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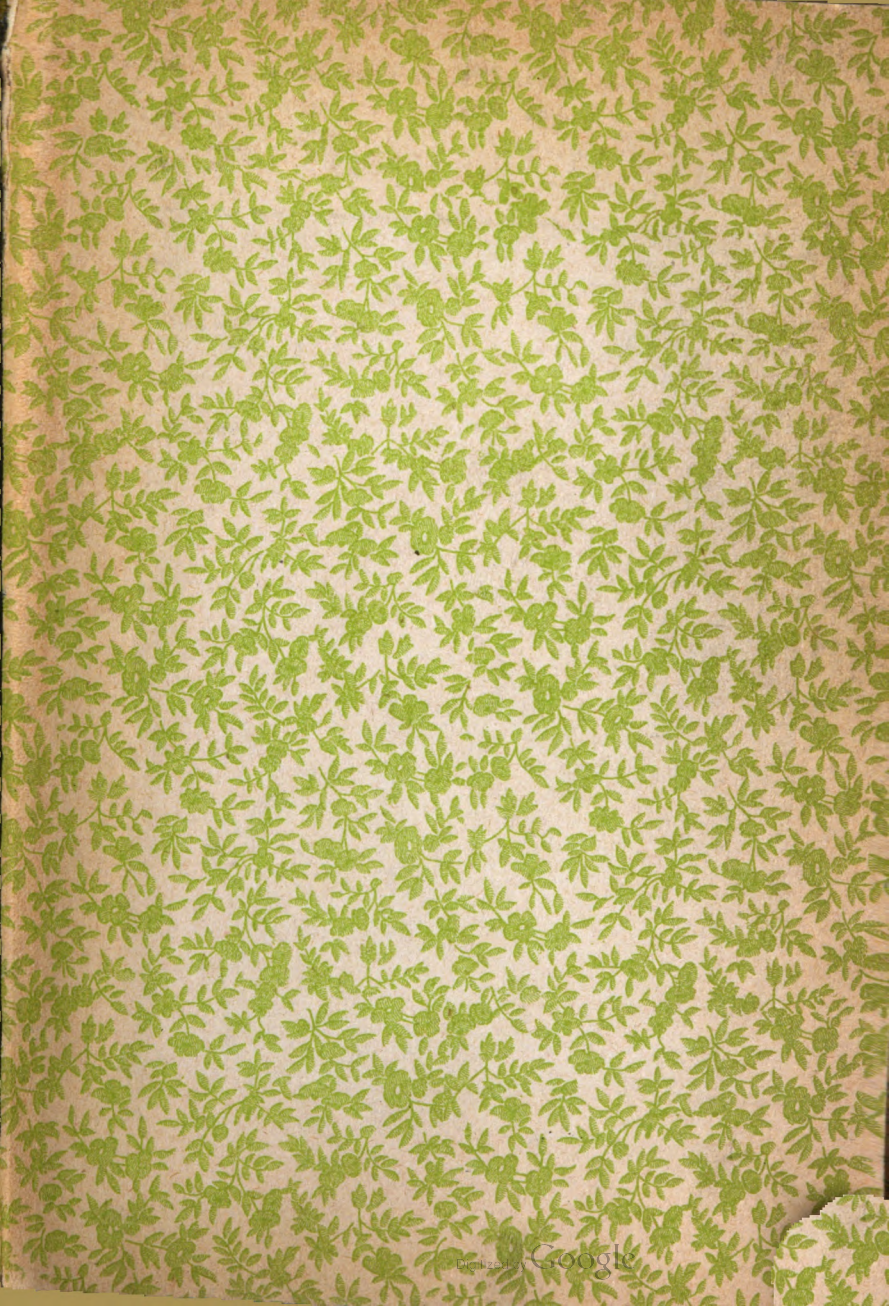
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Alfred P. Hebard.

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CHIPPEWA EXERCISES

—BEING—

**A PRACTICAL INTRODUCTION INTO THE
STUDY OF THE CHIPPEWA
LANGUAGE.**

—BY—

F. Chrysostom Verwyst O. F. M.

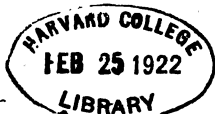
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 PREFACE

IT may be asked: Why this work on the Chippewa language? Have we not already a most excellent work on that language, Bishop Baraga's grammar? Can anything better be composed or can anyone improve his work? I unhesitatingly reply: Bishop Baraga's grammar is perfect in its way.

As a *theoretical* grammar of the Chippewa language it can hardly if at all be equalled. But it is too theoretical. What the student of the Chippewa language wants is a more practical introduction into the knowledge of said language.

A living language can never be learned from a mere theoretical grammar. The Ollendorf Method of giving few rules at a time and illustrating them by many practical exercises is undoubtedly the best method of acquiring in a comparatively short time a practical knowledge of a living language. As regards the dead, classical, languages of antiquity the case may be different, as they are not intended primarily to be *spoken*, but to be read, understood and written. In them the main organ to be used is the eye. In living languages the ear is the most important organ to be used, as not *written* words, but *living sounds, words spoken* have to be learned. Hence the necessity of frequent vocal exercises.

Nature teaches the child how to speak by prompting it to imitate the sound of words, which it hears from the lips of its mother and others. For the first seven years of its life al-

most all its knowledge of language comes through the medium of the ear and comparative-little through the eye by books.

We have studied Baraga's grammar for years and it is this defect in his method of teaching, namely the want of numerous practical exercises that we have noticed and felt all along. We came to know the theory of the Chippewa language better than any of the Indians we met with, none of whom have any theoretical grammatical knowledge of their native tongue. but when we were obliged to *speak* it in ordinary conversations we felt and could not help but feel that we knew less of the language than an Indian child of ten or twelve years. We had learned too much by the eye and too little by the ear. Now this defect in Baraga's method of teaching we have tried to remedy in this work.

Our object is to teach *practically*, to get the student to learn and to use practically as he goes along whatever he does learn. We want to help him as much as possible to learn to *speak Chippewa* in a comparatively short time. Hence we give numerous exercises with words that occur frequently in every day conversation.

Moreover, to facilitate the learning by heart of the numerous terminations of Chippewa verbs, we have endeavored to often call his attention to the great similarity between the terminations of the different conjugations, showing him that many conjugations have the same terminations in some of their moods and tenses, for instance, in the subjunctive and *imperative* moods and that the participles have the same terminations, generally speaking, as the subjunctive mood. Thus an immense amount of memory-work is saved or dispensed with, the seemingly endless

terminations are greatly reduced and order and system appear everywhere.

Besides, in order to teach more quickly and practically this language, we have not followed a strictly grammatical order, but have tried to bring those terminations and words first, which naturally ought to be learned the first. Speaking implies using verbs, for only by the use of verbs can we form sentences and express our ideas and feelings. Hence we begin with the verb and such nouns and adjectives as are most commonly used in daily conversations.

Finally, we have added after almost every lesson a long list of the most common Chippewa words. By reading these words *often and loud* the student will soon acquire a large "copia verborum," a great number of words and thus be soon able to engage in conversation on all kinds of topics. He should, of course, procure Baraga's dictionary, as a work like ours cannot possibly give anything like a complete vocabulary of the Chippewa language.

We have endeavored to put the proper accent on the Chippewa words, especially in the forepart of the work. This will enable the student to acquire from the very beginning a correct pronunciation. We consider this a very useful feature of this work. A habit of erroneous pronunciation is readily acquired and once acquired is not very easily laid aside, as experience shows. Besides, by accentuating the wrong syllable in a word, one often becomes unintelligible. Let the student try to pronounce every Chippewa word correctly and distinctly, placing the accent on the proper syllable. To acquire this habit of correct pronunciation, let him read every day three or four times for about ten

minutes the Chippewa lessons in this book.

We have not entered upon a lengthy dissertation on the many Chippewa terms of relationship, as they can be easily found in Baraga's dictionary; those most commonly used can also be found in this book. The same remark applies also to the Interjections.

We would advise the Chippewa student to learn the lessons in the order given. However it will be good if he *soon* study the chapters on nouns Page 141-7-; pronouns-164-173-187;-adjectives and numerals-392-7-414-418-422-427.

Finally, in order to facilitate the learning of the Dubitative Conjugations we have placed at the end of the work a short synopsis of the "Dubitative" terminations with a few explanatory notes. Let the student read occasionally these notes and compare the terminations of the different conjugations and he will soon learn them by heart.

Although fully conscious of the many imperfections of this work, our first in this line, we trust it will be of considerable assistance to the student of the Chippewa language.

THE AUTHOR.

INTRODUCTION.

1. The Chippewa language is a beautiful language in many respects. It is the very embodiment of system and regularity. It is very euphonic. We meet with no harsh, grating sounds in its words. The general rule is that after each consonant follows a vowel. When two or three consonants meet in a word they are of such a character as easily to combine and flow into each other. Often a vowel or consonant is prefixed or inserted into the body of a word to prevent harsh, unpleasant sounds.

2. The Chippewa language is a language of verbs. Almost four-fifths of all its words are verbs. Nouns, adjectives, numerals, and adverbs are often transformed into verbs. In this respect it is the very opposite of the English language, in which nouns, adjectives, and adverbs predominate. Moreover the English language admits of but slight changes in forming the declensions and conjugations; whereas the Chippewa language is a language of terminations. Every phase of thought, being, and action is expressed by some termination. When a person knows a Chippewa root, he yet knows next to nothing, for that root receives almost countless terminations to express all possible modes of being and acting.

3. To learn a living language both ear and eye have to be used. We put the ear first, for it is principally through the ear that man learns

to speak. Children and unlettered people learn a language very quickly by hearing it spoken continually. They catch the sound of the words, soon learn their meaning, and converse readily on ordinary topics. By means of the eye alone a living language cannot be learned to any degree of proficiency. A man may know the grammar of a language to perfection theoretically, and still be unable to take part in conversation. Yet, by seeing the words in print or in writing, and especially by writing them often, they impress themselves more readily upon the memory. If, in addition, we often *slowly, distinctly, and correctly* pronounce the words we read or write, we shall accustom both the ear and the eye to the words of the language and make rapid progress. Hence

1.—Frequently read the Chippewa exercises *aloud and distinctly*, in order to familiarize your ear with the sound of the words.

2.—Commit to memory the verbal terminations and the specific idea of each termination.

3.—As soon as possible acquire a large stock of words, especially of those that are commonly used in conversation. This can easily be accomplished by often reading aloud our lists of "Ordinary Words and Expressions" in the Chippewa language.

4.—Pay particular attention to the chapter on "Chippewa Radical Syllables."

5.—Speak Chippewa at every opportunity, and notice especially how the Indians pronounce their words. You will then, in a comparatively short time, be able to speak correctly and fluently.

6.—The student of the Chippewa language will do well to *think* sentences in Chippewa; for we can never speak a language well unless we think in it.

Pronunciation of Chippewa Letters.

The Chippewa language has seventeen letters, namely, four vowels: *a, e, i, o*, and thirteen consonants, viz.: *b, c, d, g, h, j, k, m, n, p, s, t, w*.

