GRAMMAR

OF THE

BÓRNAU OR KÁNURĪ LANGUAGE.

BY

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בֵעֵתָּו הַחָיָה גוֹבֵל-שׁי לְחִיתָהּ בְּנַהוֹת עַם מַמקָּשׁ וְמוֹלֵת

נָמְעֵם נָנַּח מְדַרְמָה והָלָּא הֲגִי וּרְאֵתָּו יִבְּרֶה אֲשֶׂרָּה וְנִגְנָה

נְחַזֶּה אָרֵפּוֹ אָלֶ-מְקָּשׁ שְׁמִירָהוֹת עַבְּרוֹ הָרָּה רֵעָה

:זְיִיָּה.
TO

THE REV. HENRY VENN, B.D.,

THE HONORARY CLERICAL SECRETARY OF THE

CHURCH MISSIONARY SOCIETY,

WITHOUT WHOSE COMPREHENSIVE MIND

IT WOULD NEITHER HAVE BEEN COMMENCED NOR COMPLETED,

THIS GRAMMAR

IS MOST RESPECTFULLY AND AFFECTIONATELY INSCRIBED

BY THE AUTHOR.
GENERAL
PREFACE.

It is with heartfelt gratitude to the Giver of every good gift, that I take up my pen to write a few remarks prefatory to the following Grammar of the Kanuri language, which is spoken in the very heart of Africa. God has been pleased to preserve my life, to bestow fresh health after many an attack of fever, and to grant me energy and perseverance for the pursuit of my solitary and difficult studies, in the unhealthy and enervating climate of Sierra Leone, till the work was thus far accomplished. During my stay on the Western Coast of Africa (from December 1847 till February 1853), the cultivation of the Kanuri language occupied me almost three full years. As there was no native literature, considerable time was required, merely to bring some satisfactory portion of the language before my view: and then what a chaos of forms did it present! I had often just flattered myself to have discovered a rule, when, all at once, a new expression from my interpreter not only disappointed my hopes, but added to the previous difficulties. When I commenced my Kanuri studies, nothing whatever had been written on the grammar of that language, neither was anything known as to its general character; so that I was left to pursue my way through an entirely unknown region, where every step brought new and strange objects under my notice, contrary to everything that I could have anticipated. Under such circumstances, two opposite errors are to be avoided: on the one hand there is the danger of being carried away by a desire for the new and the strange, so as to make common things look uncommon; and, on the other hand, that incredulity is to be guarded against, which postulates that the languages, hitherto unknown,
cannot present features actually new. I endeavoured to avoid these extremes by tracing, as far as I was able, the grammatical forms to their proper origin, and by comparing the Kanuri with as many other languages as were within my reach. But I must confess, that in spite of my honest wish not to make a grammar for the Kanuri, but modestly and diligently to learn the grammar which the Kanuri has long ago made for itself, it from time to time required fresh exertion to keep my mind free from prejudice and preconceived notions; and whenever a new feature in the language came under my notice for the first time, the sensation which it produced in me was generally that of suspicion, and a desire to attribute it to incorrectness in my interpreter, till a frequent recurrence of the same convinced me of its reality. When, on such occasions, I remonstrated with my interpreter, he used to say in his broken English: "Please, Massa, we country no stand like white man country: white man talk every thing straight, but we can talk one thing in many different ways."—i.e. Please, sir, our language is not like white men's language: white men have only one expression for one and the same thing, but we can express the same thing in many different ways." This richness of grammatical forms, especially in the verb, is a real difficulty in the language, and, as may be easily imagined, appeared to me at first rather formidable; and it required no little perseverance and exertion on my part to reduce to order such a confused mass of forms, and to ascertain the often strange peculiarities and fine differences in their use. For be it remembered, that an unlettered negro, speaking the English but very imperfectly, cannot be requested to decline a noun, or conjugate a verb, or to define the difference between given tenses and moods: all these things can only be ascertained by the diligent research of the grammarian himself, and he cannot look to his interpreter for more than the supply of his working materials. Many a rule which is expressed in the grammar by a few words
required days and weeks for its discovery. To learn the Kanuri language, for the first time, is certainly no easy task; and my interpreter often told me that he had never heard a black man, who was not a native of Bornu, speak it correctly; whereas they, the Bornuese, easily learn the language of the surrounding nations. It would be presumptuous in me to suppose that I have fully mastered the entire extent of the multifarious forms of this language, or that this first Grammar should be a perfect one; but this much I hope, that it will be found an essential help to a thorough acquisition of the language, and, eventually, to the translation of the word of God. The spiritual conquest and subjugation of the world is a gradual work, whose achievement employs many hands, and the bare consciousness of contributing in some measure towards that end is satisfactory, even though this contribution consist only in digging the metallic ore from the hidden bowels of the earth, which will afterward be converted into swords of victory. All the actions performed in the service of God for the good of mankind form one organic whole, from which no part may be missing: they are all required to bring about the final consummation, to usher in the eternal sabbath. Hence the meanest service which has a bearing in this direction is honourable, and may be rendered with that cheerfulness and confidence which is always inspired by the conviction that our objects are bound up with a great cause, and that we labour for a brighter future.

This leads to a direct answer to the question: "Why I, as a Christian Missionary, devoted so much time to the study of the Kanuri language?" The Church Missionary Society, who, from a praiseworthy Christian compassion for the most degraded portion of our race, made the evangelization of Africa one of their chief objects, have long ago felt the necessity of bringing to light, and rendering available by grammatical cultivation the languages of that mysterious continent, before they could reasonably expect to Christianize
the tribes by which they are spoken. With this view they for many years urged their Missionaries in Sierra Leone to study the native languages; but frequent deaths, and the pressure of other labours, prevented their instructions from producing the desired effect. But Sierra Leone, where slaves from almost every quarter of Africa had found an asylum of liberty, was too inviting a field to be left any longer unoccupied. The Committee appointed one of their Missionaries, the Rev. F. Schön, to devote himself exclusively to the study of languages. He spent several years in the study of the Hausa language, till the failure of his health compelled him to quit this field of labour. The results of his studies are preserved in his Hausa Grammar. It then fell to my lot to become his successor, and, at the same time, to take part in the instruction of the Fourah-Bay Institution. The directions of the Committee required of me, not only to furnish information respecting the whole question of African philology, but also to select some one language for my particular study. In its selection I was to be guided by the probability of "its becoming a sort of key to the study of other languages." At that time, however, the African languages were so little known, that, in deciding this question, I could not be guided by any strictly lingual data. The local Committee of Missionaries agreed with me in its being desirable that I should fix upon the Kanuri or Bornu language, as this was spoken by one of the mightiest nations in central Africa, and in the vicinity of Hausa, of which we already possessed a grammar. Accordingly, I selected one of the most suitable Bornuese of Sierra Leone as my interpreter, and commenced the language. In the progress of my studies it became more and more evident that the Kanuri had no important affinities with other Negro languages, and that, for the present, it cannot be used for direct Missionary purposes, from the fanatical Muhammadan character of the Bornuese. For, whilst Muhammadanism has been waning in Europe, it has experienced a signal revival
in the interior of Africa, owing, as I learnt from my interpreter, to the Pulo movement, which has been in operation since the beginning of the present century. But by the time I had become possessed of this information, I had made such progress in the language, that it was considered advisable that I should proceed still farther, and then publish the results for the benefit of philology, and, as it is hoped, for the benefit of future Missionary enterprise.

The language of this Grammar is the Kanuri, as it is spoken in the large province of Gazir, in the empire of Bornu, or, perhaps more correctly, as it was spoken there at the time when my interpreter left his home. This explanation is necessary; for the wars in the interior of Africa are so sanguinary, that whole districts often become depopulated by them, which are afterwards taken possession of by strangers. Whole tribes sometimes flee before their enemies and seek new places of abode. The old people of Sierra Leone often hear, from their newly imported countrymen, that the most radical social and political changes have taken place since they were torn from their native lands. The Kanuri may be considered as the language of Bornu proper, although it is not the only language of that country; for just as at present Ireland is united with England in one principality, so, also, the Kanuri or Bornu kings have subjugated many surrounding tribes, of different languages, and annexed their territory to Bornu. But the ancient dynasty of Bornu kings always spoke pure Kanuri, which, as being the language of the ruling class, was considered the national language. About thirty years ago a new dynasty came to the throne of Bornu. The priest Laminu, after having killed the king with his own hand, ruled the country under the title of Shiekh, and on his death his son succeeded him as king. Shiekh Laminu was a Kanumma (i.e., a native of Kanum), and his select soldiers were likewise Kanumbu (i.e., natives of Kanum), so that the court language of Bornu, at the present day, is the Kanum dialect, which somewhat differs from and seems to be less pure than the Kanuri of this Grammar.
Respecting the names Kanuri and Bornu I obtained the following information. Kanuri is the name of the people and of the language, Bornu the name of the country. A man says of himself, either simply, \textit{wu'ma Känuri}, “I am a Kanuri;” or \textit{wu'ma Börnümə}, “I am a Bornuese;” or \textit{wu'ma Börmübe}, “I am of Bornu;” he either says, “I speak Kanuri,” or “I speak the language of Bornu.” The Kanuris or Bornuese are known under different names to the different Negro tribes with whom they come in contact; thus the Hausas call them Ballébali; the Nufes, Bınö; the Bodes, Kągątsan; and the Akus, Kąnikę.

Bornu proper is divided (or at any rate was so under the late dynasty) into the following tsédi or lărdə, \textit{i.e.} countries or provinces, in all of which the same language is spoken, but, of course, with more or less important dialectical differences:—Gázir, “the largest of all;” Débišágę, “next to Gazir in size;” Máfóni, “as large as Débišágę;” Nyuməti, Mülgə, Hába, Abelam, Deía, Gúa, Túrə, Bídžər, Körəram, Məntəmtəm, Gırğəsə, Kābũ təldə, Dáδənegə, Mărma, Lāluk, Tūlwa, Təwəlo, Deima, Dābərə, Dābəgə, Gəmbərəm, Kęsəwa, Kərəwawərə, Məqı—Bérəmə, Dāsu, Kələwa, Bādəmə (not to be mistaken with the Buduma on the Tsáde-islands), Kədəwə, Kębədi, Nyigwə, Māʃə, Noğwəna, Legərəwa, Bənnəma, Təsərəwa, Gəmətșə, Kuŋəkwə, Tsąntšenə, Gubuio, Bórgə or Bąrgə, Mələvəm, Bənəwa, &c. The Bornu empire is bounded on the north by the great desert and the Lake of Tsáde (by the Mənios and others pronounced Təsəde); on the west by Nhfe, Afəno (\textit{i.e.} Hausa), Böde, Kərəkərei, Gęzerə; on the south by Pīkə and Koana; on the south-east and east by Məndara, Noğəla, Mʊdzugə, Gəmərgə, Məqı and Bąber.

The province of Gázir is so large, that the saying has become proverbial: kəm bèləntse Gázir tsənə, bèləntse gerəte tserəgə, \textit{i.e.} “If one says that his native place is Gazir, he wishes to conceal his native place.” To traverse Gazir from one end to the other requires several
days. Its capital town is Gázargumó, from which Tapsoôna Magîrári, Ali Eism's birth-place, is at the distance of about one day's journey; and another large town is Kalîgimôrám, from which Tapsoôna Magîrári is five miles distant. Gazîr itself is divided into the following smaller districts—Ngalibáa, Khibre, Báríram, Káriwa, Bérbér (containing from twenty to thirty towns and villages), Béryem, Naôgülam, Kålalâwa, Modzáâganáwa, Kábuiwa, Kaliâri, Ngalîmári, Meîramri, Dâmbôri, Kugátsoro, Dónâri, Metârammári, Mulîmári, Sâbërrí, Àgedími, Tóróro, Dâdûi, Sîdå, Ségou, Álinâwa, Mágulgé, Sânîe, Gëîlëmi, Metâram, Môgunô, Mulintšéri, Wôtsagal, &c.

My interpreter, who furnished me with the materials on which the Grammar is based, is Ali Eîsàmi Gázîrma, i.e. Ali of Gazir, whose mother was Eîsa, or, according to his English name, William Harding, a man of good common sense, of more than ordinary strength of memory, and of an unblameable moral character, although he is merely a baptized Christian, without making any special profession of religion. The portrait facing the title page faithfully represents him, as he was sitting with me in my study, from eight to twelve and from one to four, day after day, during the sixty-first, sixty-third, and sixty-fourth years of his age. His age is ascertained in the following way:—According to his marriage certificate, which I have seen, he was brought to Sierra Leone by a British cruiser on April 12th, 1818, and this was in about his thirtieth year; for his father, who was a Muhammaran priest, informed him, at the commencement of the Pulo inroads upon Bornu, that his age was nineteen years and seven months; and between this and the time of his being kidnapped five years elapsed, so that he was about twenty-five years old when he was torn from his native country. On his way to the sea he only stopped in Yoruba, where he remained about five years, which brings his age, on his arrival in Sierra Leone, to about thirty. Accordingly, the year of his birth must have been about 1787 or 1788.
Other incidents of his early life are the following:—He was circumcised in his ninth year, attended a school, where he learnt to read the Koran, from his seventh to his eleventh year. In about his thirteenth year they saw a total eclipse of the sun, which converted day into night, and was considered as an evil omen. The fulfilment of this was recognised in a severe visitation of locusts, and of the pestilence or plague, which happened the year after. In Sierra Leone Ali Eisami lived amongst a good many of his country-people, and had abundant opportunity for speaking his native tongue. At the time of my leaving Sierra Leone, there were still thirty of them alive, and in the years 1820—1830 their number was about 200. But natives of dry and arid countries, as e. g. Bornu, Hausa, the Sahara, &c., die very fast in Sierra Leone: their acclimatisation there seems to be almost as difficult as that of Europeans. Besides Ali Eisami, and chiefly with a view of testing his accuracy, I also employed some other Bornu interpreters. One of them had only been five years away from Bornu, and served as corporal in Her Majesty's first West-Indian Regiment. He informed me, that at the time when he was kidnapped, the whole of Gazir was in the hands of the Shoa-Arabs, who had obtained it from Shiekh Laminu under a kind of feudal tenure. It becomes me here to acknowledge the prompt and kind manner with which Major O'Connor, Commander-in-Chief of Her Majesty's forces on the West Coast of Africa, responded to my request, by allowing the said corporal to leave the barracks and come to me daily for several weeks. From thus testing my interpreter by other Kanuris, and from his uniform consistency with himself, I became convinced that he had not forgotten his mother-tongue, but communicated it to me in its purity. The only thing in which I found him a little uncertain, was the quantity of the vowels and the accent; and how easily these are influenced, every body knows, who, after having constantly spoken a foreign language for several years, returns to his native language.
The basis of this Kanuri Grammar is a manuscript literature of about 800 quarto pages, which were dictated to me by my interpreter. They consist of stories, fables, romances, historical sketches, &c.: and all the examples adduced in the Grammar as illustrative of the various rules, with but very few exceptions, are taken from this collection. Two or three weeks after the commencement of my Kanuri studies, I at once entered upon this plan of forming a literature, as the best way of becoming acquainted with the language, and the surest foundation of grammatical investigations. I found my interpreter truly inexhaustible in his narrations; and often when I inquired whether his fountain was not yet dried up, he replied "Please, Massa, word never done." He has brought this stock of knowledge from his native country, where, as he says, men often sit together till late at night, entertaining one another by narrating stories and delivering speeches.

My having marked the accented syllable, and the quantity of vowels, as well as I could ascertain it, and the practice which I have adopted of always illustrating the grammatical rules, will, no doubt, be appreciated by every reader. The Kanuri Vocabulary, which is intended to be printed soon after this Grammar, will have prefixed to it a small collection of Ali Eisam's narrations, which will form useful reading exercises, and furnish opportunity for acquiring a more practical acquaintance with the language.

It gives me much pleasure to advert, in this place, to the only attempt ever made at a Kanuri Grammar besides my own. It proceeded from the pen of the laborious and indefatigable Edwin Norris, Esq.; and I am sure that every one who has seen it will agree with me, that it does him great credit; and that, as Professor Pott said of him in the German Zeitschrift für das Morgenland, "he has pretty well made every thing of his materials that can be made of them." He gives a fresh proof in this little work, that his spirit of investigation, far from being discouraged, is rather roused and attracted by what is difficult and abstruse. But the ma-
terials from which his Grammar was derived were of such a nature, that it is impossible the latter could convey a correct representation of the Kanuri language, either in sound or in structure. Those materials are a translation of Arabic Dialogues, &c., into Bornu, and the translation is written in Arabic characters. Now the Arabic alphabet is utterly incapable of faithfully representing the Bornu sounds; so that no one can read a transcript of Bornu, in Arabic characters, without knowing Bornu beforehand; but Mr. Norris's Grammar goes still farther and gives us an English transcript of the Arabic transcript; the consequence of which is, that the actual Bornu sounds are often concealed instead of conveyed by it. Nor is this all. The documents which form Mr. Norris's authority bear evident marks that their author was not a Kanuri by birth, but that he had acquired this language as a foreigner.

Africa is still an unknown country to us in many respects. Its numerous languages are a wide field, the cultivation of which would be sure to reward the professional philologist with many interesting discoveries. Hitherto the Christian Missionaries have done by far the greater part of the work: may we not expect that linguists will join them in this enterprise? The African linguist has not only an excellent opportunity for enlarging the bounds of philological science, but he, at the same time, materially assists in preparing channels for the spread of that knowledge among the negroes which makes men "wise unto salvation." The time is in God's hand; but He graciously places it within our reach, and partly under our control, by permitting us to co-operate with Him in realizing His eternal purposes of love. May we pray and labour for the coming of those blessed days, when all nations and tribes shall hear, in their own tongues, the wonderful works of God!

SIGISMUND WILHELM KOELLE.

Great Cressingham Rectory, Norfolk,
June 3, 1854.
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CHAPTER 1.

ETHNOLOGICAL RELATIONSHIP OF THE KANURI LANGUAGE.

§ 1. It has often been observed that the Negro race is not a genuine branch of the human family, and that they occupy a kind of intermediate position between irrational animals and rational man. This view is not only opposed to the Bible, which speaks of the Negroes as men, but also to the results of an impartial examination of, and a closer acquaintance with, the Negro race itself. The genuine humanity of the Negroes can be proved in a variety of ways; and one of them is the philological. We confidently invite every man who can see in language the expression and counterpart of the mind to an examination of the Bornu grammar, and ask whether the richness of its inflection, the precision in the use of its forms, and its whole vital organism, is not an incontrovertible demonstration that the mind of a people, which daily weaves for its appearance so fitting and so artful a garb, must be allowed to claim fraternity with ours. And it can by no means be said of the Bornu nation, what, e. g., is true respecting the Phula, that they are not a genuine Negro tribe: on the contrary, the characteristic Negro features are stronger in the Bornu than in some of the other Negro tribes.

§ 2. The true humanity of the Negroes can not only be inferred from the inflectional development and the whole grammatical structure of the Bornu language, but also from particular expressions and phrases which it has in common with European languages; and which show that Negroes receive
the same impressions of things, and view them in the same light, as Europeans. The following are instances of such expressions—

músḵo yiskin, "ich gebe die hand” = “I shake hands.”

něngalı tsūrī, “die Regenzeit ist eingefallen” = “the rainy season is come.”

wu kāmmō tšīre yiskin, “I give a man his right.”

kām nōngurō yākēskin, “I put somebody to shame.”

tēgam yiskin, “I give the breast,” i.e. “I suckle.”

kāmmō músḵo gandgeskin, “I lay hands on somebody.”

ūgō dībi kāmmō pēlēgeskin, “ich erzeige einem Böses” = “I inflict evil on somebody.”

kēmār tāskin, “I take courage.”

músḵo kāmbēwa, “having a free hand, liberal;” from kāmbē, “free, not a slave;” comp. “liberate, liberal.”

kām sūlweirō tāskin, “I take one for lazy.”

tsūrō kābū arāsɡiben lēnūn, “I shall go within six days.”

kānem kām gōtsin, “Schlaf übernimmt einen” = “sleep overcomes one.”

kāŋgē kām tsētei, “fever seizes one.”

yambūskin, “I bear,” said of a tree and a woman.

kēlā kāmbē gōūnīn, “einem den Kopf halten,” i.e. “to spoil one by always taking his part.”

§. 3. Besides the affinity in grammatical forms, and the coincidence in certain expressions, the Bornu language is also connected with Indo-European and Semitic languages by a considerable number of roots. This radical affinity is so extensive, that it cannot be considered as merely accidental. Its cause can only be twofold: it is either owing to the sameness with which impressions are received from the external world, and with which these impressions are expressed again; or there must be a genealogical connexion between the cognate roots of African, Asiatic, and European languages. In both cases it argues for the true humanity of the Negro race. If we turn to the Bible, the only authentic account of the original
history of mankind, and there read of a primitive universal language (םֵּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּוּ
ETHNOLOGICAL RELATIONSHIP OF THE

jāri, top; S. पर summus, घरम, उपर; Gr. ὑπὲρ, πρὶν; L. primus, prior, super; G. fern; E. far.

jār-ūgīn, I pass over, cross; H. ḫāl; A. عَرَد; S. घार, a. r. प; transjivere; Gr. περαίνω, πέραν, πόρος; L. per; G. fahren; E. fare.

gāru, city-wall; H. ṭ̣h. ga-gēskin and gā-skin, I enter; S. ना; Goth. gaggā; G. eingehen; E. go in.

gōr-ūgīn, I join closely; H. गोर to meet; A. ʿjār, collegit, congressit.

gūl-ūgīn, I tell; L. बुय, बुय, word; Punjabi गुल word; Gr. ἀγγέλλω (= ἀναγγέλλω), καλέω; L. garrire; Old G. gellan = timire; G. girren; E. call.

kal and kālma, a good-for-nothing fellow; H. [NUMERO_1], light, [NUMERO_2]. contempt, shame.

kālā, leaf; H. [NUMERO_3], id.

kām, man (name of the species); A. ʿqām tribe, people, ʿज, man; S. जन: Gr. γένος; L. genus, generare, homo.

kāṭi, filth; G. Koth.

kārher-ūgīn, I approach; H. ṭ̣h; to meet; A. ʿjār, collegit.

keārī, old man; S. जीर, जीर; Gr. γέρων; G. greis; E. grey.

kēlē, a pit for watering cattle; H. गोर, cistern, pit; A. ʿqō, id.

kēlī-ūgīn, I fold up, roll together; H. [NUMERO_4], twist, whirl; A. ʿqāl, be turned.

kērē-ūgīn, I choose; S. ख; L. cernere; G. küren, Willkür, Kur-fürst.

kērī, mountain; H. [NUMERO_5]; A. ḫōr; S. खर; Gr. ὁρός, Bopp: fortasse e ὁρός; Slav. gora.

kimel, beer, fermented liquor; H. [NUMERO_6]; A. حمَّر.

kolō-gēskin, I lock; H. या, to shut up, या, prison; A. ʿk̪āl, custodia; Gr. κλείω, κλείς; L. claudio, clavis.
KANURI LANGUAGE.

kóro. ass; S. กระเป; Per. خر.

kriège, war; S. كر, offendere, occidere; G. Krieg.

cul, cavity; G. hohl, Hohle; E. hollow.

kórkor and kúrí, circle, orb; kórkor-úgin, I turn round in
a circle; H. 旋转 for 旋转, circle, 旋转, 旋转; A. 旋转, convertit molam; サラ, recurrit.

lā (usually “lan,” i.e. lā with the locative termination),
on, upon; compare also ka-lā, head, in the Semitic
languages, by way of transposition: H. สถาน on, up, สถาน, ascend; A. عال.

lé-úgin. I go; S. รุ่น, ire, jucere; Gr. ελάω; G. eilen
Fr. aller.

lógo, petition; H. สถาน, to stammer; A. สถาน, elocutus est;
S. หอง loqui, หอง, หอง, rogo; L. rogo; E. interrogate.

m[b]-tā, is, an impersonal verb, of which tā is the termin-
ation 3d. per. sing., m a prosthetic consonant, and bē
the root; Chal. สถาน; H. สถาน for สถาน; S. สถาน; สถาน; L.
fui, fu-turis; G. bi-n; E. be; Hindust. สถาน.

nā, place; H. สถาน, seat, habitation; comp. nām-úgin, I
sit down; H. สถาน and สถาน, to sit, dwell (สถาน).

údā, ad. here, there, conj, then. The n being prosthetic,
we have here again the wide-spread demonstrative
root, as in Eng. there, then; G. da; cf. “J. Grimm’s

nemē, saying; nemē-úgin, I say; H. สถาน, สถาน; A. สถาน.
nem-úgin, I am silent, quiet; kā-nem, sleep; H. สถาน,
สถาน; A. สถาน, nemē.
nō-úgin, I know; S. สถาน; Gr. γνωστή-σκω, νοέω, νοσ; L.
noceo, gnarus; E. know, notorious.

nū-skin, I die; S. สถาน, mori; Gr. νοσος, νεκος; L. nec,
neceare; Hib. nas, death; Goth. nau-s, dead.

nūgāl-úgin, I measure; H. สถาน; A. สถาน.
nūgājō, back; H. สถาน; A. สถาน, sectio gibbi camelini.
ETHNOLOGICAL RELATIONSHIP OF

ígírgulé, throat; S. नाठ, नु.deglutire; L. gula, collum; G. Kehle, Gurgel; E. gorge, gullet, gurgle.

pád-geskin, I wander, am lost, die; H. רָשָׁן, to stray, perish; A. ḫà; S. פָּד and פָּדו; Gr. ποῦς, ποῦς; L. pes, pedis; G. Fuss, Pfad; E. foot, path.

patsár-ágín, I interpret; H. רָשָׁן.

pè, cow, cattle; S. श्व, sustentare, comp. buz-skin, I eat; Gr. βοῦς, βοῦς, which Bopp derives from ग, cow; L. bos; Isl. fé; G. Vieh.

pér-ágín, I spread; S. स्पृ, or, perhaps, स implore; Gr. πλήρω; L. spargo; G. breiten spreizen; E. spread, broad.

pérô, girl; S. पुज; Gr. παῖς, παί; L. puer; E. boy.

rak, straight; S. रख servare, रख regere; Gr. ἀρκέω, L. rego, rectus; G. rech, richten; E. right.

rará-ágín, I revile, curse; ru-ágín, I despise; H. רָשָׁן, to curse; A. ḫà, abhorruit.

rô, life, soul; H. א; A. יִר��.

ru-skin, I see; H. רָשָׁן; A. רָא.

sámma, all; tsám-ágín, I collect; S. सम; Gr. σου; L. cum, summa; G. sammt, sammeln; E. sum.

sám-ágín (ṣi sakk-tshín) I strain; H. רָשָׁן, id.; A. יִר, wine newly strained; S. सिच, humectare,emittere; Gr. σακκέω; L. sacco; G. seihen, seigen.

ṣanë, shepherd; S. सानु, planities in vertice montis; G. Senne, which is only applied to shepherds of the high mountains.

ṣì, he, she, it; H.牵引; A. ע; S. स; L. is; G. sie; E. he, she.

sìr-ágín, I tear, split; S. ś्र, dirumpere; ḫìndere; Gr. κεῖπω; G. scheeren, Scheere, Schaar; E. share, short.

tamó-ágín, I finish; H. רָשָׁן; A. יִר.

tár-ágín, I strew; S. स्त, sternere; L. sterno; G. Stroh, streuen; E. straw, strew.
tár-ūgin, I dry; S. तूः; Gr. τέρσομαι; L. torreo; G. trocken, Durst; E. dry, drought, thirst.

tōdī, height, top; S. तूः; Gr. τλάω; Goth. thula; L. tolo; G. Duldcn, Ziel; E. tall.

tsān-ūgin (ṣi tsāk-tśin), I cover; S. खच्; L. tego; G. decken, Dach; E. protect.

tsūm-ūgin, I fast; H. יִדּוֹ; A. סָּמח.

woladī, servant, as opposed to slave; H. צאָל, child; A. וֹלָד, natus and servus.

wūrā, great; wurd-ūgin, I grow up; S. मृति and पुत्र; multus; Gr. πολὺς; L. multus, plus; Hib. ur, very; G. viel; E. more.

yil-ūgin, I shout, hollow; yir-ūgin, I cry, wail; Gr. ὄλολῳ; L. ululo; G. gellen; E. yell.

yin-bulū-skin (bulu being the root), I fill; S. पु. पू, पूढ़; Gr. πλῆ-πλη-μυ; L. pleo, plenus; G. füllen, voll; E. full, fill.

§ 4. From the roots just enumerated a number of others have to be kept quite distinct, although they are common to the Kanuri and the Arabic. These are words which originally formed no part of the Kanuri language, but were adopted at the introduction of Muhammadanism, and through intercourse with Arabic-speaking people. A great proportion of them are therefore religious terms. But they are now so thoroughly naturalized, that the Bornuese use them as freely as if they had always been part of their own language; and even change and inflect them like all the other words, generally unconscious of their Arabic origin. We here subjoin a list of such Arabicisms in Kanuri.

ādinī, eunuch; A. حامد; āram, s. what is prohibited

āṭśi, s. a pilgrim; A. حجي; A. حرم.

ālla, s. God; A. الله; ārgalam, s. pen; A. قلم.
§ 5. Here, also, would be the place for characterizing the relation of the Kanuri to other African languages; but as these are still so partially and so imperfectly known, we had better refer the reader to the “Polyglotta Africana,” which facilitates a comparison on a limited scale.
CHAPTER II.
SOUNDS AND ORTHOGRAPHY.

§ 6. The orthography used in this Grammar follows the system proposed by Professor Lepsius of Berlin, which we found best adapted to the wants of Missionaries and Linguists who have to reduce unwritten languages, because it is based on sound physiological and phonetic principles, consistent in the selection of the signs it contains, and easily admits of an addition of new signs where occasion may require them.

§ 7. The Bornu language, in common with all other languages, has the three radical or fundamental vowels i, a, u, respectively answering to the three organs of speech by which the articulation of consonants is chiefly effected, viz. larynx, tongue, and lip. But in the transition from one of these chief vowels to the other, the language presents to us several medial sounds which likewise require distinct signs. Of these medial vowels, three lie between a and i, viz. ø, ø, ø; and three between a and u, viz. ø, ø, ø.

The sound of ø, which is also found in other African languages, is a deep pectoral sound, which is produced when we pronounce the i of "girl" or "fir" as deep in the chest as we possibly can. In many cases, if not in all, this ø has arisen in Bornu from i, just as the corresponding sound did in English. It is therefore often changed back into i, if required by the law of euphony; and sometimes becomes u, which is likewise pronounced deep in the throat. To the ear the sound ø appears much nearer e than i, and therefore its sign is a modification of e.

Another deep pectoral sound is ø. It is closely allied to ø, and is produced by uttering a short a as deep in the chest as we possibly can. Sometimes these two sounds approach each other so nearly that one feels at a loss whether to write
e or a. But a frequently comes very near the common a, which is never the case with e. In short, we may say e is a deep pectoral e or i, and a a deep pectoral a. These two sounds might also be considered as the indefinite fundamental vowel, lying at the base of all the other vowels; and it is to remind us of this that we subscribe to e and a the little ring by which Professor Lepsius represents the imperfect original vowel.

Neither can the line of demarcation between e and i be so distinctly drawn. The first is sounded as in “pen,” and the second as a in “hat,” or ä in the German “Väter.” But in the flow of language they often approach each other very closely, and sometimes one may even hear them used promiscuously.

A similar relation, as between e and i, is sustained by o and u. The former is the o of “bone,” and the latter the a of “water” or “salt.” It is sometimes difficult to decide whether o or oa is pronounced.

The fundamental vowels i, a, u, are sounded as in German; and it may here be remarked, that the first of them is often resolved into y, and the last into w; and also, that when, after the common rules of grammar, i ought to be followed by y, and u by w, the letters y and w are generally omitted.

Diphthongs have for their final sound either i or u, and the following are those used: ai, ei, oi, ui; au, ou. When they receive the accent (‘), it is always placed on the last of the two vowels, as in Greek, e.g. meirō.

§. 8. Of the Consonants, those called Liquids are next in order to the vowels, having in common with them, that the voice is the material element of their sound. They are, m, n, ñ (=ng in “king”), l, and r. Assigning them severally to the organs of speech, m shows its labial character by combining with b; n its lingual character by combining with d; whereas n, l, and r, can come into immediate contact with the gutturals k and g. In Bornu, the strong, vowel-like quality of the liquids (cf. §. 18 of “Organism der Sprache,” von K. F. Becker) shows itself
especially by the capability of \( u, n, m \), being prefixed respectively to \( g, d, b \), thus forming a sort of syllable by themselves, and even assuming the accent of the word, e.g. \( ùgò, ùgala, ùda, mbëtsi \), and by their frequent employment in terminating words, a position which the language predominantly assigns to vowels, and, only in a few peculiar cases, also \( k, g, \) and \( t \).

As the voice is the material element of the Vowels and Liquids, so the breath is the material element of the Spirants and Mutes (vid. Becker's Organism, § 17). The difference between the Spirants and the Mutes is this, that, in uttering the Mutes, the breath is first stopped by entirely shutting the channel of the mouth, and then suddenly suffered to break forth with vehemence (whence they are also called *eruptive* or *explosive*); whereas, in uttering the Spirants, the breath is not interrupted, but only pressed or impeded, by narrowing the channel of the mouth, whence they are called by Prof. Lepsius "*fricantes*," or "*fricativa*." The greater or less force with which the breath is suffered to break forth constitutes the difference between *sharp* and *flat* Mutes. The Guttural Mutes are: \( k \), sharp, as in "key;" \( g \), flat, as in "go." The Lingual Mutes are: \( t \), sharp, as in "tool;" \( d \), flat, as in "do." The Labial Mutes are: \( p \), sharp, as in "pain;" \( b \), flat, as in "be." It must be remarked, however, that in Bornu the flats and sharps of the Guttural and Labial Mutes are not kept so distinct as in English, but are suffered to approach each other closely, or even to be sometimes interchanged, as in German.

Of the Spirants, or "*fricantes*" \( h \) is not influenced by any one articulating organ more than by another, and therefore might take its place in any of the local classes. It is always sounded as in "hothouse." To the Guttural class belongs \( y \), sounded as in "yes:" to the Lingual class, \( s \), sounded as in "see;" \( z \), as in "zeal;" \( s \) as \( sh \) in "show:" and to the Labial class belong \( f \) and \( w \). The last of these has the sound as in "world;" and the first as in "father." It appears, however, that the Bornu language does not possess so firm and solid an
f as we do, but one more like that of the Hebrew language; for words which in one district are pronounced with b or p, are pronounced with f in another; yea, one and the same individual may be found promiscuously to interchange f and b or p, not to mention the regular change of f into p, according to §. 15. It would therefore not be amiss, if, in Bornu, we would write bh or ph (b or p), instead of f.

The Kanuri language has three compound Consonants which are analogous to the diphthongs among vowels, and therefore might be called Consonantal Diphthongs. The component elements are, first, a Lingual Mute, and then a Lingual Spirant, as, dz, ts, tš. The first of these three compound Consonants is used sparingly, and then it may be interchanged promiscuously with the simple z. It would bear the same relation to dž (the sound of j in “join”) as ts does to tš, but the language does not seem to have developed dž, as distinguished from tš. The compounds ts and tš are of frequent occurrence. The former answers to the German z in “Zeit,” and the latter to the common pronunciation of ch in “church.” It has been contested among Englishmen themselves whether the ch in “church” is a simple palatal sound, or whether it is a compound. Perhaps the decision is not quite so easy. In Kanuri, also, tš has sometimes arisen from a palatal k or g (k, ţ); but that it is really a compound sound is evident from the circumstance, that the same law which changes s into š, changes ts into tš (cf. §. 18.).

§. 9. The signs required for writing the Kanuri language may therefore be represented by the following scheme—

<table>
<thead>
<tr>
<th>Guttural</th>
<th>Lingual</th>
<th>Labial</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fundamental Vowels, i, a, u</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subordinate Vowels, e, o</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Liquids, n, l, m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mutes (Sharp), k, t, p</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mutes (Flat), g, d, b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spirants, y, s, z, š, w, f</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Compound Sounds of the Kanuri language are the following—

1. Vowel Diphthongs: ai, ei, oi, ui; au, ou.

2. Consonantal Diphthongs: dz, ts, tš.

The accented syllable is indicated by the acute accent, e.g. ába, kámu.

Long vowels are marked, as usually, by (') e.g. ái; all vowels without this sign are short.

Nasalization is indicated by a circumflex (") e.g. míi.

CHAPTER III.

EUPHONIC CHANGES.

§ 10. These are most conveniently considered under the following three heads, viz. as referring either to the vocalism, or consonantism, or the organic combination of both.

I. CHANGES IN THE SYMPHONY OF VOWELS.

§ 11. When the contact of vowels is immediate, the changes consist either in the contraction or ejection of vowels. The former takes place when two á's meet; e.g.

nám wuráárō, “to the place of the great people,” for ná ám, &c.

kóáñémmodo létsenáte, “the man who went southward,” for kóá ánémmo, &c.

átemágo, “this is something,” for átemá ágō.

The ejection of vowels can be either by apocope or aphaeresis.

Instances of apocope:

e ejected: mána láj' áte, “this wicked word.”

u ejected: fúq' ámberó, “before the people.”

e ejected: kal’ afi diskín? “what shall I do then?”

wot’ ammó pelégemmi, “do not show it to the people.”
Instances of *aphaeresis*:

*sádaga* 'sámbeh, "alms of Asham."

*kóá 'ba táritsa, "the man, Father Atárìtsa," for kóá ába Atárìtsa.

§. 12. **Even when the contact of vowels is not immediate they influence each other; e.g.**

*a* sometimes becomes *o* when followed by *o*: *máskin,* "I take," has in the infinitive *mágo* for *mágo*; and in the Aorist, *kímoskó,* *kímagem,* *kimogó,* *kimagé,* *kimagá,* *kémogó*.

*é* has a tendency to become *i* before *e*: *pértse,* "his horse," nom. *pértsiyé,* gen. *pértsíbè; nem* *abántsebè,* "his father’s house," for *abántsebè; tsiró bundegíberó,* "into the gun," from *bündegé,* "gun."

*é* becomes *u* before *o*: *abántsuró,* "to his father," from *abántse; tatoáturo,* "to the children," from *tatoáte; kóganawántsusó,* "all his soldiers," from *kóganawántse; nemtálageró kwóya,* "if it is poverty," from *tálageró; kólitu rónse,* "this insect’s life," from *kólite.*

*é* becomes *u* or even *o* before *u*: *létu,* rúntsén náptóí,* "he goes and sits down by himself;" *kýrrú,* "sight," for *kýrru; kúllugó,* "exit," for *kéllugó; kuntsúró,* "fall," for *kentsúró; kómbeb,* "food," for *kýnbú.*

*i* sometimes becomes *é* before *i*: *tigényin,* "in my skin," from *tigi; dískin,* "I do," has in the relative conjugation *yegékískin.*

II. **Changes in the Symphony of Consonants.**

§ 13. The object of these changes is always to prevent the meeting of two incompatible consonants. **This object is effected in a fourfold way; viz. either by changing one of the incompatible consonants into the other, or by merely adjusting it to the other, or even by dropping one altogether, or by inserting a vowel between the incompatible**
consonants. These four cases have now to be illustrated by examples.

1. Assimilation, or rather Identification of Consonants.

§ 14. It will be observed, that the letters transformed into others are only \( n, r, w \); for the few cases where \( d \) and \( t \) are assimilated are peculiar, and restricted to some specific adverbs. In producing the examples, we first take those cases in which the preceding, and, secondly, those in which the following, of two meeting consonants exercise the assimilating influence.

\( g \) changes a following \( r \) into \( g \): \( súntoggó \) for \( súntogró \), "to a broom."

\( k \) a following \( r \) into \( k \): \( rákkó \), for \( rákró \), "right;" \( tsákkó \) for \( tsákró \), "exactly."

\( l \) a following \( n \) and \( r \) into \( l \): \( állí \), for \( álñí \), "my manner;" \( ángállem \), for \( ángálñem \), "thy sense;" \( tsáñéi bálñin \), for \( bálñynín \), (or \( bálñíñ \)), "with white cloths;" \( tsállémin \), for \( tsálnémin \), "thou cuttest;" \( dándalló \), for \( dándalór \), "to the mosque."

\( m \) a following \( r \) and \( w \) into \( m \); \( némmó \), for \( némró \), "to the house;" \( kámmó \), "to a man;" \( šyúá meíramma \) for \( meíramwa \), "he and the princess;" \( målámma \), for \( målámwa \), "priests;" \( agónémmá kwóya \), "if thou hast any thing."

\( s \) changes a preceding \( d \) into \( s \) in the word \( tsébdssó \), for \( tsébdıdsó \), "all day long."

\( n \) a preceding \( t \) into \( n \); as, \( ném tsélam pénñyn \), for \( pétñyn \), "in a very black house;" \( káluğá kalí taréñnyin \), for \( tarétnyn \), "in a very blue shirt."

\( l \) a preceding \( r \) into \( l \): \( ál lénýe \), for \( ar' \), "come, let us go."

\( r \) sometimes a preceding \( n \) into \( r \): \( nıkılar rá tšédin \), for \( nıkıñan \), "by water or by land;" \( áfi nánıer rágém \) for \( nánıẹn \), "what dost thou want of me?"

2. Permutation or Adjustment of Consonants.

§. 15. This takes place not only when consonants are in
immediate contact, but also sometimes when they are separated by vowels.

The permuting letters in immediate contact are, b, g, m, n, ŋ, t; and the permuted letters are, g, k, m, n, ŋ. Besides this, it must be remembered that all consonants permute an f following into p; e.g. áfí? “which?” béláfí? “which town?” but ýímptí? “which day?” pérptí? “which horse?” dálpí? “which ram?”


n changes a following k into g: kiruskũ, “I saw,” but nígũ ngiruskũ, “I saw thee.”

The letters b, g, n, t, adapt to themselves an immediately preceding g, k, m, n, ŋ, in the following manner—

b sometimes permutes a preceding n into m: pátǒn, “at home;” pátom bágũ, “not at home;” wólțin, “it returns;” wólțin bágũ, “it will never return.”

g sometimes n into ŋ: šimlaŋi gani, “not on the eye;” bûyěŋi gonǒ, “he said, We will eat it.”

n sometimes g and k into ŋ: këdeg němtšẽ, “he keeps silence;” pataŋi, “my gruel;” sútonůi, “my broom,” from këdeg, pátag, sútug; ráini, “my due,” from rak. But when the n has thus done its work, it is generally dropped in all those cases where it is immediately followed by another consonant; as, súntoŋtse, “his broom,” for súntoŋtse; rǎn dî, “mid-day,” for rǎn ndî.

ts and tš, in certain verbs, m into p: máŋgĩn, “I sit,” but mápšin and máptšei.

ts and tš, in certain verbs, n into t: máŋgĩn, “I draw tight,” but mátšin, máttšei.

ts and tš, in certain verbs, ŋ into k: kåląŋgĩn “I turn,” but kalaktšin, kalaktšei.
The cases of consonantal permutation without immediate contact are restricted to the inflection of verbs.

Verbs beginning with b always change the aorist prefix ki into gi, as gibąskö for kibąskö.

The personal and temporal prefixes of verbs in skin, viz. tse, tsə, tši, ki, by virtue of their initial consonant, permute the initial k and p of verbal roots respectively into g and b; as, tsegąsin, tsągąsin, kįgąsò tšigąsò, from kąsęskin, "I run;" tsebértin, tsąbértin, kibértı, tšibértı, from pęrtęskin, "I pluck."

3. Ejection of Consonants.

§. 16. This only happens, when, either by grammatical inflection, or by the common syntax of words, three consonants would meet, without an intervening vowel. The consonant ejected is always the middle one. That middle position can be occupied by only three letters, viz. m, n, and ň.

Thus m may be ejected, when it ought to stand between n and b; as, pąntsibęn bętı, "it was in his house."

n is ejected—
- between l and d or t; as, áldę, for áłndę, áłtsa, for áłntsa;
- between m and d or t; as, kám, 'dąga? ámtse for ámmtse;
- between n and y; as, šišerąnyen 'yę, "we will bury him, said we."
- between ň and d; as, rań 'dí, "midday."

ń is ejected between m and g; as, ám 'gąsą, "all people;" kátśım 'gůlu, "much grass;" nęmgąla for nęm ŋągąla, "goodness."

4. Insertion of Vowels, to prevent assimilation, ejection, or hard combination of consonants.

§. 17. Thus the vowels a and e may be inserted—
a, e. g. ámąnĩ, ámąnęm, ámınıtse, ámändę, ámąndő, ámąntsa, for ámını, ámınęm, ámtse, ámändę, ámąndő, ámąntsa.
e, e. g. álenĩ, álenęm, álentse, álendę, áłendő, álentsa, for áłlı, allęm, áltse, áłdę, áłdő, áłtsa.
III. Changes arising from the Symphony of Consonants and Vowels.


§. 18. s is always changed into š, and consequently ts into tš, whenever it ought to stand before i and e, e. g. káškin, “I run,” but, ši tšegšin; gúltš, “he tells,” but, gúltši, “he has told;” yíškin, “I cry,” but, ši tšérin, “he cries.” Only the s of the third person of the possessive pronoun often remains unchanged, so that we have, e. g., abántsíyé and abántsíyé. This is the law which regulates the change of s into š in the indefinite, perfect, and future tenses of verbs terminating in šegšin and in several other forms.

w, when it ought to stand between two a’s, is sometimes changed into u, and then unites with the preceding a in the diphthongs au or ou, e. g. daúa for dáwa, “having meat;” abántsá yántsúá for yántsáwa, “their father and mother;” šyúá abójía, “she and the father.”

2. Change of Vowels.

§. 19. This is confined to the conversion of e into u. e is often changed into u, when followed—

By m: tuluntsátumá for tuluntsátemá, “this is their only one;” áfiyaje dímtumá for díntemá, “whatever thou mayest do.”

By w: dátu wátši, “it will not stand;” meitu wásili, “the king is a white man;” mánañem kolótú wáñgo, “I will not transgress thy word.” When this change of e into u takes place in consequence of a prefix or affix, so that e and w belong to one and the same word, the w is frequently dropped: rántša, “alive,” for rōntséwa, “having his life;” bültúa for bültšéwa, “hyenas;” tsudrin, “he is sick,” for tséwárin, cf. §. 20.

3. Ejection and Insertion of Consonants.

§. 20. The two vowel-consonants, or semi-vowels, w and y are often dropped between two vowels, the latter of which is
a. Thus, \( w \) is dropped, when preceded by the closely-allied \( u \) or \( o \); and \( y \), when preceded by the closely-allied \( i \) or \( e \).

\( w \) dropped after \( u \): kámáa, “women;” bárbaa, “robbers;” kálta, “having leaves;” dábáa, “provided with a neck.”

\( w \) dropped after \( o \): bánóa, “hoes;” súmóa, “ears;” báróga, “cunning;” dúnóa, “strong.”

\( y \) dropped after \( i \): bálta for bátiya, “to-morrow;” lénémía for lénémíya, “thou having gone.”

\( y \) dropped after \( e \): légeiéndéa for légeiéndéya, “we having gone.”

The insertion of a consonant occurs in the compound word këntsä-m-bä, “blood from the nose,” which is composed of këntsä, “nostrils,” and bä, “blood.”

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CHAPTER IV.

ETYMOLOGY OF SUBSTANTIVES.

I. Derivation of Substantives.

§. 21. Almost all derived substantives are abstract nouns. The derivation takes place almost exclusively by prefixes. It is worthy of remark, that, in Bornu, abstract nouns can be formed from all concrete ones and from all adjectives. This is done by the prefix \( nɛm \).

Instances of abstract nouns derived from concrete nouns:

- \( nɛmabá \), “fathership;” \( nɛmmei \), “royalty;” \( nɛmmálam \), “priesthood;” \( nɛmkám \), “humanity;” \( nɛmtšágen \), “animality;” \( nɛmsóba \), “friendship;” \( nɛmtálaga \), “poverty;” from \( ɑba \), “father;” \( mei \), “king;” \( málam \), “priest;” \( kám \), “man;” \( tšágen \), “animal;” \( sóbä \), “friend;” \( tálaga \), “a poor man.”

Instances of abstract nouns derived from adjectives:

- \( nɛmkúrugu \), “length;” \( nɛmkáfugù \), “shortness;” \( nɛmdíbi \), “badness;” \( nɛmbul \), “whiteness;” \( nɛmtsélam \), “blackness;” \( nɛmkétši \), “sweetness;” \( nɛmtšim \), “bitterness;” from \( kúrugu \), “long;” \( káfugù \), “short;” \( díbi-
"bad;" bal, "white;" tsélam, "black;" kétši, "sweet;" tšìn, "bitter."

§. 22. But on substantives and adjectives beginning with k nem has usually the effect of changing k into n.

**Substantives:** nemnéntsí and nemnálu, "slavery;" nemnámí, "blindness;" nemnámwu, "womanhood;" nemnérdi, "heathenism;" nemnérvu, "war," from kén'tší and kália, "slave;" kámpu, "a blind man;" kámu, "a woman;" kérdi, "a heathen;" kríge, "war, warriors."

**Adjectives:** nemnúrugú, "length;" nemnétsí, "sweetness;" nemnámbe, "liberty;" nemnáfugú, "shortness;" nemnélé, "redness;" nemnúýinte, "distance."

Only of kúra, "great," the abstract noun is not nemnúra, but nemwuá. The sound-combination of m+w is unquestionably more easy for the organs of speech than m+n; but, at the same time, less distinct and marked for the ear. And this seems to be the reason, why here language resisted its general inclination to organic ease and convenience, and preferred the more marked combination of m+n to the more easy of m+w, with the only exception of nemwuá, where the ear was too much accustomed to the succession of m+w, from the frequent occurrence of am wúra. The general rule affords an instance, where euphony for the organs of speech and euphony for the ear came into conflict, and language decided in favour of the latter, with the only exception of nemwuá.

§. 23. Words which begin with a prosthetic u lose it on assuming the prefix nem; as, nemgydíjú, "richness;" nemgala, "goodness;" némga, "health," from ngdíjú, "rich;" ngala, "good;" níá, "well."

§. 24. When we meet with abstract nouns which differ from their concretes merely by the change of k into n, it would be best to consider them as defective forms, having dropped the prefix nem for the sake of brevity, and not as presenting a new mode of forming abstract nouns. Such words are, e. g.,
ETYMOLOGY OF SUBSTANTIvES.

§. 25. The prefix ker serves the same object as nem, but its use is much more restricted: we only met with it in the two words kérmei, "royalty," and kermálam, "priesthood."

§. 26. All verbal infinitives might be considered as abstract nouns, as is done, e.g., in Arabic. But we take here only two classes of them, and treat them as nouns of action, or abstract substantives, because they are derived from the common infinitive in the same or a similar way, as the above abstract nouns from concrete nouns or adjectives.

Abstract substantives are formed from the infinitives of verbs in ugin by prefixing to them nem; as, nemléte, "departure, walk;" nembóte, "sleep;" nemgóte, "seizure;" nemkámte, "a cut;" from léte, "to go;" bóte, "to sleep;" góte, "to take;" kámte, "to cut."

The infinitives of verbs in skin have an additional form, with the prefix ken, by which they seem to be put on a parallel with the above forms of nemléte &c., and converted into abstract substantives. When the infinitive has a prosthetic or euphonic m, n, or ń, that letter is dropped, and ken takes its place, but so that, in the first and last of these three cases, the n of ken is assimilated to the following radical, and becomes respectively m and ń. When the infinitive has no prosthetic letter, the n of ken is likewise assimilated to the first radical, and becomes ń before g and k, m before b and p, l before l, m before m, and r before r. In accordance with §. 12, the ġ of the prefix may become o or ń when the first vowel of the infinitive is either ń or o.

<table>
<thead>
<tr>
<th>INFINITIVES</th>
<th>ABSTRACT NOUNS</th>
<th>INFINITIVES</th>
<th>ABSTRACT NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>mbájó</td>
<td>kembájó</td>
<td>ndóró</td>
<td>kendóró</td>
</tr>
<tr>
<td>núbá</td>
<td>kembáá</td>
<td>ndútó</td>
<td>kondútó</td>
</tr>
<tr>
<td>núbâ</td>
<td>kómbâá</td>
<td>ñgáá</td>
<td>kényáá</td>
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<td>ndégâá</td>
<td>kényégáá</td>
<td>úgâmbó</td>
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<tr>
<td>ndiöó</td>
<td>kényiöó</td>
<td>úgâlóó</td>
<td>kényâlóó</td>
</tr>
</tbody>
</table>
§. 27. We have yet to mention four other derived substantives, two of which are formed by prefixes, and two by suffixes. These are quite isolated cases of derivation, and the derived words differ from the above in their not being abstract nouns.

Thus, kátigi, "hide" is formed from tigi, "skin;" kemendé
"this year," from mënđè, "last year;" pátō, "house home," from pā, "home;" bēñnā, "sleep," from bēn "sleep."

II. Formation of the Plural.

§. 28. The plural is formed from the singular by adding the termination wa, e.g. pérvwa, "horses;" némwa, "houses;" méićwa, "kings;" máléigawa, "angels." But, according to §. 20., the nouns terminating in u and o drop the w, and only assume a, which frequently permutes a preceding u into o; as, kánúa and kánọa, "women;" kālúa, "leaves;" pátọa, "homes;" kusótọa, "strangers."

The plural of tāta, "child," and meina, "prince," is tátọa and méńọa, which arose from a change of the final a into o (u) by the influence of the following w, and then the usual ejection of w.

kàm, "person," has in the plural, irregularly, àm, "people," and kámù, "woman;" besides kámùa, also àmùa and àmùwa.

The plural termination is often omitted, and a word may have to be considered as a collective noun, or its plurality inferred from an accompanying word, as a numeral, &c.

III. Declension of Substantives.

§. 29. The Bornu language evinces a high degree of development by its distinct forms for the different cases, and more especially by its having a real nominative termination, a circumstance which is always indicative of considerable culture in a language. There are five distinct cases, of which the nominative terminates in ye, the genitive in be, the dative in ro, the accusative in ga, and the locative or instrumental in n or nyin; the latter, when a word terminates in a consonant, and sometimes, also, in a vowel, and the former generally when a word terminates in a vowel. A final consonant of the root is changed by the case Termination, agreeably to the laws of euphony. Vide §. 14.

We now subjoin a few substantives, declined in the singular and plural.
ETYMOLOGY OF SUBSTANTIVES.


Singulär

Purulür
IV. Gender of Substantives.

§. 30. Gender is not distinguished in words, except where it exists in nature, in which case it is expressed—

Either by an altogether different name, as:

- kóu and kõúngá, “man,”
- tsairō, “boy,”
- kālīa, “male slave,”
- kanīamō, “bull,”
- gūbogem, “cock,”
- ūgalārō, “ram,”
- dal, “buck,”
- kāmū, “woman.”
- pērō, “girl.”
- kir, “female slave.”
- pē, “cow.”
- kūgwi, “hen.”
- dīmē, “ewe.”
- kānī, “goat.”

Or by additional words, corresponding to our “male,” “female,” “man,” “woman,” as:

- pēr bī, “stallion,”
- kōrō bī, “male ass,”
- gādu bī, “boar,”
- kalīgumō bī, “male camel,”
- pēr kūrgurī, “mare.”
- kōrō kūrgurī, “female ass.”
- gādu kūrgurī, “sow.”
- kalīgumō mātsei, “female camel.”
- kōa kāramā, “wizard,”
- kōa kāmbā, “widower,”
- kõúngā kagū, “grandfather,”
- ūgari dal, “roe-buck,”
- kāmū kāramā, “witch.”
- kāmū kāmbā, “widow.”
- kāmū kagū, “grandmother.”
- ūgari kānī, “roe.”
CHAPTER V.

ETYMOLOGY OF PRONOUNS.

I Personal Pronouns.

§. 31. These are *wu*, “I;” *ni*, “thou;” *ši*, “he, she, it;” *ándi*, “we;” *nándi*, “ye;” *sándi*, “they.” They are inflected like substantives—

<table>
<thead>
<tr>
<th>Nom.</th>
<th>wùyè</th>
<th>nìyè</th>
<th>šìyè</th>
<th>andìyè</th>
<th>nándìyè</th>
<th>sândìyè</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>wùbè</td>
<td>nìbè</td>
<td>šìbè</td>
<td>andìbè</td>
<td>nándìbè</td>
<td>sândìbè</td>
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<td>Dat.</td>
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<td>šìrò</td>
<td>andìrò</td>
<td>nándìrò</td>
<td>sândìrò</td>
</tr>
<tr>
<td>Ac.</td>
<td>wìgà</td>
<td>nìgà</td>
<td>šìgà</td>
<td>andìgà</td>
<td>nándìgà</td>
<td>sândìgà</td>
</tr>
<tr>
<td>Loc.</td>
<td>wùn</td>
<td>nìn</td>
<td>šìn</td>
<td>ándìn</td>
<td>nándìn</td>
<td>sándìn</td>
</tr>
</tbody>
</table>

The forms for the plural can be contracted, viz. *ándi* into *ci*, *nándi* into * nei*, *sándi* into *sei*.

It is evident that there is an etymological connexion between the forms for the singular and plural. The vowels of the singular are in the plural all changed into *a*; this also produces in the third person the change of *š* into *s* cf. § 18. The *w* of the first person singular does not appear to be radical, but merely phonetic, the language being averse to commencing words with *w*, just as they pronounce the Arabic proper name *Omar*, “Wumar.” The plurality in all three persons appears to be indicated by *ndi*, which is probably of the same origin with the numeral *ndi*. It would therefore seem that the character of the first person is *u*, or a vowel in general; of the second, *n*, and of the third, *s*. Thus the first person agrees with the Indo-European forms like “I;” the second is identical with the Malayalam and others; and the third with Indo-European forms like “he,” “she,” “it,” or Semitic ones like *šəm, šem.*
II. Demonstrative Pronouns.

§. 32. The demonstrative pronoun áte, or, when suffixed, té, is only used in the singular, the want of a plural form being supplied by the word áni, “these.” áte is declined as follows:

Loc. átenyín.

The letters té are sometimes repeated, probably in order to express greater emphasis: áteste, “this, this here;” or plural, ánité, “these, these here.”

tú is the remoter demonstrative, like our “that,” and can be declined in the usual way. In the plural it becomes tôni which is probably a contraction of tu and áni; for even in singular tu and áte are often joined into tâte.

The word áni is sometimes changed in the context into éní, especially after i and e, or contracted with a preceding a, according to §. 11; tatoáni éni, “these my children;” tatoáñem áni, “these thy children;” tatoánste áni, “these his children;” tatoánde éni, “these our children;” tatoándo áni, “these your children;” tatoántsá áni, or tatoántsáni, “these their children.”

The pronoun átegei, “such, such a one,” (Lat. talis), is composed of áte and the suffix gei. Whereas áte refers chiefly to the individuality, átegei refers to the quality of a thing.

III. Interrogative Pronouns.

§. 33. They are as follows:—

ndǐ? “who? which? which one?”
ái? “which? what? which sort?”
ndágá? “how much? how many?”
ndásö? “which?”
Both ndú and ñfi are singular, but they can be rendered plural by suffixing só to them; e.g. ndúso ḍisa? “who are come?” kōganáfísó sánú? “how many soldiers died?”

ndásó is evidently composed in the same manner; ndá, however, is now no longer used as a pronoun, but merely as an adverb.

When ñfi is joined with a substantive terminating in a, the two a’s thus meeting coalesce into one, e.g. kóñfi? “which man?” If the substantive terminates in another vowel, the a of ñfi is dropped, and merely fi suffixed, e.g. kámñfi? pérñfi? dimñfi? But if the substantive terminates in a consonant, ñfi not only loses its a, but also the aspiration of f, (= ph) and lengthens the i e.g. ámpñ? “which people?” dándalñ? “which mosque?” kirñ? “which female slave?” The change of the consonant is identical with that of Hebrew aspirates after closed syllables.

IV. Possessive Pronouns.

§. 34. They have always the character of suffixes, and are very similar to the personal characteristic of verbs, but do not seem to have an etymological connexion with the personal pronouns. When joined to nouns terminating in a consonant, the laws of euphony come into operation, vide §. 14. Gender not being distinguished, there is only one form for each person, viz. in singular, ni for the first, nem, for the second, nse, for the third; and in plural, ndé ndó, ntsa. These possessive suffixes have an accent of more or less strength, which, in the following paradigms, will be marked in the usual way, but will afterwards generally be omitted. The nouns to which the possessive suffixes are added, are: tátá, “child;” per, “horse;” nem, “horse;” al, “manner;” dal, “buck.”
ETYMOLOGY OF PRONOUNS.

Singular.

1 per. tátání, pénní, némni, állí, dální,
2 per. tátáném, pénném, némném, állém, {dálném, or dálném.}
3 per. tátántse, péntse, némntsé, {áultse or áultse, or dárntsé.}

Plural.

1 per. tátándé, péndé, némdé, ándé, dálndé,
2 per. tátándó, péndó, némndó, ándó, dálndó,
3 per. tátántsa, péntsa, némntsá, áultsá, dálntsá.

§. 35. Besides the forms euphonically changed, I have also met with instances where the change was avoided by the insertion of a vowel; e.g. salám-ánte, "his salutation;" álení, "my manner;" áleném, "thy manner;" ámántse, "his people;" and, in like manner, ámání, ámánem, ámándé, ámbándó, ámbántša.

Care must here be taken, not to confound the suff. 1st pers. sing. with the plural form of the demonstrative pronoun: tatoání, e.g., may mean "these children" and "my children;" but, in the first case, it stands for tátóa + ání, and in the second for: tátóa + ní.

In "yái gándé," a common address to women, yái probably stands for yání, for the sake of euphony.

The same omission of n appears to take place when the possessive suffix is added to the unmeaning word káge which is employed merely when the possessive pronouns ought to be used substantively; and, after the omission of n, a singular contraction of e and í into é seems to take place; for "mine" is expressed by káge. But the other persons are regular: kágéném, "thine;" kágentsé, "his;" kágendé, "ours;" kágendó, "yours;" kágentsá, "theirs."
§. 36. When the case-terminations are added to the Possessive Pronouns, they may produce some change in them—

**Singular.**

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<tbody>
<tr>
<td></td>
<td>sōbanīye</td>
<td>sōbanēmyē</td>
<td>sōbantsīye</td>
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<td>sōbanīro</td>
<td>sōbanēmmō</td>
<td>sōbantsūrō</td>
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<td>sōbanēmin</td>
<td>sōbantsēnyin</td>
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<tr>
<td>Loc.</td>
<td>sōbanīyin</td>
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<tr>
<td>Plural</td>
<td>sōbanīdēye</td>
<td>sōbanōdyē</td>
<td>sōbantsāyē</td>
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<tr>
<td>Nom.</td>
<td>sōbanīdēbē</td>
<td>sōbanōdbē</td>
<td>sōbantsēbē</td>
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<td>sōbanōdīga</td>
<td>sōbantsēga</td>
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<tr>
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<td>sōbantsēnyin</td>
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<td>Loc.</td>
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<td>sōbanōdīyn</td>
<td>sōbantsēnyin</td>
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V. Indefinite Pronouns.

§. 37. These, like common names, do not indicate certain individuals, but existence in general. When used adjectively, they are easily converted into indefinite numerals. They are chiefly formed from interrogative pronouns, by suffixing either *sō* or *yāye*, or both; a process which is also adopted in many other languages, cf. "τίς, πόσος, ὡστις;" "quis, quisque, aliquis;" "wer, der;" "whoever;" and which is very natural, inasmuch as the interrogative and indefinite pronouns equally represent the individuation which they make as one undetermined and unfixed.

The suffix "ye" seems to be identical with the Germanic prefix:"je,;" Old G. "eo, io," which likewise renders definite pronouns indefinite, as in G. "jeder;" Old G. "ioweder;" E. "every." The suffix *sō* we also have in English, e.g. "who-so" ( = whosoever) is literally *ndlū-sō*; and in Latin also the corresponding *ali* ( = all?) converts an interrogative into an indefinite pronoun: "quis, aliquis."
Indefinite Pronouns, formed by suffixing ye or yāye.

*ndiyē, “every one, all.”* 
*ndūyēyē, “any one.”* 
*ndūsōyē, “every one, all.”* 
*ndūsōyēyē, “any one.”* 
*āpīyēyē, “whichever, whatever.”* 
*ndāguyēyē, “how much, how many soever.”* 

Indefinite Pronouns, formed by suffixing sō, the indefinite numeral.

*ndūsō, “whoso, any one.”* 
*āpīsō, “whatsoever, whatever, whichever.”* 
*ndūgusō, “how many soever.”* 
*ndūgusōyēyē, “how much soever.”* 
*ndūsosō, “whoso, any one.”* 

*īngūsō, “all, whole,” has doubtless the same suffix; īngū being identical with the adjective īngū, “sound, well, whole;” just as also many other languages express the idea of soundness and completeness by one and the same word.* 

Indefinite Pronouns, formed by suffixing sō and yāye.

*ndūsōyēyē, “whosoever.”* 
*āpīsōyēyē, “whatsoever;”* 
*ndūgusōyēyēyē, “how many soever.”* 
*ndūsosōyēyēyē, “whosoever.”* 

Other Indefinite Pronouns.

*lāgū, “a certain, some.”* 
*yīnī, “one, a certain.”* 
*gādē, “other, another.”* 
*kām, “one.”* 

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CHAPTER VI.

ETYMOLOGY OF ADJECTIVES.

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I. Derivation of Adjectives.

§. 38 Adjectives are derived by suffixing the syllables *wa, ma, mi, ram, ri.*

The syllable *wa* forms possessive adjectives, *i.e.* adjectives expressing the possession of the things to whose names it is
appended, and has generally to be rendered in English by "having," or "possessing." Thus it is affixed—

1. To simple substantives—

kanáwa, "having hunger, hungry."
ñaigalwa, "having wisdom, wise."
ukáwa, "having water, watery."
kóangaíwa, "having a husband, husbanded."
tatoáwa, "having children."
kaliváwa, "having slaves."
kuláwa, "having a (good) head, intelligent."

2. To words defining substantives—
kúshágár múskónwe, "having a sword in the hand."
tšín tšilwáwa, "having a rat in the mouth."
ším káráwa, "having large eyes."
kérbú túbúwá, "having seven years, i.e. being seven years of age."
tátántse títówa, "she having one child."
manándéwa, "we having a word (sc., to say)."

