb.

Note.—The Simple Verb, indeed, consisting, as in some European languages, of two parts—root and suffix—predicate and subject—is itself a Compound expression, and more especially when in combination with the various formative, &c. adjuncts of which it is susceptible: the root remaining however the same, unaltered both in form and meaning, we class such terms as Simple verbs, as above.

The different parts of speech furnish many kinds of secondary as well as of primary (p. 16.) attributives, which combine together in the relations of Concord, Government, &c. (see Syntax) as,

A NOUN WITH A NOUN.
Assinnee-wutschee...the rock(y)-mountains.

AN ADNOUN WITH A NOUN.
Wâp-istikwân'-u...white-head(ed)-is-he.
Tâk-ippee-kâyou...cold-water-maketh-he.

A VERB WITH A NOUN, IN A DIRECT RELATION.
Kic-kassamâyou...wear-snowshoe(eth)-he, he wears snowshoes.
Kôss-cheech-âyou...wipe-hand(eth)-he, he cleans, "washes," his hands.

A VERB WITH A NOUN, IN AN OBLIQUE RELATION.
Kipwuttâwmoö-âkoon-âyou...he suffocate-snow-eth...he is snow-suffocated, suffocated by snow.

AN ADVERB WITH A NOUN.
Oosâmte-toon'-u...too-mouth-(ed)-is-he,"he talks too much."

A PREPOSITION WITH A NOUN.
Tôstow-âk-oostôw...between-wood(s)-puts-he it.
A Grammar Of

A Verb With a Verb, One Being in the Relation of Gerund.
Yéak-oatíyoo...tire-walketh-he, he is tired by walking or going about.
Yéékoo-tápíyoo...tire-hauleth-he...he is tired by hauling.
Eg. a sledge.

An Adverb With a Verb.
Nóskw-átiin...quick-freezes-it, it freezes suddenly.
Sók-étímenoo (reflect.)...he very-thinks, -intends, is resolute.

The following Adverbial prefixes are thus in very frequent use, viz.
oot-, or wít-, from; it, to; pe-, pey-, or peyt-, hitherward; itte-, fromward, away. (Chip. oonj-, eche-te-, ahme-.)

A Preposition With a Verb.
Tét-astów...he sur-places it, places it upon (something).

To this head also belongs a manner of expression which is of frequent occurrence in Indian speech, and requires our especial notice. Certain generic nouns or names (few in number, and chiefly used in Composition) are constantly annexed to the attributive when the Subject of the Verb comes under either of such classes.

Note.—In the English phrase these generic expressions are generally omitted as expletive, or not necessary to precision.

The principal of these Substantive signs are the following: -ask-, signifying, Wood; -appisk-, Metal or Stone; -gum-, Liquid or Liquor; -pegg-, Line or Cord; -puck-, Leaf; -gonnik, House, &c. Thus speaking of (e.g.) a stick or tree, mistick, we say,

Kirw-oossi...he is long.
Wág-issi-oosi...long-mood-is-he. Angl. (simply) it is long.

Wág-issi...he is crooked.
Wág-issi...crooked-mood-is-he. Angl. it is crooked.

Of a Stone, assissoo; a Metal, pew-appisk; as,
Wów-issi...he is round.
Wówwe-appisk-issi...round-stone-is he. Angl. it is round.

Of Water, &c. nippee, &c. as,
Tak-iim...it is cold.
THE CREE LANGUAGE.

Tàke-grammar....cold-liquid-is-it. Angl. it is cold.
Tàke-grammar a nippee....cold-liquid-is-it the water, the water is cold.

[Kinw-ow...it is long. ñëppe....a cord.]
Kinwó-pégg-ax...long-cord-is-it. Angl. it is long.

[Sàk-ets...it is (come) forth. Néepes...leaves.]
Sàke-pack-ow....issue-leaf-is-it. Angl. the leaves are out.
Éap-ëk-w-iow...high-wood-is-it. It is high woods.
Mistick-w-ëk-co-aków...tree-wood-thick-is-it. It is thick woods, a forest.

The secondary attributive may itself be a Compound, as,
Mihk'ooni~dpwoay...d-bmy-juice, i.e. wine.

Primary Attributes will not coalesce or associate together. (See Syntax.)
Thus far of the qualifying of one attribute by another.

But the signification of the verbal root is modified or varied in two ways: 1. By Words, as above. 2. By Signs—as in words where some departure from the exact meaning of the primitive root is implied. This occurs both in simple and in figurative terms. Words of the description here brought under notice, constitute our first class of Derivative verbs (p. 68.).

The modifying Signs alluded to are, among others,
1. An Initial consonant, as,
P-cow'...he em-bark, from cōrē, a canoe, boat, or bark.
P-ëckooche-n-äyoo...he em-bowels him, from Metuckooche-àčé, the bowels.
S-ëk-uh-hum...he puts fire to, ignites, it (from Esk'ootáyoo, fire).

2. A Retrenchment of initial letters, as,
(És)kootá-wayoo...he makes, lights, a fire, (from Esk'ootáyoo, fire).

99 ii. 3. 10. Zhähwe-min-ahboo...yellow-berry-juice, wine.

N 2
3. A "Conversion" of Consonants or Vowels, or both, as,
Miss-ow...it is large, great.
Meech'-et...a great many.
Peech'-ow...a great distance it is.

Wówe-aissh...it is full (moon) ; from Wów-issu...it is round.

4. A Repetition of initial letters; &c. as,
Pá-pámoottáyoo...he walks about (Fr. il se promène); from pémoottayoo...he walks.
Ká-ká-átiissu...he is stupid; from Kí-t's-ów...he is stopped up.
Ná-ná-t'ëwissu...he is ashamed, mortified; from Ní-t'sse, he is dead.
Wásk'-umme-késick...a clear-liquid-sky; from Wáségonmu-
, it is clear liquid.

Note.—The Derivatives here alluded to seem to be analogous to such English words as the following: (to) now, off, &c. from on, off, &c.

Kinds of Verbs. Returning to the second head of the first General division of our subject (p. 15), we have to observe that the Verb may be considered as of three kinds—the Impersonal, the Intransitive, and the Transitive, in their various modes, as already exemplified.

Forms. The forms of the Verb, as exhibited in its numerous inflections, are the subject of the last General head, which comprises the topics of Conjugation, Voice, Mood, Tense, &c. in the positive, supposi-
tive, and doubtful (and, in the Chippeway, negative) forms. (See Accidence.)
PART II.

ACCIDENCE.

CHAPTER I.

Sect. I.

Having, in the preceding pages, given an outline of the Cree and Chippeway Verb and its forms, I proceed now to enter more fully into the grammatical details of these languages—and, first,

OF THE NOUN.

The Cree and Chippeway Nouns are divisible into two classes, malogous to those of Gender in European languages, but more appropriately denominated, in these tongues, the Animate and the Inanimate classes—the former in the plural ending in -ak or -mak (Chip. -ug, -og, or -wug), the latter in -a (Chip. -een, -wa). ¹⁰⁰

<table>
<thead>
<tr>
<th>CREE</th>
<th>CHIPPEWAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Bear</td>
<td>Mūkwah</td>
</tr>
<tr>
<td>Bears</td>
<td>Mūkw-u-k</td>
</tr>
<tr>
<td>A Duck</td>
<td>Shēesēep</td>
</tr>
<tr>
<td>Ducks</td>
<td>Shēesēep-u-k</td>
</tr>
</tbody>
</table>

¹⁰⁰ i. 6. 30. Emēna (homo) . . a man.
i. 4. Enēnēmēg (id.) . . men, people.
xxi. 12. Oog'ena . . a chief, "the Lord."
vii. 26. xix. 6. Oog'ena (id.) . . chief, "the rulers," "officers."
i. 1. Ek'edōwin . . a word.
A Shoe Múkesin  Múkesin
Shoes Múkes'in-á  Muck'esin-uu
A River Séepee  Séepee
Rivers Séepee-á  Séepee-uu
A person I'á  Persons I'-uc'k
A thing I'á  Things I'-ee

The Animate plural, -uk (Chip. -ug), is, when in regimen with the third person, changed into á (Chip. -un). See Syntax.

Many Inanimate nouns, however, from possessing some real or imaginary Excellence, are personified or class as Animates.

Abstract and Instrumentive nouns, ending respectively in -vis and -gun (sing.), class as Inanimates.

Note.—This Substantive ending, -vis, appended to verbal roots, or their formations, is equivalent, generally, to the English terminations, -ence, -ness, -ment, -ion, -ty, -ing, &c. as is, in like manner, the termination -gan to the -er, &c. of English Instrumentive nouns.

The Substantive termination -kon, quasi, "made," is used to signify an image or representation of a thing.

Niská...a goose; Nisk-ekón...an artificial goose, used by the Indians as a decoy.
Wátee...a vault or hole in the earth.
Wátee-kón...an artificial vault, a cellar.
Mistick...a tree; Mistick-oo-kón...an artificial tree, a long pole fixed up, e.g. as a beacon, &c.
Oowásías...a child; Oowásías-ekón-is (dim.)...a little artificial child, a doll.

Nouns have their Diminutives, ending, in the singular number, in -is or -oon.

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101 vii. 25. A'hyahog...persons, "them."
iii. 12. A'hyeem...things.
THE CREE LANGUAGE. 183

*et'oes, a buffalo (bison) Moot's'oes
*ick, a tree Místick-oes
*kom, a knife Mókom-ís
*mee, a stone Assim-is

: may be added, that the force of the Diminutive is increased,
really, by the "conversion" of the casual, as well as the
nstant," i, into its cognates kh, or (t)sh (t)ch, especially
latter, as,

Oowásisi...a child.
Oowáshish...a little child.
Oowá(t)chee(t)ch...a very little child.

ste.—The above modification of the Consonant seems analogous to
i. "little" when pronounced "leetle;" &c.

r some cases a modification of the Diminutive sign, s, -ais,
t, or aitch, signifies mean, defective, contemptible, &c.

Of Cases.
he Cases of the Noun are transferred to the Verb (see Part I.),
the exception of the Vocative, which, in Cree, takes in the
al, -etík.

nan! Ekwáyoo!
nen! Ekwayw-etík!
a one! I'í!
plur. I'-etík!

he Ablative case also may be expressed (as well as by the
b, p. 121) by the Preposition oot'che (Chipp. oow'jo), from, with,
placed before or after its noun, &c. (See Syntax.)

eather (material) Pahk'eggin oot'che.
a needle (instrument) Shpóo-negun (piercer) oot'che.

103 iv. 11. Equá...a woman.
vi. 10. Equá...(O) woman!
iv. 11. Oog'emah...(O) chief, sir!
xi. 41- xii. 27. 28. N'ooosd...(O) father!
From the tent (at)  Mæg'ærī-sāk oot'ēh

From the ceiling (e.g. it hangs,  Espim-īch oot'ēh, i.e. from on high or falls)

Because it rains  Hē kimmewdāk (saliy-) oot'ēh

The cognate labials (for so I designate them, vide infra), w and m, are, in certain positions, possessive signs—the former when prefixed (in the possess. verb, p. 140), the latter when affixed, to the noun possessed—both generally expressing the force of the English "intensive" term, own, as, 123

Ustia...a mitten or glove; Ustia-uk...gloves.
Net' ustia-im...my own glove.
Net' ustia-im-uk...my own gloves.

Note.—Oo (or oct) is a mode of the preposition oot'ēh, of, from, &c.

The Local (or Locative) case, as it has been appropriately called, is expressed by the affixed vowel, as, -ah, -ah, ñk, (Chip. -g, -ng, -ing, -ong, &c.) implying, in, on, &c. as, 104

Wātēe...a vault or cave.
Wātēe-k...vault-in, in a, or the, vault.
Mewāt...a bag.
Mewāt-īk...in the bag.
Mistick...a tree.
Mistick-īk...is or on the tree.

103 iv. 32. vi. 27. Mējim...food, "meat."
iv. 34. Nō mējim-im...my food, "my meat."
iv. 35. Kēshig...day, "hour."
vii. 20. Oo kēshig-om...his day, "his hour."
Oog'ēmah...chief, principal, king.
xii. 15. Kēb' oog'ēmōn...thy king.

104 iii. 17. Ahi'ah...the earth, "the world."
iii. 17. 19. Ahi'ēsēy...in, or into, the earth, or "world."
i. 33. Nēbēh...water.
i. 4. Nēbēh...in the water.
vi. 1. 18. Kēche-gahmē...the great water, the sea.
xxi. 1. 7. Kēche-gahmēng...at, in, or into the sea.
iii. 10. Israel-iing...in Israel.
If the noun be used with a possessive pronoun in the *plural* number, the above-mentioned "constant" element (k or g) is affixed to the *latter*, as, 185

\[Ne\ \text{wut-}...\text{my bag.}\]
\[Ne\ \text{wut-ik-}...\text{in my bag.}\]
\[Ne\ \text{wut-nds-}...\text{our (1.3.) bag.}\]
\[Ne\ \text{wut-ndk-}...\text{in our bag.}\]

**Section II.**

**OF THE PRONOUN.**

The Algonquin Pronouns are, as in European languages, Personal, Possessive, Demonstrative, Relative, Interrogative, and Indefinite.

### Personal Pronouns

<table>
<thead>
<tr>
<th>Cree</th>
<th>Chipeway</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Néthā</td>
</tr>
<tr>
<td>Thou</td>
<td>Kéthā</td>
</tr>
<tr>
<td>He or it</td>
<td>Wéthā</td>
</tr>
<tr>
<td>We (I and he, or I and they)</td>
<td>Néthā-nan</td>
</tr>
<tr>
<td>We (I and thou, or I and ye)</td>
<td>Kéthā-now</td>
</tr>
<tr>
<td>Ye</td>
<td>Kétha-wow</td>
</tr>
<tr>
<td>They</td>
<td>Wétha-wow</td>
</tr>
</tbody>
</table>

185 [ix. 11. *Ne yówh.. my body, "me."*](#)

---

xv. 4. 5. *Ne yáhwing.. is my body, "in me."*

xx. 20. *Opemaa oo weyówh.. the side (of) his body, "his side."*

ili. 36. *Oo wéyähwig.. is in or on his body, "on him."*

ix. 19. *Ke gwés-ewah.. your son."

v. 38. viii. 37. xv. 4. *Ke yáhw-ewong.. is your body, "in you."*

xvi. 6. *Ke dë-ewod-ng.. in your heart."

viii. 17. x. 34. *Ke kächekwáwin-ewod-ng.. is your law."

viii. 21. *Ke báhtáhzwéwin-ewod-ng.. in your wickedness, sins."
The Possessive Pronouns are expressed before nouns as the Personal before verbs, that is, in the abbreviated form; in the following examples, however, (with a few others) we have N instead of Net; K instead of Ket; and euphony suppresses the Os of the third person.  

(See Poss. Pron. Relat.)
THE CREE LANGUAGE.

THS CREE LANGUAGE.

CHIPPeway.

her

N'ootáwee

N'00as

ther

Kootáwee

K'oo9

her

Ootáwee

Oos

and he) father

N'ootáwee-n6m

N'ooas-en6m

and thou)

Kootáwee-n6w

K'oo9-en6m

Kootáwee-oomów

K'oo9 en6k

Ootáwee-oomów

Oos-en6m

hers

N'ootáwee-uk

N'ooas-ug

thers

Kootáwee-uk

K'oo9-ug

hers

Ootáwee-

Oos'un

and he) &c.

N'ootáwee-n6m-uk

N'ooas-en6m-ig

and thou) &c.

Kootáwee-n6w-uk

K'oo9-en6m-ig

thers

Kootáwee-oomów-uk

K'oo9-ew6-g

thers

Ootáwee-oomów-

Oos'-ew6-won

Possessive Pronouns...Relative.

are no other than the Possessive form of the Generic Noun
xgl. person or thing. (See p. 185.) The Chippeways add
possessive m. (p. 184).

CREE.

Singular.

CHIPPeway.

n (i.e. my thing), mine (=my-n) Nind ahy'ee-n

m, thine (= thy-n) Ked' ahy'ee

m, his (= his-n, vulg.) Ood' ahy'ee

m-en6m (1.3.), ours Nind ahy'ee-en6m

Ked' ahy'ee-en6m

m-en6m (1.2.), ours Nind ahy'ee-en6m

Ked' ahy'ee-en6m

m-oomów, yours Ked' ahy'ee-ew6\n
Ked' ahy'ee-ew6\n
m-oomów, theirs Ood' ahy'ee-ew6\n
Plural.

m-uk, mine (Fr. les miens) Nind ahy'ee-ug

m-uk Ked' ahy'ee-ug

m Ked' ahy'ee-un

m-en6m-uk (1.3.) Nind ahy'ee-en6m-ig

Ked' ahy'ee-en6m-ig

m-en6m-uk (1.2.) Ked' ahy'ee-en6m-ig

m-oomów-uk Ked' ahy'ee-ew6-g

m-oomów-\ Ked' ahy'ee-ew6-won
A Grammar of

Pronouns Demonstrative. 197

This (anim.) Owā' Owah
(inan.) Oom'ā Oowh
These (anim.) Ook'oo (or Ook'ee) Oogoowh
(inan.) Oōhoo (or Oohee) Ooomooowh
That (anim.) Unmā Oowh
(inan.) Unnemā Ewh
Those (anim.) Unneke Egewh
(inan.) Unnehee Enéwh

Singular. Plural.

A'ywokoo (anim.), the self same A'ywokw-īnnick
A'ywokoo (inan.), id. A'ywokw-īnnée

(See Syntax.)

197 i. 15. Mōsah wōch kāh debyhjemahōgy (my)-dbun...why this (is he) whom I related him.
ix. 19. Mēnsh wōch ke gwēs-owd...?...why (is) this your son?
ii. 16. Māhjewomik oog'oowh (anim. plur.)... take ye away these.
xvii. 11. Oog'oowh... ahk’oo'ong ah'yāhwa... these the world-in they are.
iv. 15. Oosah nēbeh... this water.
xvi. 17. Wāgoomān oosah āmendōng (subj.)... what (is) this (which) he saith to us.
ixii. 39. Kāh ween oosah ke ēzhēchegāye... not this he has not done.
iii. 29. Oomooowh... these, “these things.”
xx. 31. Oom'oowh’... ke oozl’ēbēgādhāxwun (part. pass.). these have been written.
xxi. 24. Wōwah mīnzhewnawā kāh debyhloodōng oom'oowh... this (is) the disciple who narrateth, “testieth of,” these (things).
ixvii. 10. Eγ'oo’ah ānānmem’ēk’īg (subj.)... those (who) plur. seece-these.
xxvii. 12. Eγ'oo’ah kāh mēnzhēngōha‘yūnįj... those whom thou hast given me, them.
ixi. 11. Eeh kāk'ūnduhmōng... that we know
Eeh kāh wāzhundahmōny... that which we saw.
iv. 37. Eeh ekēdōōwin... that saying.
ixvii. 39. Eγ'oo’ah mānwhāndōjīn... those [things] (which) he approves them.
THE CREE LANGUAGE.

PRONOUNS RELATIVE.

The Pronoun Relative, referring (in Cree and Chippeway) to a definite or an indefinite antecedent, is represented—the former by the indeclinable particle \( k\d \) or \( g\d \) (Chip. \( k\k, jones \)—the latter by the "flat vowel" (p. 168). See Syntax.

PRONOUNS INTERROGATIVE.

<table>
<thead>
<tr>
<th>CREW</th>
<th>CHIP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who? (sing.)</td>
<td>Ow''en'</td>
</tr>
<tr>
<td>(plur.)</td>
<td>Owwin-'ekee</td>
</tr>
<tr>
<td>What?</td>
<td>Këkoo</td>
</tr>
<tr>
<td>What (thing)</td>
<td>Këkwán</td>
</tr>
<tr>
<td></td>
<td>Këkwán-'-ee (things)</td>
</tr>
<tr>
<td>Which? (anim.)</td>
<td>Tâ'nâ</td>
</tr>
<tr>
<td>(anim.plur.)</td>
<td>Tâ'n-an'ekëe</td>
</tr>
<tr>
<td>(in. id.)</td>
<td>Tâ'n-an'eeheë</td>
</tr>
</tbody>
</table>

PRONOUNS INDEFINITE.

| Wâne, any one | Ow\'\'en\'käk | Ah'weë |
| something, anything | Këkwân | Kâgoo |
| Whosoever | Ow\'\'en\'käk | Wâgoonain |
| Whosoever | Këkwân | Wâgoonain |

---

189 viii. 25. xxi. 12. Wânein \( k\k \) ... who (art) thou?
ix. 36. Wânein \( o\h \) ... who (is) that?
xvi. 18. Wâgoonain \( o\h \) \( k\d \) \( k\k \) ... what (is) that (which) \( e\k \) says, means.
iv. 27. Wâgoonain \( k\d \) \( k\k \) \( k\k \) \( u\k \) \( k\k \) \( k\k \) ... what seekest thou?
109 xiii. 29. Kâh (dush) \( k\\k \) ... (now) not any one, "no man."
vii. 33. Kôh \( k\\k \) \( k\k \) \( k\k \) ... not ever, "never," any one.
xx. 6. Këh \( k\k \) \( k\k \) \( k\k \) ... if any one, "if a man."
xv. 8, Kâh \( k\k \) \( k\k \) ... not any \( k\k \) ... nothing.
xii. 29. Kâgoon \( k\k \) \( k\k \) \( k\k \) ... something that he give (to) them.
xix. 12. Wâgoonain \( k\k \) \( k\k \) \( k\k \) (reflect. dub.) ... whosoever chief-maketh-himself.
Section III.

OF THE VERB.

Paragraph I.

The Algonquin Verb may be considered as of three kinds, namely, the Impersonal, the Intransitive, and the Transitive. First, of the Impersonal.

Note.—The great obstruction to a Theoretical knowledge of these tongues is found in the manifold powers and anomalous structure of the verb. The root uniting with formative signs of different significations and personal signs in different relations, is often in a manner lost amongst its accessories. To separate these—to assign to each its proper meaning—to ascertain the various order in which they respectively combine—is, to the learner of these languages, only oral, an undertaking of no ordinary magnitude; an unwearying diligence, joined with much practice, can alone accomplish it. These difficulties, however, overcome, we discover in the varying forms of the Indian verb a number of elements or signs—not, as some imagine, arbitrarily linked together, but systematically combined, on a plan founded on certain laws, which fit them to perform, in their several relative positions, every required purpose of Construction of Language, in a manner as effective, and, viewed as a whole, as simple, as that of the corresponding elements, or words, in languages where the verb has a less compounded form.

With this complex subject, then, before us, and having already noticed,

v. 4. Wągwain (dush) nêtom bêkoobegwain . . . whosoever ("then") first waded, entered the water.
vi. 54. Wągwain mákhejewin . . . whoso esteth it.
xi. 26. Wągwain (dush) pāmâkhezegwain . . . whosoever (and) liveth.
xii. 50. Wędądąogwain . . . ewh âkexocoyn . . . whatsoever (that) which I speak.
xv. 16. Węgódądąogwain ka undôdąahmahwâxędąogwain . . . whatsoever ye shall request (of) him.
xvi. 13. Węgódądąogwain ka noond'ahmooywain . . . whatsoever he shall hear.
under the head of Derivative Verbs, the formative signs connecting the
root with the inflection, we now proceed to the inflection itself, first,
e singly; and, secondly, with the superadded formatives of Supposition,
&c. which, regarding only the mind of the speaker, hold the last place.
To the above will be subjoined the negative form of the Chippewa verb.

We shall begin our Exposition with premising that the Algonquin
possesses in common with the European verb, all the modifying cir-
cumstances of Conjugation, Voice, Mood, Tense, Number, and Person
(anim. and inan.); that it is, in short, the European verb—but sometimes
much more (p. 77).

The Moods will be considered as three in number, viz. the Indi-
cative, the Subjunctive, and the Imperative. The Indicative is
declarative, absolutely. The Subjunctive is, also, declarative, but
relatively or dependently only. See Syntax. The English Infinitive
is, as already observed, resolved into the Subjunctive. The
English Participle Present is expressed (as in French) by a personal
verb. (Vide infra.)

Note.—From the Present of the above moods are formed their other
tenses respectively.

INDICATIVE. 110

Pres. Pépoon...it is winter.

Pret. Pépoon-opp'un...it was winter.

Fut. Ku'da pépoon...it will be winter.

Comp. of pres. Ke pépoon...it has (been) winter.

Comp. of pret. Ke pépoon-opp'un...it had (been) winter.

110 [v. 9. Ewh keshig...that day.]
v. 10. A'hnahme-kéhéguhd...it is praying(day),"the Sabbath day."
x. 4. Fé-kébeckad...hither-night it is, night cometh.
v. 9. ix. 14. A'hnahmek-kéhéguhd-opp'un...it was praying(day),
the Sabbath.
xiii. 30. Tébeckad(ud)-dobum...it was night.
x. 22. Pépoon-dobum...it was winter.
xvii. 18. Kesen'hamahkéhd(ud)-dobum...it was cold (weather).
xviii. 28. Kekezháp'wahgahd(ud)-dobum...it was early (in the morn-
ing).
A GRAMMAR OF

SUBJUNCTIVE.

Pres. (Hé) pepóök... (as) it is winter.

Pret. (Hé) pepóök-oopun... (as) it was winter.

Fut. Pepóöké... when it shall (be) winter.

Comp. of pres. (Hé) ke pepóök... (as) it has been winter.

Comp. of pret. (Hé) ke pepóök'oópín... (as) it had been winter.

Indef. Tense Pepóök (flat vow.)... when it is winter, or Angl. in the winter.

The Preterite, and the Compound of the Present, Tenses are analogous in use, as well as in signification, to the same tenses in the French language.

PARAGRAPH II.

The Intransitive verb has, in its several conjugations, two forms, namely, the Animate or Personal, and the Inanimate, which last has the third person only (pp. 131. 181.).

The Personal pronouns, when in connection with the verb, are abbreviated or "converted" thus, 1, Ne, or (before a vowel) Net; 2, Ke or Ket; 3, Oo or Oot. (p. 51.) [Chip. Ne, N̄, or N̄d; Ke or Ket; Ō or Ōt.]

Note.—The sign of the third person is not prefixed in the Present tense; in Cree it is affixed.

The first and second persons singular (Indic.) have their terminations alike.

CREE—Indicative Singular.

<table>
<thead>
<tr>
<th>1. (Ne, &amp;c.)</th>
<th>2. (Net', &amp;c.)</th>
<th>3. (Ne, &amp;c.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ne, &amp;c.) Itūkoos-innin -innin -in arrive (by land)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

111 ix. 4. Mágwah... kézhagak... while it is day.

vii. 23. Ana'meeka-késhegakk-in (flat vow.)... when (indef.) it is pray-day, on the &c.

vi. 22. xii. 12. Ahpé kah wábhâng... the time that it was day-light, i.e. the morrow.
The Plural of the Present, Indicative, is formed, by adding to the respective Sing. Persons (with sometimes a connecting vowel) the suffixes following, viz.

Cree.—1 Plur. (1.3.) -nan; 1 plur. (1.2.) -nôw; 2 plur. -ôwôw; 3 plur. -ôk or -wôk.

Chippeway.—1 Plur. (1.3.) -min; 1 plur. (1.2.) -min; 2 plur. -m; 3 plur. -ug or -wug (see below): as,

<table>
<thead>
<tr>
<th>CRIPPEWAY.</th>
<th>1 (1.3.)</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Ach'-ênnân</td>
<td>-ênânow</td>
<td>-ênânow</td>
<td>-êwôk.</td>
</tr>
</tbody>
</table>

CHIPPÉWAY.—INDICATIVE, SINGULAR.113

<table>
<thead>
<tr>
<th>I.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (Nind, &amp;c.) A'bh</td>
<td>-êh</td>
<td>(I, &amp;c.) sit.</td>
</tr>
<tr>
<td>2. (Ne, &amp;c.) Neb-âh</td>
<td>-âh</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>3. (Ne, &amp;c.) Pêmoos-a</td>
<td>-a</td>
<td></td>
</tr>
<tr>
<td>4. (Nind, &amp;c.) Ekld</td>
<td>-ôo</td>
<td></td>
</tr>
</tbody>
</table>

113 ix. 25. Ne wôb . . I see.
ix. 7. Ke pé-wôh(wôb)(êk) . . he did hither-see, ’’ came seeing.’’
xxi. 9. Ke ahôb . . he was lying, being.

vii. 2. Ke nâhmâh-ahôb . . he sat down.
iv. 41. Ne wôhb-emân . . we (1.3) see.
vi. 10. Ke nâhmâh-ahôbâw . . they sat down.

viii. 53. Kêt ahôb-kînhgôos (indef. pass.) . . they art so-much-thought, esteemed, considered.

v. 50. 51. Pêmâhtêze . . he liveth.
ix. 9. Eshê-nâhgoosek (indef. pass.) . . he is so-seen, resembles.
x. 1. Kemôôté-ahôtêk (freq.) . . he steals-often, is a thief.
xi. 3. A'khooze . . he is sick.

xvi. 7. Ke dhôb-ânâmôgôosim . . ye are so-thought, considered.
5. (Nind, &c.) Anunj'  ...  -éh
6. (Nind, &c.) Enáind'-um  -um  -um
7. (Ne, &c.) Tághwesh-in  -in  -in

Note.—In the first, fourth, and fifth conjugations, the Chippeway drop the (Cree) inflections of the first and second persons (sing.).

xiii. 10. Ke bénexim  ... ye are clean.
v. 25. Tah bemáhteséow  ... they shall live.
vi. 17. 24. Ke boorewusgh  ... they embarked.

2. xi. 11. Nind ezhdák  ... I go.
viii. 21. xiv. 28. Ne máhjád  ... I go away, depart.
xii. 36. iv. 43. Ke máhjád  ... he went away.
ii. 12. Ke ezhdák éwedo  ... he went there.
vi. 67. Ke we máhjóm  ... ye wish to go away.
iv. 45. Ke ezhdák-wung  ... they have gone, "went."

3. xvi. 7. Nis dáspw  ... I true-say, tell the truth.
v. 17. 18. Ke táspw  ... thou tellest the truth.
vii. 1. Ke pahpáhmoosd  ... he walked about.
iii. 4. Tah bénendeg  ... will or can he enter.

vii. 21. Nis ge ezhecgé (indef.). I have done, executed.
iii. 10. Ke kékenoómaháhd  ... thou teachest.
xii. 34. Nis ge nóonchágaam  ... we (1.3) have heard.
viii. 35. 41. Ket ezhecgém  ... ye do.
iv. 38. Ke ke bénendégám  ... ye have entered.

4. ii. 24. Nis ke ekid  ... I have said.
vi. 52. Ket ekid  ... thou sayest.
ii. i. 43. Ke kah ezheinekaus (reflect.) ... thou shalt be named.
ii. i. 42. ix. 38. Ke ékedoo  ... he has said.
x. 30. Ne báheégómim  ... we are one.
iv. 20. ix. 41. xiii. 13. Ked ékedóom  ... ye say.
vi. 21. Ke gah nébóm  ... ye shall die.
viii. 53. Ke nébówoog  ... they have died.
vi. 14. 42. Ke ékedówoog  ... they have said.

5. xxi. 25. xvii. 24. Nind enáindém  ... I think, will, intend.
xiv. 2. Tah enáindum  ... he will think.
iv. 42. vi. 69. Nis táspw-áindámim  ... we (1.3) true-think, believe.
xvi. 31. Ke táspw-áindóom  ... ye believe.
aviii. 39. Ked enáindóm nah. 1 ... ye think, will, intend (sah, inter.)?
xiii. 29. Ke emándámhoog  ... they have thought.
THE CREE LANGUAGE.

Plural.

3. Pêmoos-ahmin -amin -a'm -awag.
5. Aunj-emin -em'in -oom -owag.

The Pronouns which, in the Indicative, are prefixed to the number are prefixed also, in the same form, to the Plural, as below;

Note.—This seems analogous to the Provincial French, je, nous.

Cree.—Ne ket-oon, I speak; Ke ketoon, thou speakest; Ketoo, he speaks; Ne ketoon-nan, we (1.3.) speak; Ke ketoon-dnow, we (1.2.) speak; Ke ketoon-omow, ye speak; Ketoo-wak, they speak.

Chippeway.—Nind ekid, I speak; Ket ekid, thou speakest; Ekidoo, he speaks; Nind ekidoo-min, we (1.3.) speak; Ket ekidoo-min, we (1.2.) speak; Ket ekidoo-m, ye speak; Ekidoo-wag, they speak.

Cree—Subjunctive, Singular.

1. 2. 3.
1. Ap-édns -édn -it
2. Nip-íimn -íim -it
3. Pemoot-édns -édn -it
4. Ketoo-y'dns -ydm -t
5. Ach-édns -édn -it
6. Ethethet-ummn ' -ummn -it
7. T'uckoos-imnedns -imnedns -it

Cree.

Plural.

1. 2. 3.
1. Ap-édk -édk -edg -itwaw
2. Nip-tiêk -tiêk -taig -itwaw

7. iv. 5. xi. 28. Ke tâhwesashi. . . he has arrived.
xi. 32. Ke abpângeshis . . he (she) has fallen.

0 2
A Grammar of

3. Pemóto-ëdk -ëdk -ëdig -sitow
4. Këtho-ëdk -ëdk -ëdig -tow
5. Achet-ëdk -ëdk -ëdig -tow
6. Etéhet-ümmaëk -ümmaëk -ümmaëg -hkwow
7. Tückoo-ìmneëk -ümneëk -ümneëg -ekowow

Chippeway—Subjunctive, Singular. 112

1. 3. 2.
   1. Abb-ëyon -ëyow -id
   2. Neb-ëhyon -ëhyow -od
   3. Pemóto-ëyon -ëyow -aid

112

1. ix. 11. Ke wáhbe-yon (and) I have seen, “received sight.”
   ix. 10. Kah ezhëw-hheyun that thou so-seest.
   ix. 39. Che wáhbeowd (defin.) that they see.
   Wáhyhbejig (indf. flat vow.) they who see.