These letters are pronounced as follows:

<i>a</i>	has	the	sound	of	<i>a</i>	in	<i>father</i> ;
<i>e</i>	"	"	"	"	<i>a</i>	"	<i>sane</i> ;
<i>i</i>	"	"	"	"	<i>i</i>	"	<i>pin</i> or like <i>ee</i> ;
<i>o</i>	"	"	"	"	<i>o</i>	"	<i>note</i> ;
<i>b</i>	"	"	"	"	<i>b</i>	"	<i>bad</i> ;
<i>c</i>	"	"	"	"	<i>c</i>	"	<i>watch</i> ;
<i>d</i>	"	"	"	"	<i>d</i>	"	<i>den</i> ;
<i>g</i>	"	"	"	"	<i>g</i>	"	<i>go</i> , (always);
<i>h</i>	"	"	"	"	<i>h</i>	"	<i>hoe</i> ;
<i>j</i>	"	"	"	"	<i>j</i>	"	<i>jour</i> (French);
<i>k</i>	"	"	"	"	<i>k</i>	"	<i>kite</i> ;
<i>m</i>	"	"	"	"	<i>m</i>	"	<i>man</i> ;
<i>n</i>	"	"	"	"	<i>n</i>	"	<i>name</i> ;
<i>p</i>	"	"	"	"	<i>p</i>	"	<i>part</i> ;
<i>s</i>	"	"	"	"	<i>z</i>	"	<i>zeal</i> ;
<i>ss</i>	"	"	"	"	<i>ss</i>	"	<i>mass</i> ;
<i>t</i>	"	"	"	"	<i>t</i>	"	<i>top</i> ;
<i>w</i>	"	"	"	"	<i>w</i>	"	<i>wet</i> ;
<i>dj</i>	"	"	"	"	<i>j</i>	"	<i>judge</i> .

The Chippewa has no *u, f, l, r, v, x, y, z*, except in proper names derived from foreign languages; as the Indians cannot, generally speaking, pronounce these letters correctly they substitute others. Thus for *f* and *v* they will say *p* or *b*; for instance, Dabid instead of David; for *l* and *r* they use *n*, as Mani instead of Marie; Maginit for Margaret; Nouis for Louis; Sanswi or Soswen for Francis, etc.

There are no silent letters; every letter must

be distinctly pronounced, f. i. sagaam—sa-ga-am; sagiin—sa-gi-in.

The following consonants have no fixed pronunciation, viz: *b* and *p*, *k* and *g*, *d* and *t*, thus some Indians say: manito, others manido; totohabo or dodoshabo; geget or keket. In this matter it will be best to follow the orthographical system of Bishop Baraga as laid down in his celebrated grammar and dictionary of the Chippewa language.



*Frequent Identity and Similarity in the
Conjugations of the Chippewa Verbs.*

NOTE 1.—There are nine conjugations in the Chippewa language distinguished by the termination of the third person, singular number, indicative mood, affirmative form, present tense.

Conjugation I.,	terminations:	<i>a, e, i, o.</i>
„ II.,	„	<i>am.</i>
„ III.,	„	<i>an, in, on,</i>
„ IV.,	„	<i>an.</i>
„ V.,	„	<i>nan.</i>
„ VI.,	„	<i>an, en, in, on.</i>
„ VII.,	„	<i>a, e, i, o.</i>
„ VIII.,	„	<i>ad.</i>
„ IX.,	„	<i>an, in.</i>

NOTE 2.—The first three conjugations are active, but intransitive. The fourth, fifth, and sixth are active and transitive. The seventh, eighth, and ninth are unipersonal. Many verbs belonging to the three last conjugations have a passive signification.

NOTE 3.—The subject of the verbs belonging to the first six conjugations is either a person or

something animate, naturally or grammatically so considered. The subject of the verbs belonging to the last three conjugations is something inanimate, either naturally or grammatically considered.

NOTE 4.—Only the fourth conjugation has an active and passive voice or form; for example: *nin wābama*, I see him, her; *nin wābamigo*, I am seen.

NOTE 5.—Each one of the nine conjugations has a *positive* and a *dubitative* mode of expression; f. i. *ki minikwe*, thou drinkest; *ki minikwémidog*, perhaps thou dost drink.

NOTE 6.—The positive form is used when a person asserts facts and things that he knows to be certain. Hence this form should be used in the pulpit, and when teaching Christian doctrine or narrating Scriptural accounts.

NOTE 7.—The dubitative form is used in relating facts and things more or less uncertain, merely known by report or hearsay, and in old traditions or legendary accounts.

NOTE 8.—Each conjugation has a double form: the positive and the dubitative form, each of which again has an affirmative and a negative mode of expression, as shown in the following examples:

Assertive, affirmative form: *nind ikkit*, I say.

„ negative „ *kāwin nind ikkitóssi*, I do not say or speak.

Dubitative, affirmative form: *nind ikkitómidog*, perhaps I say.

Dubitative, negative form: *Kāwin nind ikkitóssimidog*, perhaps I do not say or speak.

NOTE 9.—The dubitative conjugations have the same moods, tenses, persons, numbers, and

participles as the corresponding positive or assertive conjugations.

NOTE 10.—As there are no personal relative pronouns in the Chippewa language, and consequently no relative clauses, there is a participle for every tense, person, and number.

NOTE 11.—In every verb three things are to be distinguished: 1) the root, 2) the characteristic vowel, and 3) the termination attached to the characteristic vowel, for instance: *nind ikkit-o-min*, we say or speak; *ikkit* is the root; (*ikkit*)-*o-* is the characteristic vowel; (*ikkit-o-*)-*min* is the termination.

NOTE 12.—In the indicative mood, *affirmative form*, each of the nine conjugations has its own terminations.

NOTE 13.—In the indicative mood, *negative form*, the first, second, and third conjugations have the same *terminations*, but the characteristic syllable *nsi* is used in the second and third conjugations instead of *ssi* in the first, for example:

Conj. I.	Conj. II.	Conj. III.
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Present Tense.

<i>ssi</i>	<i>nsi</i>	<i>nsi</i>
<i>ssi</i>	<i>nsi</i>	<i>nsi</i>
<i>ssi</i>	<i>nsi</i>	<i>nsi</i>
<i>ssimin</i>	<i>nsimin</i>	<i>nsimin</i>
<i>ssim</i>	<i>nsim</i>	<i>nsim</i>
<i>ssiwag</i>	<i>nsiwag</i>	<i>nsiwag</i>
<i>ssiwan</i> (2d 3d p)	<i>nsiwan</i>	<i>nsiwan</i>

Imperfect Tense.

<i>ssinaban</i>	<i>nsinaban</i>	<i>nsinaban</i>
<i>ssinaban</i>	<i>nsinaban</i>	<i>nsinaban</i>
<i>ssiban</i>	<i>nsiban</i>	<i>nsiban</i>
<i>ssiminaban</i>	<i>nsiminaban</i>	<i>nsiminaban</i>

<i>ssimwaban</i>	<i>nsimwaban</i>	<i>nsimwaban</i>
<i>ssibanig</i>	<i>nsibanig</i>	<i>nsibanig</i>

The above remark also applies to the first three conjugations of the dubitative form.

NOTE 14.—In the indicative mood, negative form, the terminations are the same for the seventh, eighth, and ninth conjugations; in the ninth conjugation the characteristic syllable *nsi* is used instead of *ssi*, as in the following examples:

Conj. VII.	Conj. VIII.	Conj. IX.
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Present Tense.

<i>ssinon</i>	<i>ssinon</i>	<i>nsinon</i>
<i>ssinon</i>	<i>ssinon</i>	<i>nsinon</i>

Imperfect Tense.

<i>ssinoban</i>	<i>ssinoban</i>	<i>nsinoban</i>
<i>ssinobanin</i>	<i>ssinobanin</i>	<i>nsinobanin</i>

NOTE 15.—In the subjunctive mood and in the participles, affirmative form, the terminations of the first and fifth conjugations, as also of those verbs of the sixth conjugation ending in *en*, *in*, and *on*, are entirely the same, as follows:

Conj. I.	Conj. V.	Conj. I.	Conj. V.
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Subjunctive Present.

<i>iān</i>	<i>iān</i>
<i>ian</i>	<i>ian</i>
<i>d</i>	<i>d</i>
<i>iāng</i>	<i>iāng</i>
<i>iang</i>	<i>iang</i>
<i>ieg</i>	<i>ieg</i>
<i>wad</i>	<i>wad</i>

Pluperfect Tense.

<i>iāmban</i>	<i>iāmban</i>
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Participle Present.

<i>iān</i>	<i>iān</i>
<i>ian</i>	<i>ian</i>
<i>d</i>	<i>d</i>
<i>iāng</i>	<i>iāng</i>
<i>iang</i>	<i>iang</i>
<i>ieg</i>	<i>ieg</i>
<i>djig</i>	<i>djig</i>

Imperfect Tense.

<i>iāmban</i>	<i>iāmban</i>
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<i>iamban</i>	<i>iamban</i>	<i>iamban</i>	<i>iamban</i>
<i>pan</i>	<i>pan</i>	<i>pan</i>	<i>pan</i>
<i>iāngiban</i>	<i>iāngiban</i>	<i>iāngiban</i>	<i>iāngiban</i>
<i>iangoban</i>	<i>iangoban</i>	<i>iangoban</i>	<i>iangoban</i>
<i>iegoban</i>	<i>iegoban</i>	<i>iegoban</i>	<i>iegoban</i>
<i>wapan</i>	<i>wapan</i>	<i>panig</i>	<i>panig</i>

NOTE 16.— In the subjunctive mood and in the participles, negative form, the terminations of the I., II., III., and V. conjugations are the same; however the characteristic syllable *nsi* is used in the II. and III. conjugations, and in verbs of the VI. conjugation ending in *an*. Thus:

Conj. I. and V. Conj. II., III., VI.

Subjunctive Mood, Present Tense.

<i>ssiwān</i>	<i>nsiwān</i>
<i>ssiwān</i>	<i>nsiwān</i>
<i>ssig</i>	<i>nsig</i>
<i>ssing</i>	<i>nsing</i>
<i>ssiwāng</i>	<i>nsiwāng</i>
<i>ssiwāng</i>	<i>nsiwāng</i>
<i>ssiweg</i>	<i>nsiweg</i>
<i>ssigwa</i>	<i>nsigwa</i>

Pluperfect Tense.

<i>ssiwāmban</i>	<i>nsiwāmban</i>
<i>ssiwāmban</i>	<i>msiwāmlan</i>
<i>ssigoban</i>	<i>nsigoban</i>
<i>ssingiban</i>	<i>nsingiban</i>
<i>ssiwāngiban</i>	<i>nsiwāngiban</i>
<i>ssiwāngoban</i>	<i>nsiwāngoban</i>
<i>ssiwegoban</i>	<i>nsiwegoban</i>
<i>ssigwaban</i>	<i>nsigwaban</i>

Conj. I. and V. Conj. II., III., VI.

Participle, Present Tense.

<i>ssiwān</i>	<i>nsiwān</i>
<i>ssiwān</i>	<i>nsiwān</i>
<i>ssig</i>	<i>nsig</i>
<i>ssing</i>	<i>nsing</i>
<i>ssiwāng</i>	<i>nsiwāng</i>
<i>ssiwāng</i>	<i>nsiwāng</i>
<i>ssiwēg</i>	<i>nsiwēg</i>
<i>ssigog</i>	<i>nsigog</i>

Participle, Imperfect Tense.

<i>ssiwāmban</i>	<i>nsiwāmban</i>
<i>ssiwāmban</i>	<i>nsiwāmban</i>
<i>ssigoban</i>	<i>nsigoban</i>
<i>ssingiban</i>	<i>nsingiban</i>
<i>ssiwāngiban</i>	<i>nsiwāngiban</i>
<i>ssiwāngiban</i>	<i>nsiwāngiban</i>
<i>ssiwēgoban</i>	<i>nsiwēgoban</i>
<i>ssigobantg</i>	<i>nsigobantg</i>

NOTE 17.—The terminations of the subjunctive mood and participles *affirmative form*, of the *second* and *sixth* conjugations, are the very same. However the verbs of the sixth conjugation ending in *en*, *in*, *on* follow the first conjugation as regards the subjunctive mood and the participles.

NOTE 18.—The remarks made in Notes 14, 15, 16, and 17 apply also to the “dubitative” conj.

NOTE 19.—The terminations of the participles are always, and in all conjugations, the same as those of the corresponding subjunctive mood. There is but one exception to this rule—the third person plural, which is always different, as will be shown in subsequent exercises.