Sometimes the suffix wa produces a change in the final vowel, viz. when that vowel is e or the i of the possessive pronoun ni—per yázyáa, "having three horses;" némntsóa, "he having a house; manángyáa, "I am one having a word," or, "I have a word to say."

After words terminating in u or o the w of wa is frequently dropped—múskón kitábúu, "having a book in the hand;" kóa kámüa, "a man having a wife;" kám dúnóa, "a strong man;" gádu kádéjáa, "a dirty hog;" kógió, "a tuft," has kógiéwa.

§ 39. The same wa can also be affixed to inflected forms of the verb, converting them into a kind of participle.

wu żyreskinwa léngi, "I have gone weeping."
ni żyremminwa léndëmi, "thou hast gone weeping."
ši tširinwa létši, "he has gone weeping."
ändi żyremwa lényë, "we have gone weeping."
ETYMOLOGY OF ADJECTIVES

nándi yíruwuča lénwí, “ye have gone weeping.”
sándi tsáširinwa létsei, “they have gone weeping.”

wu lènginwa yírëski, “I have wept walking.”
ni lènëminwa yírëmi, “thou hast wept walking.”
ší létšišina tšíří, “he has wept walking.”
ándi lènënyenwa yírë, “we have wept walking.”
nándi lènuwuča yíruwu, “ye have wept walking.”
sándi létšišina tsáširí, “they have wept walking.”

wu péruni tšēŋanawá lėngi, “I have gone leading my horse.”
ni péruném tšēnënnawá lėnëmi, “thou hast gone leading thy horse.”
ší pérunšé tšētsenawá létší, “he has gone leading his horse.”
ándi pérunlé tšēnënyawá lëngë, “we have gone leading our horse.”
nándi pérunódé tšēnuwuwa lênuwi, “ye have gone leading your horse.”
sándi pérunša tšētsanawá létsei, “they have gone leading their horse.”

§. 40. The suffix ma forms adjectives of various imports, which are then very often used as substantives.

1. Possessive Adjectives like those in wa.
   kóa kámûma, “a man having a wife.”
   kóa pátõma, “a man possessing a house, landlord.”
   kóa bâtsámma, “a man having an oven.”
   kám pérma, “a man possessing horses.”
   kûlôma, “owning a farm.”

   But if the substantive is defined by other words, or a pronominal suffix, ma cannot be added, but only wa: it cannot be said, e.g. kâsâgar múškonma, or mãnâníma.

2. Adjectives indicating the country to which one belongs:
   kâm Bornûma, “a Bornuese.”
   kâmû Afûnôma, “a woman of Hausa.”

* F
ETYMOLOGY OF ADJECTIVES.

kām Nufēma, “a native of Nufe.”
kōa Wadai mà, “a man of Wadai.”
kām Kānēmmā, “a Kanumese.”
kām bēlāma, “a townsman.”
kūnnāma, “inhabitant of hell.”
tsānnāma, “inhabitant of heaven.”

3. Adjectives indicating the occupation with, or production of, the thing expressed by the substantive or verb.

kōa kārgunma, “a doctor of medicine.”
kōa kārāma, “a wizard.”
kām kišājōma, “one constantly engaged with books.”
lebālamā, “trader.”
kūlōma, “farmer.”
kāsugūma, “hawk.”
krījēma, “warrior.”
lebālamā, “disputer.”
bēlāma, “town-magistrate.”
kāgēlma, “blacksmith.”
ugēma, “potter.”
tsāgēma, “weaver.”
pełégema, “guide.”
gultēgema, “instructor, teacher.”
yērma, “benefactor.”

4. When added to the infinitive of a verb, ma forms a sort of active participle, or name of agent.

dētema, “cooker, a cook.”
debātema, “a murderer.”
veṭēma, “a seer.”
kundōma, kendōma and ndōma, “maker.”

These forms in ma are singular; in the plural ma is changed into bū: sāndī pērbū, “they are horsemen;” bornūbū “the Bornuese;” ām kārgunbū, “doctors;” debātubū, “murderers;” kānēmbu, “the Kanumese.” But bēlāma, “the head magistrate of a town,” which word has doubtless the same origin, forms the plural regularly, bēlamāwā, whilst bēlābu means “town’s-people.”
§ 41. The suffix mi forms,

1. Patronymics of males:

\[\text{Ali Eisài, "Ali, the son of Eisa;" \ Ātši Kōdōmî, "Atshi, the son of Kōdō;" Ńgōama Nanāmî; Mastâfâ Këlāmî; Ībrâm Tsarāmî, \&c.}\]

\[\text{Būgar mālammî, "Bugar, the son of the priest."}
\[\text{Āli keqamāmî, "Ali, the son of the general."}
\[\text{Ībrâm tsānāmî, "Ibrahim, the son of a nobleman."}
\[\text{Dāla kōgamāmî, "Dala, the son of a soldier."}
\[\text{Īsa bēlamāmî, "Isa, son of a magistrate."}

2. In a few instances, other adjectives restricted in their use to human beings:

\[tīlōmî or tīlōmî, \text{e.g. tātā tīlōmî, "the only child."}
\[kāmā tīlōmî, "the only wife."
\[kurāmî "independent, disregarding the authority of the old, usurping the authority of the old."

§ 42. The suffix ram, forms,

1. Patronymics of females:

\[\text{Eisā Māgātērām, "Eisa, the daughter of Magatshi."}
\[Kārē Ālirām, "Kārē, the daughter of Ali."}
\[Līgirām Wūmarrām, "Ligiram, the daughter of Omar."}
\[Kārū Wūṣemārrām, "Karu, the daughter of Osman."}
\[Mārām mālamrām, "Mary, the daughter of a priest."}
\[Kārū bēlamārrām, "Karu, the daughter of a magistrate."}
\[Eisā kōganārām, "Eisa, the daughter of a soldier."}

The adjectives in ram are frequently used as substantives: and it would seem that some are now only used as such; as, \text{e.g. meiram, meaning "princess," \text{i.e. the daughter of the king and the keigama. Meiram, therefore, always precedes the proper name, as meiram Eisā, "princess Eisa;" meiram Tsarā, "princess Sarah." The same remark applies to meina, "prince."}
2. Adjectives expressing application to, or connexion with, a thing.

kúlló máskörán, "a copper-bracelet."
kúlulú úgólórám, "a string of beads for the waist."
mértsán símörám, "ear-coral."
kálugú krígerám, "a coat of mail."
kálugó krígerám, "war instrument."

§. 43. The suffix *ri* forms adjectives of names for different classes of men, viz.

1. Of names expressing rank, title, office.

meíri, "royal."
máigirári, "belonging to the king's mother."
meinári, "princely."
meíramári, "belonging to a princess."
keigamári, "belonging to a general."
bélamári, "magisterial.

2. Of names expressing occupation, or profession.

malamári, "priestly."
garwári, "mercantile."
káigelmári, "belonging to a blacksmith."
dágári, "belonging to a drummer."
káygunmári, "medical."

3. Of names expressing nationality:

Mandarári, "belonging to Mandara."
Túbóri, "belonging to Tubo."
Fulátári, "belonging to the Phula."
Náfíri, "belonging to Nufe."
Šódári, "belonging to Shoas or Arabs."

4. Of two names expressing complexion:

váslirí, "belonging to white men."
sérifári, "belonging to Albinoes."
II. Inflection of Adjectives.

§. 44. Adjectives are inflected in the same way as substantives, and if they form one part of a proposition with them, they only take the case-terminations, and the substantives remain without them. We will illustrate this by the following three examples: kógana pérmà, "a horse soldier, a cavalier;" kália tsélam, "a black slave;" per káríté, "a fine horse"—

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<td>kógana pérmà́yé</td>
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<td>per kárítíyé</td>
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Singular.

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<td>kóganáwà pérbúyé</td>
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<td>pérwà kárítíyé</td>
<td>pérwà kárítebè</td>
<td>pérwà káríturo</td>
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Plural.

The adjective kúra, "great, large," has a distinct form for the plural, viz. wúra which may be used when the noun is in the plural; e.g. méwà kúra and méwà wúra, "great kings." But the word am, which is used as the plural of kám, is never followed by kúra, but only by wúra, and this probably from a phonetic reason, m-w joining so much easier than m-k: hence, also, the abstract noun is némwúra, instead of némkúra, cf. §§. 15 and 22.
CHAPTER VII.
ETYMOLOGY OF NUMERALS.

I. Cardinal Numbers.

§. 44. These are as follows:

1 tilō (sometimes túlo) lásgè and pal.
2 ndī.
3 yāsge.
4 dége.
5 āgu and áge.
6 árasge.
7 túlur.
8 wūsge.
9 legár.
10 mēgu or méogu.
11 lágarī.
12 ndūrī.
13 yāsgen.
14 dérī.
15 úrī and wūrī.
16 árasgen.
17 túlurri.
18 wūsgen.
19 legárri.
20 pīndī.
21 pīndin tātā tilon.
22 pīndin tātā ndin.
23 pīndin tātā yāsgen.
24 pīndin tātā dégen.
25 pīndin tātā āgun.
26 pīndin tātā rāsgen.
27 pīndin tātā túlurnyn.
28 pīndin tātā wūsgen.
29 pīndin tātā legárnyin.
30 pīasge.
31 pīasgen tātā tilon.
32 pīasgen tātā ndin.
33 pīasgen tātā yāsgen.
34 pīasgen tātā dégen.
35 pīasgen tātā āgun.
36 pīasgen tātā rāsgen.
37 pīasgen tātā túlurnyn.
38 pīasgen tātā wūsgen.
39 pīasgen tātā legárnyin.
40 pīdēge.
41 pīdēgen tātā tilon.
42 pīdēgen tātā ndin.
43 pīdēgen tātā yāsgen.
44 pīdēgen tātā dégen.
45 pīdēgen tātā āgun.
46 pīdēgen tātā rāsgen.
47 pīdēgen tātā túlurnyn.
48 pīdēgen tātā wūsgen.
49 pīdēgen tātā legárnyin.
50 pīāgu.
51 pīāgun tātā tilon.
52 pīāgun tātā ndin.
53 pīāgun tātā yāsgen.
54 pīāgun tātā dégen.
55 pīāgun tātā āgun.
ETYMOLOGY OF NUMERALS.

56 pìagun tátá 'râsën.
57 pìagun tátá tûlurnyin.
58 pìagun tátá wûsën.
59 pìagun tátá legárnyin.
60 pìrasgé.
61 pìrasgé tátá tîlon.
62 pìrasgé tátá nûn.
63 pìrasgé tátá yâsge'n.
64 pìrasgé tátá délën.
65 pìrasgé tátá ágin.
66 pìrasgé tátá 'râsën.
67 pìrasgé tátá tûlurnyin.
68 pìrasgé tátá wûsën.
69 pìrasgé tátá legárnyin.
70 pîtlur.
71 pîtlûrnyin tátá tîlon.
72 pîtlûrnyin tátá nûn.
73 pîtlûrnyin tátá yâsge'n.
74 pîtlûrnyin tátá délën.
75 pîtlûrnyin tátá ágin.
76 pîtlûrnyin tátá 'râsën.
77 pîtlûrnyin tátá tûlurnyin.
78 pîtlûrnyin tátá wûsën.
79 pîtlûrnyin tátá legárnyin.
80 pîtusgu.
81 pîtusgun tátá tîlon.
82 pîtusgun tátá nûn.
83 pîtusgun tátá yâsge'n.
84 pîtusgun tátá délën.
85. pîtusgun tátá ágin.
86 pîtusgun tátá 'râsën.
87 pîtusgun tátá tûlurnyin.
88 pîtusgun tátá wûsën.
89 pîtusgun tátá legárnyin.
90 pîlêgar.
91 pîlêgar nyin tátá tîlon.
92 pîlêgar nyin tátá nûn.
93 pîlêgar nyin tátá yâsge'n.
94 pîlêgar nyin tátá délën.
95 pîlêgar nyin tátá ágin.
96 pîlêgar nyin tátá 'râsën.
97 pîlêgar nyin tátá tûlurnyin.
98 pîlêgar nyin tátá wûsën.
99 pîlêgar nyin tátá legárnyin.
100 miä or yôru.
101 miän tátá tîlon, or yôrun tátá tîlon, or miän tîlon, or yôrun tîlon.
102 miän tátá nûn, or yôrun tátá nûn, or yôrun nûn, or miän nûn.
103 miän tátá yâsge'n, or yôrun tátá yâsge'n, or miän yâsge'n, or yôrun yâsge'n, etc.
110 miän mëgun, or yôrun mëgun.
111 miän mëogû làgarvîn, or yôrun mëogû làgarvîn.
112 miän mëogû nûrûn, or yôrun mëogû nûrûn, &c.
120 miän pîndin, or yôrun pîndin.
121 miän pîndin tátá tîlon, &c.
130 miän pîasge'n, or yôrun pîasge'n.
131 miän pîasge'n tátá tîlon, &c.
140 miän pîdëlen, or yôrun pîdëlen.
141 miän pîdëlen tátá tîlon, &c.
200 yôru ndi (not miän ndi)
In the common way of counting, the numerals from 11 to 19 seem to be used, as given above, for the sake of...
ETYMOLOGY OF NUMERALS.

brevity only, whereas they ought properly to be compounded with méogu in the following manner:

11, méogu lagari, 14, méogu déri, 17, méogu túlurri,
12, méogu nduri, 15, méogu úri, 18, méogun wúsgen,
13, méogun yásgen, 16, méogun árasgen, 19, méogu legárrri.

These cardinal numbers are declined in the same way as substantives.

Nom. tílo, ndí, yásge, dége, águ, árasge, túlur,
Gen. tílobé, ndibé, yásgebé, dégebé, águbé, árasgebé, túlurbé,
Dat. tíloró, ndiró, yásgró, dégró, águró, árasgró, túlurro,
Ac. tíloga, ndíga, yásgegá, dégegá, águgá, árasgegá, túlurga,
Loc. tílon, ndin, yásgen, dégen, águn, árasgen, túlurnyn.

II. Ordinal Numbers.

§. 46. Of these there are, as, e.g., in Hebrew, distinct forms for the first ten numerals only, and those beyond ten are expressed by the cardinals. The ordinals from 3 to 10 are formed from the cardinals by prefixing “ken,” as—

3d kényásge. 7th kentulur.
4th kénédege. 8th kénwúsge.
5th kénwágu or kénágu. 9th kénlegår or kéllegår.
6th kénárásge. 10th kénmégu or kémméogu.

For “first” and “second” there is no proper ordinal; but “first” is expressed either by “tílo,” as in Heb. תלו, or by “burgóbê,” and “second” by “deregébê” or “ígájóbê,” i.e. “one after the first.” Deregébê and ígájóbê can also be used to denote the last, i.e. “one coming behind or after all;” (comp. in Hebrew the relation between יסף and יספ יספ e.g. nité ári ígáfon rontse, dúgó deregë náiró ká dá’im? “What has kept thee back, that thou hast come last to me?”
III. Adverbial Numbers.

§. 47. These are formed from cardinals by suffixing ro.

tilóró, "once."
ndiróró, "twice."
yásquróró, "thrice."
déguróró, "4 times."
utýuróró, "5 times."
arásquróró, "6 times."
tólurrró, "7 times."
wúsquróró, "8 times."
legáróró, "9 times."
méquróró, "10 times."
lagáiróró, "11 times."
nduriróró, "12 times."
yásqenhóró, "13 times."
dériró, "14 times."
wáriró, "15 times."
arásqenhóró, "16 times."
tulurrriró, "17 times."
wúsqenhóró, "18 times."
legárriró, "19 times."
pindiró, "20 times."
pindin tilonnó, "21 times."
pindin ndinnó, "22 times."
pindin yásqenhóró, "23 times," &c.
píasquróró, "30 times."
pítéléguróró, "40 times."
pínguróró, "50 times."
píqásquróró, "60 times."
pítulüró, "70 times."
pítrásquróró, "80 times."
pílegárró, "90 times."
míão or yóróró, "an hundred times."
dáburó, "a thousand times."

But the cardinal tiló or lásge can also stand for the adverbial number "once."

From the ordinal numbers 3 to 10 adverbial forms can likewise be derived, expressive of either ordinal or cardinal adverbs.

kényásquróró, "third time, and thrice."
kényándéguróró, "fourth time, and four times."
kényánquróró, "fifth time, and five times."
kényánásquróró, "sixth time, and six times."
kényntulurrró, "seventh time, and seven times."
kényánwásquróró, "eighth time, and eight times."
kéllégárró, "ninth time, and nine times."
kényméoguróró, "tenth time, and ten times."
IV. Indefinite Numerals.

§. 48. They indicate any uncounted number or indeterminate quantity, and differ from indefinite pronouns, by not referring to existence as such, but merely to the number or quantity of existence, (vide K. F. Becker's Ausführliche deutsche Grammatik, Vol. I. §§. 157 and 192).

áfima, "something, some." It is composed of áfi, "what? which thing?" and ma, the emphatic suffix, and usually only joined with negatives. (See Syntax.)

báyó, "nothing, not." It is doubtless composed of áyó, "a thing," and ba, a negative not otherwise occurring, but probably of the same origin with the Vei ma, the Greek μη, &c.

ndúma consists of ndú, "who?" and the emphatic suffix ma.

sámma, "all, every one."

só, "all, every one."

áfísó, "any thing, every thing; all, every, any."

ndásosó, "any."

ndúásó, "every one, any one, all." From ndú, "who?"

ígáso, "all, whole." Probably from ígá, "sound, well, healthy," and só, properly, "all well, quite well," and then, "whole, all;" just as E. "whole," L. "integer."

yuá, "few, little."

ígubu, "many, much."
CHAPTER VIII.

ETYMOLOGY OF VERBS.

I. Derivation of Verbs.

§. 49. Verbs can be derived from either substantives or adjectives, or other verbs.

Verbs derived from substantives express either a becoming and being, or a doing and performing of what the substantive denotes:—

malámgin, "I become a priest." | sóbá/ngin, "I become a friend."
meíngin, "I become a king." | kóganá/ngin, "I become a soldier."
   kargunmá/ngin, "I become a doctor." | legállingin, "I become a lawyer."

salámgin, "I make a salutation, salute." | kidá/ngin, "I work."
   neméngin, "I speak, make a speech." | báré/ngin, "I hoe."

Note.—From the substantive ángal, both aná/língin and aná/galtiíngin, "to act wisely," are formed. The latter is probably a composition of ángal and the verb tá/skin, which coalesced into the verb aná/galtá/skin, still in use, and then into aná/galtií/skin. Of the latter the relative aná/galtií-geskin, is formed, e.g.: aná/galtíge kouá/turó! "act wisely with this stone."

§. 50. Verbs derived from adjectives express the becoming and becoming, or producing and effecting what the adjectives denote:—

1. ángalá/ngin, "I shall be good." | dunowá/ngin, "I become strong."
   tśirewá/ngin, "I shall be right." | aná/galwá/ngin, "I become wise."
   kúrú/ngin, "I become great."
2. kurđingin,*' I aggrandize, exalt;" yitēbulgēskin, "I whiten."
or kurāgeskin; but more generally yitēkurāgeskin, ngāgeskin and yitēngāgeskin, "I make well, cure."
 but more generally yitēkurāgeskin, id. tsōgeskin and yitētsōgeskin, "I make warm."
tsoūgeskin and yitētsōgeskin, kanēgeskin and yitēkanēgeskin, "I redden."

§. 51. Verbs derived from other verbs, corresponding to the Hebrew forms called Pealal.

lelēngin, "I walk, walk about;" from lēngin, "I go."
kerkērēngin, "I tie up (e.g. clothes in a bag);" from kērēngin, "I tie, tie on (e.g. clothes on the body)."
babāngin, "I deal out blows, beat well;" from bāngin, "I give a blow, I beat."
tēmtēngin, "I build all about, build much;" from tēngin, "I build."
lalāngin, "I revile profusely;" from lāngin, "I revile."

§. 52. From substantives and adjectives a number of verbs are formed, which, from their nature, occur only in the 3d pers. sing.

patsārtī, "it is early before sunrise." bētī, "it is the dry season."
raindī, "it is midday or midnight." nēngalīti, "it is the rainy season."
magarībatī, "it is evening, after sunset." bīnēmti, "it is the cold season."

With all these impersonal forms a subject has to be understood, and that is dīnīa, "the world, the atmosphere, the air;" and then there are some others—
tśirētī, "it is verified." tśimtī, "it is bitter."
ketētī, "it is sweet." bāgōtī, "it is no more."

II. Fundamental Forms or Conjugations of the Verb.

53. The Bornu language possesses the capability, in common with the Hebrew and Arabic, of expressing certain modifi-
ations of the original meaning of a verb by distinct verbal forms. The inflection of these forms, although not quite identical, yet exhibits such a degree of sameness and similarity, as not to constitute so many different conjugations; but we retain this term, after the example of most Hebrew and Arabic grammarians, and shall accordingly speak of a radical, relative, reflective, and causative conjugation of the Verb.

Most of the verbs which in their radical form terminate in ġin or ġin are used in all these different conjugations; but of the verbs in skin only a limited number have developed a causative or relative conjugation, whilst they invariably form a reflective.

1. Radical Conjugation.

54. This expresses the simple or original notion of the verb, and consists of the pure verbal root, (which is most commonly a monosyllable) with a personal termination. The termination is a twofold one, by which all the verbs are separated into two classes, viz., in the 1st per. sing. of the indefinite tense either ġin (gin) or skin. There are a few verbs which have become obsolete in the first conjugation, and are now only used either in the second or third, e.g.

nāgeskin, "I meet." | pādgeskin, "I draw to myself."
pādgeskin, "I go astray." | tanteskin, "I stretch myself."

The verbs in ġin, in the 1st per. sing. of the indefinite tense, possess a secondary form, denoting emphasis or intensity. It is obtained by changing ġin and ġē into neskin and neskē, and therefore appears to be a mere imitation of the verbs in skin. Were it carried out in all the persons, it would have to be considered as an additional conjugation, answering to the Hebrew "Piel:" as it is, it had better be considered a bye-form of the radical conjugation, or a mere attempt at developing an intensive conjugation.

2. Relative Conjugation.

§. 55. This indicates a relation of the energy, denoted by the radical conjugation, to something else; thus imparting a trans-
itive force to intransitive verbs, and rendering transitive verbs doubly transitive. In this respect it corresponds with the second and fourth conjugation in Arabic. It is formed of verbs in *igung*, by changing *igung* or *gin* of the radical conjugation into *gęskin*, so that the proper characteristic of this conjugation is the inserted *gę*. Verbs in *skin* have generally no distinct relative conjugation; for the few forms which seem to be such, may as well be considered as the causative conjugation with a relative force, e.g. *yegęskin*, "I help one to do," from *diskin*, "I do;" *yegękéliškin* and *yékkeliskin*, "I help one to learn, I teach," from *léskin*, "I learn;" *yuküruskin*, "I fall upon," from *yürüskin*, "I fall;" *yigagąšskin*, "I run after," from *kásęskin*, "I run;" &c.

3. Reflective Conjugation.

§. 56. This gives a reflective direction to the energy expressed by the radical form of a verb, hence it cannot be used of verbs which are originally intransitive. It renders transitive verbs either intransitive or reflective, and in the plural frequently reciprocal. From verbs in *igung* it is formed by changing that termination into *téskin*, of which the syllable *té* is the characteristic; but from verbs in *skin* it is formed by a prefix. The consonant *t* again conveys the reflective characteristic, but the vowel by which it is accompanied varies. The choice of this vowel seems to be regulated by the vowel of the root, (see §. 12.) e.g. *túruskin* of *rúsken*, *túmuskin* of *músken*, but *tétskin* of *taksin*. When a verb in *skin* begins with *k* or *p*, they are changed into *g* and *b* by the reflective *t*; e.g. *táguskin*, from *kásken*; but an initial *b* and *g* change the preceding *t* of reflection into *d*, e.g. *dábuskin*, from *búsken*, *degedęskin*, from *gęndęskin*. It is even possible that the second rule may be called into operation in consequence of the effect of the first. When a verb terminating in *skin* begins with *y*, this is simply displaced by the
ETYMOLOGY OF VERBS.

reflective t, e.g. tâskin, from yâskin; targâllâskin, from yar-
gâllâskin; tâskin, from yîskin.

4. Causative Conjugation.

§. 57. This expresses causation of the energy denoted by the radical conjugation, when formed of intransitive verbs, and thus corresponds in office with the Hebrew "Hifil." When formed of transitive verbs, its force generally coincides with that of the relative conjugation. Formally it always consists of the relative conjugation and a prefix, and this circumstance may account for the fact, that, in signification also, these two conjugations are not kept so distinct from one another, and that it is difficult to say whether certain forms of the verbs in skin are relative or causative (vide §. 55). It is not unlikely that forms of verbs in skin, which have yîge, yîg, yug, &c. prefixed, are properly the third conjugation, so that the g of these prefixes is identical with the terminational g which we have found to be the characteristic of the relative conjugation. But though it is still possible that yîge is synonymous with yîte, and as the evidently causative forms of the transitive verbs in ñgin, are generally used as relatives, we always enumerate the the forms with the prefix yîge, yîg, &c., under the fourth or causative conjugation, although in force they coincide with the relative forms. It is scarcely possible not to be struck with the similarity between yîte and ÿî, though the present force of these verbal prefixes is no longer the same in Bornu and Hebrew.

§. 58. As the causative conjugation is only formed from a limited number of verbs, it will be necessary to give a list of them. And, on account of their difference in form and use, referred to in §. 57, they had better be divided into three different classes.

a. List of intransitive verbs in ñgin, forming a causative conjugation.
ETYMOLOGY OF VERBS.

ámgin, "am cold."
ářín, "get dry."
atsábingin, "hurry."
bagóningin, "die."
bóningin, "lie down."
burúningin, "am friendless."
đamáningin, "recover."
dáningin, "stand."
dérìningin, "am lean."
debdóningin, "spend a day."
dingin, "become old."
dödingin, "become ill."
dźámingin, "fast."
fugáningin, "go before."
gámgin, "am left."
geskéningin, "am steady."
káildígingin, "become a slave."
káměbingin, "become free."
kamundáningin, "become warm."
káíningin, "escape."
kentšèlengin, "become a slave,"
kéríningin, "become solid."
késtšelingin, "am agreeable."
kóegeégígin, "am afraid."
kúlúngin, "am fat."
lámgin, "wash."
larsálingin, "marry."
lelébingin, "walk."
léningin, "sleep."
léningin, "go."
lúngin, "come out."
lólóningin, "tremble."
lúmingin, "immerge."
manágingin, "speak."
mbóningin, "swim."
méïgingin, "return."
méreskígin, "recover."
námgin, "sit."
némgingin, "am silent."
nónígin, "know."
nóngúningin, "am ashamed."
ůgalógingin, "recover."
ůgámgin, "am dry."
ůgágingin, "recover."
ůgéjógingin, "go back."
ůgéséngin, "forget."
ůgúblingin, "be many."
ůgúlingin, "become poor."
ůjúngin, "bow."
ůjúrúńgúrúńgingin, "kneel."
páningin, "awake."
rúbingin, "fear."
sálingin, "pray."
táningin, "recollect."
tsémingin, "descend."
tsíningin, "rise."
tusúningin, "rest."
wólingin, "return."
wólóningin, "wash myself."
wúčígin, "pant."
würóningin, "grow up."
yéšépingin, "go out of the way."
yílingin, "hollow."
yíningin, "breathe."
§. 59. *List of Transitive Verbs in ągin, forming a Causative Conjugation*, which, however, is commonly used with a relative force.

ąmgin, “lift up.”
áńgin, “stretch.”
béręńgin, “scatter.”
dáńgin, “dye.”
dámgin, “deny.”
dęńgin, “cook.”
dięńgin, “rub.”
dıręńgin, “cut.”
dźąńgin, “push.”
ğńgin, “join.”
ńuńgin, “empty.”
gółąńgin, “teach.”
góńgın, “take.”
gǜłęńgin, “tell.”
kélęńgin, “drive back.”
kąńgin, “cut.”
końgın, “stick.”
lóńgin, “load.”
lńęńgin, “hang.”
mńęńgin, “seek.”
nδłęńgin, “steal.”
ųgądąńgin, “report.”
ųgęńgın, “milk.”
ųgąńnōńgın, “help.”
pęłęńgin, “change.”
pąńgın, “separate.”
pęńęńgın, “untie.”
pęńęńgın, “spread.”
pełęńgın, “show.”
pęńęńgın, “open.”
pęńgın, “draw.”
ręńgın, “press.”
ręńgın, “bury.”
róńgın, “hold fast.”
sąńgın, “rub.”
sąńgın, “distribute.”
souńrąńgın, “ask advice.”
tę́ńgin, “hack.”
tomęńgın, “finish.”
taręńgın, “scatter.”
taręńgın, “dry.”
tęnęńgın, “aim.”
tęmęńgın, “roll.”
tıtıńgın, “cover.”
tęısąńgın, “mix.”
tsąęńgın, “dress.”
tsąłęńgın, “cut.”
tsąńgın, “gather.”
tsębęńgın, “send.”
tsęńgın, “shake.”
tsęńgın, “take.”
tsęńgın, “put down.”
tsżuńgın, “hoe.”
tümęńgın, “honour.”
tęńgın, “squeeze.”
węńgın, “will not.”
węńgın, “burn.”
węńgın, “strike.”
węısıńgın, “beat.”
węńgın, “look.”
węrıńgın, “cut off.”
węısıńgın, “cause to kneel.”
węrıńgın, “read.”
yęńgın, “sprinkle.”
yıręńgın, “throw.”
Whereas all the preceding verbs form their causative conjugation by prefixing *yite* to the relative, the verb *kōgin*, "to pass," forms its causative like the verbs in *skin*, viz. *yikkōgeskin*, c. Ac. "I pass with something. I cause something to pass."

§ 60. A still smaller number of verbs in *skin* possess a causative conjugation. With them it is always derived from the radical form by prefixing either *yite* or *yige*, or a modification of the latter.

Verbs in *skin*, forming their causative conjugation by simply prefixing *yite*, are—

- *geldōgeskin*, "I remain."
- *kēgeskin*, "I distribute."
- *rōgeskin*, "I hang."
- *wāreskin*, "I am ill."

Others form it by prefixing *yige*, viz.

- *nāgeskin*, "I overtake."
- *bāskin*, "I mount."
- *rāgeskin*, "I like."
- *ēgeskin*, "I pay."
- *pēteskin*, "I pick."
- *rōreskin*, "I collect."

Others prefix *yig*, *yeg*, *yug*, as the vowel of the verb may require, viz.

- *yegdēskin*, from *dēskin*, "I do."
- *yigdēreskin*, from *dōreskin*, "I pick."
- *yugdītēskin*, from *dīteskin*, "I sew."
- *yegsdēskin*, from *sdēskin*, "I put down."

Others again modify the prefix still further, or equally well admit of several of the above prefixes, viz.

- *bājūskin*, "I cook," has *yitebājūskin* and *yīgbājūskin*.
- *būskin*, "I eat," has *yīgbūskin* and *yegbūskin*.
- *gāmbuskin*, "I scratch," has *yitegāmbuskin* and *yīggāmbuskin*.
- *kōgeskin*, "I run," has *yīggōgeskin* and *yikkōgeskin*.
- *ladōskin*, "I sell," has *yīgladōskin* and *yiteladōskin*.
- *pādēskin*, "I am lost," has *yitepādēskin* and *yippādēskin*.
- *yōruskin*, "I fall," has *yīkkūruskin*. 
ETYMOLOGY OF VERBS.

yúwúréskin, “I laugh,” has yakkúréskin.
lishkin, “I learn,” has yeğelëškin and yeğkëškin.
karáskin, (an obsolete form of karángin) “I read,” has yagagáráškin and yakkáráškin.
dúruskin, “to shower down,” has yitédúruskin and yugdúruskin.

5. Compound Conjugations.

§. 61. Strictly speaking, the causative conjugation belongs here, as it generally is a compound of yité and the relative conjugation. But as this is a regular and uniform formation, we do not enumerate it in this place, where we have only to do with a few isolated and rare forms which consist of a combination of several of the above described conjugations. They shew the capability of the language to develope a number of other regular forms, in addition to the above-mentioned four conjugations. The following are such isolated forms as I met with—

kérugin, “I tie;” reflective kértëškin, “I tie myself;” relative reflective kértëgeskin, “I tie myself to,” i.e. “I hold fast something.”
kélígün, “I fold, roll;” reflective, kélitéškin, “to roll, wind itself (said of a serpent);” relative reflective, kélitégeskin, “to wind itself round something.”

III. The Tenses of Verbs.

§. 62. The Kanuri has only absolute tenses, and possesses no forms exactly corresponding to our imperfect, pluperfect, and paulopost future; for what it has analogous to these relative tenses is in fact a conjunctional mood, vide §. 89. The tenses for which the Bornu language possesses distinct forms, are five in number, of which two are
past, one future, and two indefinite. The past tenses are an aorist and a perfect; the indefinite tenses, so called because not confined to any one time, are a first, or durative, frequentative; and a second, or momentary, solitive, indefinite. In the indefinite tense the time-relation is subordinate, and the qualitative relation predominate. Therefore these two forms might be viewed as moods: but as they are formally parallel to the perfect tense, and as the time-relation is, at the same time, not excluded from them, we notice them amongst the tenses. It must also be remarked, that the second indefinite has in several persons a bye-form in o, viz. in the first person singular of the verbs in nígir and skin, as; wángé and wángó, wándezé and wándezó, wýgeské and wýgeskó, wátezké and wátezkó, yitéwágéské and yitéwágéskó, rúské and rúskó, túruské and túruskó; and in the third person singular and plural of most verbs in skin, as, e.g. tséládé and tséládó, tsaládé and tsaládó, tsé and tsó, tsáté and tsátó, tsásáté and tsásátó, tsésté and tséstó, tšešé and tšešó, &c.

In order to afford a convenient survey, we now give the first person singular of all the tenses in the different conjugations.

<table>
<thead>
<tr>
<th>I. CONJUGATION</th>
<th>II. CONJUGATION</th>
<th>III. CONJUGATION</th>
<th>IV. CONJUGATION</th>
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</thead>
<tbody>
<tr>
<td>wángin</td>
<td>wágéskin</td>
<td>wátežské</td>
<td>yitéwágéské</td>
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<tr>
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<td>dábéskin</td>
<td>dápětéskin</td>
<td>yitédbábéskin</td>
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<td>yígeładéské</td>
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<tr>
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<td>wágéské</td>
<td>wátežké</td>
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<td>wátežkí</td>
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<td>yitéwágiguskó</td>
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<td>dágbgáuskó</td>
<td>dágbútuskó</td>
<td>yitédágbíuskó</td>
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<td>wátšíguskó</td>
<td>wátútuskó</td>
<td>yitéwátsíguskó</td>
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<td>dápítsíguskó</td>
<td>dápíts túuskó</td>
<td>yitédápítsíguskó</td>
</tr>
<tr>
<td>tšáladéskó</td>
<td>tšéladéskó</td>
<td>tšígeładéskó</td>
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</tbody>
</table>
IV. Inflection of Verbs.

§. 63. All verbs are divided into two classes, according as their termination in the radical conjugation is either in the radical conjugation is either *n̄gin* or *škin*; and originally a difference of meaning seems to have been corresponding to this difference of form. The difference was probably this, that verbs in *n̄gin* expressed a notion complete in itself, and not needing the complement of an object; whereas verbs in *škin* expressed a transitive or outwardly-operating direction of the verbal energy. Accordingly this difference of Kanuri verbs seems to have been the same as that between the Greek middle and active, or the Sanscrit atmaneipadam and parasmaipadam. This view is also borne out by the circumstance, that the verbs in *n̄gin* have formed a distinct relative conjugation, whereas the verbs in *škin* are without one (vide §. 55). But as it has been observed with regard to those languages, so it must also be said of the Kanuri, that language, as it at present exists, disposes of both forms in rather an arbitrary manner; so that the originally intransitive form has now as frequently a transitive signification, and *vice versa*.

Verbs terminating in the radical conjugation in *n̄gin* are so differently inflected from those in *škin*, that, in point of inflection, both must be kept entirely distinct. If we compare both classes, the personal characteristic appears to be, in the singular, for the first person, *g*; for the second, *m*; for the third, *ts*; and in the plural—where, however, the characteristic of person and tense are not kept so distinct—for the first person, *ye*; for the second, *wu*; and for the third, *tsa*.

A. Inflection of Verbs in *n̄gin*.

§. 64. It is a very remarkable circumstance, that the Kanuri language possesses a verb which is identical with the inflectional terminations of the verbs in *n̄gin*. Such an identity, it is true, might be merely accidental. But
if we consider the indefinite generality and vagueness of the signification of that peculiar verb (comp. the Syntax), and its dependent character as an enclitic, by dint of which character it could so easily coalesce with a root into one word, we must be led to think it probable, that the present conjugational terminations were originally nothing more than the inflected forms of the verb *ngin*, appended to the verbal roots. This view is the less surprising, as it is supposed, that in many other languages also the inflectional terminations arose from originally independent and separate words. Whether the inflection of the verbs in _skin_ has the same origin, cannot now be so easily decided, as it appears to be much more closely and organically connected with the verbal root, and probably of greater antiquity, than the inflection of verbs in _ngin_.

We now give the inflection of the verb *ngin*, as a key to the inflection of the whole class of verbs in _ngin_, remarking, that the verb *ngin*, in the present stage of the language, is not used in any but the first conjugation; and even here has no perfect tense.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wi</em> <em>ngin</em></td>
<td>*ngë ov ngô_</td>
<td><em>goskô</em></td>
<td><em>tsoskô</em></td>
</tr>
<tr>
<td><em>ni</em> <em>nemin</em></td>
<td><em>nem</em></td>
<td><em>gam</em></td>
<td><em>tsam</em></td>
</tr>
<tr>
<td><em>si</em> <em>tsenyin or tšin tse</em></td>
<td><em>gonô</em></td>
<td><em>tsonô</em></td>
<td></td>
</tr>
<tr>
<td>*andî nyën_</td>
<td><em>nyë</em></td>
<td><em>geiyë</em></td>
<td><em>tseiyë</em></td>
</tr>
<tr>
<td>*nandî nuvi_</td>
<td><em>nû</em></td>
<td><em>gou</em></td>
<td><em>tsou</em></td>
</tr>
<tr>
<td>*sandî tsanyin or tsei tša_</td>
<td><em>gêda or gêada</em></td>
<td><em>tšêda or tšêada</em></td>
<td></td>
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</tbody>
</table>

§. 65. Verbal roots whose inflectional terminations coincide with the preceding verb terminate either in a vowel, or in one of the liquid consonants, _l, m, n, ñ, r_. If the verbal character is a vowel or _r_, the terminations are regular throughout; viz. in the first indefinite, _ngin, nemin, tšin_; _nyên, nuvi tsei_. In illustration of this, we will now give the full inflection of the verb _wîngin_, "I look."
<table>
<thead>
<tr>
<th>Indefinite I</th>
<th>Indefinite II</th>
<th>Perfect</th>
<th>Aorist</th>
</tr>
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<tbody>
<tr>
<td><strong>I. CONJUGATION.</strong></td>
<td><strong>II. CONJUGATION.</strong></td>
<td><strong>III. CONJUGATION.</strong></td>
<td><strong>IV. CONJUGATION.</strong></td>
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<tr>
<td><strong>wáning</strong></td>
<td><strong>wángé</strong></td>
<td><strong>wáneskin</strong></td>
<td><strong>wáteskin</strong></td>
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<tr>
<td><strong>nì</strong></td>
<td><strong>ni</strong></td>
<td><strong>nùtšì</strong></td>
<td><strong>nùtšì</strong></td>
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<tr>
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<td><strong>nùnù</strong></td>
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<tr>
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<td><strong>sándi</strong></td>
<td><strong>wutse</strong></td>
<td><strong>wutsa</strong></td>
</tr>
</tbody>
</table>

| **wu** | **wáning** | **wángé** | **wáneski** | **wáteski** | **wu** | **wu** |
| **nì** | **nùtšì** | **nùtšì** | **nùtšì** | **nùtšì** | **nùnù** | **nùnù** |
| **sándi** | **wutsa** | **wutsa** | **wutsa** | **wutsa** | **wúteskin** | **wúteskin** |
| **yi-te-wágesk** | **yi-te-wágesk** | **yi-te-wágesk** | **yi-te-wágesk** | **yi-te-wágesk** | **yi-te-wágesk** | **yi-te-wágesk** |

1 and wáneskin. 2 and wángó, also wáneské and wáneskó. 3 and wúguskó or wágeskó. 4 and wáteskó. 5 and yíte-wágeskó. 6 and wáneski. 7 and wúgigeskó. 8 and wáguénó. 9 and wúgèga.
§. 66. In the preceding paragraph we illustrated the normal inflection of verbs in *ñgin*, but now we have also to attend to those cases, where the normal inflection is interfered with. This interference arises from the contact of the verbal character, *i.e.* the last letter of the verbal root, with the initial of the termination, and the actual deviation from the normal consists only in the assimilation occasioned by that contact. This assimilation takes place either in the preceding or the following of the two meeting letters: the former is the case, when the verbal character is *m*, *n*, or *v*, and the latter, when it is *l*. The changes which *l* produces are confined to the first conjugation, and consist in the conversion of the initial *n* of the termination, into *l*. Thus of *wólgin*, "I return," we get *wölleskin*, *wółlemín*, *wollén*, *wól-lwéi*, &c. All the verbs whose character is *m*, *n*, or *v* agree in dropping the *n* of the first person, as, *námgin*, *mángin*, *kálángin*; but in their further inflection they separate into two classes, one of which retain their character throughout and are conjugated regularly, as verbs with the character *r*, and the other which assimilate their character to the termination, so that *m* becomes *p*, *n* becomes *t*, and *v* becomes *k* before *t*, and again *m* becomes *b*, *n* becomes *d*, and *v* becomes *g* before *g*. Only in the last case the two *v*’s, thus meeting, frequently become *kk*. Thus from *námgin*, "I sit,"

\[ \begin{array}{llll}
\text{I. CONJUGATION.} & \text{II. CONJUGATION.} & \text{III. CONJU.} & \text{IV. CONJUGATION.} \\
\text{wu} & \text{wútso} & \text{wútšigu} & \text{yitewútšigu} \\
\text{wu} & \text{wútso} & \text{wútšigu} & \text{yitewútšigu} \\
\text{ni} & \text{wútso} & \text{wútšigu} & \text{yitewútšigu} \\
\text{ši} & \text{wútsonò} & \text{wútšigu} & \text{yitewútšigu} \\
\text{óndi} & \text{wútseiyè} & \text{wútšigu} & \text{yitewútšigu} \\
\text{nándi} & \text{wútson} & \text{wútšigu} & \text{yitewútšigu} \\
\text{sándi} & \text{wútšédà} & \text{wútšágà} & \text{yitewútšágà} \\
\end{array} \]
mángin, "I draw tight," kálaingin, "I turn," we get in the first conjugation:

náptšin máttšin kálaktšin
táptsei máttsei kálaktsei
náptšé máttše kálaktše
náptšā máttšā kálaktšā
nábgoskō mádgoskō kálaggoskō & kálakkoskō
nábgam mádgam kálaggam & kálakam
nábgonō, &c. mádgonō, &c. kálaggonō & kálakkonō, &c.
náptsoskō mátttsoskō kálakttsoskō
náptsam mátttsam kálakttsam
náptsōnō, &c. mátttsōnō, &c. kálakttsōnō, &c.

To show the further euphonic alterations, we will give the full inflection of mángin, in the second and third conjugations, from which the corresponding forms of námgin and kálaingin can be easily abstracted.

Conjugation II.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vu mádgeskin</td>
<td>mádgeskē</td>
<td>mádgiękō</td>
<td>máttšiguskō</td>
</tr>
<tr>
<td>ni mádgemin</td>
<td>mádjem</td>
<td>mádgięm</td>
<td>máttšigęm</td>
</tr>
<tr>
<td>sī máttsegin</td>
<td>máttseğe</td>
<td>mádgięną</td>
<td>máttšįęną</td>
</tr>
<tr>
<td>ándi mádγen</td>
<td>mádγę</td>
<td>mádgięgę</td>
<td>máttšįęgę</td>
</tr>
<tr>
<td>nándi mádgwεi</td>
<td>mádgę</td>
<td>mádgięga</td>
<td>máttšįęga</td>
</tr>
<tr>
<td>sándi mátsagεi</td>
<td>máttsąga</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Conjugation III.

| vu máttšeskin | mátšeskē      | mádgateskō | máttateskō |
| ni mátttemin  | mátttem       | mádgatem   | máttatem   |
| sī mátttin    | máttę         | mádgętę    | máttatę    |
| ándi máttlen  | máttę         | mádgętę    | máttatę    |
| nándi máttuwi | máttų         | mádgatą    | máttatą    |
| sándi máttei  | máttą         | mádgąta    | máttatą    |

§. 67. As the verbs with the character m, n or n separate into
two classes, viz. those euphonically changed and those unchanged, we now furnish a list of both classes.

1. List of verbs euphonically changed:

a. Verbs inflected like námgin, "I sit:"

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ájélámgin</td>
<td>&quot;I trouble.&quot;</td>
</tr>
<tr>
<td>dómgin</td>
<td>&quot;I lift.&quot;</td>
</tr>
<tr>
<td>dagámgin</td>
<td>&quot;I make holes in planting.&quot;</td>
</tr>
<tr>
<td>dámgin</td>
<td>&quot;I hinder.&quot;</td>
</tr>
<tr>
<td>démgin</td>
<td>&quot;I permit.&quot;</td>
</tr>
<tr>
<td>gámgin</td>
<td>&quot;I remain behind.&quot;</td>
</tr>
<tr>
<td>gurámgin</td>
<td>&quot;I prick.&quot;</td>
</tr>
<tr>
<td>kámgin</td>
<td>&quot;I overtake.&quot;</td>
</tr>
<tr>
<td>kúrmgin</td>
<td>&quot;I sew a mat.&quot;</td>
</tr>
<tr>
<td>lámgin</td>
<td>&quot;I load.&quot;</td>
</tr>
</tbody>
</table>

b. Verbs inflected like mángin, "I draw tight:"

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gélámgin</td>
<td>&quot;I mash.&quot;</td>
</tr>
<tr>
<td>kámánngin</td>
<td>&quot;I knead.&quot;</td>
</tr>
<tr>
<td>kánngin</td>
<td>&quot;I skim.&quot;</td>
</tr>
<tr>
<td>kasámngin</td>
<td>&quot;I consent.&quot;</td>
</tr>
<tr>
<td>léngin</td>
<td>&quot;I sleep.&quot;</td>
</tr>
<tr>
<td>pingin</td>
<td>&quot;I draw a sword.&quot;</td>
</tr>
<tr>
<td>rángin</td>
<td>&quot;I lean against.&quot;</td>
</tr>
<tr>
<td>sánngin</td>
<td>&quot;I summon to prayer by hollooing.&quot;</td>
</tr>
<tr>
<td>sürümngin</td>
<td>&quot;I open a loop.&quot;</td>
</tr>
<tr>
<td>támgin</td>
<td>&quot;I fill.&quot;</td>
</tr>
<tr>
<td>tsámngin</td>
<td>&quot;I put down.&quot;</td>
</tr>
<tr>
<td>támngin</td>
<td>&quot;I reverence.&quot;</td>
</tr>
<tr>
<td>wátémgin</td>
<td>&quot;It behoves me.&quot;</td>
</tr>
<tr>
<td>wónngin</td>
<td>&quot;I knock.&quot;</td>
</tr>
<tr>
<td>yámngin</td>
<td>&quot;I sprinkle.&quot;</td>
</tr>
</tbody>
</table>

c. Verbs inflected like kálaángin, "I turn:"

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bóngin</td>
<td>&quot;I knock.&quot;</td>
</tr>
<tr>
<td>fúngin</td>
<td>&quot;I join.&quot;</td>
</tr>
<tr>
<td>kóngin</td>
<td>&quot;I stick.&quot;</td>
</tr>
<tr>
<td>múngin</td>
<td>&quot;I draw out.&quot;</td>
</tr>
<tr>
<td>pértóngin</td>
<td>&quot;I agonize.&quot;</td>
</tr>
<tr>
<td>rángin</td>
<td>&quot;I can.&quot;</td>
</tr>
<tr>
<td>sálángin</td>
<td>&quot;I give alms.&quot;</td>
</tr>
<tr>
<td>súngin</td>
<td>&quot;I strain.&quot;</td>
</tr>
<tr>
<td>súngin</td>
<td>&quot;I bore.&quot;</td>
</tr>
<tr>
<td>šúngin</td>
<td>&quot;I scrape.&quot;</td>
</tr>
<tr>
<td>tángin</td>
<td>&quot;I recollect.&quot;</td>
</tr>
<tr>
<td>tsómngin</td>
<td>&quot;I cover.&quot;</td>
</tr>
<tr>
<td>tséngin</td>
<td>&quot;I beckon.&quot;</td>
</tr>
<tr>
<td>tsóngin</td>
<td>&quot;I dip in.&quot;</td>
</tr>
<tr>
<td>tsúmgin</td>
<td>&quot;I cut open.&quot;</td>
</tr>
<tr>
<td>yésángin</td>
<td>&quot;I castrate.&quot;</td>
</tr>
<tr>
<td>yónngin</td>
<td>&quot;I drive.&quot;</td>
</tr>
</tbody>
</table>
2. List of verbs not euphonically changed, but inflected regularly, like those with the character r.

a. Verbs with m as their character:

- adāmgin, “I make a eunuch.”
- nāmgin, “I break.”
- āmgin, “I grow cold.”
- nāmgin, “I mark.”
- bērēmgin, “I twine yarn.”
- nēmgin, “I am silent.”
- bērtsēmgin, “I honour.”
- ngēmgin, “I become lean.”
- dāmgin, “to flow.”
- ngērēmgin, “I run.”
- digāmgin, “I make water.”
- pērēmgin, “I open.”
- kāmgin, “I eat.”
- salāmgin, “I salute.”
- kāmgin, “I become an adult.”
- sāmgin, “I rub.”
- kērēmgin, “I lop.”
- sāmgin, “I distribute.”
- kārinmgin, “I bale out.”
- tāmgin, “I throw.”
- lāmgin, “I join.”
- tēmgin, “I build.”
- lāmgin, “I wash.”

b. Verbs with n as their character:

- dēlāngin, “I boil a soup.”
- utsāngin, “I beg.”
- lálāngin, “I revile.”
- īgāngin, “I milk.”
- lángin, “I rebuke.”
- sēngin, “I disentangle.”
- pīngin, “I put off clothes.”
- īyīngin, “I breathe.”
- našīngin, “I dream.”

b. Verbs with ū as their character:

- kūrāngin, “I approach.”
- kērāngin, “I overhear.”

§. 68. The verb pāṅgin, “I hear,” has certain peculiarities which distinguish it from pāṅgin, “I awake,” and which consist in its assuming n before all formative appendages beginning with t, and in its retaining ū before the formative appendages beginning with g. The last of these two rules, however, permits of one exception, the passive participle not being pāṅgāta, but pāṅgāta. In the first conjugation the inflection of the chief tenses is as follows:

<table>
<thead>
<tr>
<th>Indefinite 1</th>
<th>Aorist</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu pāṅgin,</td>
<td>pāṅgōskō,</td>
<td>pāṁtsōskō.</td>
</tr>
<tr>
<td>ni pāṅemin,</td>
<td>pāṁgam,</td>
<td>pāṁtsam.</td>
</tr>
</tbody>
</table>
§. 69. Special notice must also be taken of the verbs in which the termination is preceded by \( s_e \) or \( s_u \), and all of which are either disyllabic or polysyllabic. They have this peculiarity, that, before the terminations beginning with \( g \) and \( ts \), they always drop the \( e \) or \( u \), and that they only retain the \( s \) of the terminational \( ts \), so that two \( s \)'s meet, one radical, the other formative; both of which, according to §. 18, are changed into \( s \) before \( i \) and \( e \).

In illustration of these rules we will here give the inflection of the verbs kásaengin, “I draw,” and tusúngin, “I rest.”

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \ddot{s}_i ) kásaengin</td>
<td>kásaengé</td>
<td>kásaengi</td>
<td>kásgoskó</td>
<td>kássoskó</td>
</tr>
<tr>
<td>( n_i ) kásaenémmin</td>
<td>kásaeném</td>
<td>kásaenémí</td>
<td>kásgam</td>
<td>kássam</td>
</tr>
<tr>
<td>( \ddot{s}_i ) kásaššiin</td>
<td>kásaššé</td>
<td>kásašší</td>
<td>kásašonó</td>
<td>kásašsonó</td>
</tr>
<tr>
<td>( \ddot{a}_n_i ) kásaenýen</td>
<td>kásaenýé</td>
<td>kásaenýé</td>
<td>kásaeyigé</td>
<td>kásaeyiyé</td>
</tr>
<tr>
<td>( nándi ) kásañuwi</td>
<td>kásañu</td>
<td>kásañuwi</td>
<td>kásañou</td>
<td>kásañonó</td>
</tr>
<tr>
<td>( sándi ) kásaśsei</td>
<td>kásašá</td>
<td>kásaśsei</td>
<td>kásašedá</td>
<td>kásaššéda</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>( wu ) tusúngin</td>
<td>tusúngé</td>
<td>tusúngi</td>
<td>tusgóspré</td>
<td>tusgóspré</td>
</tr>
<tr>
<td>( n_i ) tusúnémmin</td>
<td>tusúném</td>
<td>tusúnémí</td>
<td>tusgam</td>
<td>tüssam</td>
</tr>
<tr>
<td>( \ddot{s}_i ) tüssšin</td>
<td>tüssé</td>
<td>tüssši</td>
<td>tussónó</td>
<td>tussšsonó</td>
</tr>
<tr>
<td>( \ddot{a}_n_i ) tusúnýen</td>
<td>tusúnýé</td>
<td>tusúnýé</td>
<td>tusséiyé</td>
<td>tusséiyé</td>
</tr>
<tr>
<td>( nándi ) tusúnuwi</td>
<td>tusúnu</td>
<td>tusúnuwi</td>
<td>tusgou</td>
<td>tüssou</td>
</tr>
<tr>
<td>( sándi ) tüsssei</td>
<td>tüssá</td>
<td>tüsssei</td>
<td>tüssedá</td>
<td>tussšéda</td>
</tr>
</tbody>
</table>

In the second and third conjugations it will be sufficient, to inflect only one verb, and the fourth needs no illustration, as it can be easily abstracted from the second.
**Conjugation II.**

<table>
<thead>
<tr>
<th>INDIFFINITE I.</th>
<th>INDIFFINITE II.</th>
<th>PERFECT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em> Käsgeskík</td>
<td>Käsgeskē</td>
<td>Käsgeskí</td>
<td>Käsgiguskō</td>
<td>Kässiguskō</td>
</tr>
<tr>
<td><em>ni</em> Käsgemín</td>
<td>Käsgém</td>
<td>Käsgemí</td>
<td>Käsgigém</td>
<td>Kässigém</td>
</tr>
<tr>
<td><em>ši</em> Kässégík</td>
<td>Kässégē</td>
<td>Kässégē</td>
<td>Kässigunō</td>
<td>Kässigunō</td>
</tr>
<tr>
<td><em>ándi</em> Käsgēn</td>
<td>Käsgē</td>
<td>Käsgē</td>
<td>Käsgigē</td>
<td>Kässigē</td>
</tr>
<tr>
<td><em>nándi</em> Käsguíwí</td>
<td>Käsguí</td>
<td>Käsguíwí</td>
<td>Käsgiguí</td>
<td>Kässiguí</td>
</tr>
<tr>
<td><em>sándi</em> Kássageí</td>
<td>Kássága</td>
<td>Kássageí</td>
<td>Kásségá</td>
<td>Kássága</td>
</tr>
</tbody>
</table>

**Conjugation III.**

<table>
<thead>
<tr>
<th>INDIFFINITE I.</th>
<th>INDIFFINITE II.</th>
<th>PERFECT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em> Kästēskík</td>
<td>Kästēskē</td>
<td>Kästēskí</td>
<td>Käsgateskō</td>
<td>Kästateskō</td>
</tr>
<tr>
<td><em>ni</em> Kästémin</td>
<td>Kästém</td>
<td>Kästémi</td>
<td>Käsgatem</td>
<td>Kästatem</td>
</tr>
<tr>
<td><em>ši</em> Kästín</td>
<td>Kästē</td>
<td>Kästē</td>
<td>Käsgatē</td>
<td>Kästatē</td>
</tr>
<tr>
<td><em>ándi</em> Kästēn</td>
<td>Kästē</td>
<td>Kästē</td>
<td>Käsgatē</td>
<td>Kästatē</td>
</tr>
<tr>
<td><em>nándi</em> Kästuwí</td>
<td>Kästuá</td>
<td>Kästuwí</td>
<td>Käsgatuá</td>
<td>Kästatuá</td>
</tr>
<tr>
<td><em>sándi</em> Kästeí</td>
<td>Kästeí</td>
<td>Kästeí</td>
<td>Käsgatóa</td>
<td>Kästatóa</td>
</tr>
</tbody>
</table>

The following verbs are conjugated in the same manner—

*mešēngin, “I decay.”*  
*pēseṅgin, “I winnow.”*  
*pērešēngin, “I escape.”*  
*teŋeřešēngin, “I halt.”*  
*tušēngin, “I beat.”*  
*tsušēngin, “I vomit.”*  
*wōseṅgin, “I clear from chaff.”*  
*wusēngin, “I cause a camel to kneel.”*  
*yēseṅgin, “I go out of the way.”*

The defective verb *tūšēngskin, “I set on fire,”* is inflected like the third conjugation of the preceding verbs.

**B. Inflection of Verbs in skin.**

§. 70. Verbs in skin exhibit a far greater variety and multiplicity of forms, than verbs in *ųğin*; so much so, that, at first sight, one might be tempted to say, what has once been asserted of the Georgian, that the language has as many conjugations as verbs. But if we examine them more closely, we soon find that they admit of a distribution into larger or smaller groups. The most striking difference in the inflection of verbs in skin
from those in *ingin* consists in the former using *prefixes*, in several cases, where the latter have *suffixes*. These cases are, the formation of the third person, the characteristic of the aorist and future tenses, and of the reflective conjugation. As these prefixes occasion several changes in verbs beginning with *y*, the first great division of the verbs terminating in *skin* will be that of verbs beginning with *y*, and verbs beginning otherwise. Then both these classes have to be subdivided into, 1. monosyllabic verbs, 2. Verbs monosyllabic in consequence of contraction, and 3. polysyllabic verbs.

I. Inflection of Verbs in *skin*, not beginning with *y*.

*α.* Such verbs with *monosyllabic roots*. And these monosyllables have again to be divided according to their vowels, viz.

*α.* Monosyllabic Roots with the Vowel *i*.

§ 71. Of the last-mentioned class, the verb *diskin*, “I do,” may serve as a paradigm.

**Conjugation I.**

<table>
<thead>
<tr>
<th>Indefinite I</th>
<th>Indefinite II</th>
<th>Perfect</th>
<th>Aorist</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em> diskin</td>
<td>diskè</td>
<td>diskī</td>
<td>kidēskō</td>
<td>tšiđiskō</td>
</tr>
<tr>
<td><em>ni</em> dimin</td>
<td>dim</td>
<td>dimī</td>
<td>kidēm</td>
<td>tšāđem</td>
</tr>
<tr>
<td><em>ší</em> tsèdin</td>
<td>tsède</td>
<td>tsèdi</td>
<td>kidō</td>
<td>tšādō</td>
</tr>
<tr>
<td><em>ándi</em> diyēn</td>
<td>diyē</td>
<td>diyē</td>
<td>kidiyē</td>
<td>tšiđiyē</td>
</tr>
<tr>
<td><em>nándi</em> divi</td>
<td>divī</td>
<td>divī</td>
<td>kīdā</td>
<td>tšādā</td>
</tr>
<tr>
<td><em>sândi</em> tsādin</td>
<td>tsāde</td>
<td>tsādi</td>
<td>kēdō</td>
<td>tšēdō</td>
</tr>
</tbody>
</table>

**Conjugation II.** “I make myself,” *e.g.* by looking into a mirror.

<table>
<thead>
<tr>
<th>Indefinite I</th>
<th>Indefinite II</th>
<th>Perfect</th>
<th>Aorist</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em> tēdēskin</td>
<td>tēdēskē</td>
<td>tēdēski</td>
<td>katēdēskō</td>
<td>tātēdēskō</td>
</tr>
<tr>
<td><em>ni</em> tēđēmin</td>
<td>tēdēm</td>
<td>tēđēm</td>
<td>katēđēm</td>
<td>tātēđēm</td>
</tr>
<tr>
<td><em>ší</em> tēdin</td>
<td>tēde</td>
<td>tēdi</td>
<td>kātēdō</td>
<td>tātēdō</td>
</tr>
<tr>
<td><em>ándi</em> tēdiyēn</td>
<td>tēdiyē</td>
<td>tēdiyē</td>
<td>kātēdiyē</td>
<td>tātēdiyē</td>
</tr>
<tr>
<td><em>nándi</em> tēdūwi,</td>
<td>tēdū</td>
<td>tēdūwi</td>
<td>kātēdū</td>
<td>tātēdū</td>
</tr>
<tr>
<td><em>sândi</em> tādin</td>
<td>tāde</td>
<td>tādi</td>
<td>kātādō</td>
<td>tātādō</td>
</tr>
</tbody>
</table>
Conjugation IV., also with the forms, yegedéskin and yite-
diskin.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>PERFECT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu yegedéskin yegéxé</td>
<td>yegéxé</td>
<td>kigdékó</td>
<td>tšigdékó</td>
<td></td>
</tr>
<tr>
<td>ni yegdémin yégdem</td>
<td>yegdémi</td>
<td>kigdem</td>
<td>tšigdem</td>
<td></td>
</tr>
<tr>
<td>ši tségdin tségđe</td>
<td>tségđi</td>
<td>kigđő</td>
<td>tšigđő</td>
<td></td>
</tr>
<tr>
<td>ándi yégdën</td>
<td>yégdě</td>
<td>kigdíyě</td>
<td>tšigdíyě</td>
<td></td>
</tr>
<tr>
<td>nándi yegdůvěi yegdů</td>
<td>yegdůvěi</td>
<td>kigđů</td>
<td>tšigđů</td>
<td></td>
</tr>
<tr>
<td>sándi tsáságđin</td>
<td>tsáságđe</td>
<td>keságđő</td>
<td>tšeságđő</td>
<td></td>
</tr>
</tbody>
</table>

Of this class of verbs we only met with two more, viz. tiskin, “I suffice,” liskin, “I learn ;” but the former is only used in the first conjugation, and the latter has in the third conjugation, not téliskin but teliskin, and in the fourth, not yegléskin, but yékéliskin or yékéliskin, &c.

§. 72. b. Monosyllabic roots with the vowel a.

Conjugation I.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>PERFECT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu táskin</td>
<td>táskë</td>
<td>táski</td>
<td>kitaskò</td>
<td>tšítaskò</td>
</tr>
<tr>
<td>ni támín</td>
<td>tām</td>
<td>tāni</td>
<td>kitām</td>
<td>tšítām</td>
</tr>
<tr>
<td>ši tsétei</td>
<td>tsétā</td>
<td>tsétei</td>
<td>kitā</td>
<td>tšítā</td>
</tr>
<tr>
<td>ándi teiyën</td>
<td>teiyē</td>
<td>teiyē</td>
<td>kiteiyē</td>
<td>tšiteiyē</td>
</tr>
<tr>
<td>nándi tāwěi</td>
<td>tāu</td>
<td>tāwěi</td>
<td>kitau</td>
<td>tšitau</td>
</tr>
<tr>
<td>sándi tsátei</td>
<td>tsátā</td>
<td>tsátei</td>
<td>kétā</td>
<td>tšétā</td>
</tr>
</tbody>
</table>

Conjugation III.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>PERFECT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu tétaskin</td>
<td>tétaskë</td>
<td>tétaski</td>
<td>kátétaskò</td>
<td>tátétaskò</td>
</tr>
<tr>
<td>ni tétāmin</td>
<td>tétām</td>
<td>tétāmi</td>
<td>kátétām</td>
<td>tátétām</td>
</tr>
<tr>
<td>ši tétei</td>
<td>téťā</td>
<td>tétei</td>
<td>kátétā</td>
<td>tátétā</td>
</tr>
<tr>
<td>ándi téteiyën</td>
<td>téteiyē</td>
<td>téteiyē</td>
<td>kitețeiyē</td>
<td>táteteiyē</td>
</tr>
<tr>
<td>nándi tétawěi</td>
<td>tétawš</td>
<td>tétawši</td>
<td>kátetawš</td>
<td>tátetawš</td>
</tr>
<tr>
<td>sándi tátěi</td>
<td>táťā</td>
<td>táťěi</td>
<td>kátťa</td>
<td>tátěťa</td>
</tr>
</tbody>
</table>
The fourth conjugation is inflected according to the first, and has in the first indefinite, *yigetáškin* and *yitetáškin*; in the aorist, *kigetáškó* and *kitetáškó*; and in the future *tšigetáškó* and *tšitetáškó*.

It must be remarked, that the *a* of the root is sometimes pronounced so obtusely, as to sound almost like an *o*.

Other verbs conjugated like *táškin*, “I catch,” are: *báskin*, “I pound;” *báškin*, “I mount;” and *gáskin*, “I follow.”

**γ. Monosyllabic Roots with the Vowel u.**

§. 73. This class, like the preceding one, has in several forms an *i* added to the vowel of the root, and united with it into a diphthong. The verb *rúškin*, “I see,” will serve as a paradigm, and the verbs inflected like it are: *búškin*, “I eat,” *múškin*, “I put on a shirt;” but the verb *néškin*, “I die,” deviates so much from the above, that its inflection must be given separately.