2. xiii. 36. A’zhahyon (whither) I go.
   Ahn’ eende+wëp (neg.) whither goest thou?

3. viii. 46. Késhpin tawayon if I say truth.
   x. 36. Késhpin éshechegyow if I do.
   vii. 2. Ewh éshechegyow which thou dost.
   vii. 4. Kshenooshmahgawm (flat vow.) thou who teachest, “master.”
   xi. 9. Pémonoaad (if) he walk.
   v. 34. Ke bëndegaad he has entered.
   xii. 15. Che éshechegyig that ye do.
   xx. 10. Ke këwwad they returned.
   xiv. 27. Aze mëgëwad (plural) they give.
   bi. 11. Adahwajig (flat vow.) they who exchanged, bartered.

4. v. 34. Wájnë ékedooyon whence, “wherefore” I say.
   xii. 34. Wájnë ékedooyum? whence sayest thou?
   iii. 27. Ke ékedood (and) he said.
   viii. 53. Kah nébood who is dead.
   x. 12. O’oshemood (duah) and he fleeth.
THE CREE LANGUAGE.

PLURAL.

1. Abh-eyóng - eyúng - eydíg - eyód
2. Neb-áhyóng - áhyúng - áhydíg - áhsoód
3. Pemóos-ayóng - ayúng - aydíg - axód
4. Ekedóo-úyóng - úyúng - úydíg - úydó
5. Aunj-eyóng - eyúng - eydíg - eyóó
6. Enáind-ummmóng - ummmúng - ummmdíg - ummoosóó
7. Táhhgweed-ínneýóng - inneeýúng - inneeýdíg - inneeýóó

xvi. 8. Che dábahg-ámeoóyóng (1.3) ... that we enough-think be satisfied.
xvii. 22. A'zhe pábhegooyóóng (1.2) ... as we are one.
viii. 34 Che nóojoemöodíg ... that ye escape.
vii. 15. Ke ékedoowood ... they said.
xvii. 21. Che pábhegoowóó ... that they be one.

6. iv. 53. Ke-k-kindúng ... (thus) he knows, "knew."
xvi. 21. Wésábóó(ug)-kindúng ... he (she) anguishéd.
xi. 15. xix. 35. Che táhpw-o-indahmídó ... that ye may true-think, believe.
xi. 22. Ke gwónahwe-enáindahmooóó ... they lack-thought were at a loss, &c.
viii. 9. Kah nóonáhabóó (ind. ... they who heard.

7. xxi. 22. Náhnoozh táhhgwehenóó ... till I arrive.
xxi. 28. Ke táhhgwehenóó ... (and) I am arrived.
iv. 25. Ahpó ke táhhweha ... when he has arrived.
xi. 41. Emóh shingahbóó (sing.) ... there which lay.
vi. 26. Kiya tábéefn-eydíg ... and ye were filled.
vi. 12. Kah tábéésenéseóó ... (when) they were filled.
v. 3. Shingahbín-oosedó ... they lay.
vi. 5. Che wónéseóó ... that they eat.
vi. 13. Kah wénínájóó (plur. indef.) ... who eat, had eaten.
xi. 12. Kah táhhwehájóó (iyg) ... (id.) who arrived
The personal Intransitive verb is represented above as belonging to seven conjugational forms; the first four only are however of a general character, the remainder being of limited use. The third person (sing.) is the Conjugational Sign.

It will be proper to remark here that, To the first conjugation belongs the Adjective Verb, pp. 25. 27. 49. 114. 115. 142. et seq.

Neuter (accid.) Verb, p. 146.

Augment. of Manner, -wisau; of Energy, -sku. (pp. 69, 70.) Pass. Indef. 115.

To the second, the Verb Substantive;

To the third, the Indeter. and Indef. Transitives Active, (p. 104.); and

To the fourth, the Reflective, Simulative, Reciprocal; Accid. and Particip. Passives, Anim. (pp. 82. et seq. 111. et seq.)

To the fifth belong some Derivatives of the above Verb.
To the sixth, the Compounds of the above Verb.
To the seventh, Pimissis... he lies (prostrate) and a very few others.

To the second and sixth Conjugations belong also the Inanimate -en -an -ow, and -en -en -um, of the (Cree) Transitive Verb (vide infra).

Adjective Verbs, in their Inanimate form (Indic.), end in -u, -in (subj. -ik), -ow, -un (subj. -ak) [Def. pp. 25. et seq. 150.] and -magus [Indef.]-the Neuter Inanimate ends in -magun (p. 49.); their Plurals are formed by adding -d, or -mad (Chip. -un or -wun) to the Singular. (See Accid. Neut. Verbs, p. 146.)

PARAGRAPH III.

The Verb-Substantive (p. 135 et seq.) has, in the Algonquin dialects, a "constant" Attributive sign, or Root; and being a regular verb (of our second conjugation) it will be given as an Example of the manner of forming the Intransitives, generally. (Abstract Noun, I-à-win, Being. p. 182.) See pp. 77, 78.

The want of the auxiliary verbs, Angl. to "be," and to "have," is adequately provided for—the former is supplied by the Verbal
THE CREE LANGUAGE.

Inflections, as in the Adjective-verb, e.g. Mithkw-ow, it is red (Lat. rub-er) p. 25.—in the passive forms, Sāke-hik (def. p. 57) Sāke-how (indef. pp. 107. 110.) he is loved (Lat. am-atur)—as well as in the Particip. pass. as, Nīpā-che-g-daxo (p. 110) he is killed; not omitting the Accid. pass. (p. 26), as, Pūs-tayoo, it is dried.—The latter, viz. “have,” is supplied by the indeclinable monosyllabic particle ke or ge (g hard), as above. Indeed not only this but the other declinable words auxiliary to the English tenses, have, in like manner, their equivalents in corresponding indeclinable particles, as Indicative Fut. ge (Chip. kā, Jones); Conditional, pā; Optative, wē; Potential, kē, or gē; &c. the Inflection always remaining with the Verb (see Notes, passim), as,

<table>
<thead>
<tr>
<th>Cree</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ne nīp-ās</td>
<td>I sleep.</td>
</tr>
<tr>
<td>Ne ke nīp-ās</td>
<td>I have slept.</td>
</tr>
<tr>
<td>Ne nīp-āti (pret.)</td>
<td>I slept.</td>
</tr>
<tr>
<td>Ne gā nīp-ān</td>
<td>I shall or will sleep.</td>
</tr>
<tr>
<td>Ne gā ke nīp-ān</td>
<td>I shall have slept.</td>
</tr>
<tr>
<td>Ne pā nīp-ān</td>
<td>I should or would sleep.</td>
</tr>
<tr>
<td>Ne pā nīp-āti</td>
<td>I would have slept.</td>
</tr>
<tr>
<td>Ne wē nīp-ān</td>
<td>I wish, want, or am about, (to) sleep.</td>
</tr>
<tr>
<td>Ne wē nīp-āti</td>
<td>I wished, &amp;c. (to) sleep.</td>
</tr>
<tr>
<td>Ne gē &amp;c. (g hard, k as a in fate)</td>
<td>I can, &amp;c.</td>
</tr>
<tr>
<td>Ne pā gē, &amp;c.</td>
<td>I should be able, could, &amp;c. &amp;c.</td>
</tr>
</tbody>
</table>

Note.—The auxiliary Particle, ke, will be easily distinguished in the subjoined Notes from the abbreviated personal Pronoun, ke; the former being always in Roman characters—the latter in Italics. (p. 59.)

Note.—In Mr. Jones’s “Translation” the abovementioned Particles, from their place being before the verb, are often incorrectly united to it. In our citations, care has been taken to give them their right position.

Note.—The Cree a and the Chipewyan ah (Jones’s Orthog.) are alike pronounced as in mā, or, father. The Chipewyan a, according to Mr. Jones’s mode of spelling, is pronounced as in fate = Cree ā.

Indicative, Present, Animate. (p. 136. and Note 71.)

CREE.

Net’ Y-an

Nīnd A’hy-ah

I am being, or existent.
A GRAMMAR OF

Ket' I'-an

\[\text{Ked A'hy-ah}\]

thou art &c.

I-ow \& \text{ākoo}

\[\text{Ahy-ūk}\]

he is.

Net I'-an-man

\[\text{Nind Ahy-ūk-min}\]

we (1.3) are.

Ket' I'-an-ānow

\[\text{Ked Ahy-ūk-min}\]

we (1.2) are.

Ket' I'-an-ōwō

\[\text{Ked Ahy-ūk}\]

ye are.

I-ōw-āk

\[\text{Ahy-ūk-mug}\]

they are.

INDETERMINATE.—(Personal Subject. p. 98.)

I-ā-nezoo, or I-ā-nezoon. . . . Ahy-ūk- . . . . they (Fr. on) are.

INANIMATE.—(Defin. or Accid.)

I-ōw

Ahy-ūk

it is.

I-ōw-ā

Ahy-ūk-ūn

they are.

INDEFINITE (continuous, inherent, &c.)

I-ā-magus

\[\text{Ahy-ūk-mahgut}\]

\[\text{It is.}\]

-ūn

\[\text{They are.}\]

PRÉTERITE.114

Net' I-ā, or, Net' I-ā-ū

\[\text{Nind Ahy-āhn-ābbun}\]

\[\text{I was &c.}\]

Ket' I-ā, or, Ket' I-ā-ū

\[\text{Ked Ahy-āhn-ābbun}\]

\[\text{thou wast.}\]

Oot' I-ā, or, Oot' I-ā-ū

Ahy-āhn-ābbun

\[\text{he was.}\]

Net' I-ā-tun

\[\text{Nind ahy-ūk-min-ābbun}\]

\[\text{we (1.3) were}\]

Ket' I-ā-t-ān

\[\text{Ked ahy-āhn-min-ābbun}\]

\[\text{we (1.2) were}\]

Ket' I-ā-t-ānow

\[\text{Ked ahy-āhn-ūn-ābbun}\]

ye were.

Oot' I-ā-t-ānow

Ahō-ah-āhn-īg

they were.

INANIMATE.

I-ā-pan

\[\text{Ahy-āhn-ūn}\]

\[\text{it was being, &c.}\]

I-ā-pan-e

Ahō-ah-ūn-een

\[\text{they were.}\]

COMP. PRES. AND PRÉT.

Ne ke' I-ā

\[\text{Nin ke' (or or, ahy-āh) I have he (en).}\]

Ne ke' I-ā or I-ā-ā

\[\text{Nin ke' (id.) ahy-āhn-ābbun I had he (en).}\]

&c.

114 vi. 62. E'wele ahyāhn-ūn . . . there (the same place) he was (being).

xi. 6. Emāē ahyāhn-ūn . . . where he was.

xi. 30. Kayūhe ahyāhn-ūn . . . still he was.

ix. 25. Nin gah-ghē-eeayyan-ābbun (iter.) . . . I was shut-eyed, blind.

See Note 71.
THE CREE LANGUAGE.

INANIMATE.

Ke I-ow Ke Ahy-åh it has been.
Ke I-ow-å Ke Ahy-åh-uss they have been.
Ke I-å-pun Ke Ahy-åh-bun it had been.
Ke I-å-pun-ø Ke Ahy-åh-bun -een they had been.

Note.—The sign of the third person oot (oot before a vowel), he or she, is, in Cree, prefixed to the preterite, and Comp. of the preterite, Indic. only. The Chippeways omit it altogether in the Intransitive, using it only in the Transitive forms.

Note.—The same element (-pun or -pun) added to a Proper Name, &c. signifies "late," "deceased," &c. Fr. "fem.

The Cree Preterite tense exhibits indeed, in its first form (sing.), only the elements of its Substantive Root, I'd, a thing, or a thing; but it will be observed that here, in the verb, they are enunciated differently, the accent being removed from the I to the a, thus, Net' I (as above) I was. The added -ti, in the second form, has the force of the emphatic Angl. did. Looking to the other preterites, I consider this Cree preterite (anim.) as being also formed from the Present Tense.

FUTURE.

The Future is formed by the particle gâ (Chip. kah, Jones), third person gâtâ (Chip. tah), prefixed to the Present tense, as Ne gâ I'å, I shall (or will) be; gâtâ I'ow, will be-he, he will be. (See p. 199, and Notes, passim.)

SUBJUNCTIVE, Present, Animate. (See Note 71.)

In this mood the personal subject, instead of preceding the verb as in the Indicative, is expressed by the Inflected termination. (p. 77).

I-i-ås, or, I'-a-ydn ahy-ah-ydn, or -ydn If I am being, &c.
I-i-an, or, I-å-ydn ahy-ah-ydn thou art.
I-åt ahy-åd he is.
I-i-åk, or, I-a-yak ahy-ah-yâng me (1.3) are.
I-i'-åk, or, I-å-yâk ahy-ah-yung me (1.2) are.
I-i-aig, or, I-å-saig ahy-åh-ydïg ye are.
Y-åt-wod (def. time) ahy-ah-wôd (def. time) they are.
Ai-åt-ch-ik (indef. time) ahy-åj-ig (indef. time) they are.
INDETERMINATE.—(Pers. Subj.)
I-á-nemúk, or I-á-k.....Ahy-ahng, or ong... If they (Fr. on) be.

COMP. OF PRES.
Ke I-i-yam Ke Ahy-áh-yön (as) I have been.
&c. &c.

INANIMATE.—(Defn.)
I-ák Ahy-áğ it is.
I-ák-mom (def. time) Ahy-áğ-ñák (def. time) they are.
Ai-ák-ik (indef. time) Ahy-áğ-ik (indef. time) they are.

COMP. OF PRES.
Ke I-ák Ke ahy-áğ it has been.
Ke I-ák-mom Ke ahy-áğ-ñák they have been.

Indefinite. (Contin. Inher.)
I-á-magák Ahy-áh-mahgáh It is.
I-á-magák-če Ahy-áh-mahgáh-če They are.

This (Definite) tense is made, in its several persons, Indefinite or independent of Time, by the FLAT or "altered" vowel; in other words, by changing the Initial I (which in this case constitutes the entire Root, p. 182) into ě, or the diphthong oi, as exemplified above (p. 201) in the third person plural.

It may be proper here to remind the reader that the FLAT vowel (p. 73. et seq.) is formed by changing the _first_ vowel of the verb, be it initial or otherwise, into a _longer_ vocal element viz. a long vowel or a diphthong, as i, or e, or a, or ě, into é = a in fate; a into éd, o into éd, -oo into édoo = u, oo (initial) into wé; &c. the speaker laying a suitable stress on the lengthened (first) syllable. Reserving for another place the Exemplification of its important uses in Speech, as distinguishing the INDEFINITE from the DEFINITE, I shall, in addition to what has already been said respecting it, only observe here as follows:

First—Of the above two _Attributive_ (verbal) forms, the Derivative or _altered_-vowel form is analogous, both in _extant_ of meaning and in use, to the _English_ Attribute, when the same is prefixed to its Subject, implying _habitual, continuous, Indefinite_ in respect of
THE CREE LANGUAGE.

203

Time, as, a "good man;" a "living man." It is found in this qualifying sense, in the Present tense (subj.) only. (See Syntax.)

Secondly—The Primitive, or Simple form, is analogous to the English Attribute, when the latter is united to its subject by a copula or in a predicative form—in its Definite or Accidental meaning; as, "he is, was, &c. good;" "he lives, lived, &c." This mode, only, of the verb is formed through the Moods and Tenses.

PRETERITE. 113

The Preterite of this mood, also, is formed by adding to its Present tense the element -pun, with generally a connecting vowel. (See Addenda.)

FUTURE.

This tense is expressed by changing the Future Indicative sign, gii, "shall or will," into ge or ke, and placing it, in like manner, before the Present (subj.), as Tan itta ke i-ú-yun? What place (Where) shall be thou? But with a special reference to Time, the following form is used; when the same particle becomes as in other cases, the sign of the Compound tense, viz. "have." (See pres. subj. p. 201.)

The "altered" first vowel, when used in this form, is equivalent to the English Indef. element -ever, as when-ever, &c. See Syntax.

COMP. OF FUT.

Ke I-ú-yun-e....When I shall have been. &c.

113 xi. 21. Késhpin oomah áhyáhyáh-bun...if here thou wert, "hadst been."

xi. 50. Che ónesahšehyáng-oobun...that we (1.2) should be good.

xv. 19. Késhpin tebánihihgooyesíy-oopun...if ye were governed.
The Imperative Mood has two tenses, the Present and the Indefinite. The third persons of both tenses are alike, being the same as the third persons of the Fut. Indic.

### Present or Definite.

<table>
<thead>
<tr>
<th>Káta</th>
<th>I-ów</th>
<th>Be thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-d</td>
<td>Ahy-áh, or -ón</td>
<td>Let him be.</td>
</tr>
<tr>
<td>I-a-ták</td>
<td>Ahy-ah-dék</td>
<td>Let us (1.2) be.</td>
</tr>
<tr>
<td>I-a-élk</td>
<td>Ahy-á-g or -hyoog</td>
<td>Be ye.</td>
</tr>
<tr>
<td>Káta I-á-nuk</td>
<td>Ahy-áh-mug</td>
<td>Let them be.</td>
</tr>
</tbody>
</table>

### Inanimate.

<table>
<thead>
<tr>
<th>Káta</th>
<th>I-ów</th>
<th>Let it be.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-d</td>
<td>Ahy-áh</td>
<td>Let them be.</td>
</tr>
</tbody>
</table>

### Indefinite.

The Indefinite (future) tense of this mood is formed of the element -kun, of which k is the "constant" sign.

<table>
<thead>
<tr>
<th>Káta</th>
<th>I-ów</th>
<th>Be thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-d</td>
<td>Ahy-áh-kun</td>
<td>Let him be.</td>
</tr>
<tr>
<td>I-d-a-chk</td>
<td>Ahy-ah-káh</td>
<td>Let us (1.2) be.</td>
</tr>
<tr>
<td>I-d-k-dék</td>
<td>Ahy-á-g-kék</td>
<td>Be ye.</td>
</tr>
<tr>
<td>Káta I-ów</td>
<td>Ahy-áh-mug</td>
<td>Let them be.</td>
</tr>
</tbody>
</table>

To the above positive form of the Simple Verb we shall now add the Suppositive, the Doubtful or Hypothetical, and the Chippewy Negative forms.

---

116 iv. 31. Wéseni-ńi... eat thou.
vi. vii. viii. 11. Mahj-ka... depart thou.
ii. 3. xi. 17. Ezh-ón... go thou.
xiv. 31. Mähjá-dék... let us (1.2.) depart.
xxi 12. Pë-wéen-ńi... hither-eat-ye, "come and dine."
xiv. 31. Pakzegwée-ńi... arise-ye (from sitting posture).
xi. 4. 9. Ahy-áh-yook... be-ye.
xxvi. 33. Oojáp-ándahmoo-yook (reflect.)... cheerful-think-ye.
THE CREE LANGUAGE.

PARAGRAPH IV.

Suppositive.

The above Simple form of the verb is susceptible of the circumstances of supposition and doubt; the former is indicated by the added element e-t'ookë (Chip. 6-dooq) quasi, "I suppose." It is said in the Indicative only, as follows,

Note.—From the great caution which the Indian observes in narrating events, &c. of which he has not a personal knowledge, these suppositive forms are of very frequent occurrence in discourse.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Simple Form</th>
<th>Pronoun Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>'et I'-an-et'ookë</td>
<td>Nind ahy-ahn-áh-dooq</td>
<td>I am, I suppose.</td>
</tr>
<tr>
<td>'et I'-an-et'ookë</td>
<td>Ked ahy-ahn-áh-dooq</td>
<td>thou art.</td>
</tr>
<tr>
<td>I'-á-t'ookë</td>
<td>ahy-áh-doogain</td>
<td>he is.</td>
</tr>
<tr>
<td>'et I'-an-an-é-t'ookë</td>
<td>Nind ahy-ahn-min-áduq</td>
<td>we (1.3) are.</td>
</tr>
<tr>
<td>'et I'-an-áwom-et'ookë</td>
<td>Ked ahy-ahn-min-áduq</td>
<td>we (1.2) are.</td>
</tr>
<tr>
<td>'et I'-an-an-é-t'ookë</td>
<td>Ked ahy-ahn-min-áduq</td>
<td>ye are.</td>
</tr>
<tr>
<td>I'-á-ttökë-nik</td>
<td>ahy-áh-dooq-ámig</td>
<td>they are.</td>
</tr>
</tbody>
</table>

Inanimate.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Simple Form</th>
<th>Pronoun Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>k-t'ookë</td>
<td>Ahy-áh-doogain</td>
<td>it is I suppose.</td>
</tr>
<tr>
<td>k-ttökë-né</td>
<td>Ahy-áh-doogain-un</td>
<td>they are I suppose.</td>
</tr>
</tbody>
</table>

The preterite of this mood, instead of e-t'ookë takes 6-koo-pun d pers. -koo-pún). See Addenda.

PARAGRAPH V.

The latter of the circumstances alluded to above, namely, doubt, (the mind of the speaker,) is expressed in the Subjunctive, whereby it may be said to have a grammatical form, by the inserted constant' element, w, and a final grave è, as follows,

A GRAMMAR OF

SUBJUNCTIVE—Present, Animate.118

I-â-wân-ê  ahy-âh-wâhâ-ân  If I be.
I-â-wun-ê  ahy-âh-wun-ân  thou be.
I-dâ-wê  ahy-âh-g-wain  he be.
I-â-wâk-wê  ahy-âh-wong-wain  re (1.3) be.
I-â-wâk-wê  ahy-âh-wong-wain  re (1.2) be.
I-â-wâg-wê  ahy-âh-wâg-wain  ye be.
I-â-wâk-wê  ahy-âh-wâg-wain  they be.

SUBJUNCTIVE Preterite.

In the first and second persons (sing.) of this tense, the preterite element -pun becomes the inflected member.

I-â-wâpûn-ê  ahy-ah-wâhâbôn-ân  I was.
I-â-wâpun-ê  ahy-âh-wâbun-ân  thou was.
I-â-k-opun-ê  ahy-âk-opun-ân  he was.
I-â-wâk-opun-ê  ahy-âh-wong-opun-ân  re (1.3) were.
I-â-wâk-opun-ê  ahy-âh-wong-opun-ân  re (1.2) were.
I-â-wâg-opun-ê  ahy-ah-wâg-opun-ân  ye were.
I-â-wâk-opun-ê  ahy-ah-wâk-opun-ân  they were.

PARAGRAPh VI.

NEGATION.

The Negative form of the (Chippewa) verb is indicated by the sign -ze or -se, added to the Singular (3d pers.) of the Present Indicative. (See p. 63 and Syntax.)

---

118 vii. 17. Tabâhjâdêh-nos-w-âhâ-ân (reflect.)... Whether I relate myself.
  viii. 23. Kêshpin kah mâhje-âkôdô-w-âhâ-ân... if have ill-spoken. I.
  vii. 4. Kêshpin owîh âshêchegâ-w-âs-ân... if these things thou do.
  x. 24. Kêshpin ânahwe-w-ân-ân (p. 155)... if thou be he.
  xiv. 5. Debe azaâk-w-âhâ-ân (we know not) whither thou go (est).”
  xi. 12. Kêshpin naâshâg-w-ân... if he sleep.
  v. 4. Wâigwân... nêtâm bâkînêg-wân... whosoever (3d pers.) first enter-watered.
  vi. 54. Wâigwân mâhjog-wân... kiya mânegwâ-ân... whosoever (id.) eateth... and drinketh... 
  xvi. 13. Wâg-gôdôg-wân ka nómdâhãoog-wân... what-soever he shall hear.
THE CREE LANGUAGE.

INDICATIVE. 19

Nind ahy-6h-se-min...we (1.3) are not
Ked ahy-6h-se-min...we (1.2) are not
Ked ahy-6h-see-m...ye are not

INANIMATE. (Defin. see p. 200) 20

Ahy-ah-se-noo-n (sing. and plu.)...it or they are not.

Indefinite. (see p. 200) 21

Ahy-6h-mahgih-se-noo-n...idem.

SUBJUNCTIVE. 22

Ahy-ah-se-wom... (if) I be not
Ahynah-ah-se-wing... (if) we (1.3) be not
A GRAMMAR OF

Ahy-áh-se-wun... (if) thou be not Ahy-áh-se-wun... we (1.2) be not
Ahy-áh-se-g... (if) he be not Ahy-áh-se-wad... ye be not
Ahy-áh-se-wug... they be not

INANIMATE. (Def.) 123
Ahy-áh-se-noo-g... if it be not.
Indefinite. 124
Ahy-áh-magháh-se-noo-g... idem.

IMPERATIVE. 125
Ahy-áh-se-dad... let us (1. a) be not
Ahy-áh-kág-oon... be ye not
Tah Ahy-áh-se... let him not be Tah Ahy-áh-se-wug... let them not be.

x. 37. Keshpin éshchepagawun... If I do not.
xxi. 18. Emah wañ ekháwewun... where "wouldest" go-not-thou.
vi. 24. Emah ahykájig... there (that) he was not.
xx. 6. Keshpin dàayeke ahyájig... If any one be, "abide, not.
vi. 50. Che nèbóonig (dush) ... (and) that he die not.
xxv. 4. An-áhnookejig... as he works not.
iv. 32. Kahsíndháweig... (which) ye know not.
xxv. 4. Keshpin ahykáweig... if ye be, "abide," not.
xi. 50. Che nèbóonigw (depin)... that they die not.
xxii. 39. Táhpwey-aíndháweig (id.)... (therefore) they true-think belief, not.
ix. 39. Eghw阶梯háweigwok (flat vow.)... those who see not.

123 xv. 4. Keshpin ahykámeow... if it be, " abide," not.
xx. 30. Wázebeégahdéemwoog (part. pass.)... which are not written.
xiv. 2. Keshpin... éshá-ahyshámeowegbun (pret.)... if so it were not.
xxii. 7. Wápwiwin pahyítaháxéegwán (dub.)... whosoever is not wicked.
xxv. 4. Keshpin ésháhnookeéwahbón (id. pret.)... if I did not work.

124 [xxii. 24. Nebóo-mahgu... if it die.]
Kiya nèboomahgámeow... and if it die not.

125 viii. 11. Máhje-eshecheg-bán... evil-do-thou not.
xii. 15. Ságeze-bán... fear thou not.
vi. 20. Zágeze-kágoon... fear ye not.
iii. 7. Máhmahkáh-bínah-gán... wonder-think, "marvel," not thou.
v. 28. Máhmahkáh-bínah-gágoon... wonder-think, "marvel," not ye!
The Negative is, in like manner with the Positive Verb, susceptible of the Suppositive and Doubtful forms (p. 205), thus,

**Suppositive.** *(Indic.)*

*Nind* ahy-ah-se-doog, &c. . . I am not, I suppose. &c.

**Doubtful.** *(Subj.)*

Ahy-ah-se-w-dn-ain, &c. . . (If) I be not. &c.

---

**Note.**—It may be proper to repeat here that in certain forms of expression, the Verb-Substantive is, as respects European Construction, dropped. See pp. 137, 156, Note 84, and Syntax.

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Thus far then of the Intransitive Verb in its absolute signification, positively and negatively; we shall now proceed to consider it in its relative form, or in connexion with an accessory grammatical third person in an oblique relation.

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**PARAGRAPH VII.**

**Accessory Case** *(p. 123 et seq.)*

The use of this anomalous, and therefore to the European learner very embarrassing form, will be fully explained hereafter. See Syntax.

**Indicative—Present, Animate.**

<table>
<thead>
<tr>
<th>Net'</th>
<th>Nind</th>
<th>ahy-ah-w-on</th>
<th>I am, in relation to him, or them.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ket'</td>
<td>Ked</td>
<td>ahy-ah-w-on</td>
<td>thou art.</td>
</tr>
<tr>
<td></td>
<td>ahy-ah-won</td>
<td>he is.</td>
<td></td>
</tr>
<tr>
<td>Net'</td>
<td>Nind</td>
<td>ahy-ah-won-nin</td>
<td>we (1.8) are.</td>
</tr>
<tr>
<td>Ket'</td>
<td>Ked</td>
<td>ahy-ah-won-nin</td>
<td>we (1.2) are.</td>
</tr>
<tr>
<td>Ket'</td>
<td>Ked</td>
<td>ahy-ah-won-enwah</td>
<td>ye are.</td>
</tr>
<tr>
<td>Ket'</td>
<td>Ked</td>
<td>ahy-ah-won-mun</td>
<td>they are.</td>
</tr>
</tbody>
</table>

---

126 See Notes 67 and 68.
A Grammar Of

Indeterminate.

I-a-mun, &c. (p. 200) Ahy-ah-w they (Fr. on) are. absol.

I-a-nun Ahy-ah- id. relat.

INANIMATE. (Def.) pp. 127. 128. Notes.

I-a-thu Ahy-ah-neh it is, in relation to him, or them.

I-a-thu-th Ahy-ah-nemun 127 they are. id.

Indefinite.

I-a-magun-ethu Ahy-ah-mahgud-enk it is, in relation to him.

SUBJUNCTIVE MOOD—Present.

I-a-wj ak ahy-ah-m-nng (If) I am, in relat.

I-a-wu Ahy-ah-mud thou art.

I-a-thik ahy-ah-mid he is.

I-a-wuk (If) it is, in relation to him.

I-a-magun-ethik Ahy-ah-mahgud-enik it is, in relation to him.

I-a-wit Ahy-ah-th they are. id.

I-a-thit ahy-ah-mid they are.

Indeterminate.

I-a-wit Ahy-ah-th (If) he or they (Fr. on) are, in relat. &c.

INANIMATE. (Def.)

I-a-thik Ahy-ah-nmg (If) it is, in relation to him.

-thik they are, id.

Indefinite. 128

I-a-magun-ethik Ahy-ah-mahgud-enik (If) it is, in relation to him, &c.

The above Accessory Case, in common with every mode of the (Chippeway) Verb, is susceptible of Negation, and also of its Suppositive and Doubtful forms—the Negative sign, se or se-n always retaining its place (p. 206), as,

127 vii. 38. Tah oenj-jejun-jejunum . . . they shall from-bow in relat. &c.
128 xi. 55. Ahyekagah shykmahgud-enik-opun (pret.) . . . almost it was being-to-them, " was nigh at hand." (p. 124 Notes.)
THE CREE LANGUAGE.

INDICATIVE.

Nind ahy-áh-se-w-ón (p. 209). . . I am not, in relat. to him, &c. &c.

INANIMATE. (Def.)

Ahy-áh-sen-enéh ... It is not, in relat. to him, &c.

Indefinite.

Ahy-áh-mahgáh-sen-enéh ... It is not, id.

SUBJUNCTIVE. (p. 210.)

Ahy-áh-se-wug ... (If) I am not, in relat. to him, &c. &c.

Inanimate. (Def.)

Ahy-áh-sen-ení ... (If) it is not, id.

Indefinite.

Ahy-áh-mahgáh-sen-ení ... (If) it is not, id.

SUPPOSITIVE. (Indic.) p. 205.

Nind ahy-áh-se-rom-áhdoog ... I am not, in relat. to him, &c. I sup-
pose.

DOUBTFUL. (Subj.)

Ahy-áh-se-wug-w-ón ... (If) I be not, id.

&c.

Sect. II.

The Transitive Verb comprises, besides the Subject and Attribute (as in the Intransitive form), the Object and the End (p. 77).

The Transitive Verb may be divided (p. 35) into two parts—the Root and Affix. The Affix itself (of the derived Transitive) may also be divided into two parts (p. 37), namely, the Characteristic

120 xii. 36. Tab bōok-ōgahn-ségahdé-sen-enéh (part. pass. inan) ... it (a bone) shall break-boned-be-not-to-him.

120 viii. 20. Túghwashinó-mahgáh-sen-ené-bun (pret.) oo gæzhig-oom ... it arrived-not-to-him-was, his day (Nomin.).
or Formative sign—and the Inflexion; the former intimating the Transition, together with the Manner of it, as General (p. 38 et seq.), Special (p. 86 et seq.), or Particular (pp. 95, 96)—the latter representing the European Personal Pronoun in its Relative forms of Case; Direct and Oblique (pp. 51, 55).

The Transitive, in like manner with the Intransitive, verb has its two forms, viz. the Animate and the Inanimate; the former may be said to have only one conjugational (pronominal) ending—the latter has two; which will be severally exhibited in their Direct and Inverse, &c. forms, in the order following:

1. **Definite Object, &c.** (pp. 41, et seq., 86 et seq., 95, 96.)

   Anim. Sôke-h-ayyo Oo sahge-h-am he loves him.

   1. Inan. -t-ow -t-oon he loves it.

   [Anim. It-áthe-m-ayyo Ood eu-áne-m-on, He thinks him.]

   or -am

   2. Inan. It-áthe-t-am Ood eu-áin-d-on He thinks it (pp. 44 and 64).

2. **Indefinite Object, &c.** (pp. 99 et seq. 109, 110.)


   Inan. -(t)ch-eg-áyoo -(t)ch-eg-á he loves.

   (See p. 104 Note.)

3. **Participial Passive** (p. 111 et seq.)

   Anim. Sôke-(t)ch-eg-ásoo Sahge-(t)ch-eg-ázhoo.

   he is loved. (Lat. amatus est.)

   Inan. Sôke-(t)ch-eg-áttáyoo Sahge-(t)ch-eg-ahdá.

   it is loved. (Lat. amatum est.)

4. **Verbal Adjective** (p. 114), **Active.**


   he is loving, affectionate.