NOTE 20.—The terminations of the imperative mood, *affirmative form*, are the same for the first

and fifth conjugations, and also for those verbs of the sixth conjugation that end in *en, in, on.*

NOTE 21.—Verbs of the sixth conjugation ending in *an* have the same terminations in the imperative mood, *affirmative form*, as those of the second conjugation.

NOTE 22.—The terminations of the imperative mood, *negative form*, are the same for the first, fourth, and fifth conjugations; also for those of the sixth conjugation ending in *en, in on.*

NOTE 23.—The terminations of the imperative mood, *negative form*, are the same for the second and third conjugations, and also for verbs of the sixth conjugation ending in *an.*

NOTE 24.—As the third person singular and plural, *imperative mood*, for all conjugations, affirmative and negative form, *is the same as the third person, singular and plural, of the future tense, indicative mood*, we have omitted it in all our paradigms of the imperative mood. However, in the negative imperative the word *kégo* is used instead of *káwin*, f. i. *kégo ta-ikkitóssiwag*, let them not say.

NOTE 25.—The “Second Third Person” plural is always the same in form and termination as the “Second Third Person” singular in all *nouns, verbs, participles, numerals, and adjective verbs*. There is not a single exception to this rule; f. i. *ogwissan* may mean his son or his sons; *od akikobanin*, his former kettle or kettles; *od akikowabanin*, their former kettle or kettles.

NOTE 26.—In the beginning, the Chippewa student may defer the learning of the Dubitative Conjugations until he shall have mastered the ordinary terminations of the verb. He will do well, however, to glance at the dubitative termi-

nations as he finds them in the Intermediate Exercises, in order to be able to understand the Indians. It seems the white man naturally employs the positive form of speech, when the Indian just as naturally uses the dubitative form as more congenial to his mode of thought and feeling. Only an Indian could have devised those dubitative forms of speech.



LESSON I.

First Conjugation.

Note 1. To the first conjugation belong the intransitive verbs that end in *a, e, i, o*, in the *third* person, singular, present, indicative, affirmative form. The *first* and *second* person, singular number, present tense, indicative mood, may end in a consonant or vowel, but the *third* person singular, always ends in one of the above mentioned vowels.

Note 2. The above *a, e, i*, and *o* we shall designate as the characteristic vowels of this conjugation to which the various terminations are added.

Note 3. To facilitate the learning of Chippewa verbs, we shall distinguish three things, namely:

- a*, the *root* which remains unchanged;
- b*, the *characteristic vowel*;
- c*, the *terminations* which change in accordance with the various states of being and action to be expressed.

Thus the characteristic vowels and terminations of the first conjugation, in the present and imperfect tenses indic. mood, are the following:

<i>Present Tense.</i>		<i>Imperfect Tense.</i>	
Char. vowel,	Term.	Char. vow.	Term.
<i>a, e, i, o</i> , or		<i>a, e, i, o.</i>	<i>nában</i>
<i>consonant.</i>		„	<i>nában</i>
„		„	<i>ban</i> []
„	<i>min</i>	„	<i>minában</i>
„	<i>m</i>	„	<i>mwában</i>
„	<i>wag</i>	„	<i>banig</i>

INDICATIVE MOOD.

Present Tense.

<i>Nin niba, I sleep,</i>	<i>Nin giwe, I go home,</i>
<i>ki niba, thou sleepest,</i>	<i>ki giwe, thou goest</i>
<i>niba, he sleeps,</i>	<i>giwe, he goes h.</i>
<i>Nin nibámin, we sleep,</i>	<i>Nin giwémin, we go h.</i>
<i>ki nibam, you sleep,</i>	<i>ki giwem, you go h.</i>
<i>nibáwag, they sleep.</i>	<i>giwéwag, they go.</i>
<i>Nind ikkit, I say,</i>	<i>Nin bōs, I embark,</i>
<i>kid ikkit, thou sayest,</i>	<i>ki bōs, thou embarkst,</i>
<i>ikkito, he says,</i>	<i>bōsi, he embarks,</i>
<i>Nind ikkitómin, we say,</i>	<i>Nin bosimin we emb.</i>
<i>kid ikkitom, you say,</i>	<i>ki bōsim, you embar.</i>
<i>ikkítówag, they say,</i>	<i>bōsiwag, they em.</i>

Imperfect Tense.

<i>Nin nibanában,</i>	<i>Nin giwenában,</i>
<i>ki nibanában,</i>	<i>ki giwenában,</i>
<i>nibában.</i>	<i>giwéban.</i>
<i>Nin nibaminában,</i>	<i>Nin giweminában,</i>
<i>ki nibamwában,</i>	<i>ki giwemwában,</i>
<i>nibábanig.</i>	<i>giwébanig.</i>
<i>Nind ikkitonában,</i>	<i>Nin bōsinában,</i>
<i>kid ikkitonában,</i>	<i>ki bōsinában,</i>
<i>ikkitóban.</i>	<i>bōsiban.</i>
<i>Nind ikkitominában,</i>	<i>Nin bōsiminában,</i>
<i>kid ikkitomwában,</i>	<i>ki bōsimwában,</i>
<i>ikkitóbanig.</i>	<i>bōstbanig.</i>

Note 4. The perfect tense is formed by prefixing *gi-* to the present tense; f. ex:

Nin nibá, I sleep;
nin gi-niba, I have slept.

Note 5. The future tense is formed by prefixing *ga-* to the present tense, except in the third person singular and plural where *ta-* is used; f. i:

Nin giwe, I go home;
nin ga-giwe, I will go home;
ta-giwe, he or she will go home;
ta-giwéwag, they will go home.

Note 6. The second future tense is formed by prefixing *ga-gi-* (*ta-gi-* for the third person singular and plural); for example:

Nin ga-gi-ikktt, I will have said;
ta-gi-ikkító, he will have said;
ta-gi-ikkítówag, they will have said.

Note 7. The pluperfect tense is formed by prefixing *gi-* to the imperfect tense, thus:

Nin bōsinában, I embarked;
Nin gi-bōsinában, I had embarked.

Note 8. When the verb begins with a vowel, the letter *d* is added to the personal pronoun immediately preceding the verb; thus we say: *Nind ijá, I go; kid ikkt, thou sayest.*

Note 9. Indians never use the plural number when speaking to one person; hence in the exercises we shall always employ the pronouns *thou* or *thine* for the second person singular, and *you* or *your* for the second person plural.

Vocabulary.

<i>Noss, my father;</i>	<i>ningá, my mother.</i>
<i>koss, thy father,</i>	<i>kigá, thy mother,</i>
<i>nin pápa, my father,</i>	<i>nin máma, my mother,</i>
<i>ki pápa, thy father,</i>	<i>ki máma, thy mother,</i>
<i>nind ijá, I go,</i>	<i>nin bi-ijá, I come,</i>
<i>intni, a man,</i>	<i>intniwag, men,</i>
<i>aw intni, that man,</i>	<i>igiw intniwag, these men,</i>
<i>ikwé, a woman,</i>	<i>ikwéwag, women,</i>
<i>aw ikwé, this woman,</i>	<i>igiw ikwéwag, these wom.</i>
<i>nin nibá, I sleep,</i>	<i>nin mādjá, I go away,</i>
<i>nind aid, I am,</i>	<i>nin mtno aid, I am well,</i>
<i>nin mānj aid, I am unwell,</i>	<i>bōsho! good day!</i>

bósho, nósse! good day, father!
mādján! mādján! good bye! good bye!
nin gabá, I land, I get off; *ntnawind,* we;
nind óndjiba, I come from; *gaié,* and.

EXERCISES.

Bósho, nósse! Ki mtno aíd. Noss mādjd. Kigd ta-bi-ijá. Aw intni mānj aíd. Aw intni gi-ijá. Ki nibá gaié nin nibá. Ki nibám gaié ntnawind nin nibámin. Igtw ikwéwag mādjdáwag. Nin mtno aíd. Igtw intniwag ta-mādjdáwag. Noss gi-nibá. Koss mādjdában. Nin mtno aiaminában. Ikwéwag ginibábanig. Nin máma Ashland óndjiba. Nin gi-gabámin. Ta-gabáwag igtw intniwag. Nin ga-bi-ijá. Noss gaié ningá ta-bi-ijáwag. Ki mādjd; mādján! mādján! Mānj aídwag intniwag.

I go away. My father sleeps. My mother will come. This woman is unwell. That man is well. We go and you come. Thou didst sleep. My man goes away. My mother leaves. Thy father has come from Bayfield. He landed at Marquette.

INTERMEDIATE EXERCISE.

Nin, (*nind* before a vowel) I.
Ki, (*kid* before a vowel) thou.
Nin wābama, I see him, her, i.e. *animate* object.
Ki wābama, thou seest him, her, etc.
Nin nondawa, I hear him, her, etc.
Ki nondawa, thou hearest him, her, etc.
Nin sāgia aw intni, I love that man.
Ki jingénima aw ikwé, thou hatest that woman.
Nin gossá aw kwtwisens, I fear that boy.
Mátchi, bad; *mtno,* good; *kitchi,* great, large.
Ikwésens, girl; *ánimosh,* dog.

Nin wābama intni. Ki wābama aw ikwé. Ki nondawa aw mtno ikwésens. Nin sāgia ikwésens. Ki nondawa intni. Ki gossá aw mátchi intni. Ki

sāgiā aw mtno kwtwisens. Nin jingēnima aw mātchi ikwé. Nin nōndawa mātēhi kwtwisens. Nin jingēnima aw mātchi ikwésens. Nin gōssā gaié nin jingēnima aw mātchi ānimosh. Nin wābama gaié nin nōndawa intni. Ki gōssā mātchi ānimosh. Ki wābama ānimosh gaié ki gōssā. Nin nōndawa ānimosh. Nin jingēnima aw mātchi ānimosh.

I see a good boy. I hear a girl. I see a man. I see that man and I hear him. Thou fearest a bad boy. I love that good man. I see him and I hear him. I fear that bad woman. I love that good girl and I hate that bad boy. I hate him. I fear him. Thou seest her and hearest her. Thou fearest that large dog. I love that large boy. I see that man. I hear that large girl. I love that good boy. I fear and hate him. I see a good boy and thou seest a large woman. I hear her.

LESSON II.

Verbs of the first conjugation whose characteristic vowel is—e.

Note 1. All verbs of the first conjugation are conjugated alike, i.e. have the same terminations; the only difference is in the characteristic vowel, which in some is *a*, in others *e*, in others *i*, and in many more it is *o*. In the foregoing lesson are to be found examples of verbs ending in *a*, *e*, *i*, or *o*.

Note 2. The first and second person singular, indicative, are always alike; f. i., *nin bos*, I embark; *kī bōs*, thou embarkest; *nind ikkī*, I speak; *kid ikkī*, thou sayest or speakest. Without exception this rule applies to the first six conjugations of the Chippewa verb.

Vocabulary.

Nin bakadé, I am hungry;
nin gishkábāgwe, I am thirsty;
nin bimossé, I walk; *nin bimóde*, I creep, crawl;
nin gwaiakossé, I walk straight;
nin bimissé, I fly; *nin manissé*, I chop wood;
nin gīwe, I go home; *nind ajégiwe*, I return home;
nind ijttchige, I do, I conduct myself;
nind anámia, I pray, I am a Christian;
*enámia*d, a Christian, *enamiddjig*, Christians;
nantngim, often; *wika*, seldom; *wewtb*, quickly,
wawika, very seldom; *waiba*, soon; *beka*, slowly;
nissaié, my elder brother,
kissaié, thy „ „
nissaiéiag, my „ „ brothers,
kissaiéiag, thy „ „
binéshi, a bird, *binéshiag*, birds;
animósh, a dog; *animóshag*, dogs;
nin wābandama, I see; *nin nōndama*, I hear;
mitgwetch! thanks!