### Conjugation I.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em></td>
<td><em>rúškin</em></td>
<td><em>rúšké</em></td>
<td><em>rúškí</em></td>
<td><em>kiruskó</em></td>
</tr>
<tr>
<td><em>nú</em></td>
<td><em>ńúmin</em></td>
<td><em>num</em></td>
<td><em>námi</em></td>
<td><em>kánun</em></td>
</tr>
<tr>
<td><em>ší</em></td>
<td><em>tšúrui</em></td>
<td><em>tsúru</em></td>
<td><em>tsúrú</em></td>
<td><em>kíru</em></td>
</tr>
<tr>
<td><em>ándí</em></td>
<td><em>nuíyén</em></td>
<td><em>nuíyé</em></td>
<td><em>nuíyé</em></td>
<td><em>kúriúyé</em></td>
</tr>
<tr>
<td><em>ńándí</em></td>
<td><em>ńúwi</em></td>
<td><em>ńúwi</em></td>
<td><em>ńúwi</em></td>
<td><em>kúńu</em></td>
</tr>
<tr>
<td><em>sándí</em></td>
<td><em>tšúrui</em></td>
<td><em>tsúru</em></td>
<td><em>tsúru</em></td>
<td><em>kérú</em></td>
</tr>
</tbody>
</table>

| *wu* | *núškin* | *núšké* | *núškí* | *kínuskó* | *tsánuskó* |
| *nú* | *ńúmin* | *num* | *námi* | *kánun* | *tsánunum* |
| *ší* | *nü* | *nü* | *nü* | *kánū* | *tsánū* |
| *ándí* | *nuíyén* | *nuíyé* | *nuíyé* | *kínuíyé* | *tsánuiyé* |
| *ńándí* | *ńúwi* | *ńúwi* | *ńúwi* | *kúńu* | *tsánū* |
| *sándí* | *sánui* | *sánū* | *sánui* | *kúsunū* | *tsásunū* |
Conjugation IV.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em></td>
<td><em>túrúškín</em></td>
<td><em>túruskí</em></td>
<td><em>káturuskó</em></td>
<td><em>táturuskó</em></td>
</tr>
<tr>
<td><em>ni</em></td>
<td><em>túrúmín</em></td>
<td><em>túrumú</em></td>
<td><em>káturum</em></td>
<td><em>táturum</em></td>
</tr>
<tr>
<td><em>ší</em></td>
<td><em>túrúi</em></td>
<td><em>túrúi</em></td>
<td><em>káturú</em></td>
<td><em>táturú</em></td>
</tr>
<tr>
<td><em>ándi</em></td>
<td><em>túruýén</em></td>
<td><em>túruýé</em></td>
<td><em>káturuýé</em></td>
<td><em>táuruýé</em></td>
</tr>
<tr>
<td><em>nándi</em></td>
<td><em>túruýi</em></td>
<td><em>túruýi</em></td>
<td><em>káturuýi</em></td>
<td><em>táuruýi</em></td>
</tr>
<tr>
<td><em>sándi</em></td>
<td><em>túru</em></td>
<td><em>túru</em></td>
<td><em>káturu</em></td>
<td><em>táturú</em></td>
</tr>
</tbody>
</table>

b. Verbs which are either monosyllabic in consequence of contraction, or dissyllabic in consequence of the characteristic of the second or third conjugation.

§. 74. We have here a class of verbs which had perhaps better be considered as defective, i.e. as either the second or the third conjugation of obsolete verbs in *ńgin*. This opinion appears to be borne out by the circumstance, that a number of them are still inflected regularly as the second and third conjugations of the verbs in *ńgin*. Others, however, are inflected as if they were original verbs in *skin*, i.e. like those in §. 75. This double mode of inflection forms the principle on which these verbs are divided into two classes.

Of the first class, the following are inflected like the third conjugation of verbs in *ńgin*: *ádemtéskin*, "I reflect;" *támtéskin*, "I stretch myself;" and the following like the second conjugation,

*bánágeskin*, "I help."

| *gerágéskin*, "I lean against." | *rógeskin*, "I hang." |
| *nágéskin*, "I overtake." | *ságágeskin*, "I meet." |
| *págéskin*, "I go astray." | *sébageskin*, "I forget." |
| *pádgeskin*, "I draw to myself." | *tékkéskin* "I lean, bring near." |
| *tsékkéskin*, "I hasten." |

Of the second class, where it is possible, however, that the second syllable *te* and *ge* is in many cases radical,
the following may formally be considered as the third conjugation of verbs in *ünin*:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>gérteskin, “I divide.”</td>
<td>nótéskin, “I send.”</td>
</tr>
</tbody>
</table>

And the following as the second conjugation:

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mágeskin, “I take.”</td>
<td>sánígeskin, “I raise.”</td>
</tr>
</tbody>
</table>

Most of this class of verbs are frequently contracted, in the first person, so that we have, e.g., máskin, kimaskó, tšámaskó, for mágeskin, kímágéskó, tšimágéskó; and náskin, kinákó, tšináskó, for nátéskin, kinátéskó, tšinátéskó, &c.

In illustration of what is stated above, we will now give the inflection of two verbs out of each class, and then add that of gágeskin, “I enter,” which, in several respects, differs from them.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em></td>
<td>aděmédiaskin</td>
<td>aděmédiaské</td>
<td>aděmédiaské</td>
</tr>
<tr>
<td><em>ni</em></td>
<td>aděmédiamin</td>
<td>aděmédiam</td>
<td>aděmédiam</td>
</tr>
<tr>
<td><em>śi</em></td>
<td>aděmédiatén</td>
<td>aděmédiat</td>
<td>aděmédiat</td>
</tr>
<tr>
<td><em>ándi</em></td>
<td>aděmédiatuwi</td>
<td>aděmédiatu</td>
<td>aděmédiatu</td>
</tr>
<tr>
<td><em>nándi</em></td>
<td>aděmédiatei</td>
<td>aděmédiata</td>
<td>aděmédiata</td>
</tr>
<tr>
<td><em>wu</em></td>
<td>nágéskin</td>
<td>nágéské</td>
<td>nágéské</td>
</tr>
<tr>
<td><em>ni</em></td>
<td>nágemin</td>
<td>nágémn</td>
<td>nágémn</td>
</tr>
<tr>
<td><em>śi</em></td>
<td>nátsegin</td>
<td>nátsege</td>
<td>nátsege</td>
</tr>
<tr>
<td><em>ándi</em></td>
<td>nágén</td>
<td>nágé</td>
<td>nágé</td>
</tr>
<tr>
<td><em>nándi</em></td>
<td>náguvi</td>
<td>nágu</td>
<td>nágu</td>
</tr>
<tr>
<td><em>sándi</em></td>
<td>nátsayei</td>
<td>nátsaga</td>
<td>nátsaga</td>
</tr>
</tbody>
</table>
### ETYMOLOGY OF VERBS.

<table>
<thead>
<tr>
<th>Indefinite I</th>
<th>Indefinite II</th>
<th>Aorist</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em> nátěškin</td>
<td>nátěšké</td>
<td>kinátěškó</td>
<td>tšinátěškó</td>
</tr>
<tr>
<td><em>ni</em> nátěmin</td>
<td>nátěm</td>
<td>kinátěm</td>
<td>tšinátěm</td>
</tr>
<tr>
<td><em>ši</em> tsěňātín</td>
<td>tsěňātě</td>
<td>kinātō</td>
<td>tšinātō</td>
</tr>
<tr>
<td>ándi nátěn</td>
<td>nátě</td>
<td>kinátě</td>
<td>tšinátě</td>
</tr>
<tr>
<td>Nándi nátěwii</td>
<td>nátěu</td>
<td>kinátěu</td>
<td>tšinátěu</td>
</tr>
<tr>
<td>Sándi tsěňātín</td>
<td>tsěňātě</td>
<td>kinātō</td>
<td>tšanātō</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indefinite I</th>
<th>Indefinite II</th>
<th>Aorist</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em> mágeskin</td>
<td>mágeské</td>
<td>kímägeskó</td>
<td>tšímägeskó</td>
</tr>
<tr>
<td><em>ni</em> mágemin</td>
<td>mágem</td>
<td>kímägem</td>
<td>tšimägem</td>
</tr>
<tr>
<td><em>ši</em> tsěmággin</td>
<td>tsěmāğe</td>
<td>kímogó</td>
<td>tšimogó</td>
</tr>
<tr>
<td>ándi má géné</td>
<td>mágé</td>
<td>kímąże</td>
<td>tšimągebung</td>
</tr>
<tr>
<td>Nándi nágwii</td>
<td>mágů</td>
<td>kímagů</td>
<td>tšimągů</td>
</tr>
<tr>
<td>Sándi tsěmággin</td>
<td>tsěmągę</td>
<td>kímogó</td>
<td>tšimogó</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indefinite I</th>
<th>Indefinite II</th>
<th>Aorist</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em> gágwskin</td>
<td>gágwské</td>
<td>kargągskó</td>
<td>tsargągskó</td>
</tr>
<tr>
<td><em>ni</em> gágemín</td>
<td>gágem</td>
<td>kargągem</td>
<td>tsargągem</td>
</tr>
<tr>
<td><em>ši</em> gágęn</td>
<td>gágę</td>
<td>kargągę</td>
<td>tsargągę</td>
</tr>
<tr>
<td>ándi gágęn</td>
<td>gágę</td>
<td>kargągę</td>
<td>tsargągę</td>
</tr>
<tr>
<td>Nándi gágwii</td>
<td>gágů</td>
<td>kargągů</td>
<td>tsargągů</td>
</tr>
<tr>
<td>Sándi (gágągin</td>
<td>tšagągę</td>
<td>kasargągů</td>
<td>tsasargągů</td>
</tr>
<tr>
<td>Támu</td>
<td>támą</td>
<td>katůmą,</td>
<td>tatůmą</td>
</tr>
</tbody>
</table>

**c. Polysyllabic Verbs whose initial is not y.**

In order fully to exhibit the inflection of these verbs, we shall have to subdivide them in the following manner:

**a. Polysyllabic verbs whose second vowel is either e or u, and whose initial consonant is neither g, nor k, nor p.**

§ 75. This subdivision of the polysyllabic verbs may be considered as exhibiting the regular inflection, whereas the following subdivisions exhibit deviations from the regular inflection. The two verbs *ladéskin*, "I sell," and *lijúskin*, "I guard," may serve as paradigms.
In the first person plural the verb *lifūskin* has the following forms, in addition to those given above: *liفزین, lifיעי, kilifיעי, tshilifיעי*. And if the initial vowel of a verb is o or u, the vowel of the prefix is influenced by it, according to §. 12; thus the verb *roreskin*, “I take out,” has in the third per. sing., *tsurőrin, tsurőrg, tsuroři, kirőrő, tširőro*, and in pl. *tsorőrin, tsoróř, tsorőři, kvarőrő, tšorőrö.*
Additional verbs, inflected like ladéskin, are, lárgskin, "I rejoice;" mbárgskin, "I am tired;" nándéskin, "I bite;" dóréskin, "I pick;" róréskin, "I take out," and the verbs constituting the second class of §. 74; also the verb méréskin, "I recover," but the latter, in the third person, with the bye-forms, tsémérin, tsamérin, tséméré, tsaméré.

The verbs inflected like lítéskin are: rambúskin, "I pay;" támbuskin, "I taste."

β. Polysyllabic verbs whose initial consonant is either 

$g$, $k$, or $p$.

§. 76. The verbs which begin with $g$ do not differ in inflection from those of the preceding paragraph, except in the Aorist tense of the first conjugation, whose characteristic prefix is $gi$ instead of $ki$, and throughout the third conjugation, where the characteristic sharp mute becomes the corresponding flat one. The peculiarity of the verbs beginning with $k$ and $p$ consists in the change of these sharp mutes into the corresponding flat ones, whenever they are preceded by a formative sharp mute, viz. in the 3d per. sing. and pl. of the first conjugation, and throughout the third conjugation, but not in the fourth. To illustrate this, we now give the inflection of the three verbs: gámbuskin, "I scratch;" káréskin, "I tattoo;" and pertéskin, "I pluck."

Conjugation I.

<table>
<thead>
<tr>
<th></th>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>$wu$</td>
<td>gámbuskin</td>
<td>gámbuské</td>
<td>gámbusi</td>
<td>gigámbuskó</td>
<td>tšigámbuskó</td>
</tr>
<tr>
<td>$ni$</td>
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<td>gámbum</td>
<td>gámbum</td>
<td>gigámbum</td>
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</tr>
<tr>
<td>$ši$</td>
<td>tsegámbin</td>
<td>tsegámba</td>
<td>tsegámbi</td>
<td>gigámbó</td>
<td>tšigámbó</td>
</tr>
<tr>
<td>$ándi$</td>
<td>gámbén</td>
<td>gámbé</td>
<td>gámbé</td>
<td>gigámbé</td>
<td>tšigámbé</td>
</tr>
<tr>
<td>$nándi$</td>
<td>gámbuvi</td>
<td>gámbā</td>
<td>gámbuvi</td>
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<td>tšigámba</td>
</tr>
<tr>
<td>$sándi$</td>
<td>tsegámbin</td>
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<td>tságámbi</td>
<td>gigámbó</td>
<td>tšegámbó</td>
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</tbody>
</table>
### ETYMOLOGY OF VERBS.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>PERFECT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu kāreskin</td>
<td>kāreski</td>
<td>kāreski</td>
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<td>tōgārem</td>
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<td>tsegārē</td>
<td>kīgārō</td>
<td>tōgārō</td>
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<td>kīgārē</td>
<td>tōgārē</td>
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<td>kāruvi</td>
<td>kāruvi</td>
<td>kīgārū</td>
<td>tōgārū</td>
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<tr>
<td>sāndī tsagārīn</td>
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<td>tsagārē</td>
<td>kēgārō</td>
<td>tēgārō</td>
</tr>
<tr>
<td>wu pertēskin</td>
<td>pertēskē</td>
<td>pertēskē</td>
<td>kībērtēskō</td>
<td>tōbērtēskō</td>
</tr>
<tr>
<td>ni pertēm</td>
<td>pertēmi</td>
<td>pertēmi</td>
<td>kībērtēm</td>
<td>tōbērtēm</td>
</tr>
<tr>
<td>ū tsēbērtēn</td>
<td>tsēbērtē</td>
<td>tsēbērtē</td>
<td>kībērt</td>
<td>tōbērtō</td>
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<tr>
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<td>pertē</td>
<td>kībērtō</td>
<td>tōbērtē</td>
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<tr>
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<td>pertuvi</td>
<td>kībērtū</td>
<td>tōbērtū</td>
</tr>
<tr>
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<td>tsabērtē</td>
<td>tsabērtē</td>
<td>kēbērtō</td>
<td>tēbērtō</td>
</tr>
</tbody>
</table>

### Conjugation III.

| wu degāmbuskin | degāmbuski | degāmbuski | kadegāmbuski | tadegāmbuskō |
| ni degāmbum   | degāmbum   | degāmbum   | kadegāmbum   | tadegāmbum   |
| ū degāmbīn   | degāmbū    | degāmbū    | kadegāmbō    | tadegāmbō    |
| āndī degāmbēn | degāmbē    | degāmbē    | kadegāmbē    | tadegāmbē    |
| nāndī degāmbuvi | degāmbū | degāmbuvi  | kadegāmbū    | tadegāmbū    |
| sāndī dagāmbīn | dagāmbū    | dagāmbū    | kadegāmbō    | tadegāmbō    |
| wu tegāreskin | tegāreskē  | tegāreskē | kategāreskō | tategāreskō |
| ni tegārem   | tegāremi   | tegāremi  | kategārem   | tategārem   |
| ū tegārīn   | tegārē     | tegārē    | kategārō    | tategārō    |
| āndī tegārēn | tegārē     | tegārē    | kategārē    | tategārē    |
| nāndī tegāruvi | tegāruvi | tegāruvi  | kategāru    | tategārū    |
| sāndī tagārīn | tagārē     | tagārē    | ketagārō    | tētagārō    |
| wu tēbērtēskin | tēbērtēskē | tēbērtēskē | katebērtēskō | tatebērtēskō |
| ni tēbērtem | tēbērtemi | tēbērtemi | katebērtem | tatebērtem |
| ū tēbērtēn | tēbērtē    | tēbērtē   | katebērtē   | tatebērtē   |
| āndī tēbērtēn | tēbērtē | tēbērtē   | katebērtē   | tatebērtē   |
| nāndī tēbērtuvi | tēbērtuvi | tēbērtuvi | katebērtuvi | tatebērtuvi |
| sāndī tabērtōn | tabērtē | tabērtē   | katēbērtō   | tatabērtō   |
Conjugation IV.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>wu</strong> yitegāmbu</td>
<td>yitegāmbu</td>
<td>yitegāmbu</td>
<td>kitēgāmbu</td>
<td>tātegāmbu</td>
</tr>
<tr>
<td>skin, &amp;c.</td>
<td>skē, &amp;c.</td>
<td>skē, &amp;c.</td>
<td>skō, &amp;c.</td>
<td>skō, &amp;c.</td>
</tr>
<tr>
<td><strong>wu</strong> yitekārē</td>
<td>yitekārē</td>
<td>yitekārē</td>
<td>kitēkārē</td>
<td>tātekārē</td>
</tr>
<tr>
<td>skin, &amp;c.</td>
<td>skē, &amp;c.</td>
<td>skē, &amp;c.</td>
<td>skō, &amp;c.</td>
<td>skō, &amp;c.</td>
</tr>
<tr>
<td><strong>wu</strong> yigepērte</td>
<td>yigepērte</td>
<td>yigepērte</td>
<td>kigepērte</td>
<td>tājigepērte</td>
</tr>
<tr>
<td>skin, &amp;c.</td>
<td>skē, &amp;c.</td>
<td>skē, &amp;c.</td>
<td>skō, &amp;c.</td>
<td>skō, &amp;c.</td>
</tr>
</tbody>
</table>

Other verbs, inflected like gāmbuskin, are: gādeskin, "I murmur;" gāndeskīn, "I lick;" gēndeskšun, "I shake;" gērskīn, "I gnaw;" ḡērṭeskīn, "I separate."

Like kārskīn: kēgeskin, "I divide;" kēndeskšun, "I tie a child on the back;" kōrskīn, "I ask;" only that the prefix 3d per. sing. of this last verb is tsu, instead of tse.

Like pērteskin: pāneskīn, "I get."

γ. Polysyllabic verbs whose second syllable is se.

§ 77. This class corresponds to those verbs in ŋin which are enumerated in § 69. They are only two in number, viz. kāseskin, "I run," and isēskīn, "I come;" but they differ so much from one another, that the inflection of both must be given in full.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wu</strong> kāseskin</td>
<td>kāseskē</td>
<td>kāseskī</td>
<td>kīgāseskō</td>
<td>tākīgāseskō</td>
</tr>
<tr>
<td>ni kāsēmīn</td>
<td>kāsem</td>
<td>kāsēm</td>
<td>kīgāsem</td>
<td>tākīgāsem</td>
</tr>
<tr>
<td>ŝi tsegāšin</td>
<td>tsegāšē</td>
<td>tsegāšī</td>
<td>kīgāšō</td>
<td>tākīgāšō</td>
</tr>
<tr>
<td>āndi</td>
<td>kāṣē &amp; kāšē</td>
<td>kāṣē &amp; kāšē</td>
<td>kīgāšē &amp; tākīgāšē &amp;</td>
<td></td>
</tr>
<tr>
<td>nāndi kāsēwī</td>
<td>kāsēwī</td>
<td>kīgāsū</td>
<td>tākīgāsū</td>
<td></td>
</tr>
<tr>
<td>sāndi tsagāšin</td>
<td>tsagāšē</td>
<td>tsagāšī</td>
<td>kīgāsō</td>
<td>tākīgāsō</td>
</tr>
<tr>
<td><strong>wu</strong> isēskīn</td>
<td>isēskē</td>
<td>isēskī</td>
<td>kādiskō</td>
<td>tākādiskō</td>
</tr>
<tr>
<td>ni isēmīn</td>
<td>isēm</td>
<td>isēmī</td>
<td>kādim</td>
<td>tākādim</td>
</tr>
<tr>
<td>ŝi īsīn</td>
<td>īse &amp; īsō</td>
<td>īsī</td>
<td>kāliō</td>
<td>tākāliō</td>
</tr>
</tbody>
</table>
§. 78. There are three verbs belonging to this class, viz. *bājūskin*, "I am cooked;" *degūskin*. "I remain;" and *gereskin*, "I tie." They all insert *r* in the aorist and future tense, but in the third person singular and plural, only *gereskin*, and in the plural *bājūskin*. The insertion of *r* unites them into one class, but as each has also some other peculiarities, we must give the inflection of all of them.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>PERFECT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ándi īšyēn</em></td>
<td><em>īšyē</em></td>
<td><em>īšyē</em></td>
<td><em>kādiyē</em> &amp;</td>
<td><em>tsādiyē</em> &amp;</td>
</tr>
<tr>
<td><em>nándi īsuwū</em></td>
<td><em>īsuwū</em></td>
<td><em>īsuwū</em></td>
<td><em>kāśšū</em> &amp;</td>
<td><em>tsāśšū</em> &amp;</td>
</tr>
<tr>
<td><em>sándi īsei</em></td>
<td><em>īseī</em></td>
<td><em>īseī</em></td>
<td><em>kāšyō</em> &amp;</td>
<td><em>tsāšyō</em> &amp;</td>
</tr>
</tbody>
</table>

* Polysyllabic verbs inserting *r* between the prefixes and the root.
THE ETYMOLOGY OF VERBS.


wu    géřeskin    géřeskě    géřeskī    kírgéřeskō    tšígéřeskō
ni    géremin    gérem    géremi    kírgérem    tšígérem
ši    tsergérin    tsergéře    tsergéři    kírgéřō    tšígéřō
ándi    gérēn    gérē    gérē    kírgéře    tšígéře
nándi    gérucvi    gérū    gérucvi    kírgérū    tšígérū
sándi    tsargérin    tsargéře    tsargéři    kergéřō    tšargéřō

The e of géřeskin is often changed in the third person into e, as tsergérin, tsargérin, &c. Degéskin is only used in the first conjugation; báfúskin has in the fourth conjugation, yitbáfúskin, and then means "to cook," transitive. Gërëskin has in the fourth conjugation, yirgëreskin, and the third conjugation we subjoin in full.


wu    tergéreskin    tergéřeskě    tergéreski    kátergéřeskōtatergéřeskō
ni    tergéremín    tergéřem    tergéremi    kátergérem    tatergérem
ši    tergéрин    tergéře    tergéři    kátergéřō    tatergéřō
ándi    tergéře    tergéře    kátergéře    tatergéře
nándi    tergéručvi    tergéruči    kátergéruči    tatergéruči
sándi    targéřin    targéře    targéři    kátergéřō    tatergéřō

e. The verb várēskin, "I am sick."

§. 79. This verb is properly regular, and the forms which are peculiar to it arose simply from the euphonic changes to which w is liable. We now give its full inflection.


wu    várēskin    wářeskě    wářeskī    kíwářeskō    tšúāřeskō
ni    várēmin    várēm    várēmi    kíwářem    tšúāřem
ši    tsuārin    tsuāře    tsuāři    kíwāřō    tšúāřō
ándi    wárēn    wárē    wárē    kíwárē    tšúāřē
nándi    wárucvi    wárū    wárucvi    kíwárū    tšúārū
sándi    (tsuārin    tsuāře &  tsuāři &  kíwāřo    tšúārō
       &  tsonārin    tsuāře    tsonāřē
2. Inflection of verbs in skin, beginning with y.

a. Such verbs with monosyllabic roots.

§. 80. This class contains only two verbs, one with the vowel ə, and the other with the vowel e, viz. yiskin, "I give," and yéskin, "I drink," but they differ so much from each other, that it will be necessary to inflect them both. They only occur in the first conjugation.

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu</td>
<td>yiskin</td>
<td>yiski</td>
<td>kesho</td>
<td>tleshko</td>
</tr>
<tr>
<td>ni</td>
<td>yimin</td>
<td>yimi</td>
<td>kem</td>
<td>tsem</td>
</tr>
<tr>
<td>si</td>
<td>tšin</td>
<td>tši</td>
<td>kénó</td>
<td>tšeníó</td>
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<td>yúwi</td>
<td>kénó</td>
<td>tšéou</td>
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<td>tsádin</td>
<td>tsádi</td>
<td>kédó</td>
<td>tšédó</td>
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<th>INF. II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
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<tbody>
<tr>
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<td>yéski</td>
<td>kesho</td>
<td>tleshko</td>
</tr>
<tr>
<td>ni</td>
<td>yámín</td>
<td>yámí</td>
<td>kéam</td>
<td>tšam</td>
</tr>
<tr>
<td>si</td>
<td>tšei</td>
<td>tšéi</td>
<td>kéã</td>
<td>tšã</td>
</tr>
<tr>
<td>ándi</td>
<td>yeýén</td>
<td>yeýé</td>
<td>kýé</td>
<td>tšéyé</td>
</tr>
<tr>
<td>nándi</td>
<td>yáwi</td>
<td>yáwi</td>
<td>kéau</td>
<td>tšau</td>
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<tr>
<td>sándi</td>
<td>tsásei</td>
<td>tsúsei</td>
<td>késã</td>
<td>tšésã</td>
</tr>
</tbody>
</table>

§. 81. b. The verb yásin, or yátškin, "I carry," corresponds to the verbs in §. 74, and is conjugated as follows—
c. Polysyllabic verbs in skin, beginning with y.

§ 82. This class of verbs must again be subdivided according to the different formation of the third person in the Indefinite I:—part of them, i.e. all those whose last radical vowel is a, employing i for this purpose, which then unites with the radical a into the diphthong ei; and part of them, i.e. all those whose last radical vowel is either e or u, using the termination n, which then invariably changes the preceding e or u into i. But as most of the verbs constituting these two classes have also some other peculiarities, especially in forming the aorist and future tenses, it will be necessary to give the inflection of more than one verb from each class.

a. Polysyllabic verbs whose last radical vowel is a.

§ 83. Three verbs will be required to illustrate the inflection of this class, viz. yakkaraskin, "I teach," (probably itself the causative conjugation of karaski, "I read," yesaskin, "I repair," yirgaskin, "I add.") The minor differences in the inflection of these three verbs seem to depend on the vowel directly after the initial y, viz. a, e, i, which undergo different changes. After the first of these three verbs yangangasakin, "I mimic," is inflected, after the second: yezeraskin, "I cough;" yezeraskin, "I believe;" but the third stands by itself.

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
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<td>wy</td>
<td>yakkavaskin</td>
<td>yakkavaski</td>
<td>keakkavarso</td>
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<tr>
<td>ni</td>
<td>yakkaramin</td>
<td>yakkarami</td>
<td>keakkaram</td>
</tr>
<tr>
<td>si</td>
<td>tsakkarei</td>
<td>tsakkarei</td>
<td>keakkarei</td>
</tr>
<tr>
<td>wendi</td>
<td>yakkareiyen</td>
<td>yakkareiy</td>
<td>keakkareiy</td>
</tr>
<tr>
<td>Bedroom</td>
<td>&amp; yakkaren</td>
<td>&amp; yakkare</td>
<td>&amp; yakkare</td>
</tr>
<tr>
<td>nandi</td>
<td>yakkarevi</td>
<td>yakkarevi</td>
<td>keakkarevi</td>
</tr>
<tr>
<td>sandi</td>
<td>tsakkarei &amp; tsakkare &amp; tsakkare &amp; keakkare &amp; teseakkare</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&amp; tsasakkarei tsasakkarea tsasakkarei kesakkare</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
ETYMOLOGY OF VERBS.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>PERFECT.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu yésáskin</td>
<td>yésáské</td>
<td>yésáski</td>
<td>kéasáskó</td>
<td>tšéasáskó</td>
</tr>
<tr>
<td>ni yásámin</td>
<td>yásámi</td>
<td>yésámi</td>
<td>kéasám</td>
<td>tšéasám</td>
</tr>
<tr>
<td>ší tsásei</td>
<td>tsásá</td>
<td>tsásei</td>
<td>kéasá</td>
<td>tšéasá</td>
</tr>
<tr>
<td>ándi yéséiyén</td>
<td>yéséiyē</td>
<td>yéséiyē</td>
<td>késeiyē</td>
<td>tšéseiyē</td>
</tr>
<tr>
<td>nándi yásávi</td>
<td>yásávi</td>
<td>yásávi</td>
<td>kéasau</td>
<td>tšéasau</td>
</tr>
</tbody>
</table>

sándi \{tsásásei & tsásá & tsásei & kéasá & tšéasá &
| sásásei tsásásei tsásásei | tsásá & tšése &

wu yirgáskin yirgáské yirgáski kírgáskó tšírgáskó
ni yirgámin yirgǎm yirgǎmi kírgǎm tšírgǎm
ší tsérgai tsérgá tsérgai kírgá tšírgá
ándi yirgeiyén yirgeiyē yirgeiyē kírgéiyē tšírgéiyē
nándi yirgáwi yirgau yirgáwi kírgau tšírgau
sándi \{tsárgai & tsárga & tsárgai & kísgá & tšésgá &
| tsárgai tsásárgá tsásárgai | tšésárga |

Of the third and fourth conjugations we only give the first person, as the others can be easily formed, and are of very rare occurrence.

Conjugation III.

<table>
<thead>
<tr>
<th>INDEFINITE I.</th>
<th>INDEFINITE II.</th>
<th>AORIST.</th>
<th>FUTURE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu takkáriskin</td>
<td>takkáriské</td>
<td>katakkáriskó</td>
<td>tatakkáriskó</td>
</tr>
<tr>
<td>wu tasáskin</td>
<td>tasáské</td>
<td>katetásaskó</td>
<td>tatetásaskó</td>
</tr>
<tr>
<td>wu tergáskin</td>
<td>tergáské</td>
<td>katergáskó</td>
<td>tatetgáskó</td>
</tr>
</tbody>
</table>

Conjugation. IV.

wu yitěyakkáriskin yitěyakkáriské yitěkéakkáriskó yitětšakkáriskó
wu yitěyésáskin yitěyésáské yitěkéasáskó yitětšéasáskó
wu yitěyirgáskin yitěyirgáské kitékírgáskó tšítětšírgáskó

β. Polysyllabic verbs whose last radical vowel is e, i, or u.

aa. Such verbs with a for their first vowel.

§. §4. Of this class of verbs yargáleskin, “I mind;” yám-
buskin, “I beget;” yardúgeskin, “I accompany;” yárugéskin,
"I redeem;" are all inflected alike, but yākéskin, "I put," deviates in several points.

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;I redeem:&quot;</td>
<td>yākéskin</td>
<td>yākéskē</td>
<td>kēakēskō</td>
<td>tēakēskō</td>
</tr>
<tr>
<td></td>
<td>yākēmin</td>
<td>yākēm</td>
<td>kēakēm</td>
<td>tēakēm</td>
</tr>
<tr>
<td></td>
<td>tākēsin</td>
<td>tākē</td>
<td>kēakō</td>
<td>tēakō</td>
</tr>
<tr>
<td></td>
<td>yēkēn</td>
<td>yēkē</td>
<td>kēkē</td>
<td>tēkē</td>
</tr>
<tr>
<td></td>
<td>yēkuwi</td>
<td>yēkuwi</td>
<td>kēkō</td>
<td>tēakū</td>
</tr>
<tr>
<td></td>
<td>tsāskin</td>
<td>tsākē</td>
<td>kēkō</td>
<td>tēsākō</td>
</tr>
</tbody>
</table>

Of the third and fourth conjugation it will be sufficient to give merely the first person.

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;I redeem:&quot;</td>
<td>yētsēskin</td>
<td>yētsēskē</td>
<td>kētēsēskō</td>
<td>tētēsēskō</td>
</tr>
<tr>
<td></td>
<td>yētsēmin</td>
<td>yētsēm</td>
<td>kētēsēm</td>
<td>tētēsēm</td>
</tr>
<tr>
<td></td>
<td>tētsēsin</td>
<td>tētēsē</td>
<td>kētēsē</td>
<td>tētēsē</td>
</tr>
<tr>
<td></td>
<td>yētsēn</td>
<td>yētsē</td>
<td>kētēsē</td>
<td>tētēsē</td>
</tr>
<tr>
<td></td>
<td>yētsuwi</td>
<td>yētsuwi</td>
<td>kētsū</td>
<td>tētsū</td>
</tr>
<tr>
<td></td>
<td>tētsēsin</td>
<td>tētēsēse</td>
<td>kētsēse</td>
<td>tētsēse</td>
</tr>
</tbody>
</table>

§ 85. We only met with two verbs of this description, viz. yētsēskin, "I kill," and yifuskin, "I buy;" the inflection of both of which must be given.
ETYMOLOGY OF VERBS.

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu</td>
<td>yįfuskin</td>
<td>yįfuskė</td>
<td>keįfuskō</td>
<td>tseįfuskō</td>
</tr>
<tr>
<td>ni</td>
<td>yįfūmnin</td>
<td>yįfūmė</td>
<td>keįfūmė</td>
<td>tseįfūmė</td>
</tr>
<tr>
<td>ši</td>
<td>tėųfėn</td>
<td>tėųfė</td>
<td>keįfė</td>
<td>tseįfė</td>
</tr>
<tr>
<td>ándi</td>
<td>yįfėnuvi</td>
<td>yįfėnu</td>
<td>keįfėnu</td>
<td>tseįfėnu</td>
</tr>
<tr>
<td>sándi</td>
<td>tsąšųfėnin</td>
<td>tsąšųfėn</td>
<td>keįfėn</td>
<td>tseįfėn</td>
</tr>
</tbody>
</table>

The fourth conjugation is formed as usual; in the third, yįfuskin does not occur, and yėtsėskin loses its radical s, and becomes tėtėskin, "I kill myself."

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu</td>
<td>tėtėskin</td>
<td>tėtėskė</td>
<td>katėtėskō</td>
<td>tatėtėskō</td>
</tr>
<tr>
<td>ni</td>
<td>tėtėmin</td>
<td>tėtėm</td>
<td>katėtėm</td>
<td>tatėtėm</td>
</tr>
<tr>
<td>ši</td>
<td>tėtėnin</td>
<td>tėtė</td>
<td>katėtė</td>
<td>tatėtė</td>
</tr>
<tr>
<td>ándi</td>
<td>tėtėn</td>
<td>tėtė</td>
<td>katėtė</td>
<td>tatėtė</td>
</tr>
<tr>
<td>nándi</td>
<td>tėtėnuvi</td>
<td>tėtėnu</td>
<td>katėtėnu</td>
<td>tatėtėnu</td>
</tr>
<tr>
<td>sándi</td>
<td>tėtėtin</td>
<td>tėtėtin</td>
<td>katėta</td>
<td>tatėta</td>
</tr>
</tbody>
</table>

γγ. Such verbs with e or u for their first vowel.

§. S6. There is only one verb with the vowel e, viz. yem-būluskin, "I fill," and three with the vowel u, viz. yandūskin, "I swallow;" yaruškin, "I fall," and yuwareskin, or yuwareskin, "I laugh," the inflection of all of which had better be given, as it presents some minor differences in each case.

<table>
<thead>
<tr>
<th>INDEFINITE I</th>
<th>INDEFINITE II</th>
<th>PERFECT</th>
<th>AORIST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu</td>
<td>yembūluskin</td>
<td>yembūluskė</td>
<td>kimbūluskō</td>
<td>tšimbūluskō</td>
</tr>
<tr>
<td>nu</td>
<td>yembūlum</td>
<td>yembūlum</td>
<td>kimbūlum</td>
<td>tšimbūlum</td>
</tr>
<tr>
<td>ši</td>
<td>tsambulėn</td>
<td>tsambulė</td>
<td>kimbulė</td>
<td>tšimbulė</td>
</tr>
<tr>
<td>ándi</td>
<td>yembūlėn</td>
<td>yembūlė</td>
<td>kimbūlė</td>
<td>tšimbūlė</td>
</tr>
<tr>
<td>nándi</td>
<td>yembūlui</td>
<td>yembūlui</td>
<td>kimbūlui</td>
<td>tšimbūlui</td>
</tr>
<tr>
<td>sándi</td>
<td>tsasambulėn</td>
<td>tsasambulė</td>
<td>kseambulė</td>
<td>tšesambulė</td>
</tr>
</tbody>
</table>
The third conjugation may be used of *yùwàrèskin*, viz. *tùwàrèskin*, “I laugh at myself;” and the fourth of *yùwàrèskin* and *yàruśkin*, viz. *yùkùrùskin*, “I laugh at another;” and *yùkùruskin*, “I fall on something.”
V. Moods of the verbs.

All the forms of verbs in §§. 65—86 being those of the Indicative mood, we now consider that we have done with this, and shall proceed at once to the remaining moods; viz.

1. The Imperative Mood.

§. 87. There are particular imperative forms for the 2d per. sing. and pl., and for the 1st per. pl.

Conjugation I. The imperative is formed of—

a. Verbs in nígin, by changing nemin into né, nuwi into nógo, and nyen into nyogo, as:

<table>
<thead>
<tr>
<th>2d PERSON SINGULAR</th>
<th>2d PERSON PLURAL</th>
<th>1ST PERSON PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>léné, “go thou”</td>
<td>lénógó, “go ye”</td>
<td>lénýogó, “let us go”</td>
</tr>
<tr>
<td>dáné, “stand thou”</td>
<td>dánógó, “stand ye”</td>
<td>dánýogó, “let us stand”</td>
</tr>
<tr>
<td>yollé, “return”</td>
<td>yollógó, “return”</td>
<td>yolléogó, “let us re-</td>
</tr>
<tr>
<td>namné, “sit thou”</td>
<td>namnógó, “sit ye”</td>
<td>namnyogó, “let us sit”</td>
</tr>
</tbody>
</table>

b. Verbs in skin in a variety of ways, viz.

1. The monosyllables form it differently, according as their vowel is either i, as in diskin, liskin, yiskin; or e, as in yéksín; or a and u as in báskin, gáskin, táskin; báskin, múskin, rúskin.

a. Vowel i:

<table>
<thead>
<tr>
<th>2d PERSON SINGULAR</th>
<th>2d PERSON PLURAL</th>
<th>1ST PERSON PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>dé, “do”</td>
<td>dégó &amp; déógó</td>
<td>diyogó</td>
</tr>
<tr>
<td>lé, “learn”</td>
<td>légó &amp; léógó</td>
<td>liyogó</td>
</tr>
<tr>
<td>yé, “give”</td>
<td>yégó &amp; yéógó</td>
<td>lýogó</td>
</tr>
</tbody>
</table>
ETYMOLOGY OF VERBS.

β Vowel ɛ:

<table>
<thead>
<tr>
<th>2D PERSON SINGULAR</th>
<th>2D PERSON PLURAL</th>
<th>1ST PERSON PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>yā, &quot;drink&quot;</td>
<td>yágó &amp; yeigó</td>
<td>yeiyogó</td>
</tr>
</tbody>
</table>

γ Vowel a and u:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bei, &quot;mount&quot;</td>
<td>belgö</td>
<td>belyogó</td>
</tr>
<tr>
<td>gei, &quot;follow&quot;</td>
<td>geigó</td>
<td>geiyogó</td>
</tr>
<tr>
<td>tei, &quot;catch&quot;</td>
<td>teigó</td>
<td>teiyogó</td>
</tr>
<tr>
<td>bui, &quot;eat&quot;</td>
<td>buigó</td>
<td>buiyogó</td>
</tr>
<tr>
<td>mui, &quot;put on&quot;</td>
<td>muigó</td>
<td>muiyogó</td>
</tr>
<tr>
<td>rui, &quot;see&quot;</td>
<td>ruigó</td>
<td>ruiyogó</td>
</tr>
</tbody>
</table>

2. Verbs which may be considered monosyllabic or disyllabic, (see §. 74), form their imperative either like the second and third conjugations of verbs in ɨgin, or like the polysyllabic verbs in skin. The following instances belong to the latter:

<table>
<thead>
<tr>
<th>2D PERSON SINGULAR</th>
<th>2D PERSON PLURAL</th>
<th>1ST PERSON PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>dáte, &quot;sew&quot;</td>
<td>dátoğó</td>
<td>dáteyogó</td>
</tr>
<tr>
<td>kége, &quot;divide&quot;</td>
<td>kégoğó</td>
<td>kégeyogó</td>
</tr>
<tr>
<td>kúte, &quot;bring&quot;</td>
<td>kútogó</td>
<td>kúteyogó</td>
</tr>
<tr>
<td>lúge, &quot;come out&quot;</td>
<td>lúgoğó</td>
<td>lúgeyogó</td>
</tr>
<tr>
<td>máge, &quot;take&quot;</td>
<td>mágoğó</td>
<td>mágeyogó</td>
</tr>
<tr>
<td>nóte, &quot;send&quot;</td>
<td>nótoğó</td>
<td>nóteyogó</td>
</tr>
<tr>
<td>yáte, &quot;carry&quot;</td>
<td>yátogó</td>
<td>yáteyogó</td>
</tr>
</tbody>
</table>

3. Polysyllabic verbs form their imperative differently, according as their final radical vowel is either a or ɛ and u.

α. The final vowel a:

<table>
<thead>
<tr>
<th>2D PERSON SINGULAR &amp; 2D PER. PL.</th>
<th>1ST PERSON PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>degi &amp; degá, &quot;follow&quot;</td>
<td>degeigó</td>
</tr>
<tr>
<td>yakkárei, &quot;teach&quot;</td>
<td>yakkáreigó</td>
</tr>
<tr>
<td>yései, &quot;repair&quot;</td>
<td>yéseigó</td>
</tr>
</tbody>
</table>

β. The final vowel ɛ or u:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>dôre, &quot;pick&quot;</td>
<td>dôrogó</td>
<td>dôreogó</td>
</tr>
<tr>
<td>gàmbé, &quot;scratch&quot;</td>
<td>gàmbogó</td>
<td>gàmbéogó</td>
</tr>
<tr>
<td>gérê, &quot;tie&quot;</td>
<td>gérógó</td>
<td>gérêogó</td>
</tr>
</tbody>
</table>

From dôreskin, gàmbuskin, gérèskin.
ETYMOLOGY OF VERBS.

2d person singular. 2d per. pl. 1st per. pl.
káse, “run” kásogó kášekogyó from káeskin
láde, “sell” ládogyó ládego & ládogyó .. ládeskin
láre, “rejoice” lárogo lárogó .. láreskin
rémbe, “pay” rembégo rembégo .. rembeskin
róre, “take out” rórogo rórogo .. róreskin
šírté “flay” šírtogó šírtogyó .. šírteskin
yárúgyé, “redeem” yárugogyó yárugéogyó .. yárugeskin
yundé, “swallow” yundogyó yundogyó .. yunduskin

γ. Two verbs deviating from the above, viz. yífuskin, “I buy,” íséskin, “I come.”

2d person singular. 2d per. pl. 1st person plural.
yífé, “buy” yífégó yífégó
áre, “come” árogó ísísegó

Note: The final e is sometimes dropped, imperative expressions aspiring after the greatest possible shortness; e.g., dâne dúgogó lénge, “Stop till I go!” ař lénë, for áre lénë, “Come, let us go!” tšin’ ántsáñem gónë! “Rise, take thy things.”

Conjugation II. This forms the imperative similarly to conjugation I, as—

2d person singular. 2d per. pl. 1st per. pl.
dágené, “stand upon” dágénogó dágeogó from dágeskin
rusúgené, “write for” rusúgenogó rusúgeogó .. rusúgeskin
bógené, “lie upon” bógenogó bógeogó .. bógeskin

Conjugation III. Here again a division must be made between verbs in úgin and verbs in skin.

a. Verbs in úgin form their imperative similarly to the second conjugation—

2d person singular. 2d per. pl. 1st per. pl.
ríténé, “fear thyself” ríténogó rítogó from rítéskin
wútené, “look at thyself” wútenogó wútogó .. wítèskin
b. Verbs in skin require a division into the following two classes:

1. Verbs whose last radical vowel is \( a \), and monosyllabic verbs with the vowel \( u \).

   2d person singular.  
   2d person pl.  
   1st per. pl.

   takkārei, "teach thyself"  
   takkāreigō  
   takkārego from takkāraskin

   tasei, "prepare thyself"  
   taseigō  
   taseiyogō . . . tasūskin

   turui, "see thyself"  
   turuigō  
   turuiyogō . . . turuskin

2. Polysyllabic verbs whose last vowel is either \( e \) or \( u \).

   tēlādē, "sell thyself"  
   tēlādōgō  
   tēladōgō or tēladōgō

   tēgāre, "tattoo thyself"  
   tēgārogō  
   tēgāreōgō or tēgāreōgō

   tērgēre, "tie thyself"  
   tērgērogō  
   tērgēreōgō

   tēlīfē, "guard thyself"  
   tēlīfōgō  
   tēlīfēgō

   dēgāmbe, "scratch thyself"  
   dēgāmbojō  
   dēgāmbeōgō

Conjugation IV derives its forms from Conjugation II, as—

   yitēwūgenē, "cause to see"  
   yitēwūgenōgō  
   yitēwūgeōgō

   yigōdē, "do for one"  
   yigōdōgō  
   yigōdōgō

   yigēladē, "sell for one"  
   yigēladōgō  
   yigēladōgō

2. The Negative Mood.

§ 88. This mood is formed of the second indefinite and the future tense. In the first case the \( gē \) or \( kē \) of \( ūgē \) or \( skē \) become \( gāni \), of which, however, only the second syllable appears to be the negative sign; the second person adds \( mi \), which is doubtless a euphonic alteration of \( ni \); the third person adds \( ni \): in plural the first person adds \( ndē \); the second \( wi \), which also appears to be a euphonic substitution for \( ni \); and the 3d per. pl. likewise adds \( ni \). In the second case the future terminations \( tsosko \) and \( skō \) become \( tsāsGANI \) and \( sGANI \); \( tsōno \), of the 3d per. sing., becomes \( tsANNI \); and \( tsōu \), of the 2d per. pl., becomes \( tsĀWēi \), which probably stands for \( tsoGUNI \). The other persons of the future coincide with the second indefinite. It would therefore appear, that, with the only exception of the 1st per. pl., negation is expressed throughout this mood by the ter-
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mination *ni*, which is doubtless identical with the Germanic prefix *ni* or *n* in words like “nought, neither, never, neuter,” &c., and with the negative particle *ganī*. It may even be asked, whether the negative termination of the 1st per. sing. is not this very negative particle *ganī* itself. The negative mood has always a strong accent on its last syllable, so that all the words are doubly accented.

Conjugation I. Here we give the negative indefinite in the first column, and the corresponding negative future in the second, of the following verbs: *wǎngin,* “I look;” *kǎrǎngin,* “I approach;” *wòlǎngin,* “I return;” *sǎngin,* “I disentangle;” *dǐskin,* “I do;” *yǐskin,* “I give;” *táskin,* “I catch;” *yéskin,* “I drink;” *rǔskin,* “I see;” *yundǔskin,* “I swallow;” *lǎděskin,* “I sell;” and *yargáleškin,* “I mind.”

<table>
<thead>
<tr>
<th>NEGATIVE INDEFINITE</th>
<th>NEGATIVE FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wu</em> wǎngání kǎrǎngání</td>
<td><em>wátsǎsgání</em> kǎrǎntsǎsgání</td>
</tr>
<tr>
<td><em>ni</em> wúnèmmí káránmémí</td>
<td><em>wátsammí</em> kǎrántsammí</td>
</tr>
<tr>
<td><em>sǐ</em> wútsění kǎrǎntsění</td>
<td><em>wátsanní</em> kǎránntsanní</td>
</tr>
<tr>
<td>ándí wǔnyéndé kárányéndé</td>
<td><em>wútsèiyéndé</em> kǎrǎntsèiyéndé</td>
</tr>
<tr>
<td>nǎndí wánuwí kǎránnáwí</td>
<td><em>wútsǎwí</em> kǎránntsǎwí</td>
</tr>
<tr>
<td>sǎndí wútsǎní kǎránntsǎní</td>
<td><em>wútsǎdání</em> kǎránntsǎdání</td>
</tr>
<tr>
<td><em>wu</em> wólǐgání sěngání</td>
<td><em>wóltsǎsgání</em> séntsǎsgání</td>
</tr>
<tr>
<td><em>ni</em> wólěmmí sěnněmmí</td>
<td><em>wóltsammí</em> séntsammí</td>
</tr>
<tr>
<td><em>sǐ</em> wótsění sěntsění</td>
<td><em>wóltsanní</em> sěntsanní</td>
</tr>
<tr>
<td>ándí wôlléndé sěnyéndé</td>
<td><em>wóltsèiyéndé</em> sěntsèiyéndé</td>
</tr>
<tr>
<td>nǎndí wôllu̱wí sěnnu̱wí</td>
<td><em>wóltsǎwí</em> sěntsǎwí</td>
</tr>
<tr>
<td>sǎndí wóltsǎní sèntsǎní</td>
<td><em>wóltsǎdání</em> sěntsǎdání</td>
</tr>
<tr>
<td><em>wu</em> dúǐgání yǐgání</td>
<td><em>tǔdígání</em> těsǎgání</td>
</tr>
<tr>
<td><em>ni</em> dǐmmí yǐmmí</td>
<td><em>tǔdímmí</em> těsěmmí</td>
</tr>
<tr>
<td><em>sǐ</em> tsědění tǐnǐ</td>
<td><em>tǔdínsí</em> těsění</td>
</tr>
<tr>
<td>ándí diỳéndé yìyéndé</td>
<td><em>tǔdíyéndé</em> těsèiyéndé</td>
</tr>
<tr>
<td>nǎndí diùwi yìwí</td>
<td><em>tǔdíwí</em> těsóùwí</td>
</tr>
<tr>
<td>sǎndí tsǎdění tsǔděnǐ</td>
<td><em>tǔdínsí</em> těsění</td>
</tr>
</tbody>
</table>
**ETYMOLOGY OF VERBS.**

<table>
<thead>
<tr>
<th>Negative Indefinite</th>
<th>Negative Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wu</strong> tásganí yésganí</td>
<td>tšítasganí {tšesganí or tšiásganí}</td>
</tr>
<tr>
<td><strong>ni</strong> támőmí yámmí</td>
<td>tšítámőmí tšámmí</td>
</tr>
<tr>
<td><strong>ší</strong> tšétűní tsānűní</td>
<td>tšíštűní tšānűní</td>
</tr>
<tr>
<td><strong>ándi</strong> teiyendë yęgendë</td>
<td>tšitéiyendë tšęiyendë</td>
</tr>
<tr>
<td><strong>ṉándi</strong> tawí yāwí</td>
<td>tšítawí tšāwí</td>
</tr>
<tr>
<td><strong>sándi</strong> tšatűnĩ tšasānĩ</td>
<td>tšatűnĩ tšęsānĩ</td>
</tr>
<tr>
<td><strong>wu</strong> rūsɡaní yündusɡaní</td>
<td>tšırusɡaní tšūndusɡaní</td>
</tr>
<tr>
<td><strong>ni</strong> rūmmí yündummmí</td>
<td>tšırummmí tšūndummmí</td>
</tr>
<tr>
<td><strong>ší</strong> tšūrűnĩ tsündānĩ</td>
<td>tšíštűnĩ tšūndānĩ</td>
</tr>
<tr>
<td><strong>ándi</strong> raįyendé yündendé</td>
<td>tšíraiyendé tšūndendé</td>
</tr>
<tr>
<td><strong>ṉándi</strong> raieyí yündāwí</td>
<td>tšíraieyí tšūndāwí</td>
</tr>
<tr>
<td><strong>sándi</strong> tsarūnĩ tśasündānĩ</td>
<td>tšarūnĩ tšasündānĩ</td>
</tr>
<tr>
<td><strong>wu</strong> lādēsganí yargalęsganí</td>
<td>tšilādēsganí tšargalęsganí</td>
</tr>
<tr>
<td><strong>ni</strong> lādēmmí yargalęmmí</td>
<td>tšilādēmmí tšargalęmmí</td>
</tr>
<tr>
<td><strong>ší</strong> tšelāṛënĩ tsargalęnĩ</td>
<td>tšilāṛënĩ tšargalęnĩ</td>
</tr>
<tr>
<td><strong>ándi</strong> lādēndë yargalęndë</td>
<td>tšilādēndë tšargalęndë</td>
</tr>
<tr>
<td><strong>ṉándi</strong> lādēwí yargalęwí</td>
<td>tšilādēwí tšargalęwí</td>
</tr>
<tr>
<td><strong>sándi</strong> tsalāṛënĩ tsasargalęnĩ</td>
<td>tšelāṛënĩ tšargalęnĩ</td>
</tr>
</tbody>
</table>

Conjugation II.—Two instances will suffice here, that of wūngin, “I look,” and nāmgin, “I sit.”

<table>
<thead>
<tr>
<th>wu</th>
<th>wággesganí nábgesganí</th>
<th>wútšiğesganí náptšiğesganí</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>wággemmí nábgemmí</td>
<td>wútšiğemmmí náptšiğemmmí</td>
</tr>
<tr>
<td>ší</td>
<td>wútşegemní náptşegemní</td>
<td>wútšiğemní náptšiğemní</td>
</tr>
<tr>
<td>ándi</td>
<td>wágegendë nábgendë</td>
<td>wútşiğegendë náptşiğegendë</td>
</tr>
<tr>
<td>nándi</td>
<td>wágwí nábğwí</td>
<td>wútşiğwí náptşiğwí</td>
</tr>
<tr>
<td>sándi</td>
<td>wútşagani náptşagani</td>
<td>wútşagani náptşagani</td>
</tr>
</tbody>
</table>

Conjugation III.—This will be illustrated by the verbs, wūngin “I see,” yargalę스kin “I mind,” yiwüréskin, “I laugh,” and yětsęskin, “I kill.”
### ETYMOLOGY OF VERBS.

#### NEGATIVE INDEFINITE.

<table>
<thead>
<tr>
<th>wu</th>
<th>wútesganí</th>
<th>targálesganí</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>wútemmi</td>
<td>targálemmi</td>
</tr>
<tr>
<td>ši</td>
<td>wútení</td>
<td>targálení</td>
</tr>
<tr>
<td>ándi wútendé</td>
<td>targálendé</td>
<td></td>
</tr>
<tr>
<td>nándi wútúwi</td>
<td>targáláwi</td>
<td></td>
</tr>
<tr>
<td>sándi wútání</td>
<td>targáléní</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>wu</th>
<th>tiwúrēsgani</th>
<th>tētesganí</th>
</tr>
</thead>
<tbody>
<tr>
<td>ni</td>
<td>tiwúremeñi</td>
<td>tētemmi</td>
</tr>
<tr>
<td>ši</td>
<td>tiwūrení</td>
<td>tētení</td>
</tr>
<tr>
<td>ándi tiwūrendé</td>
<td>tētendé</td>
<td></td>
</tr>
<tr>
<td>nándi tiwūrūwi</td>
<td>tētūwi</td>
<td></td>
</tr>
<tr>
<td>sándi tatiwūrēni</td>
<td>tētētení</td>
<td></td>
</tr>
</tbody>
</table>

#### NEGATIVE FUTURE.

<table>
<thead>
<tr>
<th>wútatešganí</th>
<th>tattargālesganí</th>
</tr>
</thead>
<tbody>
<tr>
<td>wútateñi</td>
<td>tattargālení</td>
</tr>
<tr>
<td>wütatendé</td>
<td>tattargálendé</td>
</tr>
<tr>
<td>wütatiwí</td>
<td>tattargálwí</td>
</tr>
<tr>
<td>wútatañí</td>
<td>tattargālení</td>
</tr>
</tbody>
</table>

The fourth conjugation is the same as the second, with the prefix yite.

3. **The Conjunctural Mood.**

§. 89. This answers to the Conditional Mood of other languages, and on this account we might have called it by that name; but as its use is peculiar in Kanuri, inasmuch as it expresses merely a time relation, and serves as the great connective of propositions, we prefer the more characteristic name of conjunctional. If it were not a contradiction in terms, we might have named it “the Temporal Mood.” Its formal nature is still very obvious: it was probably nothing else, originally, than a preterite tense, with the enclitic suffix of the adverb yá, “if, when,” which, in the course of time, so fully coalesced with it into one word, as now to constitute a distinct form for the conjunctional mood. The supposition that this mood was originally formed by the suffix yá, gains considerable support from forms like báliya or bália for the simple báli, “to-morrow.” Thus we met with the two following passages: ni yim lénnem bágoğa, “at the time when thou dost not sleep,” and wátšia sēbāya lēngē, “I will go to-morrow morning;”

1and tawuřēni.  
2and tatiwūrēni.
"lit., "when to-morrow, when morning." This suffix ya, and the second syllable of the word kwóyá, are likely to have the closest radical affinity with the conjunction tšá.

The conjunctival mood, which always stands in a subordinate proposition, has two different forms, in order to express whether the energy of the verb in the principal proposition, is to be considered as exercised antecedent or subsequent to the time of speaking.

The first we call the Past Conjunctional, and the second the Future Conjunctional.

a. The past conjunctival mood is derived from the aorist tense of the first conjugation by changing gosko into gasganyá, or skó into skanyá, as from wugosko, wugasganyá, "when I had looked;" from nabgosko, nabgasganyá, "when I had sat down;" from kalaggosko, kalaggasganyá, "when I had turned;" from pësgosko, pësgasganyá, "when I had fanned;" from kiladsko, kiladesganyá, "when I had sold;" from kësko, kësganyá, "when I had given;" from keifuskó, keifusganyá; from kësko, kësganyá, "when I had drunk."

wu wugasganyá nabgasganyá | kalaggasganyá pësgasganyá
ni wugámiá nabgámiá | kalaggámiá pësgámiá
ši wugánýá nabgánýá | kalaggánýá pësgánýá
ándi wugeyerdeá nabgeyerdeá | kalaggeyerdeá pësgeyerdeá
nándi wugouwiá nabgouwiá | kalaggouwiá pësgouwiá
sándi wugedánýá nabgedánýá | kalaggedánýá pësgedánýá
wu kiladsganyá kësganyá | keifusganyá kësganyá
ni kiladémiá këmiá | keifúmiá keámiá
ši kiladényá kënyá | keifúnyá keányá
ándi kiladeýdeá keiyédeá | keifédeá keiyédeá
nándi kiladúwiá kegúwiá | keifúwiá keáwiá
sándi kiladényá kekényá | keifúnyá kësánýá

The second and third conjugations need no further illustration, as they are inflected entirely like the first, gigeskó,
being changed into *gi̱gę̱gę̱nyą̱, and gąteskō into gątegę̱nyą̱, or skō into ągę̱nyą̱.

The conjunctional mood of the verb ągę̱n is again identical with the mere terminations of the other verbs (vide §. 64.); as, wu gąasę̱nyą̱, ni gąmią̱, ści gąnyą̱, ąndį̱ ągę̱ę̱nė̱dą̱, nąndį̱ gę̱ų̱ę̱, sąndį̱ gedę̱nų̱ą̱.

b. The Future Conjunctional Mood is derived from the perfect tense, by simply suffixing *ya, of which suffix the *y is generally dropped after *i. We therefore only give the first conjugation of the following four verbs: nę̱skia, "when I shall have said;" wą̱ngia, "when I shall have looked;" diskia, "when I shall have done;" and bę̱skia, "when I shall have eaten."

*wu nę̱skia wą̱ngia diskia bę̱skia
ni nę̱mią̱ wę̱ngę̱mią̱ dę̱mią̱ bę̱mią̱
ści tseńia wę̱ťę̱śia tseńę̱ia tseńę̱mię̱a
ąndį̱ nyę̱ę̱a wę̱ńę̱ę̱ę̱a dę̱ę̱ę̱ę̱a buę̱ę̱ę̱a
nąndį̱ nię̱więa wę̱nų̱więa dę̱więa buę̱więa
sąndį̱ tsę̱ńia wę̱tseę̱ę̱ia tsę̱đę̱ia tsę̱ę̱ę̱nię̱a

4. The Participle Mood.

§. 90. The Kanuri language possesses a verbal form, which governs an object, and is used, at the same time, as a noun or adjective. In these respects it entirely corresponds to the participle of other languages. But, unlike the common participle, it is also regularly inflected, according to the different persons, tenses, and conjugations. It is to remind us of all these peculiarities, that we name it the Participle Mood.

The participle mood is used in three different tenses, the present, past, and future; and, accordingly, we shall have to speak of a present, past, and future participle. Its characteristic is uniform: it terminates in na in the 1st and 3rd pers. sing. and pl., in the 2d per. sing., na, by assimilation, becomes ma and in the 2d per. pl. euphonic laws change it into wa.

\* N
a. The Present Participial is derived from the second indefinite tense, whose final ge or ke, in the 1st per. sing., through the influence of the suffix na, become changed into ga. We illustrate this form by inflecting the verbs wángana, “I am looking;” mángana, “I am drawing tight;” ladosgana, “I am selling;” gérèsgana, “I am tying.”

Conjugation I.

wu wángana mángana ladosgana gérèsgana
ni wánemma mánnemma ladosgama gérëmma
ši watsena mátttsena tséládena tsérgerëna
ándi wúnyëna mánnynëna ládëna gérëna
nándi wánúwa mánnúwa ládúwa gérëwa
sándi wútsána mátttsána tsáládena tsargérëna

Conjugation II.

wu wágèsgana mádgesgana
ni wágemma másgemma
ši wátsegena máttsegena
ándi wágëna mádgyëna
nándi wágúwa mádgywa
sándi wútságána máttstágána

Conjugation III.

wu wútesgana máttstgana téladosgana tergérèsgana
ni wútemma mátttemma téládena tergérëmma
ši wúteña máttëna téládena tergérëna
ándi wútëna máttëna téládena tergérëna
nándi wútúwa máttúwa téláduea tergérëwa
sándi wútána máttána téládena targérëna

The fourth conjugation is obtained by prefixing yite to the second conjugation of verbs in ngin, or to the first conjugation of verbs in skin.
ETYMOLOGY OF VERBS.

b. The Past Participial is derived from the aorist tense, of which the termination goskō, in the first person, becomes gasgana, and gonō, in the third person, ganna.

Conjugation I.

wu wágasgana mádyasgana kiladasgana kírgērgsngana
ni wágamma mádyamma kiladgenna kírgēremma
ši wáganna mádyanna kiladanena kírgērena
ándi wágeygēna mádyeygēna kiladēna kírgērena
nándi wágouwa mádyouwa kiladūwa kírgērūwa
sándi wágédāna mádyédāna kiladēna kírgērena

Conjugation II.

wu wágigsggna mátkigsggna
ni wágigsgmma mátkigsgmma
ši wágīgsgena mátkigsgena
ándi wágīgsgena mátkigsgena
nándi wágīgswa mátkigswa
sándi wágigsgna mátkigsgna

Conjugation III.

wu wágatesggena mádyatesggena kateladasggena katergyērgsngena
ni wágatesgmma mádyatesgmma kateladgemma katergyēremma
ši wágatesgna mádyatesgna kateladgena katergyērena
ándi wágatesgna mádyatesgna kateladēna katergyērena
nándi wágatesgwa mádyatesgwa kateladūwa katergyērūwa
sándi wágatesgāna mádyatesgāna kateladēna katergyērena

c. The Future Participial is derived from the future tense, of which the termination tsoskō, in the first person, becomes tsasgana, and tsōnō in the third person tsanna.

Conjugation I.

wu wútsasgana máttasgana tšiladasgana tšïrgērgsngana
ni wútsamma máttasamma tšiladgemma tšïrgēremma
ši wútsanna máttasanna tšiladēna tšïrgērena
ándi wútseiyēna máttseiyēna tšiladēna tšïrgērena
nándi wútsoywa máttsoywa tšiladūwa tšïrgērūwa
sándi wútsedāna máttseđāna tšiladēna tšïrgērena
Conjugation II.

wu  wúūšígesgana máttšígesgana
ni  wúšígemma máttšígema
ší  wúšígena máttšígena
ándi wúšígëna máttšígëna
nándi wúšígëwa máttšígëwa
sándi wúšagána máttšágána

Conjugation III.

wu  wútatgesgana máttatgesgana táteladësgena tatórgëresgëna
ni  wútatemma máttatemma táteladëmena tatórgëremmena
ší  wútätëna máttatëna tátelätëmena tatórgërëna
ándi wútätëwa máttätëwa tátelätëwa tatórgërënwa
nándi wútätëwa máttätëwa tátelätëwa tatórgërënwa
sándi wütätëna máttätëna tátelätëna tatórgërëna

The participial mood of the verb n̄gin or n̄skin is again identical with the terminations of the above verbs, as will be seen from the following:

<table>
<thead>
<tr>
<th>Present Participial</th>
<th>Past Participial</th>
<th>Future Participial</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu  n̄sgana</td>
<td>gāsgana</td>
<td>tsāsgana</td>
</tr>
<tr>
<td>ni  nemma</td>
<td>gamma</td>
<td>tsāmma</td>
</tr>
<tr>
<td>ší  tsëna</td>
<td>gānna</td>
<td>tsānna</td>
</tr>
<tr>
<td>ándi n̄iyëna</td>
<td>gëiyëna</td>
<td>tsēiyëna</td>
</tr>
<tr>
<td>nándi n̄uwa</td>
<td>gŏuwa</td>
<td>tsōuwa</td>
</tr>
<tr>
<td>sándi ts̤á̆nà &amp; ts̤âna</td>
<td>gedāna</td>
<td>t̤̆zdāna</td>
</tr>
</tbody>
</table>

VI. Infinitive and Participle.

§ 91. For the formation of the infinitive a separation of the verbs into two classes is again required, viz. those with the termination n̄gin and those with skin.

a. Verbs terminating in n̄gin form their infinitive by suffixing t̤ or t̤a, and if this assumes the suffixes ge or gā, we obtain the infinitive of the second conjugation. The third conjugation does not appear to have an infinitive
peculiar to itself, and the infinitive of the fourth is obtained by prefixing *yite*, indiscriminately either to the first or second infinitive.

<table>
<thead>
<tr>
<th>Finite Verbs</th>
<th>Inf. of Conjug. I</th>
<th>Inf. of Conjug. II</th>
</tr>
</thead>
<tbody>
<tr>
<td>wāngin, &quot;I look&quot;</td>
<td>wāte, wātā</td>
<td>wātege, wātagā</td>
</tr>
<tr>
<td>wōgin, &quot;I return&quot;</td>
<td>wōlte, wōltā</td>
<td>wōltege, wōlttagā</td>
</tr>
<tr>
<td>nāmgin, &quot;I break&quot;</td>
<td>nānte, nāntā</td>
<td>nāntege, nāntagā</td>
</tr>
<tr>
<td>nāmgin, &quot;I sit&quot;</td>
<td>nāpte, nāptā</td>
<td>nāptege, nāptagā</td>
</tr>
<tr>
<td>sēngin, &quot;I disentangle&quot;</td>
<td>sēnte, sēntā</td>
<td>sēntege, sēntagā</td>
</tr>
<tr>
<td>māngin, &quot;I draw tight&quot;</td>
<td>mātte, māttā</td>
<td>māttege, māttagā</td>
</tr>
<tr>
<td>kārōgīn, &quot;I approach&quot;</td>
<td>kārōnte kārōntā</td>
<td>kārōntege, kārōntagā</td>
</tr>
<tr>
<td>kūlaīnīn, &quot;I turn&quot;</td>
<td>kūlakte, kūlaktā</td>
<td>kūlaktege, kūlaktagā</td>
</tr>
<tr>
<td>tēkkēskin, II. &quot;I lean&quot;</td>
<td>tēktege, tēktagā</td>
<td></td>
</tr>
<tr>
<td>tēkkēskin, II. &quot;I hasten to&quot;</td>
<td>tēktege, tēktagā</td>
<td></td>
</tr>
<tr>
<td>nāgēskin, II. &quot;I meet&quot;</td>
<td>nāntege, nātagā</td>
<td></td>
</tr>
</tbody>
</table>

§. 92. b. *Verbs in skin* evince a much greater variety in forming their infinitive; and to obtain a more convenient survey of the same, we have in the first place to retain their division into those without the initial *y*, and those with it.