   Indef. Sôke-(t)ch-eg-áy-wiz-u Sahge-(t)ch-eg-á-wiz-ch.

   he is loving, affectionate.
THE CREE LANGUAGE.

Passive. (pp. 114. 115.)
   he is (may be) loved, is amiable.
   it may be loved, is lov-able.
   he is (may be) so-thought, considered.
   it is (may be) so-thought, deemed.

PARAGRAPH II.

Indicative Mood. (p. 51 et seq. and Notes.)

Present. Direct.
3d. pers. Acms.
I love him.
thou lovest him.
Sāke-h-ayoo[5] Oo sāhge-h-ah-un, or -on
he loves him.
we (1.3) love him.
we (1.2) love him.
ye love him.
they love him.

3d. pers. Accus.
I love them.
thou lovest them.
Sāke-h-ayoo[5] Oo sāhge-h-ah-un, or -on
he loves them.
we (1.3) love them.
we (1.2) love them.
ye love them.
they love them.

Preterite,
I loved him.
&c. See Addenda.

Future. (See Pres. Tense.)
I shall, &c. love him.
&c.
Note.—The Future sign ꧦ (Chip. küth), used before the first and second persons, is changed into ꧧ (küth-tû), Chip. tah, before the third person, singular and plural.

Indeterminate.

Sâke-h-ðh-gun-eëo...he, or they, love him, or them. (Fr. on ‘l’aime).

Inverse. 3d pers. Nom. (p. 51. et seq.)

Ne sâke-h-ik
Nin sâhge-h-ig
me loveth-he, i.e.
he loveth me,
(and so of the rest.)

Ke sâke-h-ik
Ke sâhge-h-ig
he loveth thee.

Sâke-h-ik
Oo sâhge-h-igoon
he is loved
(by him, her, or them, nar.)

Ne sâke-h-ik-oonôn
Nin sâhge-h-ig-oonôn
he loveth us (1.3).

Ke sâke-h-ik-oonôw
Ke sâhge-h-ig-oonôn
he loveth us (1.3).

Sâke-h-ik-ëuk
Oo sâhge-h-ig-ooon
they are loved
(by him, her, or them, nar.)

Plural.

Ne sâke-h-ik-wuk
Nin sâhge-h-ig-oog
they love me.

Ke sâke-h-ik-wuk
Ke sâhge-h-ig-oog
they love thee.

Sâke-h-ik
Oo sâhge-h-igoon
he is loved.

Ne sâke-h-ik-oonôn-uk
Ne sâhge-h-ig-oonôn-ig
they love (1.3) us.

Ke sâke-h-ik-oonôw-uk
Ke sâhge-h-ig-oonôw-ig
they love (1.3) us.

Sâke-h-ik-ëuk-uk
Oo sâhge-h-ig-oowôn
they are loved.

Note.—Some Verbs ending in -w-ëyoo (p. 45), and -ne-ëyoo (Special, p. 87), and others ending in -ska-neëyoo (Special, p. 87), -dë-yëyoo (particul. p. 96) change âk (3rd pers.)—the former into oot—the latter, with some others, into âk, or êk (p. 107).

Direct. (2d and 1st pers.)

Ke sâke-h-in
Ke sâghëh
thou lovest me.

Ke sâke-h-in-nân
Ke sâhge-h-
thou lovestus (1.3)

Ke sâke-h-in-owôw
Ke sâhge-h-im
ye love me.

Ke sâke-h-im-in
Ke sâhge-h-im-in
ye love us (1.3).

Inverse.

Ke sâke-h-ittin
Ke sâhge-h-in
thee love-I, i.e I
love thee
(and so of the rest).
THE CREE LANGUAGE. 215

Ke sâke-h-îttin-owôw Ke sâhge-h-emim
I love you.
Ke sâke-h-îttin-nîm¹³¹
we (1.3) love thee.

PRETERITE.
Ne sâke-h-îk-oon, or -ootâ Nin sahge-h-îg-oobun
me loved he, i.e. me loved he.
&c.

FUTURE. (p. 201.)
Ne gâ sâke-h-îk Ne kah sahge-h-îg
me will love-he, i.e. he will love me.
&c.

SUBJUNCTIVE MOOD Present DIRECT.
In this Mood both Pronouns (Nomin. and Accus.) are expressed
by the Inflection.
Sâke-h-uk Sâhge-h-ûg (that) I love him.
-ut -ûd thou loveth him.
-at -od he loveth him.
-uk-ëet -ung-îd, or -ëed we (1.3) love him.
-ak -ûng we (1.2) love him.
-âig -âig ye love him.
-ast-wëw (def.) -ah-wëd they love him.
S-e-sâke-h-ëtch-îk (ind.) S-ahy-age-ôd-jig they love him.¹³²

¹³¹ See p. 52 et seq. Notes 30, 31, 32.
¹³² xiv. 31. Sâhge-ug. (that) I love him.
xiii. 20. Anoon-ahg(ug)-in... him (indef.) I send.
vi. 23. Ke. nôqemô-ug... that I have saved, cured, him.
x. 15. Azhe kekânemug... so I know him.
ix. 36. Che tâpway-âne-m-ahg(ug)-ëbun (pret.)... that I might true-
think him.
iii. 26. Kah debâhje-m-ud... whom thou narratest him.
xx. 15. Wâinâmân somâhâ-ânemad... whom seekest thou?
ixx. 17. A'n'éen... anâhje-m-ud?... what manner, how, relatetest thou-
him?
xvii. 2. Kah mën-âj(ud)ën... which thou givest him.
xvii. 3. Kah pé-qamoon-ud... (whom) thou hither-sendeat him.
Plural.

Sāke-h-ūk-wōw  Sāhe-h-ug-wāw (that) I love them.
-ut-wōw  -ud-wāw  thou loves them.
-āt  -od  he loves him, or them.

xix. 35. Kōos-ōd ... as he fears him (or them).
xxvii. 2. Che mën-ōd ... that he give to him (or them).
xxi. 35. Emōh ... azē sāhegu-ōd ... Behold! ... as he loved him.
xxi. 52. Che māhevunje(h)ōd ... that he "gather together" them.
xxx. 14. Ke wāhwe(h)ōd (caus.) ... that he made him see.
vi. 6. Ahpē kah wāhbummōd ... when that he saw him.
Kiya ke kekāme-m-ōd ... and that he knew him.

xxviii. 31. Aheheyah che nēs-unogōd ... any one that we (1.3) kill him.
vi. 65. Wānkiya ... ka nāhekkēhow-unogōd-epun (pret.) ... whom should we (1.3) go to (him).
xxx. 48. Keshpin ... che poong(h)-ōw ... if ... so we (1.2) cease him, "leave him alone.”

vi. 62. Keshpin wāhbu-m-ōig ... if ye see him.

viii. 28. Ahpe ke ōobe-n-ōig ... when ye shall up-lift him.

vi. 29. Che tāpwa-anem-īg ... that ye true-think him.

v. 18. Aundahw-āndahm-nwōd ... they go-think, seek, him.
xxi. 39. Che dāhkoow-nwōd ... that they take him.

vi. 25. Ahpe kah mēkahw-nwōd ... when they had found him.

viii. 3. Ahpe kah bāhegede-n-wōd ... when they had set him (her) down.

v. 16. 18. Che nēs-nwōd ... that they might kill him.

xxviii. 18. Keh/che/āhnoolu-m-ōhgy(h)-ōwh ... (so) I have sent them.

xxii. 12. Māhweh kē wej-w-ōhgy(h)-ōwh ... whilst I accompanied them.
xxii. 47. Che debāhkoon-m-ōhgy(h) ... that I judge them.

Che nēsjeñu-lu-m-ōhgy(h) ... that I save them.

xxi. 40. Che nām/ndahlu-lu-m-ōhwyuk-bum (pret.) ... that I should "heal" them.

x. 14. xxvii. 10. Tabōnem-m-ōg(h)-ēk ... (whom) I own them.

xxvii. 23. Ke sāhe-n-ōd(ud)-wāh ... (and) thou hast loved them.

xxvii. 15. Che ekōo-m-ōd(ud)-wāh ... that thou withdraw them.

xxvi. 10. Tabōnem-m-ōh(h-y)-ōg ... (which) thou ownest them.
THE CREE LANGUAGE. 217

\[ \text{Šake-h-úk-eet-wów} \]  
\[ \text{Sahge-h-úng-id-wáh} \]  
\[ \text{we(1.3) love them.} \]

\[ \text{-ák-wów} \]  
\[ \text{-úng-wáh} \]  
\[ \text{we(1.2) love them.} \]

\[ \text{-ásig-wów} \]  
\[ \text{-ág-wáh} \]  
\[ \text{ye love them.} \]

\[ \text{-st-wów (def.)} \]  
\[ \text{-ah-wid} \]  
\[ \text{they love them.} \]

\[ \text{šéké-h-átisch-ik (indef.) Sahyúghé-h-ódj-įg} \]  
\[ \text{they love (him or) them.} \]

In the "flat vowel" or, as respects Time, Indefinite form, the plur. ending -wów (Chip. -wub), is changed—in the first pers. plur. (1.2), and he second pers. plur. into -oak;—in the other persons, plural, into -ik see e.g. the third pers. plur. and p. 218, where it is exemplified throughout.)

Indeterminate.

\[ \text{Šake-h-úh-gun-ewik} \]  
\[ \text{Sahge-h-ong} \]  
\[ \text{(that) he or they love him,} \]

**Inverse.**

\[ \text{Šake-h-it} \]  
\[ \text{Súnge-h-id} \]  
\[ \text{(that) he loves me.} \]

\[ \text{-ák} \]  
\[ \text{-ik} \]  
\[ \text{he loves thee.} \]

\[ \text{-ît'oot} \]  
\[ \text{-ég-ood} \]  
\[ \text{he is loved.} \]

---

vi. 2. Kah áhyindőo-dahwó. which he did to them.
vi. 42. Kákáne-m-áng-oog ... we (1.2) know them.
xxi. 10. Káh nés-ą índice ... ye have killed them.
vi. 11. Menik wah áhyahw-ahwó. as many as they want (to) have them.
iv. 1. Kiya zegahúnd-ahwó. and (that) they poured on, "baptized," them.
xx. 19. Koo-dahwó. (as) they feared them.
vi. 40. Wáhyahbum-ądíkőgįg ... who they see him.
vi. 45. Káh noondaahw-dújįg ... who have heard him.
vi. 38. Kah áhnoonāk-dőjįn ... whom he hath sent him.
vi. 29. Kah áhnoonāk-dőjįn ... (inan.) whom he hath sent (then.)
xxv. 25. Wah nés-ąhwoodjįdįjįn ... whom they want (to) kill.

---

33 iv. 34. xii. 44. 45. Kah áhnoozh-įd ... he (who) sent me.
32. Owh tabbhjemid ... who he narrates me.
3. Kwh anähjemid ... that (which) he relates (of) me.
x. 15. Azhe kekänemid ... as he knoweth me.
x. 17. Wainje sāhgeid ... therefore he loves me.
x. 18. Kah mënzhįd ... which he gave me.
<table>
<thead>
<tr>
<th>Sāke-h-éaméet</th>
<th>Sāhe-h-éamingid or</th>
<th>he loves us (1.3).</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ittāk</td>
<td>-éung</td>
<td>he loves us (1.2).</td>
</tr>
<tr>
<td>-ittāig</td>
<td>-enāig</td>
<td>he loves you.</td>
</tr>
<tr>
<td>-ēk’oot-wów</td>
<td>-égood-wāh</td>
<td>they are loved.</td>
</tr>
</tbody>
</table>

**Plural.** (Indefinite; or "Flat Vowel.")

<table>
<thead>
<tr>
<th>Sāke-h-itch-ik</th>
<th>Sahyahihe-h-idj-ig*</th>
<th>(that) they love me</th>
</tr>
</thead>
<tbody>
<tr>
<td>-is-k-ik</td>
<td>-ik-ig</td>
<td>they love thee.</td>
</tr>
<tr>
<td>-kkoo(t)ch-ik</td>
<td>-égo0(d)j-ig</td>
<td>they are loved.</td>
</tr>
<tr>
<td>-éamētch-ik</td>
<td>-éamingidj-ig</td>
<td>they love us (1.5).</td>
</tr>
<tr>
<td>-ittāk-oök</td>
<td>-enōng-oook</td>
<td>they love us (1.5).</td>
</tr>
<tr>
<td>-ittāig-oök</td>
<td>-enāig-oök</td>
<td>they love you.</td>
</tr>
<tr>
<td>-kkoo(t)ch-ik</td>
<td>-égo0(d)j-ik</td>
<td>they are loved (by him or them, nar.)</td>
</tr>
</tbody>
</table>

* Sāhe-h-ewod, def.

vii. 20. Wánkin babāh-undah-nésåk . . who about-go-that he kill the.
ix. 37. Me owh kánoon-ik . . it is he (Ital. Eco to) who talketh (to) thee.
i. 48. Chēp wah undōo-m-tik . . before he called thee.
ix. 21. Ahm’éen kah dōo-dōk ? . . what manner, how, did he (to) thee.
ix. 11. Kah běkkōd-e-n-ahm(un)-ook . . who (he) has delivered (it) to thee.

xvii. 3. Che kēkāné-n-ëqād (~ =-ik-wiik). . . that they know thee.
i. 31. Che kēkāné-ëqood . . that he should be known by him.
ii. 2. Wejëwëgoor . . if he be accompanied by him.
vii. 1. Che nēseqood . . that he be killed by him, or them.
vii. 51. Chēp wah nōond-ëqood. . . before he heard by it (viz the law).
xviii. 3. Ke mēnëgoor . . he had been given (to) by them.
x. 4. Nōopenhāneqood . . he is followed by him (or them).
iv. 12. Kah mēzh-ëqāmingid . . he who gave (it) to us (1.3).
v. 52. Che shāshahm-ëwoog . . that he feed us (1.2).
viii. 36. Pāghelen-ëndiŋ . . if he release you.
xiv. 16. Che mēnëgoor that he give (to) you.
xiv. 16. Che wējewëndiŋ . . that he accompany you.
xvii. 20. Ka tāpw-añem-ej(i)d-ig . . who (they) shall true-think we.
xviii. 21. Egew kah nōondahw-ej(i)d-ig . . those (they) who heard us.
v. 36. vi. 39. Kah mēzh-ej(i)d-in (iman.) . . which he hath given se.
THE CREE LANGUAGE.

DIRECT. 134 (2d and 1st pers.)

Sâke-h-êun    Sâheâ-h-êyun (that) thou lovest me.
-êk                 -ey'êng    thou lovest us. (1.3)
-êsig              -ey'êsig ye love me.

xi. 18. Ke sheeng-ânen-emow'... they hated me.

viii. 10. Egewh sâhâne-m-êk-êk (flat vow.)... those (they) who accuse thee, "thine accusers."

vi. 45. Kiya kâh kêkênooahmêkoodyj-êg... and who (they) are taught by him.

vii. 18. Kah âhnoon-êgoodyj-ês... whom he was sent by (him).

x. 35. Kah ćôdes-êgoodyj... who (they) were arrived at by ît.

i. 22. Kah bê-âhnoonz-êyuming(êj)-êk... they who hither-sent us (1.3).

xv. 18. 19. Keshipin sheeng-ânenemêg-ôw'd... if they hate you.

xiii. 35. Ka... kêkanem-ôw'd-wôd... they shall know you.

xviii. 28. Che wéne-sk-âhk-ôow'd... that they be defiled by ît.

134 xx. 29. Ke wâhbahm-ôw'n... thou hast seen me.

xvii. 6. 9. 12. Kah mâenzh-ôyâm-(ûn)-êg... whom (plur.) thou hast given me.

xvii. 7. Kah mâenzh-ôyâm(ûn)-em... which (plur.) thou hast given me.

xvii. 4. Kah mâenzh-ôw'n... which thou gavest (to) me.

xi. 41. 42. Ke nòndânuw-ôw'n... (that) thou hast heard me.

xi. 42. Ke âhnoozh-ôw'n... (that) thou hast sent me.

xvii. 23. 26. Kah... sâtêh-ôw'n... thou hast loved me.

i. 48. A'hâshâpê kokâm-an-emûn (flat vow.). what time know-thou me?

x. 24. Ka gâwénaw-nahdioohmû-ôyâng (caus.)... thou lack-think, "doubt," makest us (1.3).

vii. 19. Wâgonain... nêst-ôyâng... why... ye kill me.

viii. 19. xiv. 7. Kâshpin kokhâmêyûng-ôcupun (pret.)... if ye knew me.

xvi. 27. Ke sâtêh-êyâng... as ye love me.

iv. 26. Neen kanânon-enôn... I who speak (to) thee.

xxi. 15. 16. Sâtêh-ômûn... that I love thee.

ii. 4. Ka tôtahom-enôn... shall I do (to) thee.

xiii. 12. 15. Kah tôtahom-âyâng... what I have done to you.
<table>
<thead>
<tr>
<th>Sāhke-h-ittān</th>
<th>Sāhge-h-enōn</th>
<th>(that) I love thee.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ittāk-wow</td>
<td>-h-ēnāg-wah</td>
<td>I love you.</td>
</tr>
<tr>
<td>-ittāk</td>
<td>-h-enōng</td>
<td>we love thee.</td>
</tr>
</tbody>
</table>

**Imperative Mood, Present. (See p. 204.)**

<table>
<thead>
<tr>
<th>Sākē-h</th>
<th>Sāhgē-h</th>
<th>love thou him.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuttā sāke-h-ayoo</td>
<td>Oo tah sāhke-h-ānūn, or -ānu let him love him</td>
<td></td>
</tr>
<tr>
<td>Sāke-h-a-tāk</td>
<td>Sāhge-h-āh-dāh let us love him.</td>
<td></td>
</tr>
<tr>
<td>Sāke-h-ēek</td>
<td>Sāhge-h-ēeg love ye him.</td>
<td></td>
</tr>
<tr>
<td>Kuttā sāke-h-āy-wuk</td>
<td>Oo tah sāhge-h-āh-wōn let them love him.</td>
<td></td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Sāke-h-āk</th>
<th>Sāhge-h</th>
<th>love thou them.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuttā sāke-h-ayoo</td>
<td>Oo tah sāhge-h-ānūn let him love (him or) them.</td>
<td></td>
</tr>
</tbody>
</table>

---

138 xiii. 34. K'ah ezhe sāhge-ēnāhgoog . . . as I have loved you.

xiv. 3. Che oōdāhpen-ēnāhgoog . . . that I take, "receive," you.


135 xvii. 17. Pēen-ēk . . . purify, "sanctify," thou (him or) them.

xvii. 11. Kūhnahwēni-m . . . guard, "keep," thou (him or) them.

i. 46. Bē-wāhbu-m . . . hithe-see thou him (or them), "come and see."

xvi. 15. 16. Ah'shu-m. . . feed thou (him or) them.

ix. 21. Meenzh . . . give thou (to) him.

ix. 29. Wāhbu-m-īk . . . see ye him.

xii. 7. Pōmēhlik . . . leave off ye him, "her."


xviii. 31. Dr. ūhu-koo-m-īk . . . so judge ye him.


xvi. 10. Pē-n-īk . . . bring ye them.

x. 44. Ah'ha-h-śōk . . . loose ye him.
THE CREE LANGUAGE.

Sáke-h-á-táh-we-nik Sáhge-h-ah-dáh-nig let us love them
Sáke-h-éek-ook Sáhge-h-éek love ye them.

Kuttá sáke-h-áy-wuk Oo tah sáhge-h-ah-won let them love (him or) them.

Verbs ending in -t-ayoo (anim. p. 42) change the t into s in the first person singular, thus, Nugga-t-ayoo makes nuggu-s .. leave thou him; Naht-t-ayoo (or ná-t-ayoo) makes ná-s .. fetch thou him, &c.

Indefinite.

Sáke-h-á-kunik Sáhge-h-áh-kunik love thou him.
Sáke-h-a-kák Sáhge-h-ah-gák let us love him.
Sáke-h-a-kák Sáhge-h-ah-gág love ye him.
Sáke-h-á-kunik Sáhge-h-áh-kun-ig love thou them.
Sáke-h-a-kwów-in-ik Sáhge-h-ah-kah-dwáh-nig let us love them.
Sáke-h-a-gák-ook Sáhge-h-ah-gág-oog love ye them.

Present. (1st and 2d Pers.)

Sáke-h-in Sáhge-h-ézhin love thou me.
Sáke-h-inàn Sáhge-h-ézhin-om love thou us (1.3).
Sáke-h-ík Sáhge-h-ézhig love ye me or us.

Indefinite.

Sáke-h-é-kunik Sáhge-h-ézhé-kunik love thou me.
Sáke-h-e-k-áik Sáhge-h-ézhé-k-áik love ye me.

Inanimate Object, Direct.

1. Sáke-t-ów Oo sáhge-t-ón he loves it.
2. It-éthe-t-um Ood éhin-d-ón he so-thinks it.
A GRAMMAR OF

Indicative Mood.

Ne sāke-t-an  Ne sāhge-t-oon  I love it.
Ke sāke-t-an  Ke sāhge-toon  thou lovest it.
Sāke-t-ow  Oo sāhge-t-oon  he loves it.
Ne sāke-t-an-nān  Ne sāhge-t-oon-nān  we (1.3) love it.
Ke sāke-t-an-ānow  Ke sāhge-t-oon-ānow  we (1.2) love it.
Ke sāke-t-ān-owōw  Ke sāhge-t-ān-awāw  ye love it.
Sāke-t-āw-uk  Oo sāhge-t-ān-awāw  they love it.

Net' It-ēthe-t-en  Nind en-āin-d-on  I so-think it.
Ket' It-ēthe-t-en  Ked en-āin-d-on  thou thinkest it.
It-ēthe-t-um  Ood en-āin-d-on  he thinks it.
Net' It-ēthe-t-en-nān  Nind en-āin-don-nān  we (1.3) think it.
Ket' It-ēthe-t-en-ānow  Ked en-āin-don-ānow  we (1.2) think it.
Ket' It-ēthe-t-ān-owow  Ked en-āin-don-awāw  ye think it.
It-ēthe-t-ām-wuk  Ood en-āin-don-awāw  they think it.

* This n is expletive, being simply the cognate liquid of the d following it. See Introduction.

Indeterminate.
1. Sāke-t-ā-nēwo  . . . he, or they, (Fr. on) love it.
2. It-ēthe-t-āhgun-ēwo  . . . he or they so-think it.

Double Inanimate.
Sāke-t-ā-māhn  . . . it loves it.

Inverse.

Ne sāke-h-ik-ōon  Nin sāhge-h-ēgoon  me loveth it, i.e. it loves me.
Ke sāke-h-ik-ōon  Ke sāhge-h-ēgoon  it lovest thee.
Sāke-h-ikoo  Oo sāhge-h-ēgoon  he is loved (by it).
Ne sāke-h-ik-ōon-nōn  Nin sāhge-h-ēgoon-nōn  it loves us (1.3).
Ke sāke-h-ik-ōon-ānow  Ke sāhge-h-ēgoon-ānow  it loves us (1.2).
Ke sāke-h-ik-ōon-owōw  Ke sāhge-h-ēgoon-awāw  it loves you.
Sāke-h-ikoo-wūk  Oo sāhge-h-ēgoon-wūk  they are loved.

Double Inanimate.
Sāke-h-ik-ōo-māhn  . . . it is loved by it.
A GRAMMAR OF

Inverse.

Sāke-h-ik-ooy-án  Sahge-h-eggoo-yón  that it loves me.
-oo-yun  -eggoo-yun  it loves thee.
-ooy  -eggoo-d  he is loved by it).
-oo-yāk  -eggoo-yang  it loves us (1.3).
-oo-yāk  -eggoo-yung  it loves us (1.2).
-oo-yāg  -eggoo-yàg  it loves you.
-oo-t-wow  -eggoo-d-wah  they are loved.

Double Inanimate.

Sāke-h-ik-ôomagâk  Sahge-ig-ôomagâk  (that) it is loved by it.

vii. 51. Keshpin.  minjém-o-uug  . . . if . . . he hold it.

vii. 29. Mânw-ând-sug-iu (plur.) . . . which he well-thinks, approves.

vii. 23. Keshpin.  ootahpe-n-uug  . . . if he take it.

iii. 31. Ahkēh āndâhzhindông  . . . earth, he relates, "speaks of," it.

iii. 11. Kakândahmông  . . . (which) we (1.3) know (it).

Kah wânhundahmông  . . . which we have seen (it).

i. 14. Ke wânhundahmông  . . . (and) we saw it.

xii. 29. Ka ahyâh-m-uug-oou (plur.) . . . (which) we (1.2) shall hear (them).

xv. 10. Keshpin minjém-o-ahn-diig  . . . if ye hold them.

xiii. 17. Keshpin kekândahm-diig  . . . if ye know them.

xvi. 4. Che megu-ând-duhm-diig  . . . that ye may find-think, recollect it.

vi. 26. Ke wânhundahm-diig  . . . that ye had seen them.

i. 38. Wâgeonain anidâh-ândum-diig  . . . what seek ye?

ix. 27. Wah  . . . nánd-hum-diig  . . . (that) ye want (to) hear it.

vi. 14. 22. Ahpē kah wânhundahm-oowól  . . . when they had seen it.

vi. 13. Kah esquând-ahn-oowól  . . . which they had left," "remained over."

v. 28. Che nánd-ahm-oowól  . . . they will hear it.

xi. 41. Ke êkoo-ân-oowól  . . . they withdrew it.

xviii. 28. Koo-t-ahn-oowól  . . . as they feared it.

vi. 23. Kah  . . . mej-oowól  . . . they eat it.
THE CREE LANGUAGE.

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IMPERATIVE MOOD, Present.

\[
\begin{align*}
&
\text{Sàke-t-ah} & \text{Sàhge-t-oon} & \text{love thou it.} \\
&
\text{Sàke-t-ah-tàk} & \text{Sàhge-t-oon-dàh} & \text{let us love it.} \\
&
\text{Sàke-t-àk} & \text{Sàhge-t-òg} & \text{love ye it.} \\
&
\text{t-éthe-ta} & \text{En-àin-d-un} & \text{think thou it.} \\
&
\text{t-éthe-ta-tàk} & \text{En-àin-dun-dàh} & \text{let us think it.} \\
&
\text{t-éthe-t-um-òk} & \text{En-àin-dum-òk} & \text{think ye it.} \\
\end{align*}
\]

INDEFINITE.

1 Sàke-t-à-kun love thou it.
-kaàk let us love it.
-kaik love ye it.

2 It-éthe-t-um-ò-kun think thou it.
-kaàk let us (1.2) think it.
-kaik think ye it.

---

PARAGRAPH IV.

INDETERMINATE, &c. Object.

Anim. obj. Sàke-h-èwàyoo Sàhge-h-èwà he loves. (p. 99)

Inan. obj. Sàke-che-gàyoo Sàhge-ch-ègà he loves. (p. 101)

INDIC. Pres. DIRECT. (Conjug. 3.)

Ne sàke-h-èwàn Nin sàhge-h-èwà I love (somebody)

Ke sàke-h-èwàn Ke sàhge-h-èwà thou lovest (id.).

Sàke-h-èwàyoo Sàhge-h-èwà he loves (id.).

---

2. Kèsshèna-h-dàm . . . buy thou (it or) them.
4. Wàshu-us . . . see thou (it or) them.
5. Penàh-às . . . enter, "put up," thou it.
6. Ootàhge-n-àm . . . take thou it.
7. Zàge-n-àhù-àm . . . pour ye it.
8. Undah-kekàní-ni-ahm-òk . . . go-know ye (it or) them.
10. Minjìme-n-ahm-òk . . . hold, "keep," ye (it or) them.
Ne sáke-h-ewán-nan Nin sáhe-h-ewá-min we (1.3) love (id.).
Ke sáke-h-ewán-anow Ke sáhe-h-ewá-m we (1.2) love (id.).
Ke sáke-h-ewán-owow Ke sáhe-h-ewá-m ye love (id.).
Sáke-h-éwá-úěk Sáhe-h-ewá-wug they love (id.).

Inverse.
Ne sáke-h-ik-ořin Nin sáhe-h-ig-óo me love they(nom.).
Ke sáke-h-ik-ořin Ke sáhe-h-ig-óo they love thee.
Sáke-h-óů Sáhe-h-áh he is loved
Ne sáke-h-ik-ořin-nan Nin sáhe-h-ig-óo-min they love us (1.3).
Kesáke-h-ik-ořin-onow Ke sáhe-h-ig-óo-min they love us (1.3).
Ke sáke-h-ik-ořin-owow Ke sáhe-h-ig-óo-m they love you.
Sáke-h-óů-úěk Sáhe-h-áh-wug they are loved

Subjunctive Mood, Direct.
Sáke-h-ew-ěán Sáhe-h-ew-ěyon (that) I love (somebody).
-eun -ăuyun thou lovest.
-at -ăid he loves.
-âak -ăyúng we (1.1) love.
-âik -ăyúng we (1.2) love.
-âik -ăyág ye love.
-sül-wů (def.time) -šwol they love.
-sälch-ik (indef.time) -šild-ğ they love.

Inverse.
Sáke-h-ik-oř-ěun Sáhe-h-igóó-yón (that) they love (somebody).
-ik-oř-ěun -ih-igóó-yun they love thee.
-ik-éet -ih-ůnd he is loved.
-ik-ôwe-âk -ih-igóó-yúng they love us (1.3)
-ik-ôwe-âk -ih-igóó-yúng they love us (1.3)
-ik-ôwe-âig -ih-igóó-yăig they love you.
-ik-ôwe-âig -ih-ůnd-wăh they are loved.

Indefinite Object Indic. Mood, Direct. (Conjug. 3.)
Ne sáke-(t)ch-egá Ně sáhe-ch-egá I love.
Ke sáke-ch-egá Ke sáhe-ch-egá thou lovest.
Sáke-ch-egá-yoo Sáhe-ch-egá he loves.
THE CREE LANGUAGE.

THE CREE LANGUAGE.

Ne sâke-ch-egâm-nan Nin sâhge-ch-egâm-min we (1.3) love.
Ke sâke-ch-egân-ânow Ke sâhge-ch-egâm-min we (1.2) love.
Ke sâke-ch-egân-owôw Ke sâhge-ch-egâm ye love.

Sâke-ch-egây-wûk Sâhge-ch-egâ-wug they love.

SUBJUNCTIVE MOOD.

Sâke-(t)ch-eg-âm Sahege-(t)ch-eg-âyôn (that) I love (something)
-ên -âyun thou lovest.
-âit -âid he loves.
-âeik -âyông we (1.3) love.
-âeik -âyung we (1.2) love.
-âeijing -âyâig ye love.
-âeijing-wôw (def. time) -âwod they love.

S-e-sâke(t)chegâ(t)chik S-sheâge-(t)ch-eg-âi(d)j-iq they love.

The Inverse or return form of this (INDEFINITE) mode of the verb constitutes the Participial Passive, as follows,

PARTICIPIAL PASSIVE. PART PAST PARTICIPLE. (p. 111 et seq.)

Indicative Mood. (Conjug. 4.)

Ne sâke-ch-eg-âs-oon Nin sâhge-ch-egâhz
I am loved (Lat. amatus sum).

Ke sâke-ch-eg-âs-oon Ke sâhge-ch-egâhz
thou art loved.

Sâke-ch-eg-âs-oow Sâhge-ch-egâhzoo
he is loved.

Ne sâke-ch-eg-âs-oon-nan Nin sâhge-ch-egâhzoo-min
we (1.3) are loved.

Ke sâke-ch-eg-âs-oon-ânow Ke sâhge-ch-egâhzoo-min
we (1.2) are loved.

Ke sâke-ch-eg-âs-oon-owôw Ke sâhge-ch-egâhzoo-m
ye are loved.

Sâke-ch-eg-âs-oow-wug Sâhge-ch-egâhzoo-wug
they are loved.

INANIMATE. (p. 111 et seq.)

Sâke-ch-egâtâyoo Sâhge-ch-egâhdâ it is loved.
-egâtây-wâ -wun they are loved.
A GRAMMAR OF

Subjective Mood.

Sàke-ch-eg-àssoo-yán Sàhge-ch-egáshoo-yón (that) I am loved.
-yun -yun thou art loved.
-t -t he is loved.
-yàk -yóng we(1,3) are loved.
-yàk -yung we(1,2) are loved.
-yàig -yàig ye are loved.
-t-wow -wòd they are loved.

Inanimate.

Sàke-ch-egáshàik Sàhge-ch-egáshàik-díig (that) it is loved.
-èc -in they are loved.

Parágraph V.

Verbal Adjective.—Active. (Intrans. Conjug. 1.)

Ne sàke-h-ewày-wiss-in Ne sàhge-h-ewà-wiz
&c. I am loving, affectionate.

Passive. (id.)

Ne sàke-h-ik-oos-in Ne sàhge-h-ik-oos.
&c. I am love-able, &c.

Subjunctive. (id.)

&c. (that) I am loving, &c.

&c. (that) I am ami-able, &c.

(See pp. 114, 115)

Parágraph VI.

Reflective, Reciprocal, Simulative, Verbs. (p. 82 et seq.)

These modes of the Verb involving to some extent (as respects Agent and Patient) the character of Transitives, are nevertheless conjugated as Intransitives (of the 4th Conjugation).

Indicative Mood.

Reflect. Ne sàke-h-ìssoon (or -h-ìtìssoon) Nin sàhge-h-èdíi
I love myself;
Recip. Ne sâke-h-ittoo-mâna (plur.) Nin sâhge-h-deëe-min. We (1.3) love each other.

Simul. Ne sâke-k-âsson (reflect.) Nin sâhge-kas. I make myself, pretend, to love.

Subjunctive Mood.

Reflect. Sâke-h-issoo-yân Sâhge-h-ëdesoo-yôn. (that) I love myself.