EXERCISE.

Binéshi bimissé. Aw animósh bakadé. Nin bakadenában. Intniwag manisséwag. Igtw ikwéwag waiba ta-gīwéwag. Nissaié beka bimossé. Ki gīwe gaié nin waiba nin ga-gīwe. Wawika manisséwag kissaiéiag. Animóshag nantngim bakadéwag. Wewtb nin ga-gīwe. Nin bakadé gaié ki gishkábāgwe. Aw ikwé gwaiakossé. Bimóde animósh. Ta-ajégiwéwag kissaiéiag. Nin gi-mtno-ijttchige; aw inini gi-matchi-ijttchige.

*Waiba nin gad-anámia. Gi-mtno-anámia aw ikwé. Aw inini wawika anámia. Enamiádjig ta-mādjáwag. Aw enámia*d mtno aia. *Nissaié gi-bi-ijá. Gi-mādjábanig kissaiéiag. Waiba ta-gabáwag igtw intniwag, gaié waiba ta-mādjáwag. John anámia. Ki bi-ijám. Mary mtno niba. Animóshag nibáwag.*

We will soon go home. The man is hungry and thirsty. I am well and thou art well. You have slept and you are hungry. Thy elder brother walks. The bird flies. Those men have chopped wood. That woman will chop wood. I am hungry and thirsty. That dog sleeps. Those women returned home. My mother is hungry and my father is thirsty. We pray (i. e. we are Christians). That man prays (he is a Christian). That woman sleeps. We will soon come.

INTERMEDIATE EXERCISE.

I...him, etc.,—*a*.

Thou...him, etc.,—*a*.

Nin kikenima, I know him.

Nin ganawabama, I look at him.

Nin jingenima, I hate him.

Noss, my father; *koss*, thy father.

Ninga, my mother; *kiga*, thy mother.

Note 3. The particle *na* is used in asking questions, and the particle *sa* is used when answering questions.

Ki kikenima na noss? Nin kikenima sa. Nongom (now) *nin wabama. Ki wabama na ninga? Nin wabama sa kiga. Ki sagia na? Nin sagia sa. Nin kikenima koss; nin wabama nongom. Ki nondawa na ninga? Nin nondawa sa. Ki jingenima na kwtwisens? Nin jingenima sa. Nin sagia intui gaie nin jingenima kwtwisens. Ki nondawa John. Ki ganawabama na ikwésens? Nin ganawabama sa. Nin ganawabama Mary gaie nin nondawa.*

Dost thou love thy mother? I love her. Do I hate thy father? I do hate him (I hate him). Do I know Peter? Thou knowest him. Dost thou hate thy father? I love him. Dost thou look at the girl? I look at her. Dost thou hear thy mother? I hear her. Dost thou see my mother?

I see her. I love her now. Dost thou love the man? I love him. I look at her and I hear her. I see him. Dost thou see him? I see him. I hear a boy and I see a girl. I know him and I see him.

LESSON III.

Verbs of the first conjugation ending in the characteristic vowel—i, in the third person singular, indicative, present tense.

Vocabulary.

Nin bōs, (3d pers. *i*,) I embark;
nin nim, (*i*), I dance;
nin binis, (*i*), I am clean;
nin wīnis, (*i*), I am dirty;
nin gīkadj, (*i*), I am cold;
kokosh, (plural *ag*), a pig;
pakaákwe, (, , *iag*), a hen, rooster;
nishime, my younger sister;
kishime, thy , , sister;
nishimetag, my , , sisters;
kishimetag, thy , , sisters;
nin nōndāgos, (*i*), I shout;
nin jawendāgōs, (*i*) I am happy;
nind ākos, (*i*), I am sick;
nind aiēkos, (*i*), I am tired, fatigued;
nind anokt, I work;
nin nita-anokt, I am industrious;
nin kitim, (*i*), I am lazy;
nin kitimishk, (*i*), I am habitually lazy;
nin gīwashkwébi, I am drunk;
nin gīwashkwebishk, (*i*), I am habitually drunk;
nin minikwé, I drink;

nin minikweshk, (i), I drink habitually.
dash, but; *osám nibiwa*, too much.
Abinódjins, a little child.

EXERCISE.

Nin ga-bōsimin gaie aw intni ta-bōsi. Igiw ikwēwag nīmibanig. Kokóshag wīnisiwag, pakaakwetag dash bīnisiwag. Nin papa gikadjī. Kishimetag gi-gikadjiwag. Nōndāgosi kokōsh, gaie nōndāgosiwag animóshag. Aw ikwē bīnisi, aw dash inīni wīnisi. Nin bīnis, kin dash ki winis. Ki gīkadjim. Nishime ākosi. Nind aiēkos gaie nind ākōs. Ta-ākosi waiba ki mama; nin mama dash ta-mino-aia. Ningad-anokt waiba. Aw minō ikwe nita-anokt. Kitimtskki nishime, nin dash, nin nita-anokt. Aw intni gīwashkwēbi, osam nibiwa gi-minikwē. Kissaiē minikwēshki, gīwashkwebishki gaie. Nōndāgōsiwag pakaakweiag, the roosters crow.

Binēshi bimissé, inini bimössé, abinódjins bimóde. Aw ikwe naningim minikwē, aw dash inini wawtka minikwē. Wewib nin gad-ijttchige. Beka bimosé nin mama, ākosi aiēkosi gaie. Waiba Jōhn ta-niba. Nin papa gaie nin mama mino aiāwag.

We embark (get on, f. i.; a boat, wagon, etc). We will get on. My father and my mother are cold and hungry. That man walks straight, (*metaph.*, lives right). Those birds flew. You walk. I am cold and hungry. The pigs are hungry and grunt. Thy younger sister is clean, thy elder brother is dirty.

COMPLIMENTARY REMARKS, ETC.

Anin eji-aidian? How art thou? *Nin mino aia*, I am well.

Kid ākos ina? Art thou sick? *Nind ākos sa*, I am sick.

Anin enapinēian? What is thy sickness?

Nind ākosin nibid, I have toothache.

Nin mtskwajé, I have the measles.
Nin jábokáwis, I have the diarrhoea.
Nin giwashkwé, I am dizzy.
Nind ákoshkadé, I have colic, bellyache.
Kijáte, it is warm (outdoors).
Kijite, it is warm (inside of the house).
Kíssina, it is cold.
Gimiwan, it rains.
Sogipo, it snows.
Kilchi, very, much; *wewéni*, well.
Pangi, a little; *ntbiwa*, much, many.

INTERMEDIATE EXERCISE.

I . . . them—*ag*.

Thou . . . them—*ag*.

Nin wābamag, I see them.
Ki nōndawag, thou hearest them.
Nin sāgiag, I love them.
Ki kikéniimag, thou knowest them.
Nin minwénima, I like him, her, etc.
Nin bāpia, I laugh at him, etc.
Nongom, now; *nongom gijigak*, to-day.
Nongom onágōshig, this evening.
Nongom tibikak, to-night.
Intniwag, men; *ikwéwag*, women.

Nin wābamag nongom intniwag. Ki nōndawag ikwéwag. Nin bāpia kwtwisens. Nin minwénimag intniwag. Nongom gijigak nin nōndawag ikwéwag. Ki ganawābamag na intniwag? Nin ganawābamag sa. Ki sāgia na noss? Nin sāgia sa. Nin sāgiag noss gaie ninga. Nin minwénimag intniwag gaie ikwéwag. Ki sāgia na noss? E, geget (yes) nin sāgia. Ki bāpiag na intniwag? E, nin bāpiag. Ki ganawābamag na John gaie George? Nin ganawābamag sa. Nongom onágōshig nin nōndawag intniwag.

I look at him and I laugh at him. Dost thou

like Mary and Jane? Yes, I like them. Dost thou like my father and my mother? I like them. Dost thou hate Michael and Peter? Yes, I hate them. Dost thou look at them? Yes, I look at them. Dost thou see them? I see them now. Do I know thy father and thy mother? Thou knowest my father. I like a man. Thou hearest women. To-night I shall see many good men and women. I laugh at him. I love John and Charles. I hate Charles, but I love John.

LESSON IV.

Verbs of the first conjugation ending in the characteristic vowel—o, in the third person, singular, present, indicative.

Vocabulary.

- Nin nagám, (o), I sing.*
Nind ikkit, (o), I say.
Nin gtgit, (o), I speak.
Nind Otchipwem, (o), I speak Chippewa.
„ anishinābem, (o), I speak Indian.
Nin jāganāshim, (o), I speak English.
„ wemitigójim, (o), I speak French.
Nind animám, (o) I speak German.
Nin gāgigit, (o), I speak.
„ dibádjim, (o), I relate, I tell.
„ winin, (o), I am fat.
„ pakákados, (o), I am lean, thin.
„ ijínikās, (o), I am named, my name is.
„ wissin, (i), I eat.
„ dēbissin, (i), I eat enough.
„ nibádis, (i), I am a glutton, I eat too much.
Odéna, town, city;

Odénaŋ, to, at, from town, or city.

Omá, here; *wédi*, *imá*, there.

Abinóđji, child.

EXERCISE.

Aw ikwe wewéni nágamó. Binéshiag kitchi nagamówag. Kid ikkitomwāban. Anishinābeg (Indians) ikkitóbanig. Nin gigitonāban. Gi-dibáđjimo-wag intniwag. Ki kokóshim (thy pig) winino, nin (my) kokoshim dash pakákadoso. Mary ijini-káso aw abinóđji. John nind ijini-kás. Igiw ikwéwag ta-kitchi-mino-nagamówag. Waiba nin ga-nagamómin. Winino aw intni, aw dash wedi nába-wid, (but that one standing over there) kitchi pakákadoso. Aw intni wewéni Otchipwémo. Igiw ikwéwag kitchi mino jāganáshimówag. Nin ga-wemitigójim gaie John ta-animámo.

Nind ija odénaŋ; Marie odénaŋ aia. Marie odénaŋ madja. Elisabeth odénaŋ óndjiba. Baka-déshkiwag, (they are habitually hungry). Wewéni nin ga-wissin. Ki gi-débissin ina? Nin gi-débissin sa. Nin gad-ija odénaŋ. Kishime odénaŋ aia. Ki gikadj ina? Nin gikadj sa gaie nin bakadé. Waiba ki ga-wissin. Akosiwag na ki kitistmag (thy parents)? Nin kitisimag akosiwag sa. Ki jāganáshim na? Aw intni jāganashimo, nin dash, nind ótchipwem, Kid akosin na kibid? Nind akosin sa nibid. Kin dash (but thou) anin enapinéian? Nin jābokāwis gaie nind akoshkadé. Aw abinóđji giwashkwé gaie miskwajé. Kitchi kijáte. Waiba ta-gímiwan. Gi-kitchi-ktssina. Sogipo nongom.

We have sung well and we will soon sing again. It is warm and the birds sing. I shall speak well. We speak Chippewa well. That woman talks German. Those women related. That child is called Charles. That woman's name is Mary. (*Marie ijini-káso aw ikwe.*) We came from town. That man is going to town. We are here

and you are there. That Indian eats too much, he will be sick; he is a glutton. Thou didst eat enough, but he ate too much. (They have the bad habit of singing too much.) *Nagamóshkiwag*. It rains and it is cold. It snows much. It rains a little. We speak English well. That woman has toothache and that man has colic. Thy elder brothers have the measles; they are very sick. I will soon leave and return home. Thou hast slept well, and thou wilt soon be well. How art thou? I am well; thanks!

LESSON V.

The impersonal termination, indicative mood.

Note 1. In the Chippewa language there are *three* distinct terminations for expressing the third person, f. i.:

Niba, he, she, it (some animate thing, e. g. dog) sleeps.