**aa. Infinitive of verbs in skin whose initial is not *y*.**

Two changes have here to be attended to, one at the beginning and the other at the end of the word.

**a. The change at the beginning of words** consists in prefixing a liquid to verbs with the initials, *b, d, t, g, k*. This liquid, being accommodated to the initial consonant, is *m* before *b, n* before *d* and *t*, and *n* before *g* and *k*. Agreeably to §. 13, the initial *k*, on receiving the prefix *n*, becomes changed into *g*. Hence we get the infinitives: *mbā, nūmbā, ndiō, ndūtā, nūtā, nūgā, ngūdō, ngūsō, ngūrō*, from the verbs *būskin, būskin, dūskin, dūtēskin, tūskin, tūskin, gūskin, gādēskin, kūgeskin, and kūrēskin*; see also §. 26.
β. The change at the end of words is different, according as the verbal root is either monosyllabic or polysyllabic.

aa. Monosyllabic verbal roots separate into the following two classes:

1. Monosyllables with the vowels a and u. The only change produced here, is the lengthening of short vowels, as—

<table>
<thead>
<tr>
<th>Finite verbs</th>
<th>Infinitives</th>
</tr>
</thead>
<tbody>
<tr>
<td>báskin, “I mount”</td>
<td>nbā</td>
</tr>
<tr>
<td>gáskin, “I follow”</td>
<td>ngā</td>
</tr>
<tr>
<td>táskin, “I catch”</td>
<td>nūtā</td>
</tr>
<tr>
<td>báskin, “I eat”</td>
<td>nbū &amp; mbū</td>
</tr>
<tr>
<td>mūskin, “I put on”</td>
<td>mū</td>
</tr>
<tr>
<td>rūskin, “I see”</td>
<td>rū</td>
</tr>
<tr>
<td>núskin, “I die”</td>
<td>nū</td>
</tr>
</tbody>
</table>

2. Monosyllables with the vowel i. These add the vowel o, and then either leave their radical vowel unchanged, or convert it into ē; as—

<table>
<thead>
<tr>
<th>Finite verbs</th>
<th>Infinitives</th>
</tr>
</thead>
<tbody>
<tr>
<td>dūskin, “I do”</td>
<td>ndlō, ndēō</td>
</tr>
<tr>
<td>lūskin, “I learn”</td>
<td>lō, lēō</td>
</tr>
<tr>
<td>tískin, “I suffice”</td>
<td>ntiō, ntēō</td>
</tr>
</tbody>
</table>

Note—ísēskin, “I come,” the only verb beginning with i, follows these verbs, by forming the infinitives, ndlō and ndēō.

ββ. Polysyllabic verbal roots, including some which are frequently contracted into monosyllables, but for our present purpose must be considered as polysyllabic. Most verbs of this class have for their final vowel ē, a few have u, and only one has a. The last-mentioned verb, degáskin, “I stop,” has in the infinitive, ndēgā, and the others form their infinitive by changing the last vowel into ē; as,
## ETYMOLOGY OF VERBS.

<table>
<thead>
<tr>
<th>Finite Verbs</th>
<th>Infinitives</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>báčúskin,</em> “I am cooked”</td>
<td><em>mbá́jó</em></td>
</tr>
<tr>
<td><em>dóřeskín,</em> “I pick”</td>
<td><em>ndóró</em></td>
</tr>
<tr>
<td><em>dátéskín,</em> “I sew”</td>
<td><em>ndútó</em></td>
</tr>
<tr>
<td><em>gámbuskin,</em> “I scratch”</td>
<td><em>ígámbó</em></td>
</tr>
<tr>
<td><em>gádéskin,</em> “I murmur”</td>
<td><em>ígádó</em></td>
</tr>
<tr>
<td><em>gándeškin,</em> “I lick”</td>
<td><em>ígándó</em></td>
</tr>
<tr>
<td><em>gágeskin,</em> “I enter”</td>
<td><em>ígágó</em></td>
</tr>
<tr>
<td><em>gěndéskín,</em> “I shake”</td>
<td><em>ígěndó</em></td>
</tr>
<tr>
<td><em>gěrškin,</em> “I gnaw.”</td>
<td><em>ígěró</em></td>
</tr>
<tr>
<td><em>gěrtéskin,</em> “I separate.”</td>
<td><em>ígěrtó</em></td>
</tr>
<tr>
<td><em>gěrškin,</em> “I tie”</td>
<td><em>ígěró</em></td>
</tr>
<tr>
<td><em>kářeskin,</em> “I tattoo”</td>
<td><em>ígěró</em></td>
</tr>
<tr>
<td><em>kágeskin,</em> “I run”</td>
<td><em>ígěsó &amp; kásó</em></td>
</tr>
<tr>
<td><em>kégeskin,</em> “I divide”</td>
<td><em>ígěgó &amp; kégo</em></td>
</tr>
<tr>
<td><em>křúděskín,</em> “I divide a child on the back”</td>
<td><em>ígěndó</em></td>
</tr>
<tr>
<td><em>kóřeskin,</em> “I ask”</td>
<td><em>ígěró</em></td>
</tr>
<tr>
<td><em>kútéskín,</em> &amp; <em>kúškin,</em> “I bring”</td>
<td><em>kútó &amp; ígútó</em></td>
</tr>
<tr>
<td><em>ladéskín,</em> “I sell”</td>
<td><em>ládó</em></td>
</tr>
<tr>
<td><em>lářéskín,</em> “I rejoice”</td>
<td><em>láró</em></td>
</tr>
<tr>
<td><em>lifúskin,</em> “I guard”</td>
<td><em>líjó</em></td>
</tr>
<tr>
<td><em>lúnkin &amp; lúgeskin,</em> “I come out”</td>
<td><em>líjó</em></td>
</tr>
<tr>
<td><em>máškin &amp; mágeskin,</em> “I accept”</td>
<td><em>mágó</em></td>
</tr>
<tr>
<td><em>mbáléskín,</em> “I am tired”</td>
<td><em>mbáló</em></td>
</tr>
<tr>
<td><em>méřéskín,</em> “I recover”</td>
<td><em>méřó</em></td>
</tr>
<tr>
<td><em>náskín &amp; nátéskín,</em> “I plant”</td>
<td><em>nátó</em></td>
</tr>
<tr>
<td><em>náněskín,</em> “I bite”</td>
<td><em>nánó</em></td>
</tr>
<tr>
<td><em>nóškin &amp; nótéskín,</em> “I send”</td>
<td><em>nótó</em></td>
</tr>
<tr>
<td><em>pándéskín,</em> “I get”</td>
<td><em>pándó</em></td>
</tr>
<tr>
<td><em>pértéskín,</em> “I cut with a sickle”</td>
<td><em>pértó</em></td>
</tr>
<tr>
<td><em>rágeskin,</em> “I like”</td>
<td><em>rágó</em></td>
</tr>
<tr>
<td><em>rěmbúsín,</em> “I pay”</td>
<td><em>rěmbó</em></td>
</tr>
<tr>
<td><em>róřéskín,</em> “I take out”</td>
<td><em>róró</em></td>
</tr>
<tr>
<td><em>ságeskin,</em> “I unload”</td>
<td><em>sájó</em></td>
</tr>
<tr>
<td><em>sáŋéskín,</em> “I raise”</td>
<td><em>sáŋjó</em></td>
</tr>
<tr>
<td><em>sáŋéskín,</em> “I awake”</td>
<td><em>sáŋjó</em></td>
</tr>
</tbody>
</table>
ETYMOLOGY OF VERBS.

FINITE VERBS.
sébgéskin, "I forget"  sébgo & séptagá
štarteskin, "I flay"  širtó
támbuskin, "I taste"  támbó
wáveskin, "I am sick"  wáró

bb. Infinitive of Verbs in skin whose initial is not y.

Here also two changes have to be attended to, the one initial, and the other final.

a. The change at the beginning of words consists in the exchange of y for ts, which then receives a prosthetic n; and, besides this, a few verbs change their first vowel.

b. The change at the end of words is various.

αα. The two monosyllabic verbs yéskin, "I drink," and yískein, "I give," have for their infinitives respectively, ntsā and nitsō, probably for ntsiō.

ββ. The polysyllabic verbs must be considered in reference to their final vowel, viz.—

1. Polysyllabic roots whose last vowel is a, either assume the suffix i, which then coalesces with the a into the diphthong ei, or only lengthen the a; as,

FINITE VERBS.
yakkardskin, "I teach"  ntsákkarei, * ntsákkara
yéseráskin, "I cough"  ntsásarei, ntsásara
yétseráskin, "I believe"  ntsásarei, ntsásara
yangangdskin, "I mimic"  ntsángangáei, ntsángangá
yéséskin, "I repair"  ntsáei, ntsásá
yirgáskin, "I add"  ntsérgei, ntsérágá

2. The verb yekkeliskin, "I teach," has in the infinitive ntsèkkéliō.

* Frequently the ci of these Infinitives is marked by a strong accent, as ntsákkarei, &c.
3. Polysyllabic roots whose final vowel is e or u, generally change the same into o, but sometimes admit of several changes, as:

**Finite Verbs.**

| Yardugeskin, “I accompany” | Yargaleskin, “I mind” | Yarugaskein, “I redeem” |
| Yétséskin, “I kill” | Yembúleskin, “I fill” | Yijuskin, “I buy” |
| Yundúskin, “I swallow” | Yúrúskin, “I fall” | Yúwúréskin, “I laugh” |

§. 93. There are two participles, one present and active, and the other past and passive.

The present or active participle is regularly derived from the infinitive of the first and second conjugations, by suffixing ma, comp. §. 40.

Conjugation I.

**a. Active Participles of Verbs in ŋín.**

| Kaláktma, “turning” | Péstema, “winnowing” |
| Kárútema, “approaching” | Séntema, “disentangling” |
| Máttema, “drawing tight” | Tústema, “resting” |
| Námtema, “breaking” | Tústéma, “beating” |
| Náptema, “sitting” | Wóltema, “returning” |
| Pántema, “hearing” | Wútema, “looking” |

**b. Active Participles of Verbs in skin.**

| Rúma, kúrrúma, “seeing, a seer.” | Nátóma, kénátóma, “planting.” |

*0
Conjugation II.

wütégema, "showing.
voltégema, "turning to.
pyntégema, "breaking for.
naptégema, "sitting to.
mättégema, "drawing to.
sentégema, "disentangling for.
kalaktégema, "helping to turn.
kārāítégema, "helping to approach.
pēstégema, "winnowing for.
tustégema, "helping to beat.
nātégema, "overtaking.
tsekkégema, "hastening.

§. 94. Only verbs in ųgin have a past or passive participle, which is formed by suffixing gata to the simple verbal root. Its formal agreement with the 3d per. pl. of the aorist tense in the third conjugation seems to be merely accidental, and its form may be accounted for in the following manner: ga may be considered as the changed go of the aorist termination goskō, and ta as the real past or passive sign, which coincides with the ancient ŋ of the participle perfect in Sanscrit, and the tus in Latin, and which root Professor Ewald also recognises in the prefix of the Hebrew Ilithpael, see §. 123 a, of his "Ausführliches Lehrbuch der Hebräischen Sprache." When formed of
transitive verbs, it corresponds with the common past participle, but when formed of intransitive verbs, it has often to be rendered by our present participle; as,

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>$wogata$</td>
<td>&quot;seen.&quot;</td>
</tr>
<tr>
<td>$nangata$</td>
<td>&quot;broken.&quot;</td>
</tr>
<tr>
<td>$madgata$</td>
<td>&quot;drawn tight.&quot;</td>
</tr>
<tr>
<td>$sengata$</td>
<td>&quot;disentangled.&quot;</td>
</tr>
<tr>
<td>$kalakkata$</td>
<td>&quot;turned.&quot;</td>
</tr>
<tr>
<td>$kogata$</td>
<td>&quot;surpassed.&quot;</td>
</tr>
<tr>
<td>$nemegata$</td>
<td>&quot;narrated.&quot;</td>
</tr>
<tr>
<td>$gergata$</td>
<td>&quot;hid.&quot;</td>
</tr>
<tr>
<td>$tsakkata$</td>
<td>&quot;covered.&quot;</td>
</tr>
<tr>
<td>$nubgata$</td>
<td>&quot;having sat down, sitting.&quot;</td>
</tr>
<tr>
<td>$dagata$</td>
<td>&quot;having stood up, standing.&quot;</td>
</tr>
<tr>
<td>$bogata$</td>
<td>&quot;having laid down, lying.&quot;</td>
</tr>
<tr>
<td>$wolgata$</td>
<td>&quot;returned.&quot;</td>
</tr>
<tr>
<td>$ledgata$</td>
<td>&quot;having fallen asleep, being asleep, sleeping.&quot;</td>
</tr>
<tr>
<td>$malanggata$</td>
<td>&quot;having become a priest, being a priest.&quot;</td>
</tr>
</tbody>
</table>

VII. The Objective Inflection of Transitive Verbs.

§. 95. We now come to one of the most striking peculiarities of the Kanuri language. It is what we term its "objective inflection." This is opposed to the "subjective" inflection of our European languages, which depends merely on a change of the subject, e.g. "I know," but "thou knowest, he knows." With this subjective inflection of the Bornu we have now finished. But it remains to notice an inflection which depends on a change of the object, and which is consequently restricted to transitive verbs. In English the verb "I know" has always the same form, whether its object be thee, or him, or you, or them. Not so in Kanuri. Here a change of the object produces as great an alteration in the verb, as a change of the subject. And this alteration of the verb which arises from a change of the object may be suitably termed its objective inflection. Such a peculiar inflection, of course, increases the verbal forms to a surprising degree; for it produces modifications in all the tenses and moods of the different conjugations, and also varies according as the verb terminates in $ngin$ or $skin$. It will therefore be necessary to give paradigms of all the preceding subdivisions which affect
the verbal inflection, in order to afford a full illustration of the objective forms of transitive verbs.

As the nature of the objective forms consists in their expressing whether the object of transitive verbs is the first, second, or third person of the personal pronoun in either singular or plural, the question naturally suggests itself, whether these forms are not in reality the common subjective forms, with the addition of abbreviations of the personal pronouns. Such an origin of the objective inflection would be altogether what we might expect: in Hebrew, *e.g.*, where the personal pronoun may follow the verb separately, it also unites itself with it, in the form of an abbreviated suffix. But a mere glance at the objective forms of the verb, and the personal pronouns in Kanuri, must convince us that there is no connection between them.

*The American languages* present a feature much more similar to the one in question. Professor Vater (in his "Mithridates," Vol. III. 2, p. 385), says of the American languages in general: "They express the accusative of pronouns in a manner which is often entirely different from the common pronouns, and which is organically one with the personal forms of the verb itself." He gives instances of languages in the south and north of the continent, *e.g.*, the Chili, Abipon, Onichua, Aymara, Karaib, Totonaca, Natick, Greenlandish, which bear out his assertion. But there is one circumstance by which the objective form of the Kanuri is distinguished from that of most American languages. Their *only* inflection generally consists in the pronominal suffixes, either subjective, or subjective and objective; and S. Kleinschmidt *e.g.* expressly states in his Greenlandish Grammar, § 48, that "the Greenlandish knows of no other indication of person, but by suffixes, and in the few cases where independent words indicate the person, those words were only rendered independent by the use of suffixes." Now in Kanuri the personal pronouns are words as independent as any nouns; and they maintain their own position as nominatives before the subjective form, or as nominatives and accusatives before.
the objective form. And even some of the American languages seem to agree with it in this. At least Professor Vater asserts of the Chilesian language, "that the first, second, and third persons have different terminations, when they refer to the accusative of the second, third, or first persons, although the accusative and dative of the pronouns may also be expressed by independent words."

Of European languages, the Hungarian only slightly approaches the Kanuri, by having a distinct objective form for the accusative of the third person; but the ancient Basque comes fully up to it. (see Mithridates, Vol. III. p. 321, &c.) There is also at least one Asiatic language, the Grusinian or Georgian, which is distinguished by an objective inflection. Vater gives the following instances: mikwarchar, "I love thee;" mikwars, "I love him;" gikwarvar, "thou lovest me;" gikwars, "thou lovest him;" ukwarchar, "he loves thee;" ukwars, "he loves him;" wiznob, "I know him;" miznobs, "he knows me;" iznobs, "he knows him;" giznobs, "he knows thee.

The objective characteristic in Kanuri is so entirely interwoven, so organically united with the inflectional terminations and prefixes, that it cannot be easily separated and shown by itself. We therefore here content ourselves with the general observation, that the objective character of the first person is S, of the second, N, the difference between the singular and plural being indicated by vowels; and that the objective of the third person, has no formal distinction from the subjective. When the subject and the object are the same persons, as, "I, me, thou, thee," &c., there is no objective form for it, this being expressed by the reflective conjugation, (see §. 56.)

A. Objective inflection of Verbs in ügin.

§. 96. This will be sufficiently illustrated by the four verbs wüügin, mólügin, mängin, and külügin.

In all these verbs the first per. sing. has only one form for the objective and subjective, except in the bye-form to be noticed at the end of this paragraph, and in the aorist and
future, when the objective is the second person plural; and this identity of the subjective and objective is extended to all the other persons, both in the singular and plural, whenever their object is the third person, as already stated in §. 95.

The second person singular expresses the objective first person by changing the subjective termination nemin into semen for the singular, and into samin for the plural; and the second person plural by similarly changing nuwi into suwi and sawi.

The third person singular forms the objective first person singular by changing ts into s, and tś into ś; and the objective second person singular by inserting n before ts and tś; in the plural of the objective pronoun the first and second persons are similarly expressed; but the plurality is indicated by the subjective termination, thus rendering the objective singular identical with the objective plural.

The third person plural expresses the objective of the first person singular and plural by changing ts into s, and of the second person by inserting n before ts.

The first person plural expresses the objective of the second person singular and plural by the insertion of n; and sometimes by the change of ny into nts or ntsi.

Those verbs which change their character have in all objective forms the flat mute with the vowel e, before the termination.

For the sake of brevity we always omit the perfect tense in the following examples, as it is so easily derived from the first indefinite, by merely dropping the final n and lengthening the vowel. So also we only want an illustration of the first and second conjugations, as the third has, of course, no objective forms, and as the fourth is formed by simply prefixing yite to the second.
Conjugation I.—Indefinite I.

<table>
<thead>
<tr>
<th>Subject</th>
<th>wúgā</th>
<th>nígā</th>
<th>sīgā</th>
<th>andígā</th>
<th>nándígā</th>
<th>sandígā</th>
</tr>
</thead>
<tbody>
<tr>
<td>wú</td>
<td>wúngin</td>
<td>wúngin</td>
<td>wúngin</td>
<td>wúngin</td>
<td>wúngin</td>
<td>wúngin</td>
</tr>
<tr>
<td>ní</td>
<td>wúsémin</td>
<td>wúngin</td>
<td>wúngin</td>
<td>wúsémin</td>
<td>wúngin</td>
<td>wúngin</td>
</tr>
<tr>
<td>sī</td>
<td>wúsėn</td>
<td>wúntsën</td>
<td>wúntsën</td>
<td>wúntsën</td>
<td>wúntsën</td>
<td>wúntsën</td>
</tr>
<tr>
<td>ándí</td>
<td>wúsući</td>
<td>wúntsën</td>
<td>wúntsën</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
</tr>
<tr>
<td>nándí</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
</tr>
<tr>
<td>sándí</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
<td>wúsawë</td>
</tr>
</tbody>
</table>

1 and wúntsën, which seems to be the original, but less frequent, form.  
2 and mólentsën.
<table>
<thead>
<tr>
<th>Subject</th>
<th>ngā</th>
<th>nigā</th>
<th>ūgā</th>
<th>andigā</th>
<th>nandigā</th>
<th>sandigā</th>
</tr>
</thead>
<tbody>
<tr>
<td>wu</td>
<td>mánge</td>
<td>māngin</td>
<td>māngin</td>
<td>māngin</td>
<td>māngin</td>
<td>māngin</td>
</tr>
<tr>
<td>ni</td>
<td>mádesemin</td>
<td>mándeśin</td>
<td>mándeśin</td>
<td>mándeśin</td>
<td>mándeśin</td>
<td>mándeśin</td>
</tr>
<tr>
<td>sī</td>
<td>mádešin</td>
<td>mádentśin</td>
<td>mádentśin</td>
<td>mádentśin</td>
<td>mádentśin</td>
<td>mádentśin</td>
</tr>
<tr>
<td>ándi</td>
<td>mádesuvi</td>
<td>mádentse</td>
<td>mádentse</td>
<td>mádentse</td>
<td>mádentse</td>
<td>mádentse</td>
</tr>
<tr>
<td>nandi</td>
<td>mádesei</td>
<td>mádentsei</td>
<td>mádentsei</td>
<td>mádentsei</td>
<td>mádentsei</td>
<td>mádentsei</td>
</tr>
<tr>
<td>sāndi</td>
<td>mádesei</td>
<td>mádentsei</td>
<td>mádentsei</td>
<td>mádentsei</td>
<td>mádentsei</td>
<td>mádentsei</td>
</tr>
<tr>
<td>wu</td>
<td>kálašgēmin</td>
<td>kálašgēmin</td>
<td>kálašgēmin</td>
<td>kálašgēmin</td>
<td>kálašgēmin</td>
<td>kálašgēmin</td>
</tr>
<tr>
<td>ni</td>
<td>kálašgēsin</td>
<td>kálagentśin</td>
<td>kálagentśin</td>
<td>kálagentśin</td>
<td>kálagentśin</td>
<td>kálagentśin</td>
</tr>
<tr>
<td>sī</td>
<td>kálagesuvi</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
</tr>
<tr>
<td>ándi</td>
<td>kálagesuvi</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
</tr>
<tr>
<td>nandi</td>
<td>kálagesuvi</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
<td>kálagentśen</td>
</tr>
<tr>
<td>sāndi</td>
<td>kálagese</td>
<td>kálagentsei</td>
<td>kálagentsei</td>
<td>kálagentsei</td>
<td>kálagentsei</td>
<td>kálagentsei</td>
</tr>
<tr>
<td>SUBJECT</td>
<td>wūgā</td>
<td>nīgā</td>
<td>sīgā</td>
<td>andīgā</td>
<td>nandīgā</td>
<td>sandīgā</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
<td>------</td>
<td>------</td>
<td>--------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>wu</td>
<td>wūgē</td>
<td>wūgē</td>
<td>wūgē</td>
<td>wūnem</td>
<td>wūgē</td>
<td>wūgē</td>
</tr>
<tr>
<td>ni</td>
<td>wūse</td>
<td>wūntse</td>
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### Etymology of Verbs

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Future.

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1 All these terminations in which ǝ is immediately followed by ǝ, have also two other forms, viz. one with ǝia, which is doubtless the original one, and which caused the change of ǝ into ǝ according to §. 18, and one with ǝǝ, which is nothing but a contraction of ǝ + ǝ into ǝ, just as in Sanskrit ǝ + ǝ are generally contracted into ǝ.
### Future.

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¹ See Note on p. 109.
The bye-form of the 1st per. sing. mentioned in §. 54 distinguishes the objective 2d and 3d per. sing. and pl. in the following manner.

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</table>

Conjugation II.

§. 97. It may suffice, to illustrate this merely by the two verbs, wáŋgin and máŋgin, which, with the aid of §. 96, will render it easy, to inflect the other verbs in the same manner.
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### Indefinite II.

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<table>
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<th>ńigā &amp; ńirō</th>
<th>ūgā &amp; ūrō</th>
<th>andigā &amp; -rō</th>
<th>nandigā &amp; -rō</th>
<th>sandīgā &amp; -rō</th>
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</thead>
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<td>mádsgēm</td>
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<td>mádsgē</td>
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### Aorist.

<table>
<thead>
<tr>
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<th>wigā &amp; wirō</th>
<th>nigā &amp; nirō</th>
<th>žigā &amp; žirō</th>
<th>andīgā &amp; -rō</th>
<th>nandīgā &amp; -rō</th>
<th>sandīgā &amp; -rō</th>
</tr>
</thead>
<tbody>
<tr>
<td>wi</td>
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<td>wángiškō(^1)</td>
<td>wángiškō(^1)</td>
<td>wáŋgeškō</td>
<td>wáŋgeškō(^1)</td>
<td>wáŋgeškō(^1)</td>
</tr>
<tr>
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<td>wángiškō(^1)</td>
<td>wáŋgeškō</td>
<td>wáŋgeškō(^1)</td>
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</tr>
<tr>
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<td>wáŋgeškō(^1)</td>
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<tr>
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<td>wáŋgeškō(^1)</td>
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</tbody>
</table>

\(^1\) The terminational \(e\) of the 1st per. sing. in the Aorist and Future is often changed into \(u\), probably by the influence of the following \(o\); and the terminational \(u\) of the 3d per. sing. arose in the same way, and is still sometimes sounded like \(e\).
Future.

<table>
<thead>
<tr>
<th>Subject</th>
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<th>vüga &amp; vürö</th>
<th>nüga &amp; nürö</th>
<th>šiga &amp; širö</th>
<th>andiga &amp; -rö</th>
<th>nandida &amp; -rö</th>
<th>sandiga &amp; -rö</th>
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<tbody>
<tr>
<td>wu</td>
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<td>wántšigesko¹</td>
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<td>wántšigesko¹</td>
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<td>wántšigesko¹</td>
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<tr>
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<td>wántšigem</td>
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</tr>
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<td>wántšišunó</td>
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<td>mádentšigem</td>
<td>mádentšigem</td>
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<tr>
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</tbody>
</table>

¹ See note on p. 114.
§. 98. The first person plural, from the nature of the case, can only have the third person for its object; and consequently has only a subjective form, so that we can omit it here altogether. The second person has for its object either the first or the third person.

Conjugation I.

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>OBJECT</th>
<th>wúgá</th>
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<td>wúsánóngó</td>
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</table>

1 And mólegené, &c.
ETYMOLOGY OF VERBS.

Negative Mood.

§. 99. This is derived so regularly from the second indefinite tense, that it will be sufficiently illustrated by the verb wîngûnî.

Conjugation I—Present Tense.

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>ウィガ</th>
<th>カガ</th>
<th>シガ &amp; サンデガ</th>
<th>アジガ</th>
<th>ナンデガ</th>
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<tr>
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Future Tense.

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<th>シガ &amp; サンデガ</th>
<th>アジガ</th>
<th>ナンデガ</th>
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<tr>
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</table>

Conjugation II—Present Tense.

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<th>アリョ</th>
<th>ナンデリョ</th>
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<tbody>
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<td>ウ</td>
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<td>ウンツガニ</td>
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<tr>
<td>ニ</td>
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<td>ウゲメミ</td>
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<td>ウンゲゲンデ</td>
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</tbody>
</table>

1 And the common form ウングガニ.
## Future Tense.

<table>
<thead>
<tr>
<th>Subject</th>
<th>wúgā</th>
<th>nigā</th>
<th>šigā &amp; sandīgā</th>
<th>andīgā</th>
<th>nandīgā</th>
</tr>
</thead>
<tbody>
<tr>
<td>wū</td>
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<td>wúntšigesgānī</td>
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</tr>
</tbody>
</table>
| sándi | wúśagānī | wúntśagānī | wúśagānī | wúntśagānī |}

## Conjunctional Mood.

§. 100. This being derived so regularly from the aorist and perfect tenses, it will be sufficient to illustrate it by the verb wúñgin.

### Past Conjunctional.

<table>
<thead>
<tr>
<th>Subject</th>
<th>wúgā</th>
<th>nigā</th>
<th>šigā &amp; sandīgā</th>
<th>andīgā</th>
<th>nandīgā</th>
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</thead>
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### Future Conjunctional.

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<td>wúńemīa</td>
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<tr>
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<td>wúśamīa</td>
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<tr>
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<td>wúńšia</td>
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<td>wúńteīya</td>
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</tr>
<tr>
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<td>wúńteīya</td>
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<td>wúńteīya</td>
</tr>
</tbody>
</table>

1. And wúśkedāmīa.
2. And wúńgīa.
§. 101. This will be illustrated by the verbs *wúŋgın* and *mángın*.

**Conjugation I.**

<table>
<thead>
<tr>
<th>Subject</th>
<th><em>wúŋgın</em></th>
<th><em>nígā</em></th>
<th><em>šígā &amp; sandígā</em></th>
<th><em>andígā</em></th>
<th><em>nandígā</em></th>
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<tbody>
<tr>
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<td>wúntešgana¹</td>
<td>wúntešgana¹</td>
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<td>wúntešena</td>
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</table>

¹ Also *wúŋgana*. ² Also *wúntešena*. ³ Also *mángana*. ⁴ Also *wúntešgana*. ⁵ Also *wúntešgana*.
## Conjugation II.

<table>
<thead>
<tr>
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<th>würō</th>
<th>nîrō</th>
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<th>nandirô</th>
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</thead>
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<td>wüntsagagana</td>
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<tr>
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<td>wüntsagamma</td>
<td>wüntsagama</td>
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<tr>
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<table>
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<th>mådentsagagana</th>
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</tr>
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</table>
B. Objective Inflection of Verbs in skin.

1. Verbs in skin not beginning with y.

§. 102. The objective character of these verbs, corresponds, on the whole, with that of verbs in ůgin; but it always takes its place before the verbal root. Its minor differences may be observed from the following examples.

**Indicative Mood.**

Here we only illustrate the first indefinite, the aorist, and the future tenses, as the others can be easily derived from these.

<table>
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<tr>
<th>Subject</th>
<th>wúgā</th>
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<th>ŋā &amp; sandīgā</th>
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<td>wu</td>
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<td>rûvï</td>
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</table>

* Sometimes en of the 1st per. pl. may be long, but generally a final n prefers a short vowel before it.
<table>
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Aorist.

<table>
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### Imperative Mood.

§. 103. The 1st per. having no distinct objective forms, we only give the 2d per. sing. and pl., with the 1st and 3d per. as its object.

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<td>gérögö</td>
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</table>
Conjugation II. 1

<table>
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<tr>
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<th>vúrō</th>
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</thead>
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<td>yigeladé</td>
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</table>

Negative Mood.

§. 104. This being so regularly derived from the indicative, it will suffice to illustrate it by only one verb.

Present Negative.

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<th>SUBJECT</th>
<th>wúgā</th>
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<th>šígā &amp; sandígā</th>
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<th>nandígā</th>
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<tbody>
<tr>
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<td>dimmi</td>
<td>sádemmi</td>
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<td>ntsádení</td>
</tr>
<tr>
<td>ší</td>
<td>sédení</td>
<td>tsédení</td>
<td>sádení</td>
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<td>díwi</td>
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<td>tsádení</td>
<td>sádení</td>
<td></td>
<td>ntsádení</td>
</tr>
</tbody>
</table>

1 Of rúsikin, no second Conjugation is used.
2 Also sasaglé and sasagdógō.
3 In all these forms the k of the root is also changed into y.
**ETYMOLOGY OF VERBS.**

### Future Negative.

<table>
<thead>
<tr>
<th>Subject</th>
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<th>wīgā</th>
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<th>šīgā &amp; sandīgā</th>
<th>andīgā</th>
<th>nandīgā</th>
</tr>
</thead>
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<td><strong>wu</strong></td>
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<tr>
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<td></td>
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<td></td>
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<tr>
<td><strong>ándi</strong></td>
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</tr>
<tr>
<td><strong>nándi</strong></td>
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</tr>
</tbody>
</table>

**Conjunctival Mood.**

§. 105. This, also, is so regularly formed, that one verb can serve as a paradigm for all the rest.

### Past Conjunctival.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Object</th>
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<th>nīgā</th>
<th>šīgā &amp; sandīgā</th>
<th>andīgā</th>
<th>nandīgā</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wu</strong></td>
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<tr>
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<td></td>
</tr>
<tr>
<td><strong>ši</strong></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td><strong>ándi</strong></td>
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</tr>
<tr>
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</tbody>
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### Future Conjunctival.

<table>
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<th>rúskia</th>
<th>ntsáruskia</th>
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<tr>
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<tr>
<td><strong>ni</strong></td>
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</tr>
<tr>
<td><strong>ši</strong></td>
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</tr>
<tr>
<td><strong>ándi</strong></td>
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</tr>
<tr>
<td><strong>nándi</strong></td>
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<tr>
<td><strong>sándi</strong></td>
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</tr>
</tbody>
</table>

1 Or with i after d.
ETYMOLOGY OF VERBS.

Participial Mood.
§ 106. Here again not more than one paradigm will be required.

Present Participial.

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>wüga</th>
<th>nüga</th>
<th>šüga &amp; sandiga</th>
<th>andiga</th>
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<tbody>
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<tr>
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<td>seladëmma</td>
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<tr>
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<td>tselädëna</td>
<td>selädëna</td>
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<td></td>
</tr>
<tr>
<td>ándi</td>
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<td>ladëna</td>
<td>ntselädëna</td>
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</tr>
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<td>selädüwa</td>
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</table>

Past Participial.

<table>
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<tr>
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<tbody>
<tr>
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</table>

Future Participial.

<table>
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<td>šelädëna</td>
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</tbody>
</table>

2. Objective Inflection of Verbs in skin, with the initial y.

§ 107. These verbs differ from the preceding class chiefly by their losing the initial y, in consequence of the objective prefixes, which take its place. This and their other peculiarities will appear from the following examples.
<table>
<thead>
<tr>
<th>Subject</th>
<th>wůgá</th>
<th>nígá</th>
<th>šígá &amp; sandígá</th>
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¹ All these forms have also satsá, instead of sasá.
<table>
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<tr>
<th>SUBJECT</th>
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1 These forms have also ñgêts for ñgês.

2 Also kuskô for keskô.
## Etymology of Verbs.

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| **nà** | 
| **ándi** | 
| **ándi** | 
| **sándi** | 

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### Notes:

1. And skētsém.
2. And skētsū.
3. And ûngētsé.
4. And ûngēšēšō.
5. And kētsém.
6. And kētsū.
7. And tšéou.
8. And tšésató.
9. And šédátem.
## Subject

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1. And lē for leiyē.
2. And tšēšišuś.
3. And tšēakēsko.
4. And tšēakēm.
5. And tšēakō.
6. And tšēakū.
\textbf{Imperative Mood.}

§. 108. We again omit the first person, as it has no distinct form for the objective.

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\textbf{Negative Mood.}

§. 109. All verbs agree so fully in the Negative, that they can be illustrated by a single example.

\textit{Present Negative.}

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### Future Negative.

<table>
<thead>
<tr>
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<th>nírō</th>
<th>širō &amp; sandirō</th>
<th>andirō</th>
<th>nandirō</th>
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<td><strong>wu</strong></td>
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<td>ntshédëni</td>
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<td>šédëni</td>
<td>ntshédëni</td>
</tr>
</tbody>
</table>

### Conjunctioanl Mood.

§ 110. This, also, is derived so uniformly, that one verb will serve as an example for all the rest.

¹ And šóuíwi.
## Past Conjunctional.

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>wúgá</th>
<th>nígá</th>
<th>sígá &amp; sandígá</th>
<th>andígá</th>
<th>nandígá</th>
</tr>
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<tr>
<td>wu</td>
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<td>kergalésgányá</td>
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</table>

## Future Conjunctional.

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>sargalémia</th>
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<th>yargáléskia</th>
<th>ntsasargaléskia</th>
</tr>
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<tbody>
<tr>
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</tr>
</tbody>
</table>

1 And kergaleiéndeá.  
2 And ngesargaleiéndeá.
### ETYMOLOGY OF VERBS.

#### Participial Mood.

§ 111. The objective inflection of the participial will be illustrated by the two verbs, yakéskin and yetséskin.

**Present Participle.**

<table>
<thead>
<tr>
<th>Subject</th>
<th>wúgá</th>
<th>nígá</th>
<th>šígá &amp; sandígá</th>
<th>andígá</th>
<th>nandígá</th>
</tr>
</thead>
<tbody>
<tr>
<td>wú</td>
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</table>

**Past Participle.**

<table>
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1 And ntšëtsiëna  2 And skëtsëmma  3 And ksëtsëna.
### ETYMOLOGY OF VERBS.

**Future Participial.**

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<tr>
<th>Subject</th>
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<td>šēšēna</td>
<td>ntšēšēna</td>
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</tr>
</tbody>
</table>

### VIII. Defective Verbs.

§. 112. By these we understand such verbs as occur only in certain Conjugations, or Moods, or Tenses, or Persons. The first three classes are already illustrated in the above, see §§. 54 and 74. But as a proof that the verb nāgeškin, "I meet one," was rightly considered as a defective verb of the 2d Conjugation, I may here observe, that Ali assured me that the Mábr and Kōyām tribes still use the form nāngin or nāneškin, for "I go," of which the second conjugation is regularly nāgeškin, "I go to, towards, i.e. I meet one."

Of Verbs defective in the persons we may here mention:

1. Certain reciprocal forms which do not naturally occur,

¹ And šēšēmma.
except in the plural: ándi tädën, nándi táduwi, sándi tádin; ándi tädë, nándi tádu and táduwi, sándi táte, tádë, tádi; ándi katadéndëa nándi katadawiä, sándi katadénya; ándi tädëna, nándi tädáwa, sándi tädëna, “to meet.”

ándi tabúinyen, nándi tabáinuwi, sándi tabúktsei, “to agree, &c.”

2. As imperative of tsëskin, we only met with áre! árogö! and for the third person plural of gágëskin, támuï is generally used, of which no other forms occur, except it be in the verb múiskin, “to put on a shirt,” perhaps = “to get into it.”

3. Certain impersonal verbs, i.e. verbs with the subject dînîa understood, whose final i may be long or short—

bînêmtî, “it is winter,” or dînia bînêmtî, id.
bëtî, “it is dry-season.”
dîbîjûtàtî, “it is summer.”
nêmgalîtî, “it is rainy-season.”
bigjâltî, “it is spring.”
bunyêtî, “it is night.”
kaûtî, “it is day.”
dërtêtî, “it is midnight.”

kau dâbûtsî, “it is noon.”
kânaâwâtî & înmbââtî, “it is famine.”
kasalawâtî, “there is plenty (of provisions.)”
kriguâtî, “there is war.”
kâlăfiâtî, “there is peace, prosperity.”

4. Other Impersonal Verbs.
dâmîtî, “it flows” (e.g. nîkî).
tsêudûrin, “it falls” (viz. dêlâje).
tëîrëtî, “it is verified” (e.g. mâna).
têlaktî, “it drops” (e.g. nîkî).
têmbîn, “it burns” (viz. kânu).
têzi and tseîtî, “it is enough.”
sëti or sîtô, “ it is enough for me.”
ntsëtî and ntsîtô, “ it is enough for thee.”
tseîrendîn, “ it aches.”
mbétši, "there is, there exists."
waąągétsę, "it happens."
wąągátsi, "it has happened."

5. The verb gámín is indeed regularly inflected, but gáptši is sometimes used impersonally; as, sándí kám díge ngáfon gáptši, "four persons were left behind."

CHAPTER IX.
ETYMOLOGY OF ADVERBS.

§. 113. In an etymological point of view the Kanuri adverbs may be divided into original, converted, deflected, and compound adverbs.

§. 114. I. Original Adverbs are those which bear no trace of having been derived from other parts of speech. They separate into two classes; viz. those which are unlimited in their use, and those which are each confined to a particular verb or adjective. The former we call general, and the latter specific adverbs.

1. List of General Adverbs.

dúgō, "first, at first, before."
gani, "not."
egé, "now."
kúdag, "gently, softly."
kúru, kúrúma, "again."
lintá, lintáro, "much, very, very much, too much, most."
nda, "here, there, now, where?"
ngálle, ngálte, "ever, always, at any time."
ngéi, "so, thus."
ngó, "behold, here," corre-
spounding with the Hebrew 

ṣērag, “ever, constantly, always.”
tsēbed, “the whole day.”

2. List of Specific Adverbs, answering to our “very.”

<table>
<thead>
<tr>
<th>bōg</th>
<th>būggō</th>
<th>kēni</th>
<th>pau</th>
<th>sul</th>
<th>tsai</th>
</tr>
</thead>
<tbody>
<tr>
<td>dé</td>
<td>kēdeg</td>
<td>pet</td>
<td>šiliā</td>
<td>tsar</td>
<td></td>
</tr>
<tr>
<td>fārei</td>
<td>lai, lei</td>
<td>πiot</td>
<td>tarēt</td>
<td>tser</td>
<td></td>
</tr>
<tr>
<td>fōg</td>
<td>las</td>
<td>πit</td>
<td>tēles, tēlessō</td>
<td>tśirit</td>
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<td>lon</td>
<td>pōleg</td>
<td>ten, ndēn</td>
<td>tśit</td>
<td></td>
</tr>
<tr>
<td>jōr</td>
<td>mēu, mū</td>
<td>pōteg</td>
<td>tēs</td>
<td></td>
<td></td>
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<tr>
<td>karaṅ</td>
<td>ntšil</td>
<td>sālag</td>
<td>ts</td>
<td>tim</td>
<td></td>
</tr>
</tbody>
</table>

§ 115. II. Converted Adverbs comprise a number of substantives, adjectives, pronouns, and one postposition, which are used adverbially without undergoing any change of form. The following is a list of them.

1. Substantives converted into adverbs—

bāli, “to-morrow.”
bīṣga, “yesterday.”
būnge, “by night.”
būrgō, “at first, originally.”
dēregē, “next, after, at last.”
dērētē, “at midnight.”
fāṣar, “at day-break”
kātsārī, “at vesper.”
kau dābō, “at noon.”
kēmendē, “this year.”

kērma, “presently.”
kū, “to-day.”
lēsā, “in the evening.”
māgarifā, “in the evening, about six or seven o’clock.”
mēndē, “last year.”
mīnwa, “next year.”
wāgarē, “on the day after to-morrow.”

2. Adjectives converted into adverbs: dāa, “quickly;”

3. Pronouns converted into adverbs: ātemā, “therefore;”
ndārā, “where, whither?” tōgō, “there, yonder.”
4. A Postposition converted into adverbs: \textit{yadi}, "as, as if, as when."

§. 116. III. \textit{Deflected Adverbs} are either nouns with case-terminations or inflected verbs.

1. Adverbs formed by the \textit{Locative} or \textit{Instrumental} Case—

\textbf{a. Of Substantives.—}

\begin{tabular}{ll}
\textit{býrgôn}, "at first, originally." & \textit{káráqên}, "near."\\
\textit{dégan}, "without." & \textit{ŋýántśin}, "before."\\
\textit{déln}, "out of town." & \textit{ŋýásfôn}, "behind."\\
\textit{fárîn}, "above, on high." & \textit{ségerîn}, "aside."\\
\textit{júqan}, "before." & \textit{tsúron}, "within."\\
\textit{gánân}, "from childhood." & \textit{tšámân}, "before, previously."
\end{tabular}

\textbf{b. Of Adjectives—}

\begin{tabular}{ll}
\textit{díbin}, "badly." & \textit{ŋgalân}, "well, fine."\\
\textit{díqan}, "quickly." & \textit{subuvćînîn}, "lazily."\\
\textit{îlan}, "slowly, gently." & \textit{tságîtôn}, "diligently, zealously."\\
\textit{kánadîn}, "quietly, meekly." & \textit{tsqúńîn}, "angrily."\\
\textit{kárîtên}, "fine, beautifully."
\end{tabular}

c. Of Pronouns: \textit{âtemân}, "there, then; here, now; therefore;" \textit{ndân}, "whence?"

2. Adverbs formed by the \textit{Dative} Case—

\textbf{a. Of Substantives—}

\begin{tabular}{ll}
\textit{dégârîn}, "without, out." & \textit{ŋýáforîn}, "back, backwards."\\
\textit{délîrîn}, "out of town." & \textit{ŋýántśîrîn}, "before."\\
\textit{fârîrîn}, "above, up." & \textit{ségerîrîn}, "aside."\\
\textit{júqûrîn}, "before, onward." & \textit{tsurîrîn}, "within, inside."\\
\textit{káráqûrîn}, "near."
\end{tabular}
b. Of Adjectives—
dibūrō, "badly."
dūrō, "quickly."
ilūrō, ilūnnō, "softly, gently."
kanadīrō, kanadīnnō, "quietly, meekly."
kāriturō, "beautifully."
kētsirō, "sweetly, pleasantly."
āgūlārō, "well."

c. Of Pronouns—
āfīrō, "because."
ātemārō, "therefore, on that account."

d. Of Numerals—
tilūrō, "once."
nārō, "twice."

Adverbs are also produced by the deflection of the following verbal forms—
a. An Imperative—āte, "not," see Syntax.
b. A Conjunctional—galāgīa, "next year," per ellipsis for dinīa galāgīa, "when the world will have been the present year."

§. 117. IV. Compound Adverbs are formed in the following manner—

1. By connecting a substantive and pronoun—
bīsgāte, "on the day before yesterday."
lōktēte, "all that time, at this time, then, now."
nātēn, nātēman, "there, then, immediately, at once," comp. the German "auf der Stelle."
sāfī, yīmpī? "at what time? when?"
yīmentē, yīntūrō, yīntēman, yīntēmārō, "at that time, at this time, then, now."
2. By a composition with \textit{yaye} or \textit{so}—

\textit{kérmyayé}, “now, at present.” \quad \textit{koágusó}, “till now.”

\textit{sáfiyayé}, “at any time, always.” \quad \textit{ndárasón}, “everywhere.”

\textit{yímpiyayé}, “whenever.” \quad \textit{yímpísó}, “at any time, always.”

3. By a composition with \textit{gei}—\textit{dígei}? “in what manner? how? wherefore? why?” \textit{átégéi}, \textit{átégéínyí}, \textit{átégéírò}, \textit{átégéíma}, \textit{átégéíman}, \textit{átégéímárò}, “thus, in such a manner” (\textit{átégéi} is at the same time a converted adverb, from the pronoun \textit{átégéi}, “such”). \textit{kóagei}, (from \textit{kù}) “about this time;” \textit{e.g. bálî mínwà kóagei}, “next year about this time.”

4. By \textit{Phraseological Composition}—\textit{náten júgun}, “next time, in future;” \textit{wónté ngáfon}, “afterwards, hereafter;” \textit{áté náiga}, or \textit{áté náigàrò}, or \textit{áté náigátémárò}, “therefore, on that account;” \textit{átén dúgò}, “then, at that time, at that moment;” \textit{kùn káseñ}, “henceforth, in future;” \textit{kù adúgúsó} or \textit{támi kùrò kutè}, “till to-day, up to this moment.”

\textbf{CHAPTER X.}

\textbf{ETYMOLOGY OF POSTPOSITIONS.}

\textbf{§ 118.} The Kanuri has no \textit{prepositions}, properly so called; for in most cases where other languages have prepositions, it makes use of substantives, but, in a few cases, it employs \textit{postpositions} which correspond to the prepositions of other languages. The following are the postpositions in use—

1. \textit{lan}, “on, upon;” \textit{e.g. múskólàn}, “on the hand.” This appears to have arisen from a noun \textit{là}, with the locative termination \textit{n}; and, accordingly, \textit{là} and \textit{n} may
still be separated from one another. I met with this separation in the following two instances—

*tsúri yágyéláten kóá gérgátse,* "on the third leap, the man was vexed."

*aqaráman ándi kárgeiyé,* "it is on this that we live."

2. *deri* or *derin,* "round, round about;" e. g. *béáláderi* or *béáláderin,* "round the town."

3. *nañga,* "because of, for the sake of, on account of."
   
   *abáni nañga,* "for my father’s sake."

4. *gadi,* or contracted into *gei,* "as, like;" *áfí gadi,* "like what?" *kóágei,* "like a man."

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**CHAPTER XI.**

**ETYMOLOGY OF CONJUNCTIONS.**

§. 119. I. *Original* conjunctions, *i.e.* words which occur at present in the language only in the capacity of conjunctions, are either simple, or compound, or correlative.

1. *Simple* conjunctions—

   *tā,* "or," probably standing in the same relation to *rágeskin,* "I like," as, e. g., *lā* does to *lās,* and *vel* to *velle.*

   *sei,* *sai,* "except, but;" *tšā,* "except, unless, when;" *yā,* "if."

2. *Compound* conjunctions—

   *kwóyā,* "if;" *áfēiya,* "if;" *yāyē,* "whether, if, although."

3. *Correlative* conjunctions—

   *wa—wa,* "both—and." When added to *o* and *u,* the
w is generally dropped and a only appended: súmúa múskóa, "ear and hand;" bútúa gádúa, "the hyena and the hog."

In several cases "i" is changed into u when it ought to take wa, and then also assumes a only, instead of wa; e.g. dígalwa bútúa, "a bed and a mat."

The i of the personal and possessive pronouns becomes yu, and then takes also a, instead of wa: nyúa šyúa, "thou and he;" andyúa sandyúa, "we and they;" yányúa abányúa, "my mother and my father." Sometimes, however, it becomes núa šúa. A final e is likewise changed into u; e.g. yásguía děgúia, "three and four."

n—n or nyín—nyín, "both—and, as well—as;" the simple n is used after nouns terminating in a vowel, and nyín usually after a consonant.

ó—ó, "either—or," viz. after a vowel: kalóo küloó, "either the head, or the money=your money or your life!"

If the final vowel is e, it becomes u before o: yásquó děguó, "either three or four;" sóloó kříguó "either peace or war."

wó—wó, "id.," viz. after consonants, and rarely after vowels: némwo dágalwó, "either the house or the bed."

rā—rá, "whether—or," after vowels and consonants: dímíra pérá, "whether a sheep or a cow;" némíra dígalrā, "whether a house or a bed."

kwóya—kwó or kóa, "if—so, if—then."

tša—kwóga, "if, when."

§. 120. II. Only one of the converted conjunctions is compound, viz. áteyáyé, áteyáévó, "and yet, nevertheless," and all the rest are simple. Most of the latter are converted from
adverbs; as, ñfìrò, "why, wherefore;" àtemà, àteman, àtemárò, "therefore;" dûgò, "till, until;" ndà, "then." One is converted from a postposition, viz. gei, "as," and two from verbs, viz. òdè, "lest," which is properly an imperative, and gènyà, which is properly a conjunctural mood.

CHAPTER XII.
INTERJECTIONS.

§. 121. The language appears to be rather poor in interjections, but we met with the following—

wòi! wòiò! expressive of grief and pain; e.g. wòiò, tìgìì, ñgàsò ñserèndìn, "ah! my whole body is aching."
wòiàyò! expressive of grief and complaint; e.g. wòiàyò, wùgà kògòseì, "O! they have beaten me;" wòiàyò, yàni pàtììgìì, "O! my mother has died."
yòìwà! expressive of joy and surprise; e.g. yòìwà, kìdàìì, dàtìì, "ah! my work is done."

CHAPTER XIII.
MECHANICAL CONSTRUCTION OF PROPOSITIONS.

I. Simple Propositions.

§. 122. In simple propositions the subject almost invariably stands before the predicate. This will here be illustrated by a number of examples.

1. Indicative Propositions.

a. Positive—
Álà mòbètìì, "there is a God." | ñì lètìì, "he is gone."
wù pàgìììn, "I hear." | àndì tsasanuìì, "we shall die."
Note 1. In propositions like tšitsa sándi ndisô, the expressed subject had better be taken as in apposition to the subject implied in the verb, and the whole translated, "they arose, both of them."

Note 2. The common order of words is inverted, when the statement is made that what precedes is a quotation (comp. Lat. inquit. E. says he); as, yêtsarami ganyâ? gônô šïrï komândê, "dost thou believe? said our Lord to him;"
lokéfi tšinyen? gônô yânîyê, "at what o'clock shall we rise? said my mother;" kânûte rûsâni, kôñô kényérirô bûlíyê, "I did not see the fire, said the hyena to the weasel;" pântsan ndîma bâgo, tse âba pérôberô yâ pérôbeyê, "there is nobody in their house, says the girl's mother to the girl's father."

2. Interrogative Propositions. These differ from indicative propositions merely by the tone, or by the affix ba, which is the sign of interrogation—

'Allâ mbêtï? or 'Allâ mbêtïba? "is there a God?"
mei tšîba? or mei tšî? "has the king come?"
mei tšîn bágôba? "does the king not come at all?"
ándi tsasunuïyendê? or tsasunuïyendëba? "shall we not die?"

3. Imperative Propositions can have their subject either expressed or included in the verb. In the first case, the subject likewise precedes the verb.
lênë! or ni lênë! "go thou!"
lênogô! or nándi lênogô! "go ye!"
lényogó i or ándi lényogó i "let us go!"
âté lénémmi i or ni âte lénémmi i "do not go!"

4. When the predicate is a substantive or adjective, it simply follows the subject, and is not connected with it by a copula; but instead of the latter it sometimes has the affix go.

Allâ mei, or Allâ meígô, "God is the king."
šî meîna, or šî meînagô, "he is a prince."
šî mâlâm gâni, "he is not a prince," or šî mâlâm gani go, id.
wû meîram gâni, or meîram gani go, "I am not a princess."

II. Complex Propositions, with complements of the subject and predicate.

§. 123. The complements of the subject may be adjectives, numerals, possessive pronouns, and substantives, either in apposition, or in the genitive case, and participles which may likewise be complemented.

1. Adjectives and numerals always follow the subject—
âm wûra nà meîbîrô lêtsei, "great men went to the king."
kâm tâlagô ñî, "a poor person came."
meî ndî lebâla tsâdîn, "two kings made war."
per úgu tsagâsî, "five horses have run away."

2. Possessive Pronouns are always suffixed to the subject, even when the latter is defined by adjectives or numerals—
kemândè kûra, "our Lord is great."
abântsà përnûsà tsalâdî "their father has sold their horses."
mânâni tîlî mbêtâî, literally, "my word one is there,"
i.e. "I have one word to say."
përnî kûrâ múî, "my large horse died."
mînântsà tîsîrë gûltsei, "they have spoken their true words," i.e. "the truth."
3. **Nouns** in the genitive case, or in opposition may precede the subject; but generally they follow it—

Bornúbè mei kām kūra and mei Bornúbè kām kūra, "the king of Bornu is a great man."

abánibè nèm kānuyē tsēbui and nèm abánibè kānuyē tsēbui, "fire consumed my father's house."

mei abáni lúptši and abáni mei lúptši, "my father, the king, has died."

'Ali yayáni lētši and yayáni 'Ali lētši, "Ali, my brother, has gone."

kām dége, kālia, tsagáši, and kālia, kām dége, tsagáši, "slaves, four in number," i.e. "four slaves have run away."

4. **Participles**, with their complements before them, follow the subject—

bárbu kām 'di kălgăni ndalgedăna mána tilōma manătsăni, "the two thieves who were stealing my shirt did not speak one word."

wu nāntsürō lēngana tātantsē rūski, "going to his place, I saw his child."

§ 124. The **complements of the predicate** may be adverbs, a next and remote object, and an infinitive, which may itself be variously complemented.

1. The **adverbs** may stand either before or after the predicate, yea, even before the subject—

bárbu ēlăn kădīō, or bárbu kădīō ēlăn, or ēlăn bárbu kădīō, "the thief came softly."

per dúarō ngēremtšin, or per ngēremtšin dúarō, or dúarō per ngēremtšin, "the horse gallops quickly."
The same position is occupied by substantives which are used adverbially—

wu tsédin kúdiskó, or wu kúdiskó tsédin, or tsédin wu kúdiskó, “I came by land.”

ši múskón kita, or ši kita múskón, or múskón ši kita, “he caught it with the hand.”

2. The next and remote objects can occupy all possible positions with regard to the subject, to the predicate, and to each other—

ši würó dá šó, or ši würó šó dá, or würó ši dá šó, or dá ši würó šó, or ši dá šó würó, or dá würó ši šó, “he gave me meat.”

wu per meiró kúskó, or wu meiró per kúskó, or meiró wu per kúskó, or per wu meiró kúskó, or wu per kúskó meiró, or per meiró wu kúskó, “I brought a horse to the king.”

kám kénayé úgúbu tšétšin bágo, “a famine does not kill many people.”

Sometimes the object and its verb are separated from each other by another verb—

wúgá dánem šigóremba? “wouldest thou stop and ask me?”

wu ká lífá kórobé, léünín, dúgó Állóyé pélésegue, búsêk, “I ate to-day the corpse of an ass, which God showed me as I walked.”

The position occupied by the next and remote object, can also be occupied by an object and an adverb, or an object and a noun used adverbially—

ši kitábugá ilán gótši, or ši ilán gótši kitábugá, or ilán ši kitábugá gótši, or kitábugá ši ilán gótši, or ši kitábugá gótši ilán, or kitábugá ilán ši gótši, “he took the book softly.”

ši bultugá kásagarnyn tšétši, or ši kásagarnyn tšétši
bültugá, or kášagarnyin ši bültugá tšétši, or bültugá ši kášagarnyin tšétši, or ši bültugá tšétši kášagarnyin, or bültugá kášagarnyin ši tšétši, “he killed a hyena with the sword.”

When a proposition contains an adverb, in addition to a next and remote object, the adverb has the same freedom of position.

wu bışgá per meirō kúskö, or bışgá wu per kúskö meirō, or wu per kúskö bışgá meirō, or wu per kúskö meirō bışgá, or wu per bışgá meirō kúskö, “yesterday I brought a horse to the king.”

3. The same freedom of position is also extended to an infinitive and its complements which may qualify the predicate—

wu kúyinturō léte rágeskī, or wu léte rágeskī kúyinturō, or kúyinturō wu léte rágeskī, &c., “I like to go far away.”

wu pérni kásugurō ntsátō wání, or kásugurō wu pérni ntsátō wání, or wu pérni ntsátō wání kásugurō, or wu kásugurō pérni ntsátō wání, “I will not take my horse to market.”

III. Junction of Propositions.

§. 125. In connecting propositions with each other, various means can be adopted—

1. Conjunctions, e.g. ni wúrō kídā šídem kwójá, wu nígá beántsôskö, “if thou workest for me, I will pay thee.”

2. The Conjunctional Mood: ni abánígá rúmía ši labárťe gúlen-tsonó, “when thou shalt see my father, he will tell thee the news.” wu pátörō voltpške léngja, ōm pátobeyé wúrō, “ndán kádim?” tsányá wányé “kárigan kádiskó” neskía, ōm pátobě wúrō “tšírè gulemi” tšídábá? “if I
return home, and the people at home say to me, 'whence camest thou?' and I tell them, 'I came from the forest,' will the people at home say to me, 'thou hast spoken truth?'

wu, kánuró sunótem légasgénya, kánu rúsγñi, "I, when thou sentest me for fire, and I had gone, did not see fire."

3. Sometimes propositions remain formally unconnected, which, in other languages, are joined by conjunctions.

a. Interrogative subordinate propositions:

ngálóndê ruíyê tsúlugibá, "let us see whether our beans have come up."
wáné abání išíba, "see, if my father has come."

b. Subordinate propositions expressive of the object of a principal proposition, they being included between the subject and predicate of the latter. The conjunction omitted here is the propositional article, which is also frequently omitted in other languages—

mei Fulátawa tságášin tsúruí, "the king sees the Phula flee."
šić tšéntse dágel tsétei nótši, "he knew that the monkey held his rope."
tšá wu tsábalan wína nyáa kólá fóktseiyê nóñesgáñá kwoya, "if I had known that you and I would have met."
bárbu šić kandirayê šígá guréšin nótsěni. "the thief knows not that the hunter watches him."

4. There is in Kanuri a peculiar encasement of propositions, one proposition being, as it were, parenthetically inserted or encased in another, which we have sometimes to express by a participial construction, or a conjunction.
"he who had bought the belly of the horse (what was in the belly of the horse he knew not.)"

sändidá dábúntsa fónnem tei, "catch them and tie their neck."

wökítáte, málamwa bóbótsa, karánógó, "call the priests, and read the letter."

sándi násá tilon, méiyé ná išó, náptsána, "they were sitting on one side, the king having given them a place."

ándi ná pérónmémbérd, kámuró rágé nyé, kášyé, "we are come to thy daughter, as we thought we would like her for a wife."

ná úgaďárdóbérdó, ši kéríbó tségá, káðió, "he came to the place of the ram, following the footsteps of the dog."

kámánte wíró nigá dé šé! "as for this woman, making marriage, give her to me," i.e. give her to me in marriage."

ígúdó kéndégeítálan, án 'gásó šígá tsármí, pártse, "the bird flies from the court, the people all seeing it."

ná dágélsó kásálteíró, kvántsé ganá götsé, gerátsé, tši, "he came to the place where the monkeys bathe, having taken to himself a little stone and concealed it."

péröntsé káragárdó kóayé götsé gágá, "the man took her girl, and entered the forest."

karánimínty, vušá sóbá abáníbéró, nigá díské, yíské, "as for my younger sister, I gave her in marriage to my father's friend."

níro geráñgé kígusó, "I hid it, and brought it to thee."

kámá sandírá kómbá götsé kéinyá, "the woman having taken food and given it to them."

abántsúré ūké götsé tšó, "she took water and gave it to her father."

útv, búnliyé nigá ēšé göntséní, "lest a beast come and take thee."

wu béla gádéró tátání táske lénéskin, "I will take my child and go to another town."
CHAPTER XIV.

SYNTAX OF SUBSTANTIVES.

§ 126. The proper names of persons are generally accompanied by that of a parent, in the following manner: the patronymics of males are derived from the name of the mother by means of the adjective-termination mi, and the patronymics of females from that of the father by means of the adjective-termination ram.

1. Names of males—

ʾAli Eṣāmī, i.e. "Ali, whose mother was Eṣā."  
ʾAtši Kōdōmī, i.e. "Atši, whose mother was Kōdō."  
Ngōama Nānāmī, i.e. "Ngōama, whose mother was Nānā."  
Mastāfā Kēlūmī, i.e. "Mastāfā, whose mother was Kēlū."  
ʾIbrahm Kārēmī, "Ibrahm, whose mother was Kārē."

2. Names of females—

Eṣā Maqāṭšīram, i.e. "Eṣā, whose father was Maqāṭši."  
Līgeram Wūnarram, i.e. "Līgeram, whose father was Omar."  
Kārū Aṣemāram, i.e. "Kārū, whose father was Aṣema."  
Pēsām ʾAtšīram, i.e. "Pēsam, whose father was ʾAtši."  
Tsārāh Būgarram, i.e. Sarah, whose father was Būgar."

The profession or office of the father is often added to the proper name in a similar manner—

1. Names of males—

ʾAli Eṣāmī mālammi, i.e. "Ali, whose mother was Eṣā, and whose father was a priest."
Ibrahim Kelami malamtimi, "Ibrahim, whose mother was Kelami, and whose father was a cattle-owner."

Dala koganami, i.e. "Dala, whose father was a soldier."

2. Names of females—

Mary Atsi malamram; i.e. "Mary, whose father was the priest Atsi."

Karu koganaram, i.e. "Karu, whose father was a soldier."

Eisa belaramam, i.e. "Eisa, whose father was a magistrate."

§. 127. The sons of kings and of the first minister of war (keigama) are termed meina, and the daughters meiram. But both these words have the peculiarity of being placed before the proper name, as substantives, corresponding to our "prince" and "princess;" although originally they appear to have been real adjectives. In order to express whether a prince or princess is the son or daughter of the king or of the first minister of war, meimi and meiram, or keigamami and keigamaram are respectively joined to the name.

Children of the king—

meina Bugar meimi, "prince Bugar."
meina Eisa meimi, "prince Eisa."
meina Musa meimi, "prince Moses."
meiram Tsara meiram, "princess Sarah."
meiram Eisa meiram, "princess Eisa."
meiram Kelu meiram, "princess Kelu."

Children of the keigama—

meina Ali keigamami, "prince Ali."
meina Ibrahim keigamami, "prince Ibrahim."
meiram Tsara keigamaram, "princess Sarah."
meiram Asha keigamaram, "princess Asha."
meiram Bugarram keigamaram, "princess Bugarram."
The grandsons of a king and of his first minister of war are termed meidugu, and the granddaughters kìngi. But the king's grandchildren add to their name meinâmi and meinâram, and the keigama's grandchildren, keigamâmi and keigaðamaram.

meidugu 'Ali meinâmi, "prince Ali."
kìngi Tsárâ meinâram, "princess Sara."
meidugu Búgar keigawâmi, "prince Bugar."
kìngi Kárâ keigaðamaram, "princess Kare."

Note.—The children of a meidugu and kìngi have no further distinguishing title, but merely add to their own that of their parents, like other people—'Ali meidugu, 'Ali kìngâmi, Eisa meidugâram.

When the king is addressed, the word kómâ, which, like our "Lord," is also used in addressing God, is usually added after the word mei, e.g. mei komâni, "my lord king."

§. 128. The Kánurí language has no words exactly corresponding to our "Mr.," "Mrs.," "Sir," "Madam," and in their stead it uses terms which properly denote family-relations. These terms can be used with or without the proper name, and have generally the suffix of the first person singular of the possessive pronoun.

yáya, = "great grandfather," "great grandmother," is used in addressing extremely old people, who are thereby designated as being able to be somebody's real great grandparents, a thing considered most honourable, e.g. yáyâni, "my great grandfather!" yáyâni 'Ali, "my great grandfather Ali;" yáyâni Eisa.
kagá = "grandfather," "grandmother," is used in addressing aged persons, if, by way of compliment, one wishes to express himself so much their junior, that he could be their real grandchild, e.g. kagâni, "my grandfather;"
kagānī ʾIbrām, "my grandfather Ibrām;" kagānī ʾTsūrā, "my grandmother Sarah."