Recip. Sâke-h-ittoo-yâk (plur.) Sâhge-h-ëdëe-yông. (that) we (1.3) love one another.

Simul. Sâke-k-âsson-yân (reflect.) Sâhge-k-âsson-yôn. (that) I pretend to love.

---

From the Transitive Verb in its Direct Relation (Nomin. and Accus.) we proceed to the Oblique Cases; namely, 1, Dative; 2, Ablative; and 3, Accessory or Possessive; beginning here with the last. It is, as already observed, used in connexion with the third person only. See Syntax.

Possessive, &c. Case. (p. 123.)

Anim. Ne sâke-h-im-ôw-a I love his him.

Inan. 1. Ne sâke-t-â-wan. I love his it.


Indicative Mood (anim.). Direct, 3d. person Accus.
Ne sâke-h-im-ôw-â I love his him, or them.
Ke sâke-h-im-ôw-â thou lovest his him.
Sâke-h-ëth-â-â he loves his him.
Ne sâke-h-im-annan we (1.3) love his him.
&c.

Subjunctive Mood.

Sâke-h-im-ûk (that) I love his him, &c.
Sâke-h-im-ût thou lovest his him.
Sāke-h-āthit  he loves his him.
Sāke-h-ām-āk-ēet  we (1.3) love his him.

Imperative Mood. Pres.
Sāke-h-ām  love thou his him, &c.
Sāke-h-ām-eek  love ye his him.

Indefinite.
Sāke-h-ām-ākun  love thou his him.

Inanimate (Indic.)
1. Ne sāke-tā-m-ān  I love his it.
   Ke sāke-tā-m-ān  thou loves his it.
   Sāke-tā-thu-ā  he loves his it.
   &c.
2. Net' It-ēthe-tum-w-ān  I think his it.
   Ket' It-ēthe-tum-w-ān  thou thinkest his it.
   It-ēthe-tum-ēthuā  he thinks his it.
   Net' It-ēthe-tum-w-ān-ān  we (1.3) think his it.
   &c.

Subjunctive Mood.
1. Sāke-tā-m-uk  (that) I love his it.
   &c.
2. It-ēthe-t-um-m-uk  I think his it.
   &c.

See Addenda.

Paragraph VIII.

Dative Case. (p. 117 et seq. Note 64.)
Anim. Sāke-t-ow-āyoo  he loveth him for him.
Inan. Sāke-t-um-ow-āyoo.  he loveth it for him.

Ne sāke-t-ow-ām  I love (him) for him.
Ke sāke-t-ow-ām  thou loveth (him) for him.
&c.
THE CREE LANGUAGE.

Inverse. 3d Pers. Nomin. (p. 55.)
Ne sâke-tw-âk he loves (him) for me.
Ke sâke-tw-âk he loves (him) for thee.
Sâke-tw-âk he is loved for him, by &c. DEF.
Ne sâke-tw-âk-oonân he loves him for us (1.3)
&c.

Direct. 2d and 1st Pers.
Ke sâke-tw-ôwin thou lovest him for me.
Ke sâke-tw-ôwin-nan thou lovest him for us (1.3)
Ke sâke-tw-ôwin-owow ye love him for me.

Inverse. (p. 55.)
Ke sâke-tw-ôtin I love him for thee.
Ke sâke-tw-ôtin-owow I love him for you.
Ke sâke-tw-ôtin-nân we (1.3) love him for thee.

Subjunctive Direct. 3d Pers. Accus.
Sâke-tw-ôw-uk (that) I love (him) for him.
Sâke-tw-ôw-ut thou lovest (him) for him.
&c.

Inverse.
Sâke-tw-ôw-it (that) he loves him for me.
Sâke-tw-âsk he loves him for thee.
Sâke-tw-âkoot he is loved for him, by, &c. DEF.
Sâke-tw-ôw-ewmêt he loves him for us (1.3).
&c.

Direct. 2d and 1st Pers.
Sâke-tw-ôw-eun (that) thou love him for me.
Sâke-tw-ôw-eig ye love him for me.

Inverse.
Sâke-tw-ô-tân (that) I love him for thee.
Sâke-twâ-tük-ook I love him for you.
Sâke-twâ-tâk we (1.3) love him for thee.

Indeterminate. Inverse. (p. 226.)
im. Ne sâke-tm-âk-ôwin they (some one) love him for me.
&c.
in. Ne sâke-tum-âk-ôwin they (id.) love it for me.
&c.
Anim. *Ne tem se ná-te-ák-ówin.* my horse they (indet.) fetch (his) for me.

Inan. *Ne nókoman se ná-tum-ák-ówin.* my knife they (id.) fetch (it) for me.

**Subjunctive.** (p. 226.)

Anim. Sáke-tw-ák-ów-eán (that) they (indet.) love him for me &c.

Inan. Sáke-tum-ák-ów-eán they (id.) love it for me &c.

**Paragraph IX.**

**INANIMATE.** (Indic.)

*Ne sáke-túm-ow-ów* I love it for him.

&c.

**Inverse.** (p. 55.)

*Ne sáke-tum-ák* he loves it for me.

&c.

2d and 1st Pers. **Direct.**

Ke sáke-tum-ówin thou lovest it for me.

Ke sáke-tum-ówin-nan thou lovest it for us (1.3).

Ke sáke-tum-ówin-owów ye love it for me.

**Inverse.** (p. 55.)

Ke sáke-tum-átin I love it for thee.

Ke sáke-tum-átin-nan we (1.S) love it for thee.

Ke sáke-tum-átin-owów I love it for you.

**Subjunctive.** Direct. (p. 215.)

Sáke-túm-ow-uk (that) I love it for him.

&c.

**Inverse.**

Sáke-tum-ów-it (that) he loves it for me.

Sáke-tum-ásk he loves it for thee.

Sáke-tum-ákoot it is loved for him, by &c. def.

Sáke-tum-ów-eaméét he loves it for us (1.3)

&c.
THE CREE LANGUAGE.

2d and 1st Pers. Direct. (p. 219.)
Sáke-tum-ów-eun (that) thou love it for me.
&c.

Inverse. (p. 220.)
Sáke-tum-át-tán (that) I love it for thee.
Sáke-tum-át-tők I love it for you.
Sáke-tum-át-ták we (1.3) love it for thee.

PARAGRAPH X.

DATIVE and Possessive Cases combined.

nim. Ne sáke-tw-ám-ów-á I love his him for him.
&c.
an. Ne sáke-tum-ám-ów-á I love his it for him.
&c.

Anim. Oo t'mák ne ná-tw-ám-ówk. his horse I fetch (his him) for him.
Oo'utis-s ne ná-ów-á his gloves I fetch (id.) for him.
Inan. Oo m'akés-si ne ná-tum-ów-á. his shoes I fetch (his it) for him.

PARAGRAPH XI.


nim. Ne sáke-tw-ássoo I love (him) for myself.
&c.
an. Ne sáke-tum-ássoo I love (it) for myself.
&c.

Subjunctive.

nim. Sáke-tw-ássoo-yán (that) I love (him) for myself.
Sáke-tw-ássoo-yun thou, &c.
&c.
an. Sáke-tum-ássoo-yán (that) I love (it) for myself.
&c.
NEGATIVE VERBS. (See p. 63 et seq.)

Anim. Ne sähge-h-āh-se I love him not.
Inan. 1. Ne sähge-t-toō-seen I love it not.
       2. Nind en-ūn-d-āh-seen I think it not.


Ne sähge-h-āh-se (plur. -g) I love him not (plur. them).
Ke sähge-h-āh-se (-g) thou lovest him not.
Oo sähge-h-āh-seen he loves him not.
Ne sähge-h-āh-se-non (-ig) we (1.3) love him not.
Ke sähge-h-āh-se-non (-ig) we (1.2) love him not.
Ke sähge-h-āh-se-wāh (-g) ye love him not.
Oo sähge-h-āh-se-wōn they love him not.

Inverse. See p. 214.

Ne sahge-h-ig-oose (plur. -g) me loveth-he-not, i.e. he loveth
   me not (and so of the rest).
Ke sahge-h-i-gose (-g) he loveth thee not.
Oo sahge-h-ig-oo-seen (-un) he is loved not by him, her, (or
   them) def.
Ne sahge-h-ig-oose-nōn (-ig) he loves us (1.3) not (plur. they).
Ke sahge-h-ig-oose-nōn (-ig) he loves us (1.2) not (id.).
Ke sahge-h-ig-oosen-ahwāh (-g) he loves you not. (id).
Oo sahge-h-ig-oose-wōn they are loved not by, &c. def.
THE CREE LANGUAGE.

2d and 1st Pers. DIRECT.

Ke sáhe-h-ésē thou lovest me not.
Ke sáhe-h-ésē-m ye love me not.
Ke sáhe-h-ésē-min thou or ye love us (1.3) not.

INVERSE.

Ke sáhe-h-ésēmoom I love thee not.
Ke sáhe-h-ésēmōn-im I love you not.

SUBJUNCTIVE MOOD. Present. DIRECT.

áhe-h-agh-se-wug(plur.-wah)140(that) I love him not (plur. them)
áhe-h-agh-se-wud (-wah) thou lovest him not.
áhe-h-agh-s-ig he loves him not.
áhe-h-agh-se-wong-id (-wah) we (1.3) love him not.
áhe-h-agh-se-wung (-wah) we (1.2) love him not.
áhe-h-agh-se-wág (-wah) ye love him not.
áhe-h-agh-s-ig-wáh they love him not.

- se-wód

INVERSE.

áhe-h-agh-sig(plur.-wah)140(that) he loves me not.
áhe-h-esen-ik he loves thee not.
áhe-h-égoo-sig he is not loved (by, &c. def.)

39 xix. 4. Mek-ahmahwah-se-wi8y .. (that) I find not to, "in," him.
ix. 31. Nónndahwah-s-ig .. (that) he heareth him, or them, not.
vi. 35. Che mékahwah-se-wing .. (that) see (1.2) find him not.
vi. 45. Che bënáh-se-wi8y .. (that) ye have not brought him.
ix. 30. Kékénemáh-se-wi8y .. (that) ye know him not.
xx. 31. Kékénemáh-se-wod .. (as) they know him, or them, not.
40 xiv. 24. Owéh aseh-ah-g (flat vow.) .. he who loveth me not.
xx. 29. Egená kah wábhahm-se-g-9ig .. those who have not seen me.
xxi. 42. Che sáheje-wáhe-n-og-ooe-wód .. that they be not out-
thrown (by them def.).

IMPERATIVE MOOD.

xx. 17. Tóngen-dhe-káin .. touch thou me not.
xx. 37. Tápwatáhwe-nse-k-diy-oon .. believe ye me not.
A Grammar of

Sāhge-h-ēs-emāmind he loves us (1.3) not.
Sāhge-h-ēs-ewung he loves us (1.2) not.
Sāhge-h-ēs-e-wāig he loves you not.
Sāhge-h-ēs-oo-ewod they are not loved (by, &c.).

(2d and 1st pers.) Direct.
Sāhge-h-ēs-e-wun (that) thou lovest me not.
Sāhge-h-ēs-ewung thou lovest us (1.3) not.
Sāhge-h-ēs-e-wāig\(^1\) ye love me not.

Inverse.
Sāhge-h-ēs-e-emāmind (that) I love thee not.
Sāhge-h-ēs-e-emāmind-ēnug-oog I love you not.
Sāhge-h-ēs-e-n-ewung we (1.3) love thee not.

Paragraph II.

Inanimate Object. Direct.

Indicative Mood.

Ne sāhge-t-ōo-seen (plur. -un) I love it not (plur. them).
Ke sāhge-t-ōo-seen thou lovest it not.
Oo sāhge-t-ōo-seen he loves it not.
Ne sāhge-tōo-se-non we (1.3) love it not.
Ke sāhge-tōo-se-non we (1.2) love it not.
Ke sāhge-tōo-se-smāwāh ye love it not.
Oo sāhge-tōo-se-smāwāh they love it not.

Inverse.

Ne sāhge-h-ēs-ōo-seen (plur. -un) it loves me not (plur. they).
Ke sāhge-h-ēs-ōo-seen it loves thee not.
Oo sāhge-h-ēs-ōo-seen it is not loved (by, &c. Def.
Ne sāhge-h-ēs-ōo-se-nām it loves us (1.3)
&c.

\(^1\) viii. 45. x. 38. (Wānje) tāpwa-tōo-ēsē-ēwāig. (whence) ye truly believe, me not.

xv. 5. Ahyāh-h-ēsē-ēwāig. (if) ye have not me.
THE CREE LANGUAGE.

SUBJUNCTIVE MOOD. DIRECT.

\( \text{shge-t-tose-won}^{12} \) (that) I love it not.
\( \text{shge-t-tose-wun} \) thou lovest it not.
\( \text{shge-t-too-sig} \) he loves it not.
\( \text{shge-t-too-se-wong} \) we (1.3) love it not.

INVERSE.

\( \text{shge-h-tgoor-se-won} \) (that) it loves me not
\( \text{shge-h-tgoor-se-wun} \) it loves thee not.
\( \text{shge-h-tgoor-sig} \) he is not loved by it.
\( \text{shge-h-tgoor-se-wong} \) it loves us (1.3) not.

See Notes (Obl. Cases, Neg.) p. 56.

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PARAGRAPH III.

INDETERMINATE. ANIMATE.

DIRECT. (Indic.)

\( \text{jin sathge-he-way-se} \) I love (some one) not.
\( \&c. \)

Subjunctive.

\( \text{sathge-h-tay-se-won} \) (that) I love (some one) not.
\( \&c. \)

INVERSE. (Indic.)

\( \text{e sathge-h-tgoor-se} \) he or they (Fr. on) love me not.
\( \text{e sathge-h-tgoor-se} \) he or they love thee not.
\( \text{sathge-h-tay-se} \) he is not loved.
\( \text{e sathge-h-tgoor-se-min} \) he or they love not us (1.3).
\( \text{e sathge-h-tgoor-se-min} \) he or they love not us (1.2).
\( \text{e sathge-h-tgoor-se-earn} \) he or they love not you.
\( \text{sathge-h-tay-se-wug} \) they (def') are not loved.

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\(^{12}\) vi. 39. Che wahne-t-tose-won . . . that I lose not it.

iii. 10. Kekindah-ze-swin? . . . (and) thou knowest not (it, or) them.

iv. 39. Kekindah-ze-widig (flat vow-) . . . (that) ye know it not.

iv. 48. Keshpin . . . wahbundun-ze-widig . . if ye see them not, "except ye see," &c.

iii. 12. viii. 24. Tapwatun-ze-waig . . . (and, &c.) ye believe them not.
A Grammar of

Subjunctive Mood.

Sahge-h-egōo-se-wón (that) he or they (Fr. on) love not me.
Sahge-h-egōo-se-wun he, &c. love not thee.
Sahge-h-áh-se-wind he is not loved.
Sahge-h-egōo-se-wóng he or they love not us (1.3).
Sahge-h-egōo-se-wung he, &c. love not us (1.2).
Sahge-h-egōo-se-waig he, &c. love not you.
Sahge-h-áh-se-wind-wáh they (def.) are not loved.

Indefinite Object. p. 101. et seq. (Indic.)

Ne sāhge-(t)che-gá-se I love not.
&c.

Sahge-che-gá-se-wón (that) I love not.
&c.

Verbal Adjective. Active. (See Intrans. p. 207.)

Indef. Ne sāhge(t)ch-egá-wizé-se, &c. I am not &c.


Anim. Ne sāhge-h-ig-oozé-se, &c. I am not lovable, amiable.
Inan. En-án-d-áh-g-wáh-seroon it is not so thought (p. 218).

See Addenda.
THE CREE LANGUAGE.

CHAPTER II.

Sect. I.

ADVERBS (CREE).

NOTE, ch is pronounced as tok, and j as dj.

Of Time Present.

ioch, at present.
now, instantly.
th, this instantly, immediately.
kow, the present opportunity.

Past.
ago.
theti, when.
lapee, since.
lapee, before.
egk, very lately.
kyktee, long ago.
uch, formerly.
i, already.
oolik, yesterday.
ootakoosik, the day before yesterday.
ootakoosik, two days before yesterday.
ook, last winter.
ook, last summer.

Future.
afterwards.
then, hence.
w, by and bye.
w, presently.
ekw, id. with emphasis.
s, some time or other.
, at length.
tch, at a future time.
Pepook-e, when it shall (be) winter,
next winter.
Wapakk-e, tomorrow.
Awoone-wapakk-e, the day after tomorrow.
Wepuch, soon.
Numma ekwa, not yet.

Of Time Unspecified.
Isepis, whilst.
Mooitsik, always.
Akkow, sometimes, frequently.
Lakow, unfrequently, rarely.
Negoootooneg, seldom.
Kinwaas, for a long time.
Naggiak, for a short time, temporarily.
Kisik, for a very short time.
Methogg, for a long time ago.
Pitk, for an instant.
Kokcek, every moment, on every occasion.
Ootche, ever.
Numma gotche, never.
Mikwauj, at the same time (or place).
Weekkee, usually.
Semmik, at once, without delay.
Ketchtwith, all on a sudden.
Thiskunne.
Kesik{through the day}
Kuppy{all day long}.
(Isepis, time.)
Ecco-spee, that very time.
(Is-pêche, space, quantity)
Tân-ispeeche, how far, &c.?
Tân-ispeeë, when (past)?
Tân-ishekôk, id. (fut.)?
Tân-ispee people, what-time from, how long?
Ee-fyowee, continually.
Oosk'uch, at first.
Eakwach, the last.
Amôya, my'wais, before.
Mâstum, mwy'wais, after.

Of Place.

Itte, place.
Tân-itte, what place? where?
O-tê, here.
Nê-tê, unô-tê, there.
Ecko-tê, that very place.
O-tê-scohe, here-from, hence.
Nê-tê scohe, thence.
Cheockete, spôt, close to.
Kiskawwuck, near.
Wôthow, ater off.
O-pemay, on one side.
Utê, from-wards.
Peiy, Peeye, kither-ward.
Tân-to it-sâke, on which side.
O-tê it-sâke, on the kither side.
Kwîk-ittê, on the other, reververse, side.
Nêbbuttê, on one side.
I-éceow, on both sides.
Assum-ittê, on this side.
Awoos-ittê, on the other side, beyond.
Nigooteekis, inland.
Namow, somewhere.
Misheewey, every where.
Móochâk, on the ground.
Eapim-ôk, on high.

Of Quantity and Number.
Appenis, little.
Mistahay, a great deal.
Tick-ôk, the whole (number).
Attôt, part, some (id.).
Misheeway, the whole (quantity).
Pâke, part, some (id.).
Kégâ, almost.
Kiskethow, all.
Kickee, among.
Ni-ee, exactly.
Ni-ithetök, exact quantity or number.
Kesâtow, middling, moderately.
A'woos-ithekôk, more.
A'stum-ithekôk, less.
Uthawâw, exceeding, very.
Nôth, short of.
Uthawâw-opúthu, it exceeds.
Nôth-puthu, it falls short. (p.146)
Nummaw mwâkeee, not much.
Eq'âh-wendji, scarcely, hardly.

Of Quality and Manner.
Tabiakocko ehike, like.
Pëtoos, different.
Kwiuk, strait.
Pimmich, crosswise.
Sûgge, thick, close together.
I-sêpees, thin, far between.
Mânhow, all together, collected.
Piakis, apart, separately.
Mummâni, here and there one.
Ménah, again, another.
Nâkip, very.
Sôke, extremely.
Kêwâm, over again.
Nissêk, softly.
Péykâch, slowly.
THE CREE LANGUAGE.

Weak-aith, kindly.
Pwátoway, lingering, slowly.
Piáttuck, carefully.
Puk-skum, very steadily, attentively.
Khishippee, quickly.
Slasekoots, suddenly, abruptly.
Mooche, openly, gratis.
Sák-síth, of one's own accord.
Má-mích, (from mucho, bad, ugly, etc.) badly, wickedly.
Síkkoohch, positively, inevitably.
Kémooch, privately, secretly.
Mákumukkánd, wonderfully.
Piissájik, alone, unaccompanied.
Náápkánd, wrong, mistakenly.
A'thé Micha, difficulty.
Mánà, seemingly.
Nánápičè, privately.
Ketohwáath, all at once, suddenly.
Ooníisse, this wise, thus.
O't, to wit.
Píko, only, nothing but.
Móów-ńitché, collectively.
Wóonáuwy, dispersedly.

Of Affirmation.
Tapwooy, truly.
Chékáymá, to be sure, certainly.
Ethinnáttok, in reality.
Síkko-čhé, positively.
Wéchétowé, completely, thoroughly.
Ethépenooy, really.

Of Negation.
Númerá, no, not. Used with Indic.
Númerá wétha, id. stronger, id.
E'gah, not. Used with Subj. and Imperat.
Númerá-níisse, (soft neg.) no.
Númerá-ntá, (strong neg.) no.
Númerá wáácht, not at all.
Eck'wisse, forbear.
Eck'wisse e'gah (stronger neg.) id.
do not.
Pickóníittk, trifling, "noneme," also Intensive indefinitely.

Of Doubt and Uncertainty.
Wiecháskin
Táneh-píko }
Angi. I do'nt know.
Máskkooch, perhaps.
Kísténach, perhaps.
E'tooke, I suppose.
Mánà, apparently, seemingly.
Meéskow, by chance, accidentally.
Utchethow, in'vain, uselessly.

Of Interrogation.
Kékwán? what?
Nah? |
Tánh åttó? which place? where?
Tánh åttó ööchté; from which place? whence?
Tánh' Åsá? which wise, how?
Tánh' tát? which number, how many?
CONJUNCTIONS.

1. COPULATIVE.—Mén, and, again;  Atsitché, also;  Wáwauj, likewise.
2. DISJUNCTIVE.—Mójga, but;  Egah, or.
3. CONDITIONAL.—Kéespín, if;  Egah, unless.
4. ADVERBIAL.—Mójga, but;  Aché, else;  Aché-kay, Missowaj, so much the more.
5. CONCLUSIVE.—A/th, indeed, although;  E/thewaik, nevertheless;  Kwý-koontow, however, nevertheless.
6. CAUSAL.—Ootche, from, because, by reason of.
7. FINAL—Kótche, that, to the end that.

Tásépwá, no wonder.
Túkkoowáj, so much the more.
Tékkwowáj, contrary to expectation.
Éékum, why.
Égá má, for (e.g. I did) not.
Pússe, 
Expressions of doubt.
Mutwayá, 

Ata, (with Indic.) indeed; (with subj.) although.
Untowaj, 

Wáwéés, a fortiori.

PREPOSITIONS.

Pésthé, in, within.
Wásikitch, on the outside.
Espín-ka, on high.
Chúppasess, below.
Táhkootch, tótche, upon.
Utítahmik, underneath.
Séphá, under.
Athééoo, beyond.
Saápoo, through.
Wáskah, around.

Wánnsukootch, at the end, extremity.
Chééko, close, very nigh to.
Tsee, towards.
Póskaóo késik, the same day.
Póskaóo wútchew-k, on the same hill.
Assétché, backwards.
Take (másíkumnow), all along the path.
Utte, fromward.
THE CREE LANGUAGE.

is, from, of, with, by

Péthis, until, unto.

Pasitch, (passing) over.

kow, Kickee, among.

Awkwh, at the back of, behind.

widj, between.

Sloanney, parallel to.

seakooch, alike, equal.

A' stem-ik, in the front.

skooch, opposite
tow, (half) in the middle.

A'b-im-ik, at the back, behind.

—The Preposition governs its Noun, generally, in the Location
pp. 184, 185.

Sect. IV.

INTERJECTIONS.

express. of assent.

Ah! yes.

! O! Angl. I thank you.

Ché! express. of surprise
and disappointment.

! id.

express. of pleasure.

ch, expression of contempt,

Angl. tush!

? Angl. Eh?

indeed!

! Angl. what now?

come! now!

untowardly, well! then.

now!

look!

e! lo! behold.

I pun! Angl. I am glad of it!

shame! Angl. that's right!

! alas! there is no help for it!

wham! mind!

miik! nothing! "nonsense"!

very! strong! slowly!

I let me see!

ch! slowly!

Péstedik! carefully!

Nisik! softly!

Pittane! would that . . . !

Tépwéy! verily, in truth!

A'stum!ither (come)!

A'woon! away (go)!

Tak-eh-totee! what of that!

Tak-eke-méggi! and what then!

Pápéyway! good luck!

Héppwo Kétha! it rests with you!

as you (thou) please!

Kéyaa

Kéyaa òtee! it is well 'tis no worse!

Kéam! ah-kéam! be it so!

Gáannek tåpwéy! (ironically) O

yes, I dare say!

Kwéchist! ékwéchist! express.

of wonder or astonishment.

Tápwéy-günné! seriously! without

out joking!

Eskáw! presently!

E'gá! isn't! don't!

Ecco! just (so)! (Fr. voilà)
PART III.

SYNTAX.

CHAP. I.

The Parts of Speech are Seven, viz.

1. Noun; Pronoun; Verb, including the Accid. and Particip. Passives; declinable.

2. Adverb; Conjunction; Preposition; Interjection; indeclinable.

In Construction the rules of Concord and Government are observed as in European languages.

Sect. I.

OF THE NOUN.

The Idiom of this Language, as seen in its declinable forms, divides the Noun into two classes, (analogous to those of gender,) which we have denominated the Animate and Inanimate. Their respective plurals are formed—the former by -uk or -wuk (Chip. -g, -ug, or -mug)—the latter by -d or -sd (Chip. -n, -un, or -wun) added to the Singular. (p. 181.)

But when governed by a verb in the third person (expressed or understood), the Noun ends—the Anim. in -ā or -mā (sing. and plur.) Chip. -n, -un, or -wun—the Inan. in -ethh sing. -ethu-ā plur. Chip. -enēh sing. -enemun plur. Vide Trans. Verb.

Note.—The (Pronominal) equivalents of their Cases will be found in the Verbal Affix. See pp. 55, 183.
The Element me- (and w- or wa-) prefixed to certain nouns, has, from the manner of the latter’s uniting with the Possess. Pron. been considered by some writers as equivalent to the European Article. This is, however, a mistake, since it is found only in the names of the body and its parts, as Wi-ow, the body, Ne 668, my body; Me-tom, the mouth, Ne tôom, my mouth; Me-sit, the foot, Ne sî, my foot; &c.—and in those expressing Relationship, as, Me-gdowes, a mother, Ne gdowes, my mother; &c.—with a very few others, as, Me-wot, a bag, Ne wot, my bag; W-doyes, a dwelling or habitation, N’ayes, my dwelling.

Two Nouns coming together, one of which is in the possessive case, are expressed as follows, (See Possess. Pron. p. 187.)

Ne gôosis oo tânis-á…my son his daughter; Angl. my son’s daughter.
Ke gôosis oo tânis-á…thy son’s daughter.
Oo gôosis oo tânis-êthu-á…his son’s daughter.
Ethinu oo gôosis-á…the Indian his (or her) son, Angl. the Indian’s son.
Ethinu oo gôosis-á o tânis-êthu-á…the Indian’s son’s daughter.
Ekwýayo ooo tânis-á…the woman her daughter, Angl. the woman’s daughter.
Ekwýayo oo tânis-á oo tôm-êthu-á…the woman her daughter, her (access.) dog. Angl. the woman’s daughter’s dog.

* Vide infra.

Sect. II.

OF THE ADJECTIVE.

The European Adjective, as expressed in the Algonquin dialects, is, in its most simple form, a Verb (Intrans). p. 25.

Sect. III.

OF THE PRONOUN.

The Personal Pronoun has three persons in the singular and rous in the plural. (See pp. 51, 60, 185.) Indet. Ome-âk, some-body any body. Indef. Kekw-ân, some-thing, any thing.
The third person sing. *Wëtha*, is the same in both "genders," Their Cases will be found in the verbal Affix.

Note.—The Personal Pronoun is expressed in three ways: 1, Unabbreviated, as—when in Apposition, as *Owë wëtha* (anim.) this (is) he; *Oomu wëtha* (inan.) this (is) it; *Nëtha wëtha* I it, i.e. it (is) I (see p. 254 Of the Verb-Substantive); or—when used absolutely, as in answer to a Question; or,—for the sake of Emphasis, as, *Ne gë seebëwëtstam, wëtha,* I will depart, I. (Fr. Je partirai, mol.) 2, Abbreviated, as it is used before the (indic.) Verb. 3, And lastly, by the verbal Inflexion.

The Possessive Pronoun is the Personal Pronoun used in combination with its noun. The Inan. changes the (anim.) plu. -*uk* into -*a*.

Net' assäm-*uk* (anim.)...my snow-shoe-s.
Net' assäm-emän-*uk*...our (1.3) snow-shoe-s.
Ne päskesiggun-*än* (inan.)...my guns.
Ne päskesiggun-emän-*ä*...our (1.3) guns.

The Relative Possessive Pronoun agrees with its Subject in "gender" and number (id.). (p. 187.)

Net' I'an *öwë* (anim.)...mine (is) this. Angl. this (is) mine,
Net' I'an-uk *öo-koo*...mine (are) these.
Net' I'an ümän...mine (is) that.
Net' I'an-uk ümn-okee...mine (are) those.
Net' I'an *öo-mä* (inan.)...mine (is) this.
Net' I'an-ä *öo-hoo*...mine (are) these.
Net' I'an ümne-mä...mine (is) that.
Net' I'an-ä ümne-hee...mine (are) those.

The Demonstrative and Interrogative Pronouns also agree with their Subject in gender and number, as,

*Owë* mistik (anim.)...this tree.
O'okoo mistik-wük...these trees.
U'mä eskëwiyo...that woman.
U'mekee eskëwiyuk...those women.
Oon'i müksesëin (inan.)...this shoe.
O'ohoo müksesëin-ä...these shoes.
Unmemā mókokomān...that knife.
Unnehee mókokomān...those knives.
Kootóck Ethinu (anim.)...the other Indian.
Kootóck-uk Ethinu-uk...the other Indians.
Kootóck pewápiak (inan.)...the other metal.
Kootóck-á pewápiak-wá...the other metals.

Ow'ena kēthā?...who (art) thou?
Owinekee kēthā-wow...who (are) ye?
Ow'ena únna Ethinu?...who (is) that Indian?
Owinekee únnekee Ethinu-uk?...who (are) those Indians?
Kékwan únneemā?...what (is) that (thing)?
Kékwanee únnehee?...what (are) those (things)?

The Demons. Pronouns, when governed by a verb in the third
mn, change (in like manner with the Noun, vide supra) the
(e anim.) forms into the Inan. oohee and únnee or únnehee (Chip.
wh, enwh. (p. 256.)

'he (indeclinable) Pronoun Relative ɡá (Chip. kah or gah,
es) implies, and stands for, its Antecedent; and when
is no other nominative, the verb agrees with it accord-
y, in (the implied) "gender," number, and person. It
ons the Subjunctive Mood. (Ital. che; Angl. who, whom,
A, that).

Kúttawássis-u Iskw4yoo ɡá wúthaw-it...(he or) she is hand-
some, Woman, (she) who is gone out.
Kúttawássisu-uk Iskwáyw-uk ɡá wúthawit(ch)-ik...id. plur.
Méth-in (imperat.) mó kokomān (inan.) ɡá kínwák...give thou
(to) me knife, (that) which is long; Angl. the long one.
Méthowássin-nd mó kokomān-ائق ɡá kínwák-ik...they are good
knives, (those) which are long; Angl. the long ones.

So with the Demonstrative Pronoun, e.g.
Ke ɡá méth-ittin únna (anim.) ɡá métho-éthe-m-at...I will
give thee that (e.g. horse) which thou likest (-him).
Ke gā méeth-ìtìin ìnnìmì (ìnan.) gā méeth-éthe-t-àììììn...  
id. that (e.g. thing) which theu likest (-it). 148  
As the Pron. Relat. gā refers definitely to its (indef.) Antecedent, it has thus the force of the European Definite Article, as,  
Méthosu (indic.) Ethinu (home)...good-is-he man; he is a  
good man.  
Ethinu he (indef.) métosít (subj.)...man as good-is-he.  
Ethinu gā (def.) métosít (subj.)...man (he) who good  
is-he.  
Ne wéeke-pwów-uk sápo-ò-min-uk hē ìttísoot(ch)-ìk...I like  
gooseberries (such) as are ripe.  
Ne wéeke-pwów-uk sápo-ò-min-uk gā ìttísoot(ch)-ìk...id.  
(those) which are ripe.  
Ne wéeke-sten Méñìssàs-à hē ìttéták-ìk-ee...I like berries  
(such) as are ripe.  
Ne wéeke-sten Méñìssàs-à gā ìttéták-ìk-ee...id. (those) which  
are ripe.  
When the Attributive is to be understood in its qualifying sense,  
the same (verbal) form is used, but instead of following, it proceeds,  
itself subject, thus,  
Hē métosít Ethinu...ns is good (Angl. a good) man.  
Gā métosít Ethinu...(that) which is good (Angl. the good)  
man.  
Ne wéeke-sten hē ìttét-ìiìììk méñìssàs-à...I like ripe berries.  
Ne wéeke-sten gā ìttét-ìiìììk méñìssàs-à...I like the ripe  
berries (i.e. not the unripe).  
In this (qualifying) mode of the Attributive, the Indefinite Conjunction he is very frequently omitted, and its place supplied by  
148 xii. 41. Oonoowh kah áhy-skedóopum (p. 71) qwh Isaiah...it was  
these things which said Emaas.  
18. 9. Egewh (phur.) kah meonzheyu-ìg (phur.). those which thou  
gavest me.  
17. 3. Jesus Christ, kah bë-almoon-ìd...Jesus Christ whom thou  
hast hither-sent.  
In Mr. Jones's Translation the pron. relat. (kah), as well as other  
indeclin. particles, is uniformly, but very improperly, united to the  
following word.
the "Flat Vowel," which also has an Indefinite signification. (p. 78 et seq.)