Nibam, one sleeps, (French: *on* dort; German: (*man* schlæft.

Nibáwan, his, her, their, e. g. brother, sleeps.

The first is the simple third person, which may be singular or plural; thus: *niba*, *nibawag*.

The second is *impersonal*; it is generally translated by the English words; *one*, *people*, *it is*; f. i.: *ikkitom*, one says, or, people say, or, it is said.

The third is the "Second-Third" person, which will be explained hereafter.

Note 2. The impersonal form occurs in the indicative and subjunctive moods, and also in the participles of the first, second, third, and sixth conjugations.

Note 3. In the *first three conjugations* the termination of the impersonal, in the *indicative mood*, is always like the second person plural with the pronoun *ki* (*kid*) left out; f. i.: *kid ikkitom*, you say; *ikkitom* one says, people say, it is said.

Vocabulary.

Nin maw, (*i*), I cry, weep.

Nin mawish, (*i*), I cry a little; (pitying form; ("Pitying verb").

Nin mawishk, (*i*), I cry habitually; (reproaching form; "Rep. Verb.")

Nin bāp, (*i*), I laugh;

Nin bāpish, (*i*), I laugh a little.

Nin bāpishk, (*i*), I laugh habitually.

mámanj, bad, negligently;

bisán, still, quietly.

Nin máwikās, (*o*), I feign crying; (a "Feigning verb.")

Nin tchibákwe. I cook.

Tchibakwéwintni, (*pl. wag*) a male cook.

Nin bāpikas, (*o*), I feign laughing.

Nongom, now; *nongom igo*, just now.

Wābang, tomorrow; *awasswābang*, day after tomorrow; *mójag*, always.

Exercise.

Akosim omd. Aw intni gi-giwashkwébi, ta-ikkitom. Ta-nibam nongom. Werweni ta-anokim wābang. Bi-ijam gaie mādjam. Oma odénang wissinim gaie minikwem. Oma mawim, wedi dash bāpim. Bisán aiam.

Kishtme kitchi mawi, kissaié dash máwikāso. Mojag bāpi aw intni; bāptshki. Mámanj ki gi-ijttchige. Mámanj anoktwag igiw intniwag. Bisán aiéwag kissaiétag. Wābang ta-tchibakwéwag tchibakwéwintniwag. John jāganashtmo, Peter dash

otchipwémo. Kid anishinābemom ina? Nind anishinābemómin sa. Ki ga-mādja na awasswābang? Wābang nin ga-mādja. Ija na odénang koss? Noss wābang ta-ija odénang. Odénang na kid óndjiba? Endaiān nind óndjiba (I come from home).

John goes home, it is said. People are quiet in town (*bisán aiam odenang*). That woman was drunk, it is related (*dibadjimom*). Here one laughs, there one cries. One is hungry and sick. Those men work negligently. That woman cooks well, but thou cookest negligently. Those cooks are named George and Henry. Art thou hungry? I am hungry. Is thy father sick? He is very sick. What is his sickness, what is the matter with him. (*Anin enapined?*) He has the colic. Have you the measles? We have the measles. It rains and snows. It is very cold.

LESSON VI.

Verbs expressing possession.

Note 1. By prefixing *o*, or *od* to a noun it becomes a possessive verb, f. i.:

Wāgākwad, an ax; *nind owāgākwad*, I have an ax; *owāgākwado*, he has an ax.

Tchimān, a canoe; *nind otchimān*, I have a canoe; *otchimānt*, he has a canoe.

Wiwakwan, a hat, cap; *nind owtwakwan*, I have a hat, cap; *owtwakwani*, he has a hat, cap.

Note 2. When the noun ends in a vowel, add: *m* to it, and put *o*, or *od*, before it, f. i.:

Aki, land; *nind ódakim*, I have land; *odaktmi*, he has land. *Jóniia*, money; *nind ojóniium*, I

have money; *ojoniiāmi*, he has money.

Note 3. When the noun has *og* or *on* in the plural, add *o* to it and put *o*, *od* before it for the third person, thus:

Makak, box; *nind ómakak*, I have a box; *omák-ako*, he has a box.

Akik, a kettle; *nind ódakik*, I have a kettle; *o-dákiko*, he has a kettle.

Note 4. Most possessive verbs have *i* in the third person singular, f. i.:

Odābān, a sleigh; *nind ododābān*, I have a sleigh; *odobābāni*, he has a sleigh.

Pijiki, a cow or ox; *nind opijtkim*, I have a cow or ox; *opijtkmi*, he has a cow, ox.

Optn, potatoe; *nind odoptnim*, I have potatoes; *odópinimi*, he has potatoes.

Note 5. A few possessive verbs have *a* in the first and third person singular, f. i.: *ningwigan*, wing; *nind oningwigana*, I have wings; *wibid*, his tooth; *nind owibida*, I have teeth.

Note 6. Possession is also expressed by the following verbs:

Nind aiāwa, I have him, her, it (animate object).

Nind aiān, I have it (inanimate object).

Nin dibénima, I own him; he belongs to me.

„ *dibéndān*, I own it: it belongs to me.

Nind oóss, I have a father; *oóssi*, he has.

„ *ogt*, „ „ „ mother; *ogt*. „ „

„ *onidjāniss*, I have a child or children; *onid-jānissi*, he has a child.

Nind ogwiss, I have a son; *ogwissi*, he has a son.

Nind odāniss, I have a daughter; *odānissi*.

„ *oshktnjig*, I have eyes; *oshktnjigo*.

„ *odón*, I have a mouth; *odoni*.

Nind ontndji, I have hands; *onindji*.

„ *osid*, I have feet; *osidi*.

„ *okad*, I have legs; *okadi*.

„ *obebéjigóganjim*, I have a horse, or horses;
obebéjigoganjimi, he has, etc.

Nind aiāwag anamiéminag, or, *anamieminénsag*, I
have a rosary.

Nind aiāwa pakwéjigan, I have bread.

„ *aiāwag abinódjiiag*, I have children.

„ *aiān máshkimod*, I have a bag, or *nind o-
mashkimod*.

Nin dibénima aw ikwe-pijíki, I own that cow;
(she belongs to me).

Nin dibéndān iw kitigān, I own that field, (it
belongs to me.)

Owasstswani, he, she has a nest.

Owáji, it (a wild animal) has a hole, lair.

Keiābi, still, yet. *Animóns*, young dog.

Wāgosh, a fox. *Nisswi*, three.

Eta, only.

EXERCISE.

*Binéshiiag owasisswániwag gaie wāgóshag owá-
jiwag. Kind oshkinjig, aw dash intni kawin osh-
kinjigossi. Aw abinódji oosst, káwin dash keiābi o-
gtssi. Aw abinódjins owibida. Aw animóns oshktn-
jigo, okádi, ósidi gaie, kawin dash máshi bimoséssi,
bimóde éta. Charles owāgāk wado. Kitchi animósh
nind aiāwa. Nisswi nabe-pijikt wag nin dibénimag.*

He has a hat. I have legs and feet, but I
have no hands. Thou hast a father and a moth-
er. That woman has a child. Thou hast no chil-
dren. That dog has no teeth. I have horses, but
I have no cattle (*kāwin dash nind ópijiktmissi*.)
John has no money. I own three houses.

LESSON VII.

On the "Second-third" person as subject of the verb.

Note 1. As remarked in a former lesson, there are three terminations for expressing the third person, namely, a) the simple termination given for the third person singular and plural, e. g.: *a* and *awag*, *e* and *ewag*, *i* and *iwag*, *o* and *owag*; b) the termination for the impersonal, e. g.: *am*, *em*, *im*, *om*; c) the "Second-third person," the termination of which is *wan*, e. g.: *awan*, *ewan*, *iwan*, *owan*.

Note 2. In order to understand this "Second-third person", we will give a few examples:

John niba, John sleeps. In this sentence John is the *first and only* third person.

John ogwissan nibawan, John's son sleeps. In this sentence John is the *first* third person, and his son, *ogwissan*, is the *second-third* person. As the second third person is the *subject* of the verb *sleep*, it follows that the verb must also be second-third person in termination; hence *wan* is used, which is the proper termination of the second-third person in the present tense, indicative mood.

Mary mawi, Mary weeps; first third person.

Mary onidjânissan mawiwani, Mary's child weeps; second third person.

George odenang ija gaie ossan ijan, George goes to town and his father goes; George is *first third* person and so is the verb *ija*; his father is *second-third* person, and so is also the verb *ijan*.

Nagamo gaiē odānan nagamōwan, she sings and her daughter sings.

Note 3. To form the 2d 3d person for the *indicative mood*, add *wan* to the characteristic vowel of the verb, for instance:

Niba, first third person:	nibáwan,	2d 3d peron;
gīwe, " " "	gīwéwan,	" " "
bōsi, " " "	bōsiwan,	" " "
nágamo, " " "	nagamōwan,	" " "

Note 4. The same termination is used for the singular and plural, and this remark also applies to the subjunctive mood and the participles, f. i.:

Ogwiſſan nibáwan, his *son* or his *sons* sleep.

Ogwiſſiwan nibáwan, their *son* or their *sons* sleep.

Ogwiſſan nibánid, that his *son* or his *sons* sleep.

Ogwiſſan nebántdjín, his *son* or his *sons* who sleep.

Ogwiſſiwan nebántdjín, their *son* or their *sons* who sleep.

Note 5. To form the 2d 3d person for the *subjunctive mood*, add *nid* to the characteristic vowel of the verb, for instance:

Present Subjunctive.

Nibad, plural *wad*, first third person.

gīwed, " *wad*, " " "

bōsid, " *wad*, " " "

nágamod,, *wad*, " " "

Subjunctive Mood, Second Third Person.

Nibánid,

gīwéntid,

bōsinid,

nagamónid.

Note 6. To form the 2d 3d persons for the *present participle*, add *nidjin* to the characteristic

vowel, f. i.: *nebanidjin*, *gawenidjin*, *bwasinidjin*, *negamonidjin*.

Note 7. To form the 2d 3d person pluperfect tense, subjunctive mood, add *nipan* to the characteristic vowel, f. i.: *nibánipan*, *gīwénipan*, *bōsinipan*, *nagamónipan*.

Note 8. To form the 2d 3d person, imperfect tense, participle, add *nipanin* to the characteristic vowel, f. i.: *nebantpanin*, *gawentpanin*, *bwasinipanin*, *negamontpanin*.

Vocabulary.

Noss, koss, ossan, my, thy, his *father*.

Ninga, kiga, ogtn, my, thy, his *mother*.

Nin papa, ki papa, o papaian, my, thy, his *father*.

Nin mama, ki mama, o mamaian my, thy, his *mother*.

Nissaié, kissaié, ossaiéian, my, thy, his *older brother*.

Nishtmé, kishtmé, oshimétan my, thy, his *younger, sister, brother*.

Nimissé, kimissé, omissetan, my, thy, his *older sister*.

Nind awēma, kid awēma, od awēman, my, thy, his *sister, a male speaking*; and my, thy, her *brother, a female speaking*.

Nimishōme, kimishōme, omishométan, my, thy, his *paternal uncle*.

Ntjishe, k̄ijishe, ojishetan, my, thy, his *maternal uncle*.

Nimishōmiss, kimishōmiss, omishōmissan, my, thy, his *grandfather*.

Nókomiss, kókomiss, okómissan my, thy, his *grandmother*.

Nójishe, kójishe, ojishetan, my, thy, his *grandchild*.

Nnsigoss, ktsigoss, ostigossan, my, thy, his *paternal* aunt, *father's* sister.

Ntnoshe, ktnoshe, onoshetan, my, thy, his *maternal* aunt, *mother's* sister.

E, yes; *Enangéka*, yes; *kawin*, no.

Wābang, to-morrow.

Endogwen, I don't know.

Kitigāning, in the field.

Nópiming, in or to the woods.