āba = "father" and yā = "mother" are used, the first in addressing males, and the second in addressing females, to whom one wishes to show filial reverence. This is the usual mode of address, answering to our "Mr." and "Mrs."—ābānī, "my father;" yānī, "my mother;" abānī ʾBūgar, "father Būgar;" yānī ʾKārē, "mother Kārē."

yayā = "elder brother," and "elder sister," is used in addressing males and females whom one considers older than oneself, and yet not old enough to be one’s parents, e.g. yayānī, "my elder brother;" yayānī ʾDalā, "elder brother Dalā; yayānīʾĀmsa," "elder sister Āmsa."

karāmī = "younger brother, younger sister," is used in addressing males and females whom one considers younger than oneself, and yet not so young as to be one’s children; e.g. karāmīnī, "my younger brother;" karāmīnī ʾSādiʾ, "my younger brother Sādiʾ;" karāmīnī ʾSābiʾa, "my younger sister Sābea."

tātā = "child, son, or daughter," is used in addressing those whom one considers so much younger as to admit of one’s being their parent, e.g. tātānī, "my son;" tātānī ʾIsā, "my son Jesus," also tātānī kēngālī Isā, id. If one addresses a female, pērō is necessarily added after tātānī, e.g. tātānī pērōnī, "my daughter;" tātānī pērō ʾNgoālī, "my daughter Ngoālī."

dīgō = "grandchild, grandson, and granddaughter," is used in addressing youths and children over whom age and experience gives one the superiority of grandparents—dīgōnī, "my grandson;" dīgōnī ʾMūsā, "my grandson Mūsā;" dīgōnī ʾĀlū, "my granddaughter Ālū."

yayārī = "great grandchild, great grandson, great granddaughter;" is used by very old persons in addressing young people—yayārīnī, "my great grandchild;" yayārīnī ʾEdīrīsā, "my great grandson Edīrīsā;" yayārīnī ʾMāgūltām, "my great granddaughter Māgūltām."
§ 129. A peculiar use of certain other substantives may here be noticed:

diniā or dinīa is often used when we predicate a thing of the grammatical subject—

diniā kau dābā, lit. "the world is noon," i.e. "it is noon."

diniā bunētšī, lit. "the world has become night," i.e. "it has become night."

diniā binēmtšī, lit. "the world has cold season," i.e. "it is cold season."

diniā nāṅgalētšī, lit. "the world has rainy season," i.e. "it is rainy season."

diniā bāńtenyēwa, lit. "the world is hazy," i.e. "it is hazy."

diniā kānā kadīnyā, "when a famine had come."

diniā nemtśelam, "the sky is darkness," i.e. "there is darkness."

diniā tōšē, "there is a commotion, an uproar."

Kāma, "companion, associate," is used for our "other," as the Hebrew לְ and הָ.

Wuite kōaoigā kāmānēm, "as for me, a man thy fellow," i.e. "who am a man as well as thou, like thyself."

Burgoīwa kāmāntsʰa kālā fōktsāna, "one cunning one met with the other."

Ndündē kāmānṭsēɡā kōtseyāyē, ni tšūrum, "thou shalt see whoever of us surpasses the other."

Ago tilόrō dīmmatē, kāmāntsūrō dīmni kwoyā, "if what thou doest to the one, thou doest not to the other."

Nā, "place," is used in connexions where other languages employ the word "hand," or personal pronouns, or even the verb "to have."

Mālam wōkīta nānyin tsēmāgi, "the priest took the letter from my hand."
árgém nán'tsan ganá ganá tsémáge, "he takes very little millet from their hand."

kérmei nántsen máské, "I take the kingdom from him."

ná komándébéró légedónyá, komándéró: "ándí nán'émó kášyé." Komándé sandíró: "díi nán'inyin nán'uni?"

"when they had come to our Lord, they said to our Lord: 'we are come to thee.' Our Lord said to them: 'what do you want of me?'

wu kamágen básó nán'inyin, "I have no honey."

For ró and kálá, see §. 193; for kám, kóa, kóángá, see §.

sányá, "profession," has this peculiarity, that, when the profession is specified, it is never done by the concrete, but always by the abstract noun.

kráge or nógana sányánigó, "I am a soldier by profession."

yánté sányántsúgó, "he is a fisherman by profession."

sábr sánýá sóbánibégo, "my friend is a merchant by profession."

ší nándírá or bírá sanyántsúgó, "he is a hunter by profession."

The same rule holds good in reference to kágalla, "rank, office," e. g. ší kágallántsé nát'salla, "he is a general by rank."

kágalláñem nembélábá? "art thou a magistrate by office?"

Use of the Cases—Nominative.

§. 130. Few languages having developed a real Nominative termination, it is natural that the Bornu should not be very rigid in its use, but often omit it. A noun is often sufficiently marked out as the nominative, when it stands in the proximity of other words with oblique case-terminations. But the use of the nominative termination is a means by which the subject of a proposition can enjoy a more extensive freedom of position, without producing any ambiguity in the
construction. It would seem, that this nominative suffix (ye) is generally long, but not always.

kanaye sandiaga tsetei, "hunger seized them."
tuloye kamantsega tsugoere, "one asks the other."
kaneemye sandiaga gotse, "sleep overwhelms them."
tilwata ngampatnye tshin gotse, "the cat takes the rat in the mouth."
nem galifube kanye tseba, "fire consumes the house of the rich man."

tsa mei Bornuma ro koganawantsiyega gulgeda, "said his soldiers to the king at Bornu."

§. 131. The Nominative termination is sometimes retained before another case-termination—

wuyero vaside kambagse belog! "give me three men!"
yate malamyero! "carry him to the priest!"
naandiyero alla barga tsake! "may God bless you!"
wuyega sate! "carry me!"
kitabnyega gotsei, "they took a book."
argalamyega gotsei, "they took a pen."

This may be the case, even when the accusative termination which should follow it is omitted, so that, in fact, the nominative becomes an accusative—

yantsiyega tiruni, abantsiyega tiruni, "he cannot see his mother, he cannot see his father."
datyiye ugasoo denog, "cook all this flesh."
belan kamuyeyego depsani, "they do not leave a woman in the town."
argemye runtsen gana nogo, teirayega runtsen gana nogo, "lay down the corn by itself and the sand by itself."
yalayegwtsi, anemyegwtsi, "he looked at the north, he looked at the south."

Genitive.

§. 132. With regard to the position of the genitive it may be
said, that, in most cases, it immediately follows the word which it qualifies. But this order, although predominant, is yet not unfrequently reversed; and sometimes there is even another word intervening between the genitive and its governing noun. The following instances will illustrate these three different cases—

1. mána állábé, "word of God."
   tširí mánabé, "the truth of the word."
   kánú nem abáníbé tsëbui, "fire consumed my father's house."
   kitábu yayáníbé sæ, "give me my brother's book."

2. kúguibé káná yétsemín? "canst thou destroy the appetite of fowls."
   kóábé tšë wúite, "he looses the man's rope."
   tátá dátíma sóbántísíbé mána pánganyá, "the leprous boy having heard his friend's word."
   šíma péróitíbé kóa, tšë, "he shall be the girl's husband, said he."
   án wúra kaúbë tsou pásaídányá, "when the great men had felt the heat of the sun."

3. úgampáta tsábë wútšín kúguibé, "the cat sees the way of the fowls."
   ūké tsúlóri úgálóbé, "the water of the beans boiled."
   úfi rágem kúguibé? "what (implement) of war dost thou like?"

§. 133. Of the various relations expressed by the genitive, that of possession predominates (genitivus possessivus)—
   kältá állábé or kényši állábé, "servant of God."
   pátó abáníbé, "my father's house;"
   tátá yayáníbé, "my brother's son."
   bérni meibé, "the king's residence."
   tsánei kámúbé, "the woman's clothes."
   úndí Bórñubé, "we of Bornu, or belonging to Bornu."
The material, also, of which a thing consists, its quality or the profession, rank, and office which one has, can be expressed by a noun in the genitive, (genitivus qualitativus)—

litsâm lifulâbê, "a bridle of silver."
litsâm sûbê, "a bridle of iron."
kôssa gësgabê, "a wooden spoon."
kôssa lifulâbê, "a silver spoon."
ngâwa kârambê, "a shield made of an alligator's hide."
ngâwa ngâranbê, "a shield made of a wild-cow's hide."
kâšagar sûbê, "an iron sword."
sôbântsê mâlambê, "his friend, the priest."
sôbântsê kêndibê, "his friend, the heathen."
abâni bêlamabê pâtsêgi, "my father, the magistrate, has died."
sôbâ meinabê kândirâbê pâtsêgi, "the hunter, the prince's friend, has died."
nîte sôbâni tûrêbê, "thou art my friend of a truth; or, my true, real friend."
nî pâtôbê, wu dêlibê, "thou art in the house, I in the field; or, thou belongest to the house, I to the field."

The lack of a partitive use of the genitive is supplied by the postposition lan, or by placing the whole of which part is referred to absolutely at the head of a proposition—

tâta kânibê ndîlan tîlô kolôtsê tîlô gôtse, "of the two kids he leaves one and takes one."
tsânci îîfî râgen? lit. "as to cloth, what sort dost thou like? i.e. "what sort of cloth dost thou like?"

§. 134. A genitive whose governing word is not expressed has frequently to be rendered in English by, "men, people, followers, disciples," or by words like, "work, office, duty, speech, life, suffering," &c.—
nábi ḡIsabêgé sándi kámü tiló gôtsa, “the followers of the
prophet Jesus take one wife.”
állabêma šígô tse, “he said, that he belonged to God; or,
was God’s servant.”
kóabê tsúlúgi, “the man’s business is over.”
abáñibé dátši, “my father’s speech, or work, or life, is over.”
bélamábé béla guréta, “it is the magistrate’s to keep the
town.”
kárgunmábé kárgun këntšo, “it is the doctor’s to give
medicine.”
bültá dáyel tiló dábubën tséta, “the hyena takes one monkey
by the neck.”
kámü kómándébé tsérambil, “the woman paid her debt (kása)
to our Lord,” i.e. she died.
ándi šíga músköben téyende kwôyá “if we do not take him
by his hand.”
kasqinmábó légonô, “he went to the diviner’s.”
abáñibó lénìn, “I go to my father’s.”
állábéma šígô, “God’s will be done.”
fúgubëmítìyé tísìrùnì, “he who was before saw it not.”
wé kérmei sibën máški, “I have taken the kingdom from him.”
wûbê dátši, “it is all over with me, I am as good as dead.”

§. 135. The Kanuri, not admitting of composition, has
sometimes to make use of a genitive, where we can compound—
"ruŋó argembé, “millet flour.”
kaŋúđi pébê, “cow-horn.”
kídá kúlôbê, “farm-work.”
tábera némôbê, “house-door.”
úŋampáñu káragabé, “bush-cat.”
ši kárgüa tšërebê, “he is true-hearted.”

Sometimes the genitive is used in a connexion where it
must be rendered by our “for, to, in order to, against,
towards” —
§. 136. It is surprising, that the Genitive termination is often added to an inflected verb, or even to a longer proposition, similarly to the Hebrew, where a noun can appear in the state of construction before a proposition, e.g. 1 Sam. xxv. 15, מַיְמַיְמַיְמַי הָהֵלַעַדַע; and it is still more surprising that, even in this latter case, there can be an ellipsis of the governing noun, when it may be gathered from the context,

lókté tšīnogōbē, lit. “the hour of ‘rise ye,’” i.e. “the hour when God will say ‘rise!’” i.q. lókté tšītibē, “the hour of rising,” i.e. “of the resurrection.”

nemé ‘ágō yāṣ̄eṭe ndásō nígubugōbē’ nemé badigonō, “he began to tell the tale of ‘which three things are the greatest?’”

kóa gādīrō dehátsēgenābētē sirtogō, “flay the one (sc. sheep) of that man who has killed it towards the east.”

mūna wāsīli ūntse nemētšimbē šī pāntši, “he heard the word which the white man was saying by himself,”

kātsumū kāmanibēn kāgēn wūrō šīmīa, “he having given me clothes both for my wife and myself.”

kēlfānemtē lebaiaibēbā? “is this thy natron for trade?”

béogō gēsgā tšāltābē, “axes for cutting trees.”

kātkunni tsētēnī, lit. “it does not reach my load,” i.e. “it is not yet a load for me.”

sōbānī nēm kāmantśibē tēmtē, “my friend built an house for his wife.”

kārgun kāramābē, “a charm against witches.”

kōā tṣābā pāntsibē gōtse, “the man took the road towards his home.”

ógō kōmbuntsabē tšīfū, “he buys something for their food.”

tšālintse kou gōtibē šīrō tšīn, béogōntse gēsgā kāmtibē šīrō tšīn, “he gives him his bag for taking stones, and his axe for cutting wood.”

kūmōntse nkē ntsābē gōtē, “he has taken his calabash for drinking water.”
which is the same as: māna wāsīlī rāntsē nemētsē-nātē ši pāntī.
tatoānēma bu, dūgō lēnōgōbē, “thou and thy children may
eat, before you go.”

§. 137. If a word is defined both by a noun in the genitive and
a possessive pronoun, the latter is suffixed to that word, and the
genitive follows it, in the same way as adjectives do, a construc-
tion which we also meet with in Hebrew, e.g. יִתְנָה, “my
refuge of strength,” i.e. “my strong refuge”—

kāsunindē ʊgālōbē mānyē, “let us seek our bēan-seed,” i.e.
“beans for seed.”
goōleāntse ʊkōbē tōfā, “he buys his water-calabash,” i.e. “a
calabash to fetch water in.”
lētēndē kābētē, “this our going of to-day.”
nemēntsē ašīrbē nemētsēi, “they speak their word of
secrecy,” i.e. “their secret word.”
kāmēntsē nīgābē, “his wife of matrimony,” i.e. “his
married wife.”
kārintse kūġibē tsoptē, “he takes his war-instruments
together.”
kāsintse kōmbubē šīrō tśin, “he gives him his provision of
food for the journey.”

§. 138. But generally the genitive and its governing noun,
forming only one logical word, are also to such an extent
dealt with as a grammatical unit, that case-terminations and
pronouns—often both at the same time—are affixed to the
word in the genitive, instead of that qualified by it.

sāndī nā sōbānimērō lētsa, “they go to my friend’s place.”
nā ām wūrabērō lēsēkī, “I came to the place of the great
men.”
wu tātā mālam kūrabēga rūkī, “I saw the son of the great
priest.”
§. 139. When a noun is both defining and defined (the former in regard to one that precedes, and the latter in regard to one that follows) it may assume the genitive termination, but more generally it is without it—

sárté kásuga belamášibé téte, "it is the time for the market of a neighbouring town."

kám tší tšinnábé, "a porter."

tíge pérbé kóabé kirúnya, "he having seen the skin of the man's horse."

pátó belama beláberó légonó, "he went to the house of the magistrate of the town."

§. 140. The genitive is pleonastic, when it is connected with a possessive pronoun, just as in the German provincialism—"meines Knaben sein Buch," or "meines Freundes sein Name."—

yíntemá kitábubé ngúbuntsé nógóda, "on that day they knew the abundance of books."
SYNTAX OF SUBSTANTIVES.

málammibé tsántse, kóa málam Eisámi, “my priest’s name was, priest Eisami.”
ába péróbé tátué lájeántse tsémáge, “the girl’s father accepts the boy’s salutation.”
belátibé tsántse Kalalawa, “that town’s name was Kalalawa.”
meitibé adántse kúra, “he was the king’s great uncle.”
meébé karámintse méina bóbótse, “the king’s sister calls the prince.”
kandrá tilóbé kidántse ám wárayé tsárúi, “the great man had seen the work of the one hunter.”

§. 141. The genitive is sometimes avoided by the use of a possessive pronoun or an adjective in va.
mána hámma pántsin bágó, “he did not hear the word of any body.”
ném kánibé tšinnántse péremtsa, “they open the door of the goat-house,” i. q. tšínna ném kánibé péremtsa.
kúliátse tsántse Tšeťše, “that slave’s name is Tshetshe, i. q. tsú kúliátibé &c.
búntse tsántse dágun bóbótsei, “they call the name of that fish Dagu,” i. q. tsú búntibé, &c.
xu mántse pántentse wángana, “I dislike the hearing of this word,” i. q. xu pántse mántibé wángana.
meó kánuntse tátá péró kétambó, “a king’s wife brought forth a girl.”
dími dábutse kálaktší Potéro, “he directed the sheep’s head to the west.”

Dative.

§. 142. The proper import of the dative appears to be that of motion towards a place, and therefore it is used after the question “whither?” Then, by applying the idea of motion to time, it is also used of temporal duration after the question, “how long?” But although this is its general force, it is sometimes used to indicate quiet rest in a
place after the question “where?” just as languages, which use prepositions, frequently express motion towards and rest in a place by the same preposition. And, accordingly, it is also used in a temporal sense after the question “when?”

Note. The dative termination is sometimes omitted, probably through carelessness of the speaker—
gédi gásyä küräbeh létsë, “he went under a large tree.”
létsa ném lemánbe, “they go to the warehouse.”

§. 143. The dative used of motion or direction in space—
kúlorö táotoantsë bóbötsë, “he calls his children to the farm.”
tšiğantsurö tsákë, “he puts it into his bag.”
tšë dábuntsárö tsëregërë, “he ties a rope to their neck.”
bülta karáganstsurö abgätényä, “the hyena having started for its forest.”
bülta išın nantsárö, sandiyë nā bustlingo ḳësi, “the hyena comes to them, and they to the hyena.”
dimi dábantsë Potérö kaláts: yâyë, kóa Gédirö külaktsëge dimiga Gédirö debáltsegä, “whenever the sheep had turned its neck to the west, the man turned it to the east, and slaughtered the sheep towards the east.”

The dative used of rest in space—
kámä tátantsiún kánemmō bögëdányä, “when the woman and her child lay asleep.”

§. 144. The dative used of continuation in time.
kúntöge ndirö nabyagányä, “he having sat down two months.”
kábū mágerö legônö, “he went on one week.”
kábū yásürö tsürö ńkibén degëityä, “it having remained three days in water.”
§. 145. There is a kind of absolute dative, indicating a general relation or reference, which must be expressed in English by "as to, with regard to, according to." This use of the dative, however, does not appear to be very frequent.

§. 146. The remote object of doubly transitive verbs is always in the dative case, and especially also the price at which any thing is sold.

kuhunyiro, "I came in the night, or by night."

kábü ganáró kargunya, "they having lived a few days."

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§. 147. In close connexion with its preceding use, the dative also indicates the person or thing for whose benefit or harm anything is done (= dativus commodi et incommodi)—

málam sandírò állà logótsè, “the priest begs God for them.”
abání nà kárgunmábèrò lètì wúrò, “my father went to the doctor for me.”
‘Ali nem témìsì kámuntsurò, “Ali built a house for his wife.”
wúrò kām mānògò! “ seek somebody for me!”
málam kárgun tsèdè Fulátásorò, “the priest makes a charm against all the Phula.”

§. 148. In the following examples, where the dative expresses the purpose or object of an action, it is analogous to the supine (see §. 262); and the difference is merely, that in these cases it is joined with a noun, whereas in the supine it requires an infinitive—

wu nkitrò lèngin, “I will go for water.”
ógò gadèrò gānì nāngèmmò kāsìyè, “we have come to thee for nothing else.”
kúrguliyà lebālārò tsètá, “he seizes the lion for a fight.”
kāmā gèsñào lètènì, “the woman is gone for wood.”
kāliàwa kām’dì légeda sàgurò, “two slaves went for grass.”

§. 149. And in full contrast with its use just mentioned, the dative also marks the cause, motive, reason, from which an action proceeds, in which case it has to be expressed in English by “on account of, because of, from, through, by,” &c.

mána nyùa meínàwa nemènuvàturò kàdiskò, “I am come on
account of the word which thou and the prince have been speaking:"

māna ȏṭemáro ni yíremín? "wilt thou cry because of this word."

nā meibërō nemtálagarō lètse, "he goes to the king on account of his poverty."

kalígi'mw núnatë tigintsé deégéndin, māna kátsallá krígibërō, "the dead camel's skin shook at the word of the war-chief."

tátoántse ŋášō kánārō tsásirin, "all his children cry from hunger."

ṇ́gō, wu ṇ́eski mánāndē bisgábéturō, "behold, I have come because of our word of yesterday."

kúrrántse ts harbáganí nemdhibintsárō, "they do not like the sight of him, because of his badness."

śyā állān mágiyānátémárov, wūga kolóši, "he left me on account of my entreated him for God's sake."

Accusative.

§. 150. The accusative termination which seems to be often short, as is frequently omitted as it is used, because this case can generally be easily known from the context, even without distinction of form. It is especially under the following circumstances that the accusative termination can be omitted, without producing the slightest ambiguity—

1. When the subject is distinguished by the nominative termination—

ńgampátu kérīyē götse tsúndō, "the dog took and swallowed the cat."

ágō rōnēmyē tserágenātē, "something which thy soul likes."

táta ŋūdōbē tīlō kárūwāyē tsédīrō kólogányā, "the storm having thrown one young bird upon the ground."

2. When the subject stands before the object and verb—

mei kēgamā bōbōtērō, "the king calls the general."
sóbâni kütâbû gitši, "my friend has taken the book."
mâlam tsûgâtî yayâni, "the priest fetched my brother."

3. When the objective inflection of the verb points out the
   accusative—
   šî ngûgâtî rum bâgô, "thou dost not see him in the
   rainy season."
   kù wu álâyê bânâsêge, "to-day God helps me."
   wu komândê sërågî, "the Lord loves me."

For the accusative with a nominative termination, see
§. 130.

Locative or Instrumental.

§. 151. This case, as is intimated by its name, expresses
the idea of place and of instrumentality, thus corresponding to
the Latin ablative.

As locative it generally conveys the idea of quiet rest
or existence in a place, but sometimes also the idea of mo-
tion from or to a place, in the same way as the prepositions
"in, év, û" do not always denote rest in a place, but some-
times also motion.

1. The locative indicating rest or existence in a place—
   ŋô sândî tsûrô nêmên, "behold, they are within the
   house."
   kûâni kù pàton bâgô, "my husband is not at home to-
day."
   fûgû kamándêbên dâtsa, "they stand before our Lord."
   wâsîlî nigà nôngûrô tîmdên ntsâkinbà? "should the white
   man put thee to shame before our eyes?"
   pântsên sabarâtê, "he prepares himself in his house"
   šî tsûrô ngûrgântsîbên šî tsûrû, "it was within his bag:
   he saw it."

2. The locative indicating motion to a place—
   ndûyê pântsên lêtse, "every one goes to his house."
   wu nandûgâ yâskê bêlânîn, "I carry you to my country."

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léné belándon, bália wólténé, “go to your town, and return to-morrow.”

3. The locative indicating motion from a place—
  náteman pántsaró wólte légónó, “he returned from this place, and went to his house.”
  bérnyin tátá karáminibé ýóktsę, “he comes and drives my brother’s son out of the capital.”
  yimña kasúánemín tšímérem, “having given it, thou shalt recover from thy sickness.”

§. 152. This case is also used in a temporal sense, after the question “when?” “since when?” and thus becomes a casus temporalis.

In this transfer of local relations to time, we have again a phenomenon which is not only negrotic, but human—
  kérbájin katámben? “in what year wast thou born?”
  mędé négalín yárání pádgigunó, “last rainy season my brother died.”
  kábá yásgen másaña ngásó dátsin, “in three days all the provisions will be done.”
  wu bényén kádiskó, “I came by night.”
  sándí ganántsan sóbagáta, “they were friends from their youth up.”
  lénegéntéman kógotó? “did he bring it when I had left.”
  íseínyin pátoró, “when they had come home.”

But quite as often, if not oftener, the time when anything happens is indicated by no case-termination whatever—
  m hdc n mi lábygonó, “last year the king died.”
  kú bún yé sóbáni lís, “this night my friend came.”
  ší négálí rum bágó, bíném rum bágó, “thou dost not see him in the rainy or the cold season.”
  tsairó kábá tói tšités, “the boy rises one day.”
  minwa kúló dísink, “next year I will make a farm.”
§. 153. As instrumental this case marks the instrument or means by which an object is effected—

ünde kämyē gulōndon pĕlēsēni, "let no one point at me with his finger."

tsāanna bārēmābēte tsāanna ūgāsōga kōtši kētšin, "the heaven of the agriculturist surpasses every heaven in pleasantness."

nígā rātal 'din bēāgin, "I will pay thee with two dollars."

pēpēton kālāntse bāktsē, "he knocks his head with the wing."

ndūyāye kāmāntsegā dūnōn kōtšenātē, "every one who exceeds the other in strength."

wu dīmi rātal dēgen yibusī, "I bought a sheep for four dollars."

keigama Ali Marēmīnīyn ūgā bōbōtsei, "they call him by (the name of) Ali Maremi.

kādī mālamnīyn ūgā bōbōtsei nemgālāntsuro, "they call him by (the title of) 'priest-serpent,' on account of its harmlessness."

kōa mēi sōbāntsē tīlōa, pērōntsē tīlōa, kālīantsē tīlōa, sāndi dége, kūligimōntsā tīlon āgu, "there was a king who had one friend, one daughter, and one slave; they were four of them, and with one camel five."

§. 154. Besides the case mentioned in §. 138., there are some others in which the case-termination is separated from the word to which it more immediately belongs, and which may here be brought under one view—

1. The noun, which is an appositional explanation of another, takes the case-termination, properly belonging to the noun explained—

bīla, tsūntsē Dāmāturūṭen nābghāda, "they settled in a town of the name of Dāmāturū."
běla tīlō, tsāntse Tsāgalārīten, keigamā lētse nāptši, “the
general went and settled in a certain town of the
name of Tsāgalārī.”
ši kōa, abāntsē nānārō, rūši, “he fears the man whose
father is dead.”
lēnōgō, mei kōmānirō, gūllogō! “go and tell my lord, the
king.”
pātō sōbāntsē mēinābērō lētse, “he went to the house of
his friend, the prince.”
kōnō kērdiyē sōbāntsē mālammō, “said the heathen to
his friend, the priest.”
yītemtē kālā nāndī mālamwāben, “this sin is on the head
of you, the priests.”

2. The last only of two or more nouns which are con-
nected by the terminational conjunctions n, nyin, va,
bears the case-termination which properly belongs
to each of them; just as we say, by an opposite
omission, e.g. “the view of the master and his whole
school.”
māna āda keārin mēinānbē, “conversation of an old man
and a prince.”
lēngē, yānyūa abānyūvarō gūlēngē, “I go and tell it to my
mother and my father.”
kōnō kōayē ngampātēa kēriwārō, “said the man to the
cat and the dog.”

3. In like manner the termination stands only after the
last of two words which are repeated for the purpose
of expressing distribution or emphasis—
tīlō tīlōn dānōgō! “stand up one by one!”
īlā īlān nāntsārō lēngē, “go very softly to its place.”
īlā īlān wōlti, “he returned very gently.”

4. When a noun is qualified by an adjective or a more
enlarged adjectival complement, the last of the qualifying words has the termination belonging to the noun—

ši mâlam kûrâtegâ rîtši, “he fears the great priest.”
kâmû bûnî tâtâñse gânârî tî, “the woman gave the fish to her little boy.”
nâ lête kâbû tilowoâvî sandîga kèsâtô, “they carried them to a place at the distance of one day’s walk.”

§. 155. The preceding rule forms a natural transition to that most peculiar phenomenon of the Kanuri by which case-termi-
nations are suffixed to finite verbs. This peculiarity occurs when the adjectival qualification of a noun is couched in a subordinate (relative) proposition.

Thus the case-terminations can be suffixed to—

1. A verb in the Indefinite I.

nâ koûga gânâtsînga kâmuntsurî pêlêtsêge, “he shows his wife the place where he laid down the stone.”
nâ dâ gânânyenturô kûlôgonôgô, “put it in the place where we keep the flesh.”
tûta gânâ türô dîbalbên tîsînî sandîga kîrû, “a little boy who came in the way saw them.”
pâtô kômântsê lêttiênnô lêgêda, “they went to a house whose master slept.”
meiyê kôa kânîrô wîltênsîna bôbôtse, “the king calls the man that can turn himself into a goat.”
nâ kômûbû dêtsêirô sâtê, “they carry me to a place where they cook food.”
kûmpû mâna kôa lemûn sadâktsînbê pâtsei, “the blind men hear the word of the man that gives away goods as alms.”
nâ dâgêlsô kûlaindô tsâdinbîrô kûdîô, “he came to the place where all the monkeys were playing.”
nâ dâgêl têsinbîrô îsîa, “he having come to the place where the monkey was crying.”
nā kāngal tsúľūginnō ábgāte, “he starts for the place where the sun rises.”

tāta wārātse, lēltšinnē voltsāia, “the child having grown and become able to walk about.”

2. Rarely an Aorist or Indefinite II.

kāmū, sī kōāntsba, nīgā kīldōma lēlā tīlō gēnyā, tšasāmbūnīl, “a woman and her husband had only one child since they were married.”

sī nā tserāgurō dēgan lētšin, “it walks without where it likes.”

3. A verb in the negative—

tāta ganā ēṯīma nōtseńūrō kērmei abāntsīyē tšīnātē, “when his father gives the government to the little boy who knows nothing.”

mānā yā kīntan, tāta kīntan ēgālēma tābāktsānībē, “narration of a stepmother and step-children never agreeing.”

4. A verb in the participial—

mānā bīsā namēnynenāturō kūdishō, “I come on account of the word which we were speaking yesterday.”

lēnyē nā pěrō ēllemmābēturō, “let us go where the girl is of whom thou hast spoken.”

kātsallā krijebebē sandīgā tsārūi ērātānān, “the officers see them in the place where they were hidden.”

pēr ērō mēyē tsebātseńūrō tsebā, “he mounts the horse which the king had sent him.”

kām šyāa tšāgādēnātēga tšūruiya, “when he sees the man with whom he had been quarrelling.”

labār yāntsā meinaγē tseťanābē pāntsēi, “they heard the news of their mother, whom the prince had caught.”

nā wūgā sunōtementāturō wu lēgasgānyā, “I having gone to the place where thou sentest me.”

kōayē kōa ērō fōktsaganārō, “the man said to the man whom they had given him.”
CHAPTER XV.

SYNTAX OF PRONOUNS.

I. Personal Pronouns.

§. 156. When, per ellipsin, they stand for a whole proposition, i.e. when they express an answer, they regularly assume the emphatic suffix ma in the singular, and generally in the plural also (comp. §. 24. I. 1. of the Vei Grammar).

\( ndù nêممô gâgô? \) “who entered the house?” Answer, \( wîma, \) “I.”
\( \ddot{sì} ndù tsêrâgô? \) “whom does he like?” Answer, \( nîma, \) “thee;” \( ândîma \) and \( ândîga, \) “us.”

But should the pronoun be accompanied by a negative, or express a question, the negative and interrogative particles take the place of the emphatic suffix—

\( ndù kînâwa? \) “who is hungry?” Answer, \( wu gâni, \) \( ñîma, \) “not I, he.”
\( ndù ñîrô gîlîsge? \) “who told it him?” \( nîba? \) “thou?”

§. 157. In English, propositions like the following, “went to the Crystal Palace to-day,” appear rather irregular, whereas in Latin the pronoun is regularly omitted in such cases. The Kanuri, in this respect, stands between the English and Latin, but much more resembles the former than the latter. If the pronoun is dispensed with in Kanuri, it does not give the impression of an actual omission, number and person being so fully indicated by the form of the verb alone; nevertheless, the joint use of pronoun and verb greatly preponderates—

\( wu nâmêmô ísêsêkô, \) “I am come to thee.”
\( wu ñtsêrâgêsgegàna lîntârô, \) “I like thee exceedingly.”
\( ëfîma ñîmîmi, \) “thou hast not given me any thing.”
§. 158. The personal pronouns are employed in a twofold manner, for the purpose of expressing *emphasis*; viz. first, when the proper subject of a proposition is expressed, and its corresponding pronoun inserted before the predicate, a mode of speech equally admissible in English; secondly, when it precedes a possessive pronoun of the same person and number. In this case its force is rendered in English merely by a stronger intonation of the possessive pronoun, whilst, e.g., the Hebrew language would admit of a literal translation (cf. e.g. מֹאֵן יֵדֶעָה לֵבָא שְׁבַיָּא, "my hands have stretched out the heavens")—

1. táta būrgōa, ši tsürni, "the cunning boy, he saw it."
   meite, ši táta ganā, "the king, he was a little child."
   pērōndōte, ši kōā bāgō, "your daughter, she has no husband."
   táta gālijūbē ši kāmāa, "the son of the rich man, he was married."

2. sāndī meintsāwa āndī meīndē bāgō, "they have a king
   of their own, we have none."
   ni lemānnem kāgē gadi tšitōba? "will thy goods be
   equal to mine?"
   lēnōgō pāndōrō! wite lāmbīni bāgō, "go home! it is not
   my business."
   wu kādāni dātši, kāgenēm badinē, "my work is done, do
   thou begin thine."

§. 159. But the personal pronoun, in this connexion, does not
always express a contrast or emphasis, and the instances are
even far more numerous where it is used *pleonastically*—

wu nōmēnītē, wu tālagā, "my word," i.e. "what I have to
say is, I am a poor man."
wu kāmūnī kōmandōbē tserāmbī, "my wife has paid our
Lord," i.e. "has died."
kọa ọ pātō mēibē kārgā, “a (certain) man lived in the king's house.”
kọa tserāgenārō kāfugurō bērēmtśin, āba pērōbē ọ nōtsēnī, kọa wātsenārō kūrūgurō bērēmtśin; kọa (i. c. āba pērōbē) ọ nōtsēnī: pērō ọ kōāntśe kērētsēnā; abāntśe nōtsēnī, “for the man whom she likes she twines short threads; the father of the girl does not know it: for the man whom she dislikes she twines long threads; the man does not know it: the girl had chosen her husband; her father did not know it.
kābū tīlōr kikēnyā, tātā ọ pātōm bāgō, kāmē ọ leərān tṣiulāge, “after seven days, when the boy was not at home, the woman came forth from the grave.”

It can scarcely be expected, that an actual pleonasm should be regular in any language; and it may readily be observed that, in all the above instances, the pronoun can be considered as rendering some one word more conspicuous than another. If, therefore, a “pleonastic” use of the pronoun is spoken of, this term must be taken relatively.

§. 160. Neither is it absolutely necessary that the subject and predicate should be formally united by a distinct word, and yet many languages regularly do so. The Kanuri maintains great freedom, in this respect, and it not unfrequently uses a personal pronoun where it may be considered as a copula; just as in Hebrew, e. g., Deut. xii. 23, שִׁפְחֵהוּ אֶלֹהִים “the blood is the life.” 1 Sam. xvii. 14, נֶפֶשׁוּ יְהוָה, “David was the youngest.”

kēdri fulātabē ọ tālagā, “an old Pulo was a poor man.”
abānē ọ mei, “my father is a king.”
kenyērē ọ būrgōa, “the weasel is cunning.”
kāmānn ọ bōgāta, “the elephant was lying.”

§. 161. Sometimes the personal pronouns must be rendered in English by the relative pronoun—
kọa ọ lemāntśe ūgūbā, kābū tīlō tētśe, “a man whose goods were many arose on a certain day.”
§. 162. In a few cases the pronoun is omitted where we would expect it—

\[ ni \ wúrødá nánúwëm, \ "thou toldst me that thou wast hungry," \]

\[ for \ ni \ wúrö \ ni \ kánáwëm, \ or \ ni \ wúrò \ "wu kánáwëm" \]

\[ ni \ wúrò \ búrgòënëm, \ "thou toldst me that thou art cunning." \]

Note. It is scarcely necessary to observe that the Kanuri language, in addressing people, has not fallen into the practice of unnaturally substituting other persons and the plural number for the 2d per. sing.; but that its \( ni \) addresses the king as well as the slave.

II. Demonstrative Pronouns.

§. 163. They can be used separately, in the same way as substantives—

\[ kàmò \ ànù \ tsebàndô; \ àtibòmà \ lábàrtë \ nírò \ kúsò, \ "my wife has been delivered; \ of this I bring thee the tidings." \]

\[ àtë \ nígà \ ntsèràgëntë \ árë, \ wúrò \ gùllë, \ "the one who loves thee may come and tell me of it." \]

But generally they are employed to define other words, as adjectives do. Thus used, two things must be observed; one with regard to agreement, and the other to position.

§. 164. A noun in the singular can be defined by a demonstrative pronoun in either singular or plural. In the first case the whole is singular, and in the second the noun may be considered as collective, and the whole must be rendered in English by plurals—

\[ kàm òtë, \ "this person;" \ kàm \ tû, \ "that person;" \ per \ òtë, \ "this horse;" \ kòw òtë, \ "this stone." \]
käm áni, "these persons;" käm tôni, "those persons;" për áni, "these horses;" kou áni, "these stones."

A noun in the plural, likewise, can be defined by a pronoun in the singular and plural; but in both cases the whole has to be rendered in English by plurals. The use of the singular form of the pronoun appears greatly to preponderate; for, strange to say; though the language often unhesitatingly repeats whole words, and even phrases, yet it shows a strong tendency to omit grammatical forms when they may be inferred from the context—

äm âte and âm áni, "these persons, these people;" përvâte and përvâni, "these horses;" koùwa âte and koùwa áni, "these stones;" tatoânem âte and tatoânem áni, "these thy children;" âm tâ and âm tôni, "these people."

§. 165. With regard to position it may be observed, that the adjectival demonstrative always immediately follows the word which it defines, either in the character of a suffix, or as a distinct word. "Word," however, must here be taken in a wide sense, not in a grammatical but a logical one, so that it includes all sorts of complements together with which a noun may form part of a proposition. Accordingly the demonstrative may be appended to a genitive, or a possessive pronoun, or an adjective and participle. Thus it also happens, that the demonstrative sometimes stands at a considerable distance from the word to which it more immediately belongs, and before which it is usually placed in English. This, however, can only be found surprising at first sight; for all the complements of a word form with it one whole, one idea, one name; and the difference between Bornu and English is only this, that the former places the demonstrative behind and the latter before the name. For it is self-evident that, e.g. in the word, "this house, designed for the produce of all the nations on the face of the earth," the demonstrative refers as well to the remote "earth" as to the close "house," they being only last and first part of one and the
same name. The German language approaches the Bornu still more closely in form, being capable of expressing the above name in the following manner: diess für die Erzeugnisse aller Nationen auf der Oberfläche der Erde bestimmte Haus.

The following instances will illustrate the position of the demonstrative in Kanuri—

kám áte, "this person."
kám áni, "these people."
kéré, "this dog."
muskó gésgábé áte, "this bough."
kitábu kómáníbí áte, "this book of my Lord."
táta múlumbétí, "this child of the priest."
pérónité, "this my daughter."
sóbáníte, "this my friend."
kóá yásgeñé, "these three men."
sóbá ndíte, "these two friends."
táta níyátíte, "this good child."
ném kúrátó, "this large house."
kusóto lárdé kúyínten ìšenátó; "this stranger, come from a far country," Ger. "dieser aus fernem Lande gekommene Fremde."
bélá kúrúyí tártsénátó, "this town destroyed by war."
sóbá wúgu tóóró tseyáyíñátó, "this friend ardently loving me," Ger. "dieser mich warm liebende Freund."
mána kámpu kám dédíbè átèma, "this narration of four blind men."

§. 166. On inquiring now more particularly into the use of the demonstrative pronoun, it will show itself: 1. as a common demonstrative; 2. as a definite article; 3. as a means of generally distinguishing or marking one word above another; and 4. as a relative.

The instances given in §. 165. will be a sufficient illustration of its use as a common demonstrative pronoun.

§. 167. It can be easily traced, in most languages which possess a definite article, that it has developed itself from a demonstrative pronoun; and therefore we need not be surprised to find that, in the Kanuri also, the demonstrative pronoun is often used with so weak a demonstrative force as to correspond exactly with a definite article—
kéndertéma kömbantsúgó, "the cotton plant is his food."
kámuñe ši tšëre neměltšin bágó, "no woman speaks the truth."
diniatékka bántenyéxa, "the weather is foggy to-day."
údá kùqté? Kùguï ñgampátuye tsùndi. 'Ndá ñgam-
pátute? Ñgampátú kériye tsùndi. 'Ndá kériye? Tùgó kéri létsin, "where is the fowl? The cat has swallowed
the fowl. Where is the cat? The dog has swallowed
the cat. Where is the dog? There goes the dog."
kàmbète dége; dégetega mei Bòrmunámà kóltšin bágó; dégete
ganántšina, kàmbète dátši; kúrié rágemma ganántšina,
"the free ones (viz. wives) are four; this number the
Bornu king himself does not exceed; when thou hast
taken these four, the free ones are completed; if (then)
thou wishest, thou mayest take a (i.e. any) female slave."

§. 168. Sometimes the demonstrative is suffixed where its force
cannot be rendered even by the article, but merely by the
intonation or the position. So used, its force seems to be
weakened down to that of the emphatic affix ma, with which it is
then often joined. Its combination with personal and possessive
pronouns, and with proper names, may here also be mentioned.
This last case has its analogy in the Greek language, and in
those modern languages which employ the definite article before
proper names of rivers, mountains, countries, &c., or, like the
German, even before proper names of persons, when indicating
affinity or notoriety; e.g. "the Rhine, the Thames," "die Mine,
der Strauss." The combination of até and a possessive pro-
noun has its analogy in Old German and Gothic, where the
definite article frequently precedes a substantive with a pos-
sessive pronoun, and also in Italian, where this is regularly the
case. The following examples will illustrate these various
statements—

ágó yásgete ndásó ñgúbugó? "which three things are the
greatest?"
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kamtu tilte andiro kuta, "one wife will be bad for us."

niyyaye koaigite ku nötsiyel, "we shall know to-day who is a man."

"intelligence has not its seat in the eye."

"him they catch."

"thou art our father."

abani, wute pörtte tširemåró kirågeskó, "my father, I truly love this girl."

"thou art the son of a man; God has given thee thine heart, and not man."

përonite kámuró níro ntšeskó, "I give thee my daughter for a wife."

"they shall not come into our town."

allátëma nötsè, kám nötsena bágó, "God knows it, and not any man."

kóa mei Déiiama Láfiaté nóñëmba? "dost thou know a certain Laphia, king of Deia?"

bëla Kurnawáten èi náptši, "he sat down in the town of Kurnawa.

"whatever thou wilt do."

bëla Tsebákten tšéptsá, "they dismount in the town Tsebag."

Fuláta tšántsé Dóukônaturo lêtsé gulgonô, "he went and told it to a Pulo whose name was Dankoua.

Bornatén málam tširebòte kúnganâma tsigórín bágó, "in Bornu no real priest inquires of a soothsayer."

§. 169. The Kanuri has no distinct relative pronoun, and it may be said of it, as of many other languages, that it employs the demonstrative pronoun to discharge the function of a relative.—

kam tširewàte tšûruyie, "we shall see the one who is right."
wu șirô tširô yâsâ, wûrô gulûsunâtê nemônesci, "I have told him those three truths which he has told me."

âm šigâ tsarâgenâtê iguousô bôbotse, "he calls all those people who like him."

âgô rônenmyô tsarâgenâtê wu nîrô kûskê, "I have brought thee the thing which thy soul likes."

mânâncem búrgô wûrô gulûsummatê kû tšêrêtsi, "thy word which thou toldst me at first has to-day been verified."

ni "wu mâlam" nemintê kêrdi nóñemba? "thou who sayest, 'I am a priest,' dost thou know a heathen?"

§. 170. The relative pronoun being expressed by the demonstrative, there cannot, of course, be forms in Kanuri which unite a demonstrative and a relative; e.g. our "what" has to be rendered by ago and âte following; and propositions without ago must be considered as elliptical; e.g.

âgô manâncemmatê âgô diskê, "what thou hast told me, behold I have done."

âgô âgô wu bûskinte, "behold what I eat."

gûptsenâtê tsûrô belâgâniben gerônescê, "that which remains I hide in my hole."

§. 171. Such relative propositions, as express a mere complement in the form of a proposition, are treated altogether like adjectives, and consequently their last word assumes the formative appendages properly belonging to the complemented noun, agreeably to §. 154; e.g.

bêlâ Fulâta búrgô tartanâturô lêtsa, "they go to that town which the Phula had first destroyed.

mânâ bîsga nemênyenâturô kàdiskô, "I am come on account of what we were saying yesterday."

§. 172. But in these subordinate adjectival propositions the demonstrative pronoun is frequently wanting, so that the force of our relative is conveyed simply by the grammatical form of the
verb, i.e. the participial, or the very similar indefinite I., or it remains altogether unexpressed, as after a verb in the negative mood and a negative particle. This throws a fresh light on what has been stated above. It would seem that the demonstrative is in no case actually converted into a relative, but always retains its demonstrative force. Neither is this at all surprising, for the force of the demonstrative and relative is alike in all languages: both transform a general term into a special one. The Kanuri therefore most naturally expresses this double specification by one and the same word. It is true, then, that in cases where the demonstrative is suffixed to a relative proposition a word is doubly specified, viz. first by the relative proposition, and then by the demonstrative. But neither is this exactly a pleonasm, provided such doubly specified words are thereby rendered more conspicuous than those only singly specified. And this seems to be actually the case; so that we may say in general, adjectival relative propositions with the demonstrative suffix correspond to English propositions as, “the man who can commit such a crime,” &c.; and those without it to, “a man who can commit such a crime.” It must be observed, and the examples already produced have shown it, that our “the—who” would often be too strong an expression for the Kanuri particle with the demonstrative; but so much seems certain, that the relative proposition with the pronoun always renders the qualified word somewhat more conspicuous, than without the pronoun; and, at any rate, the proposition in the latter case, is not to be considered as eliptical.

Instances of relative propositions without a pronoun—

ēi māna nōtsenī nemēngana, “he does not know the word I was saying.”

āgō tīgirō tēsākena bāgō, “there is nothing which they might put on (their) body.”

wū mānāni tīlō kāmmunīyē galise na nīrō galuntsēskē, “I will tell thee something which my wife has told me.”
kám dā gādubē tsegērena kérđi gani, kám dā dāgelbē tsegērena kérđi gani, kám līšā tśēbūna kérđi gani, kám kimel tšāna kérđi gani; kám kāmāntsē kārgeñ tseṭeite šīna kērdīgo, "a man who eats the meat of swine, or of monkeys, or what has died of itself, or drinks fermented liquor, is not a heathen; but the man who keeps another in his heart (i.e. who cannot forgive), he is a heathen."

nā pērō gerāgata mātśin, "he seeks the place where the girl is hidden."

nā kēŋgal tśūlūgin tśūrū, "he will see the place where the sun rises."

āgō ņgālēma rūsγañi, manātsei pānēsγañi, kū vu kīrūskō, "what I have never seen at any time, nor heard them tell, I have seen to-day."

kōā kāndelē gani šī nāptśi pāntsēn, "the man who was not jealous remained at home."

kōā tserāγenirō gōtsa tsādī, "they took her and gave her to a man whom she did not like."

kām kitābā nōtsēnī, āgō dībī nōtsēnī, ņgalā nōtsēnī lemnā gōtsē, nāndōrō ēśīa, nandīga tśūgōrē, "one who knows no book, who knows not what is bad, and who knows not what is good, takes goods, and having come to you asks you."

§. 173. The demonstrative is not unfrequently used to indicate relations which we express otherwise, viz. by conjunctions or adverbs, e.g., by—

if: nī ņgalāte, āte lēņem kām dībī sōbānemmī, "if thou art good, do not go and befriend a bad man."

nāndī kāmū nēdī mānuvūte, ņgalā gani, "if ye seek two wives it is not good."

as, or because: kā āllayē bylānērō ntsugūtēnāte, āndī nīrō per ntsīyē, "as God has brought thee to-day to our town, we will give thee a horse."

kām rī̆nēmma bāgo nēmīntē, lēnyē wūrō pānēm pēlēsēγenē,
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“as thou sayest thou art afraid of none, let us go, show me thy home.”

këlegeni kóllem tsûlugênâtë wu nígâ wântsêskî, “because thou hast let the wild dog come out, I do not want thee.”

ni áśir kôkôbê tsâînêmmâtë, wîyê kâgenêm tsâktsôskô, “because thou hast covered the frog’s secret, therefore will I cover thine.”

that, so that: ni áfi rinêm “dînîa bûnyê lûskin bâgo” nêmîntë? “what fearest thou that thou sayest: ‘I will never go out by night?’”

âgô tsêdë, kûlûntê tsebûndênâtë, ši kâmmô gültšinba? “will he tell anybody what he did to get this ring?”

that (the article of propositions): tatóa kirûnyô nótôi pêrûntse tsûmbôtë, “when he had seen the children, he knew that his daughter had borne them.”

gâlîtû bûrbû pûntsîrô íseitê ši nôtsêna, “the rich man was aware that thieves had come to his house.”

tató šûga mbëltšintê ši nôtsêni, “she knew not that the boy watched her.”

meî Amâdé ši rôntsûa tâtantsûrô kérmei tšintê ñggà kwôyô, kitáâbâ wûnè, “examine the book, whether it is right that king Muhammad should give the kingdom to his son in his lifetime.”

why : âgô Fûlûtayë bûrgô lûsýn krîgë Dêían bûdûtsênâtë meî Tôgâ naîgà, “the reason why the Phula have begun a war in Deia for the first time, is because of king Tshiga.”

âgô ýîrëskintê, meîye kám nûnîrô tsûnôtë, “the reason I weep is, because the king has sent somebody to me.”

when, as: ši tširîntê, kûnâ tšîtse, nâ koðbêrô kàdía, “when he wept, Famine rose and came to the man.”

wu lënëskintê, wûa bûltûâ kûlâ jûnûyê, “as I went, I and an hyena met.”

kábû dînîa wâtsintê, ši îse, bûnîrô gâgi, “when the day dawned he came and entered the capital.”
§. 174. The syllable te, thus used, often even assumes a case-termination, a circumstance which may be considered as a proof that we have rightly understood its nature in the examples given in §. 173., viz. that it is really the demonstrative pronoun, and not, e.g., an adverbial particle. Instances of this kind I first got from Mal Lafia, but Ali Eisami is likewise familiar with them, though he usually omits the case-termination—

sándi létseiten, seígá úgúdugê kita, "when they went, thirst took hold of them."

Or the case-termination may be affixed to the verb and be followed by the pronoun—

gésgá tsáltseinyintê, "when they cut the tree."

tsábunyintê, "when they eat."

karátseinyintê, "when they read."

Thus can be formed, wu lêngínuntê, ni léneminyintê, ši létšinyintê, úndi lénenyintê, nándi lénâwinyintê, sándi létseinyintê, which does not appear to differ at all in meaning from lêngintê. &c.

§. 175. With regard to the demonstrative pronoun, the Kanuri again manifests its great economy in the use of forms; for, whenever it belongs to two or more words which occupy a parallel position in a proposition, it is joined only to the last—

kâm širô gültsa, pântsê, tsáltsecrânîte, šî wâgé šîmîsîn tširâ, "the man to whom they tell it, who hears, but does not believe it, will see it with his eyes in the next world."

tsâbâ bêlâbê tsêtî létšintê, "when he took the way to the town and went."
§. 176. The reduplicated form of the demonstrative pronoun átete appears to be emphatic, like the English "this here," the German "diess da," and the French "celui-ci."

běla átete wña kóanyúa lúgen bágo, "I and my husband will not come out of this town."

ni ndáran kám děg' átete kibándem? "whence hast thou obtained these four persons?"

táta átete yántse bágo, "this child here has no mother."

ndáran ši ámánté kibándó? "whence has he obtained these people?"

The pronoun átegei fully answers to our "such," e.g. kidá átegei rágesganí, "I do not like such a work;" and it is also employed, when a proper name is purposely withheld, e.g. běla ategéinyin kiluguskó, ném gillémía, "when thou hast said, I come from such-and-such a town."

Just as our "here, there, then, so," are derived from demonstrative pronouns, so in Bornu, adverbs are formed by means of the demonstrative pronoun, for which see §. 115, 3.

III. Interrogative Pronouns.

§. 177. All interrogative pronouns can be used substantively—

ndú abáni tsúrú? "who saw my father?"

dáfi rínémín? "what fearest thou?"

ndágu létśeda? how many will go?"

ndásó gágó? "which one entered?"

But áfí, ndágu, and ndásó more frequently follow substantives in the capacity of adjectives. áfísó and ndágu are always plural, whether they are joined to a noun in the singular or plural; e.g. kám ńdágu? ńm ńdágu "how many people?"

tatófísó and tatóáfísó? "which children?"
áfi and ndásó, "which?" can be connected with nouns in the singular and plural; and the former seems to inquire after the kind or quality, and the latter after individuality.

ndú is never used adjectively, neither can it govern a genitive; and, e.g., the question, "who of his friends has helped him?" must be rendered by ndú sóbántsétyé síro bánátsegí? or sóbántsé, ndú síro bánátsegí? or sóbántsé ndásó síro bánátsegí?

When áfi and ndú are used substantively, the former always refers to things, and the latter to persons. Of this rule the only exception is made by the word tsu, after which only ndú inquires, but never áfi; e.g. ndú tsúnem? "what is thy name? ndú tsú béláne mbé? "what is the name of thy town."

IV. Possessive Pronouns.

§. 178. Their import is identical with that of the genitive of the personal pronouns, which therefore, though rarely, may take its place. This is the case only, when the possessive suffix is not sufficiently explicit; as, e.g., the plural suffixes, or, when the more circumstantial genitive construction is intended to convey a greater emphasis—

nígálemá máñądé, wía síhábé, tsápán tsúlúgení, "never our, i. e. mine and thine word disagreed."

kó aité sóbá ndúbé? sóbá wúbé, "whose friend is this man? Mine." The answer may also be, sóbáni, wúbé, "my friend, mine; merely, to lay more stress on the person."

§. 179. The possessive genitive being identical, in force, with the possessive pronoun, it is not to be wondered at that the Kanuri sometimes uses the simple genitive of the pronoun, where the English and other languages have a possessive pronoun without a substantive. Both modes of expression coincide in their being properly eliptical; e.g. wúbé dátsí, viz. kídá, or ró, or kábú, or mána, &c., "mine," i.e. "my work, or life, or time, or speech, &c. is done."
The Kanuri, however, has another way of using the possessive pronouns substantively, without admitting an elipsis, and of which it makes a more general use. This is by the unmeaning, or, as might be said, all-meaning substantive kāge, to which the possessive suffixes are added, just as in Arabic the suffixes of the personal pronoun are added to the corresponding and equally unmeaning word انية

\[\text{ni lemánmén kāgê gadi tšítôba?} \quad \text{“will thy goods be equal to mine?”}\]

\[\text{wásílí kálugá měibë kirínya, kágéntse tsúrò kángádibén tsetúlágé, “the white man having seen the king's shirt, took his own out of the horn.”}\]

\[\text{kómù péësegemnátë wu pándëskí: ūgò šì, āre; gérë, kágéntem gónë, kágê šë, “I have obtained the food which thou hast shown me: here it is; come, divide it: take thine and give me mine.”}\]

\[\text{nànì dítùôa ananámémrò kítùgò; andité, kágéndë dátšì, “you, little children, will have woful times; as for us, ours (i. e. our time, life) is done.”}\]

**Note.** Kágè is sometimes used redundantly where a mere possessive pronoun would be quite sufficient;

\[\text{e. g. wásílí kágéndë = wásilindë, “our white man.”}\]

§ 180. After nouns which are indicative of time, the possessive pronoun shows that so much time was spent. It has then to be rendered into English by the corresponding personal pronoun and the understood copula by a verb—

\[\text{kántúgëntí yásge nántsen, “I remained three months with him.”}\]

\[\text{ũguòñí píngun tátà wúsgë, “I am fifty-eight years old.”}\]

\[\text{šì kábùntse yásge nà abáníben, “he spent three days at my father’s.”}\]

\[\text{wu kù kábúñì tùlùr wu núskì, “I have been dead these seven days, or I have died seven days ago.”}\]
And when the noun with the possessive suffix is the predicate of a proposition, the suffix is sometimes rendered by the verb "to have;" as,

\[ \text{niyè šinem 'dì, wùyè šini ndì, " thou hast two legs, and I have two legs."} \]

§. 181. After a transitive infinitive the possessive suffixes have to be rendered by personal pronouns, and the infinitive by a finite verb—

\[ \text{kámpù kám 'dì logótenírò isanátè, "as two blind men came to beg of me."} \]
\[ \text{súgá dútsèi ntšéotsóntsürò, "they pursue it to kill it."} \]
\[ \text{sándi nòtsání, bútù kómbuntsará kádítè, "they did not know that the hyena had come to eat them."} \]

The possessive plural suffixes of the interrogative ndú must be rendered by the genitive of the corresponding personal pronouns. Comp. §. 141.

\[ \text{wàa nyàa ndùndé lemánwágó ? lit. "as for me and thee, our who is wealthy?" i. e. "which of us is the wealthiest, I or thee?"} \]

§. 182. The Kanuri language often anticipates an event; e.g. it calls a thing one’s own which is merely intended or expected to become so; and, in this case, we have to render the possessive suffix by the preposition for with the corresponding personal pronoun—

\[ \text{kárgúnte kám nòtsena bágó, "nobody knows a medicine for it."} \]
\[ \text{dúlima kámúnte mátsìn, "he seeks a fellow-leper for himself."} \]
\[ \text{ndúyè kámúnte mátsè, nìgà tsède, "every one seeks a wife for himself and marries."} \]

§. 183. When the possessive pronouns have a reflective force, the Kanuri neither discards them altogether, as the Latin, or
uses them, where they are superfluous, so frequently as the English; but, just as the German, it maintains, in this respect, an intermediate position between the Latin and English—

\[ \text{dinìa bùnyê kàrgentse tsergêrê, gâge, "by night he ties his heart together and enters."} \]

\[ \text{âm wûrâ ùgâsò sùmôntsa pùrùntsàna, "all the great men are opening their ears."} \]

\[ \text{nàndì kîtàbu àllàbè ùgâsò múskôndon, "ye have all the books of God in your hand."} \]

\[ \text{dàgêlnìtse múskômwa tsùlùgê, "he comes out with his monkey in his hand."} \]

\[ \text{šì délà tsêtà, tsergêrê kàlarô gôtsê, "he catches the jackal, ties it, and takes it on his head."} \]

\[ \text{wûrô múskôn ilàn pëlësegemìa, "thou having shewn it me with thy hand."} \]

\[ \text{šì kàmântsìga kàrgën tsêtei, "he holds his fellow in his heart."} \]

\[ \text{kùgùi dëgåga kàmàunbè kùşyêtśìn śìn, "the fowl turned the dung of the elephant with its feet."} \]

§. 184. When \textit{abu} and \textit{ya} are used in addressing persons (see §. 128.), without any further title, they always take the suffix of the 1st person singular (as \textit{abání}, \textit{yání}), with the exception, however, that, when husband and wife address each other, these words generally assume the suffix of the 3d person plural, which, in this case, refers to the children, and honouringly designates the other conjugal half as an actual parent. Nay, these words are even used with the suffix of the 1st person plural, by which the speaking party modestly ranks himself with the children, just as, with us, parents sometimes use the words "father and mother" of one another—

\[ \text{kàmûyê kòântsîrò: abántsa, ni wûrô bûrgôa nêm, "the woman said to her husband, (their) father, thou toldst me that thou art cunning."} \]
šiyé kámuntsuró: yántsa, ni tširēwa, "he said to his wife, (their) mother, thou art right."

yá mána péronțibé pántse, ábá pérobéró: abándé, ni mána péronémibé pánemiba? "the mother hears the word of her daughter, and says to the girl's father, (our) father, hast thou heard the word of thy daughter?"

The word komándé is analogous to the Hebrew יְהֹוה. Both are applied to God, and the suffix has become so entirely one with the noun, that the people no longer separate them, but use them as one name for God.

§. 185. Having already seen that, e.g., a case termination (§. 154.) or a demonstrative pronoun (§. 165.) is not always attached to the word to which it more immediately belongs, but to the last of its complements, if there be any, we would naturally expect the same to be the case with the possessive pronoun, whose force is likewise not confined to the mere substantive, but equally extends to the remotest of its complements. This, however, is not the case; and the possessive pronoun always takes precedence of all other complements and attaches itself regularly to the chief noun—

málam kálugúntsé kúra götse, "the priest takes his great garment."

kirntse tîlô bòbòtsé, "she calls one of her slaves."

dántsé gádubé árgata götse, "he takes his dried pork."

§. 186. Sometimes a possessive pronoun is connected with a genitive, by which it is rendered pleonastic—

ni kóa sòbáncmtibé këndióntsé rágemmi, "thou dost not like the coming of this thy friend."

More examples of a pleonastic use of the possessive pronouns, or, at least, of their use, where in English they are omitted, will be found among those adduced to §. 199.
V. Indefinite Pronouns.

§. 187. The difference in the use of the suffixes ye, yaye, and so, appears to be this, that ye is numeric, i.e. referring to each individual separately; so qualitative, i.e. referring to each individual equally, and not more to one than the other; and yaye either identical with so or indicating any one individual, but not the whole number. When so and yaye are joined in one word, they correspond in force to our "soever."

The indefinite pronouns, when used substantively, can be construed with the verb either in singular or plural—

nduyē pāntsorō lēgonō, "every one went to his home."
nduyē sūmōnte pēremtse, "let every one open his ears."
nduyē tōtsa, pāntsorō lētsa, "they, every one, arise and go to their home."
mana āeinabē yellē, nduyē pānts, "proclaim the word of the prince, that they, every one, may hear it."
nduyāye sāberatēnōgō, "get ready every one of you."
nā tūreberō nduyāye lētsonō, "every one will go to the place of retribution."
kām tsātēiya, lāgā múskō kūmētin, lāgā sī kūmētin, "when they have caught anybody, one cuts an arm, another cuts a leg."
lāgā ēsei, lāgā lētsei, "some come, some go."
ndūso kā gōtsa, śiğā nōetsorō mátsei, "they each take a stick and seek to kill it."
kām agōtēgei bēlānden tsēdīn bāgō, "one does not do such a thing in our country."
kām āsirntsa nōtsana bāgō, sai ālla, "no one knows their secret but God."
nduyē bēlāturō ēsei, "every one came to this town."

§. 188. The indefinite pronouns, used attributively, either follow the noun in the capacity of adjectives or precede them in apposition.

ni tsānei ndāsosū wānegmi, "thou dost not like any clothes."
kārgun ʰdāsosō sŏbānêmyê nîrō mātse, “any medicine that thy friend seeks for thee.”

kām lāga māna kitānbû pāntšia kārgentšiyê tsuître tserāgēna;

kām lāga māna kitānbû pāntšia, kārgentšiyê tsuître wātsena,

“one person having heard the word of the book, his heart likes it ardently; another person having heard the word of the book, his heart hates it violently.”

ágō áfisō tserāgenātê yê, “whatever thing he likes, give him.”

kām ᵃlūsō ísêna tšibândô, “whoso comes shall obtain it.”

nlûyāye kām lêtse, “whatever person goes.”

áfiyāye ágō tserāgenātê yê, “whatever thing he likes, give him.”

nlûsō kām ísêna tšibândô, “whoso comes shall obtain it.”

§. 189. The appendage yaye, which renders a pronoun indefinite, is not always attached to the pronoun, but may be separated from it by other words; e.g.

tāta gesgâfîbê yāyê tsùrûiya, kâmtse tšébui, “whatever tree-fruit he saw, he plucked and ate.”

áfi nēmkâtšindôyāyê, “whatever may be your fondness.”

nlû nîgâ ntsârâgôyâyê, “whoever may love thee.”

kōányâfi ësô yāyê, “whatever man comes.”

áfi kâmûyê tšêdîn yāyê, “whatever one may do.”

But ma, which has the same force as yaye, seems to be never detached from interrogative pronouns—

ši tsâneî ilîfîna wâtšî, “she dislikes any kind of cloth.”

kômândîte ši ndûma alûktšî, “our Lord has created everybody.”

§. 190. The indefinite use of kām is not so common, as in German that of “man,” or in French that of “on” (=homo), but about as common as in English that of “one;” and to express a mere grammatical subject, the language more frequently employs one of the different persons, viz. either the 2d person singular, or the 2d or 3d of the plural.
1. The 2d per. sing. used indefinitely—

kámurō mérsānemía, kárgenem sírō yímía, níga ntšetsō, “if one trusts a woman and gives her his heart, she will kill him.”

ágō rummátema neménemín, rámmitē, neménem bágō, kátugūte úgalā gan, “what one has seen, one may speak; what one has not seen, one must not speak, a lie is not good.”

Bornāt'en kanāśin pānemín našīnemía, nā kūnganamá-bérm léñemía, kanāśin našīnemmatē sírō gūlgem, “in Bornu, when one has had a dream in his house, he goes to a soothsayer and tells her the dream which he has had.”

2. The 2d per. pl. used indefinitely—

kenyēri belāgāntsürō gāgīa, nándi belāgāte lánū, “šiga telyen” nū, badinūwīama, ši ŋāʃoŋdōben tsūlūge, tsegāsīn, “when a weasel has gone into its hole and you begin to dig the hole up, thinking to catch it, it comes out behind you and runs away.”

bāmba' pátō tilōberō gāgīa, tsūrō pātōbēten, nándi kām pándi degāwīgāyō, tīlōma kolōtšīm bágō, “the cholera having entered into a house, does not leave one in it, though there may have been twenty of you.”

3. The 3d per. pl. used indefinitely—

kerrāgō ásırberō skirāgēm kwōyā, ûte ásirnē deŋan pāntsānī, “if thou lovest me with a secret love, let them not hear our secret in public.

ándi bēlānden agōtegei tsūdīn bágō, “in our country they cannot act thus.”

§. 191. Hence it may happen that sometimes these persons alternate with each other. Such is the case with—

1. the 2d per. sing. and the 2d per. pl.—

kánā kadinīyā, kálā gēsgābē kārujān lēnem, mānem, kūte-
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mía, yá tatoánëmbëyë kálűte détsé, tatoánëm tsábui Díña wátśia, kúrú tšínucí, lënú, káragan tátá gësgabé mánú, tšínucí, yá tatoándóö̂bë sándí nándón tšeñápëgë détsé, tatoándó tsábui, "when a famine has come, thou goest and seestree-leaves in the wood, and having brought them, the mother of thy children cooks these leaves, that thy children may eat them. The next morning ye rise again, and go and seek tree-fruits, and when ye have come, the mother of your children takes them from you and cooks them, that your children may eat.

2. The 2d per. sing. and the 3d per. pl.—

táta ŋegení Borńütën rúmía, kárgeñtse bibítsë bágo; kárgeñtse bibínëmía, .Dispatched from tširin, lit. "when thou seest an orphan in Bornu, they do not molest him; when thou molestest him, he sits down and weeps," i.e. "when one sees, one does not molest him," &c.