So instead of

hè méthosit Ethinu

hè šteetáikee ménisissaa.

We then say

méthosit Ethinu (ta as a in fate) šteetáikee ménisissaa.144

The (definite) Pronoun Relative ga is also often omitted, as in English.

In sentences which have no Pron. Relat. the place of the English

Definite Article is supplied, generally, by the Demonstrative Pronoun, and in this way the latter is indeed used much more frequently than grammatical precision requires.

Qui, (Cree ga) causam significans, subjunctivum exigit, ut,
Stultus es, qui huic cred-as. (Elton Gram.)

Ke káképááassin, ga tȟpwooytow-ut ówá.

Again,

Il la trouva qui pleuroi-t ... he found her (who was) Angl. weeping. (Chambaud's Gram.)

Ne misk-ow-đ ga matoow-t ... I found her who was weeping.

Sometimes a nominative comes between the Relative and the Verb. See Trans. Verb.

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Sect. IV.

OF THE INTRANSITIVE VERB.

Under this head we include, besides the Imperial (p. 145.191),
the following Personal verbs:—1, The Adjective Verb; 2, Neuter;

144 i. 33. vii. 39. xiv. 26. Páñheziid (平 vow. subj.) Oojechég (anim.).
as he is "Holy Ghost."

ii. 10. Ewh wdnesheshing (id.) zhááw-trn-máhhoo (inan.) ... which is
good yellow-berry-liquor, i.e. wine, "the good wine."

vi. 57. Pámáheziid (id.) Wayóosémin (nomin.) ... as he is living
father, "the living father."

vi. 69. Pámáheziid (id.) Keshá-mánedoo (id.) ... as he is living God,
"the living God."

xvii. 11. Páñhészegum (id.) wayóosémin ... (p. 22.) as thou art holy
father, (O) "Holy father."

All of the above, by means of their two (Anim. and Inan.) forms, agree with their Subject in "gender," as well as in number and person.

Awk’-osu (adj. verb anim.) Ke gāwwee ..(he or) she is sick thy mother. Angl. thy mother is sick—and so of the rest.

Kīnw-osu-uk (id.) nāpey-s-uk...the men are tall.

Chīmmis-issu-uk (id.) Iswāy-nuk...the women are short.

Mētawāy-suk (neut. id.) oowāssis-suk...the children play.

Pēekoo-pāthu-uk (p. 147) Mistik-wuk...the sticks break.

Pāke-pāthu-ā (inan.) ne chēechee-ā...my fingers swell.

Kūes-esoo-uk (accid. pass.) seesee-s-uk... the ducks are finished, "done." (Fr. cuits.)

Kūes-etayoo (id. inan.) wēens...the meat is done.

Kūes-etay-ā nēpēes-ā...the leaves (vegetables) are done.

Kūes-ch-egā-soo-uk (part. pass. anim.) ne’ assim-enān-ā...our (1.3) snowshoes are finished.

Kūes-ch-egā-tāy-ā (id. inan.) ke māskesin-oowās-ā...your shoes are finished.

Nōkoo-sū-uk (p. 114) m’ōóstos-súik...the bisons are visible, in sight.

Nōk-wun-ā wāskahēggun-ā (inan.)...the house are visible.

Nippē-sūk ūskēe...the country is water-y.

Nummāis-ewun ūskēe...the country is fish-y.\(^{145}\)

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\(^{145}\) v. 30. O’onesēshin (adj. verb) nīn dēpēhkoowewā-sū...it is good, "just," my judgment.

viii. 14. Tāwā-mahgud (neut.) nīn tebākjemoo-wis...it is true,... my relation, "record."
Both Nouns (see above), and Pronouns (Demonstrative and Interrogative), when in the Nominative Case, require the verb in the third person.

Methó-siss (adj. verb anim.) ówa...this is good.
Methó-siss-ú-uk ókoo...these are good.
Methó-wáasis (id. inan.) óma...this is good.
Méthowáasis-wd...óhoo...these are good.
Kinwóo-su ówa iskwáyoo (anim.)...she (or he) is long, tall, this woman.
Kinwóo-su-uk ókoo iskwáy-wuk...they are tall, these women.

Kinw-ow óma mokoman (inan.)...it is long, this knife.
Kinwów-á óhoo mókoman-á...they are long, these knives.

So also in the Subjunctive:
—hë kínw-oosít ówa iskwáyoo (anim.)...as she (or he) is tall, this woman.
—hë kinwóositwów (def.) or -hë kinwóositchik (indef. time) ókoo iskwáy-wuk...as they are tall, these women.
—hë kinw-ák óma mókoman (inan.)...as it is long this knife.
—hë kinw-ák-wów (def.) or, -hë kinwák-ee (indef.) óhoom-mókoman-á...as they are long, these knives.

In a simple sentence the (verbal) Attributive commonly precedes its Subject, as above, unless an Emphasis on the latter require, the contrary order.

As the English Adjective, and present and past Participles, are, in these dialects, expressed by a personal verb, it results (and it is deserving of attention) that the Attributive, unless when compounded with its Subject, is ever in the predicative form; so not only in "the man is good," but also in "the good," "the
living," "the loved man," &c. there is a (subordinate) verbal assertion expressed. (p. 248.)

MOODS.

The Indicative and Imperative moods are used absolutely—the Subjunctive and Doubtful (dub.) subordinately or dependently.

**INDICATIVE AND IMPERATIVE MOODS.**

Ne gá méches-oon...I will eat.
It'-akwan éskootayoo moggas níppec nummá 't-akwá... - there is fire but water there is not.
A’ttét tét-áppa-uk, áttét móost-oóttáy-unk... part (of them) they upon-sit, i.e. ride; part they go on foot.
Kúttawássis-u (intrans.) Iskwáyoo, étheawik númmu sá ké-h-ow (trans.) the Woman is handsome, nevertheless I love her not.
O'té áppé...sit thou here.
Unté it-óottái-k...go-ye thither.
Méchesoo (pres.) méchesóo-kun (indef. tense)...eat thou.
Wéputch péyche-kéwáy-kaik (indef.)...soon hither-return-ye, "come back" ye.

**SUBJUNCTIVE MOOD.**

But if two Verbs are joined by a relational, or a dependent conjunctive word, as the Pron. Relat. or certain Conjunctions, the latter or dependent verb is governed in a subordinate Mood—if it be declarative, in the Subjunctive—if contingent or doubtful, in the Doubtful Mood.

Ne kisikisíis (indic.)...he ke itw-ecin (subj.)...I remember that I have said so.
Ne kisikisíis hë tót-ök...I remember that he did it.
Ne kíswáássin hë it-wá-ניק...I am angry that they (Fr. on) say so.
Sáshi ne gá ke ísebwowytún péyche-kéwééune...I shall have departed when you hither-return.
Ke metón-in hë Néthewávéun...thou perfect-est when thou Creww-est, talkest Crew.
THE CREE LANGUAGE.

 Métho-wâs-in kûta péyâkoo-yum...it is good that thou be one, i.e. be alone.

 Péegeskâitik-wwn (p. 114) hë nippî...it is regret-ible, melancholy, that he is dead.

 The Infinitive is resolved into the Subjunctive.

 Nisêtôwam kûta It-ôtêda...it is inconvenient that I (for me to) go thither.

 Wéyàmah kûta tôochegâitik...it is easy that it (to) be done.

 The Subordinate may precede the Principal Verb.

 Ithecôk péetoog-kîth-e (subj. p. 203).—ne gâ wûthaw-in (indic.) when he shall enter—I will go out.

 Hë kissewâsât (subj.) ootômma-w-âyoo (indic.)...as he was angry (Angl. in his anger) he beat him.

 We it-ôtêda-e ne gâ it-ootân (p. 33.)...when I wish, or want, to go thither I will go thither.

 We it-ôtay-wâppâmè ne gâ it-ootâ-ti...if I had wished to go thither I should have, &c.

 Ke këwàmënôwe ne gâ ne-ôthetân...when they shall have returned I shall be content.

 But it very frequently happens that, apparently at least, there is no Principal Verb in the sentence, the Indicative being, for the sake of Emphasis, changed into the Subjunctive; thus giving to the Indian the force, and somewhat of the form, of the inverted English phrase.

 1. Ithecôk kâw-ën-e (subj.) ne gâ kîwân (indic.) neesta...when thou shalt return I will return also.

 2. Ithecôk kâw-ën-e (subj.) êkwa kë kêm-âdâ (subj.) neesta...when &c.—then will return—I also.

 The comparative strength of these varied modes of Expression may be estimated by the number and kind of the Accents, &c. which they respectively bear. The former is feeble, simply positive—the latter energetic; the former admits of only one Accent—in the latter, the Time, ke, the Attribute, êkw, the Agent, eam, are, as above, all accented, emphatic.
Before we quit the Intransitive Verb, it may not be superfluous to remark briefly on the Verb-Substantive.

**OF THE VERB-SUBSTANTIVE.**

The Verb-Substantive is expressive of Existence, simply, or without reference to manner of Being; so,

1. *It* is not Auxiliary; its place in the English phrase being supplied by the verbal Inflection. (See pp. 198. 199.)

2. Nor is it Copulative; so it is omitted between words in Apposition; as,

1. O'wena Kétha?...who (art) thou?
2. Nootówee-nan kétha...onr (1.3) father (art) thou.
3. Ne móókoman bóma...my knife this; this (is) my knife.

Again,

*Wétha* gá tóó-t-ák...(it is) he, who has done-it.

*Nétha*, gá tóó-unnumán (it was), who did (I-) it.

*Wétha-nom*, gá tóó-ák-ák...they (id.), who did (they) it.

Eé’co-té, gá wáppa-m-ák...there (id.), that I met him.

Eé’co-spee, gá núggé-sków-ák...then (id.), that I met him.

Ethiína ánnem (inan.) gá wáppa-t-únum (inan.)...(it is) an Indian that (thing) which thou seest (it).

This remark applies, however, only when the subject is expressed absolutely; for when the same occurs in a subordinate or dependent part of a sentence, a verbal form (not of the Verb-Substantive) then appears, in the subjunctive, as,

1. *Ke kiskéthe-m-itlín owin-áwenn...I know thee who thou art.*

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146 i. 19. viii. 25. Wánain keen?...who (art) thou?

xviii. 38. Wágoomín ehw tápwáwyin?...what (is) that, truth?


i. 24. Phariseeg...ígwech kih bé-áhmu-n-inj-í... (inv.) Pharisees (were) those who were hither-sent.

ix. 17. Anwáhchegaid...owh...a prophet (is) that.

x. 7. Neen...ehw oot' esáhumúndam-ehw...I (am) their door.

xi. 25. Neen...ehw áhhe-jébah-íw...kiya ehw pemáhtézé-wíí...I (am) the resurrection and the life.

xiv. 6. Neen...ehw mékuun, kiya ehw tápwá-wíí, kiya ehw pemáhtézé-wíí...I (am) the path, and the truth, and the life.
2. Ne siggetháysin-nan hē ootówee-m-eék...we (1.3) are glad that thou fatherest-us, art our father.

3. Ne kiskēthēn hē oo-móokomán-eun (poss.) óoma...I know that thou own-knife-est (poss. p. 141) this.147

The elementary verb net' ãw-in (p. 155) is, however, for the sake of Emphasis, often used in the Indicative or absolutely.148

Where there is no verbal form the Assertion consists in, or is supplied by, the stress on the leading or the emphatic word.

Sect. V.

OF THE TRANSITIVE VERB.

The Intransitive verb, in its most simple form, contains, as we have seen, only one person, viz. its Subject, analogous to the European verb. The Transitive verb comprizes two (or more)—subject and object, &c. A few remarks on the latter may not be unnecessary.

The Transitive verb presents no difficulty, in either the Definite or the Indefinite forms, except in their double third persons. These in their Direct and Inverse significations are Active and Passive, and hence are often confounded by the learner,—the other combinations of the pronoun being all expressed Actively. The forms alluded to are these:

**DIRECT.**

Def. -h-ayoo (p. 213) he-him.
Indef. -h-emdyoo (225) he-somebody.

**INVERSE.**

Def. -h-ik (p. 214) he-by him.
Indef. -h-ãw (p. 226) he-by somebody.

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147 iv. 19. Ne wâbunon...ewh anâwâchegov ãhweywn...I see...that a prophet thou art. (p. 155)

148 iv. 26. Neem...Kâhâenemann, nind ówh...I...that speak (to) thee, I AM HE.

vi. 41. Neem, nind ówh ewh bâliquahê-gun...I, I AM the bread.

iii. 28. Kâhween neen, nind ahwr-se owh Christ...not I, I AM not (he) the Christ.

See Note 83.
So in the Subjunctive,

Def. -bat (p. 215) that, as, &c. -h-ik/oot that, as, &c. -he-by him
he-him.

Indef. -bew-òt (p. 226) as, that -h-ët as, that, &c. -he-by-some
&c. -he-somebody.

It may also be repeated here, that the Noun and the Pronoun in
Construction are modified, that is, have the Accusative (or
Ablative) form, only when governed by a verb in the third
person, expressed or understood. See 33; pp. 244 and 247.

Ne gā nippa-h-ow ñuna mahéggun...I will kill (him) that
wolf.

Ke gā nippa-h-ow ñuna mahéggun...thou wilt kill that wolf.
Kútta nippa-h-koò ìanne, or ìnehe, mahéggun-i...he will
kill that wolf. (accus.)

Ne gā nippa-h-ik ñuna mahéggun...that wolf (he) will kill
me (See p. 51).

Ke gā nippa-h-ik ñuna mahéggun...that wolf will kill thee.
Kútta nippa-h-ik ìanne, or ìnehe, mahéggun-à...he will
be killed by that wolf. (ablat.) 140

140 I. 24. Pháriseg Egewh kah bô-áhnoo-n-inj-in (inv. indet.) Phári-
sees (were) those who were hither-sent.

v. 1. Ke wéquond-àwuy (recip.) égewh Jéwyug...they have feasted,
(recip.) those Jews (nomin.)

vi. 10. Nàmahd-h-kheh-(h-)ik égewh enéno-àwuy...sit-down-make-yô
them, those people.

vii. 11. Egewh Jéwyug oo ge ìáddah-wábhun-akeso...those Jews
they went to see him.

vii. 26. Oo gek-áành-wàlwá ìgewh ìogómo-g...?...do they know,
these chiefs (nomin.)...?

viii. 35. Oowh ke etéwuy (recip.) égewh Jéwyug...this they said
(recip.) “the” Jews (nomin.)

viii. 9. Egewh kah náàndah-ig...those who heard it.

Egewh. (Governed of 3d pers. See 33 p. 247.)

viii. 31. Oo ge enó (dir.) Egewh Jéwyug kah tópway-áne-m-ìgwés
(inv.)...he said (to) those Jews whom he was believed on by

iv. 42. Oowh oo gé enahbóon (id.) enéwkh equal-n...this they said (id)
the woman.
THE CREE LANGUAGE.

DIRECT.

Ke gā nippa-h-andw-uk...ôkoo mahéggun-uk.

We (1.2) will kill these wolve-s. But with 3d person,

xutći nippa-h-aky-wuk ôohe mahéggun-uį.

They will kill these wolve-s.

INVERSE.

Ke gā nippa-h-ẫo-nom-uk ôkoo mahéggun-uk.

They will kill us (1.2), these wolve-s. But with 3d person,

xutći nippa-h-îk-wuk ôohe mahéggun-ûį.

They will be kill-ed by these wolve-s.

The Ablative sign, âotehe, is often used with its regimen, e.g.

ster the Participial Passive, as,

Ke (auxil.) nippâ-che-gisoo âotehe mõökoman...he has been

killed by, or with, a knife.

The verb agrees with its Subject and Object, expressed or

understood, in "gender," as well as in number, and person; as,

Note.—In simple sentences the Objective noun commonly precedes,

the Subject follows, the verb, unless Emphasis suggest a different order.

Note.—The Inanimate object has two conjugalional endings of the verb,

see below 1 2.] as well as a Double Inanimate form. (p. 222.)

Môostoo (anim.) ne ké nippa-h-ow...bison I have kill(ed)-

him, i.e. I have killed a bison.

1 Wéesaa (inan.) ne ké nippa-t-an...flle sh or meat I have killed-it.

Net' ûstis (anim.) ne gā wûnne-h-ow...my mitten I shall lose him.

vi. 10. Oo ge wâkhum-ấsow (dir.) enewh Jesus(um)...they "saw"

Jesus.

iv. 28. Oowh ke enôd (id.) enewh enènewws...this he said (to)

"the" men.

vii. 1. Oo ge ấndahw-âne-m-îpoon (inv.) enewh Jewyom che nés-

esqood (inv.)...he was sought by the Jews, that he might be

killed (by them def.)

vii. 3. Enewh wëkhânis-us oowh oo ge îkoos (id.)...those his breth-

ren this he was said (to) by.
1 Ne mákesin (inan.) ne gá wáms-t-aw... my shoe I shall lose-it.
Mahéggun (anim.) ne gós-t-ow... a wolf I fear-him, i.e. I fear a wolf.
2 Eskóo-tayoo (inan.) ne gós-t-en... fire I fear-it.
Mí-šik (anim.) n' óote-n-ow... a stick, I take-him.
2 Páksesiggun (inan.) n'óote-n-en... a gun, I take-it.
Ow-e-uk (anim.) nah Ke wáppa-m-ow?... any one (do) thou see-him?
(nah, Interrog. part.)
2 Kékgan (inan.) nah ke wáppa-t-en? something (do) thou see-it?

Note.—It may be useful to observe that, among others, the Special Inanimates -h-um, -ta-h-um, -sh-um, &c. (see p. 86 et seq.) belong to the 2d (Inan.) conjugation, throughout.

Note.—In Greek, the Inanimate form of the verb remains the same for both numbers of the Object, i.e. sing. and plur.

Inverse.
Ne gá nippa-h-ik mahéggun (anim.) me will kill-he, u, or, the wolf, i.e. the wolf will kill me.
Ne gá nippa-h-ik-oow eskóo-tayoo (inan.)... it will kill me the fire.
Ne wéethippee-h-ik-oon Missimna-h-éggun-ap'pwooy (iá) it soils me (the) writing-liquor, or ink.

Double Inanimate. (p. 222.)
Nétowage-t-a-magum úskée, máskooosee-á... it brings forth, produces, the earth, grass.
Kissá-gumme-t-lamagun (p. 178) óskooyoo (inan.) nippe (inan.)... the fire warms the water.
See p. 131. The Transitive verb has, &c.

A member, or part, of a sentence, whether standing as Nominative or Accusative, classes in Construction with Inanimate Nouns, and the verbal inflection agrees with it accordingly, as,
Weyt-um kutche töo-t-immán... it is easy that I (Angl. me to) do it.
Ath'ëm-ns kutche tòo-t-tummm...it is difficult that thou do it.

Ne métho-fthe-t-ëm...kutche too-t-tummm...I well-think-it, approve-it, that thou do it.

Ne pâckwâ-t-ës kutche tòo-t-àk...I hate-it that he do it.

The Indefinite Transitives, -egâyoo and -egâyoo, classing in form (p. 99 et seq.) and use as Intransitives, have generally, like these, no Accusative noun (as Angl. I love, intran.); the latter (-egâyoo) however admits an Indefinite (uninflected) Accusative, as,

Móona-h-egâyoo úskee-prow-uk...he digs potatoes, Angl. he is potato-digging.

The Indefinite Transitives take the oblique Cases (p. 192).

Note.—The latter (Inan.) is, as already observed, the more comprehen-
sive of the above two forms, it being Universal—referring to persons as well as things. (p. 104. Note.)

Lastly, our inflected verb, then, expresses its (pronominal) Subject and Object, both definitely and indefinitely, and in both (Anim. and Inan.) forms:

<table>
<thead>
<tr>
<th>ANIMATE.</th>
<th>INANIMATE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sáke-b-oyoo</td>
<td>he loves-him.</td>
</tr>
<tr>
<td>Sáke-h-djemewoo</td>
<td>they (Fr. on) love-him.</td>
</tr>
<tr>
<td>Sáke-h-egâyoo</td>
<td>he loves (somebody).</td>
</tr>
<tr>
<td>Sáke-h-mednemewoo (p. 98.)</td>
<td>they (Fr. on) love (somebody).</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Sáke-t-ow</td>
<td>he loves-it.</td>
</tr>
<tr>
<td>Sáke-t-djemewoo</td>
<td>they (Fr. on) love-it.</td>
</tr>
<tr>
<td>Sáke-tch-egâyoo</td>
<td>he loves (something).</td>
</tr>
<tr>
<td>Sáke-ch-djemewoo</td>
<td>they (Fr. on) love (something).</td>
</tr>
</tbody>
</table>

See Accidence.

It seems worthy of remark, that the Indefinite Personal Pronoun, so imperfectly seen in European tongues, is, in these dialects, distinctly brought out, and placed on a footing with the Definite Pronouns, I, thou, &c. It is further interesting to observe that the Cree (and Chippeway) Indians can, in like manner with Europeans, be General or Parti-
CULAB (as regards the meaning of the terms which they use) according as the Subjects and Objects occurring in their discourse may require.

The Accidental and Participial Passives class, in all respects, with the Intransitive Verb.

**Paragraph II.**

**Of the Moods.** (p. 252.)

The Indicative and the Subjunctive Moods are alike Declarative—but are used in the relations of Principal and Subordinate—absolute and dependent. The former is used as follows,

*Ne ke núgge-skom-ów kóntáwee...* I have met thy father.

*Ne ke náttó-tom-ów (p. 96) ke gáuwee...* I have listened to her, thy mother.

Moosik ne núgge-t-ik ne gáosin...always my son leaves me.

*Ne ke wí≠ínc-h-ik ne stás...* my (eldest) brother has deceived me.

*Ke sáke-h-ik, ke gúom-ók núgga...* he loves thee, he fears thee; he loves and fears thee.

The latter, as well as the Doubtful (see below) is used when dependent on another verb, expressed or implied, as,

*Ke ga méeth-ítim tippadumíw-em-e...* I will give it to thee when thou (balance it to,) payest, me.

*Ne ná-écle-t-en he péyét-tomána...* I am content, pleased, that I (to) hear it.

Náma kék wí≠í ne meeth-ow he kétim-it (intran.)...not any thing I give him as he is lazy.

*Ne pëekskáco-h-ók-ow këmmew-ák-e (flat vow.)...* it depresses me when (ever) it rains.

*Ne kusk-áhtíímu-h-ók-ow hi këmmew-ák...* it impatiently me as it rains.

*Nippee séégé-n-ah ootthóggum-ik...* (some) water pour-thou-it into the dish.
The Suppositive (Indic.) form is used absolutely—the Doubtful, relatively or dependently.

Nippâ-tookè-nik (intran.)...they sleep I suppose.

Y'-esk-oootâ-tookè-nik (id.)...they are tired (with walking) I suppose.

Sâhke-h-ây-tookè-nik (trans.)...they love them I suppose.

Sâhke-h-ikâo-tookè-nik (id. inv.)...they are loved by (them) I suppose.106

Doubtful.

Kuckwâyc'he-m-ik kutta it'-ootâ-tookè-nik-wê...ask (thou) them if they go or not.

Nûmmâ ne kisk-êthè-t-en ittê gâ athây-tookè-nik-wê...I do not know (it) the place where they may have laid him.

Keespîn sîkè-h-ê-w-un-è...if thou love me.

Tân etêhe-m-ê-w-un-è...whatever thou mayest think (of) me.

Keespîn ûntow-êthè-m-ê-w-ûfûg-wê...if ye seek me.111

The Subordinate (subj.) may precede the Principal (indic.) verb in a sentence (vide supra),

Tâckoo-dîke ne gâ wâppa-m-om...when he arrives I shall see him.

106 xi. 13. Nebâh-doogân-uns (suppos.) he sleeps (to them) I suppose.

111 x. 15. Kêshpin ——, wêendahmâkhwekîm débe ke ahsâh-w-asht(ud) -sin... if ——, tell thou me where thou hast laid him.

xx. 2. 13. Kah (neg.) ne kekkândâh-ze-en (neg.) débe ke ahsâh-w-akhs (dyg)-wân... I know not where they have laid him.

xiv. 15. Kêshpin sahge-h-dyg-wân... if ye love me.

xviili. 8. Kêshpin ûndaw-ane-m-ê-wûg-wân... if ye seek me.

xv. 20. Kêshpin ke koodâhge-h-ûg-owdâh-g-wân... if ye have persecuted me.

xi. 12. Kêshpin neb-akhs-wân... if he sleep.
Ké óose-tvon-eun-e (dat.) ke gá tippa-hum-átin... when thou hast made it for me I will pay thee.
Ké óose-t-át(ch)e ne gá méth-ik...when he shall have made it he will give (it to) me.

The Indicative Mood, also, as of the Intransitives, may be changed into the Subjunctive.
Ké óose-tvon-eun-e ókwà ké tippa-hum-àdén... when thou shalt have made it for me then will pay-thee-I.
Ké óose-t-àdche ókwà ké méeth-ít... when he shall have made it then will give (it)-he-me.

The Infinitive Mood is resolved into the Subjunctive with the Conjunction hé, as (Fr. commne), when; or kuttì or kutché, that (Fr. que), as,
Ne péy-tow-òsw hé ìam-ít... I hear him as, or when, he speaks; Angl. I hear him speak.
Ne wàppa-m-aw hé too-t-àk... I see him as he does it; Angl. I see him do it.
Ne gí t-ik-òmin kuttì ngiga-moo-yàun...they have desired me (Fr. ou m’a dit) that I (Angl. to) sing.
Ne ké it-ik-òmin kutché méeth-àk... I was told (Fr. on m’a dit) that I (Angl. to) give (it) to him.
Ittissaw-dyoo...kutché tòo-t-àk... he sends him that he (Angl. to) do it.

Paragraph III.

Of the Passive Verb.

We have seen that Attributive words or (in Indian) verbs of a Passive signification, are found in both the Transitive and the Intransitive forms.
As respects the Transitive verb, which includes both Subject and Regimen, the Passive is found in the (Inverse forms of the) double-third persons only, the other combinations of
the pers. pron. having all an Active signification (See pp. 106 et seq. 255 and Accidence).

In simple sentences, the Active or Passive form may be used, generally, as in other languages, together with its noun in the appropriate Case (pp. 244. 247).

(Dir.) Säke-h-ayoo Eakwëy-oo (nomin.)...she loves him, the woman. (nom.)

Säke-h-ayoo Eakwëy-wë (accus.)...he loves (her) the woman. (accus.)

(Inv.) Säke-h-ik Eakwëy-oo (nom.)...she is loved by him, the woman. (nom.)

Säke-h-ik Eakwëy-wë (ablat).... he is loved by, the woman.

The Indeterminate, &c. verb (p. 223) takes no noun after it in regimen.

But, in Construction, the forms of the verb and the signification, &c. of its pronominal elements, sometimes impose a certain manner or order of expression, which gives to the Indian what may be called a Phraseology of his own. We particularly allude here to the frequent use of the Passive Voice, in the place of the Active as it is commonly employed in European tongues, and which is therefore an occasion of much perplexity to European (oral) learners.

In English we may say, actively, "she loves him because he befriends her"—"he knows that she hates him," and the meaning is clear and precise; but if changing, simply, e.g. the femin. into the mascul. pronouns, we say, in the same reciprocated sense, "he loves him because he befriends him"—"he knows that he hates him," the meaning is ambiguous—may be misunderstood: we rather, in such cases, would say "he loves him, because he (pass.) is befriended by him"—"he knows that he is hated by him," &c. Just so it is in the Indian language. The above, and similar examples, for want of the sexual distinctions of the personal pronouns, must in Cree, &c. be always expressed as in the latter sentences, that is, by giving the inverted or return meaning of the subordinate verb, in the Inverse or Passive (instead of the Active) voice. [See
p. 57 et seq. and Note 34, the Examples (*) of which should be compared with the context of the English (active) Originals.

The above Examples must be resolved thus,

Sâke-h-nyou (dir. (Eskwây-oo) ootche hê kittemâk-éthe-m-ik-oot (inv.).

She loves him (the woman) because that she is befriended by him.

Kisk-éthe-t-em (dir.) hê puckwâ-t-ik-oot (inv.).

He knows that he is hated by (him or her, understood).

Direct.

"God is the father of those whom he loves." Kêcê-mânneto ootâwee-m-nyou ūnnehee-gâ sâke-h-ët.

God (he) father-eth (them) those whom he loves (them).

Inversely.

"God is the father of those who love him." (act.)

Kêcê-mânneto ootâwee-m-njoo ūnnehee gâ sâke-h-ikoot (pass.)

God father-eth those whom he is loved by.

"He protects those that fear him." (act.) Kûmnaw-éthe-m-njoo ūnnehee gâ góoot-ik-oot (pass.).

He protects those whom he is feared by.132

This Idiom, or Inverse mode of Expression, may be further exemplified in phrases of another kind, where the distinction

132 iv. 50. " He believed the word that Jesus had spoken (act.) unto him."

Oo ge tâpway-ând-on ewh ákétâw din kâ ñégoó (pass.) Je-

sus (mn).

He believed the word which he was said to by Jesus.

iv. 51. "As he was going down, his servants met (act.) him and told (act.) him," &c.

Máwâw fâme-gëwâid oo ge nàsqua-shk-ðry-oon (pass.)... oo bëmmeñâhox-un, oo ge wëndëh-m-ðgy-oon (pass.) dush.

As he was returning he was met by (pass.)... his servants, he was told by (them) (pass.) also.
between Agent and Patient is less obvious, and which are also in English expressed Actively, thus,

(Dir.) Whom does he love? ow-\-thu\-it s\-áke-h\-ayoo? (indic.)...i.e. whom love-eth-he (him)?

The converse or return form is,

(Inv.) Who loves him? ow-\-thu\-it s\-áke-h\-ik? (id.)...i.e. whom is he loved by?

These and similar sentences, from their usual places in discourse, are more commonly expressed in the subjunctive, thus,

(Dir.) Whom does he love? owé\-thu\-it h\-á s\-áke-h\-at? ...i.e. whom (is it) that he loves (him)?

(Inv.) Who loves him? owé\-thu\-it h\-á s\-áke-h\-ik\-t? ...i.e. whom (is it) that he is loved by?

(Dir.) Whom has he given it (to)? owé\-thu\-it h\-á mé\-éeth-at? ...i.e. whom (is it) that he has given it (to him)?

(Inv.) Who gave it (to) him? owé\-thu\-it h\-á mé\-éeth-ik\-t? ...i.e. whom (is it) that he has been given (to) by?

The Intransitive Passives, namely, the Participial, the Accidental, and the "Adjective" Passives (p. 114) are used as other Intransitives. The Particip. Passive may take a Noun of the Instrument, &c. after it, with the ablative sign ootche, of, from, with, &c.

Tá\-tó-pitch-eg\-t-ayoo ná\-t uck\-k\-óp ootche ché\-éesta-ask-w\-án.
It is tor-n or ren-t my cloak by a piercing-iron, i.e. a nail.

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**Paragraph IV.**

**Of the Possessive or Accessory Case.**

Having noticed, in the preceding pages, the verbal Root in combination with the Cases (of the Pronoun) direct and oblique, corresponding with the same relations (under other forms) in European languages, we now proceed to the Possessive or Accessory Case, which being of an anomalous
character, becomes one of the leading difficulties of the Algonquin dialects, and therefore demands particular attention.

This case we call Possessive, because it is always used when in connexion with a Noun preceded by the Possessive Pronoun of the 3d pers. oo or oot', Angl. his, (her, or their)—Accessory, when the same relational sign has a more extended meaning, implying simply "in relation to him, &c."

This additional oblique case (p. 123 et seq.) refers exclusively to a 3d pers. as the "End," and signifies or implies, generally, "his," or, "in relation to him (her, or them)." It is indicated, in its simple form, by the element ethû, and may be superadded to the other (verbal) Cases.

To have a clear view of this subject, we must refer to the two forms before given, viz.—Intrans. p. 199. Net' i'-an, &c. and p. 209. Net' i'-a-n-ûn, &c. Trans. p. 213. Ne sâke-h-ow, &c. and p. 239. Ne sâke-h-im-ow-û, &c. together with their respective subjunctives—and in both "genders."

The former of these two forms I shall call the Absolute—the latter, the Relative form. Ex.

**Intransitive (Indic.)**

Absol. Untê i-ow ne, or ke, gósís...there is he my, or thy, son; my or thy son is there. But with an access. 3d pers.

Relat. Untê i-âthu oo gósís-û...there is-he- (relat. to him) his son; Angl. his son is there.

**Subjunctive.**

Absol. Tâm-ittê i-ôt (subj.) ne or he gósís? Untê i-ôw (Indic.)...where is-he my or thy son? There he is.

Relat. Tâm-ittê i-âth-û (id.) oo gósís-û? Untê i-âthu (id.)...where is-he (to him) his son? There he is (to him).

**Inanimate. (Indic.)**

Absol. Untê i-ow pâskesiigun...there is (ôt) the gun.

Relat. Untê i-âthu pâskesiigun...there is (ôt, to him) the gun.
Subjunctive.

Absol. Tän-itte l-ak päskeniggun?...where is (it) the gun?
Relat. Tän-itte i-dik-ik päskeniggun?...where is (to him) the gun?

Transitive. (Indic.)

Animate.

Absol. Ne or Ke göosis ne wäppa-m-ow (p. 213) my or thy son...I see him; I see my, or thy, son.
Relat. Oo göosis-idi ne wäppa-m-im-owd (p. 229)...his son I see his him, I see his son.

Inanimate. (pp. 222. 230.)