EXERCISE.

John ossan *gi-ijáwan odéngan*, ogtn *dash gi-anoktwan kitigāning*. *Mary* ogwissan *gi-mādjáwan*. *Gi-mādjáwan ina odánan?* *Geget gi-mādjáwan*. *Mino anoktwan ina ossaéian?* *E*, *mino anoktwan sa*. *Kishtme, onidjánissan bakadéwan ina?* *Endogwen*. *Ki gi-nágamoni ina?* *E*, or *enangéka nin gi-nagamómin*, *gaie aw intni ogwissan gi-nagamówan*. *Akosi na ktmissé?* *E*, *ākosi sa gaie onidjánissan kitchi ākosiwan*. *Ta-mino-aidwag ina?* *Endogwen*. *Charles*, od *awéman songanamidwan* (is a strong Christian), o *mamaidn gaie naningim ijáwān anámíang*, (goes often to prayers.) *Binisi aw ikwe, ogwissan dash winisiwan*. *Gikadji na kimishómiss?* *Geget kitchi gikadji, gikadjiwan gaie ojishetan; kitchi ktssina sa*. *Ta-bi-ija na omá kimishóme?* *Endogwen, ta-bi-ijáwan dash win onidjánissan Nijishe wewéni wissini, kawin bakadésst, onidjánissan dash bakadéwan*. *Mary okómissan wābang ta-mādjáwan*.

Will his father chop wood? He will chop wood. He walks and his son runs (*btmibatówan*.) That man's father is an habitual drunkard; his mother works hard. Is thy daughter well? She is unwell (*mánji aia*), and her son drinks. Will John's mother leave? She will leave soon. The mother of Jesus is called Mary. Did thy grandfather and thy grandmother go home? They

went home. Is her brother in good health (*mino bimádisiwan ina od awéman?*) He is in good health. Does Jane's brother go to prayers? He goes to prayers often. Does he pray well? He prays well. Is thy grandfather a Christian? He is a Christian. Is his son a Christian? No; but his daughter is a strong Christian. Did her father go to the woods? No, but her mother went. Is thy aunt hungry? She is hungry and her child is hungry and unwell.

ORDINARY ACTIONS DURING THE DAY
EXPRESSED IN CHIPPEWA.

- I go, *nind ijd.*
 ,, come, *nin bi-ijd.*
 ,, go in, enter, *nin pindige.*
 ,, come in, *nin bi-pindige.*
 ,, go out, *nin sāgaam.*
 ,, stand, *nin nībaw, nin gābaw.*
 ,, stand up, *nin pásigwi.*
 ,, arise (from bed), *nind ónishká.*
 ,, go to bed, *nin gawtshim.*
 ,, stand still, *nogigābaw.*
 ,, walk, *nin bimossé.*
 ,, walk slowly, *nin bēsika.*
 ,, walk fast, *nin ktjika.*
 ,, sit down, *nin námadab.*
 ,, run, *nin bimibato.*
 ,, run fast, *nin kijikābato.*
 ,, run slow, *nin bēsikābato.*
 ,, run away, *nin gīmi, nind ójim.*
 ,, creep, *nin bimóde.*
 ,, sleep, *nin nibá.*
 ,, rest, *nind ānweb.*
 ,, work, *nind anoki.*
 ,, awaken, *nin goshkos.*
 ,, am sleepy, *nin gagtbingwash.*

- I move, stir, *nin mamádjí.*
 ,, lie, *nin jingishin.*
 ,, move away, *nin gōs.*
 ,, arrive, *nin dagwíshin.*
 ,, go away, *nin mādja.*
 ,, get on, aboard, *nin bōs.*
 ,, get off, disembark, *nin gabá.*
 ,, eat, *nin wíssin.*
 ,, eat it, (an. object) *nind amwa (amoa).*
 ,, eat it, (inanimate obj.) *nin mīdjín.*
 ,, drink, *nin minikwé.*
 ,, drink it, *nin minikwén.*
 ,, am hungry, *nin bakadé.*
 ,, am thirsty, *nin gíshkábāgwe.*
 ,, starve, *nin gawanāndam.*
 ,, put it in my mouth, *nin jákamon.*
 ,, swallow it, *nin gōndān.*
 ,, vomit, *nin jishigāgōwe.*
 ,, spit, *nin síkwádjige.*
 ,, breathe *nin nēsse.*
 ,, smoke, *nin ságasswá.*
 ,, chew, *nin agwanéndjige.*
 ,, snuff, *nin pīndakwe.*
 ,, laugh, *nin bāp.*
 ,, laugh at him. *nin bāpia.*
 ,, laugh at it, *nin bāpíton.*
 ,, cry, weep, *nin maw.*
 ,, cry for him, lament him, *nin māvima.*
 ,, cry for it, lament it, *nin mawíndan.*
 ,, am drunk, *nin gíwashkwébi.*
 ,, take, receive him, *nind odápiná.*
 ,, take, receive it, *nind odápinán.*

☞ The Chippewa student should make exercises on the preceding words, as also on the subsequent lists of Chippewa words and expressions. In order not to make the book too bulky, the author has omitted to add exercises,

Summary.

Ow na *li gi-ikkit?* Ow sa nin *gi-ikkit*. Ki *gi-niba na?* Nin *gi-niba sa*. Nin *nondawa aw ikwe*, nin *wābama gaie*. *Gi-mādjāwag intniwag*; *ikwēwag dash oma aiāwag*. Ki *gi-wābamag na?* *Enange*, (yes) *nin gi-wābamag*. *Ta-giwēwag na kishi-méiag?* *Wābang ta-giwēwag*. Ki *sāgia na ki ma-na?* *E nange*, *nin kitchi sāgia*. Ki *gi-jingénima na aw matchi intni?* *Nin gi-jingénima sa*. *Ow na ki gi-ijttchige?* *Nin gi-ijlchige*. *Matchi ijiwébisiwag* (are bad, wicked) *igiw kwtwisénsag*. *Nin kíkénimag nbiwa intniwag gaie ikwēwag oma*. *Tamanissēwag na kissaiéiag?* *Waiba ta-manissēwag*; *nongom wissniwag megwa*. *Aw ikwe wābandama gaie nondama*. *Animóshag wininowag*. *Aw kokosh kitchi pakákodoso*. *Kitchi kijāte nongom*; *waiba tagimiwan*. *Nondāgosiwag pakaākweíag*. *Igiw Kitchi Mokomānag* (Americans) *giwashkwébiwag*. *Akosi nissaie*; *waiba ta-nibo*. *Nin ga-wābamag kissaiétag nongom onagoshig*. *Binisi aw ikwe*; *aw dash ikwésens winisi*. *Anin enapinéian?* *Nind ākos*; *nind ākoshkadé*. *Ktimiwag igiw kwiwisénsag*; *igiw dash ikwesénsag nitá-anoktwag*. *Wewéni gāgtgito aw intni*. *Ki sāgia na noss?* *E nange nin sāgia*. *Ki minwénima na aw kitchi animósh?* *Nin minwénima*. *Ki gi-bāpia na nishtme?* *E nange nin gi-bāpia*. *Wābang ta-mādjām*, *ta-giwem gaie*. *Wewéni kid otchipwem*. *Otchipwémo na aw Wemitigóji?* *E nange*, *wewéni otchipwémo*. *Ow nin gi-dibādjim*. *Mino aia na kiga?* *Mino aia*. *Binéshiiag nagamōwag*. *Anin ejinikāsod aw kwiwisens?* *John ijinikāso*; *nin dash Peter nind ijinikās*; *aw ikwésens dash Mary ijinikāso*.



LESSON VIII.

First conjugation, negative form.

Note 1. A peculiarity of the Chippewa language is the negative form of the verb. In the indicative mood, in all the nine conjugations, the negative form is expressed by the adverb *kawin*, not, and by peculiar terminations. In the subjunctive mood and in the participles the adverb *kawin* is omitted. In the imperative mood the adverb *kego* is used instead of *kawin*.

Note 2. To form the indicative mood, negative form, change the characteristic vowels as follows:

<i>a</i>	is	changed	into	the	characteristic	syllables	<i>assi</i> .
<i>e</i>	"	"	"	"	"	"	<i>essi</i> .
<i>i</i>	"	"	"	"	"	"	<i>issi</i> .
<i>o</i>	"	"	"	"	"	"	<i>ossi</i> .

Add to these characteristic syllables the same terminations as in the affirmative form, f. inst.:

Indicative mood, Present tense.

Kawin nind ikkitossi I do not say.

Kawin kid ikkitossi, thou dost not say.

Kawin ikkitossi, he or she does not say.

Kawin nind ikkitossimin, we do not say.

Kawin kid ikkitossim, you do not say.

Kawin ikkitossiwag, they do not say.

Kawin ikkitassim, one does not say (Impers).

Kawin ikkitossiwān, his (f. i, son) does not say, 2d 3l Person,

Imperfect tense.

Kawin nind ikkitossināban, I did not say.

Kawin kid ikkitossināban, thou didst not say.

- Kāwin ikkitossiban*, he did not say.
Kawin nind ikkitossiminában, we did not say.
Kawin kid ikkitossimwában, you did not say.
Kawin ikkitossibanig they did not say.
Kawin ikkitossibanin, his (f.i.) son did not say.
Nongom gtjiguk, to-day.
Nongom libikak, to-night.
Nongom ktgijeb, now this morning.
Jéba, this morning, (*when passed*).
Nongom onágoshig, this evening.
Tchi bwa náwakweg, before noon.
Gi-ishkwā-náwakweg, afternoon.
Nongom tchi bwa náwakweg, this morning, before
noon.
Nongom gi-ishkwā-náwakweg, this afternoon.
Wābang, to-morrow.
Wābang ktgijeb, to-morrow morning.
Wābang onágoshig, to-morrow evening.
Awasswābang, day after to-morrow.
Pitchināgo, yesterday.
Awassonāgo, day before yesterday.
Wāssa, far away.
Bēsho, near, near by.
Oma, here; *wedi*, *iwidi*, there.
Nind ijiwébis (i), I am, act, behave in a certain
manner.
Nin matchi ijiwébis, I am bad, wicked.
Nin mino ijiwébis, I am (morally) good.
Nin bishigwádj ijiwébis, I am impure.
Nin nishkádj ijiwébis, I am angry.
Anotch ijiwébis, he or she misbehaves.
Nin bātā-ijiwébis, I am bad.
Nin gijwe, I talk, speak.
Nin bishigwadj gijwe, I speak immodestly.
Nin winigijwe, I speak dirty words.
Nin binigijwe, I speak modestly.
Nin bātā-gijwe, I speak wickedly.
Nin matchi gijwe, I speak ill, bad.

Nin mino giywe, I speak (morally) well.

Nind ijtchige, I do.

Nin matchi ijtchige, or, *nin manjitchige*, *matchi-tchige*, I act wrong, badly:

Nin mino ijtchige, or *nin minotchige*, I act well.

EXERCISE.

Kawin na ki gi-ijássi odénang pitchināgo? Kawin nin gi-ijássi; wābang dash nin gad-ija. Anin ejiwébisid kigwiss? (how does thy son behave?) Kawin mino ijiwébisíssi, atagéshki, (he gambles) minikwéshki, gīwashkwébishki, nibáshka, (he runs about at night) kitimtshki gaie; geget kitchi matchi ijiwébisí. Anin ejiwébisid kiddániss? Mino ikwesensíwí, (she is a good girl). Gi-matchi-giywéwag na igiw iníniwag? Kawin gi-matchi-giywesstwag sa. Aw abinódjí winigíywe, jeba gi-winigíywe. Aw anishinābe bishigwádjí ijiwébisí. Kí gíwánim gosha (thou liest); kawin wíka (never) gi-matchi-ijiwébisíssi aw anishinābe. Mojang na binigíywe Mary? Kawin mojang binigíywessi, awassonāgo gi-winigíywe. Kí wí-níba na nongom? Kawin mashi (not yet) nin wí-níbássi; nongom tibikak nin ga-níba. Kí ga-mādjám ina, nongom onágoshig? Kawin nongom onágoshig nin ga-mādjássímin, osám gímiwan, (it rains to much). Bakadéwag na igiw ikwéwag. Kawin bakadesstwag. Wássa na aidwag kí kítisímag (thy parents)! Kawin wássa aiassíwag; bésho nongom aidwag, ima odénang aidwag.