§. 192. The second person being so extensively used in indefinite propositions, in which all importance is attached to the predicate, and the subject considered indifferent, it is not regarded as irregular, to use the verb in the 2d per. sing., even if the grammatical subject is kám.

kám kúra tátánëm yamðumma kágëñemë ni nóteam, "when a grown up person begets a child, he will know that it is his own."

kám kámuntse nígabé tám. gërem, kógotité ši ná koändö̂ben pánsëni, "(if) one catches and ties his married wife, that flogging he has not heard of with our Lord."

kámë agó ngala dímía, "a man having done any thing good."

193. There are no distinct forms for the reflective pronouns, which want is supplied partly by the reflective form of the verb, (see §. 56.), and partly by the use of the substantives ró and kóðë with the possessive pronouns—
by ro—yim röndöyé kámundö tserágenäté wu nandíró ntsádeskó,
"the day on which ye yourselves will like your wife, I
will give her to you."
pánem pándem nánnémmaté wu röniyé tserági, "I myself
wish that thou mayest get a home for thyself and sit
down in it."
by kylá—náten júgun ájimdémá níró ntíyen bágó; léné,
kálném níma ámpání, "henceforth we shall no longer
give thee any thing of our own; go and provide for
thyself."
ní kálnémma kúlia ném, "thou sayest that thou thyself
art a slave."
šígá nátén bágó, šíma kálántsen tsúlágín, "we do not
plant it; it comes up of itself."

The want of reciprocal pronouns is supplied chiefly by the
plural of the reflective form of verbs; e.g.
sándí möltei, "they wrestle with each other."
sándí táröna, "they are looking at each other."

CHAPTER XVI.

SYNTAX OF ADJECTIVES.

§. 194. Adjectives, used attributively, always follow the noun
to which they belong; e.g.
kám kíra, "a great man."
ám wúra "great men."
Ali Eísāmí, "Ali, the son of Eisa."

They also receive the case-termination (see §. 154. 4.), the
suffixes of the inseparable conjunctions (§. 399. &c.) and the
demonstrative pronouns (§. 163.), instead of the noun which they
qualify; e.g.
nem bëlindë gâge, “he enters into a new house.”
alla kâm tsâlammgin bullinsô alâktse, “God made both the
white and black man.”
šî per ñgalâte tësîfî, “he has bought this fine horse.”
sô ñgubûndô âte, “this your much crying.”

§. 195. The plural termination, however, is never added to
the adjective, but only to the noun which it qualifies; so that it
can only be seen from the noun whether an adjective is plural
or not. Only the two adjectives, kûra and ganâ,* which have a
peculiar plural form, and the derived adjectives in ma, which
likewise do not form their plural in wa, make an exception to
this rule; for they regularly appear in the plural form when
they qualify a noun which has either the plural-termination or
a collective force. But if twice repeated, the singular of kûra
and ganâ may follow a noun in the plural—

wu kôganawâ ñgubû rûskî, “I have seen many soldiers.”
sôbâni péwca kàritë têsîfî, “my friend has bought beautiful
horses.”
Kûrdë sândî âm kûrûgu, “the Karde are a tall people.”
šî péwca bâtu tsûgutô, “he bought cheap cows.”
kôganâvâ wûra ñgubû mbëtšî, “there are many great war-
riors.”
málamwâ wûra nântsên, “there are great priests with him.”
tâtôa sôbânîbë ánana ñgasô sûnui, “my friend’s little children
all died.”
tatoâte abâbû gani, “these children have no father.”
âm Bornûbû Kânûrin bôbôgata, “the Bornuene are called
Kanuri.”
âm Kânûmbû ñgubû ñsa nântsûrô, “many Kanumese came
to him.”
tatoântse ganâ ganâ ñgubû mbëtšî, he has many little
children.”

*When ganâ is opposed to ñgubu and not to kûra, it falls
under the rule of the common adjectives.
SYNTAX OF ADJECTIVES.

fūgū málamwa kūra kūrabēn námnesgana, “I was sitting before these great priests.”

ándi ganá ganá bátáqūntsān námnyēna, “we little ones were sitting at their side.”

That the possessive pronoun takes its place before the attributive adjective is illustrated in §. 185.

§. 196. Though the substantial use of adjectives is very limited in English, it is still more so in Kanuri. Expressions like “the beautiful,” “the lovely,” when referring to substances, must be rendered in Kanuri by úgō and an adjective; or, when used abstractedly, by abstract nouns, which the language can form from adjectives without limitation (see §. 21.). Even when we say, “the good and the evil,” instead of “the good and the evil men,” the Kanuri makes use of kām, kōa, āba, &c., far more frequently than of mere adjectives. Sometimes, however, adjectives are thus employed, and the following are instances of this kind—

kūra ddgelbē pāntsēn nāptši, “the great one,” i.e. “the chief of the monkeys sat in his house.”

kū nīma kūra bēlabē tēnēm, “to-day risest thou a grandee of the town.”

tēlamentē, kāmētēn, kāsūgūtēn kūrūgūtēn ūgāsō ăllaña alāktē, “it was God who created all, the black and the red, the short and the tall.

ganāndēn kurāndēn ūgāsō nāmnyēōgō, “let us all sit down, both the small and great among us.”

kōayē kūra kṛīgībē bōbōtē, “the man calls a military grandee.”

§. 197. There being no distinguishing forms to indicate gradation of adjectives, the language endeavours to make up for that deficiency in several ways—

1. By the mere positive with go—

   a. For the comparative—

       vūā nyāa n أحمد lemānwayō? “which of us is the wealthier, I or thou?”
SYNTAX OF ADJECTIVES.

ndúndé kúragó yáye kú ruíye, "we shall see to-day which of us is the greater."

kám wúró kúragó tsúró kúragó átibén bágó, "there is none greater than I in this forest."

Note. This is doubtless the origin of the word ñgálgyó, which is now used as a regular comparative of ñgala.

b. For the superlative—

díñia ñgáson 'Alláma kúragó, "God is the greatest in the whole world."

ágó yásqete ndásó ñgúbugó? "which three things are the greatest?"

tsúró tatoántsibén nína kúrántsúgyó, "thou art the greatest of his children."

ndú býrgóagó tsúró kám ñgúbétén, "who is the most cunning among these five?"

2. By the verb kónjin, "I surpass."

a. For the comparative—

wu ñigá kóntséskí kúran, "I am greater than thou."

ši ñigá némgalan kóši, "he is better than I."

tátáte býrgóón gúltégemántségá kótseña, "this boy is more cunning than his teacher."

b. For the superlative—

álá kám 'díusógá kótseña, "God is the greatest of all."

šétan némdbín tšágen 'gásógá kótseña, "Satan is the worst of all creatures."

3. By the adverb linta, which expresses an absolute superlative, like the corresponding "most," "höchst," "maxime," in other languages—

wu ñigá tsóró ntsréágesgána linta, "I love thee most ardently."
yayáni kárite lintá, "my elder sister is most beautiful."

pérête šì nóngña lintá, "this girl is most bashful."

§. 198. Here also mention may be made of the emphatic repetition of adjectives, the force of which we have sometimes to render by a comparative and sometimes by adverbs like “much, very.”

lemán ſųgala ſųgala ſųgása keretsa, “they pick out all the finer goods.”

tatónte kóganá wúra wúragá ſųgáfon tsága, “his children follow the very great warriors.”

§. 199. Some peculiar uses of the adjective termination wa deserve a further illustration by examples.”

1. After words expressive of a time-measure, it indicates that so much time is spent—

kau tsátanábé ságá ndiwáte, káfi kádió, “two years after the eclipse of the sun had happened, the locusts came.”

kábé gánawáma šim hámtší, “in a few days the eye had healed.”

tátańi kórbánte árašgúa pádyigunó, “my child died six years old.”

kábé yásóa íšeské ntsúruskin, “in two days I will come and see thee.”

sádága abántsibé túlurwa sadáktse, “he brings the sacrifice for his father, which is brought seven (viz. days) after one’s death.”

nárantsávé kábé náliwa, kóliram tšítse, “having sat down two days, the wood-demon arose.”

It is thus that the time of pregnancy is especially indicated, which word must often be used, in order to convey in English the force of the wa—

kámá kíntáge legáir, kábé legárwa kólánte tsebándin, “a
woman is delivered after a pregnancy of nine months and nine days."

2. After a substantive with a possessive pronoun, its force has to be translated into English either by a mere adjective or by a verb; and after nouns, which have no corresponding adjective in English, by a substantive with "having, possessing," &c.—

3. After a phrase or proposition, it renders it adverbial or participial, and the finite verb to which it is affixed corresponds to the Latin gerund in "do," comp. §. 39.—
SYNTAX OF NUMERALS.

"he, and all the soldiers following him, went to the Phula."

"the Pulo swain, tending his cows, came under a large tree."

Note. Sometimes, however, wa is omitted—

"if one comes who has no ass."

4. When a noun, expressive of time-measure, is qualified by an adjectival proposition, the wa at the end of the participle seems to be merely intended to show more clearly the adjectival nature of such a proposition—

"when the fourth day had come, they reached the capital."

"the season, when the Pulo war arose, was the rainy-season."

"at the time we came, the Hausas bought us."

CHAPTER XVII.

SYNTAX OF NUMERALS.

§ 200. When connected with nouns, the numerals occupy the same position as the adjectives, i.e. they stand after the noun; and when the noun is at the same time qualified by an adjective, the numeral follows both; as, per pindi, per ŋala pindi, tâta dûnoa yásge.

§ 201. 1. When persons are counted, the numerals, instead of following the substantive immediately, are connected with kûm, which must be considered in apposition to the substantive, and takes its place between the substantive and the numerals. 

* 2 e
In English, this peculiar construction is rendered as if kam were not used at all—

bārbā kam 'di ēsa, "two thieves came."

tatoāntsē kam yāʂγ sabarāta, "his three sons prepared themselves."

ām katsalla kam yāʂγate andīγa kolōtsedāni, "these three chiefs will not leave us."

2. This convenient kam is, of course, regularly employed, where we use a numeral substantively—

tātāni kam 'di tāmin, "thou catchest two of my children."

kāmdē tīlōma kolōtsedāni, "they will not leave one of our men."

kāntsē tīlōma nā meiberō lætsena bāγō, "not one of his people was going to the king."

kāmdō kūra tīlō tsānā, "one of your great men will die."

3. It is very rarely the case, that a numeral is used substantively without kam—

tūlōntsātuma wūtsei, dūγō wuragōnō, "they saw this their only one, till it was grown up."

§. 202. 1. The want of distinct forms for distributive numerals is supplied by repeating a cardinal number. If a case-termination or suffix is required, the last numeral only assumes it—

gūtsigānyē ńgāsō tūlō tūlōn tśūndā, "the pelican swallowed all, one by one."

ndūyē tīlō tīlō kāγentsē gūtsē, "each takes but one as his own."

pēpetōntsa tīlō tīlō mūktsa, "they pluck their wings one by one."

sāndī ńgāsō tīlō tīlōn komāndēγa kēgorō, "all of them asked the Lord, one after another."

kōgana ńgāsō tīlō tīlōn ēsa, "all the soldiers came, one by one."
2. This repetition, in order to indicate distribution, is not confined to numerals, but is also extended to other words—

árgemwa tširēwa gadē gadērō rántsan gauānē, "lay down the millet and the sand by themselves, each in a different place."

dântsē na nārō tūlēgeskē, "I take out his flesh from different places successively.

andirō rētā rētā sōdō, "she gave half to each of us."

§. 203. It is a token of childlike simplicity, arguing perhaps for the age and primitiveness of the language, that it frequently counts up to the number intended, for the purpose, as it would seem, of thus exemplifying the idea of a long, uninterrupted continuation—

kântēgē lāsge, ndī, yāsge, dēge, āyurō nābgedānyā, pērō pālti,
"when they had remained five months, the girl became with child."

kābū lāsge, ndī, yāsge, dēge, āgu, ārasge, tūlūrō lēgedānyā,
bēla Gōrgōten tsēbgedā, "having walked for seven days, they dismounted at the town of Gorgo."

§. 204. It seems to be for this same purpose, that, with untiring patience, the language repeats the predicate of a number of subjects, or even a whole proposition, on account of a change in the adverb. The same circumstantiality of enumeration is observed in the primitive Hebrew language, comp. Ewald’s Kritische Gram. §. 303.

nigalārō tšūfī, kānī tšūfī, kōquī ngūburō tšūfī, "he bought a ram, a goat, and many fowls.

lētsa, bēla Tsēbākten tsēpīsā; wāgānyā, tšūtsa, bēla Kūtsoulēten tsēbgedā; wāgānyā, tšūtsa, bēla Kādewātēn īsā tsēbgedā; dināa wāgānyā, sēba tšūtsa, lētsa, bēla Gafējēten tsēbgedā; dināa wāgānyā, sēba tšūtsa, lētsa, bēla Tsētāramten tsēbgedā; wāgānyā sēba tšūtsa, lētsa, bēla Adāfiātēn tsēbgedā;
wágányá, tšitsa, létsa, béla Murmûrten tsébédä; wágányá, tšitsa, létsa béla Tšáquäten tsébédä; wágányá, tšitsa, létseitë kárbina tsûro káragântsibën sandígá kíra, "they regularly arose at day-break, and, having marched all day, dismounted in the evening in the following towns successively, Tšibag, Katgûlë, Kádawa, Gáfeiyë, Tšatšâram, Adúfia, Murmur, Tšágâa, and, in the morning, when they had arisen in the latter town and resumed their march, a hunter saw them in his forest."

kërmatë káragâten dzázirma dibi, kûrgult dibi, ņágáran dibi, këri šuí dibi, búltu dibi, sàndì atë sandima dibigo, "at present the following animals are the most dangerous in the forest: the leopard, lion, wild cows, wild dogs, and hyenas."

dàntsë ganà ganân tsëgerin: kûyë tsëgerin, bâlíye tsëgerin, “he eats his meat little by little: every day something.”

lëtse, nà yàyántsìisòben logòtsìn: kûyë lëtsìn, logòtsìn, šíro tsàdìn; bâlíye lëtsìn, logòtsìn, šíro tsàdìn, “he goes and begs of his brothers every day and they give him.

§. 205. It now remains to notice the peculiar usages of some cardinal numbers.

1. The Numeral tìlô is used for our “one and the same,” like the Hebrew תְּלָה.

ięgásë nà tìlon nàmnyëogë, “let us all sit in one and the same place.”

bêla ndîte kûlugû tìlon ’ki gótsei, “both these towns fetch water from one and the same brook.”

2. tìlô is often used without numeric force, merely to indicate the indefiniteness of its substantive, so that it assumes the character of an indefinite pronoun, and corresponds with the indefinite article of other languages, most of which, as is well known, have developed it from a numeral; e.g. English “a,” German “ein,” French “un.”
kūrū kōa tīlō, kaniamontse mēgūa, nāntsūrō kādiō, "again there came a man to him who had ten bullocks."

bēlamāsitēn kōa tīlō tātōa ūgūbāa, "in the neigbouring town there was a certain man who had many children."

tāta tīlō tšîtse, nā pēroberō kādiō, "a certain boy rose and went to the girl."

tsafrō kābū tīlō tšîtse, sóbāntsē bōbōtsē, "one day the boy rose up and called his friend."

3. When repeated, it has to be rendered by our "one—another"—

útema kārgun dāgelbē tīlōtē. Tīlō : lēnem, &c., "this is one remedy against the monkeys. Another is, thou goest," &c.

4. Frequently tīlō assumes one of the singular suffixes of the possessive pronouns which renders it adverbial, so that lōn or kūrān might always be substituted, without any change of meaning—

kūlō pāndēskē wū tūlōnī, "I alone have got the farm."

ni tīlōnēmbē múskōba kāntsā? "have they cut thy hand only?"

šī tīlōntsē kūlōlan bārē badīgonō, "he had begun to work alone on the farm."

wū tsūrō kāragāben tīlōnī nēnnī tēmgē, "I build my house alone in the midst of the forest."

5. Between the words tīlō, tūlō, pal, and lāsge, there is no difference of meaning, and they are used indiscriminately.

§. 206. The word máge is identical, according to Ali Eisami, with tūlar and wūsge, but it would seem that this statement is correct only as regards the latter. Its use, however, is restricted to time; and kābū máge, or merely máge, is the usual expression for our "week," just as in German, "vor acht Tagen" = "a week ago." Kābū máge stands in
a similar relation to kâbû wûszę, as in English "a fortnight" does to "fourteen days." The uncertainty as to whether mâğe means seven or eight days, doubtless arises from the possibility, in any language, of taking the last or first of a given number of days either inclusively or exclusively. To remove it, the Bornuêsé can say, kâbû mâğe túlur, "a space of time consisting of six full days and odd;" and kâbû mâğe wûszę, "seven full natural days and odd." When mâğe is joined with lôkte, it means the same as when joined with kâbû, viz. "a week." But it may also be connected with sâga, ńgâli, and kérbâ, and then indicates a unit consisting of seven or eight years.

If it could be joined with kîntâğe, it would fully answer to our "six month;" but kîntâğe is always followed by the common numerals.

To express our "fortnight," the common numeral for fifteen is used, viz. wûrı or kâbu āri. The peculiarity which proves this term to be collective is the omission of mógu; for, let it be observed, when the numerals from eleven to nineteen are connected with substantives, they regularly appear in their full form, i.e. with mógu before them; e.g. per mógu āri, "fifteen horses;" kâm mógu túlurri, "seventeen men."

The term answering to our "three weeks" also includes one day more, being kâbû pîndî ndûri, or merely pîndî ndûri, instead of the common numeral, pîndî tûta ndûn.

In lieu of our "four weeks," they either use kîntâğe, "a month," or lêmâ dége, "four Sundays."

§. 207. The numeral mógu, with or without kâm or ām before it, is used indefinitely for any large number of men—not of irrational beings—even if they be in reality many hundreds or thousands, thus representing them as an unbroken company, a united congregation. In a similar manner, we also use a definite number for an indefinite one; e.g. in the expressions, "a hundred times, a thousand times."
SYNTAX OF NUMERALS. 215

kônõ màlàmyè kâm méogurô, "said the priest to the assembly."
ái wùagátsë, âm méogu? kônõ méîyè âm méogurô, "what is the matter, ye men? said the king to the men."
ši dábù kâm méogubèn náptšin bágô, "he never sits among other people."
ásînntsa kâm méoguyè pângêda, "the people at large have heard their secret."
kâm méogu ẓèreâbè pântsou, "the men of the court shall hear it."
âm méoguyè tšârûîya, "when the people saw it."

§. 208. With regard to the use of ordinal numbers, it must be observed that either themselves or their verb regularly assume the suffix te, and that, in conformity with §. 203., they are preceded either by the highest or by all cardinal numbers which are less in value than themselves. The te which they assume may be considered as identical with the one corresponding to the adverb "when," §. 173., or with that usually appended to the absolute case, §. 334.; so that, the phrase "he came on the fourth day," would literally read in Kanuri, "three days, when the fourth (viz. was), he came;" or, "three days, as to the fourth, he came." Some examples from Ali will further illustrate this—

kábuntsa yâsge tsâbâlan bôtsa, yim këndëge tsêtenawâtè bërnirô nàtsagei, "they were (lit. slept) three days on the way, and on the fourth day they arrived at the city."
kábû yâsge kîtënyà, këndëguâtè, bërni Katâgûmben tâlgêda, lit. "when it had reached three days, as to the fourth, they arose in the city of Katagum," i.e. "on the fourth day they arose in the city of Katagum."
kábû yâsgrô nàbgêdànyà, këndëguâtè tšâtsa, "after they had been sitting three days, they arose on the fourth."
kábû lâsge, ndî, yâsge, dëggè, kënâguâtè, bëla Yâkubâbè tšabândì, i.e. "on the fifth day they reached the town of Yakuba."
kábuntsa ndi kényásguaté sabaráta, i.e. "they prepared themselves on the third day."

ši kábá dége kényguaté béléntsúró tši, i.e. "he came to his town on the fifth day."

kërba, lásge, ndi, kényásguaté kám kára télo belándon pátsege, "in the third year, i.e. in three years a great man will die in your town."

§. 209. The indefinite numerals ŋásó or só require some remarks. The first can be used either as a substantive or as an adjective, and the second, which enclitically joins itself to a preceding noun, only as an adjective. When connected with ndí, só corresponds with the German "alle" in "alle beide."

But, in English, it would not be idiomatic always to translate it "all two"; so that sandí ndísó has generally to be rendered by "both of them," i.e. só remains untranslated; e.g. sandí ndísó lemántsa götsa, "both of them took their goods." Even in some other cases, só cannot always be rendered in English, except, perhaps, by "together;" e.g.

kónó bültuyé dagelsoró. Dágelsó mána bültubé pántsa; dagelsoyé bülturo, &c., "said the hyena to the monkeys. The monkeys heard the word of the hyena; the monkeys said to the hyena."

wúa nyúasó göriyé, "we, I and thou, eat it."

andyúa nyúasó máșena állayé sáđé tšibuiyé, "we and thou together will eat the food God gives us."

ni kätunóma ŋídó ŋásobesó, "thou art the messenger of all the birds together."

ándi béléndeté kagándésó gártsa, abándesoró kológeda, "our grandfathers built these our towns, and left them to our fathers."

In connexion with a negative, ŋásó or só answers to our "any?" e.g.

da ŋásó wu rúsqáni, "I did not see any meat."

ši kätunómasó tsúnöteni, "he did not send any messenger."
§. 210. A surprising and apparently ungrammatical use is made of so, when it is employed so as to correspond with the Greek oi περιτων, and must be rendered in English, either by the Saxon genitive or by the insertion of words like "parents, friends, relatives, people." For in this case so is annexed to a word in the same manner as when it is a mere adjective; but the context always shows that it is not intended adjectivally to qualify that word, but rather to occupy an imperial relation to it, and to render it subservient, in the same way as a nominative does its genitive. The following instances will illustrate these remarks—

"the boy went to the girl's family."

"he having reached the town of the people of the woman."

"having come to the place of the king's people, he said to the king's people, I have carried the calabash and thrown it at the Phula."

§. 211. There being no distinct forms for the fractional numbers, their want is supplied by the use of the nouns réta, "a half" (like Heb. יָרָם), and naiw, "a part;" e.g.

"half of the priest was without and half within the hole."

"give me three-fourths of it."
§. 212. The Kanuri has not developed a passive voice, and must therefore employ the active in a variety of ways, in order to express what other languages can convey by a distinct passive. The following cases will here be noticed—

1. The past participle deserves a first mention. By this the Kanuri approaches closely to a real passive; and, with a knowledge of the English only, the temptation would be great, to mistake it for an actual passive. But languages like the German lead us to make a distinction which will enable us to comprehend the right nature of the past participle in question. The German language is capable of distinguishing an actual suffering, a passiveness, as such, from a condition which is considered as a mere adjectival qualification, a mere attribute of the subject. Thus there is a difference between "er wird geliebt" and "er ist geliebt" both of which must be rendered into English by "he is loved;" but the first only is passive, the second is adjectival, and altogether similar to "er ist gut," or "he is good." Now the Kanuri participle corresponds to the second only, † although in English it is frequently rendered by a passive construction, viz. always when it is the participle of a transitive verb. And that the above is a correct characteristic of this participle, appears especially from the circumstance that it can be formed even of intransitive verbs, when it answers to our present participle active—

*wdsilí kúgui tílo vàrgáta múskón tsetána, "the white man was holding a roasted fowl in his hand."*

*tígi koábé wulgáta, "the man's skin was peeled."*

† Hence it is also constantly called adjective in the Vocabulary.
ši gerágata dágel nótsání, "the monkeys knew not that he was hidden."
ágő bul tsáneinyin tsakkáta, "something white covered with clothes."
dántse árgata gótse, "he takes his dried meat."
keári dágátaró tšó, "he gave it to the old man who was standing."
sóbání nábygata, dígó mánáníte neménèskin, "my friend must be sitting. before I shall tell my story."
káli bóqáta kirú, "he saw a serpent lying."

2. The present participial is likewise employed—
kálígimöntse mégu, úgásó lemán lápténa, "he had ten camels, all of which he had been lading with goods,"
i.e. "all laden with goods."
táta mána kámántisyé nemétsenagá ši pántší, "the boy heard the word which his companion was speaking,"
i.e. "the word spoken by his companion."
per šíró mélyé tsebátsenáró tséba, "he mounts the horse sent him by the king."

3. Kám, "somebody," or the 3d. person plural of an active verb are often used as substitutes for the passive—
kám šígá tsúrui, "he has been seen."
kám šígá tserágení, "he is not loved."
bárů tiló rótsagei, "a robber has been hung."
béla tártsei, "the town has been destroyed."

4. The reflective form may be likewise employed instead of a passive, which is quite natural, as both the reflective and passive qualifications of a verb render it intransitive, and hence the substitution of a reflective for a passive occurs also in other languages, see Becker’s Grammar, II. 40.
wókíta tsúruia, karáturó tegéri, "having seen the letter it was tied," i.e. "it was too hard for him to read."
"ngaldrd saboradtena gurêtšin, "having himself well prepared, he awaited it," i.e. "he awaited it well prepared."
šítəman əmpátin tərgunatĘ, "by the same does the rabbit guard itself," i.e. "is the rabbit guarded."
kérı mêogu, dábántsa tśe sáben tərgərena, ųgampátugu tsárui, "many dogs, having their necks tied with iron chains, saw the cat."
kárgeni kámti, "my heart is cut," i.e."my courage is lost."

5. The infinitive active also may be used instead of a passive—
kám tšélamte ágó rítibé, "a black man is something of fearing," i.e. "something to be feared."
bèla ųgásó tārte bādítseı, "all the towns have begun to scatter," i.e. "to be scattered."
mánatĘ pántryó ųgala gani, "this word is not good to hear," i.e. "to be heard."
káliágọ mérsətibé gani, "a slave is not a thing to be trusted."

§. 213. The government of verbs is simple: by far the greater majority govern an accusative, a small number a dative, or both an accusative and a dative. The prevailing notion of the two latter classes of verbs is that of priority, superiority, esteem, or its contrary.

1. List of verbs which govern both an accusative and dative—
amárṅgin, "I consent." | nągęskin, "I overtake."
anągářin, "I deny." | nónguğin, "I am ashamed of."
bādd́in, "I begin." | rǐ́gin, "I fear."
bərtymgin, "I honour." | rənmbuskin, "I pay," (cf. Lat. honor = "reward.")
godę́gin, "I bless." | kárańgin, "I ascend."
kasą́gin, "I consent." | tą́gin, "I ascend."
męrsą́gin, "I trust." | wətə́mgin, "I judge."
Besides these, there are two other verbs, nöngin and yöngin, which assume a different meaning, according as they are construed with the dative or accusative: with the dative nöngin means, "I obey;" yöngin, "I answer;" with the accusative, the former, "I know;" the latter (with keiga), "I sing."

2. Verbs governing a dative—

<table>
<thead>
<tr>
<th>adändgin, &quot;I bless.&quot;</th>
<th>tümgin, &quot;I reverence.&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>báskin, &quot;I mount.&quot;</td>
<td>yöseängin, &quot;I go out of the way for any one.&quot;</td>
</tr>
<tr>
<td>digérígin, &quot;I praise.&quot;</td>
<td></td>
</tr>
<tr>
<td>gàgèskin, &quot;I enter.&quot;</td>
<td></td>
</tr>
</tbody>
</table>

Of these verbs, nágèskin and gàgèskin are probably the relative forms of the now obsolete roots, nängin, gàngin, and consequently their dative construction is quite regular; but they are inserted in the above lists because they now only occur in this form. Other words might be looked for in these lists, whose proper place, however, is not here; so, e.g., kértegeskin is synonymous with our "to hold, to hold fast," and construed with a dative; but the reason of this construction is, that it is a regular relative, derived from the reflective of the verb kérígin, which is still in common use (see § 61.). In like manner, yakkáraskin, "I teach reading," and yekkéliskin, "I teach," both of which are construed with a dative of the person taught, might be erroneously taken for original verbs, answering to our "teach;" but they also are relative forms of karängin (obsolete = karáskin) and liskin; and the phrases kámmö yakkáraskin, "I teach one to read," and kámmö yekkéliskin, "I teach one," are elliptical, their full form being kitábugá kámmö yakkáraskin, kitábugá kámmö yekkéliskin.

§. 214. It is agreeable to the rules in § 146. and 147, that the remoter object to which the relative conjugation refers the action of the radical verb should uniformly be in the dative case, whereas the nearer object remains the same as in the
radical conjugation; e.g. sŏbānī wūrō tātāntsē pēlēsegi, "my friend has shown me his son."

But sometimes it may happen that in cases where, by means of an ellipsis, the relative form is usually followed by a dative, the elliptical nature of such a construction is in time lost sight of, the relative form treated as radical, and consequently construed with a mere accusative; e.g. belāgātegā kēgenōgō, "fill up this hole," the full form of which is, belāgāturō kātīgā kēgenōgō; then elliptically, belāgāturō kēgenōgō; and then changed, belāgātegā kēgenōgō. Again, lāmgīn, or pēsga lāmgīn, "I wash the face;" wū šīrō pēsga lāmgēskin, and šīgā lāmgēskin, "I wash his face."

§. 215. In the government of verbs in the causative conjugation two cases must be chiefly observed: one, when the verb subordinates merely an accusative; the other, when it subordinates both an accusative and a dative.

1. The first case, or that of a proper and actual causative, takes place when this conjugation is formed—

a. From any of the intransitive verbs in āgin, enumerated in §. 58., with the exception of yīlūgin and yīngīn (not of kōūgin).

b. From the following transitive verbs in āgin—

tūmgīn, "I honour, submit to," c. dat.; caus. yītētūmgēskin, c. ac. "I persuade."

c. From some intransitive verbs in skīn—

bafūskin, "to cook, boil," intr.
gēlāgeskin, "to remain for next year."
pūdgeskin, "I am lost."
wārēskin, "I am ill."

2. The second case, or that of a causative in form, but mostly a mere relative in force, takes place when it is derived—
a. From any of the transitive verbs in ŋin, enumerated in §. 59., with the exception of párůmín and wářůmín.

b. From the following transitive verbs in šin—

būskín, "I eat," caus., "I help some one" (dat.) "to eat something" (ac.).

diskín, "I do," caus., "I help some one" (dat.) "to do something" (ac.).

dórēskin, "I pick," caus., "I help some one" (dat.) "to pick something" (ac.).

dūťēskin, "I sew," caus., "I help some one" (dat.) "to sew something" (ac.).

gâmbūskín, "I scratch," caus., "I help some one" (dat.) "to scratch something" (ac.).

kōgēskin, "I distribute," caus., "I distribute something" (dat.) "to others" (ac.).

rāgēskin, "I like," caus., "I like or help some one" (dat.) "to get something" (ac.).

rōmbūskín, "I pay," caus., "I pay something" (ac.) "to somebody" (dat.).

rōgēskin, "I hang," caus., i. q. rel., "I hang some one" (ac.), "upon something" (dat.).

rōrēskin, "I collect," caus., "I collect something" (ac.) "into something" (dat.).

sāgēskin, "I put down," caus., "I put down something" (ac.) "upon something" (dat.).

bāskín, "I beat," caus., "I help one" (dat.) "to beat something" (ac.).

ladēskin, "I sell," caus., "I sell something" (ac.) "to somebody" (dat.).

It must be observed that in all the instances under No. 2, the force of the causative and of the relative entirely coincide in every verb which admits of both forms, so that we have here an instance of redundancy of forms in the language. The mutual force of both forms is rendered in English by any of the follow-
ing prepositions, "to, toward, against, for, at, on, upon, in, into," &c.; in one case by the adverb "again," viz. *yîtesângêskin*, "I distribute again," the original idea being, "I distribute upon or in addition to," viz. "the former distribution."

§. 216. A few other cases remain to be mentioned, which, in some respects, differ from what has been stated above concerning the causative conjugation—

1. The verb *lângin* means "to wash oneself, to wash the face;" but in the causative, in which it governs an accusative, it does not mean "to cause one to wash himself," but "to wash somebody's face," viz. that of an infant, or of a dead body. The Verb *vârîgin* means "to burn," trans.; and in the causative, where it likewise governs an accusative, it also means "to burn," but with the idea, "like a potter," i.e. to make earthen-pots fit for use by burning them in an oven.

2. The verbs, *bâskin*, c. dat., "I mount;" *pârîgin*, c. ac. "I separate;" *sângêskin*, c. ac. "I awaken," trans., in the causative, govern the same cases, and have to be rendered in English in the same way; but the reason why they severally admit of a causative, or, in this case, rather a relative conjugation, is, that one may wish to direct attention especially to the object on which one mounts, or the contact from which one separates, or the state from which one awakens. In the following propositions the causative form would therefore seem to be more correct than the radical form, although the latter is quite admissible and frequently employed—

wu *kalîgîmînîrû yîgebâski*, "I have mounted my camel."  
sandîgâ *lebâlântsâlan yîtepârîgeskî*, "I have separated them,"  
lit. "from being in their quarrel," i.e. "when they had a quarrel."  
*šîgâ kânemlân yîtesângêskî*, "I have awakened him out of sleep."
3. The verbs *yilgin*, "I holloa," and *yìngin*, "I breathe," though both intransitive, use the causative and relative forms indiscriminately, and govern a dative in either case; the first with the meaning, "to holloa over or towards somebody;" the second with the meaning, "I help one to breathe or to live, I assist, support one."

4. The verb *nóngin* likewise uses the relative and causative conjugations indiscriminately, but both with a causative meaning, "to cause one" (dat.) "to know something" (ac.).

5. The intransitive verbs, *káeskin*, "I run," *yúrùskin*, "I fall," and *yúwárëskin*, "I laugh," become transitive in the causative conjugation, but have their object in the dative case; e.g.

1. **kúrgulì sôhánìrov tsukkùrì**, "a lion has fallen upon or seized my friend."
2. **ám 'gásó kúrguliró tságágàsì**, "all people ran after or pursued the lion."
3. **átò keáiró yùkkùruممì**, "do not laugh at, or do not deride, an old man."

6. Several verbs can, in the causative conjugation, govern indiscriminately an accusative and dative—

1. **lísìnì**, "I learn," caus. e. ac. and dat. of person, "I teach."
2. **nágèskìn**, "I overtake," caus. e. ac. and dat., i.q. radical conj.
3. **tságëngin**, "I dress," caus. e. ac. and dat., i.q. radical conj.

§. 217. The aorist is employed either to indicate past time in general, without any adjunct idea, as the Greek aorists: or, as the Greek and our imperfect, to represent a past act in its commencement and duration, or in its progress. As in Latin the perfect, and in English the imperfect, so in Kanurì, this is the proper historical tense; but with regard to its use it must be remarked, that for the most part it occurs only at the end of a sentence or period; and when several verbs follow each other,
denoting a series of consecutive acts, the last of them only is found in the aorist, as will be seen from the following instances—

meiyé : ába múlam, xu bernien katambúskó wirágóskó, "the king said, father priest, I was born and grew up in the capital."

kámpúa kám dége tšítsa, kásuguró ntsúnturó lègédá ; lègedánya, dábu kásugubén dágédá, "four blind men arose and went to market to beg; when they had gone, they stood up in the midst of the market."

Dágánya, kríge Fulátabé tšígónó : ánem wúgeíndea, met Deíáma yalntsúá Fulátá yóktse, béíándéró kágyó, "it being over, the Pulo war commenced: when we looked to the south, the king of Deia, with his people—the Phula having driven them—were coming to our town."

ságándé tilóró nábgeíndea, met ísé, Fuláta bernién tsetúläge, gáge, náptsena, dúgó ságá pal kilugó, "when we had sat down for one year, the king came, the Phula left the capital, he entered and remained till one year had elapsed."

áteman múskó Wásilíberó gágeské, kómándé ásirndégá tšáktsé, 'Enggliši, këntši àllábé, andígá sámáge, ságúte, andígá ìlla tilóró písgedá, "thence we came into the hands of white people, our Lord helped us; the English, servants of God, captured us and brought us here, and gave us freedom for God's sake."

táta tálağábé tšîtsé, ìtse, meína sóbágonó, "the son of a poor man rose, went and made friendship with a prince."

§. 218. The perfect tense indicates past time fully completed. It may be said that the aorist indicates the inceptive, and the perfect the completed end of past duration. If, e.g., you say, kádiskó, you convey the idea of your having once started, and then of having been performing the act of coming; if íseskí, you convey the idea of your having fully completed and actually terminated your act of coming.
Although the aorist is the proper *tempus historicum*, yet the perfect frequently alternates with it in one and the same narration. The beginning of a story which was told me may serve to illustrate this—

Mālam tsūrō bēlāben kāmūntse tīlōa. Kāmūntse tīlōte ūrō tāta tīlō kēŋgūi tsāmō. Kkambūnya, tātā ūrūa kāmūnt-sūa tsasargūlē. Tūta ganā wurāgānya, yā tātabē pātsegī. Kāmū pātsegēnābē kābū yāsge kitēnyā, sālāga yāsguant-sībē sadāktēi. Sadakkānya, kābū tūlur tsēti. Kābā tūlur kitēnyā, sādagāntse tūlurwa sadāktēi. Tūlurwa sadāktse dāgānya, kābū pīdēge tsēti. Kitēnyā, sālāga pīdēguabē sadāktse dāgānya, mālam kārāmāntse bōbōtse, kārāmāntsūrō: “karāminī, bēlā âte yā tātānībē wūrō tūta kōlōsege, komāndē ūgā mātśi, wu bēlā âte wūgā sērāgeni, wu bēlā gādērō tūtānī tāskē lēneskin,” tś kārāmāntswō, kārēintsē tsergērē, gōtse, tātāntsē mūskōn tsētā, bēlā gāderō lēgō. Lēgānya, bēlā âtēn pāntse māṭse, ūrūa tūtānțsūa nūgbēdā. Nabge-dānya, kārāmāntsē tātāntsē tīlō kēŋgūi tīlō mbōtśi, tātāntsē tsētā, nā yayāntsē mālambērō kīgūtō, &c., “A priest in a town had one wife. This his only wife brought him one male child. When she had given birth to the child, he and his wife took care of it. When the little child had grown up, the child’s mother died. When the woman had been lost three days, he brought the three-days’ sacrifice for her. After he had brought it, the time came to seven days. When it had come to seven days, he brought the seven-days’ sacrifice for her. When he had brought the seven-days’ sacrifice, the time came to forty days. Then, when he had brought the forty-days’ sacrifice, the priest called his younger sister, and said to his younger sister, ‘younger sister, as for this town—the mother of my child having left me the child at her death—this town does not like me, I will take my child and go to another town.’ He bound up his things, and took them, and caught his child by the hand, and went to another town. Having
gone, he sought a home for himself in that town and remained, he and his child. Having remained, his younger sister, who had also one male child, took her child, and brought it to her elder brother, the priest,” &c.

§.219. As certain perfect forms of the Greek and Latin, e.g. 

§.220. The indefinite tenses can stand for any of the three capital tenses, the context always indicating which of them. But as the first indefinite expresses frequency, and the second indefinite singleness of action, besides the time-relation, they might as well be considered as two moods.

The indefinite I. expresses continuation, repetition, frequency of action, and may be used—

1. For our present, viz. when this expresses—

a. Capability or habit of doing a thing, as in all universal propositions or general statements; e.g. ngadô partšin, bûni mbâtsin, kâm lêtsin, “a bird flies,
a fish swims, man walks." This is the same as, 

ųgūdō .pagūma, būnī  mbūma, kām  lētūma.

kūyē  lētūn  logūtūn, širū  tsūdūn,  bālī  lētūn,  logūtūn,  širū  tsūdūn, "to-day he goes and begs and they give him, to-morrow he goes and begs and they give him."

b. Certainty or firm resolution to begin an act at once, so that, as far as the will is concerned, it is already entered upon; e.g.

lēngin, "I go," i. e. I have fully resolved to begin going instantly. Sometimes we express this force of the indefinite by an auxiliary verb; e.g.

wu  kidūnī  diskin, "I will do my work."

2. For our future, when no stress is laid on the circumstance that an act is not yet commenced, but when it may soon begin and have its progress in futurity—

wu  nānūn  kānū  bāgō:  ndū  sandīgā  ūgūlărō  vūtūn?  "I have no wife about me: who will look well after them?"

ām  vūra,  nemē  gūlantsaskintē,  ndūyē  sūmōntsē  pērēmtse,  "ye great men, as to the word which I shall tell you, let every one open his cars."

kūnganamatē,  šī  ágō  bālī  ḫūntē  nīrō  gūltūn,  "as to a soothsayer, she tells thee what will come to pass to-morrow."

āfiyaye  állayē  āgēmsagamatē  sītemā  ruinēn,  "whatever God has decreed for us, that we shall see."

ūgō  abāndō  kābīn  bōgāta,  wūyē  abāndlogā  gūskin,  "behold your father is lying a corpse; I shall follow your father."

3 For our past, when it indicates that a thing was done
continuously, repeatedly, that it has been a practice, a habit, or custom—

sandī badiγedányā, wu tāneshkē, sandīgā ngāfon gāskin, tilō nāgeskīa, gōngē yundūskin, ndi nāgeskīa, gōngē yundūskin; ngāsō kābā pāntsaa tsabāndintē vu yundūski, "when they had sat down, I rose and followed after them; having overtaken one, I took and swallowed it, and having overtaken another, I took and swallowed it; by the time they would have reached their home, I had swallowed all."

kōa sóbantsē kērdī tsāmutsān bāgō, sālītsīn bāgō, sadāktśīn bāgō, lījā pēbē tsēbui, dā gādubē tsēbui, dā dulbē tsēbui, kimūntsē tseī, dāgāta tērtērēn, "his friend, the heathen, fasted not, prayed not, offered not, ate the carrion of cattle, ate hog's flesh, ate monkeys' flesh, drank his beer, made water whilst standing."

wātīsō bārbū, dīnīa bunētsīa, ngērgentsē gōtsē, ndūlturō lētśin, "every day, when it had become night, the thief took his bag and went to steal."

dzādzīrīma, dīnīa bunētsīa, tēltsē; tsūrō bēlāberō īsīn, īsīa, kānī tsūrwiya, tēltsē, gōtsē, lētśin, tsātē, tsēgērīa, kūrā katsīrūtśīa wōltīn, "a leopard used to rise at night, and came into the midst of a town; when he had come and seen a sheep, he killed it, took it and went off. Having carried it away and eaten it, he returned, after it had become evening."

§ 221. It is natural that, in all languages which possess verbal forms expressive of continuity or frequency, there should be a near approach in the use of these forms to participles, perhaps sometimes a mutual interchange (cf. for the Semitic Ewald's Hebrew Grammar, §. 136. c.); for any action which serves as an adjective to distinguish and mark an agent must have been continuous or repeated. Accordingly we cannot be greatly surprised if we find the first indefinite employed in Kanuri where other languages employ a participle, or, in its stead, an
infinitive, and if we find it alternating with the participle, and
also, in other respects, treated like it. Hence we may be
reconciled to what appears at first so strange and startling, viz.
that in Kanuri a regularly inflected finite verb assumes case-
terminations. In addition to the examples produced in §. 155.
others may be added to illustrate the above statements—

bárëtsïn tsúrui, “he saw him hoe.”
kóàn̈ngá kóa kandíra átëtë tšëtsïn rúmba? “didst thou see
this hunter kill thy husband?”
kéngal Pó̈tök tšëkúrin kirûnû, “he having seen the sun set
in the west.”
nántse létšinnû lëtsë, “let him go to the place to which he
is going.”
ši mûlûm, kitábu nótsena, tswímtšin, sálitšin, sùdáktsïn, “he
is a priest, and knows the book, fasts, prays, and sacri-
fices.”
keígama ŋåfô moîbê tsegei Fulítasoyë kirûnû, “the Phula
having seen the general following after the king.”
ágô tšèrâgëna tšèdinnû wólgonô, “she became one who could
do what she liked.”
bûgâ bûnyë wu némnyin bûnesganô lénnëskin wu našëngoskô,
“yesterday night, lying sleeping (prop. that I might
sleep) in my house, I dreamt.”

§. 222. In the participial use of the indefinite the mere
abstract notion of the verb seems to preponderate over the
accident of continuation and repetition; hence it is natural
that the adverb bago, which expresses absolute negation
should uniformly be coupled with the first indefinite when it
refers to what is never to be, either now, nor at any future
time; cf. also §§. 292., 293., 225.

wu ndgâ rambúsîkin bágô, sai 'Alla, “I can by no means pay
thee, but God only.”
mána âm wùrâyë nemëtsa pâîganâtiâ wu sëbgeskin bágô, “the
word which the great men have spoken and I heard, I
shall never forget.”
Whereas the first indefinite with bago negatives a future action for any period whatever, it does so only for a limited period when followed by gani; e.g.

wu nírō pérni ntségeladéskía, kémendé wúga bédëmin gani, “if I sell my horse to thee, thou wilt not pay me this year.”

In practice, however, this rule is not so rigorously observed, although it originally seems to have been the ground for this difference of forms, and we meet bago where gani would have been more proper.

§. 223. It may be considered as a consequence of the future import of the indefinite, that it is sometimes used with the force of an imperative, just as the future in Greek, but weakening, in a measure, the strictly imperative power, and placing the mere expectation that a thing will be done in a stronger light—

“kám kérmei dúnön tsebándin bágō” tse kítábuyé wu kíruskó, “I have seen that the book says, ‘let a man never get a kingdom by force.’”

§. 224. The second indefinite expresses single action and is used—

1. as a present—

a. when indicating a firm resolution to do something instantly; e.g.

léngè, “I go,” i.e. “I am fully determined at once to
perform the act of going.” It differs from the corresponding indefinite I. by representing the act as single.

"give me twenty-four, and I will give thee the ram."

b. When followed by an indefinite I. with a present force; e. g.

wu lóngè kará̆gin, “I go and read.”
wu bóngè lén̂gin, “I lie down and sleep.”

2. As a future, when followed by the future tense or the indefinite I. with a future force; e. g.

kárge tsundia, kantegálíbi ndísō pítse tšíndö, “having swallowed the heart, he will draw out both the kidneys and swallow them.”

náptšia, kóganawántse úgásó ísa, dáte kómburó bádítšeda, “he having sat down, all his soldiers will come and will begin to eat the flesh.”

bölte wu sëba ísèske, sígá yótsekíi, “to-morrow I will come early and will kill him.”

3. As a preterite, when it is followed by an indefinite I. with a past meaning, or by a perfect, or an aorist”—

búnyégánya, sándí ísa, tséptstå, úrgem ‘úgásó tšábui, “night having set in, they came, alighted, and ate all the millet.”

ísèske, páníen námeg, álla logó̆gin, “I came, sat down in my home, and prayed to God.”

úngampétu létse, gòtse, kúguigá tsúndi, “the cat went, seized the fowl, and swallowed it.”
abándë tśîtse, lêtse, bêla Bilbilâten kâmâ yândë ganá 
Ligiramte nîyâ tseďe, kîgutô pândôrô, “our father 
aroše, went and married our step-mother Ligiram 
in the town Bilbila and brought her home.”

§. 225. Joined by bâgo, the second indefinite negatives a single 
action which was to happen at any future period (cf. Indefinite 
I. with bâgo, §. 222.). The accident of time standing much in 
the back ground, compared with the idea of singleness of action, 
the indefinite II. with bâgo may often be best rendered by 
our present; cf. also §. 234.

ni mânnâni pândem bâgo kwôyâ, degâ ni tšûrûm, “if thou wilt 
not hear my word, stop and thou shalt see it.”
ágo jîgubë rûmîn, ñgâsoô, tšîntë ni rûm bâgo, “thou seest 
what is before thee, but thou canst not see when that 
is to come which is behind thee.”
kôayê šî tsânnâ naîga lemantse kâmô tšim bâgo, “the man 
said he would not give his goods to any one on 
heaven’s account;” understand, “on the occasion 
when he was requested so to do.”
kârgeñem tsélam kwôyâ, ni tsânnâ pândem bâgo, “if thy 
heart is black, thou shalt not obtain heaven,” viz. “on 
the one occasion after death.”
pâtorô lênenîta, îsem bâgo, “if thou go home, thou wilt not 
return,” viz. “on the present occasion, whilst on 
others thou mayest do so.”

When it is said to a blind man, nîte šînmêm rûm bâgo, 
“thou dost not see with thine eyes,” rûm seems to stand 
from a phonetic reason, because in its stead rûmîm bâgo 
might be used, whereas one could not say rûskë bâgo or tsûrû 
bâgo, but only rûskim bâgo, and tsûrui bâgo.

§. 226. It has been said in §. 217., that the aorist is the proper 
historical tense, but that it generally appears only in the last 
of a number of verbs which are grouped closely together; 
now the tense of these preceding verbs is uniformly the second
indefinite, and it can likewise claim to itself the character of being an historical tense. But it is more descriptive or graphic than drily historical, it paints history as it were. With the second indefinite narration proceeds, with the aorist or perfect it concludes. The second indefinite joins fact to fact, observation to observation, so objectively and abstractedly that it seems quite to lose sight of the accident of time, and, with surprising unconcern, leaves it to a following perfect, or aorist, or future, to determine in what time an action is to be conceived, so that it actually ceases to be a tense in the common sense. At any rate, the second indefinite has much less of the character of a real tense than the first; for whilst the latter generally stands at the end of a sentence, and so leaves no doubt as to time, the former is not thus situated, and depends on the time of the tense immediately following.

Some more examples may here be given to illustrate the use of the second indefinite as a graphic historical tense—

*kourūnyā tšítse tsegásė, nā kurgālīberō légonō,* "after having fallen, he rose up, ran, and went to the lion."

*kirūnyā, dzādzirma lse, būłtegā tšétā, tšētse, būłtegā tšëbā, bāvē bādītē, *"having seen it, the leopard came, seized the hyena, killed it, ate it, and began to work."

šī wōlē, lse, nūgūdō götse, tšëbā gēsɡārō, pātō nūgūdōbēlan nūgūdō gannātse, tšēdīrō tšēbgonō,* "he returned, came, took the birds, climbed up the tree, put the birds into the bird's nest, and came down on the ground."

*mēi kātunō keiyamābē pāntsē, sabarātē, āmtse nūgāsō tšītsa, tšē gélibēn tšālāgu, tšāba kūrnoābē gōgonō,* "the king heard the General's message, and got ready; all his people rose up, went out through the east gate, and took the way to Kūrnōa."

§. 227. The cases are comparatively rare where a second indefinite is historical without a past tense following. When the second indefinite is thus employed, its forms in o are preferred. A few instances may here follow to illustrate this—
nateman kóayé káliaró: wu nigá mérsantseské, kásigmáro ntsúnòteske, ní lénem, kásigmayé níro tširé gültsé, ní wóllem, ísem, wíro kátugá kámnmém, léngé, tátáni táské, gülteské, kán kásen níro kám gültsašgané, "then said the man to the slave, 'I trusted thee, and sent thee to the diviner; thou wentest, the diviner told thee the truth; thou returnedst, camest, fabricatedst a lie to me, so that I went, took my boy and killed him, henceforth I shall no longer call thee a man.'"

málam tsíro bélabén kámantsse tiloa; kámantsse tilóte širó táta tiló kengalí tsámbó, "a priest in a town had (only) one wife; and this his only wife brought him one male child."

tátayé abántsuró: abáni, woíná andíro lénem, kásugun yíbum yásge kátummaté, kámánemte tátantsuró woíná ndité gótse tšó, andíro woíná tilóte rétse, rétá rétá skédó, "the boy said to his father, 'my father, of the three pancakes which thou hast bought at the market and brought to us, this thy wife took two and gave them to her child, and one she rent in two and gave us each a half.'"

díjí nigá ntsèbándó? "what has happened to thee?"
ám bélabeyé, "koánémte ndú tšétsó?" kedánýa, sìyé, "kandíra, kamásindë áte, sìmá tšétsó," kónó ám bélaberó kámnye, "when the people of the town had asked her, 'who killed thy husband?' she, the woman, said to the people of the town, 'this hunter, our neighbour, he killed him.'"

§. 228. We have seen that narration moves on in the second indefinite, and that this is usually the tense of a number of parallel verbs which are followed by an aorist or perfect, thus with these concluding verbs uniting into one group, and forming a kind of sentence or period in which a whole speech is, by degrees, brought under a convenient survey. But now these periods themselves need a connecting band, to show that they are merely
parts of a whole. And the second indefinite proves such a band of union. But its force and use here is peculiar. The same verb which, in the aorist or perfect, has concluded one sentence, is repeated in the second indefinite, and thus begins another sentence, or forms the first link of another group of verbs. This repeated verb accordingly does not add to the substance or quantity of narration, but serves merely a formal purpose, is a mere connective: and as a connective, it does not outwardly link together, like our conjunctions, but unites the various sentences of a speech into one graphic description, one picture. The historical aorist or perfect, by bringing the time-idea of preteriteness, so to speak, into prominence, destroys the picture-like character of speech, and it seems to be the sole object of repeating a verb in the second indefinite to restore this character. The aorist or perfect, recurrent at short intervals in Kanuri relations, maintains the historical character, and the more frequent use of the second indefinite preserves the vivacity of picture-like representation.

The following are instances of the repetition of verbs in the indefinite II.; and to render the translation into English as little awkward as possible, the second indefinite will be translated by a present, of which it perfectly well admits—

léganyá, meígêrûtšë; gêrgûtšë, këigamå yóktse, kášagar tsémägë, “he having gone, the king became wrath; he is wrath, drives away the General, and takes the sword.”

Fuláta tšîtsa, ná meibër kâšò, tša, bërnì kàrañgedányà, mirò wòkïta tsebátsa, “the Phula rose up and came to the king; they come, and having approached the capital, send the king a letter.”

kõgâna ngáso pérlan Fuláta dûtsei tšëzëšìn; dûtse, ná lëtê kâbû tilowárò sandigâ kësáto, “all the soldiers pursued the Phula to kill them; they pursue and carried them to a place of the distance of one day’s march.”

ná kóaëber kâliò ; tšë, kôagâ, lafiâtse, “he came to the man; he comes, salutes the man.”
nā bēlamāberō kēgnotō; tsāgūtē, dāgānyā, “they brought it to the magistrate; they bring it, it being done,” &c.
sāndi mōltei; mōltā, kōayē ēgā gōtse, wōptseg, “they wrestled; they wrestle, the man took him and threw him down.”
tōtsa, lētse; lētso, nā gade, kēbāndenyā, bōgēda, “they rose up and went; they go, having reached another place, they lay down.”

§. 229. The future tense is used to indicate absolute futurity: it represents an act as not yet commenced at the time of speaking. It is rather surprising, that whilst in form it corresponds to the second aorist, yet in force it is parallel to the perfect.
bēlamāwa tšeiya, sandiyē ŋawāntsā bādītēda, “when the magistrates have come, they will begin their wrestling.”
kām kāmū nāl ġāntša, kerētsondo, “if a man takes in two wives, he will be partial.”
tātātibē bū rūskia, kāsuātē wūgā kolōsonō, wu tētsōskō; bāntsētē šīmniyē tsurūnī kwōya, kāsuātē wūgā kolōsim bāgo, wu tsānusko, “when I shall have seen the boy’s blood, the sickness will leave me and I shall get up; if my eyes do not see the blood, the sickness will never (i.e. neither now, nor at any future time) leave me, and I shall die.”
ni tīlōnem digallan bōnēmīa, bāndiyē ŋīgā gōntsonō, “if thou sleep alone in the bed, wild beasts will take thee.”
lētsoni kwōya, tsā bēlābe bībītsono, “if he does not go, he will defame the name of the town.”
kālāntsē burgōbē šetāntortō tša, tšimērō, kōnō kāsēmimayē, “if he gives his first slave to Satan, he will recover, said the diviner.”

§. 230. The Kanuri, not possessing relative tenses, has to express these by various other forms, as will be seen from the following instances—

1. The imperfect by an aorist, perfect, or participle—
kigūtēnyā, ŋampāturō kēinō. “when she had brought it, she gave it to the cat.”
gógányá, múrtága pérémgonó, "when she had taken it, she opened the smelling-bottle."

kúló tsalgányá, árgem tsenátí, ángó tsnátí, másarmí tsnátí, "when he had cleared the farm, he planted millet, beans, and maize."

ší búnýé digalnsetsan bōtsena, rántse nemétsín "when by night she was lying on her bed, she spoke to herself."

2. The pluperfect by the conjunctival, or a participial, or a perfect—

lègedányá, dúnyá wágányá, tátöa tšatsa, "when they had gone, and when it had dawned, the boys arose."

kóa kámontse páltigó nótsi, "the man knew that his wife had conceived."

péró kánemnyé gótseña, ší nótseni, "he did not know that sleep had seized the girl."

nà ágaláröberö lègányá, ágaláró dzádzirma tšésena, "when he went to the ram, the ram had killed the leopard."

3. The paulopost future by the conjunctival, the perfect, or the future—

nánémmó éšskia, ni tigini áyásó rum, birtí kábé rámía, mánánem tširétsi, ni wúgá kóséni, "when I shall have come to thee, thou mayest see my whole body; and if thou wilt see the wale of a stick, thy word will have become true, thou wilt have surpassed me."

tímíni, kám tsángīa, tšétśín, nóngésaná kwóya, kóáltégá tòmíin tsátsagamí, "if I had known that, if I should bite any one, my teeth would kill, I would not have bitten the man with my teeth."

tšá wu bágó kwóya, nígá kólírám átíyé gón čse, ntsáte, ntšétsó, "if I had not gone, the wood-demon would have taken, carried off, and killed thee."

§. 231. The Kanuri has not developed auxiliary verbs to express tenses, with the only exception of dátśi, an impersonal
form of dāngī, "I stand," or dātse of dāngē, id., by which the completion of an action is still more emphatically indicated than by the mere perfect. It has a parallel in the Spanish language, where the auxiliary estar also means "to stand" (L. stare). As to its use, it must be remarked, that it always follows the verb to which it belongs, and that this verb itself is uniformly in the second indefinite, whereas it can itself be either in the indefinite or in the perfect tense, the latter most frequently. It is only used in the 3d person singular, whatever may be the person and number of the other verb—

geśga kāmnā dātši, sù lánū dātši, bātsam tándū dātši: átémáro nandiyā bóbōngedāskō, "ye have now cut the wood, dug the iron, built the furnace, therefore I have called you."

wu nemē komándē sūnōte iíasegnātē wu nandīrō nemēnēskē, dātši: kōa mānātēga pāntsēnātē pāntsē ńgūlārō, "I have now told you the word, on account of which our Lord has sent me: let every man who has been hearing this word, hear it well."

nātēman kāntēga dārō kāntsā dātšin, kālēnte kāmuāsō, pērōdō tsōgōntsārō pītsagēi, "then they cut the man entirely into meat, and the women, with the girls, fill their baskets with the intestines."

bāmbāte bānnā tsōdō Būrnūn ńgūbūrō: ām wūra ńgāsō sīma tsēbātīkē dātse, "the pestilence caused much devastation in Bornū: it entirely carried off all the great people."

róntsēma tsūlūge dātsēnī, dūgō dārō kāntsēi, "he had not yet quite expired when they cut him up for meat."

§. 232. A few other verbs are sometimes used so that they appear much like time-auxiliaries, but perhaps give up less of their proper verbal notion in Kanuri than in other languages where they are similarly used; cf. Becker, I. §. 90. The verbs léngē, bóngē, tēngē, with other verbs following, may be taken as indicative of mere inchoation; as,

léngē bóngin "I am going to sleep."
léngé búsken, "I am going to eat," comp. in German, "schlafen
gehen, essen gehen."
léngé bóní, "I went to sleep."
tőne, námne, sígá rui, "sit down now and behold him."

Similar to this is the use of kóngin, in certain connexions; as,
délago tsudúre kótsí, "the rains are over."

In all these cases, when two verbs belong so closely together,
the negative character, if required, is added to the last
only, comp. §. 257.—
léngé búsγaní, "I am not going to eat."
délago tsudúre kótsení, "the rains are not over."

§. 233. In the syntax of moods it will be convenient to term
what is usually called the indicative mood the affirmative, because,
in Kanuri an affirmative and a negative, as one single indicative,
must be distinguished from the subjunctive, imperative, &c.

The affirmative indicative mood expresses reality and cer-
tainty; e.g.

nóγí, "I know." | rufútséiyé, "we shall write."
létσí, "he has gone."

§. 234. The negative indicative mood, a verbal form which the
Kanuri has in common with the Finnic * and other languages,
expresses negation of existence or action; e.g.
nóγáγani, "I do not know it."
létσení, "he did not go."
rufútsusγaní, "I shall not write."

As there is a formal connexion between the negative mood
and the second indefinite tense, so also in power the negative
joins itself to the indefinite II., by always referring to a single
action, to an energy which is considered as occupying only one
moment of time. Hereby it differs from the first indefinite with
báγó (see §. 222.); e.g. léngáγani means, "I did not go."

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"I shall not go," viz. "on a certain understood occasion;" but léngin bágō, "I never went," or "I shall never go," viz. "on any occasion."

The future tense of the negative mood and the second indefinite with bágō almost coincide in use, yet there is some difference between them. They agree in rendering negative an action still future at the time of speaking; but they appear to differ in this, that the future of the negative mood urges the idea of futurity, and perhaps refers especially to what is still distant in future; whereas the second indefinite with bágō urges the singleness of the action, but leaves ample room as to the proper moment of time, to happen either immediately after the time of speaking or at any future period (cf. § 225.). The first indefinite with gani is different from both these forms; for it neither urges the idea of futurity, nor negatives an act which might have occurred at any future period, but refers to a defined and limited period of the future, and allows the possibility of an action taking place at any moment within that limited period only. So, when I say, wu léngia ieskin gani, I convey the idea that I shall be absent for a certain period, as, a few days or a few years, but it leaves me at full liberty to return after such a period: whereas if I say, wu léngia, ieskin bágō, I state that I shall not return at all, but remain absent for ever.

§ 235. The negative mood has a peculiar emphasis when it is connected with certain pronouns, numerals, or adverbs, which we have often to render by "even not," or "not any," &c. And the particular word to which the negative logically refers has generally the suffix ma, cf. § 283. 2. In this way also the language makes up for the lack of compound words like "n'one (none), n'either, k'ain, n'ullus," &c.

ndúmá gémnyendé pátöten, kóate ši tîlontse gémnyë, "we did not meet any body in the house, but the man alone."

wu ̀ngálëma rìsgani, "I never saw it."
kómandété, ši ndúmá, áte kérë, áte mësélam tse alâktenë, ndúsō
kūllo alākkonā, "our Lord has not created any one, saying, This is a heathen, and this a moslim: he has created all alike."

kām tūlāma rūsγanī, "I did not see any body."

ndūmārō gūllendē, "we did not tell it to any body."

kāmū širō āfīna gūltṣenī, "the woman did not tell him any thing."

ndūma ǐṣenī, "none has come."

§. 236. When ōte is joined to the negative mood, we have a double negation, which, however, does not, as in English, amount to an affirmation, but, as in Greek and Hebrew, is more intensely negative. Besides this it must be remarked that this combination is always prohibitive or hortatory; it is in fact a negative optative. This prohibitive character appears very natural, when we rightly understand the nature of ōte. For although it is indubitable that it has actually passed into an adverb, and even into a conjunction, yet it is evident that it originally was the imperative of a verb now obsolete. The clearest proof of the latter circumstance is its occurrence in the plural form. There are also different forms of ōte, identical with it in every respect except the sound, and probably more or less peculiar to different localities, viz. wōte, ūte, ūde, ūde, wōnde; plural, ōtogo, wōtogo, ntōgo, ndōgo, wōndogo. But these forms are never followed by any mood except by the negative.

1. Instances of the negative with ōte, when the latter is an adverb or conjunction—

šūśa ūgağlārō tei, ōte pēṣenī, "hold it well, lest it should escape."

kām dā gābubē ĝībā kwōya, wāgē wōte wīa šyūa tūruiyendē, "if one has eaten hog’s meat, I and he may not see each other in the next world."

wu agōte ōte rūsɣanī "I will not (wish not, may not) see this thing."

ōte ūṣmēnīn ūṣmālō rūsɣanī, "may I not see tears in thine eyes."
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2. Instances of the negative with áte, when the latter may be a verb as well as an adverb (sing.), and when it is merely a verb (pl.)—

áte ndúmárō gūllemmi, “do not tell it to any body.”
djī nemkētšindo yāyē, wōte kārgenemgā kāmurō yīmmi, “whatever your intimacy may be, do not give thy heart to a woman.”

ndē ndārāma lūgemmī, “do not go out anywhere.”
ntōgō gūdumī, “do not (you) quarrel.”
wōtōgō lebāla dīwī, “do not (ye) make a palaver.”
ndē lōlōemmī, “do not (thou) tremble.”
wōndē āgō ātēgā gēremmi, “do not eat this thing.”
áte nāndērō ēsem, ntsūruiyendē, “do not come to us, we will not see thee.”

§. 237. The imperative mood expresses command, exhortation, request, as the following examples will show—

lēnōgō, māleiga īgāsō bóbonōgō, “go and call all the angels.”
dēgā, gūlīgē, pānē, “stop, I will tell it to thee, listen.”
sūmōnem, pēremmē, ni pānē, “open thy ears and hear thou.”
tśīnē, lēnē, digallan bōnē, “arise, go and sleep in the bed.”
ārē, gērte, kāgenem gōnē, kāgē šē, “come, divide it, take thy part and give me mine.”

The 1st person plural of the imperative has usually to be rendered in English by “let us”—

ārogō, sīgā kārānēgogō, “come ye, and let us go near him.”
tśīnōgō, lēnyogō, “arise, and let us go.”
ārogō, lēnyogō, pāton nāmnyogō, “come, let us go and sit down in the house.”
meite bēlāndēn yōininogō, “let us drive the king out of our town.”

īgāsō nā tūlo nāmnyōgō, kālāndō āmpānyogō, nyē, “we said, Let us all sit down in one place, and mind ourselves.”

The imperative is always affirmative, and whenever it ought
to be negative or prohibitive, the negative mood with ate is used, cf. §. 236.

§. 238. It is strange, but not without parallel in Hebrew (see Ewald, §. 235. a), that the imperative is used in indirect speech which contains a resolution, determination, or wish, where we may use a subjunctive—

lénem, Wúdairó wòkîta tsèbánem, Wúdai ìse, wúgá ñëse, ni nánné nèm. “thou goest, sendest a letter to the Wadaiese, that the Wadaiese should come and should kill me, and thinkest that thou wouldest remain” (viz. “quietly, unmolested ”).

wúgá róseganê, atémâró kâdiskô, “that thou shouldst hang me, therefore am I come.”