Absol. Ne or Ke mőkoman ne ke wünne-t-dn (1st conj.)...my or thy knife, I have lost (it), I have lost my, &c. knife.
Relat. Oo mőkoman ne ke wünne-t-a-mön...his knife I have lost (it "to him." )

Absol. Ne or Ke mőkoman ne ke óote-n-en (2d conj.)...my or thy knife I have taken (it).  
Relat. Oo mőkoman ne ke óote-n-un-mön (id.)...his knife I have taken it, (relat. "to him").

So in the Subjunctive.

Animate.

Absol. Ne or ke göosis he wäppa-m-uk...my or thy son as I see him.
Relat. Oo göosis-id he wäppa-m-im-uk...his son as I see (his) him.

Inanimate.

Absol. Ne or Ke mőkoman he ke wünne-t-ids...my or thy knife as I have lost (it).  
Angl. having lost.
Relat. Oo mőkoman he ke wünne-ta-uk...his knife as I have lost (it) "to him."  
Angl. id.

Absol. Ne or Ke mőkoman he ke óote-n-un-mön...my or thy knife as I have taken (it).
Angl. having taken.
Relat. Oo mőkoman heó he ke óote-n-un-muk...his knife as I have taken (it "to him").  

So also in the Imperative, as,

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\[\text{vi. 42. \ldots 60a-me, kiya oö-g6e-a këkëne-m-1m-ìng-ooog \ldots his father, and his mother (that) know-hee-theem? that we know (his) them.}\]

\[\text{xv. 10. Kah éhie minjëme-n-um-dh-w-ng (inan.) as I have held \"kept\" them (relat. to him).}\]
Animates.

Absol. Oo-ti-n ne tapan-ask...take thou my sledge.
Relat. Oo-ti-im oo tapan-ask-oom...take thou (his) him, his sledge.

Inanimates.

Absol. O'ose-t-a ne nippiywin...make thou my bed.
Relat. O'ose-t-á-w(oo) oo-nippiywin-im...make thou (his it) his bel.

But this Relative form is not limited in its use to nouns having the Possessive prefix oo or oot' (3d pers.); it is used also in its Accessory character, referring simply to an antecedent (or Principal) 3d person.

When the discourse is continued concerning the same (3d) person which the sentence began with, the absolute form is proper, as,

1. Péetook-aëoo A hé awkoos-it A...he (A) comes in as he (A) is sick.
2. Wúthaw-aëoo B hé we mách et B ... he (B) goes out as he wants to hunt.

But when another person is introduced into the sentence, in the same relation, the Relative form is used, distinguishing the Accessory from the Principal agent, &c. (see Mayor's Eton Lat. Gram. The Construction of Pronouns, Note) as,

1. Péetook-aëoo A hé awkoos-th-it B...he (A) comes in as he (B) is sick (rel. to him).
2. Wúthaw-aëoo A hé we mách-th-it B...he A goes out as he (B) wants to hunt.

Ne gá wéetum-on-翁 tuckoois-dik-e (fut)...I will tell him when he arrives.

A kúttá wéetum-ow-aëoo Bwii tuckoois-in-éth-itc-e...he (A) will tell him B when he (B) arrives (rel. to him).

Ne gá wéetum-ám-翁-ii oo goosi-s-á tuckoois-in-éth-itc-e...
I will tell (his him) his son when he (the latter) arrives (rel. to him).

Ne gá wéetum-on-翁 wippsa-m-ók'-e...I will tell him when I shall see him.
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Ne gá wéétum-ôm-ól-ú oo tanis-ú (accus.) wáppa-m-im-úl’e.
...I will tell (his, him, &c.) his daughter when I shall see (his, him, &c.).

Ne ke wáppa-m-on hé péetookait... I have seen him as he came in.

Ne ke wáppa-m-im-ômúh, hé péetook-dúth-it, oot’ oowéss-
im-isú (accus.)... I have seen (his, him, &c.) as they came in (rel. to him) his children.

Wáppa-m-dúyoo (nomin.) Bmú (accus.) hé pimmittissaw-
d’t Mooswá... A saw B as he (A) followed (him,) a Moose.

Wáppa-m-dúyoo (nomin.) Bmú (accus.) hé pimmittissaw-
dúth-it Mooswá... A saw him B as he (B) followed, &c.

Ne gá wéétum-on-ôm kuckwáycche-m-ìche... I will tell him
when he shall ask me.

Ne gá wéétum-óm-ôh-à (A’s B) kuckwáycche-m-úk-ìche (B)
... I will tell (his him) when he (B) shall ask me (rel. to A).

Núutoon-à-dúyoo oot’ ustissú (anim.) Ne ke ká-t-im-ôm-à...
he searches for his mittens. I have hidden (his) them.

Nuttò-n-óm oo chica-h-éggun (anim.)... Ne ke ká-t-a-à-mdn
... he searches for it, his hatchet. I have hidden (his) it.

The Relative form expresses a Relation with a DEFINITE 3d person only, expressed or implied; with other Nominatives, (e.g. the Indefinite 3d person) the Absolute form is used.

Péetook-dnemoo (indef.) hé áwkoos-àdn (absol.)... they (Fr. on) enter, as I am sick.
Péetook-àyoo (def.) hé áwkoosé-m-uk (relat.) he enters, as I am sick (rel. to him).

Nippa-ñemoo (indef.) hé péetook-àun (absol.)... they (Fr. on) sleep (are asleep) when thou enterest.
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Nipp-ow (def.) hê péetookáy-m-ut (relat.)...he sleeps as, or when, thou enterest (rel. to him).

Túcckoos-in-danewoo (indet.) hê méëchesoo-n-ánemwik. (absol.)...they (Fr. on) arrive when they (Fr. on) eat, or, are eating.

Túcckoos-in (def.) hê méëchesoo-m-dit (relat.)...he arrives when they (Fr. on) are eating (rel. to him).

Nîttik-owin (indef.) kûtche wûthaw-em (absol.)...they (Fr. on) tell me that I (Angl. to) go out.

Nîtt-të (def.) kûtche wûtkawâ-y-wuk (relat.)...he tells me that I (to) go out (rel. to him).

Nûttôm-ik-ow-ëdn-e (indet.) ne gâ it-ooot-ëdn (absol.)...when they (Fr. on) call me I will go.

Nôttoo-m-f(t)ch-e (def.) ne gâ it-ôotay-ëdne (relat.)...when he calls me I will go (rel. to him).

Kîaketha-tâ-ganewoo (indet.) hê kë méeth-ik-ow-ëdn (absol.)...they (Fr. on) know that they (Fr. on) have given it to me.

Kîaketha-t-n (def.) hê kë méeth-ik-owë-coo-wuk (relat.)...he knows (it) that they (Fr. on) have given (it to) me (rel. to him).

Wûnnëk-danewoo (indet.) hê péetookkait (absol.)...they (Fr. on) rise as he enters.

Wûnnëk-on (def.) hê péetook-ôithê (relat.)...he rises as he (the latter) enters (relat. to him).

Paragraph V.

Unlike the (verbal) Cases already noticed, this Relational element affects also the other inflected parts of speech, viz. the Noun, and the Pronoun (Demonstr. and Interrog.), thus distinguishing the Object from the Subject. And first, of the
We have already seen (p. 244) that *inanimate* Nouns, when governed by a *definite* 3d pers. in order to form their *Accus.* and *Ablative* cases, take for their ending this Particle 

\[-et\] (sing.) \[-ethu-\] (plur.), as,  

*N' oote-n-em pûsagigun...I take *(it)* a gun.*

Ooté-n-un pûsagigun-ethu...he takes *(it)* a gun.

*Negga-t-en n' iskootaggy...I leave *(it)* my coat.*

Nëgga-t-um n' iskootaggy-ethu...he leaves *(it)* my coat.

### Pronoun.

In like manner, the Pronouns (Demons. or Interrog.)  

*O'wena* (sing.) *Owinekee* (plur.) *Angl. who, or whom*;—and  

*kkwotn* (sing.) *kkwotnne* (plur.) *Angl. what* (nomin. and accus.) make respectively, when in connexion with an *Accusory* 3d pers. *owëthwa, këkwaithu* (sing. and plur.) as,  

Absol. *O'wena ñkoo-?* (indic.) who *(he)* is sick? or  

O'wena gâ ñkoo-?* (subj.) *(who)* (it) that is sick?  

But in reference to another 3d person,  

Relat. *Owëthwa ñkoo-?* (indic.) who, is, are, sick (relat. to him)?  

Owëthwa gâ ñkoo-?* (subj.) *(who)* (it) that is sick *(id.)*?  

Absol. *Këkwân ñkoo-?* (indic.) *(what)* (it) is hard? or  

Këkwân gâ ñkoo-?* (subj.) *(what)* (it) that is hard?  

Relat. *Këkwân-thu ñkoo-?* (indic.) *(what)* (relat.) is hard *(rel. to him)*? or,  

Këkwân-thu gâ ñkoo-?* (subj.) *(what)* (it) that is hard *(relat.)*?  

With the Transitive Verb, both *owëthwa* and *kkwathu* become the *Accusative* or the Ablative case when governed by a double 3d person, *e.g.* *he-him, he-by him*, as  

### Direct.  

*O'w-ena* (nom.) *såke-h-ayoo?* (indic.) *(who)* *(he)* loves him? or
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O'wena (id.) gā sāke-h-at? (subj.)... who (is he) that loves him?
Owé-thu (accus.) sāke-h-ayoo? (indic.)... whom does he love (him)? or,
Owéhu (id.) gā sāke-h-at? (subj.)... whom (is it) that he loves (him)?

INVERSE.
O'wena (nomin.) sāke-h-ik?... who is loved (by him, &c.)? or
O'wena (id.) gā sāke-h-ikoo?... who (is he) that is loved (by him, &c.)?
Owéhu (ablat.)...sāke-h-ik?... whom is he loved by? or,
Owéhu (id.) gā sāke-h-ik-oof?... whom (is it) that he is loved by?

DIRECT.
KBkwk-n ke meeth-ow? (indic.)... what (dost) thou give (to) him? or,
KBkwGn gi m6eth-ow?... what (is it) that thou hast given (to) him?
KBkwG-thu m6eth-nyoo?... what gives-l-him?
KBkwG-thu gi m6eth-at?... what (is it) that he has given (to) him?

INVERSE.
KBkwln ke méth-ow? (indic.)... what gives-he (to) thee?
KBkwán gā méth-ow? (subj.)... what (is it) that he has given (to) thee?
KBkw-thu m6eth-ik? (indic.)... what is he given (by him, &c.)?
KBkw-thu gā méth-ik-oof? (subj.)... what (is it) that he has been given to (by him, &c.)?

INANIMATE.
KBkwln ke sāke-t-an (indic.)... what (dost) thou love (it), or
KBkwán gā sāke-t-tun? (subj.)... what (is it) that thou loves (it)?
KBkw-thu sāke-t-ow? (indic.)... what (does) he love (it)? or,
KBkw-thu gā sāke-t-at? (subj.)... what (is it) that he loves (it)?
Sometimes a Nominative Case comes between the Pronoun Relative (gd) and the Verb. (p. 247.) It has been seen that when there is no other Nominative, the subordinate verb agrees with the Relat. Pron. gd in (its implied) gender, number, and person. We subjoin a few more examples.

Note.—In the following Examples the indeclin. gd, is rendered by the indeclin. that, or, which, as more analogous to it than the declinable who, whom.

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Note.—In the following Examples the indeclin. gd, is rendered by the indeclin. that, or, which, as more analogous to it than the declinable who, whom.

"Mëkowe-káyoo ná? ámna mistuttim gá (nomin.) máthats-ít.
Is he swift that horse which ugly-is-(he).

Thou mother-est (Angl.) eh? that (which is) nice child.

"Ne ke wáppa-m-óm-ák Ethin’u-úk gá túccoos-aik-wów.
I have seen (them) the Indians that are arrived.

"Ne we lámme-h-ow iktwáyoo gá wéche-h-ew-diit (indet.).
I want (to) speak (to) her the woman that accompanied.

"Ne g’óote-n-en gá klássis-ik mãkoman (inan.).
I will take (it) which is keen, Angl. the keen, knife.

"Ke misk-en ná? onehóggun gá ké wúmme-ch-égá-dik (part-p.)
Has thou found the dish which was losed, lost?

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See Additional Notes.
A GRAMMAR OF

Ne kisk6the-m-amn6n iskw6yoo g6 miskow-Mt k6wkw6.
We (1.3) know (the) woman that found (the) porcupine.
Tan-itt6 i-6ot-ai0 unna E6th6n7 g6 ke k6kokook-aok?
What place go-eth-he to that Indian that visited-(he)-there?
Tan itt6 i-di E6thim g6 n6tt6o-m-it?
What place, where, is (he) the Indian that called (he-) me?
K6th6, g6 oot6wee-m-eok, g6 t6o-t-timnum.
(It was) thou, that fatherest (thou-) us (1.3), that didst (thou-) it.

Nomin. between Relat. and Verb.

Iskw6yoo g6 s6ke-h-ut n6spitch s6wkoo-su.
Woman (she) that thou lovest (her) very ill-is-she.

U'6na iskw6yoo g6 w6eche-m6cheshoo-m-ut...
That woman that with-eatest-thou-(her).

Neth7 unna Ag7th6au g6 6ntow-w6ppa-m-aig.
I (am) that Englishman that go-seek-ye(kim).

Wee7k6ssin-mah che? m6niis6 g6 m6ch-6m.
Are they sweet? (the) berries which eatest-thou-them.

Ne k6 w6ppa-m-ow eskw6yoo g6 s6ke-h-ut...I have seen (her) the woman whom lovest-thou (-her).
Ne k6 w6nne-t-an m6ok6man g6 k6 m6eth-6m...I have lost (it) the knife which thou gavest (to) me.

N6 k6 misk-6n missina-h6ggun (inan.) g6 ke w6nne-t-tun.
I have found writing, or book, (the) which hadst lost-thou-(it).

...k6kw6n g6 w6ppa-t-tummn6n g6 p6y-t-tummn6n n6est6.
...any thing which have seen-I-(it) which have heard I-(it) also; Angl. which I have seen and heard.

Note.—We may just remark here, that from the peculiar personal combinations which form the subjunctive verbal Inflection, e.g. -et, thou -him; -it, he -me, &c. (see above) i.e. subject and regimen, the signs of the personal pronouns are, in the Transitive form, necessarily repeated where in English they are often omitted. In the Intransitive forms (Adj. Neut. &c.) the Subjunctive Inflection, in Construction, is in all respects in perfect accordance with the verbal (personal) endings of European inflected languages, e.g. Ital. &c.
THE CREE LANGUAGE.

ARTICLES. (See p. 248.)

Gà kínwoo-sít nápyoo (Lat. vir)...*(he def.)* that is tall man; 
Angl. *the* tall man.

Hè kínwoo-sít nápyoo...*(he indef.)* as is tall man; Angl. *a* tall man.

Without a Noun, as,

Gà kínwoo-sít...*(he def.)* that is tall; Angl. *the* tall one.

Hè kínwoo-sít...*(he indef.)* as is tall; Angl. *a* tall one.

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PARAGRAPH VII.

OF THE FLAT VOWEL.

The *FLAT*, or altered, Vowel (pp. 73 et seq. 202) is the sign of *Indefinite* time and indicates in the Verb what is *continuous*, habitual, natural, &c. as opposed to what is *Accidental*, &c. It is equivalent to the Iterative Indicative (p. 71), and is found in the Subjunctive (or Dub.) mood only: thus we say in the simple

**INDICATIVE.**

Kékwan *ke* mînnekw-dn ?...what drinkest thou ?

Kékwan *ke* nôche-t-an ?...what workest thou (at) ? &c.

**SUBJUNCTIVE.**

Kékwan "gâ" mînnekw-dûn ?...what (is it) "which" thou drinkest ?

Kékwan "gâ" nôche-tûn ?...what (is it) "that" thou workest at ? &c.

and these forms are susceptible of the *auxiliary* Particles &c. of *Tense*, as,

Kékwan *ke* "kê" (ghee) mînnekw-dûn ? (indic.)...what "hast" thou drunk ?

Kékwan gâ kê (id.) mînnekw-dûn ? (subj.)...what (is it) which thou hast drunk ? &c.

T 2
But the "altered vowel" form, which, as already observed, is always in the Subjunctive, signifies Indefinite, continuous, &c. Time, as,
Kékwan mënêkw-eus? (not mën-)...what drunkest thou (habit.)? or art drinking?
Kékwan ne-ôche-t-iun? (not noche-)...what workest thou (at) (id.)? or art working at?
Tan' itë òp-it (not òp-?) (p. 148)...where is he sitting, dwelling, being.
Tan' itë ëtat- or, ëtat-ëit (not ëat-) (id.)...where is it lying, placed, being.

The (verbal) Attributive, so modified, is used to qualify, indefinitely, its Noun, and is, generally, placed before it. In the neuter and transitive verb it has (as above) the force of the English Participle -ing. In the 3d. pers. it appears thus,
Mëskow-issit (not Mësk-) ethin'u (Lat. homo).*
Who is (indef.) strong man, i.e. a, or the, strong man, Indian.
Kêtawwâss-issit (not Kut-) iskwayoo.
A, or the, handsome woman.
Pënh-ëssit (not Pë-) oowâssis.
A, or the, living child.

The Attributive, in this form, may also be used without a Noun (expressed or understood), when, if it imply an energy or action it is a verbal equivalent to English nouns ending in -er, &c.—if simply a quality (adject.), it is then also (Anglo) used substantively, as,
Wës-itch-e-gisit (not Oos- p. 202). †
Who makes (habit.), Angl. a or the maker—and so of the rest.
Wëse-t-at (id.)...he who makes it (def. obj.), the maker of it.
Ne-ôti-n-egdït (not Noot-)...the fighter.
Kësknoohâm-lgdït (not Kïsk-)...the teacher.
Këtemâk-issit(ch)-ik (not Kït-)...who are poor. Angl. the poor.
Wëthôt-iss-itch-ik (not With-)...the rich.

* See Note 144. † Vide infra.
THE CREE LANGUAGE.

Këwät-itch-ïk (not Ke-) ... the friendless.
Mëskow-itch-ïk (not Musk-) ... the strong.
They are also used, in the same sense, in the sing. number.

Note.—See p. 76, The effect, &c.

In the 1st and 2nd persons, it sometimes conveys a Vocative or Interjectional meaning, (see Note 144) as,

Mëthos-iss-ëw (not Me-) ethë'n'u! ... thou (who art) good man!
Pëm-ët-iss-ëw (not Pë-) ethë'n'u! ... thou (who art) living man!

Or without a Noun, as,

Këskënoo-h-um-kgën! (not Kisk-).

Thou (who) teachest (habit.), Teacher! “Master!”

Këtemëkk-iss-ëd'n! (not KIt-)... destitute, wretched, that I am!

The same “altered” form is expressive of the English word when—used in the indefinite sense of whenever (p. 203, The “altered” first vowel, &c.) as,

Tëcëkoos-ëd'ë (fut.) ... when I shall arrive.
Tëcëkoos-ëd'n-e (indef.) ...when(ever) I arrive.
Wëppa-m-ëk'e (fut.) ... when I shall see him.
Wëppa-m-ëk-e (indef.) ...when(ever) I see him.

After the Interjection Ecco! Chip. Me! (Ital. ecco! Fr. voisà!) expressed or understood, it is also employed, by way of Emphasis, as,

Ith'ëcëk gä nìppah-at pëissi:ki:it-ëcëko! (or eckwa!) këwät.
When he had killed an animal behold I or, then! he returned.

(Ith'ëkëk) gä këesë-lëm-it, eccëko! nëp-at.
(When he) had finish-speaking, then! he fell asleep.

Ne kë mesëc:so-tëmnadas (ecco!) tëcëkoos-ëk.
We (1.3) had eaten then! he arrived (by land).

Këgat ootëcëkoos-ëthë (ecco!) mëssag-at.
Almost (towards) evening (behold) then! he arrived (by water).

Ecco-të wet-bët-ëk (not oot-).

Just there from-come-me (1.3); we come thence.
A GRAMMAR OF

Note.—With this "altered vowel" form of the verb the 3d pers. plur. (subj.) ends in -ik, instead of -ow. See p. 218.

PARAGRAPH VIII.

OF NEGATION.

In Cree there are two primary Negatives, viz. nùmma, no, not,—used before the Indicative, as,

Nùmma ke' ñthin-ìis-in...thou art not wise.
Nùmma ne šàke-how...I love him not.
Nùmma ow'ëik tåpwooy-t-um...not any one believes it.
Wàppa-m-ìí-y-wuk móggá nùmma wàppa-m-ìk-wuk...they see them but they are not seen by (them).
Nùmma kòkwân (inan.) ke' l-an-ìinow (p. 189) ke mèche-àk (1.2) not any thing me (1.2) have (that) me shall (Angl. to) eat.

and égu, not,—used in like manner before the Subjunctive and the Imperative, as,

Egà hè tåp-w-cux...as thou true-sayest not.
Egà hè kíshêwàt-t-iss-it...as he is not kind.
Nù'mma ke' gá këése-t-an (indic.) e'ga' wìche-h-ìinà-k (subj.)...thou wilt not be able to finish it, if I do not assist thee.
Egà tìo-t-a...do thou not it.
Egà tìo-t-im-ook...do it not ye.

Note.—The addition of the Pronoun sótba (Chip. seen) 17, to the former before the Indicative, and to the latter before the Imperative, strengthens the negation.

The element -ì'ookè (Sign of the Suppos. mood) added to certain words, has the effect of a very soft Negative, as,

Ow'ëna gá tìo-t-ìk? who (is it) who has done it?
Ans. Owin-tookè (quasi "who indeed!") Angl. I know not who.
Owinkeè gá tìo-t-ìk?...who (plur.) id.?
Ans. Owin-toökè-nìk...Angl. I know not who (plur.)
THE CREE LANGUAGE.

The Cree language.

Note.—In the Chippeway Dialect also are two negative signs, viz. kah (Jones) no, not—and -se, or -ze, not. The latter of these is annexed to—incorporated with—the verb, in all the forms of the Indicative, Subjunctive, and Doubtful moods; it is found also in the Imperative. It is a soft Negative (quasi Fr. ne). For the sake of Emphasis, the former, kah, (Fr. pas) or stronger kah seem (Fr. point) is used before the Indicative; as is kdgoo (or stronger, kdgoo seem) before the Imperative. The Subjunctive does not admit of the added negative Particle. The 2d negative strengthens the negation. (pp. 63 et seq., 206 et seq., 334 et seq. and—Notes, passim.)

PARAGRAPH IX. OF INTERROGATION.

Interrogation is expressed, generally, by the Particles che? or ná? (Chip. mah? Jones) added to a positive (or negative) sentence, or placed immediately after the word to which the question refers, as,

Ke ke ná-t-ow, che? or ná?...hast thou fetched him?
Ke ke it-ow, che?...hast thou said (it to) him?
Mákésu ke ke wáp-pa-m-ow, che?...a fox hast thou seen (him)?
Mákésu che? gá wáp-pa-m-ut... (was it) a fox which thou hast seen (him)?
Númmu che? ke we méches-oon...dost thou not want (to) eat?

To this head also belong the Interrogative Pronouns (p. 189), as,

Ów'ena wee-ée-t-um-ask?...who (is it) tells thee?
Kékwn gan we ôose-t-iun?...what (is it) which thou wantest (to) make (it)?


A GRAMMAR OF

Tān ittē it-tōtāy-wuk?...what place, where, go they to?
Anā. Un-tē, there; Eccō-tē, that very place, just there.

Tān isse ke (fut.) tōo-t-ummaa?...what wise, how, shall I do it?
Anā. O'om isse...this wise, thus.
Ecco-isse...this very manner, just so.

Tān ispee (past) tōo-t-dk-ik?...what time, when, did they do it?
Anā. Eccō-spee...at that very time, just then.

Tān ithekōk (fut.) ke méeth-uf?...how much, when, (is it) how wilt give it kim? Also,
Tān ithekōk (quantity) gā méeth-ik?...how much (is it) that he has given thee?
Anā. O'om' ithekōk...this much. Ecc'ō 'thekōk...just so much

Tān ispeeche? (space, &c.)...how much?
Tān ispeeche tim-dik?...how (much) deep-is-it (the water)?
Tān ispeeche kēesik-dk?...how much day-is-it, what time of day?
Tān ispeeche isp-dk?...how (much) high-is-it?
Tān ispeeche gēga gā wāppa-m-ittān?...how much, how long.
(is it) that I have not seen thee?

Tān ispekt-iss-it?...(anim.) what time, age, is he?
Tān ispeech-dk?...how far-is-it? Peech-ow...it is far.
Tān' isse-nākoosīt?...(p. 114) how is he seen, what is he like?
Tān' isse-mākoosīt?...(id.) how is he smelled, what does he smell like?

Tān' ittē isse?...what place like, which way?
Tān', or, tān ispeeche, ittīgit-it?...how big is he?
Tān' wēche?...what from, why, wherefore, for what reason?
Tān' tāto...what number? Kēkoo tōo-ā...what kind?
Tān' ittē-tāsa-ikh-ik (anim.) Tān' it-tē-th-dikee (inan.)...how many are they?

Tān' iskoo-sit owā tāpan-ak? (anim.)...how long is (he) this sledge?
Tān' iskw-dk dōma chēmān? (anim.)...how long is (it) this canoe?
Tān' iskw-āsk-oosīt (p. 178) dōna mistik (anim.)...how long (-stick) is that stick or tree?
Tān' iskwā-pegg-dk (id.) ēnnēma ēppēe? (inan.)...how long (-line) is that line?

&c.
Chapter II.

Sect. I.

OF THE ADVERB.

The Adverb (p. 239) is of various kinds, and in simple sentences is usually placed before the verb, as,

Mistahay ke ga méeth-in...a great deal thou wilt give me.
Piátk ne ga tóo-t-en...carefully I will do it.
Attéet ne ga wépe-n-ow-uk...part (of them) I will fling (away).
Athewák ne wéke-at-en...exceedingly I like it (taste).
Nistoo pésim-muk “áspin” gá tuckoo-ai...three moons “ago” (it was) that he arrived.
Ote wéakutch it’akwun-opun (p. 138 pret.) wáska-héggun.
Here formerly there was a house.
Kétha, ke métaw-án ispéé sábut-íss-es, nétha...thou, thou playest whilst I am useful, I.

Some Adverbs (a few) appear in the (subord.) verbal form slightly modified, e.g. of Time, as,

Né gá íssébooy-t-da wáppék-e, i.e. wáppék (subj. of Wáppun...it is day-light)...I will depart when it shall be morning, or, to-morrow.
Né ga ná-t-en ootákoon-aiik-e (subj. of oot-ákoon-in...it is evening)...I will fetch it when it shall be (Angl. in the) evening.

Comparison we shall consider as it respects, 1. MANNER; 2. DEGREE.

First.—As it respects Manner of Being, as — so, íssé—écóo-se, &c. See Conjunctions, p. 287.

Secondly,—As it respects Degree.
The Degrees of Comparison are usually expressed as follows:

Ispéche, or Ithekök (quantity)... as much as.
E'cco ispéche, or, ecco-thekök, just so much.
A'woos-ittë... beyond, more.
A'stum-ittë... on this side, less.
A'woos-ithekök... more (in quantity).
A'stum-ithekök... less (id.).
Ath'ewák... exceedingly, very, more, most.
Oosám... more, too much.


O'wa ispéche métho-ru unna...
This (anim.) as much good-is-he (as) that; Angl. this is as good as that.
O'oma ispéche méthow-fasin, unnema...
This (inan.) as much good-is-it, (as) that; Angl. id.
Ispéche mechët net' i-owëw-uk (anim. p. 139), këtha...
As many I have (them), (as) thou.
Ispéche mistahay net' i-an (inan. id.) mëtha...
As much I have (it) as he.
Ispéche ke këwë-gëpowin këtha—ecco-se nëesta mëtha...
As much as thou long-standest, art tall, thou—just so also I.
"Ispéche" këtha, net' it-iggitt-in...
"As much as" thou, I am so-big, i.e. I am as big as thou.
Këtha, he it-iggitt-ëm, net' it-iggitt-in...
Thou, as thou art big, I am so big.
Ispéche net' i-om-ëw tônemow këtha...
As much I have money (as) thou.
Thou hast killed "as many" (as) I (have killed them understood).


"Awoos-ittë" kishëw-à-t-issu "ispréche" këtha...
"More" he is kind (Angl.) "than" thou.
A'woos-ittè méthow-isissiu hma, ispéeche ünnema...
More good-is-it this, than that; Angl. this is better than that.

A'woos-ittè methóe-issu ówa ispéeche ünnma...
More good-is-he this, than that; Angl. id.

Ôma mathá-tun, mögga ünnema ossem, or, áthewák...
This bad-is-it, but that, more; i.e. worse.

A'woos-ittè ne kesh-éthináyw-in ispéeche wéka...
More I am old-man, an older man, "than" he.

Aw'oo-ittè ne kinwoo-gépow-in ispéeche kétha...
More I am long-stand, taller, than thou.

Aw'oo-ittè ne kesh-éthináyw-in ispéeche kéttha...
More (in) number I have (them) than thou.

Pépoonél awoos-ittè mathá-tun-wí múakünow-á ispéeche hë nepeee-k...
In winter more bad-are-they, the roads, than is summer.

So,
Pépoon-ok, last winter; áwoose-pépoon-ok, the winter before last; I'-áwoose-pépoon-ok (p. 71. I.), two winters before last.

3. Defect.
Númmá wétha ispéeche oo mis-à kišt-éthe-m-oo...
Not as much as his (or her) elder sister proud-is-he (or she).

Númmá wétha ispéeche oo táníis-à tippa-h-um-dk-osel-ku
(p. 114. freq.).
Not as much as her daughter revenge-ful-is-she.

A'ché mistahay mínnekw-sit-è—A'ché'-ka'y we mínnekw-ayoo.
The more he drinks—the more he wants (to) drink.
A'ché áppesí néeth-út-è—Aché-káy awoosíttè ke sáke-b-it.
The less thou give him—the more he loves thee.
A'che őwose-itt kuckwághe-m-ul-š-šché-káy númmá ke ǵi tępwoy-t-ak
The more thou ask him—the more he will not consent (to) the.

The Adverb sometimes assumes the verbal form, e.g. Nóli-ow, short of; Oosım, too much, as,
Nóli-šís-š...he is unhandy, awkward.
Nóli-páth-š (p. 146)...it falls short, is not enough.
Nóliwé-n-š...he under-does-it.
Oosımé-n-š...he over-does it.

Sect. II.
OF THE CONJUNCTION.

Conjunctions (p. 242), as they are of various kinds, so do they govern different moods.

In simple sentences, the Copulative and Disjunctive govern, generally, the Indicative mood, as,
Ke sako-š-ik, ke goost-ik “móggá” (pos. “and”)...
He loves thee, he fears thee “also.”
Ne núttaw-ś-ów-uk, “móggá” (privat.) númmá ne péyit-š-šuk...
I call them “but” they do not hear me.

But those which subjoin a dependent verb, be the same declarative or otherwise, always govern the latter in the subordinate (subj. or dub.) mood, as,
Ath'ém-šn héd awkoonin-šnem-š (indet.)...It is difficult, bad, when one is (Fr. on) ill. Angl. to be ill.
Wéyit-šn kúta buse-t-š-nemik (id.)...it is easy that they (id.) make it. Angl. to make it.
Ne métó-h-kýn nščhe-ch-egešan (flat vow.)...I like it (am pleased) when I am working.
THE CREE LANGUAGE.

Hè, as (Fr. comme), &c.
Ne gà mëet-h-óm hë sâke-h-uk...
I will give it to him as I love him.

Ne kisk-éthe-t-én hë ustis-ëwit (p. 17)
I know that it is a mitten.

Hë kisewâss-it ootôma-w-ayoo...
As he is angry (Angl. being angry) he beats him.

Ne ne-éthe-t-en hë nippâ-che-gât-dik (part. pass.) mechim...
I am glad as it is killed (to wit) food.

Kûta, or, Kutche. (Chip. che) that, to the end that, &c.
Ne gà it-ôw kuttâ tâkoo-pit-tâk...
I will say (to) him that he (Angl. to) tie thee.

Ne gà âttoo-t-ôw kutchë nippa-tëwô-it (dat.) pissa-kâ-â...
I will engage him that kill-for-me-he animals.

Ne gà âttoo-tôw kutchë nippa-tum-ôwit (id. inan.) wëeas-ethu...
I will engage him that kill-for-me-he meat.

Kûtche wâppa-m-ut g'oo pëyahoo-w-uk-ëet.
That thou (mayest) see him is the reason that bring-me (1.3)-him.

Wëne-t-àm-b (p. 203) kêkwan ne “ nuttoon-àpa-t-ën.”
Whenever I lose something I “look-for” it.

Môosuk ît-oató-w-uk-b ne wâppa-m-ow.
Always when I go (relat.) I see him.

“ Îkëespin” tóckooz-ôik-â... “in case” he arrive,
Wëeta-m-ôwim... ké too-t-um-oök-wê (dub.).
Tell-thou-me...whether he has done it or not.
Ge kéëse-missina-h-êg-eûne ne gà wîdhaw-in.
When I shall finish-writing I will go-out.

Ke gà ît-ôtâm-ànow (1.2) ke kéëse-mêechesoo-ûkoo (1.2).
We (1.2) will there-go when we (1.2) shall finish-eat(ing).
"Tan ispeeche" appessis meeth-ut-ë.
"However" little thou mayest give him.

Is'-i kutta get-oot-ëit wâ gê get-oot-ëit.
Say thou (to) him that he may go whither he wants (to) go.

Nûmma "ëskwas-in" kutta mechin-dnewik.
Not "yet" is it good to eat (Fr. qu'on le mange).