Did thy son sleep well? He did not sleep well; he is unwell (*mānji-aia*). Will thy younger sister return home tomorrow morning (*ta-ajégíwe na*)? No, she will not return tomorrow morning; she will return day after tomorrow. Do they want to eat and drink before noon? No, they will eat and drink after noon. Did thy father speak bad? No, he never speaks bad. Did those men do bad? No, they did not do bad. They are good men, *mino-*

ininiwivag. Did thy paternal uncle leave this morning (*jéba*)? He did not leave this morning; he will leave this evening. He will embark on the steamboat (*ishkote-nabikwāning ta-bosi*). Is John good or is he bad? He is not bad; he is good. He is industrious (*nitá-anokt*).

ORDINARY WORDS AND EXPRESSIONS.

I fear, am afraid, *nin sēgis, nin gottádj, nin sēgendam*.

I fear him, *nin gossá*.

„ scare him, make him afraid, *nin sēgia*.

„ scare him (by words), *nin sēgima*.

„ fear it, *nin gotān*.

„ see, *nin wāb, nin wābandama*.

„ see him, *nin wābama*.

„ see it, *nin wābandān*.

„ hear, *nin nondam, nin nōndama*.

„ hear him, *nin nōndawa*.

„ hear it, *nin nōndān*.

„ feel, *nin mōjiwe*.

„ feel him, *nin mojia*.

„ feel it, *nin mōjiton*.

„ make him, *nind ójia*.

„ make it, *nin ójiton*.

„ make him like, *nind tjia*.

„ make it like, *nind tjiton*.

„ begin *nin mādjita*.

„ begin it, *nin mādjitān*.

„ finish, am through (with some work), *nind ishkwdáta*.

„ finish it, *nind gijiton, nin ishkwatān, nin gijikan*.

„ am ready, *nind gijita, nind ójita*.

„ touch, *nin tángtūge*.

„ touch him, *nin tángina*.

„ touch it, *nin tánginān*.

„ am good, virtuous, *nin mino ijiwébis*.

I am well, in good health, *nin mino aia, nin mino bimádis.*

„ am bad, *nin matchi ijiwébis.*

„ am impure, *nin bishigwādj ijiwébis.*

„ am kind, charitable, *nin kijádis, nin kijewādis.*

„ am unwell, *nin mánji aia, kawin nin mino uid-ssi.*

„ am sick, *nind ākos.*

„ make him sick, *nind ākosia.*

„ make it sick, *nind ākositon.*

„ have toothache, *nind ākosin nibid, nin dēwábi-de.*

„ have headache, *nind ākosin ntshigtwan, nin dē-wikwe.*

„ have colic, bellyache, *nind ākoshkadé, nind ākosin nimissad.*

„ have earache, *nind ākosin nitáwag.*

„ have smallpox, *nin mamakis.*

„ have measles, *nin mtskwajé.*

„ have a sore throat, *nind ākosin nin gondágan, nin gondashkwei.*

My throat is swollen, *nin bāgigondágan.*

„ foot is sore, have pain in my foot, *nind ākosin nisid, nin dēwisi-de.*

I have pain in my heart, *nin dēwidé.*

„ „ „ „ „ breast, *nin dēwakigan.*

„ „ „ „ „ leg, *nin dēwigāde.*

„ „ pains „ „ bones, *nin dēwigāne.*

INTERMEDIATE EXERCISE.

I have . . . him — *nin gi- . . . a.*

thou hast . . . him — *ki gi- . . . a.*

I did (or have) them — *nin gi- . . . ag.*

thou didst (or, have) them — *ki gi- . . . ag.*

Nin gi-wābama, I have seen him, I saw him.

Nin ga-wābama, I will or shall see him.

Nin da-wābama, I would or should see him; I ought to see him.

Nin da-gi-wābama, I would or should have seen him.

Nin ganóna, I speak to him.

Nin gaganona, (freq.) I converse with him.

Nind iná, I say to him, or I say something of him.

Wābang, to-morrow; *wābang ktgijeb*, to-morrow morning.

Wābang onágoshig, to-morrow evening.

Tibikong, last night.

Kwiwisensag, boys; *ikwesensag*, girls.

Tibikong nin gi-wābamag nibiwa (many) *ikwivag. Ki gi-wābamag na? Geget, nin gi-wābamag. Ki ga-ganóna na noss? Nin ga-ganóna sa. Ki gi-ganawābamag na tibikong George gaie Henry? E, nin gi-ganawābamag sa. Nin ga-wābamag noss gaie ninga, nin gi-ina George. (I said to George, I told George). Nin ga-gaganónag intniwag. Ki da-gi-wābama koss. Nin ga-wābama. Ki da-sāgiar koss gaie kiga. Wābang nin ga-ganóna bejig (a certain) intni.*

Last night I conversed with thy mother; I shall see John, I said to her. Tomorrow morning I shall talk to thy father and mother. Didst thou hear those boys? (*Ki gi-nōndawag na ogow kwiwisensag?*) I heard them and I will speak to them. Thou shouldst have spoken to her. I shall speak to her to-morrow morning. Didst thou speak to my father? I did speak to him. Didst thou laugh at my father? I laughed at him. I will hear the boys to-morrow. Hast thou looked at the men? I have looked at them.

ORDINARY WORDS AND EXPRESSIONS.

I have pain in my arm, *nin dēwtnike*.

„ „ „ „ „ hand, *nin dēwintndji*.

„ „ „ „ „ back, *nin dēwtpikwan*.

„ am inclined to vomit, *nin mānjidéé*.

- I come from, *nind óndjiba, nind óndji.*
 ,, think, *nind inéndam.*
 ,, think it, *nind inéndān.*
 ,, think of him, want him (to do s. th.), *nind inénima.*
 ,, think well of him, *nin mino inénima.*
 ,, think bad of him, *nin matchi inénima.*
 ,, think immodestly, *nin bishigwādj inéndam, nin bishigwādéndam.*
 ,, am ashamed, *nind agátch, nind agaténdam.*
 ,, make him ashamed, *nind agátchia.*
 ,, am ashamed of him, before him, *nind agatchtawa, nind agaténima.*
 ,, am ashamed of it, *nind agátchitān.*
 ,, bring it to shame, *nind agátchiton.*
 ,, am bashful, shy, timid, *nind agatchtshk.*
 ,, am angry, *nin nishkādīs.*
 ,, am angry interiorly, *nin nishkādéndam.*
 ,, listen to him with anger, *nin nishkādīsítawa.*
 ,, am inwardly angry at him, *nin nishkénima.*
 ,, speak angry, *nin nishkādji gijwe, nin nishkāsītāgos.*
 ,, speak angry to him, *nin nishkādji ganóna.*
 ,, do, *nin dódam, nind ijttchige.*
 ,, do to him, *nin dódowa.*
 ,, do good to him, treat him well, *nin mino dódawawa.*
 ,, do bad to him, ill-treat him, *nin matchi dódawawa.*
 ,, do to myself, *nin dodūs, nin dodādīs.*
 ,, reflect, meditate, *nin nanágatawéndam.*
 ,, reflect, meditate on it, *nin nanágatawéndān.*
 ,, reflect on him, *nin nanágatawénima.*
 ,, examine my conscience, *nin nanágatawénindīs.*
 ,, am sad, *nin kashkéndam, nin wassitawéndam.*
 ,, sadden him, make him sad, sorry, *nin kashkendámia.*
 ,, am glad, *nin minwéndam.*

I am glad at it, pleased with it, *nin minwéndān*.
 I am pleased with him, I like him, *nin minwé-*
nima.

I make him pleased, *nin minwendámia*.

Other expressions for I am glad, pleased: *nind*
onanigwendam, nin mödjigéndam, nind
onánigos, nin mödjigis, nin bāpinenim.

I wonder, *nin mamakādéndam*.

I wonder at it, *nin mamakādéndān*.

I wonder at him, admire him, *nin mamakādéni-*
ma.

I resolve am determined, *nin gjéndam, nin kitchi*
inéndam.



LESSON IX.

*The imperative mood, affirmative and negative
 form, of the first conjugation.*

Rule 1. The terminations of the imperative mood, *affirmative form*, are *n, g, da* added to the characteristic vowel, for instance:

Gīwen, go (thou) home! (*gīwekan!*)

Gīweg, go (ye) home! (*gīweioḡ!* or *gīwekieḡ!*)

Giwéda, let us go home!

☞ The termination *kan*, plural *keḡ*, is used to express a command or exhortation in a polite manner, and may be translated in English by the word *please*, f. i.: *nidji, bi-ijakan oma*, friend *please* come here! The plural form *ioḡ* is very much used instead of *g*. f. i.: *gīweioḡ!* go home! instead of *gīweg!* Both terminations have the same meaning. The above remarks apply to the first six conjugations.

Rule 2. The terminations of the imperative

mood, *negative form*, are *ken*, *kegon*, *ssida* added to the characteristic vowel; *kego* is placed before the verb, for instance.:

Kego gīweken, do (thou) not go home!

„ *gīwēkēgon*, don't (ye) go home!

„ *gīwessida*, let us not go home!

Kijika, he goes quickly.

Kijikábató, he runs quickly.

Bēsika, he goes slowly

Bēsikábató, he runs slowly.

Aiékosi, he is tired.

Nind ānweb, (*i*) I rest.

Nind onishká, I arise (having lain down).

Nin pásigwi, I arise, get up, stand up, (from a sitting posture).

Nind onishkábató, I rise up quickly, I jump up.

Intni, man; *ininiwi*, he is a man.

Ikwé, woman; *ikwewi*, she is a woman.

Kwtwisens, a boy; *kwtwisensíwi*, he etc.

Ikwésens, a girl; *ikwesensíwi*.

Oshkinarwe, a young man; *oshkinawéwi*.

Oshkinigikwe a young woman, girl; *oshkinigikwéwi*: she is a young lady, girl,

Oshki-intni, a young man (not a youth); *oshki ininiwi*.

Oshki-ikwe, a young woman (not a young lady) *oshki-ikwéwi*.

EXERCISE.

Ningwiss, *mojag mino ijiwébisin*; *kego wika matchi ijiwébisikén*. *Kid aiékosim*, *bi-anwébig oma* (come and rest here). *Migwetch!* *Kawin nind aiékosisstmin*; *nin bakadémin dash*. *Bi-wissinig*. *Wewib onishkán*. *Kego kittmiken*. *Igiw anishinābeg kawin pásigwissiwag*. *Anishinābedog*, *wewib pásigwig!* *Wewéni anokig!* *Kego wika matchi ijttchigekégon*; *mojag mino ijttchigeg*. *Onishkábaton*, *nindāniss*, *onishkábaton!* *Aw bebéjigóganji* (this horse) *kijiká-*

bato, aw dash wedi bésikábato. Mino ininiwi John; Peter dash matchi intniwi. Ki matchi ikwew. Kawin nin matchi ikwéwissi; nin mino ikwew. Waiéshkat (formerly) gi-kitchi-ikwesensiwi Mary; oshimetan dash Sarah kawin gi-kitchi-ikwesénstwisstwan. Kego mādjasstada nongom gijigak; ntndawatch (rather) wābang mādjada. Wewib giwen; kego oma aídken. Kego minikwéken matchi nibi (bad water, i. e. whisky). Kego wika matchi ikkitokégon; kego gaie wika matchi ijiwebisikégon. Kawin nin matchi ijiwébisistmin. Wewib ijan anamiang. Kego anotch ijiwébisikén; mojang mino ijiwébisin. Kego wassa ijdén; besho aían. Nongom nawakweg bi-wissinin.