§. 239. The imperative of the verba declarandi is followed by the second indefinite, which must be rendered in the English by an infinitive—

ám wúra ógâsô bòbôné ìsa, “call all the great men to come.”

štû quîlé kûdanstâ tsède, “tell him to do his work.”

§. 240. The imperative sometimes, though rarely, assumes the suffix be, for the purpose, as it would seem, of rendering it more solicitous, or emphatic—

“álla andiró kâsâm pînébê!” nyê logûnyên, “O God, breathe wind upon us! we prayed.”

wûrô kómû sèbê, “O give me food.”

§. 241. It is very peculiar that the imperative assumes a dative termination when it corresponds to our infinitive in negative questions. The dative suffix is owing to a negative verb, as dámgin, wágin, which are usually followed by a supine (see §. 262.). An infinitive could always be substituted for this imperative without altering the meaning, so that we might say the imperative stands here for an infinitive. But the real origin of this construction seems to have been, that the imperative was considered a literal quotation, so that, e.g.,
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si óvěro wátši, "he dislikes to come," has to be explained thus, "he dislikes (wátši) the request: 'come'" (ářc). When the phrase stops with the imperative, which is often the case, it must be considered elliptical, a negative verb being omitted—

ni wūrō ágō šěrō? or ni wūrō ágō šěrō dámnēmi? or ni wūrō ágō kentšōrō? or ni wūrō ágō kentšōrō dámnēmi?
“dost thou refuse to give me something?"
wūrō gullérō? or wūrō gullérō wánemī? or wūrō gúltūrō?
or wūrō gúltūrō wánemī? “wilt thou not tell it to me?”

§. 242. The conjunctional mood presents an action as having occurred previous to another, or places it in the relation of antecedence. This mood answers in force to the absolute genitive of Greek participles, and forms the great connective between propositions, thus making up for the lack of certain adverbs, conjunctions, and, in part, of relative tenses (cf. §. 230.). The past conjunctional indicates antecedence to a past act, and the future conjunctional antecedence to a future one; hence, the former is followed by a verb in the preterite, and the latter by an indefinite, a future, or an imperative.

kánem sandīgā gógānyā, kóa tšélset, “when sleep had seized them, the man arose.”
kašinyā, mei létšē, pántsen tséptši, “when they had come, the king went and dismounted at his house.”
kargágēnyā, málināma ūgósō nā málināntsáberō kásšō, “when he had entered, all the dyers came to their dyeing-places.”
kolōgigényā, wásili gerátei, “having thrown it away, the white men hid themselves.”
kū wu lesǐgu, tšésken bágō, “when I have gone to-day, I shall return no more.”
námgiā, kámání kóaṅgā ámánísogyē tšérágō, “if I would remain, all the men of my relations would love my wife.”
nóněskia, nūrō gūntsšēkē : sabarātēnē, “when I know it, I will tell thee: get ready.”
§ 247. nígá yáskia, vóte kámnénnó mérsánémmiti “if I shall have carried thee, do not trust thy wife.”

niyé yímpiyáyé lókté tsétía, wógerma yákké, “give notice when it will be time.”

§ 243. As condition is always something which must take place at a future period, the Kanuri, not altogether without reason, considers it a time-relation, and supplies the want of a conditional mood by its conjunctival. Thus employed, the conjunctival can be followed either by a future or a perfect tense, the latter appearing to convey greater emphasis or certainty.

wúró kílgú šímia, wúgá sêti, “if thou give me a shirt, I shall be satisfied.”

kéntsámbú kéntsánemün tsáyia, kámté tšétšin bágó, “if blood drops from his nose, it will not kill that man.”

ší lárdéró gá gia, lárdête ší pátsegí, “if it comes into a country, that country will be lost.”

kóáigá mána tsúronsetbé pérémsté, kámuró gültšia, áširntsé állayé pérémstonó, “if a man discloses to a woman his inward thought, God will disclose his own secrets.”

§ 244. Sometimes the future conjunctival stands for the past conjunctival, viz. in narrating what frequently or usually happened, and in this case the future conjunctival is likewise followed by a past tense.

pátoró gónyé tšyéya, gëbam máñundí gónyé, “when we had taken them and come home, we took a large pot.”

kaínyé tsúruíya, káfti ártší, “when the sun had seen them, the locusts were dry.”

pépetóntsé pérté dátšia, róré, nígéró táµmnyé, ganányéya, ganá ganán káyéncen Káyéncen dátšia, lókté kájibé kótší, “when we had fully plucked out their wings, we took them and put them into pots; and having kept these, we fried them little by little. When we had fried them altogether, the time of locusts was over.”
§. 245. In further illustration of the above statement, that the conjunctional is the great connective means between propositions, the following examples may be adduced—

kadinyâ, tátagy kígórô: ñfîró yîrêmin? tse kígôrênyâ, tátagy kóarô: vaà abányâa, kéleg lâtârô kašêndëa, kéleg lân- yenî abânî wûrô: kélegê tse tûlûjîâ, ôgâ ugalârô tei, ûte pêressenî! tse, wu námqana têi bêlâgûben, abânî bêlâgû tô lâtse, nângâ kârgânyâ, kéleg tsûlûjînté kîrusqânyâ, kélegêgâ kitasqînyâ, kéleg mûskônyin pêressê, kâragáro kargágâ. Kârgâqînyâ, abânî kélegê kirûnyâ, kélegê kâra- gâro gâgi. Kârgâqînyâ, âba kélegêgî tse rûi. Kîrûnyâ, abânî gergâtsê, wûgâ làtêrâmnyin bâgësgonô. Bâgësgînyâ, sîmnîgâ tse tûlûjû. Kîtûlûjînyâ, wûrô: lénë kârâgânëmmô! tse wûgâ yâgusgônô, kôno tátagy kòatûrû, "when he had come, he asked the boy, 'Why dost thou weep?' Having asked him thus, the boy said to the man, 'I and my father went to dig up a wild dog, and when we were digging for the wild dog my father told me, 'When the wild dog comes out, hold it fast, lest it escape.' Whilst I was sitting at the opening of the hole, and my father had dug up one hole, till he came near to me, I saw the wild dog as it came out, and having seized the wild dog, it escaped from my hand and entered into the forest. Having entered, and my father having seen it, the wild dog was gone into the forest. Having gone in, my father saw the wild dog. Having seen it, my father was vexed, and knocked me with
the spade. When he knocked me, he struck out mine eye; and having struck it out, he said to me, Go into thy forest. Thus he drove me away, said the boy to the man."

"meiye šírō, ūgō pérōni átę wurātse, kāmā tsétia, lēnem, nā kēŋgal tsulagin rímia, wolųm, nānirō lsēm, wūrō gulūšemia, pérōnitę kāmūrō nūrō nūsēskō, kōnō meiye šírō, "the king said to him, Behold, when this my daughter shall have grown up and become a woman, and if thou wilt go and see the place where the sun rises, I will give thee my daughter for a wife, when thou shalt have returned to me and told me of it."

§. 246. The frequent repetition of the conjunctional being monotonous, it is often made to alternate with te, which has a similar force, cf. §. 173.

"nā per ūgēremtibětūro kašīnya, pērgā ūgēremtseitę, per tātātiběte per ūgdsōga kōtšī nemδōnyin, "when they had come to the race-course, and galloped the horses, that boy's horse exceeded all the others in swiftness."

"tsābāro katamūnya, īseitę, mīnātęga kāraŋgedānya, mīnātęga tśārui, "when they had entered on the way and were coming, they, having come near the lion, saw the lion."

"kitānya, gātšintę gānātię, tśēdīga wūtšintę, nūfū tīlōga gōtši, "when it had caught them, and her younger sister looked upon the ground, she took a ground-nut."

"abgatęnya, šī lētšintę šyāa kūgūća kālā jōktseı, "he having left, met a fowl as he went."

This alternation of te with the conjunctional seems to be owing merely to a rhetorical reason; and, not unfrequently, several forms with te, or several conjunctionals, follow in immediate succession—

"kadīnya, sōbāntsęga bōbōtšintę, sōbāntsę, nēm tśaktsegenatę, wu nēmniга pēremyn bāgō, "when he had come and
called his friend, his friend having shut his house said,
I shall by no means open my house.”

§. 247. The conjunctional mood of other verbs is frequently
avoided by dāgānyā, the conjunctional of dāngin, in which
case this verb sinks down into a mere auxiliary verb; comp.
also §. 231.

As dāgānyā is usually preceded by a verb in the second
indefinite, together with which its force is identical with the
mere conjunctional of that verb (e.g. kasāltā, dāgānyā = kasal-
gatānyā), it would appear natural, to consider dāgānyā, togeth-
ner with the preceding indefinite, as a mere circumscription of
the conjunctional; and although virtually it comes to this, yet
formally they must be kept asunder, as we may learn from the
examples adduced in §. 228., and dāgāngā must be considered
by itself as an auxiliary verb.

dāgēl sāndi nōtsānī; kasāltā, dāgānyā, pāntsārō lētsei, lit.
“the monkeys, they knew it not; they wash themselves,
it being done, they went to their home,” i.e. “when the
monkeys which did not know of it, had washed them-
selves, they went to their home.

īsu, nēmtsa tēmtsei, nēmtsa tēmtsā, dāgānyā, tāta, ʃẙa
kāmuntdsā nēmtsan nāptsei, “they came and kept
silence; when they had kept silence, the boy, with his wife,
sat down in their house.”

mālam Lāminu sandirō ālla tsek̑gore, dāgānyā, Fulāta, tsurō
bēnibun, meiga tsārui, “when priest Laminu had begged
God for them, the Phula within the capital saw the king.”

ʃi tšīte, lētse, bānō tšibā, bēoyō tšibā, kāsunī mātši, ŋāsō, mātse.
§. 248. Generally the conjunctional mood is merely a repetition of the last preceding verb; but it very often repeats not only the verb, but the whole phrase connected with it—

mina tšiganyä, pěrōga báktšin gonô. Pěrōga báktšin gányä, tátaye katsagântsëga götsê, “the lion having risen, intended to strike the girl. He having intended to strike the girl, the boy took his javelin.”

kigorényä, “wu kárgüni tsũtsišin” gonô. “Wu kárgüni tsũtsišin” gányä, abáye, “he having asked her, she said, My tooth aches. She having said, My tooth aches, the father replied.”

tátaye, “galé wu lëngin” gonô. “Wu lëngin” gányä, dégårô kîlûgô, “the boy said, Then I go. Having said, I go, he went out.”

§. 249. After subordinate conditional propositions, the English language is far more sparing in the use of the conjunctions “so, then,” than the German with its “so, dann, alsdann;” but the Kanuri is still more sparing in this respect, and scarcely ever makes use of conjunctions after the conjunctional. Yet there are some few instances where conjunctions are used; e.g.

lëgányä, wónte andiyē tŏlnē, Bósorô lënyē, “when he had gone, then we arose and went to Boso.”

§. 250. When the conjunctional is connected with a word terminating in yâye or sô, the Kanuri is so expressive that we cannot imitate it in English, but have to leave the force of either the conjunctional or yâye unexpressed—

krïgurô lënëmia, ndûyâye krïgen tsâtsëiya, kâm dáguyâye tšësëśia, koûnëntëga gûnëmia, ânte ñgâsô tšûshëda, “when thou shalt have gone to war, whomsoever they will pierce, how many people soever they may kill, if thou wilt take thy stone, all these people shall rise up.”
yimpisö da yêtšeya, "whenever (and if) we had killed game."
yimpiyāye kām šyāa tsāgādenätēgā tsūruiya, "whenever he sees the man with whom he has been quarrelling."
ndārasō lātseiya, koúwa, "wherever they dig, it is stony."
ndāranyāye andīgā sūruiya, šešīsō, "wherever (and whenever) they see us, they kill us."

§. 251. Whereas the indicative mood of a verb expresses the mere exercise of an energy as either momentary or lasting, and in such a manner that the idea of activity, the peculiarly verbal quality, predominates, the participial present, similarly to a participle or adjective, exhibits the same as a distinguishing characteristic of the agent, as something attached to his person, or a lasting state or condition. Thus it may be used as the simple predicate of a proposition, as also the participle in Hebrew; e.g. Judg. xvii, 9, wūyē lōngana, "I am going." Isa. xxxvi, 11, šāpīṣēn āndi pānyēna, "we hear!" or, in connexion with other propositions, to indicate a state or condition during which an action takes place; or, just as a participle or adjective, in order to qualify a noun.

1. Examples where the participial is the predicate of detached propositions—
āndi nīgā nōntōnēna, "we know thee."
tsūrō kitābubēn tsābā ēgalā mbētē, nāndi rūwa, "ye see that within the book there is a good way."
āfīsō nōtēnōma, "thou knowest every thing."
ndū kēntē nōtēnēnō? "who understands (the use of) arrows?"
pērō pērō gāni, kāmūtēnēna, "the girl was no longer a girl, she had become a woman."

2. Examples where the participial is used similarly to the conjunctival mood.
The use of these two forms does not altogether coincide, the former standing for the time-relation of contemporariness, and the latter for that of antecedence or succession.
In this respect the Kanuri participial agrees with the use of the Latin, Greek, and English participle.

`sándi bótsana, Nyamnyám dínía búnỳë tšitsa, ná šóguberó lebálaró kášyó, “when they were sleeping, or, they being asleep, the cannibals arose at night, and came to the sheikh for war.”`

`sága krígë Fulátabé tšitsenáwa dínía néngáli, “the time when the Pulo-war began, was the rainy season.”`

`sándi ugásó sūmōntsána pĕremtsána, mána kámubé pántsei, “they all, when they opened their ears, heard the woman’s word.”`

With the temporal case-termination, however, and sometimes also with that of the genitive, the participial has exactly the same force as the past conjunctival mood; e.g.

`sáfi këogutó? Lënnëmmáten këogutó, tse kâmûyë kântsûrö gulgônó. Kôayë: lënnëgmanëteman këogutó? tse kâmûntsûgâ kigorô. Kâmûyë: lënnëmmáteman këogutó, “at what time did they bring it? The woman said to her husband, ‘when thou hadst gone, they brought it.’ ‘When I had gone they brought it?’ asked the man of his wife. The wife said, ‘when thou hadst gone they brought it.’”`

`náptsenábë kábû ndíwa, kôlíram tšítsë, “having sat down for two days, the wood-demon arose.”`

3. Examples where the participial is an adjectival qualification of a noun—

`wu tsánei rágesgana máné, “seek for the clothes which I like,” lit. in German, “suche die ich sie liebenden,” i.e. “die von mir geliebten, Kleider.”`

`mána rönshyë vàtsëna šírov gûltsëi, “they tell her a word which her soul does not like,” lit. in German, “sie sagen ihr ein ihre Seele nicht liebendes,” i.e. “von ihrer Seele nicht geliebtes, Wort.”`
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§. 252. The past participial does not appear to be of very common use, and its force coincides with the participial present, when this refers to past time.

§. 253. The future participial corresponds to the Latin gerundive, and conveys the idea of necessity or possibility.

1. Examples of this description—

mei mána nemētsanna nātseni, “the king did not know what to say, or what he should say,” or more properly, in German, “das zu sagende Ding,” or in Latin, “verbum dicendum.”

kombā tsābālan tšibānā tšō, “he gave him food which he might eat on the way.”

wu rūskīa, mána nīrō gulnerstarsāna mbētēi, lit. “when I
have seen it, there will be a word which I may tell thee," i.e. "I may have something to tell thee."

pángsána másána, úgá tíshëdëna nótsáni, "they were sitting at home, and did not know what to do."
mána nemítshëdëna nótsáni, "they did not know what to say."
lábár kadinýa, ndúyê nákíla tíshëkëna nótsáni, "when the news came, none knew where to lay their head."

2. The future participial of the verb úgin or nèskin is, however, used differently, being met with where the present participial is expected—

"péröni nírõ kámurõ nòtökësõ" tsámómtë, wu lènëskë, ëskë, "as thou hast been saying, I will give thee my daughter for a wife, I went and came back again."

átema mána wùrõ gùlussen, nírõ galuntësøskë, nì rùfùné tsámómtë wùrõ, "this is a word which he has told me, that I should tell it to thee; write it as he has been telling it to me."

"úgú yàìsgè ndàso úgùbùgô?" tsámómtë, mànàtë wù gëdìntësì nònëskëgà, "as thou sayest, Which three things are most numerous? I do not know the meaning of this word."

§. 254. The above are the moods for which the Kanuri has distinct forms; and as many other languages have also separate forms for some other moods, it now remains to be shown by what means the Kanuri makes up for its lack of these. The probability that, in the earliest stages of language, all moods have been expressed by time-forms, and the present practice in many languages of employing tenses instead moods (e.g. thou shalt not kill, non occides, μὴ φονεύσης), leads us to look for the wanting forms of moods among the tenses.

We have already seen, in §. 243., that the Kanuri frequently employs the conjunctival instead of a conditional mood. The absence of this latter mood is further supplied by the indicative
mood in its different tenses, as may be seen from the following instances—

*tšā mālamte Ḗsē, ādimmō mána nemātsegeni kwōya, ādim kālāntsē tšētšin,* "if the priest had not come and spoken a word to the eunuch, the eunuch would have killed himself."

*tšā būrgon kāmā pāndesgenātē, tāta kōāngā wūrō tsāmbō kwōya, kōa bānnōi tsēmāgi mūskōnyin,* "if the wife whom I first had, had borne a male-child for me, then would he have taken the hoe out of my hand."

*tšā vu tsābālān wīa nyāa kālā fōktseiyē nōnēṣganā kwōya, pāton tšētsgeni,* "if I had known that I and thou should meet on the way, I would not have started from home."

*nīgā ntsurūṣganātē, dānsē, nīgā ntsiγōrēskobā? "would I stop and ask thee, if I saw thee?"

kāmā nā dībī kwōya, komāndē andiρō gūlīsīn bāgōba? "if it were bad to have two wives, would not our Lord have told us so?"

§. 255. A subjunctive is quite foreign to the Kanuri, and it employs in its place the following forms—

1. The first indefinite—

       kōayē: āfī dīskē, dūgō kōa ātēgū tūskīn, "the man said, What must I do that I may take this man?"

       fārī āsēgāben kōmbū mātse, andiρō sīdē, buγyën, "he sought food on a tree, and gave it to us, that we should eat it."

2. The second indefinite—

       mārtēgenōgō, yīm kāsugurō lēnuwic, wūgā bōbōsēnōgō, ntsaγūskē, lēnyē, "please call me on the day when you are going to market, that I may follow you, and we may go."

       wūgā sērawēmi nēmīn, "thou sayest that thou loveth me."

       nēmūdē tēmmē, gāgē, "build thou our house, that we may enter it."
3. The future—

ni kúnánémwá kwôyá, wúgá dánem šígórëmbá, "if thou wert hungry, wouldest thou stop and ask me?"

páníró šegmá, tátáté bóbóñeské, ni šígá téšrum, "when thou hast come to my home, I will call the boy that thou mayest see him."

wu nigá ntsegágeskia, komándé téšráení, "if I were to love thee, our Lord would not like it."

tsatándé dátśia, kolótsa ártsonó, "when they have built it, they leave it that it may dry."

4. The future participial, see also §. 253.—

mána nemétsouwa nónuí kwôya, "if ye did not know what word ye should say."

sóbání áte ágo wúró téšénáté kám téšína mbétší kwôya, "whether there is any body who would do what this my friend has done for me."

5. For examples where the imperative occupies the place of a subjunctive, see §. 238.

§. 256. The lack of a voluntative or optative mood is commonly supplied by the indefinite II.; as,

kóa mánéágá pántsénáté, pántsé ũgéláńó. Kám mánéágá pántsénité, šíina nótsé, wâgéyá létšia, ná téšíben ndúyáye pántsónó, "let every man who hears this word hear it well. And any one who does not hear this word, may he know that, having gone to the next world, every one shall hear it in the place of truth."

kóa tšítse, ná meîberó légonó, meîrō: állá bârga tsaké, állá kábáñem kúrugwuó tsédi, állá nasârntsé, állá níga ũgûburó ganátsé! "the man arose, went to the king, and said to the king, God bless thee, God make thy days long, God prosper thee, God give thee long life!"

málam Fulátabé kúráye: ndúyé bèlántsén létse náptsé: kríge dátši; tálaga ũgásó, nídyé létse, bárëntsé! tse málam Fulátabé,
andirō gulgónō, "a great priest of the Phula said to us, Let every one go and settle in his town: the war is over: as to the poor, let all go and do farm-work."

§. 257. We have already seen (§. 224.) that the proper time of the second indefinite is usually to be derived from the tense immediately following, so that the indefinite II. might be considered in itself as tenseless; we have also observed that a case-termination (§. 154.) or a demonstrative pronoun (§. 175.) is frequently added only to the last of a number of words to which it logically belongs. Now this same tendency of the language, to express certain grammatical relations of a whole group of words only in the last of them, shows itself also in several other instances, which may here, after the tenses and moods, be conveniently brought under one view. At first this peculiarity of the Kanuri is calculated to excite surprise; but in reality it is nothing but what is often met with in the English and other languages, with this only difference, that in the latter the grammatical relation of such a group of words is indicated at the beginning, and in Kanuri at the end. The form converted in Kanuri is always the second indefinite, but the form converting can be various, viz.—

1. Aorist—

wu šígá yardúgeskō, tsában kológoškō, "I accompanied her and left her on the way."

wólte, ūse, ŋúdò gótse, tsēbā gésgárō, pátō ŋúdóbelan ŋúdō ganátše, tsédirō tsēbgonō, "he came back, took the birds, climbed up the tree, put the birds into the birds' nest, and came down to the ground."

tštše, dántse götse, tsába pátō bútutbē kolótše, tsába pàntsibē gágonō, "he arose, took his meat, left the way to the hyena's house, and took the way to his own home."

2. Perfect—

sándi tštšeíya, šígá bóbótsa, ntsátuṛō wátse, "when they
had risen, they did not call him, and did not like to carry him.”

tatóa ñgudó kolótsa, tsagüse, pántsåró létseí, “the children left the birds, ran, and went home.”

mána bultübdé pantse, tšítse, rântsên gerâti, “he heard the voice of the hyena, arose, and hid himself alone.”

3. Indefinite I.—

yîmpi wólte, išye, bárënyen? “at what time shall we come again and work?”

dzâdzirma, dînîa bunëtsia, tšítse, tsûrû bêlëberî išin; išia, kâni tsûrûiya, tšêtse, gôtsê, lëtsën, “a leopard used to rise at night, and to come into the midst of the town; having come and seen a goat, he killed it, took it, and went off.”

4. Future—

ûgâli ndî kótse, kenyasquatê, kámôdô kûra tilô nû, nándî ngasô tsâptû, sîterântsûrô lënû, na tilôn nûptso, “after two years, in the third, one of your great men will die, and ye all shall assemble, go and bury him, and sit down in one place.”

ndâranyâye, wu lëneskê, mátsoskô, “wherever it may be. I will go and seek it.”

logôni komândê pántsia, wu nandîrô tšesêkê gûlûntsêdôskô, “when our Lord has heard my prayer, I will come to you and tell you of it.”

5. The negative mood, or a negative particle—

a. nônqanâ kwôya, wu pányin tshûyê, krîtûrô lëtsasgani, “if I knew it, I would not get up in my house and go to war.”

ši kàbà tilôma bôbôtsê, sândî ndî nemûtásâni, “he did not call her on any day, nor did either of them speak.”

këngal tsukkâria, kâmôjîma sûntog gôtsê, pâtô përâtšin
bágô, "when the sun has set, no woman takes a broom to sweep the house."

b. It may even happen that, from this practice, the negation is attached to a word to which it does not logically belong—

ši lemántiyê kolótsë nôntsêni, "the goods do not let him know thee."

ši tîlôntsê kêîwâte rûktse gôtšin bágô, "he was not able to take the bag alone."

Fulâta ãm bêlabê kolôtsa kida kûlôbê tsádin bágô, "the Phula did not let the people of the town do farm-work."

nâ lènem, kônmbû mânem, kûtem têbumma bágô, "there was no place where thou couldst go and seek food and bring it to eat."

ágô rûsganîte nîrô qultsêsê argalàmmêni rufîtsammi, "what I have not seen, I do not tell thee to write with the pen."

wûrô âgô goânâ sâdë tatoânîrô yîskin bâgo, "they did not give me any little thing, to give to my children."

wu têlîwâte kolônêsê lêtsammi, "I shall not suffer this rat to go."

6. The imperative mood. This is of very rare occurrence—

tîlô kâgenem, bäm, lêné, tîlô tênenm yâtê, "one is thine own, mount it and go, and draw and carry the other."

šinmêm tsâînem bône, "shut thine eyes and lie down."

7. The conjunctonal mood—

a. kâm mô âgô gôîgî yîskîa, "when I take something and give it to somebody."

ni âlla logônem, âllaîê bânânêtsêge; pândêm tâmîa, nânîrô kûtem, "do thou beg of God, that God may help
thee; and if thou hast received and taken it, bring it to me."

antsáni ladéské wólteškía, nándígá bédntšedáskó, "when I shall have sold my things and returned, I will pay you."

b. It must be remembered, however, that it is far more frequently the case that a second indefinite is not converted before a conjunctival—

wúró ná ganá še, námneské! kánáyé setáana, dallúte
débáneské, wárnéské! géręskía, délágé kótśía, wu
léneskin, "give me a little place that I may sit
down. I am hungry, and will slaughter my buck
and roast it. When I have eaten it, and the rain
has passed, I shall go."

Bornútén kám létse, kúlúntse dábá kárágáben tsáltsé,
dargéntsé tšenáte, bárétsé; kombútšía, kámáun tšúruíya,
tšin kúlótúró, "in Bornu one goes and cuts his
farm in the midst of the forest, plants his guineacorn,
and weeds it; but when it has become food,
and the elephants have seen it, they come to the
farm."

s. The participle—

wu ká lókteni, állayé tamissé šinnäté ká dátši, "to-day my
time which God has counted and given me is over."

ší ndárán kám dége tšebándé, pántšen tsúgáte ganátséna?
"whence did he obtain the four persons whom he
brought and located in his house?"

ná létse kóbú mátsédána nótsání, "they did not know
where to go and seek food."

9. The sign of interrogation—

ni tšíngem, dámémì dágō, sálá tšítsé, níró dántšigunóábá?
"if thou dost not first rise up and stand, will prayer
rise up and meet thee?"
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tîginîm kalâfia gani dûgō tšînem, salîtsambâ? "if thy body be not first well, wilt thou rise up and pray?"
ni yîrêmîa, abângemma yânemma kû tîtîsa, nâptsâ, sandîgâ tôwumbâ? "if thou criest, will thy father and thy mother rise to-day and sit down, so that thou mayest see them?"

§. 258. The infinitive, including the noun of action or abstract verbal noun, (see §. 26.), is often used objectively, the possessive pronoun, with which it is connected, containing the object—

wu nânîmno kâdîsko logôtînîmno, lit. "I am come to thy begging," i.e. "to beg thee."
kuîgoîrûntsê tsarâgénî, lit. "they do not like her asking," i.e. "to ask her."

§. 259. When used subjectively, the possessive pronoun, being likewise changed into a personal one, becomes the subject, and the infinitive its finite verb—
nândî âfi kendiêondô? "why have you come?" lit. "what or why is your coming?"
âfi kûurrûndô? tôîre nêmenôgô, "speak the truth, what did you see?" lit. "what was your seeing?"

§. 260. Sometimes the infinitive is used absolutely, when its force answers to the well-known "infinitivus absolutus" in Hebrew—

karâte, karânêm kitâbû ââniâbê úgâsô dâtšiyâyê, lit. "as for reading, thou mayest have finished reading," i.e. "thou mayest have finished the mere reading of all the books of the world."

§. 261. The infinitive is also frequently avoided where we might expect it, and the forms occupying its place are—

1. Indefinite II.—

lukrân ágô tôîre bâgorô tsêbû šî tsûrui, "he saw him swear on the Coran to an untruth."
orkima dátsé tsáni, "he does not stop even to drink water."
kölle, rántsema létse, "let her go alone."
kérbáni méogu lagariwa, dúgo karáugé tségyóskó, "I was eleven years old when I left off reading."

2. Indefinite I.—
rágsmi yíjaim kwóyá, "If thou like to buy it."

3. Perfect—
pángánya, ñgampátuša kolótsé létši, "when he had heard it, he let the cat go."

4. Aorist—
atémáro kolótsa kárágá, "therefore they let it live."
kolóšem légóskó, "thou lettest me go."

5. Conjunctival mood—
sándía rúska rágésí, "I like to see them."

6. The Future Participial—
nemé nemetsanna nótsení, "he did not know a word to say."

7. The verb nágin or néskin—
bélájíró létšíyáyé "kámú mágín" tse, péró tsádin bágó,
  "to whatever town he went, in order to seek a wife, they did not give him a girl."
kámú némmdó gáge, péróntsíró bánütségí nágin tse, "the woman enters the house to help her girl."
lénšéké, kómbugu mágíngé, "I went to seek food."

§. 262. With the dative termination the infinitive answers to a supine, just as we know from the old German that the English and German supine were originally the dative of an infinitive; see Latham's English Grammar, §. 454., and Becker's Deutsche Gram., §. 248.

The supine I met with after the following words most of which are verbs—
ápétékí: nágo kóáté ápté létúro, "behold this man has left to go."
badīṅgin: lemān bēlabē ŋāsō tamōturō badīgonō, “he began to put an end to all the goods of the town.”

dāntsē ŋāsō dārīse wāturō badīgonō, “he cut up all his meat, and began to roast it.”

kidāntsaa badītsei, ndērō, “they began to do their work.”

badīṅgin, however, is also very frequently construed with the simple infinitive, without case-termination—

šīa kōava lêtē badītsei, “he and the man began to walk.”

márba lêtē badigéda, “they began to dig a hole.”

dāmgin: sī sandīrō dāptśi lādorō, “he refused to sell it to them.”

dūṅgin: šīgā dūtsei ntšēotsōntsūrō, “they pursued it to kill it.”

ganā (an adj.): sāndi lēturō dānōntsa ganā, “their strength to walk is small.”

īsēskin: kasāl turō īsei, “they came to bathe.”

lēngin: nā málamberō lēgēda, nīgā ndērō, “they went to the priest to marry.”

kāsugurō ntsünturō lēgēda; “they went to market to beg.”

māṅgin: ndūsō kā gōtsa, wūgā ntšēotsorō mātsei, “they every one took a stick and sought to kill me.”

mbēlāṅgin: Sōgē šīgā mbēlātśin ntšēotsorō, “the sheikh watched him to kill him.”

nōtēskin: kūmō gōtarō kām tsōntō, “they sent somebody to take the calabash.”

rāgēskin: ndūyē šīgā vūturō tserāgēna, “every one liked to see him.”

rīṅgin: sāndi lēturō rātsei, “they fear to go.”

rītśī kēndērō, “he feared to come.”

tamāṅgin: pērō kāgelməbēga ntšēotsorō tamātśi, “he wished to kill the blacksmith’s girl.”

tūskin: ŋō, ŋampātā tsūtānu ntšētsorō, “behold, they had caught a cat to kill it.”
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tegéri : kânu sandirô ntšetsorô tegéri, “it was impossible for them to quench the fire.”

wántin: mána abântsibê panturô wâtši, “he would not listen to his father’s word.”
kêsaintségà koloturô wâtši, “he did not want to let his mother-in-law go.”
yáskin: kâm ’di këri tšötsana ntšetsorô tsásätin, “two men were drawing a dog and carrying it to kill it.”

§. 263. The difference in use between the present or active participle and the participial, appears to be that the latter always refers to one particular action, occupying a definite space of time, as a real historical fact, whereas the former is more ideal or abstract than historical, and expresses the general fitness and ability or readiness for an action, as well as a practice in, or constant occupation with, any work.

1. This participle is frequently used as a substantive or name of the agent; as,

dëtema, “cook.”
logótema, “beggar.”
këntšîfôma, “buyer.”
kellâdôma, “seller.”
bibîtema, “spoiler.”
kombûma, “eater.”
këntsàma, “drinker.”

sâlîtema, “worshipper.”
ndîoma, “workman.”
kûrrâma, “seer.”
mbâtêma, “swimmer.”
kasâktema, “washer.”
tsâkkareimâ, “teacher.”

2. It does not seem to be very frequently used as a common participle; yet we have met with the following instance—

kêmâ ndûyâye kâm ’galâ ndêoma ñglântsê tsôtin, kâm dibi ndêoma dibîntsê tsôtin, “at present every one who is doing good, does his good; and whoever is doing evil, does his evil.”

3. This participle is especially used in negative propositions.

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which do not refer to one historical action, but to a general and lasting state or condition—

áširndō állayē tśuktsena kām p ērēntema bāgō, “God is covering your secret, and none may uncover it.”

nēmsòbändētē dīniā átēn kām p ērēntema bāgō, sai álla, “there is no one that can dissolve our friendship in this world, except God.”

kām kāmāntsibē ágō bībītēma bāgō, “there was no one that destroyed any thing of the other.”

kām kāmāntsūrō ágō dībi nōlōma bāgō, “there was none that did any evil to the other.”

kērūnyā, kām tīlōma fūgūrō kōtēma bāgō, “when they had seen it, there was not one man that went farther.”

§. 264. The past or passive participle is properly passive, when formed of transitive verbs, but when formed of intransitive verbs it is merely past, and generally coincides in force with our participle present—

ngaldró nā dzādzirnābēn dāgūta bēlāma lētse tsūrui, “the magistrate went and saw the ram standing with the leopard.”

āndī tsūrō bērnibēn nābtega, dūgō wāsili bēlāntsēn tsūlāge, “we were sitting in the city, when the white man left his town.”

keārī dāgūtarō tō, “he gave it to the old man who was standing there.”

tīgī kōābē kirūnyā, wulgūta, “when he saw the man’s skin, it was peeled.”

dāntsē árgāta gōtse, “he takes his dried meat.”

kadinya, tśīnā ngāsō tsakkātāga, “when he came, all the gates were shut against him.”

kūgūi wārgāta mūskōn tsētāna, “he was holding a roasted fowl in his hand.”

§. 265. In its objective inflection the Kanuri possesses a means for frequently avoiding the use of pronouns, viz. always when the latter are indicated by the verbal form. The language, how-
ever, does not always avail itself of this advantage, but indiscriminately uses or omits the pronoun in such cases.

1. Examples of the objective inflection with a pronoun—
   ni wúrò tširè yásqe guluṣémìa, “when thou shalt have told
   me three truths.”
   abá kòa, wúgā nòsèmbà? “man and father, knowest thou
   me?”
   wu nígā ntsigôrëskë, wúgā nòsèmbà? “I ask thee, Dost
   thou know me?”
   “andigà šešëšin” tsa, “they expected to kill us.”
   tátâni, tilònm komândé andîrô sâdô; wúyë nígâ kolôn-
   tsëskë, “my child, thee only has our Lord given us;
   I left thee.”
   àm ìsa, wúgà kògòsa, “people came and flogged me.”

2. Examples of the objective inflection without a pronoun—
   dângë, màwâni tílò mbètši, gulêntsëskë, pâné! “stop, I have
   one word, I will tell it to thee; listen!”
   përöni kâmurô ntëskë, “I will give thee my daughter
   for a wife.”
   abá kòa, nòntsësgàni, “man and father, I know thee not.”
   ší tširè pàntsë guluŋéda, “he heard and told you the
   truth.”
   ní ñogìùn sègàm, “thou followest me behind.”
   tsàgàte, ìòò, wolò, pàntsìrò lègònò, “he brought it, gave
   it me, returned, and went home.”

3. The objective form is not always employed where it
   might be, but in its stead we sometimes meet with the
   common subjective form; e.g.
   ni andigà kirùmìa, for skerùmìa, “when thou shalt have
   seen us.”
   pândën andigà ganànmì, for ganàsàm, “thou puttest us
   down in our house.”
   tátâte wúgà tsùruùìa, for sùruùìa, “when the child shall
   have seen me.”
ni tētnem, tsem, wūgā logōnem, for logōsem, "thou arisest, comest, and beggest of me."

§. 266. Like other very ancient languages, the Kanuri knows of no copula, in the usual sense of the word, as will be seen from the following numerous instances; comp., however, §. 280.

abānem bāgō na nga, "on account of thy father’s being no more."
kāntāgenesis yāsge nāntsen, "I was three months with him."
ši kō a pērōbē ganī, "he is not the girl’s husband."
nidā dugulgilmēti? "where is the muck-worm?"
āte tsōuba? "is this hard?"
ni mei, "thou art a king."
kergegē ši nígāfon, "the ostrich was behind."
ro bāgō, "there was no life."
andirō kūtā, "it is bad for us."
nandī nāsō dānī, "both of you shall be meat for me."
dimēwa īsanātê bīa gani, "it is not for nothing that the sheep have come."
kēlāgēnyā, būltibē kānī, tārgunābē pē, "when they had come out, the hyena’s was the goat, and the rabbit’s the cow."
ni ndū? "who art thou?"

§. 267. It may here be remarked, that when our verb "to be" is not a mere copula, but an actual predicate, the Kanuri expresses it by various words; viz.

1. by mbētēi, "there is, exists," a defective verb, whose root is be—

gēgā kūra tīlō tsūrō pānēmbēm’bētēi, "there is one large tree within thy premises."
kāmū pīndī pāntsēn’bētēi. "there are twenty wives in his house."
wu ni kūlā dīniābēten’bētēi, nōnēsganī. "I did not know that thou wast still in this world."
tsûrû kitâbûnên tsâbâ úgalâ mbêtšî, “there is a good way within the book.”
kâm nîgâ ćiêntsâna mbêtšî diye? “is there indeed one who surpasses thee?”

This defective verb has also sometimes to be rendered in English by “to have”—
mânàni tîlô mbêtšî, “I have one word.”
yântsê gânà ganâ kîngalî mbêtšî, “she had a little brother.”
kitâbu tîlô abânîbê mbêtšî, “my father had one book.”

2. By dêgâskin, “I live, am, abide, remain”—
kâm âte “wu tûlûnîma úgô nîngî” tse déyâni? “may there not be any one who says, I alone know any thing.”
tâtâni âte kâgenenma fónînê, nânêmîn dügû, “join this my child with thine, that they may be with thee.”
ûnten kârgû dügû bûttûyê lêtse, “there they were till the hyena went.”
pâtô bîlamâbên kârgû, “he was in the magistrate’s house.”

3. By nâbgoskô, “I sit, I am”—
dînîa nâbgonôman, kûûgî, përôntsê tsambûnâgâ kâmuro tsêdintê ni pànembâõ “hast thou heard since the world began of a man having married his daughter whom he had begotten?”
kèrmaândînîgàsô—komândèmânàndè gâdërôtsêdë—nàbgeiyê, “at present all of us are such whose language our Lord has divided.”

§. 268. The enclitic verb îgin or neskin generally precedes the “verba sentiendi et declarandi,” and introduces in direct speech what the Latin language would turn into an “accusative cum infinitivo.” In English îgin remains unexpressed, and only the following verb is translated.

1. Thus neskin is joined—

With gûlûgin: “nà ânnîbèrô lêneskin,” neskô gulgasgànyà, “when I had said, I will go to my people.”
námnyé! tse kámāněmyé níró gūlúntsín, “let us sit down, said thy wife to thee.”

With kórēskin: ndárá lénémìn? tse kigórënyá, “he having asked me, Where wilt thou go?”


With lálángin: áfi lambóne? tse šígá lalángonó, “she scolded him, saying, What business is it of thine?”

With néméning: nem témném, kámāněmywe námnuwi, nem néménémìn, “thou saidst that thou wouldst build a house that thou and thy wife might sit down.”

nándi kámá ndí rágá nà néménuwí, “ye said that ye liked two wives.”

With ntsúngin: márnęgęné, wóte béla tármémmí! tse méiyé šígá ntsúngonó, “the king entreated him, saying, Please, do not destroy the town.”

With tamángin: “tsánna tšibándęšskó” tse tamátši kár-gęntsén, “he expected in his heart that he would (lit. I shall) obtain heaven.”

2. When nęskin refers to an inward speaking, a thought, or an opinion, it is often followed by kargóskó, which then cannot be rendered into English, and which seems to convey the idea, that one rested quite satisfied with his opinion, and did not entertain any doubt; as,

koántŠ kábìn tsúrō ngérgibën nótsëní, lemán tse kárągá,”
“she did not know that her husband was a corpse in the bag, she thought it was goods.”

koántša belamášírō légónò, tsá kárągá, “they were of opinion that their husband had gone to a neighbouring town.”

tátántsítémà débándsıní tse ẹ̀ kárągá, “he fully believed that I would kill his child.”

§. 269. It must be observed as a striking peculiarity of the Kanuri, that, in quoting a speech, the subject alone, or the subject with the remote object, usually stand before the speech,
and neskina, the predicate of that subject, follows the quotation however long it may be, and frequently with a repetition of both the subject and the remote object; as,

meiyë sandirô: “lénôgô, tsûrô bërvibën ndûiyâye kâm lètse, këngal nà tsûlågin tsûrûna, wólte ĭśia, wu šîrô péronî têsîkô kàmuwô” kônô meiyë kôganâva kâm yásquru, “the king said to three soldiers, Go ye; and any person within the town who goes, and, after having seen the place where the sun rises, comes back again, to him will I give my daughter for a wife.”

ngûdô kôarô: pérturô bâm, pátôrô lënenmìa, këndegei meibën niyä meiyë ntsugôria, meîrô, “wu nà kau tsûlûjinnô su- nôtêm:” “lënë, rum, îsemìa, péronî nirô kàmuwô ntêiskin,” “tsâmømatê, wu lënêskê îsêskî,” güllë meîrô, meî nirô nemê nemêntsege pänë, kônô ngûdoyë kôarô, “the bird said to the man, Mount this horse, and, having gone home, say to the king when he shall have asked thee in the king’s court, ‘as thou hast sent me to the place where the sun rises, comes back again, to him will I give thee my daughter for a wife: I went and have returned,’ and hear what the king will tell thee.”

ámantse kâshîya, ámbantsurô: ándi búrgô tskyênte, minâgâ diballan kirviyêndeë, tâta sôbanîtiyê minâgâ kàtsagëntsën tsâtse, mina lètse, kêrtsakkônô. Kêrtsakkànû, ándi kûrä lênyênte, mina kûrä gergåtsë, tîtsë, andirô tsûkkûrintë, tâtayê ńgai’dôntsyêga kân báktse, sûlà tsêtûlûgi; mina lètse, kêrtsaktëi, ándi könêy, lënyê. Légeièndëa ndûmârô güllëndë, bësgëndë pârny; kàshëndëa, tâta bêla bësgëwàbëtîc mina nànàrô nótseñî; èi minâgâ kîrûnû, tôënântsî pîîtsë, lètse, minâgâ tsâtse, têmbâltse, kolôtëi. Kolôgànyû, wûyë lënêske bôlôntsakë, îsû, tâ tôa kûm ‘di âtë, ndûntså kàmâr- wâgô, wûrô gûlûsçenëgô pânë kônô përoyë ámântsûrô, “when her people had come, the girl said to her people, When we first came, and had seen a lion on the way, a boy, this my friend, stuck the lion with his javelin, and the lion went on and sat down. After he had sat down and
we had again come, the lion was again vexed, arose, and when he fell upon us, the boy smote his jaw with a stick, so that a bone fell out; the lion went, sat down, and we passed by and went on. When we had gone, we did not tell it to any body, but performed our dance; and when we came back, the boy of that town where the dance had been, knew not that the lion was dead; but having seen the lion, he drew his sword, went, stuck the lion, rolled him over and left him. Having left him, I went, called you to come, and now I will hear: tell me, which of these two boys is the most courageous?"

§. 270. The use of the verb *tegériškin* (see Dictionary) is also so peculiar that it will not be superfluous to illustrate it by a number of examples—

*gógánya, wu rö yákéskin neské, badigánya, wúró tegéri rö ntsókö,* "when I had taken him, I wanted to put life into him; but when I had begun, I could not put life into him."

*Fuláta yökturó níró tegéri kwóya, arég, "if it be too hard for thee to drive the Phula, come."*

*góturó badigánya, śiró góturó tegéri,* "when he began to take it, he could not take it."

*díňá tšítší, nándró tegéri, ándi tšáman nónyéna, "we knew it beforehand, that times would be unsettled and hard."

*tšó tátšia, dzádzirma tšéyé këntáro tegéri,* "when he had fastened the rope, the rope did not succeed in catching the leopard."

*kóáte péréntsúró manátségigáyé, péró śiró tegéri,* "whenever the man spoke to his girl, she did not yield to him."

*ší keigamá yásge kínótosó, Fuláta krigáro sandíró tagírá,* "although he had sent three generals, the Phula were too strong for them in war (lit. for war)."

§. 271. It only remains to notice a peculiar *use of verbs deno-
inative*. From every Kanuri substantive a verb in *nginx
can be derived, which, with the same substantive as its subject, expresses what we convey in English by, "to prosper, thrive; to answer one's idea, purpose, destination; to be right, proper, good," &c.—

beländō kurāmi dēgūa belātsāni, "your town, having four chiefs, will not prosper."

tātāte āgplārō tatātśin, "this boy thrives beautifully."

nēmnī nēmtśin ganī, "my house no longer answers its purpose: it is old, dilapidated."

kāmnī sōbānībē kāmūtśi, "my friend's wife is become an excellent woman."

pērntśe pértśin bāgō, "his horse is not a good one, or will never be a good one."

krīge Fulātabē krīgetśi, "the wars of the Phula are wars indeed."

Sometimes, however, the substantive is not converted into a verb, and yet becomes the predicate; e.g.

belāndē āte belā ganī, "this our town is no longer good."

sōbānī sōbā, "my friend is a friend indeed."

CHAPTER XIX.

CERTAIN SUFFIXES.

I. Interrogative Suffixes.

§. 272. The interrogative suffix ba, which is used in inquiring after really uncertain or unknown things, can be appended to nouns as well as verbs. Its original form seems to have been ra, which, though rarely, is still in use. The reason why ra was changed into ba was probably this, that it has so often to be suffixed to the second person of the indefinite II., which terminates in m and which is so much more easily followed by b (perhaps at first w) than by r. After the change had taken place in this

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most common case, it was easy to retain it also where there was no phonetic reason for it. This interrogative ra, and the conjunction ra, had probably the same origin. The only instance where I have met with ra instead of the common ba is—

wāa nandyūasō lényerrā? "shall I and thou go together."

§. 273. The interrogative sign is always suffixed to the particular word in question; and if a whole proposition is interrogative, it stands after the verb; as,

ntserádgesgani, dúgō dā nānēmin tšimāgeskobā? "did I not love thee before I accepted meat from thee?"

wūgā nōsemba? "knowest thou me?"

meiba rāgū? meinya rāgē, "do you want a king? Yes."

dunānyinba nābogoskō? "did I sit down by my own strength? or: did I remain by force?"

ni tiłōnēmbē mūskōba kāmtsa? "did they cut off thy hand only?"

kāmū ātībē kōätē nība yētsem? "didst thou kill the husband of this woman?"

ātē tsoūba? "is this hard?"

mei Ibrāmmbā kūgē tsūgutō? "did king Abraham bring war?"

abāndē yāndēgā wātsemābā, dúgō yānde kāmū? "did our father dislike our mother before our mother died?"

§. 274. This suffix is generally marked out by a very strong accent when preceded by several unaccented syllables; but if the latter is not the case it is toneless, and especially so after the negative mood—

ni mána bīsā gultsēsgana pānemmibā, kū wōltem, nānīrō kūdīm? "didst thou not hear the word which I was telling thee yesterday, that thou comest again to-day?"

nītē kōa málam dīlātē nōnemmiba? āndī dā kāragābē ngābō sīma málamēgō nī nōnemmibā? "didst thou not know priest jackal? didst thou not know that he is the priest of all of us, the beasts of the forest?"

wūgā sūrmimibā dúgō kōātīyē sēsīn? "dost thou look at me when this man is about to kill me?"
§. 275. Sometimes the suffix is altogether omitted, so that the interrogation is expressed by the tone only; and this, after verbs in the indefinite I., may even be considered as the rule.

agọtematé ūgālátsonō? “will this thing be for good?”
agọte ūgásō meiyę sūdō? “has the king given me all these things?”

isem, wūgā sōbásěmin? “dost thou come and befriend me?”
nì wūgā sūwāremi? “dost thou laugh at me.”

käm ko_operande aśirntse tsákteṇnámá, nì aśirntse pēremnémin?
“wilt thou disclose the secret of him, whose secret our Lord is concealing?”

§. 276. But in a few cases the indefinite I. assumes the suffix, and with the indefinite II. its assumption is a rule, rarely departed from—

käm gadé nōtšinbā, sai ālla? “will any body else know it except God?”
wu logótenem pānginba? “can I hear thy supplication?”

dágel gōngana sūrōba? “did you see me take a monkey?”
nándi kasānnūba? “will ye consent?”
kämurō tśедintę ni pānemba? “didst thou hear that he made her his wife?”

§. 277. In a language which has no subjunctive mood, we must be prepared to find no distinction made between direct and indirect questions. Accordingly the interrogative ba is also used in indirect questions, where it has to be translated by whether or if.

abándōye nandìgā kōreskē gonō, nándi ūgásō dātšiba? “your father told me to ask you, whether you are all here?”

çonini ūgásō wūné, birti kūbē rūməba? “behold my whole body, whether thou canst see the wale of a stick?”

ūgásō tsa dātšiba, andirō wūné? “see for us, whether all are come?”

§. 278. It is another proof of the economy which the Kanuri observes in the use of forms (comp. §. 257.), that it dispenses with
the interrogative suffix whenever the question is expressed by an interrogative pronoun or adverb—

\[ \text{ndànguró làdémin? "for how much wilt thou sell it?"} \]
\[ \text{nándi ndárán kílágu, tatoáni? "whence have ye come, my children?"} \]
\[ \text{labúrpi wúró kútem? "what news dost thou bring me?"} \]
\[ \text{úgó táta átiyë tsédénátë ndú tsédin? "who will do what this boy has done?"} \]
\[ \text{áfíró úgínóto? "why did he send thee?"} \]
\[ \text{áfígei tsédó? "how did he do it?"} \]
\[ \text{andíró áfí sásémi bùyên? "what dost thou give us to eat?"} \]
\[ \text{mánátë ndú nandíró gúlnsá pánà? "who told you this word that you heard?"} \]

§. 279. The interrogative enclitic "genya" may likewise be ranked among the suffixes (comp. §. 323.). It is used when the question is not after something uncertain or undecided; but when an answer is anticipated as sure, and not admitting of any doubt. It is, therefore, not the object of questions with genya, to have a doubt dissolved, or information given, but by raising a doubt, or by producing an artificial uncertainty, to make a fact or statement appear the more certain and indubitable. Herein the use of genya differs from that of ba. In English, negative questions answer the same purpose, and, therefore, genya is usually translated by them; as,

\[ \text{nándi ká rúwui genya, těrětě átema komándë tserágo? "have ye seen to-day, that what our Lord loves is truth?"} \]
\[ \text{kúllónyn genya úgélbuskó? "have I not bought thee with my money?"} \]
\[ \text{šíma genya andígá sášíbà? "has not he bought us?"} \]
\[ \text{ší nándígá bùyôn kótsei, nándi rúwí genya? "did ye not see that he exceeds you in intelligence?"} \]
\[ \text{wité karámíníte dántse rúwí genya? gányà, "when he had said, Do ye see the flesh of my little brother?"} \]
\[ \text{mána nemítšenátë ni pànëmä genya? "hast thou heard the word which he was saying?"} \]
CERTAIN SUFFIXES.

ālā genya yāntsūgā gōtsē? “was it not God that took away his mother?”

tā pērē tsūrō bibūtšiwa wu āšernī genya? “if the mare had miscarried, had not the loss been mine?”

II. Predicative Suffix.

§. 280. The suffix go is of very frequent occurrence, after the predicate of a proposition, with the purpose, as it would seem, of marking it as such, thus answering, in a measure, to the copula of other languages. But probably it is expressive, at the same time, of some emphasis or distinction. It is chiefly used when a noun, pronoun, adjective, or participle is the predicate; as,

māna tārirēš šīma ūgalāgō, “as to this true word, it is good.”

wu šī kānīgō nōnganī, “I did not know that it was a person.”

šī kānīgō nēskē, “I thought it was a goat.”

bēlāgā ūtē šīma pānīgō, “this hole is my home.”

tīlōtē šīma rāgersganāgō, “this one, him I love, or: him alone I love.”

ātēma nāptē meṁābēgō, “this is the habit of a prince.”

nīma kōa pērōnībēgō, “thou art the husband of my daughter.”

ūgō bēlā kēydībē vandırō gūlantsāsyānātē, ātēma šīgō, “behold the heathen town of which I told you, this is it.”

tīlōtēma kāgēgō, “one be mine.”

nūyāye nā koməndēbētēn šīma kām bēgō, “every one who is with God, is a free man.”

šī ‘Aber bōgātāgō nōtsēnī, “he did not know that the Aber was lying there.”

yāntsē bāgō, wūma yāntsūgō, wūma abāntsugō, “he has no mother, I am his mother, I am his father.”

§. 281. Besides this more common use of go, its occurrence in the following instances must be noticed as somewhat peculiar—

1. In a question and after a finite verb, especially a participle; but its use in such instances, appears to be rare—
CERTAIN SUFFIXES.

2. In the following example where it is added to the object of a transitive verb—

káliáté áfi némgalántsiyáyé, tátáném dihi̍g o tséteni, "whatever be the goodness of a slave, he does not equal thy bad child." But this example also admits of the translation, "(suppose) thy child is bad, he does not equal it;" and then it belongs to § 280.

3. In cases like the following, where it contrasts with a negative—

péronstúr o kári tu o rúsganí, "I have not seen so beautiful a girl as his."

meinderó némgalágo bágo, or meinderó ūgalágo bágo, or meinderó mei ūgalágo bágo, "there is no king so good as ours."

III. Emphatic Suffixes.

§ 282. The suffix ma expresses emphasis, or gives prominence to a word. In English its force is chiefly conveyed by the accent, and sometimes by words like, "even, very," &c.

wígh á sóbamár o skirájem kwóya, "if thou like me for a friend."

álláma šímmi tsáktse, "it is God that shuts my eyes," i.e. "that causes my blindness."

wu níma ntserágeskó, "thee I love."
wu kérmáma délin kadisgányá, “having just now come from abroad.”

ándi sigásö nem tilőteman námnyogó, “let all of us abide in one house.”

ni málam nańga tsánná pandem bágo; kám kárge bulwaté, ŋima tsánná tsëbändin, “on account of thy being a priest thou dost not obtain heaven; if one has a clean heart he will obtain heaven.”

áte gádimá Bórnum tsádin, “thus they do in Bornu.”

sándi gani, wúma sigá yëtsëskó, “not they, I have killed him.”

áte nańgátemmáro “Gédite ŋima kúragó” kóda kám wúrayé, “on this account the great men say, The east is most excellent.”

§. 283. Being emphatic, ma is used with especial propriety and frequency—

1. To respond, in an answer, to the interrogative ba—

komándé sandiró, meiba rágú? Sandiyé, meima rágó “our Lord said to them, Do ye like a king? They said, A king we like.”

“áte ndú?” tse ábayé. Tiloyé, “wúma” tse yégonó, “the father said, Who is this? One replied, I.”

2. In negative propositions—

tsábamáro gágendé, “we have not entered on the road.”

kóngáti tilóma bágo dábuntsan, “not one male was among them.”

kám tilóma nemémá bágo tsúró béláben, “there was not one man speaking within the town.”

3. When an adjectival qualification is expressed by a relative proposition—

ná léneskinna nónęsgani, “I did not know where I was going.”

ándi róndéwa nábhatáma, yándé ŋimdën tám, yëtsëmin? “wilt thou catch and kill our mother in our sight, who remain alive?”
CERTAIN SUFFIXES.

kām kām tsél̕am rītsen̕ī kwōya, komándē andígā aláge-

sanát̕ema rītsen̕iyendē, “if one does not fear a negro,

neither will he fear our Lord who has created us.”

kōa نغبalo dētsen̕āma tštse, “the man who had boiled

the egg arose.”

§. 284. Although this suffix combines most frequently with

nouns, pronouns, adjectives, and participles, yet it is also found

after finite verbs; as,

1. Indefinite I.—

yagy̕atsusorō “wu lēngin̕ma” gūlt̕sen̕i, “he did not tell

all his brothers, that he went.”

nā lēt̕sin̕ma nōtsen̕i, “he did not know where to go.”

2. Indefinite II.—

“māna būrgō gult̕set̕ema” gon̕o, “he said the word which

he spoke at first.”

d̕iy̕ay̕e d̕int̕ema, “whatever thou wilt do.”

3. Aorist—

wu katambus̕ok̕ōman ūgált̕e nā tūlon lēnyendē, “since I

was born, we never went anywhere.”

wu šig̕a pānir̕o higusk̕ōman, kābū tīl̕ōma šig̕a kārâ̓i̓n̕esgan̕i,

“since I brought her home, I have never come near her

one day.”

4. Conjunctional mood, past and future—

gâna tusgányama, kōāte ī̑si, “when he had waited a little,

the man came.”

kitāb̕ūga peremgyán̕yama, kōmāndēye šimts̕e peremgon̕o,

“when he had opened the book, our Lord opened

his eyes.”

kirȋnyama, māna tōlt̕si, “when they had seen him, the

lion arose.”

ārt̕s̕e dātšȋama, pépet̕ont̕s̕e pért̕e, “when they were dried,

we plucked out their wings.”
§. 285. In reference to the position of *ma* we may observe—

1. That it always takes precedence of a case-termination, as—

*kóa tšúruskó šimmíman*, “I shall see the man with mine own eyes.”

*ši dégaró šim kámman tsúlúgin bágo*, “it does not come out in the sight of man.”

*šíteman ámpátán tárgunátę*, “by the same the rabbit is guarded.”

2. But if both *te* and *ma* are affixed to a word, sometimes one and sometimes the other occupies the first place; e.g.

*leqedánya, fúgbémátiŋgebal ŋéjibe tsúrúni, kóti; kádu-gábětiŋ ngébáltégá tsúru*, “when they had gone, the one who was before did not see the pigeon's egg, and passed on; but the one behind saw the egg.”

*tílomátiyé kádi bógáta tsúró belágaben kírú*, “the one saw a serpent lie in a hole.”

*ná kúdábe tsútánítemá ni run*, “thou sawest that they had not yet arrived at the age for work.”

*kádité yintémá komándé sandigá gerágónó*, “at that time our Lord hid these serpents.”

§. 286. There are some other suffixes or enclitic appendages which likewise appear to be of an emphatic force but of much rarer occurrence. They are *dígé*, or *díyé*, and *yё*. The first two are also abbreviated into *dé*—

*kámi nígá kóntséna mbétsí diyé*, “there is certainly one that surpasses thee.”

*woť ámmó pélegemmi digé*, “do not by any means show it to the people.”

*wu kídáni díiskí diyé*, “I have done my work.”

*abáni mbétsí digé*, “I have a father.”

*agóte nuíya fátse, kurátsé kúrugútsinyé*, “what has died swells up, grows big and long.”

*ší abániyígyé*, “he is like my father.”

*abáni wúró sò dé*, “my father gave it to me.”

*2 o*
CHAPTER XX.
SYNTAX OF ADVERBS.

§. 287. Deflected adverbs with case-terminations are used in a similar manner to the cases by which they are formed—

1. Adverbs of place with a dative termination are therefore employed when the verb implies a motion, direction, or tendency; and adverbs with the locative termination, when the energy of a verb is considered as exercised in a certain place, without referring to the tendency or direction of the energy—

kôa tês自行, ñgáforô wólga, "the man arises and turns back."

bîlge fârirô têsî, "a vapour rose up."

kádi fûgurô kôtsê, kôa ñigâ tsegei ñgâfon, "the serpent passed on before and the man followed behind."

ágô fûgun wâagâtôinté wu nôngâni, "I do not know what will happen in future."

sândi ndisô tsâgâsin, kôro fûgun, kir ñgáfon, § "both of them ran, the ass before and the female slave behind."

2. Sometimes, however, the Kanuris seem to consider as tendency what we represent as being at rest—

bêla kûyinturô kolôgedânya, "when they had left the town far behind."

kâmunte fûgurô tsâkê, bêlântsârô légêda, "he put his wife before, and so they went home."

3. The locative termination has so entirely coalesced with certain adverbs of manner that they scarcely ever appear without them, as dûan, îlan, kânadin, sêrin.

§. 288. When connected with verbs, the adverbs derived from adjectives usually assume the dative termination; those not so derived may be with or without it: but when adverbs qualify adjectives, they are always without case-termination—

ši ñgûburô nêmirô, "he has spoken much."
ná Yorubáben ŋúbunró nábgosó, “I remained a long time in a place in Yoruba.”

meiyó ści gá tsoùro tserágena, “the king loved him ardently.”

nyúu kámínémma ŋúgalaró námngó, “sit down well, thou and thy wife.”

péró mána pàngányá, kétšíró pàntseni, “when the girl had heard the word, she did not feel comfortable.”

ni kidadém dibíró kideóm, “thou hast done thy work badly.”

ganú lègánya, “when he had gone a little.”

sòbáni tússe ganáró dátṣi, “my friend has already rested a little.”

sérin lètsa, ndúsó ná túlon sérin náptsei, “they went away quietly, and all of them sat down quietly in one place;”

also sérinnó léügin, and sérinnó námngin; but only sérin némngin, “I keep silent.”

ši nemèšin bágu, kádeg némtséna, “he never spoke, but was holding his peace.”

kádeggó némné, “hold thy peace.”

kitábáni kāríté ganá, “my book is rather beautiful.”

ndú kúrúgu lintágó? “who is the tallest?”

§ 289. The Kanuri language has a peculiar kind of adverbs, which we may call specific or confined adverbs, each being confined in its use to one or a few particular adjectives or their denomina-
tive verbs, as illustrated in the following examples. These singular adverbs which seem to be common in African languages, as they exist also in the Aku and Vei, have something in their nature which may be compared to the onomatopoetica, or some-
thing in which the immediate, instinctive sense of language particularly manifests itself. They are eminently expressions of feelings (German, Gefühlsworte), or manifestations of vague impressions rather than of clearly defined ideas.

bug, buggó: wù ści gá buggó bángi, “I have struck it violently.”

de: bērāge dé, “quite naked;” bērāgēngi dé, “I have become quite naked.”

fárci: bùnyé fárci, “quite night, or pitch dark.”
fōg: būl fōg, “very white;” ši būltši būl fōg, “it is very white.”

fōg: tšim fōg, “very bitter;” ši tšimtši tšim fōg, “it is very bitter.”

fōr: dē fōr, “quite empty;” ši dētši dē fōr, “it is quite empty.”

karaṁ: nādī karaṁ, “only two.”

kēn: dūnōa kēn, “very strong;” ši dunoātši dūnōa kēn, “he is very strong.”

kēdeg: nēmγata kēdeg, “very silent;” kēdēn nēmyin, “I am very silent.”

lai and lei: kalāfia lai, “very well;” kalāli lai, “very meek, gentle;” kānādiwā lai, “very meek.”

lās: kalāfia lās, e.g. tsābatē kalāfia lās, “this road is quite secure;” tēlāla lās, “very soft;” kalāli lās, “very meek.”

lōi: tilō lōi, “only one, a single one.”

mēu or mū: kētši mēu, “very sweet, pleasant.”

ntšil: ganā ntšil, “very little.”

pau: āŋgalwa pau, “very intelligent;” ši āŋgalwātši pau, “he is very intelligent.”

pē:t: tsēlām pēt, “jet black;” tsēlāmtši tsēlām pēt, “he has become jet black.”

pīot: kūrūgu pīot, “very long;” ši kurugūtši pīot, “it has grown very long.”

pīt: tsōū pīt, “very hot;” wu tsōūngi tsōū pīt, “I have become very hot.”

pōleg: kāgāʃu pōleg, “very stupid;” kāgāʃūtši pōleg, “he is very stupid.”

pōteg: kāmpū pōteg, “quite blind;” kāmpūtši pōteg, “he is quite blind.”

sālag: kūlām sālag, “very insipid;” ši kūlāmtši kūlām sālag, “it is very insipid;” kāmpoi sālag, “very light.”

sul: dē sul, “quite empty, destitute;” dētši sul, “it is quite empty;” bērēgē sul, “quite naked.”

siliū: āmāsē siliū, “very cold;” dīnā amāsētši siliū, “it is very cold.”
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taret: kalì tarét, "quite blue;" ši kalìtsì kalì tarét, "it is quite blue."

téles and télessò: tsébed télessò, "the whole day long."

ten and ndéni: káfugu téen, "very short;" and káfugundéni, id.; káfugútsì káfugundéni, "it is very short."

tés: káraìge tés, "very near;" and káfugu tés, "very shallow, not deep."

tim: kúrã tim, "very great;" ši kuvátši tim, "it is very great."

tsai: bélìn tsai, "quite new;" belíntší bélìn tsai, "it is quite new."

tsar: úgámdé tsár, "quite dry;" ši úgamdésì úgámdé tsár, "it is quite dry;" kíbú tsár, "very hard."

tser: úgá tsér, "very well."

tšírit: kau tsou tšírit, "the sun is very hot."

tšít: kámé tšít, "very red;" ši kámétsì kámé tšít, "it is quite red."

§. 290. The adverb lintá, which answers to our "very, highly, exceedingly, most," can take the place of any of these specific adverbs, with the exception of karáni, lon, téles, and fárci; it also is joined with those adjectives for which there are no confined adverbs in existence. In connexion with all common adjectives it has the form lintá; as, kúrã lintá, kamé lintá, bélìn lintá, &c. In connexion with derived adjectives in wa, it can be lintá and lintáró; as,

ángalwa lintá or lintáró, "very intelligent."

nóngùa lintá or lintáró, "very bashful."

lemánwa lintá or lintáró, "very wealthy."