"Eth'ewaik" ne gâ get-oot-dôn.
"Nevertheless" I will there-go, go there.

The addition of a grave è (Fr. è), Chip. ëaître, to the Subjunctive gives it a conditional or contingent sense, (Angl. if, &c.) as,

Owenâ chëese-hi-it-ë...if any one (he) deceive me.

Nûgge-ak-ow-ut-ë lâmee-h-ëkë möggâ..."If thou meet him, if he speak to thee also.

We it-oet-sëne ne gâ get-oot-dôn..."If I wish (to) thither-go, I will thither-go.

Ke gâ meeth-ittin tippa-h-uum-dëm-ë..."I will give (it to) thee if thou pay me.

Métho-ëthe-t-ümman-ë ke gâ wëche-w-ittin..."If thou like it I will accompany thee.

Atâ têpwa-re-um-ë nümma ne gâ pëy-it-oet-dôn...Although thou shouldest call me I will not come.

Hë méthos-ëttin ne gâ ke meth-di-it, ke nutûto-t-üm-dêwik-dëpëm-ë.
A good one I would have given (to) him, if he had asked it of me.

Têpwa-ìi-mëpëm-ë ne gâ tëckoos-in-ittin..."If thou hadst called me I would have arrived.

Sëke-t-a-md-pëm-ë ke missâna-h-ëggëun "ispeeche" sëake-t-ìm (flat. vow.) kutta mëttaw-dôn..."If thou hadst loved thy book " as well as" thou lovest that thou play, Angl. to play.

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Ne gā ke őose-t-ātī we őose-t-i-an-ā... I could have made it if I wished that I (to) make it.

Egā tūckoosin-ēdn-ā ne gā misalna-h-ēgda...

If I do not arrive I will write.

The Condition or Contingency expressed by this verbal form is strengthened by the added Conjunction, Kēespin, Angl. “In case that,” as,

Kēespin ow'ënā mimnekw-āit-ā ēomā nippee-ēthū (accus.)...

In case that any one (ke) drink this water....

Note.—The fut. (subj.) is ended by a short ā (p. 203). The inserted w, and the added ē or wē, (Chip. -āin, or, -wāin) constitute the signs of the Doubtful mood.

Oww mēnā ūnnā. this and that. (anim.)
Oww ēgā ūnnā. this or that.

Comparative Conjunctions.

(See Adverbs, Comparison, p. 281, also p. 182 et seq.)

As—so It'ē-se—ītte, or, Ecco-se with ītse repeated before the following (Indicative) verb; ēt-ītse, (ē=Fr. ë) or, ētse (Chip. ētse, ēn-, ēn-), before the Subjunctive, as,

Gā ītse ēt-tun, Ecc'o-se net' ītse ēt-ān (indic.), or, Ecco'o-se ēt'se ēt-ān (subj.) as thou art just so I so am.

Hē'tse kiakēthe-m-ī...ecc'o nétha, hē'tse kiakēthe-m-ūk.

As knoweth-he-me voila I, so know-I-him.144

144 x. 15. A'zhe kekāne-m-īd. me!... neem, A'zhe kekāne-m-ūg.
As knoweth-he-me. ecco I. I, so know-I-him.

As hath loved-he-me. voila! I, have so loved-I-you.

xv. 12. Che ēzhe sāhge-h-ēde-yūd (recip.) nāhosb kah ēzhe sāhge-

That so love-one-another-ye, like as have loved-I-you.
In the following and similar Examples, the correlative verb is the (elementary) Et-u (see p. 160) he "is," or, "does"; thus,

Aw'koos-\(\text{\textasciitilde}\)u, wétha—néssta net' ét-in.

He is sick, he...also I AM (so). Angl. so am I.

Wénnesk-\(\text{\textasciitilde}\)ow, wétha—néssta net' ét-in.

He rises, he...also I DO (so). Angl. so do I.

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**Sect. III.**

**OF THE PREPOSITION.**

The Preposition (p. 242) governs nouns of place in the locative case, generally, (p. 184) as,

Méegwáp-\(\text{\textasciitilde}\)ik bótche...the tent (at) from, from the tent.

Wéskahéggun-\(\text{\textasciitilde}\)ik "íssee"..."towards" the house.

Séepée-k "chééke"..."near to" the river.

Kéeske-a-d únnehee múskoosse-d "chééke" usk-\(\text{\textasciitilde}\)ik.

Cut *thou* those grasses "close to" the ground.

"Ast'um-\(\text{\textasciitilde}\)ik" wáska-h-égggun-\(\text{\textasciitilde}\)ik.

"Before," in front of, the house.

"Péchee" mistik-\(\text{\textasciitilde}\)oo\(\text{\textasciitilde}\)éti..."within" the wood-bag, i.e. box.

They are placed either before or after their nouns, as,

Mewd-\(\text{\textasciitilde}\)ik péchee, or péchee mewd-\(\text{\textasciitilde}\)ik...in the bag.

Wutchée-k póoskoó, or, póoskoó wutchée-k...in the same hill.

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**Notes:**

xx. 21. Kah éže ánhnoozh-\(\text{\textasciitilde}\)id...me!...néem, éže ánhnoo-óyv̓g̓g̓goop.

As hath sent-he-me...vol. \(\text{\textasciitilde}\)I, so send-I-you.

xiv. 27. Kah ween...éže mégwau-wdd...ked' éže méne-\(\text{\textasciitilde}\)en-\(\text{\textasciitilde}\)-im.

Not as they give so give-not-I-you.

ix. 17. A\(\text{\textasciitilde}\)n een an-\(\text{\textasciitilde}\)hje-m-\(\text{\textasciitilde}\)ud.

What wise, how, so-relateth-thou-him.

ix. 10. A\(\text{\textasciitilde}\)n een nah?\(\text{\textasciitilde}\) kah éže wahb-\(\text{\textasciitilde}\)gun.

How (is it) that so see-esth thou?

vi. 30. A\(\text{\textasciitilde}\)n een nah? an-\(\text{\textasciitilde}\)hnoo-k-\(\text{\textasciitilde}\)yun.

How workeest-thou?
"Pim"-ast4y-wd...they are lying "about."
"Pésooch" méegewàp-ik..."near to" the tent.
"Chéeke" seepee-à..."close" at the river.
Seepee-k "isaee"..."towards" the river.
Chúppasí kétha. Ispi-m-ik nítha.
Below thee. Above me.
Ne gë mínnekwàn "ámóya" kétka.
I will drink "before" thee.
"Sepà" nippéywin-ik, ast-dh.
"Under" the bed, put-thorr-it.
"Takootch" têyt-âppéwin-ik, ath-dy.
"Upon" the chair, place-thorr-him.
Wáth-ow ékwa keñ-ian-dnom (1.2) "óoche" kége-ñàk (p. 185).
Far yet me (1.2) are "from" our (1.2) dwelling.

Ooch'ë—with flat. vow. We'ch'ë. (p. 202.)
Kékwan "óoche" péegee-akb-t-ummun.
What "from" art thou sorrowful.
Wáthow "óoche" ne pey-it-oat-dà.
Far off "from" I hither-come.
Kýas "óoche" net' àwkoos-in.
Long since "from" I am ill.
Kách-egài-ñwà (part. pass.) menis-ìà-à "óoche" nóepées-à.
They are hidden the berries "by" the leaves.
Nûmma n' "óoche" wàppa-t-ën.
I have not "ever" (never) seen it.
Ow'ëna "óoche" kiak-cêthà-t-ummun ñ (p. 188).
Who "from" (is it) that thou knowest it ñ?
Kékwan "óoche" ge ñose-ì-àn ñ.
What "from," of what, wilt thou make it ñ.
They are often used without a Noun, or Adverbially; and in this way the Prepos. (or Postpos.) ooche, from, (or of, &c.) is used before the verb, thus,

Ne g' ooche òose-t-on...I will of (it) make it.
Kêkwàn ke ooche ékoe-k? (p. 163)
What will from (it) happen, be the consequence?

The Instrumental case of the verb (p. 121) -gâ-gâyoo (3d conjug.) does not admit the Ablat. sign ooche before, or after, its Noun.
Móokman ne gâ mûnne-se-gûgâs...a knife I will cut-with.
Mûntow-éggîn ne gâ òostî-che-gûgân...cloth I will make-with.

The Preposition sometimes assumes the verbal form (p. 34), as,
Ne gâ sâpoo-n-en...I will put it through.
Ne gâ pêet-n-h-en, -n-un, ak-en, &c...I will enter it, put it in. See pp. 86 et seq. 103.

[Wâskâh éskootai-k...round the fire.]
Ne gâ wâska-n-un mistik-wa.
I will round-hand-it, surround it with, sticks.
Ne gâ wâskâ-n-issoon (reflect.) éskootayoo.
I will round-hand-myself, surround myself with, fire.
Wâskâh-tay-tâh, umênà mâskootayoo.
Round-go-let-us, let us go round, that plain.
THE CREE LANGUAGE.

Ne wáskáh-gápowl-sták-nuk...they stand round (to) me.*
Ké wáskáh-gápowl-tlów-lndów-uk...we stand round them.
Wáskáh-áppi-stá-gdy-nuk (indef.)...they sit round (indef. obj.)
Ne wáskáh-ék-dk-nuk (p. 87. stk special)...they walk round me.

* See p. 122, Intransitive &c. and pp. 129, 130.

[Ooch’e espmik. from above.]
Ooch’ëoo...he proceeds from.
Ooch’échegun...produce, fruit.
Oos’e-h-ayoo (anim.)...he from-eth, produces, makes, him.
Oos’e-t-ow (inan.)...he produces, makes, it.
Oosé-che-gun...a thing produced, made.
Ooch’-ëk...the producing-being; a name of the Deity.
Ooch’-ëh-ayoo...he from-eth, prevents, him.
Ooté-n-um...he from-hands-it, takes it. (See p. 87 et seq.)
Tán’të wëch-aiit? (flat vow.)...whence is he, proceeds he? Tán’të wëchë-magak?...Whence is it?

Sect. IV.

INTERJECTIONS.

Interjections connected with a verb generally require the utter to be in the Subjunctive Mood, as,
Pittáne! wáppa-t-tsmmda!...would that! I saw it.
Wá! mësków-ix-ité (anim.)...how strong-is-he!
Wá! mëskow-dk (inan.)...how hard it is!
Wá! pëpp-ité...how he laughs!
Wá! këetim-it...how lazy he is!
Wá! ke it-épitch-tunf!...how (long) thou hast (been) absent!

The Interjection is commonly expressed absolutely, or without a regimen.

v 2
A GRAMMAR OF

CHAP. III.

Sect. I.

OF COMPOUND WORDS. (p. 177 et seq.)

As respects the relative force or value of the Simple and Compound forms, we may observe, generally, that the Simple form has a specific—the Compound, a general or indefinite signification, as,

_Ne' áwkoos-in ne sit-ik_ (defin.)...I am sore my foot-in, is my foot.

_Ne' áwkoos-sit-dn_ (indef.)...I am sore-foot(ed).

_Ne wáppisk-iss-in n'istikwán-ik_ (defin.)...I am white is (or, at, &c.) my head, my head is white (accid.).

_Ne wápp-istikwán-iss-in_ (indef.)...I am white-headed (naturally, &c.).

So with the Transitive, as,

_Nippée-ethlu nát-in...water he fetches (it): for a specific purpose._

_Nát-ipp-dyoo...he fetch-water-eth (indef.); Angl. is water-fetching._

_Att'ik-mét nôch'e-h-ayoo...he hunts, is hunting, a deer (def.)
Nôt-istik-w-óyoo...he hunt-deer-eth, is deer-hunting (indef.).123_

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123 xiii. 10. Kézébége-n-ding..._00 zëd-om_ (defin.)...that he washes his feet.

xiii. 5. 12. Ke máhjité-kézébége-zëd-a-n-dd _ (indef.)...he began-wash-foot-them.

xiii. 5. Ke káhée-zëd-a-n-w-dd..._ (and) he wipe-footed-them._

xii. 3. _Oo ge nóome-zëd-a-n-om...she anoint-footed-him._

xiii. 14. Késhpin..._ke kézébége-sed-a-n-didkgooy._

_If...........have wash-foot-I-you,

_kmahwah, ke tah kézébége-sed-a-n-diim._ (Recipr.)

_ye, ye should wash-foot-one-another._
Natural appearances or events, common operations, &c. are generally expressed in Compound forms—one component always, in some way, qualifying the other, indefinitely, as,

I'sp-kmutin-dw-high-hill-it-is.

Think-ipp-ayoo...rise-water-eth-it, the water rises.

P'oost-takesin-dy (imperat.)...put-on-shoe-shoe; put on thy shoe, or shoes.

Kêt-takesin-dy...take-off-shoe-shoe; take off thy shoe, or shoes.

Note.—It must be remarked that the Simple elements (Roots), for the sake of Euphony, or to express a slight difference in the meaning, &c. are often modified, by elision or otherwise (p. 17), in the Compound.

When the Attributives are co-ordinate, or equally attributive to their subject, they will not coalesce or combine together.

Your sister is a handsome (and) young woman. (turn),

Ke mis kîtawas-iss-u, òoskenèg-eskwày-woo mögga.

Thy (elder) sister (she) is handsome, young-woman-is-she also.

The verb Oos'e-h-ayoo (anim.), Oos'e-t-ow (inan.), in its ordinary acceptation, he makes -him, or -it,—is rendered, in its Indefinite sense, by the Formative -k-ayoo, annexed to the Noun, &c. (See p. 19.)

Meewut (inan.) ne g' boste-t-am...a (or the) bag I will make (it) (defin.)

Meewut ne g' boste-t-im-on-ow...a bag I will make (it) for him. (p. 232.)

Ne gâ meewut-e-k-ôn...I will bag-make (indef.)

Ne gâ meewut-e-k-ow-ôn (dat)...I will bag-make-for-him.

Kûtche meewut-e-k-ôw-uk (subj.)...that bag-make-for-I-him.

The verb It-tëthe-m-ayoo (Chip. Ood' en-âm-m-on) anim., It-tëthe-t-um (Chip. Ood' en-âm-d-on) inan., he thinks-him, or,-it; is frequently found in Compounds.

Mëtoon-tëthe-t-um...he complete-thinks, considers, it.

Wûn-tëthe-t-um...he lose-thinks, is at a loss. &c.
The Cree and other Algonquin dialects resolve themselves, in like manner with European languages, into different kinds of sentences, as Simple, Compound, &c., and these may be expressed Positively, Negatively, Interrogatively, &c. (Vide supra.)

**Simple Sentences.**

Tëk-isoo (accid. pass.) k’ónán, óoche pésim ... ke is melted, the snow, by the sun.

Untówe-wáppa-m-įták ke gáwee-now...go-see-let-us (1.2) our (1.2) mother.

Péthis wáppûke, ne gá péy-h-aman ..till to-morrow, we (1.3) will wait (for) him. &c.

**Compound Sentences.**

Métho-pémátíssu “ispécése” gá it-áp-itch-čun.

He well-behaved “whilst” thou wast absent.

Oot-n-ah kékwan wà óote-n-ínumun,” “picko” net ustís-ék. Take thou any thing (that) thou wantest (to) take, “except” my mittens.

Ne gá pén-oot-an” “ethewalk” hê máthche-kéesik-ák.

I will walk “although” it ugly-day-is.

Kékwan gá nóche-t-íun “ispéese” it-ápitch-čun (subj-pres.).

What (is it) that thou workedst at “whilst” I was absent.

Ne ké it-ik-ónin (ind. inv.), hê áwekoos-čun (subj-pres.).

They (Fr. on) have said (to) me, that thou art sick.

Ath’em-un (indic.) kúttâ it-oot-dnéwek (subj. indef.) hê timme-koon-nák (impers. subj.)

It is difficult that one (Angl. to) go there, as deep-snow-it-is.

* The Present, and the Compound of the Present, are often used for the Preterite tense.
THE CREE LANGUAGE.

Ne gā méeth-ow (indic.) wάppa-m-āk-e (subj. fut.).
I will give (it to) him when see.—I-him.

Wéyt-us (indic.) kūttá tōoche-gāt-dik (part. pass. subj.)
It is easy that it (Angl. to) be done.

Nūmma wèthā methowās-in (indic.) kūttá piākoo-γun (subj.)
It is not good that thou be one, (i.e) alone.

Nūmma wètha ke gā méeth-ittin (indic.), égā tippe-hum-ōweun (subj.)
I will not give (to) thee, if thou do not pay me for (it).

Méthowās-in (indic.) che? óomä, gā “we” méeth-γun (subj.)
Is it good? this, which thou art “going to” give me.

Nūmma ne kiskēthe-t-en, tân’tè wā it-ooyā-wák-wè (dub.)
I do not know, where they want (to) go.

Untōwe-wāppa-t-ah (imperat.), métēe kūttá kēesicdegāt-ak-ʷe (part. pass. inan. dub.)
Go-see-thou-it, whether it be finished (or not).

The Subordinate may precede the Principal verb or sentence (p. 253).

The Relative clause may follow, precede, or be inserted in, the, Antecedent sentence, as,
Ne ke nat-ēn (indic.) pākesiggun (inan.), gā we āputche-t-ēn (subj.)
I have fetched (it) the gun, which thou wantest (to) use (it).

or,
Gā we āputche-t-ēn, pākesiggun, ne ke na-t-ēn.
Which thou wantest (to) use it, the gun, I have fetched it.

or,
Pākesiggun, gā we āputche-t-ēn, ne ke na-t-ēn.
The gun, which thou wantest (to) use (it), I have fetched it.

We have also in these dialects the idiomatic phraseology frequently found in the Scriptures at the beginning and the end of sentences, such as “Thus saith the Lord, &c.” and “— saith the Lord.” as,
Oom' isse itw-ųyoo kishé-ethin'ų.
This-wise, thus, saith (-he) the old-man.
—, itw-ųyoo, or, écoo-se itw-ųyoo.
—, he saith, or, just so he saith.
—, it-éthe-t-um, or, Ec'co-se it-éthe-t-um.
—, he thinks, or, Just so he thinks

So
He says that he saw him. (turn)
Ne ke wáppa-m-om, itw-ųyoo.
I have seen him, he says.

They (people) say that he is arrived (turn),
Túckoos-in, itw-ąnweo (p. 98) ... he is arrived, they say.

He is said to be arrived. (turn)
Túckoos-in, it-ọw [Indet. Inv. Indic. p. 305] ... he is arrived,
he is said (of).

I do not like him to be called niggardy. (turn)
Númma ne métho-éthe-t-en—sa-sak-iss-ų, kútche it-ët. (id. id. Subj.)
I do not well-think, like, (it)—he is niggardy, that he be said (of).

Sect. III.

Of The Ellipsis.

The language of this people is purely oral—and their colloquial intercourse, as is the case with Europeans, is in a high degree Elliptical. In Cree, &c. as in English, the parts of a sentence are relative—so e.g. a dependent part, expressed with its relative words and forms, supplies the ideas, &c. of the antecedent—omitted clause of the same sentence, as
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Ménâ ke gà wâppa-m-ittin (indic.) che? Again shall I see thee?
Ans. Ah! Pemâtiss-edâ-é (subj.) [ménâ ke gà wâppa-m-is. understood]. Yes! if I live [again thou wilt see me understood].

Kêkoo uppwooy (anim.) gà péyâhoo-w-ut (subj. anim.)
What paddle (is it) which thou bringest (-him).
Ans. Gà méthö-sis-š-it (subj. anim.) ... (that) which is good.
Angl. the good one.

Kêkoo chîcâ-h-eggun (inan.), gà péy-t-tan (subj. inan.)
What hatchet (is it), which thou bringest.
Ans. Gà méthö-das-ik (subj. inan.) ... (that) which is good.
Angl. the good one.

Ke ke tôo-t-en, che? (p. 279)...Hast thou done it?
Ans. Shâshí... Already (I have done it. understood).
Otherwise the verb is repeated (as in French), as,
Ans. Ah! Ne ke tôo-t-en... Yes! I have done it. Angl. Yes, I have.

Sect. IV.

OF ACCENT, &c.

The Cree language is expressed, generally, by an agreeable alternation of Vowels and Consonants, composing long and short syllables.

Note.—We must, however, observe that, in some Dialects, the Cree $s$ is changed into $sh$, which, when joined to another consonant, gives sometimes, to the eye at least, an unpleasant effect, e.g. $sk$ becomes $shk$, and in the German orthog. $toh$. Of the $h$, see p. 124. Note.

Every word of more than one syllable has one of its syllables accented, as,
Ottim...a dog. Nép-is...it is summer. Tibbiak-ow...it is night.

Sometimes in a long word we find two or more of its syllables accented. (Vide passim.)
As respects the Simple verb and its adjuncts, the Principal accent or stress may be variously placed—on the Root, the Formative, the Person (subj. or obj.), or the Auxiliary,* thus,

* Ne sâke-h-ow... I love him—with Emphasis on the root, becomes

Ne sa'ke-h-ow... I love (not, e.g. hate) him.

Ne sa'ke-t-an... I love (id.) it. On the Formative, it becomes

Ne sâke-t-an'... I do love him.

* See also p. 201. The Cree Preterite &c.

When the Principal stress is on a personal element (nomin. or accus.), it is generally expressed by the added pers. pron. used absolutely, as,

Ne sâke-h-ow, ne'thâ (nomin.)...(Fr. je t'aime, moi.) I see him, I.

Ne'thâ, ne sâke-h-ow... (Fr. moi, je l'aime) I, I love him.

So on the Object, Ne sâke-h-ow, we'thâ (accus.)... (Fr. Je t'aime, lui) I love him, him.

We'thâ, ne sâke-h-ow... (Fr. lui, je l'aime) him, I love him.

So also in the Subjunctive, where the subjective and objective pronouns are combined, -uk, I-him; -ut, thou-him, &c. as,

Kutche sâke-h-uk, ne'thâ. (nomin.)...(Fr. que je t'aime, moi.) that love-I-him, I.

Kutche sâke-h-uk, we'thâ (accus.)...(Fr. que je t'aime, lui) Angl. that I love-him.

Kutche sâke-h-ut, we'thâ (nomin.)... (Fr. qu'il m'aime, lui) that he love me, he.

Kutche sâke-t-des (imper.) ne'thâ... (Fr. que je t'aime, moi.) that I love it, I. &c.

Note.—See Note 154. x. 15.—xe. 9.—xx. 21.
Again,

Nétha, wétha...(Lat. ego ipse) (it is) I, myself.

Wétha, wétha...(Lat. ille ipse) (it is) he, himself.

Sometimes the Emphasis is on the auxiliary particles ke, gə, wə, gə (g hard), &c. as on their English equivalents, have, will, wish, can, &c. as,

We" œp-édn-ə, me o" œp-in...when I wish (to) sit, I will sit.

Note.—The learner will not fail to notice the accentuation of the 1st and 2d. pers. sing. (Subj. Intran.) -e-đn, -e-ën, &c.

A stress is sometimes laid on Demons. Pronouns, Adverbs, &c. as opposed to their Correlatives—on Connective words also, as, the Pron. Relat. gə—Conjunctions, &c. as, Eth'ewaik, nevertheless, &c.

Note.—See also, Of Negation, pp. 278. 279.

Emphasis affects also, sometimes, the arrangement of their Words: thus the objective noun commonly precedes and the subjective follows the verb, unless where Emphasis changes the order. Inversion is not here a cause of ambiguity, as the forms of the words sufficiently indicate the Relations which connect them with each other.
PART IV.

ADDENDA.

CHAP. I.

INTRANSITIVE VERBS.

Indicative Future.

Ne g’ap’-in... I shall or will sit. Ne g’ap’-in-nan...we (1.3) shall or will sit.

Ke g’ap’-in...thou shalt or will Ke g’ap’-in-ànow...we (1.2) id. sit.

*Gà-tà ap’-u...he shall or will sit. Ke g’ap’-in-òwòm...ye id.

* Gà-tà áp’e-mùk...they id.

* Pronounce, Kütà.

Compound of the Present.

Ne ké ap’-in...I have sat. Ne ké ap’-in-nàn...we (1.3) have sat.

Ke ké ap’-in...thou hast sat. Ke ké ap’-in-ànow...we (1.2) id.

Ké ap’-u...he has sat. Ke ké ap’-in-òwòm...ye have sat.

Ke ap’-e-mùk...they have sat.

The auxiliary Particles, as regards both their meaning and their grammatical position, are exactly analogous to the English Auxiliaries; but unlike the latter, they are indeclinable, the personal inflection belonging to the verb (see p. 199).

They are prefixed, in the same manner, to the Subjunct, &c.

Ke áp-edù-e...when I shall have sat.

We áp-edù-e...when I want or am about to sit.

&c.
THE CREE LANGUAGE.

SUBJUNCTIVE—Preterite. (Posit.)

I-i- dépun  If, &c. I was being, &c.
I-i- dépun  thou wast.
I-ak- dépun  he was.
I-i-ak- dépun  we (1.3) were.
I-i-ak-oopun  we (1.3) were.
I-i-dig-oopun  ye were.
I-ak-md-pun  they were.

IMPERATIVE MOOD. (See pp. 192, 204.)

Present (or Definite) Tense.

Sing. Plur.
Ap'-e... sit thou. Ap'e-taik... let us (1.2) sit.
Ap'-ik... sit ye.

Indefinite Tense.

Ap'-ékun... sit thou. Ap'e-kâk... let us sit.
Ap'e-kâik... sit ye.

ACCESSORY CASE.

INDICATIVE—Present. (See p. 209.)

Net' Ap'e-w-añ... sit, in relat. Net' ap'e-w-añ-non... me (1.3) sit, to him or them.
&c.
Ke' Ap'e-w-añ... thou, &c. Ke' ap'e-w-añ-dnon... me (1.2) sit.
&c.

SUBJUNCTIVE—Present. (See p. 210.)

Ap'e-w-âk... (If) I sit, in relat. Ap'e-w-âk-êet... (If) me (1.3) sit, in relat. &c.
&c.

TRANSITIVE VERBS.

SUBJUNCTIVE—Preterite. (Posit.)

Sâke-h-uk- dépun  If, &c. I loved him.
-h-ut- dépun  thou lovedst him.
-h-ak- dépun  he loved him, or, them.
-h-âk-ket- dépun  we (1.3) loved him.
-h-âk- dépun  we (1.2) loved him.
-h-âk-oopun  ye loved him.
-h-âk-md-pun  they loved him, or, them.
A GRAMMAR OF

Subjunctive Future. (See p. 203.)
Sâke-h-âk-ê...when I shall love him.
Sâke-h-ût(ch)-ê...when thou shalt love him.
Sâke-h-dï(ch)-ê... when he shall love him, or, them.
Sâke-h-âk-êt(ch)-ê...when we (1.3) shall love him.
Sâke-h-âk-oo...when ye shall love him.
Sâke-h-ât-ëm-ê...when they shall love him, or, them.

Supportive—Indicative.
Ne sake-h-â-took-ê (plur.-nik) I love him, (plur. -them) I suppose.
Ke &c.

Doubtful—Subjunctive.
Present Tense.
Sâke-hâ-w-nk-ê (plur.-nik) If I love him (plur.-them)
-w-ât-ê (id.) thou love him (id.).
-k-wê he love him, or, them.
-w-kichê-ê (plur.-nik) we (1.3) love him (id.).
-w-âk-wê (id.) we (1.2) love him (id.).
-w-âg-wê (id.) ye love him (id.).
-w-âk-wê (id.) they love him, or, them.

115 i. 33. Wâgwânâ-êdog ka wâhbahmâh-w-âk(um)-kim. whom-soever thou shalt see (him).
iii. 15. 16. Wâgwânâ (nomin.) ka tapway-dine-m-âg(âk)-wân. Whosoever shall believe in him.
xxii. 22. Wâgwânâ-wân ( accus.) kah en-âg(âk)-wân whoms (is it) that he says it to (of).
xxv. 16. Wâdgô-dog-wân ka unôodah-mahwâh-w-âg-wân. whatsoever ye shall ask from him.
xx. 23. Wâgwânâ skon-n-âhâdâ-w-âg-wân. whomsoever ye withdraw them from (-him).
Wâgwânâ meinjëm-n-âmâh-w-âg-wân. whomsoever ye hold them to (-him).
THE CREE LANGUAGE.

Preterite Tense.

Sáke-há-w.uk-épún-è (plur. -nik) If I loved him.
-w.uk-épún-è (id.) thou lovedst him.
-k-oopún-è he loved, or them.
-w.uket-épún-è (plur. -nik) me (1.3) love him (id.).
-w.uk-oopún-è (id.) ye loved him.
-w.de-oopún-è they loved him, or them.

Compound of the Preterite.

Ke sáke-há-w.uk-épún-è (plur. -nik).
If I had loved him (plur. -them).

Suppositive—Inanimate.

Indicative. (See p. 205.)

Ne sáke-t-an-átooké...I love it—I suppose.
Ke sáke-t-an-átooké...thou lovest it—I suppose.
Sáke-t-an-á...he loves it—I suppose.

Preterite.

Ne sáke-t-an-ákoopun...I loved it—I suppose.
Ke sáke-t-an-ákoopun...thou lovest it—I suppose.
Sáke-t-an-ákoopun...he loved it—I suppose.

Doubtful.—Subjunctive.

Present. (See p. 206.)

Sáke-thk-w.uk-è If, &c. I love it.
Sáke-thk-w.uk-è thou love it.
Sáke-thk-k-wè he love it.

Inverse.

ix. 21. Wágwán-as (ablat.) kah wáhbe-m-úg-oogwán-as (caus. dub)
. by whom he hath been caused to see.

x. 6. Wágóo-doo-wain ká úg-oowáhg-wáin. (they knew not) whatever they were said to by (him).

xii. 46. Wágwán ka tápway-éne-m-tk-wáin. whosoever shall believe on me.

xiii. 29. O'owh ood' en-dk-doogain-as... this he said to him I suppose (relat. to them, his disciples).
A GRAMMAR OF

Preterite.
Sáke-th-w-sp-da-è  If, &c. I loved it.
Sáke-th-w-sp-un-è  thou lovedst it.
Sáke-th-è-oopun-è  he loved it. &c.

Compound of the Preterite.
Ke sáke-th-è-oopun-è... if he had loved it.

ITWAYO.
Itw-dyoo (Conjug. 3)... he says.
Itw-dnemoo (Fr. on dit) they (indef.) say.

Transitive.
Indicative Mood—Present.

CREE.

CHIPPEWAY.

Net' it-èw (plu. -ak)  Nind' en-èh (plu. ëg)  I say (to, or of) him (plu. them).

Ked' it-èw  Ked' en-èh  thou sayest to him.

It-dyoo  Ood' en-èh  he says to him.

Net' It-kn-num  Nind en-èh-nom  we (1.3) say to him.

Ked' It-kn-kow  Ked' en-èh-nom  we (1.2) say to him.

Ket' It-èw-ow  Ked' en-èh-èwah  ye say to him.

It-èy-ewah  Ood' en-èh-owah 137 they say to him.

Subjunctive Mood—Present.

Hé it-è (plu. -ow)  en-ëg (plu. ëkah)  as I say (to, &c.) him (plu. them).

it-ëg  en-ëg  thou sayest him.

it-ëd  en-ëd  he says him.

it-ëk-fet  en-ëng-ëd  we (1.3) say him.

it-ëk  en-ëng  we (1.2) say him.

it-ëg  en-ëg  ye say him.

it-at-ëwah  en-ah-ëwah 144 they say him.

INDICATIVE.

137 i. 38. Oowh (dush) oo ge en-èd. (and) this he said unto him (or them).

x. 36. Ked' en-èh-èwah, nah?... say ye of him...?

v. 10. Oowh oo ge en-ah-èwah... this they said unto him.

SUBJUNCTIVE.

ii. 3. v. 19. Oowh ke en-ëd. this he said (to) him.

xviii. 21. Ewh kah en-ëgh-èwah. that which I said (unto) them.
### THE CREE LANGUAGE

#### Indicative

<table>
<thead>
<tr>
<th>Nth</th>
<th>It-ik</th>
<th>K'it-ik</th>
<th>It-ik (pass.)</th>
<th>N' it-ik-oono</th>
<th>K'it-ik-oono</th>
<th>K'it-ik-oono'</th>
<th>It-ik-owuk (pass.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nind</td>
<td>ig</td>
<td>he says (to &amp;c.) me.</td>
<td>Ked'</td>
<td>ig</td>
<td>he says thee.</td>
<td>Ood'</td>
<td>ig-oono (pass.)</td>
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</tbody>
</table>

#### Subjunctive

<table>
<thead>
<tr>
<th>H'd</th>
<th>Is-ik</th>
<th>It-ikoot (pass.)</th>
<th>In-oomit</th>
<th>It-it-ik'</th>
</tr>
</thead>
<tbody>
<tr>
<td>êk-bé</td>
<td>èn-ik</td>
<td>ik-oo (pass.)</td>
<td>êk-oomind</td>
<td>èn-mäng</td>
</tr>
<tr>
<td>as he says (to, &amp;c.) me.</td>
<td>he says thee.</td>
<td>he is said to by him, &amp;c.</td>
<td>he says us (1.3)</td>
<td>thou sayest us (1.2)</td>
</tr>
</tbody>
</table>

### Supporting (Indic.)

| xiii. 29. Oowh | coo' | en-ak-wóó | this he (Jesus) said to him, I suppose. |

### Doubtful

<table>
<thead>
<tr>
<th>xiii. 22. Wágwán-un</th>
<th>kah</th>
<th>en-ak-wáin</th>
<th>whom (is it) that he says to, means.</th>
</tr>
</thead>
<tbody>
<tr>
<td>xiii. 24. Wágwain</td>
<td>kah</td>
<td>en-ak-wáin-un (Relat.)</td>
<td>whom (is it) that he says of, means.</td>
</tr>
<tr>
<td>x. 6. Wágwóó</td>
<td>kah</td>
<td>ékoo-s袄k-wáin</td>
<td>what (it was) that they were said (to) by (him).</td>
</tr>
</tbody>
</table>

### Inverse

| ii. 5. Námhunj | ka | en-ékoo-en-ak-wáin | whatsoever he may say to you. |

#### Supporting (Inverse)

| ix. 11. Oowh | dum | ge | (and) | this he said to me. |

#### Supporting (Inverse)

| ii. 3. iv. 9. Jesus | dum | oo | ge | ékoo-oom | (and) | Jesus, his mother this he was said (to) by. | W |
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He it-it-dig  èn-en-dig  he says you (plur.)
it-ikkoot-ow  ik-oo-oo-d  they are said (to, &c.)
by him.