And in connexion with verbs it can likewise have both forms, but the one in ró predominates; as,

ši létšin, or létšena lintá and lintáró, "he goes very often."

ni karánémìn, or karánémmma lintá and lintáró, "thou readest very well."

sándi nemétsei, or nemétsána lintá and lintáró, "they talk a great deal."
§ 291. The interrogative adverbs are the same, whether they be in a direct or indirect question—

ába kámpa, áfírō būrgō yākēmin? “thou blind man, why dost thou cry for help?”

kánnu túlurtē, mālammō alākkeda; áfírō mālammō alākkeda kánnu túlurgā, mālamtē, ēi kitābā nótsēna, tsābā úgalā tsūrui, tsābā dībī tsūrui, “as for the seven fires, they were made for the priests; the reason why the seven fires were made for the priests is this, that the priests, knowing the book, see the good road and see the bad road.”

áfīgei kām sā gōtsē, kánnu bāgō kāsagār tsegārin? “how can one take iron, and beat it into a sword without fire?”

sōbānirō pēligeskē, áfīgei kidāntse tsēdin, “I will show my friend how he must do his work.”

§ 292. The Kanuri has three negative adverbs, bāgō, gani, and úti, all of which may be rendered by our “not;” and this is the place to define the use of each of them. All three can be used to qualify a verb, gani also to qualify adverbs, and bāgō and gani can by themselves form the predicate of a proposition.

In general they may be thus characterised: bāgō is unlimited or absolute, gani limited or relative, and úti prohibitive; comp. also § 234.

§ 293. In connexion with verbs, the following remarks may be made on the three negatives—

1. bāgō can be joined to

   a. The participial—

   wu nānā nīrō gultsāsgāna bāgō, “I shall not tell thee a word.”
SYNTAX OF ADVERBS.

ši kām rātsena bāgō, “he does not fear any body.”
kām šigā, tsūrūna bāgō, “no one was seeing him.”
tatāte ájima nōtsena bāgō, “this boy knows nothing at all.”

b. The indefinite I.—
ándi nīrō biārō básantśigēn bāgō, “we shall not help thee for nothing.”
šīgā gōtσei bāgō, dīnā lēmtśia, “they never take it when it has become night.”
ágō pānēskē ýārusganātē nīrō golntśeskin bāgō, “I shall never tell thee what I have heard, and why I laugh.”
wu nīgā utserāgekin bāgō, “I do not like thee.”

c. The indefinite II.—
kōa lemnec ši sadāktśin bāgō, mālammāsō šīgā tsūrū. Sandīyē śīrō: abā kōa ájirō ni igūmōrī lūia latā debānem, sadāinem bāgō? kēda mālamwayē śīrō, “a certain rich man never brought sacrifice, and all the priests saw him. The priests then said unto him, Man and father, why dost thou not kill and offer the Easter-lamb when Easter is come?”
kōtī lagerā, dīnā bētśia, šīgā rūm bāgō, dibdiğātśia, run bāgō, nēiyali tsēptśia, rum bāgō, bigelatśia tilō tilō rūmīn, binēmtśia, sandīgā rūmīn ‘gūburō, “thou dost not see the Lagera locusts in the dry season, thou dost not see them in the hot season, thou dost not see them when the rainy season has set in, thou seest one here and there in the spring, but thou seest them in great numbers in the cold season.”

In all these instances bāgō negatives an act that is continuous or repeated at certain periods.

2. ganī is only joined to—

a. The indefinite I.—
wu nāntsūrō lēngin ganī, “I will not go to him.”
b. The aorist—

ṣi mánāte wúrō gulgonó ganí, “he did not tell me the word.”

In these instances the negative particle refers to a definite fact: it is not general like bāgō, but special; not abstract, but historical. This, therefore, was the proper particle with which to form the negative mood (see §. 88.).

3. āte is only connected with the negative mood, and then forms a negative optative or imperative, which appears the more natural from its verbal origin—

nátēn fúgun ātegei āte dëmmi, “henceforth do so no more.”

kōangāfiyāyē āte āśirntse įgásō kāmarō gültsegeni, “let no man whatever tell even one of his secrets to a woman.”

āte āśirndē dēgan pāntsāni, “may they not hear our secret without.”

§. 294. In connexion with adverbs, or adverbial qualifications, or the subject of a proposition, ganí only is used. It always stands immediately after the word which it negatives—

kīdānem ūgalarō ganí kīdem, “thou didst not do thy work well,” i.e. kīdānem ūgalarō dīmmi.

bīgā ganí kīdeskō, “not yesterday did I come,” i.e. bīgā wu īsēsganī, “I did not come yesterday.”

kōmbū na nga ganí kādiskō, “I did not come on account of food.”

abānī ganí lso, “it was not my father who came.”

āngallṃtę wu ganí nīrō ntśiskō, “it is not I who have given thee thy wisdom.”

āndi ganí nīgā bōbōntsey, ālla nīgā ntsesāngę, “it is not we who did call thee, God raised thee up.”

§. 295. When used as the predicate of a proposition, there is likewise a difference between bāgō and ganí. The former
denies the existence, the latter the nature or quality of a subject. It may be easily perceived, that this difference between them bears a close analogy to that which exists when they are connected with verbs. For to say that a thing is not in existence is an absolute or general statement, and that a certain general idea is not realised in this or that object is a special one. In English bāgō must be rendered by "there is not," or the like, and ganī by "is not;" comp. also §. 235.

1. Examples of bāgō—

kānu bāgō, tātu bāgō, ŋi tilōntse loň tsūrō pāntsibēn, "there was no woman, there was no child, he was quite alone in the house."

kām andirō ŋi kē sēdena bāgō, "there is not one who could give us water."

tāntse tilōna nāptsena, gadēntse bāgō, "he remained possessed of only one child, he had nothing else."

kānu-šōuā bāgō, "there was no lamp there."

ām bēlabē yūsō, tilōma tsūrō bēlabēn bāgō, "as to all the people of the town, there was not one of them within the town."

2. Examples of ganī—

māna wūrō gūlenmatē kātugū ganī, "the word which thou hast told me is not a lie."

ni kōeigne ganī, tātāni, "thou art not a coward, my son."

ni āgō rūmmatē gēsgā ganī, māgarā krīgibē, "what thou seest is not a tree, but a man of war."

kōa tilōtē ŋi kāndeli, kōa tilō ŋi kāndeli ganī, "one man was jealous, and the other man was not jealous."

kām dā gādubē tségērena kērdī ganī, "a man who eats pork is not a heathen."

śi tsēdīn rūmmatē śi kāmmā ganī, "the footsteps which thou hast seen on the ground are not the footsteps of a person."

§. 296. The adverb dūgō regularly stands between two propositions, and must sometimes be construed with what precedes
it, and sometimes with what follows it. In certain cases it is quite evident that it belongs to what follows; e.g.

djigei dügö kágou? lit. "how was it before you escaped?"
i.e. "how did you escape?"

In others it is equally evident that it belongs to what it precedes, which is best proved by a few examples, when it stands at the end of a proposition with which the following has no connexion; as,

péro, léngé, ábáñiró gáñgë dügö. Pérö létsé, &c., "the girl said, I will go and first tell it to my father. The girl went," &c.

But there are also a great many cases where it might equally be construed backwards or forwards, and where it is very difficult to decide which construction was intended by the speaker. On this account we will here arrange a number of examples, according to the English words, by which in each instance dügö had better be translated. But although in English the adverb usually belongs to what follows, yet in Kanuri it seems more frequently to belong to what precedes; signifying properly, first, previously, before. When it belongs to what follows, it must be translated into English by ere, before.

The following are the words by which dügö is rendered in English—

1. Before—
dándè wíné dügö léneské, "look at our meat before I go."
ntsúra ájioguní dügö dà náménti tšimágeskobá?" "do I not love thee ere I accept meat at thy hand?"
lókëtë wy ángallyà dügö pàdgiësko, "at that time, before I was lost, I was in possession of my senses."

2. Except—
víáá šjúá lágándé tsúríni dügö pártn bágö, "we shall not part, except one of us fall."
kám kám tserágeni dügö ágö nántsen tšimágení, "one does not like a man, except one accepts something from him."
málangá láfíatséni dügö kárágåró létśin bágö, "he never goes to the wood, except he salutes the priest."
tšilwá dínía bunétseni dúgo dègan lelétsin bágó, “a rat never walks about openly, except at night.”

3. First—

ganá gérthé dúgo! Ganá gérgatagánya, “let us first move on a little! When they had moved on a little.”

wu léngé dúgo, wágé pániró léné, “I will go first, then go thou to my house.”

4. That—

áfi diské dúgo wu méréskin, “what must I do that I may recover.”

nité áfi ngáfon rónste dúgo dérgé nániró kálím? “what kept thee back, that thou didst come last to me?”

áfi diské dúgo tsábá tsánmabé pándeskin? “what must I do to find the way to heaven?”

5. Then—

wu gésgá ganá rúsken dúgo gésgá kúra gónigmá? “shall I see a little tree, and then go and take a large one?”

wúró dógm tólo skényá, wu yurúske dúgo tšéngé nánémno kátliskó, “when he had given me one knock, I fell, and then arose and came to thee.”

6. Till—

kómúb mátse andíró sádé buýen dúgo kábú tílo kúra tšité, “she sought food and gave it us to eat, till one day a storm arose.”

kirntáwa káldíántsáwa tátántsáwa wátsei dúgo kámá kásu-wágé šígá tseitéi, “they beheld their female slave, and their male slave, and their child, till a sickness seized the woman.”

němsóbañde andí ganánden díjenté áte kólólnyendé dúgo komándé andíga párésā, “let us not leave off our friendship, which we have had from our childhood up, till our Lord separates us.”

dígá dúgo léné kólóniágá rúske, “stop till I go and see my farm.”
páton ganátsena dúgo póro wurátse, “he kept her at home till the girl grew up.”

7. When—
különtse tšāltšin dúgo kūrā kōa kórōntse arāsgnu kādīo nāntsūrō, “he cut (i.e. cleared) his farm, when a man with three asses came again to him.”
wu kentsūngana dúgo labārntsē tšēdī Afunōben pāngóskō, “I was in slavery when I heard news of him in the Hausa country.”
būnyē bōtsēna dúgo sī nāsīngonō, “she was sleeping at night when she dreamt.”
kāmpā seĩ kām dēgē pē débatsei dúgo kīruskō, “the four blind men killed a cow when I saw them.”
bēlāndëtēn ndūyāye pēsgāntsēgā Gēdīrō tsō dúgo sāltšin, “in our country every one turns his face towards the east when he prays.”

§. 297. The suffix gadi or gei, although usually a postposition, is converted into an adverb of manner when appended to a finite verb, and may be rendered by “as, as if, as when, like”—
am kūlōlan bārētsei dúgo dinia dūargānyā, kēgerā Gēdin īsin gadi, Pōtē wīgedānya, kāfī kāmanwā Pōtēn tšītsē, Gēdīrō īsin kūrū, “people worked on the farm till it became dark as when a thunder storm comes from the east, and looking to the west, they saw the Kamanwā locusts rise in the west and come towards the east.”
dinīa ēgāsō tšēlamtšī, dinīa bunētse gadi, “the whole atmosphere became dark, as when it is night.”
wūrō segdēmmēgei wīyē nīrō ntśigdēskō, “as thou hast done to me, I will do to thee.”

§. 298. The adverb ēgō corresponds to the Hebrew ṭ̀sūrō, but has less of a verbal character than this, inasmuch as it never subordinates the subject; e.g. ēgō wū, “behold me,” (never ēgō wūgā); ēgō sī, “here it is,” (never ēgō șīgā). They also agree sometimes when connected with a verb; for then ṭ̀sūrō can likewise stand without having the subject
of its dependent proposition expressed separately (vide Ewald's Gram., § 296. d.), which is the rule with regard to ńgō. When connected with a pronoun, ńgō usually takes its place before, but sometimes also after it. A few examples may follow by way of illustration—

andī ńgō tíyę, "behold we have come."
ńgō ágō lagá, "behold here is something."
wu ńgō sabarátęśi, "behold I am ready."
ńgō pānī, rui ńgālārö, "here is my house, look at it well."
ńgō ándi kóróndę lámmę́ dātši, "behold, I have already loaded our asses."
ńgō nīrō kalígimö tīlō ntšiśkī, "behold, I give thee a camel."
kōmbō pēlēšegemnātē wu pāndęśkī, ńgō śi, "I have got the food which thou hast shewn me; here it is."
ńgō śi, dēgān dāgātā, "behold, he is standing without."
ńgō kōkō gerāgata, "behold the toad hidden, or here is the toad hidden."

§. 293. The peculiarity of ńgūburō, that it is often used where we employ the corresponding adjective, may here be noticed and illustrated—

kūgūi ńgūburō tśibī, "he bought many fowls."
bērī ńgūburō dētsa, "they cooked much vegetable food."
šōge sandigā tśętšin 'gūburō, "the Sheikh killed many of them."
šīma bānnā tsēdō Bōrnun 'gūburō, "it occasioned much desolation in Bornu."
wāa abānēmmū nemsōbā ńgūburō diyę, "I and thy father have had much friendship."

§. 300. The adverb sō, which always suffixes itself to the verb, refers to a past point of time, and thus far coincides with the past tense of the conjunctival mood; but like the "so" which converts interrogative pronouns into indefinite ones, and with which it has doubtless one common origin, it generalises the word to which it is affixed, so as to form a contrast with something which is to follow. Hereby it differs from the conjunc-
tional mood, and assumes the office of a conjunction. It may be translated by "when, even when, since, although"—

yásiguró kám kinótösö, léturó wátśi, “although he sent one the third time, he did not want to go.”

kántágé pal kitósö, náten tšitsé Fulátaberó léturó wátśi, “even when it had become one month, or even at the end of one month, he did not want to get up there and go to the Phula.”

náiá dégusoró ngágonösö, kám šğágá tsúrúna bágó, “when he bowed down to the four quarters, no one was looking at him.”

tútání, wía abánémma nía déyiye nábeiyesö, ní tšlónem kománde andíró súdö, “my child, since I and thy father married and settled, our Lord has only given thee to us.”

ní Fulátaba nyúa, dínía wágonosö, yáduwe, dugó kau dábú kitó; kau dábú tšeténásö, ní Fuláta yókturó míró tšeréi kwóya, aré, “the Phula and thou have fought since daybreak till it became mid-day; if, although it has become mid-day, thou art not able to drive away the Phula, come.”

Nyamnyámęnye sandígá dátsei, kolótsání, dugó dínía wágono; wágonosö, Nyamnyám sandígá kolótsa, wólturó wátśe, “the cannibals pursued them, and did not leave them till it had become day; and even since it became day, the cannibals did not want to leave them and to return.”

§. 301. The enclitic suffix yáye has much in common with só. It also forms indefinite pronouns of interrogative ones; and as then it can be separated from the pronoun and attached to a succeeding word (see §. 189.), this latter may happen to be a verb, so that merely the context, generally the preceding interrogative pronoun, can decide whether yáye is an adverb or part of an indefinite pronoun. But if no interrogative pronoun precedes, it may be presumed that yáye, suffixed to a verb,
is an adverb, meaning, “whenever.” Then yāye may also pass into a conjunction, just as the suffix so.

1. Instances of yāye as adverb—

gēsgā ngāndē tsēbāndī yāye, tsēbui, kēli tsēbāndī yāye, tsēbui, kātšim tsēbāndī yāye tsēbui, “whenever it reached a dry tree, it devoured it; whenever it reached a green one, it devoured it; whenever it reached grass, it devoured it.”

nandyua kāmwea nā tilon nāmnūwa yāye, nandīgā kām ntsūrūna bāgō, “whenever ye sit in the same place with any body, no one shall see you.”

kām tsēlām tilōtema dāgāta tsūrūi yāye, dātsa gurētsei bāgō, “whenever they see a black man, they do not stop and wait.”

dāmī dābāntsė Potērō kalaktī yāye, kōa Gēdirō kalaktsēge, “whenever the sheep turned its neck to the west, the man turned it towards the east.”

kōātē pērōntsurō manātsēgiyāye, pērō širō tegērī, “whenever the man spoke to his girl, he did not succeed with her.”

2. Instances of yāye as conjunction—

tsūrō bēlābēten kāmte dūbū dēyā yāye, tilōma kolōtēin, bāgō, “even if there be a thousand people within that town, it will not leave one.”

kūlitu rōntsė tsūlāgēni yāye, sāndī tamōtsagei, “even if the life of the insect has not yet expired, they finish it.”

§. 302. Notice may here also be taken of certain modes of expression in Kanuri in whose stead we employ adverbs. We sometimes use adverbs for the following substantives—

nā; as, gēsgā tūria, kāditēgā wānē nā gāqintē, “when the tree falls, watch where the serpent enters.”
SYNTAX OF ADVERBS.

rū; as, pántsên rüntsê nemêtsên, "he was talking to himself in his house."
kölle rüntsêmâ lêtsê, "let her go alone."

§. 303. The following verbs also have often to be rendered by adverbs—

1. burgângin by "first"—
dugulgûlîmî burgôtsê tsô, "the muck-worm came first."
gûbôgum burgôtsê têtsê, "the cock rose up first."

2. dângin, in its impersonal forms dâtsên, dâtsê, dâtsênî, dâtsêi, by—

a. "Quite, fully, completely, entirely, wholly, altogether"—
âtsê kôganândê ŋûsô Fulûtayê têtsê dâtsênî, "lest the Phula kill our soldiers altogether."
kâm tseâsenâtê rûntsêmû tsûlûgê dâtsênî dugô dârô kâmtseî, "when they kill one, they cut him up for meat before his life has quite left him."
nâmamân kâmtseâgà dârô kâmtsâ dâtsîn, "then they cut the man completely up as meat."

b. "Already, now, then"—
ándî bêlûgà lânyê dâtsî tsâ, "they said, We have already dug the grave."
Fulûta tsêdînî ŋûsô tûrtsâ dâtsî, "the Phula have now wasted my whole land."
sándî dégusô débâtsa dimîntsâ dâtsî, "they have now, all four of them, killed their sheep."
komândê kidântsâ tôô dâtsî, "our Lord had then given them their work."

3. kârângin, by "nearly, soon, almost"—
wû kidâni dûskê kârûîtsî, "I have nearly done my work."
ûgô gêsgâ ntsûrûintsê kârûîtsî, lit. "behold the tree’s falling has approached," i.e. "the tree will soon fall."
4. kel'gin, in conjunction with dér'gin, by "entirely, completely"—
kóganáwa ngásó béla dérítsá kéltá, "all the soldiers completely surround the town."

5. léngin, by "on, further, longer;" or the verb "to continue"—
šyúa tátá gáljúbé sóbántáa létei, nemsóbántáa tsááda, "he and the rich man's son, his friend, continued their friendship."

6. lúgeskin, by "out"—
šim tátábá báktse kitúlugó, lit. "he struck the boy's eye that it came out," i.e. "he struck the boy's eye out."

7. némgin, by "silently"—
pántsen némte sáptši, "he sat down silently in his house."

8. wólteskin, by "again"—
gúbogum wólte kúdú ná péröberö, "the cock came again to the girl."

§. 304. The word nída appears to be an adverb of mood, whose occasional connexion with an optative or imperative increases the emphasis or solicitation, which we may express by "do, pray."

léné, ná kásqimáberö, nída tsédi wúrò tsúrú, "go to the diviner, do, let him see the ground for me."

nída wú rúské, "pray let me see it."

nída wúrò së, "pray give it to me."

nída léné, "do go."
CHAPTER XXI.

SYNTAX OF POSTPOSITIONS.

§. 305. In many languages prepositions are used to supply the want of cases, to such an extent, that one cannot but be struck with the great affinity which exists between them and case-terminations. But in a language in which, instead of prepositions, there are postpositions or suffixes, which bear the greatest resemblance to terminations, it becomes really difficult to distinguish between them. We may therefore consider it fortunate that the Kanuri has so few postpositions, that occasion for confusion cannot often occur.

The postpositions also share this peculiarity with the case-terminations, that they can be separated from the word to which they grammatically belong, cf. §. 154.—

búnyé tílôma nà kàlgû gótšènàlân tsàtè gànàtse, wòlti, "in one night he carried it and laid it on the place whence he had taken the shirt, and returned."

nà dzádzîrônâ tšètšènàlân dâtsènà, "he was standing on the spot where he had killed the leopard."

§. 306. The postpositions, gàdi, lân, and nàŋga, are of frequent occurrence. In English they must often be rendered by another part of speech. Their use is also peculiar in other respects, so that we had better give some examples by way of illustration—

1, gàdi or gei, "as, like; as it were, as if"—

kàm âtè búrgöntse búrgô kënyëribô gàdi, "this man’s subtilty is like the subtilty of a weasel."

ni lemànnêm kàlgë gàdi tèttòbà? "will thy goods be equal to mine?"

kàlgû wàsìlibëgei tsàrùnì, "they did not see a shirt like that of the white man."

kù gàdi Mákkàrô katamùnyà, bâlì gàdi lëmà, "having
entered Mecca, as it were, to-day, the morrow, as it were, was a Friday."

kēgerā Gēdin īsīn gādī, kāfī kāmanwā Pōtēn tsētsē, Gēdirō īsīn kērā, "they saw the Kamanwa locusts rise in the west and go towards the east, as if a thunder storm were coming from the east."

2. lan, which must be very differently rendered in English, comp. the Hebrew לָן—

a. "On, upon"—
kōa bātšīlān nāptse, "the man sat down on the mat."
lēnē digallān bōnē, "go and lie down on the bed."
digallān lēttsa, "they slept on the bed."

b. "On the ground of, because of, from"—
nēmsōbantsālān āgō tsādēnātē kām tšidēna bāgō, "none will do what they have done from friendship."

c. "Out of"—
woladintsūsō kānēmlān tsesāinge, sabarātā, "he awaked them out of sleep to get ready."

d. "In"—
kaūlān ārtīsa, "they dry it in the sun."
kītābālān kōrū, "they saw it in the book."
āmdē wūra dāndālān sālitsā, "our great people pray in the mosque."
magārāntīlān kānnū fānyē, "we lighted a fire in the school."
īsm, kāfīlām bōgām, "thou camest and didst sleep in the shade."
kām kaūlān īsēna sēgētśīn, "one pants if one comes in the sun."

e. "Before"—
tānnālān tūgā tšēdīn ganātse, "he puts the bag down on the ground before the gate."
dāndāl kūrālān dātē, ālam mēogundēri bōbōtse "he
stood before the large mosque and called the twelve regiments.”

f. “After”—
kúgu bungóbolan tšîte, “he rises after the first crowing of the cock.”

g. “From on, from”—
pérlan tšéptšā, “they dismount from the horses.”
kûlôlan kádiskò, “I come from the farm.”
dígantsêlan tšågonò, “he arose from his bed.”

h. “For”—
kómbû sandîlan gáptšì, “there is food left for them.”
kêmîû andîlan gáptšì, áfisô andîlan gáptšì, “rum was left for us, any thing was left for us.”

i. By the genitive—
táta pérbè ndîlan tôlô götšè, tôlô wûrö skênò, “of the two colts, he took one, and gave me the other.”

nemè ndî gáptsenâlan tôlô bâdîgonò, “of the two tales that were left, he began one.”

ândî yásgë • gamnîyénâlan ndî kašîgàna, wu tôlônî kéngâlîgò, “of the three of us that were left, two were females, and I the only male.”

k. “Whilst, during”—
sândî mâlteilan kúngûlîrõ kâtî pîtsaigei, “whilst they wrestled, they threw dirt at the lion.”

ândî lënîyenlan pângëiyè, “we heard it whilst walking.”

3. nańga, “on account of, for the sake of, because of”—
nî mâlâm nańga tsùnnâ pândem bâgò, “thou wilt not obtain heaven, on account of being a priest.”

kû kóâni pâtôm bâgò nańga wûgâ sîrâgemin nem, “thou sayest that thou lovest me on account of my husband’s not being at home to-day.”

âtș nańga kádiskò, “therefore I am come.”
§. 307. As the language is deficient in postpositions, it makes up for the want of them either by the following grammatical forms, or by the use of certain substantives—

1. The adjectives in *wa* are sometimes used where we have a noun and the preposition "with"—
   - *tsilikindero tsukkurin, kásagamuskonwa,* "he was jumping down into our ship with a sword in his hand."
   - *ngásō šin săgyawa,* "all were with chains on the feet."
   - *kóā kálfáma kálfántségántsíswa nábogata,* "the man who had the natron was sitting with his natron before him."

2. The conjunctional mood sometimes stands for our "in," or "after," with a noun—
   - *kábá máge tsétia, išyé,* "we will come in one week."
   - *kábá wéri kiténya, wu télüge,* "I rose up after a fortnight."

3. The dative case is usually employed instead of our preposition "to"—
   - *wu përotürō nemé tilō nemégēskē,* "I will speak a word to this girl."
   - *würō pélēsegeni kwóya,* "if thou wilt not show it to me."
   - *ná meibero kássō,* "he came to the king's place."

4. Even the genitive and the locative must often be rendered by a preposition—
   - *tsábá Sámóbélē tsútá,* "they took the way to Constantinople."
   - *yándē šimdēn tám, gérém, yêtsemîn?* "wilt thou seize, tie, and kill our mother before our eyes?"
wu Bórnu námgan'àtì, "when I lived in Bornu."
şi bélánten tátśia, "when she arose in her town."

§ 308. It has been proved that the Indo-European prepositions are not original but derived (see § 84. of "Das Wort in seiner organischen Verwandlung," von Dr. Karl F. Becker); and some of them, e.g. "beside, behalf, forsake, instead, in spite," still bear the mark of their substantival origin on their faces: it also appears that most of the Hebrew prepositions are properly substantives (see Gesenius’ Gram., § 99.): hence the Kaniiri language would seem to be entitled to the character of high antiquity from this circumstance also, that it still expresses a great many relations, for which other languages have developed prepositions, by real substantives. These substantives, when used to express a prepositional relation, are either in the locative or in the dative case, as the verb may require it. We will here enumerate the chief of these substantives, with a few examples for illustration—

1. bàtagù, "side" = with, close by, close to—
dândi ganà ganà bàtagùntsan námnyena, "we very little ones sat down with them."
pérøni, nitè námné batagùnyin, "my daughter, do thou sit down close by me."

2. dàba, "midst" = through, among—
kókó dábuntsa rétse kótśin, "the toad tore through them, and passed on."
kéngálì tilòma bágò dábuntsan, "not one male was among them."

3. gèdì, "place over which the branches of a tree spread" = under—
gèdì gèsgà kùràbèrò nåyèga, "they arrived under a large tree."
bógéda gèdì gèsgáben, "they lay under a tree."

4. kòtè, "interval, space interposed" = between—
lebúla bágò wúà nyía katéndèn, "there is no palaver between either of us."
nyía šyía katéndôn lebáá bágo, “there is no dispute between you two.”

5. kíláá, “head” = on, upon—
sándí ńgásó tseptsá, kíláá perntsáben, “all of them dismounted from (on) their horses.”
ńgáló kíláá kánnubén, “the beans were on the fire.”

6. náá, “place” = to, with. Sometimes even with the ellipsis of na—
ná méiberó kádíó, “he came to the king.”
nántsén bárbá káám dégé mbétsí, “there were four thieves with him.”

wité, yáni bén tilõíí, “as for me, I was alone with my mother.”

7. ńgáfo, “back,” kádugá, “rear” = behind, after—
ńgáfónsan gerágata, “he was hidden behind them.”
ńgáfo táta kényaliben táta péro tsasambí, “after the boy they became parents of a girl.”
tšénántsè gétsé kádugántsá gííá, “he took his knife and followed after them.”

8. fárí, “top, upper part” = on, upon—
kódí fárí gésgáberó tséba, “the man climbed upon a tree.”
fárí gésgáben kómbo mátsé, “it sought food on the trees.”

9. fúgú, “front” = before—
fúgüga min dugulgúlemi tso, “the muck-worm came before thee.”
fúgüentsen gañáníí, “I will lay it down before him.”
fúgü kómándéberó kígutó, “he brought them before our Lord.”

10. tsédíga, “bottom” = under—
tsédíga dígalberó kánnú fútsége, “he made a fire under the bed.”
káám tiló tsédíga dábén bótsena, “somebody was lying under the meat.”
11. tsüro, "belly, interior" = inside, within, in, into, among—
tsüro kaŋgádı́bén tsetúláŋe "he took it out from within the horn."
mána tsüro wókitábé pányé, "let us hear the words in the letter."
ágó tsüro kárγentsibé ándi nónyéba? "do we know what is in his heart?"
tsüro kábú árasgibén léŋe, "I will go within six days."
kábú tiló tsüro kárγagárho gáŋe, "one day he entered into a forest."
tsüro wóiná yásgibén wóiná ndí gótse, "from among the three cakes, she took two."

CHAPTER XXII.
SYNTAX OF CONJUNCTIONS.

§. 309. A number of conjunctions bear the character of suffixes, and have the peculiarity of being attached not only to the word which is joined, but also to the one to which it is joined. In form one of them is identical with the plural termination, or an adjective termination, and another with the locative termination; but they are always easily recognised as conjunctions by the context, and more especially by their repetition in several succeeding words. The difference in the use of wa (a) and n (nyin) seems to be this, that wa refers merely to number, n also to quality, wa simply adds or co-ordinates, but n, at the same time, contrasts what it joins together; wa (cf. Hebrew 'ı) generally answers to our "and;" when this is merely copulative, n corresponds more to our conjunctions, "both—and, as well—as, not only—but." In practice, however, these two forms are not always kept so distinct, and sometimes we find them alternating with each other.
§. 310. Instances of the correlative conjunction $\text{wa—wa—}$

šyē, kālgunyāya yāṅgēnvyā, tśōgānvyā, pātei kāmūnībēva.

“he said, a shirt for me, trousers for me, a cap for me, and clothes for my wife, (viz. I like.”)

wīa kōātāa kāmpigītē, “I and this man have contended.”

abāntsāwa wīa ābā tīlō sasāmbō, “one father has begotten their father and me.”

kīrntsāwa kāliāntsāwa tātāntsāwa wūtseī, “they look at their female slave, their male slave, and their child.”

kārabū īkīca kāmnūa, kāmnīrsoābhē, “fable of the water, the fire, and an old woman.”

kūlum lījulābēwa, kūlum dīnārbēwa, dēgerger ārilbēwa pērōrō kēinō, “he gave a silver-ring, a gold-ring, and a scarlet neck-tie to the girl.”

ābā nāntsēn wurātsenāwa, abānse sūgā tsambūnāwa lebulā tsādīntē, “when the man with whom he had grown up, and the man who had begotten him, made a contest.”

§. 311. Instances of the correlative conjunction $\text{n—n—}$

kāmun, tātan, koāṅgān, ůgāsō ūn sālgāwa, “women, children, men, all had chains on their legs.”

āndī koāṅgāte kūrāten gānāten, kēārīten kōmūrsōten ůgāsō, andīgā satapātī, “the men, both great and small, the hoary men and the hoary women, all of us he would have ruined.”

nembunyēnyn, kaūnyn, ndāsō ůgūbugō? “of which is there a greater number, of nights or of days?”

ālēgā kōmāndēbētē, tśēlumēnt, kāmēnt, kāfbūgīten kūrūgūtēn ůgāsō śīmā alāktē, “as for the creation of our Lord, he has created all, both the black and the red, the short and the tall.”

kāmūten tātāten, kōāṅgāten, gānāten kūrāten, pāten pērīten, kaligimōten korōten, kānāmōten dīmīten, kānūten kūguīten, gabagāten kullōtēn, ājisō ājō lemāntē ůgāsō tśōrōrē, “they took all, whatever was property, the women and the children, the men both small and great, the cows and the horses,
the camels and the asses, the oxen and the sheep, the
fowls, cloth and money."

tśā śi kāṃuntsūrō ġūltsēni kwọya, āleğā āllabēte ńgāsō,
kānnynin, bïündin, ńgūdon, būnī tsūrō ńkābēn, ndūyē tśā
māna kāmāntsibē pāntśin, "if he had not told it to his
wife, the whole creation of God, the men and the beasts,
the birds and the fish in the water, would each understand
the language of the other."

§. 312. Instances of wa and n used promiscuously—
kāliatū a kirtūa ndiśō kāmbē āllārō kolōnēskī, "both this
male slave, and this female slave, I set free for God's sake."
kir tilō ātēn kāli tilō ātēn ālla tilōro wu sandǐgā kāmbēro
kolōnēskī, "this one female slave, and this one male slave,
I set free for God's sake."

komāndēn, kālū ĝēsgābēn, kātśimnynin, kīgīnyin, kātin ēnyna
rīnēmmas bāgō, "thou fearest nothing, except our Lord,
leaves of trees, grass, and flies."

ni kām rīnēmmas bāgō, kātśimwēs, kīgīwa, tsēdiva, kālū
ĝēsgābēwa rīnēm nēm, "thou dost not fear any body,
only the grass, flies, the ground, and tree-leaves.

§. 313. It sometimes occurs that a word to which another
is joined by wa is itself without it. It may even happen
that this word, if a pronoun, is omitted altogether, and has to
be gathered from the finite verb, cf. §. 333.—
kōa kāmuntśūa pāntsān nāpintsāna, "a man and his wife
were sitting in their house."
mcēna mcēmūwa kālāndō ńdīyentē, "when I and the royal
prince played."

āmantsūa tsūbūnī, "they eat it with their people."
hīgō āndī bōbōsām, tatōnyūa ntsēgeiyē, āndī ńseyē, "behold,
thou hast called us: I and my children followed thee and
came."
§. 314. Mention may here also be made of a few adverbia] phrases formed by the correlative conjunction *n—*n—

náten fúgun áte átegei dímmi, “in future do no more so.”
bélán kuñiñiten kolótseiya, “they having left it far from town.”
kám vún fúgun bágó, “there is no man before me,” i.e.
“superior to me.”
kóá átege állán káseg kám zíga kótsena bágó, “none exceeds this man, except God.”

§. 315. The correlative suffix *ō*—*ō* answers to our “whether—or,” and takes its place after the words which are to be represented as doubtful—

lényé ruigóó káná káguibe tšétšiskóó, tšétšisgányó, “let us go and see whether I may appease (lit. kill) the hunger of fowls, or whether I may not appease it.”

krige mbétšiwe, krige bágóó, ká nándi tširá, “to-day ye shall see, whether there is war, or whether there is no war.”

tširemaró gúluginó kátugumáró gúluginwó tsúrum, “thou shalt see, whether I speak true, or whether I speak false.”

meió meinaó ám kandegeibé úgásóó sándi nótsánt, “neither the king, nor the prince, nor all the people of the court knew it.”

tširemaó kátugumáó, ám vára némétsa, “whether it be a truth, or whether it be a falsehood, the great men have said it.”

But as is the case with the suffix *wa*, so also here the antecedent member of the conjunction can be omitted—

ágo disgnáte úgalá, nándi ruígó, díbiwó, nándi ruígó, “see what I have done, whether it be good, or whether it be bad.”

§. 316. The correlative conjuctions *ra*—*ra*, and *yé*—*yé*, or *yen*—*yen*, appear to be of a similar force with *o*—*o*, but of less frequent occurrence—

áfi gadé ni máñémin? kóbú máñémirrá këntsá máñémirrá?
"what else dost thou seek? dost thou seek food, or dost thou seek drink?"

kömande sandiró ndí ngaláyé güłtseni, díbiyé güłtseni, tílo ngaláyé güłtseni, díbiyé güłtseni, "our Lord did not tell them whether two were good, and did not tell them whether they were bad; he did not say whether one was good, and did not say whether she was bad."

servágiyé vu nötsóskó servágéníyé vu nötsóskó, "I shall know whether she loves me or not."

tseměriyen ni tšúrum, tseměreníyen, ni tšúrum, "thou wilt see, whether he will recover or not."

§ 317. The suffixal conjunction só—só is not disjunctive or exclusive, like ó—ó and rá—rá, but inclusive, removing a contrast—

lebasarsó, yálesó, kugudógusó ngásó na átěn bárëtsëi, "there they cultivate all, both onions, and yalo, and sweet potatoes."

këlëmtë, kàmuásó përodsó tsögöntsáró pûtsägei, "as for the intestines, both the women and the girls put them into their baskets."

§ 318. The suffixal conjunctions which we have now considered have all the peculiarity of being double or correlative; and in this peculiarity they are joined by some other conjunctions which are not suffixes, viz. tšá—kwóya, tšá—tšá, and tšá kwóyo—kóa. Of these, tšá—kwóya is always in the subordinate proposition, and seems to be the fullest and most regular form of a conditional statement; as,

tšá gádáte ruỳyendé kwóya, ándí ngásó përdeváso ngúdnyé šëëëžì, "if we had not seen this hog, thirst would have killed us all, and our horses."

tšá kříç bágò kwóya, kám Bórnum tãmbunáté pûtsegin bágò, "if there had not been war, no man born in Bornu would have been lost."
SYNTAX OF CONJUNCTIONS.

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Tšā burgōtē kāniyē būlturō tsēndēni kwōya, ëse tātā kānibel ügāsō tilō tilon gōtse dātšin, "if the goat had not played this trick to the hyena, she would have come and taken all the young ones of the goat one by one."

Tšā ni ieżēmmi kwōya, kām wūrō wōkātē karātsanna bāgō, "if thou hadst not come, there would not have been a person able to read this letter to me."

Tšā karāminttsūsō būrgō tsāde, šīgā tsātā, meirō tsāndēni kwōya, mei gērgātse, "if his younger brothers had not made a conspiracy, caught him, and given him up to the king, the king would have been wrath."

§. 319. This full form, however, is not always used, and we often find a condition expressed either by tšā or by kwōya alone—

tšā rinēmōa, pērōtē ni pāndēmba? "wouldest thou have had this girl if thou hadst feared?"

Yimtē kālāni yētsēski kwōya, wu kōāngā, "if on that day I had killed myself, I should have been a man."

tšā tātānēmrē kānnuyē tētēsē, wu rūskā, dābūnem kāmgin, "if the fire kill thy child, and I see it, I will cut thy throat."

Ūtēmā tamānēm kwōya, wūa nyūa sōbāndētē pārtseiyē, "if thou intendest this, we shall dissolve our friendship."

Nānēmōo īsēyēdē kwōya, nīgā ntsētē, "if we had not come to thee, he would have killed thee."

Rūmīa, ni šīgā rāgēmē kwōya, nīrō lemān ’gūbūrō ntsēnō, "when thou hast seen him, he will give thee plenty of goods if thou lovest him."

§. 320. In the instances here given, tšā and kwōya are of exactly the same force, but sometimes they differ in use; for tšā can also stand for a condition fulfilled, or a ground, a cause, which is never the case with kwōya—

Tšā āndī dētē tsānei andirō sādi, "as we were naked, they gave us cloth."
tša ni gálíjuté, wu nígá logónin, “as thou art rich, I beg of thee.”

§. 321. It is very rarely the case that tša introduces both the condition and the consequence, tša—tša then corresponding to our “if—then”—

tša nándi wúrō búnáségwú kwóya, tša wu mánáni mbétšíba? “if ye had not helped me, would I then have a word to say now?”
tša ši kámuntsuru gúltšení kwóya, ñlegá ñlábéte, ndúyé tša mána kámántsibé pántšin, “if he had not told it to his wife, then of the whole creation of God every one would now understand the language of the other.”

§. 322. But the particle which more frequently introduces the chief proposition, after a condition with tša-kwóya, is kóa. The fullest form then of a conditional preposition appears to be this, when the condition is introduced by tša-kwóya, and the consequence by kóa—

ni wúrō kámú ndíte ŋgála gani néminté, tša ŋgála gani kwóya, komándé kóa andírō gúltsháníba? “as thou tellest me that two wives are not good, would not our Lord then have told it to us if they were not good?”
tša bélándén wuroñéna dúgō pàtkigé kwóya, kóa ŋgásó nónyéna, “if we had grown up in our country before we were lost, then we should know all.”
tša ni wúgá bóbóñemú kwóya, bísgá kóa nánémmodó tsèsí, “if thou hadst called me, I would have come to thee yesterday.”
tša búrgón táta knángá wúrō tsámbo kwóya, kóa báñóní tšémú můskónyín, “if she would at first have borne me a male child, then it would have taken my hoe out of my hand.”

§. 323. Of the remaining conjunctions which may require some remarks, we will first take those of an enclitic or suffixal character, and then those which maintain a more independent position.
The enclitic genya, the same in form and doubtless in origin with the interrogative character, §. 279., is a deflected form of the verb, just as our "except," with which it coincides in force and position—

sándi úgu genya, kám gadë nótšinba sai álla? "can any other persons besides these five know it except God?"
ši genya, kám wôkitânem átë karâtsanna bâgō, "there will not be any body able to read thy letter except he."
wúma nântsârô lënêskin genya, ši wôltë tsâdeni, "except I go to him, he will not return and come to me."
komândë genya, kâmyê tamissê dâtsannî, "our Lord excepted, no man would ever have finished counting it."
túta tílô genya tsasâmbâni, "they had but one child."
ágô dégâ té genya kám rîtsëna bâgô, "he does not fear any body, except these four things."

§. 324. Just as the English conjunction "that" and the German "dass," were originally pronouns; so also in Kanuri the pronoun té is converted into a conjunction, vide also §. 173.

sándi nôtsâni, bûltu kômbuntsârô kâdiôti, "they did not know that the hyena had come to eat them."
álâ šígâ kôlôtsîm bâgôte ni nônëmnîba? "dost thou not know that God will never forsake him?"
pânem pânem nâmëmmâtë, wu rönîyê tsêrâdî, "my own soul likes that thou shouldest get a house for thyself and dwell there."
abândënë nôgûlé agô tseđe tсимërenâtë, "tell thy father what to do that he may recover."

§. 325. The conjunction ya is suffixed to the predicate only, and then can be temporal as well as conditional, answering to our "when" and "if."

ni mâna pânem bâgô kwôya, fûgû âten wu pâtóm bâgôya, kôâìngâ gadë bôbônem, "if thou dost not hearken to my word; and, in future, when I am not at home callest another man."
kâm kâmte árgem 'gûbûa mbêtsîya, lêtsè, kásurô gôtšîn, "if
one has an acquaintance who has much guinea-corn, he goes and borrows."

kóa béláma Tsarámi Dáduima kóändéya láré, kúra béla Dáduibé kóändéya, láré, "if the governor of Dadui, the son of Sarah, be our husband, we shall rejoice; if the chief of the town of Dadui be our husband, we shall rejoice."

ájíma nígá ntsébándéna bágóya, ní wígá kósémi, "if nothing befal thee, thou surpassest me."

§. 326. A merely assumed or possible condition is expressed by yáye, which attaches itself to the particular word represented as doubtful, and has to be rendered in English—

1. By "whether"—

šíma kóáte tβétsó yáye, kú nándi nígásó nótso, "to-day ye all shall know whether he killed the man."

mána yántsíyé abántsúró némétsénté ší pántsí yáye nótsání, "they did not know whether he had understood the word which his mother had spoken to his father."

búmi yáye kám nótseña bágó, búmmi yáye kám nótseña bágó, "whether he has eaten, no one knows; and whether he has not eaten, no one knows."

2. By "even if, although"—

Bórnú nígásó dátsínyáye, wú Fuláta kal tšígasgání, "even if all Bornu should be ruined, I shall not follow the Pulo rascals."

kárgunmá nígásó ísei yáye, kárguntséte nótséi bágó, "although all the doctors should come, they do not know a medicine for it."

kuránem kítáá díniábé nígásó dátsí yáye, kárgenémí tšélam kwóya, ní tsánná pándem bágó, "although thou have read all the books in the world, if thy heart be black thou shalt not obtain heaven."

§. 327. When the adverb áte is governed by a verb, it becomes converted into a conjunction, and answers to our "lest."

béntíte sandiró kolónyé, áte kóganándé nígásó Fulátayé, tβétsé
dátsenì, "let us leave the capital to them, lest the Phula completely kill all our soldiers."
áre lényè, áte am pátobé tšitsáni, "come and let us go, lest the people of the house rise up."

§. 328. Some adverbial forms of the demonstrative pronoun are used as consequential conjunctions, viz. átemà, átemáro, and átemán. They always take their place at the head of the proposition which contains the effect or consequence; as,
pátô meibèn náptšintê, átemà ágõ kárgèntô wátsê kidîskô, "because they have sat down in the king's residence, therefore I have done what my heart did not like."
ágõ, Fulítasô vëkita tsebàgêda wûrô, átemáro wû nandiga bëbõntsaskê, " behold the Phula have sent me a letter, therefore I called you all."
Fulâta sändi ñgâlô gânì, átemân mei Tšiûgâbê kâlântsê gâgêda, "the Phula are not good, therefore they supported the king of Tshiga."
mei Tšiûga sandirô ágõ ñgâlô tšêdin; tsepadgi sändi kerûnya, átemân burgôn Deiâten krîgûrô Fulítasôyô badîtsa, "the Tshiga king had favoured them; therefore when they saw that he had been killed, the Phula began a war in Deia for the first time."

§. 329. As átemáro introduces a natural consequence, so the adversative conjunction áteyâye or áteyaêrô, by silently annulling the natural consequence, introduces the opposite of what the preceding proposition would have led one to expect—
wû kâtsalla krîgîbê; áteyâye krîgûrô tšîngia, léngia, krîgetên ñâñgana kvôya, wû pûnyin tšîngê krîgûrô lêtsâqsânu, "I am a chief officer of war; yet if I should rise to go to war, and should know that they were going to kill me in that war, I would never rise at home and go to war."
nî mei abâni, wû möiram, ágô râgêsqana dîskîn; áteyaêrô kôâni sôbâñem, kâtsalla krîgîbê nemintê, sîmâ wû meiya râgêskô, "thou art my father the king; I am a princess
and do what I like; nevertheless I wish he were king who is my husband, thy friend, whom thou callest war-general."

cáliaye, úgó rágésgana dísokin pánemín, kóműh rágésgana bómkin, úkì rágésgana yéskin; átøyaérò, ùw belánden funönyáa, dà gádubé wúgá sétìà, kímelni yéské, dígalilàn bóbìgè, átemá rágéskó, kónó káliaye abántsùrò, "the slave said to his master, I do in thy house whatever I like, I eat food when I like, I drink water when I like; but in spite of this I should like to have merely a waist-cloth, and, having eaten enough hog-meat, to drink beer, and to sleep on my bed, provided it were in our own country."

§. 330. The conjunction ra corresponds to our "or," and is placed between the two words which are represented as exclusive of one another; as,

dìi yìfum, kànì ra dìmi? "what didst thou buy, a goat or a sheep?"

ndù nìsò, kámù ra kòà? "who gave it thee, a woman or a man?"

mùskòfì átøge, dìl là bìgé? "which hand did he stretch out, the right or the left?"

§. 331. The use of some conjunctions is avoided in Kanuri by employing other forms—

1. "And" is avoided by a kind of encasement of propositions one in the other—

nìró ìsèské gulntsèské, "I come and tell thee of it."

andìgà ìsè nàsàga, "may he come and meet us."

àm wùrà "sandìgà lènìyè pùrnyen," tsà, "the great men said, Let us go and separate them."

ståye ìnyò ndìsò tsèmágë keìnò, "the court took both and gave them to him."

2. "If" is avoided by the use of the conjunctional—

nìró máìna tìlò gulntsèskìa tìdìembà? "if I tell thee a thing, wilt thou do it?"
wūrō kālğû tilô šêmâ wûgâ sêti, “if he give me one shirt, I am satisfied.”

3. “Also” is avoided by the verb wôlteskin—
mâlâm gônâ mâna tâtabâ pântsi; pângânya, wôltê, pêrôga kîgôrô, “the reverend priest heard the boy’s words; and having heard them, he also asked the girl.”
sôbântsê lâfiântsê kimâgênyâ, šîyê wôltê, sôbântsêgâ kîgôrô “when his friend had accepted his salutation, he also inquired of his friend.”
ulâm mèogu nôuri bôbôtsê, nântsûrô îsei; kûrû wôltê kôgânâ bêrnibê ñgâsô bôbôtsê, “he called the twelve regiments to come to him; he also called all the soldiers of the capital.”

§. 332. But besides this, we also find examples in Kanuri of phrases which omit the conjunction, where, in English, we should insert it. Thus we find omitted—

1. “And” between several verbs closely following each other; e.g.
šîrô gûlîê, wôltê, lêtse, sâbarâte, îse, nîgândê dîyê, “tell him to turn, go, get ready, and come, that we may perform the marriage.”
šî mâna sôbântsibê pântse, lêtse, kâmûntsûa pântsan nàpptsei, “he heard the word of his friend, went, and he with his wife sat down in their house.”
wû tšînèsê, nânêmûmô kâdiskô, nîrô gûlturô, “I arose and came to thee, to tell thee of it.”

2. “That” may be omitted in all its various capacities; viz.—

a. As the propositional article or conjunction before propositions dependent on “verba sentiendi et declarandi” = ðtû—
lèttšî tsâ, “they thought that he slept.”
kúguiyé tsábú dátśi, nándi vúba? “do you see that the fowls have eaten it?”
sándi wu búrgón sandígā kónγama nótsání, “they did not know that I surpassed them in sense.”
keígamá mei tsúlugí pâŋgânya, “when the general had heard that the king had come out.”
yîmtémá nógónó, kóântse búrgôwa, “then she knew that her husband was cunning.”

b. As expressing a purpose, end, or object = ᵃς, ūνα—
ándí nírō pĕr ntšiyê, létsam, “we will give thee a horse, that thou mayest go.”
komándé wúgâ súnôtô, mána gûlnâskê, “our Lord has sent me, that I should tell you a word.”
nà ganâ šé, némni témge, “give me a little space, that I may build a house for myself.”
sôbânémnô gulyëskê, nírō mátse, “I will tell it to thy friend, that he may seek it for thee.”

c. As expressing a consequence = ᵆστɛ—
áfi tsêde, kibándô, wu nônësganí, “what he did so as to get it, I know not.”
wûrō nà šé bóŋgê, “give me a place, so that I may sleep.”
šîm tûtabê bâktse kitûlugô, “he smote the boy’s eye, so that it came out,” i.e. “he smote the boy’s eye out.”
neirô ūké ntšëdô tṣau, “she will give you water, so that ye may drink,” i.e. “water to drink.”

4. “Except,” “but,” or “but that,” is often omitted after negatives, especially gădé with a negative—
šì tsâñeî illfîma wâtśì, kâtígi kâmâunbê tserâgô, “she dislikes any kind of cloth, but the elephant-hide she likes.”
kômbû nâṅgâ gani kâðiskô, nì nâṅgâ kâðiskô, “I did not come for the sake of food, but for thy sake.”
ši nà gáden náptšin bágo, tsůrō kěndərbēn náptšin, “it never sits down in any other place, except within the cotton shrub.”

tsůrō tšígabēn ágo gade tilōma bágo, ngásō búrgō, “there was nothing else in the bag, but pure sense.”

áte sandirō manāgemmi, wu nírō manāgenē, něskía, ni sandirō manāgenē, “do not speak to them, except when I tell thee to do so.”

CHAPTER XXIII.

FIGURES OF SPEECH.

I. Ellipsis.

§. 333. The ellipsis is not uncommon in Kanuri, and consists in the omission of—

1. Certain substantives—

ágo, “thing, matter:” kúbēte kótsi, báli jūgun áte gade fókkemmá, “the matter of to-day is passed; do it no more in future.”

niyē dā, gónemmayē dā, nándi nísō dānī, “thou art meat, and what thou hast taken is meat; both of you are meat for me.”

dūgō állayē tsédintē ándi ruvogō, “till we may see what God will do.”

íli, “kind, sort:” kályu wásilibé gadi rúwia, “if you see a shirt like that of the white man’s:” compare kályu íli wásilibé gadi bágo, “there was no shirt like that of the white man’s.”

kágentsé: masonántsa dētsē, abántsibé tšō, “she cooks their food, and gives her father his,” i.q. abántsibé kágentsé širō tšō.
kām, kōa, "man:” lēgedānya, fūgubmātiya Ṽŋębal Ṽngigibē tsūrūni, kōtśi; kādāgubētiya Ṽŋębáltēga tsūrui, "when they went, the foremost one did not see the pigeon’s eggs; but the one behind saw the eggs."

kārā, "reading:” lukrānbē dāgānya, wūrō abāniyē kūdā sekkēlā, "the reading of the Koran being over, my father taught me work."

kūdā, "work:” kōābē tsūlūgē, wōntē kāgenēm gāptsee, "the man’s work is over, now thine remains."

lābār, "news:” wūrō tsāgātē gūlēsēgēnāya, "when they had brought the news and told it to me."

lōktē, "time:” tēgāmmyn kūmtābē kitēnyā, "when it had arrived at the time to be weaned."

lōktē bāmbābē kilugēnāya, Fulātabē kargāgō, "when the time of the plague had passed, the time of the Phula set in."

nā, "place:” sāndīyē, abāndōberō kāsyē, "they said, We came to your father’s place."

sā, "time:” sājī kēogūtō? Lēnemnātēn kēogūtō, "at what time did they bring it? At the time when thou wast gone they brought it."

2. Personal pronouns—

nīrō māsēna māṅgē, tatoānīmna bū, “I seek food for thee, that thou and thy children may eat it.”

kādīwa tētsa, bēla kādíbērō lētsa, for śyā kādīwa &c., "he and the serpent arose, and went to the serpent’s town."

sōbāntsūa nābgēda, “he and his friend sat down.”

mālam fūgun, mei ngājon īsa, Fulātāwa kālā fōktsē, "they came, the priest before and the king after, and met the Phula."

3. Verbs: see also §. 242.—

álla bārgāndō, “a curse;” i.q. álla bārgāndō gōtse, "may God take his blessing from you."
II. Absolutism and Pleonasm.

§. 334. Absolutism arises if a word, instead of occupying its regular place, is abruptly introduced at the beginning of a proposition, and is represented in its proper place by the corresponding pronoun if it is a substantive, or by the corresponding finite verb if it is an infinitive. The purpose of the absolute use of a word is, to mark emphasis or a contrast; but as this figure of speech is employed very freely in Kanuri, its peculiar force may sometimes be so weakened as to be entirely lost, in which case the representative word may be considered as a pleonasm. The absolute word is frequently distinguished by the demonstrative pronoun te, ate; and may be either the subject, or the object, or a verb, or a more subordinate part in the proposition.

1. Absolutism of the subject (pleonasm)—

kóa, syína kámuntsúa nemé nemétšédaína nótsánd; kóa tsáneíma, sí “tsáneíni ladéskí kélfuró,” tse, “the man, he and his wife had not a word to say; the cloth-owner, he said, I have sold my cloth for natron.”

dágel, sándi nótsándi, “the monkeys knew it not.”

kam kárge ŋgláwaté kam kárge bülwaté, síma tsánná tsebándin. Kárgeté, síma kám kànnwó tsátin, síma kám tsánná só tásátin, “one with a good heart, one with a white heart, he obtains heaven. The heart, it carries one to hell, and it carries one to heaven.”

ágó gédintsé bágoté neméró, sí áram, “to relate any thing which has no foundation is aram (unclean).”

kám kánadiwa, síma wágé tsánnáró gágí, “the meek man, he will enter into heaven in the next world.”

kám lemán ŋúbuté, sí nuiya, wágé, yim tšínogóben, ndúyé tšitséíya, kóa lemanma pátó tsánnábé sí tsebándin bágó, “the man of much wealth when he dies, then in the next world, on the day of resurrection when all will rise—then the man of wealth will not obtain a heavenly home.”
2. Absolutism of the object (pleonasm)—

*kâm andígâ kósanâtê, wu têlnêsê kâ, lêncesê, šigá tšúruskô,*

"as to the man who surpasses us I will rise to-day, and go and see him."

dal, náte man búltiyê šigá kolôtse, "then the hyena left the buck."

sândî ngásö, kényéri sandígâ búrgön kôtsena, "the weasel surpasses them all in sense."

kâmâ kásuwâyê, šigá tsétei, "a sickness took hold of the woman."

kâmpigintšësganâtê, ni wúgâ tâirlên kôsëmi, "as for me who denied thee, thou exceedest me in truth."

wu, mei wúgâ súntë, "the king sent me."

We may also regard it as a pleonasm when, although the objective conjugation of a verb unmistakably indicates the pronominal object, the latter is separately expressed—

*nígâ meiyê ntsugôria,* "the king having sent thee."

ši nígâ ntsúrui, "he saw thee."

ni wúgâ kómberû kôsëmin nêm, "thou thinkest that thou surpassest me in eating."

3. Absolutism of the subject and object—

tútâtê, kóángâ šigá tsámbunâtê, kâm ñeqâla šigá tsámbô, "as for this boy and the man who has begotten him, a good man has begotten him."

4. Absolutism of the verb—

këndiônité, wúgâ álla súntë kâdiskô, "as for my coming, God sent me, so I came."

5. Absolutism occurs especially in connection with possessive pronouns, the word or words to which they refer being abruptly placed before them, cf. §. 159.

a. By this means the use of the genitive is frequently avoided, particularly at the beginning of a narrative—

*kâmâ díniâma, yîmpísö koântsiyê sîrô,* "the husband of a certain loose woman said every day to her."

"as to the man who surpasses us I will rise to-day, and go and see him."

*We may also regard it as a pleonasm when, although the objective conjugation of a verb unmistakably indicates the pronominal object, the latter is separately expressed—*

*nígâ meiyê ntsugôria,* "the king having sent thee."

ši nígâ ntsúrui, "he saw thee."

ni wúgâ kómberû kôsëmin nêm, "thou thinkest that thou surpassest me in eating."

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këndiônité, wúgâ álla súntë kâdiskô, "as for my coming, God sent me, so I came."

*kâmâ díniâma, yîmpísö koântsiyê sîrô,* "the husband of a certain loose woman said every day to her."

*"as to the man who surpasses us I will rise to-day, and go and see him."

*dal, náte man búltiyê šigá kolôtse, "then the hyena left the buck."

sândî ngásö, kényéri sandígâ búrgön kôtsena, "the weasel surpasses them all in sense."

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këndiônité, wúgâ álla súntë kâdiskô, "as for my coming, God sent me, so I came."

*kâmâ díniâma, yîmpísö koântsiyê sîrô,* "the husband of a certain loose woman said every day to her."
kúliáte, tsántse wu vàgesganaté, málammó gúllógó, "tell
the priest the name of this slave whom I like."

tatóntséte, tsántse Dúñóma, "his son's name was
Dúñóma."
kámen lága, kámü méogu pántsen 'bétí, "in some man's
house are ten wives."

b. Words are sometimes used absolutely, with the appa-
rent design of pointing out the precise persons to
whom a plural form refers—
wúa nyáa, ndúndé lemánwágo? "which of us is more
wealthy, I or thou?"
wúa nyáa nemsóbándé kétítí, "pleasant is our friend-
ship, the one between me and thee."
wúte sandítéy, abántsáwa wúa, ába tílió šasúmbó, "as
for me and them, one father has begotten their
father and me."

c. Sometimes the absolute word appears to be purely
pleonastic—
wú, kámâni kómândébé tsérámbí, "my wife has paid
the Lord."
ší, mána bündi kárágábeýe manâtséïya, mána manâ-
tsanaté ší pántšin, "when the beasts of the forest
spoke, he understood the words which they
spoke."

6. The absolute word sometimes occupies the exact
place of a genitive—
kángâ kám 'dí, túló tsítsí, "of two men, one arose."
tatóntsé náí, túló dal tílió kqálágó, "of her two kids
one was male and one female."
tširé ýásgôte, túló neménémí, ndí gáptse, "of the three
truths, thou hast told one and two remain."
ándí kám píndí degáví ýáye, ngásó, tílíoma kólóšímin
bágo, "though you may be twenty, yet of all it
will not leave one."
FIGURES OF SPEECH.

kimilntsē, tābī tilō gōtsē, "he takes one calabash of beer for himself."

III. Apposition.

§. 335. When apposition occurs in Kanuri, the case-terminations and all other suffixes are only appended to the last word in apposition, although they logically belong to the preceding words as well.

In reference to the location of the case-terminations, see §. 154.—

kānemtsē, sī bārba, wūgā gōsogonō, "sleep has taken me as a thief."

Bornūten ågō, sōbāte, sī kūra, "in Bornu the thing friendship is great."

šyūa sōbantsē, kērdiwa, "he and his friend, the heathen."

nemēntsē pānyē, tātānēmbē, "we will hear its word, thy child's."

We must especially notice the use of apposition in connexion with proper names. Here the Kanuri, like the German, seldom uses the genitive of apposition. Accordingly, in connecting the proper with the common names of towns, countries, and months, it differs from the English; while in speaking of rivers, titles, &c., the two languages agree; as,

nā keigamāberō, bēla Tsagglāriturō īseī, "they came to the generalissimo's place, the town of Tsagglāri."

kūsagartē meina Ibrānmmō ṭu yiskī, "this sword I have given to the prince Abraham."

bēla Atsāšerō sōgōte, "they brought me to the town of Atsāše."

tāsī kūlūgū Dābalambētēn nāmmōgō, "wait ye at the fording-place of the river Dābalam."

bēla Kāluātēn nāptsā, "they remained in the town of Kālāa."

ūte régem ām yā Mamadībētē, "this is the portion of the people of brother Muhammad."
tsántse málam 'Isa, "his name is priest Jesus."
lokète málam Láminuyé ši bélántse Káne'mnyin nábygata, "at that time was priest Laminu dwelling in his country, Kanem."
Lárdé Bórnú kúra, "the land of Bornu is large."
wu kántæge Rátsa pákiguskó, "I was lost on the month of Ratsab."

It must be remarked, however, that the proper names of lands and months are sometimes found in the genitive, as in English—
tsédi Deiábé ŋáso Fulátayé tsémági, "the Phula took the whole country of Deia."
tsédi Afunóbèn wu pàngóskó, "I heard it in the land of Hausa.
kántæge Ætsíbè šíma burgógó, "the month of Atshi is the first."

IV. Collectives.

§ 336. A number of objects, considered as one compact whole, is often expressed by a word in the singular, i.e. a collective noun, "especially the locusts and the Pulo warriors," as one can also say in German, "sie haben den Türken geschlagen," &c.—
káji kámanwa, yim ši šínte, Pótèn téltsé Gédiró šíin, "at the time when the Kamanwa locusts come, they rise in the west and come to the east."
ándi šigá ŋúburó, tétyé, "we caught them (the locusts) in great number."
ńgó Fuláta nándìmò lebálaró šíin, "behold the Phula come to thee for fight."
Wálad kírje tsúgýte, "the Wadais brought war."
wu Bórnun námgnaté, Fuláta Bórnun téltsé, tsédi Bornúbè ŋáso kírjen tártse, "when I lived in Bornu, the Phula arose in Bornu, and desolated the whole Bornu country by war."
FIGURES OF SPEECH.

V. Abstractum pro concreto.

§. 337. An instance of this is supplied by the word krête, "war"—

mei Wādaibē mártēge, krête wūrō tsubātse! wūrō krête tsubātse ni kwōya, kōa mālam Lāminū átē nānyin kērmei mógo tserāgēna, "may the king of Wadai be pleased to send me warriors! if he does not send me warriors, this priest Lāminu wishes to take the kingdom from me."

krête tsāptśā lēgēda, "they assembled the warriors and went."

VI. Anakoluthon.

§. 338. Anakolutha, or sentences concluding differently from what their beginning leads one to expect, are now and then met with in Ali's narrations; e.g.

kāmānts'iye: ni, kōmāndēte mānāndēte pāngánya, ūgalāyē gūltseedi dībiyē gūltseedi, kēdeg nēntsē, nāndēn, tṣāntsēntē, ágō kārgēntsēn degānā, ándi nōnyēba? "his companion replied, As for thee, our Lord having heard our word, did not tell us whether it was good, or whether it was bad, but kept his peace, could we know then what was in his heart when he rose from our place?"

šiye, "ām wūra, sōbānī átē, ágō wūrō tsēdenātē, kām tōĎēna mōtśī kwōya—wu nēmesēkē, pānoqō," kōnō tātāyē ām wūrārō, "the boy said to the great men, Ye great men, if there is any one who may do what this my friend has done for me: I will narrate it to you, hear it."

VII. Hendiadys.

§. 339. There is a sort of hendiadys in the following junction—

1. Of kāmgin and kōgin—

ūgalā ndi kāmṭse kōgānyə, "two years having passed by."

ūgūḏō jārībē kāmṭsa kōṭseinya, nēmētseinya, nēmē nēmētsenātē ši pāntsōn, "when the birds of the air passed by, and spoke, he understood the speech which they spoke."
3. Of kūrū and wōlūgin = “also, again”—
tāta pērō kesāmbūnga, kūrū wōlta, kēngali tsasāmbi; kēngali kesāmbūnyī, kūrū wōlta, tāta pērō tsasāmbī, “when they had begotten a girl, they also begat a boy; and when they had begotten a boy, they again begat a girl.”
kūrū wōltē, nēmē tīlō badīyonō, “again he began another saying.”

VIII. Synecdoche.

§. 340. It is not uncommon in Kanuri to put a part for the whole. This takes place through the use of the following words, which are more impressive than a mere pronoun—
kālā, “head;” nūiyē kālāntse āmpātse, “let every one mind himself.”
wu kālānī rāgēsgana, “I love myself.”
āte kālānem yētsemnī, “do not kill thyself.”
kārge, “heart;” kām lāga māna kitābubē pāntṣā, kārgentśiyē tosūrō wātsena; kām lāga, māna kitābubē pāntṣa, kārgentśiyē tosūrō tserāgena, “some person hearing (having heard) the word of the book, strongly dislikes it; and some person hearing the word of the book, loves it ardently.”
rō, “life, soul;” āgō rōnēmyē tserāgenātē wu nīrō kūskī, “I have brought thee what thou likest.”
āji rōnēmyē tserāgō wūgā bōbōsgam? “what didst thou want, that thou calledst me?”
śim, “eye;” būntṣētē śimniyē tsürūnī kwōya, kāsusātē wūgā kolōśim bāgō, “if I do not see his blood, this sickness will not leave me.”
tsūrō, “belly;” sóbāntṣē tāta tsūronstsibē tsētā, “his friend took his own son.”

IX. Nomina conjugata.

§. 341. Verbs are not unfrequently followed by nouns of kindred meaning (nomina conjugata) in the accusative. This happens—
1. When the notion of the finite verb requires to be more clearly defined—

sabarate kr'gibē sabarata, "they made preparation for a war."

kandira lēte uguđobē lētšin, "the hunter walked the walk of birds," i.e. "as birds walk."

2. When the "nomen conjugatum" expresses the objective result of the finite verb—

kandšinni āte našinganatē wu lēňeskē, gedintse, tširuskō, "I will go and see the meaning of this my dream which I have had."

māna manātsanatē ši pāntšin, "he understood the saying (word) which they said."

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