Indicative—Direct. (1st and 2d pers.)

*Ket* is-in  Ket êzh-fa  thou sayest (to, or, of)
Ket' is-in-ndn  Ket êzh-in-nôm  thou sayest . . us (1.3)
Ket' is-in-owd  Ket êzh-ôm  ye say . . me.

Inverse.

*Ket* itt-is  Ket ên-fa  I say (to, or, of) thee.
*Ket* itt-in-owd  Ket ên-ôm  I say . . you (plur.)

Subjunctive Direct. (id.)

He iss-ên . . . as thou sayest (to, &c.) me.
He iss-êzh . . . as thou sayest us (1.8).
He iss-êti . . . as ye say me.

Inverse.

He it-it-tôn . . . as I say (to, &c.) thee.

IMPERATIVE.

xx. 17. Oowh (duash) ké egoo-oo-d (and) this they were said to by
(them).

SUBJUNCTIVE.

v. 11. xii. 50. Kah êzh-id . . who (he) said to me.
v. 12. Kah en-ôk . . who (he) said to thee.
iv. 10. An-ôk (flat vow.) . . as (he) says to thee.
iv. 50. Kah eg-dod . . Jesus . . . which he was said (to) by Jesus.
xvi. 17. Wâgoonnain oowhân-enêsh P . . what is (this) which he says
(to) us P (1.2)
vii. 45. Oowh (dush) ké egoo-wôd (and) this they were said to by
(them).

Indicative (1st and 2d Persons).

iii. 3. xii. 18. Ket' en-fa . . I say unto thee.

SUBJUNCTIVE.

150 v. 11. xii. 50. Kah êzh-id . . who (he) said to me.
v. 12. Kah en-ôk . . who (he) said to thee.
iv. 10. An-ôk (flat vow.) . . as (he) says to thee.
iv. 50. Kah eg-dod . . Jesus . . . which he was said (to) by Jesus.
xvi. 17. Wâgoonnain oowhân-enêsh P . . what is (this) which he says
(to) us P (1.2)
vii. 45. Oowh (dush) ké egoo-wôd (and) this they were said to by
(them).

Indicative (1st and 2d Persons).

THE CREE LANGUAGE.

INANIMATE.

Indicative—Present.
Net' It-tén... I speak of, mean, it.
Ket' It-tén... thou speak of, mean, it.
It-tám... he speaks of, means, it.

Subjunctive—Present.
Hè it-tummnân... as I speak of, mean, it.
Hè it-tummnun... as thou speakest of, meanest, it.
Hè it-tâk 16a... as he speaks of, means, it.

Exam. O'omâ, gâ it-tummnân (it is) this, which I speak of, mean.
Uu'nêmâ, gâ it-tâk (it is) that, which he speaks of, means.

Inverse—Indicative. (p. 226).
N'it-it-kowin
Nind' it-kowin (Fr. me dit-on)
K'it-it-kowin
Ked' it-kowin
It-kow (pass.)
In-k (pass.)
K'it-it-kowin-man
Ked' it-kow-min
K'it-it-kowin-tâne
Ked' it-kow-min
It-kow-ik (pass.)
In-kow (pass.)
Nind' it-kow-ik
K'it-kow-ich
K'it-it-kowin-ote
Ked' it-kow-dom

Subjunctive (Present).
It-it-kow-ich
In-kow-ich, or, In-kow
It-it-kow-in
Ked' it-kow-ich

INANIMATE (Subj.).
16a ii. 21. xi. 13. Kah ed-tàng (pres.)... which he "spoke" of, meant, (it).
xvi. 18. Wâgoonsin ehw âd-tàng (flat. vow.)... what (is) that (which) he says of, means.

w 2
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It-tet-wow (def. time)  In-ind-wëik (def.)  they are said (to) by, (somebody).
-(c)ik (indef. id.)  *jig* (indef.) 104  Id.  &c.

Indeterminate.

Itt-ääg-anewoo... they (Fr. on) say, call, name, him or it.
Tân’ itt-ääg-anew-ik (subj.)... what do they (indef.) call, or name, it? Angl. what is it called?

Passive. (Absolute, p. 213.)
It-Ik-oo-su (1st Conjg. p. 192) he is said (to, or, of).

NUMERALS.

Piak or Péyak  One.
Néeah-oo  Two.
Nist-oo  Three.
Náyw-oo  Four.
Néannan  Five.
Nickoot-wääs’ik  Six.
Néeah-wääsik, or Téypuckoop  Seven.
Swäs’ik, or I-emnänywoo  Eight.
Kégat metätat, almost ten, i.e.  Nine.
Métätat  Ten.
Métätat-pëy-ak-oo-shëp  Eleven.
Métätat-nëeshoo-së-ëp  Twelve.
&c.
Nickoot-wääs’ik-tëto-së-ëp  Sixteen.
&c.

Indeterminate (Subj.).

104 xviii. 34. Ewh  åg-ooyëh (flat vow.)... which they (Fr. on) say of me.
xx. 24. xxi. 2. Didymus du-ään (flat vow.)... Didymus as he is said, called.

Reciprocal (Indic.)

xix. 24. vii. 35. Oowh (dush) ke etëwëg... (and) this they said one to another.

Subjunctive.

iv. 33. Ewh kah oonje ahë-edëwod (iterat. p. 71)... therefore they said one to another.
THE CREE LANGUAGE.

Kégat Nissetúnnoo, almost twenty, i.e. Nineteen.
Nisse-túnnoo Twenty.
Nisse-túnnoo-piakoo-sááp Twenty-one &c. &c.
Nistoo-metúnnoo Thirty.
Náywoo-metúnnoo Forty. &c.
Métatáto-metúnnoo A hundred.
Kéeche-métatáto-metúnnoo A great hundred, i.e. a thousand.

Péyak-wow Once.
Néesh-wow Twice.
Nist-wow Three times.
Méchét-wow Many times.
Tân tâto What number, how many.
Tân tât-wow How many times.

The Numerals, like other (English) Adjectives, are, in these dialects, Verbs, and are formed through mood, tense, &c. accordingly.

The Numerals, like other (English) Adjectives, are, in these dialects, Verbs, and are formed through mood, tense, &c. accordingly.

Ne péyak-oon...I am one, alone.
Ne nist-endn...we (1.3) are three.
Náywoo-muk...they are four (anim.).
Náywin-wú...they are four (inan.).
Oo náywe-t-omóm...they were four (anim. p. 200).
Náywin-6opun-ě...they were four (inan. id.).

CHAPTER II.
FURTHER REMARKS.
OF THE NOUN.

Most if not all Nouns, both Primitive and Derivative, have their Derivative Verbs also (Intran. and Trans.). Angl. e.g. patron-ize, person-ate. (p. 16 et seq.)
Adam was the father of all men (turn).
Ood' co-néjânise-m-ón (possess.) kâhkenáh Eninnee-wna* owh Adam (Jones’s MS.).
He chilrened (him or them) all Men (Lat. Hominis) Adam.

* Not -way, because governed by a verb in the third person. This example may, perhaps, solve the Rev. Mr. Daggett’s difficulty, with respect to the Choctaws. Mass. Hist. Coll. vol. x. p. 112.

We have seen that a final -k or -g (Chipp. -ing, &c.) with its connecting vowel, has a two-fold signification. First, Appended to a noun, it is the sign of the Locative Case (p. 184). Secondly, to a verb, it expresses (in the Subj. Mood) the Indeterminate Pronoun (Fr. en) some one, &c. (See p. 98.) It has this last sense when added to a verbalized noun also, as,
She is as fond as, or loves like, a mother (turn);
As much as when one is mother, she loves.

He is as kind as a father (turn);
Ispééche ootâ-w-ek, kittemak-éthe-m-em-dyoo (Indet.).
or
Ispééche ootâ-w-ek, kittemak-éthe-ch-em-dyoo (Indef.).
As much as when one is father, he befriends (Trans. p. 99).

Zeisberger classes the following, although they have verbal endings, as Nouns (Voc. Case).
1. Wo Kit-anittow-ian!...O God!
2. Wetoche-m-ux-ian!...O Father!
3. Shawanow-ian!...Thou Shawanese!
4. Wetoche-m-illan!...O my father!
5. Wetoche-m-ellenk!...O our father!
6. Nihilall-ian!...O my Lord!
7. Nihilall-eyenk!...O our Lord!
8. Penauchso-h-alian!...O my Saviour!
9. Penauchso-h-aluweyan!...O Saviour!
10. Welliss-iian!...O pious man!

185 i. 41. 42. A’hnookáhnootahm-say...when one interprets it...“being interpreted,” “by interpretation.”
The version here given accords with the English—not the Indian—idiom. The literal meaning of these examples is, severally, as follows:

1. Great-spirit as thou art!
2. Father-ed (esteemed Father) as thou art!
3. Shawanese as thou art!
4. As father-I-thee, i.e. consider as father!
5. As father-we-thee!
6. Who governest-thou-me?
7. Who governest-thou-us!
8. Thou who makest me live!
9. Thou who causest to live, savest!
10. Pious as thou art! All the above Examples are in the Subj. or Subordinate mood, and have (or should have) the "altered vowels" to express Indefinite time. (See p. 277.)

They therefore do not require—cannot take—the Possessive Pronoun. N.B. The same forms he classes as Participles, &c. also.

The Cree (and Chippeway) Adjective is a Verb (p. 24 et seq.); but in Compound words it is stripped of its verbal adjuncts, and remains in combination with its subject, in the pure form of the English Adnoun, with sometimes a connecting vowel. Prefixed in like manner to a verb, it qualifies the same Adverbially.

The Personal pronoun has neither case nor gender; its Cases are transferred, as those of the Noun, to the Verb. The Pronoun is expressed absolutely only when in answer to a question, or for the sake of Emphasis. p. 298.

The Pronoun Relative (go) is indeclinable; but in Construction it is of all cases, genders, numbers, and persons. It is expressed or understood (as in English) as Emphasis may direct.

In connection with the Transitive Verb, it will be observed that the forms which express the Dative Case of the Pronoun, include also an Accusative of the Object in the third person, him, or it (see p. 117 et seq.); but if the Accusative be of the first or second person, the verb must be accompanied by ne yôw, my body, my self, i.e. me; ke yôw, thy body, thy self, i.e. thee, &c. (from weyôw, the body); thus,
"They have delivered thee unto me." (turn)

Ne ke pâkétin-amâkweg (inan. inv.) ke yôw.

They have delivered-it-to-me, thy body.

"He that delivered me unto thee." (turn)

Ow'ênâ gâ pâkétin-un mâk, ne yôw.

Whoever (he be) that delivered-it-to-thee, my body.  

The Cree (and Chippeway) have no Impersonal forms: that is, they have neither Participle (active or passive), nor, as already observed, Infinitive mood. These are all resolved into a personal mood.  

I see him coming (turn);  

Ne wâppa-m-om he pêt-jum-oott-dit.

I saw him as hither-cometh-he.

Dr. Edwards, indeed, says "Though the Mohegans have no proper Adjectives," which are verbs, as in Cree, "they have Participles to all their verbs: as,

Pehtuhquiaaeet... the man who is tall.

Paumseet... the man who walks.

Waunseet... the man who is beautiful.

ANDREW J. FERGUSSON, D.D.

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In Cree:

"Groaned he as arrived; "groaning cometh to."

Kânhêwâbhâh-môd (dush)... Jesus.

And as looked-at-him... Jesus; "looking upon."

Therefore come-I baptize-I; "therefore am I come baptizing."

xx. 14. Ke wâbhâb-môd (dush)... Jesus, nêbâhw-emid (subj. access.)

(And) saw-he-him... Jesus, as stood-him (relat.); "standing.

i. 29. John oo ge wâbhâb-môm... Jesus, bê-nahnzek-kkoot.

John he saw-him... Jesus, as come-to-him by him; "coming to him." (Inver. p. 264.)
THE CREE LANGUAGE.

So in the plural.

Pehtuhquisseecheek . . . the tall men."

and he goes on to say that "it is observable of the Participles of this language, that they are declined through the persons and numbers, in the same manner as verbs: thus, Paumse-uh, I walking; Paumse-an, thou walking;" &c. **Zeisberger** also has given numerous examples of the Delaware Participle, in all persons, Sing. and Plur. extending them even to the Transitive forms. The corresponding Inflections may be found in the Cree and Chippeway Dialects, also—but we must observe, that all these and similar forms are not, cannot be, Participles. Firstly, because those Inflexions are common, as in the examples given above, to all Intransitive verbs—to the Adjective verb as well as to the Neuter. Secondly, and conclusively, because "Participles, in their personal forms," § is, obviously, a SOLECISM in Grammar. See p. 276 et seq.

* He who, &c.—Ed.  
† They who are tall.—Ed.

§ Zeisberger's Gram. p. 141, Note.  
‡ As, or when, I walk; &c. (subj.)—Ed.

With respect to the INFINITIVE Mood, **Eliot**'s account of it in the Massachusetts dialect, is very unsatisfactory. Dr. **Edwards** observes that "The Mohegans never use a verb in the Infinitive Mood, or without a Nominative or Agent." So may it be said that the verb includes, universally, a Nominative Sign (DEF. or INDEF.) in the Cree and Chippeway Dialects, also. 168

Dr. **Edwards** says, however, on another point, that "they cannot say, I love; thou givest; &c. but they can say, I love thee; thou givest him; &c." Here he is manifestly in error. Säke-h-ayoo, &c. (p. 225) he loves, is certainly of less frequent occurrence in Indian discourse than its definite form, säke-h-ayoo, he loves him or her; and me'q-o, or me'q-e-wyoo, he

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168 i. 33. Kah åhnoosh-id che zegahündahgę-yön.  
(He) that sent-he-me that I baptize."  

v. 16. Ke åndahw-ündahmoo-wód. . che nêsah-wód.  
They sought that (might) say-they-him, "to say him."  

(That) wish say-Ì-(to)-you and (that) wish "judge-Ì-(of) you; " to say;" or to judge."  

i. 8. Ke bá-áhoosh-dá atah, che kákenahwájah-tood ewh Wáhsayák-zewin. . He has been hither-sent, that he (Angl. "to,") shew that light.
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of the Indet. form of meeth-dyoo, (Chip. oo ME’N-on) he gives it to him, is an Irregular verb—hence, probably, this mistake. See p. 99 et seq. 169

OF THE VERB-SUBSTANTIVE, &c.

We come now to a topic which has engaged the attention of most writers on the American languages. The venerable Eliot denies the existence of the (abstract) Verb-Substantive in the Dialect of the Maesachusett—Dr. Edwards, in that of the Mohegans—the Rev. Mr. Dencke, in the Chippeway; and Mr. Pickering has thence been led to infer that this important Element of Speech is wanting in all the Algonquin dialects. Strange, however, as it may appear, they are certainly all in error. That the Chipeways have it we have amply shown from the native Missionary Mr. Jones’s translation (see pp. 136, 137, and Note 71). That it exists in the Mohegan, may be seen, making allowance for the orthography, by referring to Dr. Edwards’s own (?) Translation of the Lord’s Prayer, as,

Spúmmuck óie-oa (subj.) .. on high (“in heaven”) thou (who) art. Hkey óie-cheek (id.) .. on earth they (who) are.

Spúmmuck óie-cheek (id.) .. on high (“in heaven”) they (who) are.

And that it is found, also, in the Massachusetts’s dialect, Eliot’s own Indian Bible will abundantly testify; as a few examples, taken from the Gospel of St. John, &c. for the purpose of comparison, may suffice to shew.

Lat. ESSE. N.B. These Dialects have no Infinitive Mood.

ELIOT. (Mass.) JONES. (Chip.)

John, xi. 30. A’y-eu (pres.) Ahy’d-bun (pret.) he was.

xvii. 11. Aýéu-og Ahy-ah-unw they are.

xi. 32. Ay-Id (subj.) Ahy-Id (subj.) he was.

xii. 1. Aiy-it (id.) Ahy-Id (id.) he was.

Matt. xxiv. 16. Ayit-che (id.) (Ahyód-jig) id. they were.

John, xvii. 11. Mátta nut’ay-eu-I Nind ahy-ah-se I am not.

Jerem. xvi. 15. Mátta ayéu-oo-og (neg. pres.) they were not.

169 xiv. 27. Käh ween .. sáhe ME’GWA-xód ked’énhe ME’NE-sem-bon-im

Not .. as give-they, so give-not-(to)-you.
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It should be borne in mind that the Verb-Substantive, in these Dialects, is often, idiomatically, suppressed. p. 254.

Lat. STARE. (p. 148, et seq.)
Cree, Ap'-u (anim.) ast-dyoo (inan.).
Chip. A'hb-eh (anim.) ; åht-d (inan.).
Delaw. Wat' ápp-in (anim.).
Massachusetts, " A'p-eu" (anim.); "oht-êau" (inan.).

ANIMATE. (Eliot.) ANIMATE. (Cree.)
John, iv. 6. A'pp-eu (indic.) A'p-u. he is (p. 148).
v.5. vi. 9. Wut' áp-in (id.pret.) Oot' áp-i he was.
i. 48. Ap-ên (subj.) Apé-an as têos art.
i.18. ii.3. A'p-it (id.) A'p-it as he is.
v. 28. A'p-it-cheg (id.) A'p-it-chik as they are.

INANIMATE.
John, iv. 6. Oht-êau (indic. sing.) A'st-êyoo it is (id.).
 Judges, xiv. 8. Ohts-ash (id. plur.) Astik-sah they are.
Job, xi. 6. Oht-êg (subj. sing.) A'st-dik as it is.
 1 Corinthians. i. 28. Ohtêg-ish (id. plur.) Ast-dik-êe as they are.

The (Indian) Essé and STARE are often used indiscriminately, e.g.

ELIOT. JONES.
John, iv. 40. Wut' app-in (indic.) Ke shy-déh
i. 48. Apé-ân (subj.) Ahyák-yun
ii. 23. A'p-it (id.) Ahy-dé
iii. 13. A'p-it (id.) Ayo-ôd (flat vow.)
   Ay-ôh-nid (id. access.)
i. 18. A'p-it (id.) Ay-ôh-nid (id. access.)
vi. 62. Apé-up (id.) Ahy-ôh-bun (indic.).

viii. 58. Negonne... Abraham-hi, mut' ap-ip (indic. pret).
   Before .... he was Abraham, I was, "I am."

We may pursue the analogies between the Elementary verbs still farther, if we allow for the difference of Dialect and Orthography, as,

Cree Net' Et'-in (or Net It'-in)... I so-am, or so-do. (pp. 132, 133, Chip. Nind' In't... Id. (p. 160) [160, 288]
Delaw. Nôd élé-in... Id. (Zeisb. p. 117.)
Mass. Nôd inni-in... Id. *

* (Eliot) John iii. 8. Wat' inni-in... he so-is, " every one."
   v. 6. Un' inne-on (pret.)... he so-was (" in that case").
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INANIMATE. Ek-in. (p. 163.)

John xv. 25. N-n-á (indic. pres.) „it is; “cometh to pass.”
Gen. i. 7. 9. N-n-á (id.) „it “was” so.
Gen. xli. 1. N-n-á (id.) „it “was; “ came to pass.”
John vii. 1. N-n-dy (subj. pres.) „(after) it was; “after these things.”

Again,

Cree Net It-áis-in „I so-act (morally) p. 158.
Chip. Nád In-áht-áš „I live or walk” (Id. En.). Zeib. p. 132.

CHAP. III.

OF DIALECT.

Connected with our subject, in some degree, and deserving of attention, is the circumstance of Dialect, as exhibited in the different branches of the great Algonquin family. In the several lapses by which the gradations are marked, there appear to be circumstances worthy of note, such as,

1. The organic change of one or more letters—in Cree, one consonant for another.
2. The change or modification of the meaning of the Root.
3. A modification of the Inflection (besides the commutation of letters) with some new Roots.
4. Some new Particles, e.g. Adverbs, Prepositions, &c.
5. Some new Roots and again modified Inflections.
6. New Roots and new Inflections, varied also in their collocation with the Root.

The Cree, which I assume to be the source (for reasons I cannot enter into here) is distinguished by the let and second. The widely scattered tribes of this nation, change the th, consecutively into y, n, l, and (vide Eliot) r, e.g. Wé-thá (Angl. he), Wé-yá, Wé-ná, Wé-lá, &c.; and a large portion of those among whom this series of permutation occurs, is by themselves, denominated Ne’s-Ethówak (plur.) i.e. (say) Exact-Persons(see p. 72). The s and the sh also mark different families and tribes. See p. 37 et seq.*

* “On the East-main side of Hudson's Bay, (t)ch is in general used in the pronunciation of words instead of the k (or c hard) used on the West side of the Bay, as (t)chisin-ow for kinisin-ow, it is cold (weather); (t)chó-y-a for kó-th-a, &c. shaw, &c.”—Hon. Hudson's Bay Co.'s Papers.
THE CREE LANGUAGE.

The 3d and 4th, together with a frequent omission of the s (indicated by an hiatus in the articulation) before k (c hard), and t—and a frequent insertion of m before b, and of n before d and g (see p. 213 Note)—mark the Chippeway: which is also distinguished by Vowels as well as Consonants extremely nasal, seldom found in the parent Cree. The Chippeway differs also from the Cree in having a Negative form of the verb (p. 68).

The 5th removes us still farther to the south, as the Delawares, Shawanees, &c.

The 6th marks, perhaps, those called mother-tongues.

It appears that the Cree and its cognate dialects permute only, and do not augment, the number of their letters; and that, compared with European tongues, they have only a limited scale of sounds—yet it is remarkable that all the letters of our Alphabet are found separately in some one or other of the American languages.

The permutations of the Cree chiefly affect the linguals, with indeed the except of the two labials f and v—but the Mohawk and Huron are in a sad state of privation, having none of the labials—neither b, p, f, v, nor m. When conversing, their teeth are always visible. The auxiliary office usually performed by the lips is transferred, or superadded, to that of the tongue and throat. So violent a change in the mode of articulation, together with the circumstances above mentioned, has naturally produced as violent a change in their language, and given it at least the appearance of a mother-tongue. But it seems to retain the leading features of the others in its general Grammatical structure.

As a matter of speculation, it is curious to observe that the organic powers of articulation existing in the Old world, are found also to the same extent in some part or other of the New; and it is further interesting to note that the sound given by us to th, which so few European or Asiatic nations can articulate, is strongly pro-
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nounced by natives of the other hemisphere—by the Cree* of the
Forest, on the coast of the Atlantic—by the Huron,† of the Great
Lakes—by the Rapid Indians,‡ of the Great Western Plains—and
by the Flat-heads,§ of the Rocky Mountains, bordering on the
Pacific Ocean.

* Wetka, a. + Hotthore, it is cold (weather). † Wath, a knife.
§ Chethlais, three.

CHAP. IV.

ADDITIONAL NOTES.

Nouns have their Diminutives (p. 182); and Adjectives, &c.
their Augment. and Diminutives (p. 62 et seq.).

Nomina substantiva, non minus quam Adjectiva, habent, non tantum
Diminutiva, verum etiam Augmentativa.—Gram. Grinlandios à Paolo

The Local (or Locative) Case, -ik, &c. (see p. 184).

Quando significatio est: Apud me, in loco, in, &c. tune Particula me
v. ne vocit addenda, ex. gr. Killangme, in coelo. (Id. p. 203.)

The Cree (and Chippeway) Adject. is a verb (p. 24 et seq.).

Nomen adjectivum plerumque descriptur per preteritum, quod &c.
ut.—à verbo aupillarpoq, rubet; kakorpok, albet (id. p. 9).

The third person (sing.) is the Conjugal Sign (p. 198).

Tertia Personae Singul. est Radix sive Character Conjugationum. (Id.
p. 69.)

The present, &c. are often used for the Preterite tense
(p. 294, Note).

Tempora sunt tria: Presens, Praeteritum, & Futurum, quod iterum
duplex. (Id. p. 71.)

Presens loco Præt. interdum usurpatur. (Id.)
THE CREE LANGUAGE.

Presens loco Præteriti sæpissime usurpatur. (Id. p. 187.)

The Transitive verb adopts into its Inflexions both subject and object (nomin and accus.). Vide Accidence.

Habet Suffix. Pers. & Agent. & Patient. in omnibus conjugationibus. (Id. p. 71.)

In English we may say actively, &c. (Construction of 3d pers. Dir. and Inv.) p. 263 et seq.

In quo differt hæc & antecedens Flexio ubi tertia pers. singul. utrobi-que patitur, ex sequentibus patet exemplis, ut:

Mattarmane ningepok. Is (A) iratus est, quia Alter (B) exuebat ipsum (A). (Inv. or Reflex. Ed.)

E contrario, cum juxta priorum Flexionem esset:

Mattarmago ningepok, tunc Senes est. Ille (A) offensus est, quia Alter (B) exuebat tertium (C). [Dir.Ed.] Id. 117.

Of the Possessive or Accessory Relation. (Construction of 3d pers. Absol. and Relat.) See p. 266, et seq.

Tertia pers. singul. et pluralis est duplex; Prior (1. a.) notanda, unico Agente adhibetur, ex. gr.

Hannese Mattarame innarpok.

Johannes, cum se exuisset, cubitum ivit.

Posterior vero, (2. a.) notanda, ubi duo fuerint agentes, usurpatur, ut:

Pauia mattarmet Pile ningepok.

Petrus iratus est, cum Paulus exuisset. (Id. p. 113.)

Again,

In tertia Persona Singularis, Dualis and Pluralis, usus Conjunctivi duplex est:

Occurrentibus duobus in sententia Agentibus, ut: Floravit cum (alio) se laverit, tunc dicens: Kiavok ermikame. Unico autem Agente, ut: Floravit quod (sepsam) laverit, tunc Kiavok ermikame, non ermikame, dici debet. (Id. p. 97.)

The Imperative Mood lias two tenses (Pres. and Indef.). See p. 204

Forma Imperativi duplex est: aut enim quandam involvit civilitatem, ut jussum non ita statim fieri debeat, v. e. Ermina; aut magis imperans est, & mandatum illico exequendum innuit, ut Mattarit. (Id. p. 97.)
In the Chippeway Dialect are two negative signs, one of which is incorporated with the Verb. See p. 279.

Negativum ab Affirmativo, interposito *gi*, formatur. (Id. p. 141.)

Again,

Verbum Negativum non discedit à Flexione Verbi Affirmativi, dummodo observetur character negatīvi, *ngin*, ante Suffixum, addatur.

The nasals *m* and *n*, which &c. See p. 13. Note. K post i & u mutatur in *ng*, &c. (Id. p. 6.)

The Cree language is expressed, &c. (Of Accent) p. 297.

Duplicis sunt generis, Longi et Breves ut:--

Ad verum verborum senem erendum Accentus multum faciunt: in Ultima, Penultima, &c. collocatur. (Id. p. 7.)
THE CREE LANGUAGE.

CHAPTER V.

ELEMENTARY WORDS.

To the principal or more obvious Elementary terms, &c. in the Cree language, I attach considerable importance, from their apparently furnishing (p. 134 et seq.) the roots of some of the verbal &c. formatives—and also as seeming to be eligible points of comparison with the corresponding words in the tongues of the Old World. Some of them are accompanied by examples of at least apparent analogy. The reader will, for obvious reasons, note the sound and signification rather than the orthography. See "Permutable Letters," p. 17.

**Nouns.**


Ias'e (or, Is'-e) ... manner. Fr. si. Lat. īcē. (p. 142.)

It'-ä ... place (Chip. eendje).

Itsp'e ... time (past) (Chip. ahpé).

Tów'-íw (verb) ... there is room, space.

Táto ... number.

Tóó ... kind or sort.

Ethín'u ... an Indian. Gr. ἵππος.

\&c.

**Verbs.**

I'-ów (I-ā + ĭo) ... he or it is. (Chip. ahydh). Heb. haya.

Gr. ἑίμι. p. 136 et seq.

I'-ów (possess.) ... he has it. (Chip. ahyāk).

Ap'-u ... he sits, or he is. (Chip. ahbēk). Angl. be.

Astá-yoo, or, Ashtá-ōo ... it stays, &c. (p. 38, Note) Sansk. shtā. Lat. stare. Angl. stay.

Ach'e-ōo ... he moves. (Chip. ūunjeh). Lat. agit.

-magnun ... it moves.

Astá-yoo, or, athē'-ōo ... he puts it. Gr. ὁποίος.

Ast'-ów, i.e. Astá-ōo, or Ashtá-ōo ... he puts it. Angl. stows.

Gr. ὁποίος.
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E'tu = E'te-oo...he is, or does. (pp. 160, 164.)
Ekin...it is so. (p. 163.) Gr. ϳχτ-νι.
Oot'ch-oo. (p. 166.) (Chip. oomjek.)
Tőo-t-um or dőo-d-um (=do-eth-he-ii).
&c.

CHAP. VI.

SUPPLEMENTARY REMARKS.

Abstract and Instrumentive Nouns, ending &c. (p. 182.)
To these may be added the Frequentative Noun ending with
its Characteristic sign -sk (pp. 21, 70.), and formed by dropping
the personal inflection of the (freq.) verb. as from Kéetim-isk-a,
he is frequently lazy, we have Kéetimisk! Angl. Lazy-(one) &c.
These Nouns are however used only in the Vocative Case.

Note.—“The Frequentatives in sk-o are probably, &c.” (Turk. sk, ofien.)—Matthi. Gr. Gram. 199. 1.

We may further add the Passive Noun, ending in -eggun, as
from Missw-dw, he is wounded, we have Missw-eggun, a wounded
(e.g.) animal, &c. The Active, Instrumentive, nouns generally
end in -eggun, as from Chicka-h-egguo, he chops (p. 101), Chicka-
h-eggun, a chopping instrument, a hatchet; &c.

Words ending in “-d,” also in “-aid, ad, -eed, -id, -ood,” (Chip.)
have also by some writers been classed as Nouns; this is however
a mistake, the above being, as in the Examples they have given, all
verbal, personal endings (3d pers. subj.) “he who &c.”—the Indian
equivalent to this kind of European Nouns. See pp. 73, 109. Note.

The English Participle Present is always expressed (in
Cree &c.) by a personal verb—as sometimes in French—(p.
191) e.g.

The next day John seeth Jesus coming unto him, &c.
Le lendemain, John vit Jesus qui venoit à lui, &c.—John, i. 29.

The Spanish and American writers have fallen alike into the great error of
classing certain personal modes of the verb, as Participles, apparently
because they may, sometimes, be so rendered in English, &c. as above—but this
is confounding, in an important point, the Indian with the European idiom;
and is, moreover, a solecism in Grammar. See p. 312.
The Past Participle is, in like manner with the Present, compensated by a regular verbal personal form, viz. the "Participial Passive" form. (p. 111 et seq. 212.)

Thus this reduplicative form, &c. are often in the Indicative mood what the flattened vowel is in the Subjunctive. (pp. 71, 73. et seq. 202.)

Note.—Of these two singularly formed tenses, I find a most striking resemblance in Dr. GRIMM's description of the modified root in the Preterite of Teutonic and Gothic Verbs.

"The preterite of the strongly inflected conjugation," says Dr. GRIMM, "must be considered as a chief beauty of our language, as a character intimately connected with its antiquity and its whole constitution. Independently of the inflection in the endings, of which the nature has already been pointed out, it affects the roots themselves, and that in a double manner; either the beginning of the root is repeated before itself [Cree Indic.], or the vowel of the root, whether initial or medial, is modified. [Cree F. vow. Subj.] The Gothic language yet retains both methods, it reduplicates and modifies; sometimes it applies both methods at once. Reduplication never affects the terminating consonants of the root."—See Dr. PRICHARD'S Eastern Origin of the Celtic Nations, 1831, pp. 145, 146.

This description, as regards the two Cree (and Chippeway) tenses above mentioned, may be said to be throughout literally accurate—had the learned Professor only added, that the vowel sound so modified was at the same time lengthened (pp. 76. 202), it would have been complete.

These energizing signs, however, though appearing &c. (p. 48.)

Note.—In Chippeway, and probably in other dialects, the "constant" transitive signs of the Cree, by Dialective permutation, often merge, and are lost, in their cognate formatives—and are consequently so far, less "constant" or certain in their Special, &c. meanings than in the parent Cree (e.g. n, see p. 13, Note, and Dialect, 316).
To the Transitive verb, generally, belong the Reflective, &c. forms (p. 82 et seq.).

The Reflective Verb has two Characteristic endings, -ii-oo, -m-oo, &c. (p. 84) and -ii-iss-oo, -io-oo, &c. (p. 95) but they are all of the same (4th) Conjugation. The former is a simple unemphatic Reflective (perhaps a middle voice), as Ache-ii-oo, he changes himself (his dress); It-éthe-m-oo, he thinks, imagines, himself; &c. The latter expresses, generally, a more energetic Reflective (pp. 38, 39.) as Nippo-ii-iss-oo, he kills himself; i.e. causes himself to die. Pemach’i-ii-iss-oo, he vivi-ries, makes alive, himself: &c.