Don't speak immodestly; always speak modestly. Does that young man speak dirty? Sometimes (*naningótinong*) he speaks dirty. Don't go away to-day! I will leave to-night; I will get on the train, (*nin ga-bōs ishkode-odābāning* fire-wagon). Thou art very tired; sleep well. Is Jane a good girl? She is not a good girl; she walks about at night; she is a night walker (*nibáshka*). A good girl does not walk about at night. Did John talk ill? No, he did not (talk ill). Don't do that! (*Kego ijitchigéken iw!*) Day after to-morrow come and work (*bī-anokín*). Leave this afternoon and go home! I will not leave and go home to-day; to-morrow evening I will leave, but I will not go home; I will go to town. Rather go home now!

INTERMEDIATE EXERCISE.

I not....him } *assi*.... I not....them } *assig*;
 thou not...., } thou not...., }

Kawin nin wābamássi, I see him not, do not see him.

Kawin nin wābamássi, I see them not, I do not see them.

Kawin nin gi-nōndawássi, I have not heard him,
heard him not.

Kawin nin ga-ganonássi, I will not speak to
them.

Kawin nin da-jawenimássi, I should not pity him.

Kawin ki da-gi-mikwenimássi, thou wouldst not
have remembered them.

Nin mikwénima, I remember him.

Nin wanénima, I forget him.

Kitchi, much, very.

Nin kitchi sāgia nin mama (ninga), (my mother). *Nin sāgia nin papa (noss)*, (my father). *Kawin nin nōndawássi* *ikwéwag*. *Pitchināgo nin gi-wābama bejig intni*. *Ki gi-jawénima na noss?* *Kawin nin gi-jawenimássi koss*. *Kawin na ki mikwenimássi igiw* (those) *ikwesénsag?* *Geget nin mikwénimag gaie nin sāgiag*. *Kawin na ki sāgiássi* *ki papa gaie ki mama?* *Kawin nin sāgiássi*. *Awassonāgo nin gi-wābamag nibiwa* (many) *intniwag*. *Kawin nin gi-wanenimássi* *George gaie Joseph*. *Ki sāgiag na?* *Enange*, (yes, to be sure) *nin sāgiag*.

Didst thou hate him? I did not hate him; but I (*kawin dash*) do not love him. Wilt thou remember the boy? I will remember him. Last night (*ttbikong*) I helped a man, (*ttbikong nin gi-jawénima bejig inini*). Thou shouldst not have helped him. Day before yesterday I conversed with thy father. I did not see thy mother. I would have spoken to her. John, didst thou remember those (*igiw*) men and women? I did not remember them.

ORDINARY WORDS AND EXPRESSIONS.

I strongly resolve, *nin mashkawéndam*, *nin sōngéndam*.

I remember, *nin mikwéndam*.

I remember it, *nin mikwéndān.*
 „ „ him, *nin mikwénima.*
 „ find, *nin mikáge.*
 „ find him, *nin mikawa.*
 „ find it, *nin mikān.*
 „ lose, *nin wanitáss, nin wanitáge.*
 „ lose him, *nin wánia.*
 „ lose it, *nin wániton.*
 „ forget, *nin wanéndam.*
 „ „ it, *nin wanéndān.*
 „ „ him, *nin wanénima.*
 „ „ s. th. (leave it somewhere), *nin wanike.*
 „ leave it, (by mistake, forgetfulness), *nin wanti-*
ken.

I make a mistake, *nin wanitchige.*

At, to, from, my home, *endaiān.*

„ „ „ thy „ *endaian.*

„ „ „ his „ *erdad.*

„ „ „ our „ *endaiāng.*

„ „ „ our „ *endaiang.*

„ „ „ your „ *endaieg.*

„ „ „ their „ *endawad.*

I come from home, *endaiān nind ondjiba.*

They come from home, *endāwad ondjibāwag.*

I go home, *nin giwe, endaiān nind ija.*

„ keep company with him, *nin wissókarwa,*

„ love, *nin sāgiuwe.*

„ „ him, *nin sāgia.*

„ „ it, *nin sāgiton.*

„ hate, *nin jingéndam.*

„ „ it, *nin jingéndān.*

„ „ him, *nin jingénima.*

„ „ to hear him, *nin jingitawa.*

„ „ „ it, *nin jingitān.*

„ like „ „ him, *nin minótawa,*

„ like „ „ it, *nin minotān.*

„ am hateful, *nin jingendagos,*

„ am amiable, *nin sāgiigos,*

- I suffer, *nin kotágitó, nind ānimis, nin kotagéndam,*
 ,, suffer bitterly, *nin wissagéndam.*
 ,, am born, *nin nig, nind ondādis.*
 ,, die, *nin nib, nin ishkwā-bimādis.*
 ,, die from some thing, *nind óndjiné.*
 ,, die in a place, *nin dápine.*
 ,, am angry, *nin nishkādis.*
 ,, ,, ,, interiorly, *nin nishkādéndam.*
 ,, ,, ,, at him, *nin nishkēnima.*
 ,, make him angry, *nin nishkia, nin nishkádjia.*
 ,, talk angrily, *nin nishkāsitas.*
 ,, anger him by my words, *nin nishkima.*
 ,, talk immodestly to him, *nin wīnima, (nin bi-shigwádj ganóua),*
 ,, talk immodestly, *nin wīnitagos.*

LESSON X.

*The subjunctive mood of the first conjugation
in the affirmative form.*

Note 1. The subjunctive mood is far more frequently used in Chippewa than in English. This is partly due to the fact that the Chippewas have no infinitive mood, and partly because the subjunctive follows after many conjunctions which in English are followed by the indicative mood.

Note 2. The subjunctive mood follows after the following conjunctions; *tchi*, that, in order that, to; *bwa* or *tchi bwa*, before; *gi-* (*ga-*) *ishkwā-* after; *binish tchi*, until; *tchi wī-*, that, in order that; *kishpin*, if; *mīssawa*, although; *mī wendji-* (*mī ga-ondji-* & *mī ge-ondji-*) therefore; *ondji iw*,

(expressed or understood) because; *megwa*, whilst; *pánima* or *pánima apt*, after, when; *ano* or *aiāno*, although.

Note 3. To form the subjunctive mood, add the following terminations to the characteristic vowels *a*, *e*, *i*, *o*.

<i>Present tense</i>	<i>Pluperfect tense.</i>
<i>iān</i>	<i>iāmban</i>
<i>ian</i>	<i>iamban</i>
<i>d</i>	<i>pan</i>
<i>iāng</i>	<i>iāngiban</i>
<i>ieg</i>	<i>iegoban</i>
<i>wād</i>	<i>wāpan</i>
<i>ng (Imp.)</i>	<i>ngiban</i>
<i>nid (2d 3d Pers.)</i>	<i>nipan</i>

Note 4. To form the perfect tense, prefix *gi-* (in the change *ga-*) to the present tense, f. i.: *kishpin ikkitoiān*, if I say; *kishpin gi-ikkitoiān*, if I have said.

Note 5. To form the future tense, prefix *ge-* or *ged-* to the present tense, for instance: *kishpin ged-ikkitoiān*, if I shall say.

Note 6. To form the second future tense prefix *ge-gi-* to the present tense, f. i.: *kishpin ge-gi-ikkitoiān*, if I shall have said.

Note 7. The pluperfect subjunctive has the *appearance* of the imperfect, but in meaning it expresses suppositions not fulfilled, f. i.: *kishpin bijaiamban oma*, *kawin nin da-gi-nishkādīssī*, if thou hadst come here, I would not have been angry.

Present tense.

<i>Kishpin</i>	<i>nīmiān</i> , if I dance,
"	<i>nīmīan</i> , if thou dance,
"	<i>nīmīd</i> , if he or she dance,
"	<i>nīmīiāng</i> , if we dance,

- I *nīmieg*, if you dance,
 „ *nīmiwad*, if they dance,
 „ *nīming*, if one dance,
 „ *nīminid*, if he (his son f. i.) dance.

Pluperfect tense.

- „ *nīmiāmban*, had I danced,
 „ *nīmiamban*, hadst thou danced,
 „ *nīmi pan*, had he danced,
 „ *nīmiāngiban*, had we danced,
 „ *nīmiegoban*, had you danced,
 „ *nīmiwāpan*, had they danced,
 „ *nīmingiban*, had one danced,
 „ *nīminipan*, had his (f. i.) son danced.

Note 8. As there are *two forms* for distinguishing the first person plural *we*, *our*, namely *nin*, *we*, *our*, the person addressed *not* included, and *ki* (*kid*) *we*, *our*, the person addressed being included, so also there are in the subjunctive mood and in the participles two forms for expressing this twofold *we*, *our*, namely, *iāng*, *iāngiban*, *we* (the person spoken to *not* included), and *iang*, *iangoban*, *we* the person or persons addressed *being included*; f. i.: *nibaiāngiban* had we slept (person addressed excluded); *nibaiangoban* had we slept (person addressed included).

Note 9. It is principally by the accent that we can distinguish between the *first* and *second* person singular, and between the *inclusive* and *exclusive* first person plural, for instance:

- Kishpin nibaiān*, if I sleep,
 „ *nibaian*, if thou sleepest,
 „ *niba iāmban*, if I had slept,
 „ *niba iamban*, if thou hadst slept;
 „ *niba iāngiban*, if we had slept (person addressed *excluded*),
 „ *niba iangoban*, if we had slept (person addressed *included*).

Note 10. The above remarks apply more or less to the first six conjugations, both in the affirmative and negative form; hence they need not be repeated, and we shall give only the *exclusive* form *iāng*, *iāngiban* in the subjunctive mood and participles of the first six conjugations; but in the fourth conjugation both forms will be given, as they each have their peculiar terminations.

Vocabulary.

Tchi, *tchi wī-* that, to, in order that.

Bwa, *tchi bwa*, before.

Gi-(ga-) *ishkwā-* after.

Pánima, *pánima api*, after, afterwards when, when.

Binish, *binish tchi*, till, until.

Missawa, although.

Mi wéndji- (*mi ga-ondji-* & *mi ge-ondji-*) therefore.

Megwa, whilst.

Api, when.

Antshwin? Why.

Wégonen wéndji- (*wégonen ga-ondji-* & *wégonen ge-ondji-*) why? for what reason?

Nin maiawáb (i), I sit up straight.

Bi- refers to coming.

Nin nībaw (i), I stand.

Nin námadab (i), I sit.

Nin gābaw (i), I stand.

Nin nōgi, I stop.

Nin nōgibato, I stop running.

Nin nōgigābaw (i), I stop walking, I stand still.

Nind apáb (i), I sit upon.

Nin minwáb (i), I sit comfortably.

Nin mānab (i), I sit badly, uncomfortably.

Nin āndab (i), I sit elsewhere.

Nind danab (i), I sit in a certain place.

Nin nīganab (i), I sit foremost.

Nin ishkweb (i), I sit behind.

Nin mitab (i), I sit on the bare ground.

Nin bimidab (i), I sit obliquely.

Awi- refers to going; wi- to willing.

EXERCISE.

Ki gad-ākos, kishpin nibaian. Ki ga-minótchige kishpin wewéni wissiniian. Ki ga-gikadj kishpin ginwénj (for a long tme) nibáwian oma. Nin wi-anámia tchi bwa mādjaiān. Mojag anámiag tchi bwa wissiniieg. Ningwiss, bi-wissinin, ki bá-kadé sa. Nin mama, kawin nongom nin wi-wissintssi, kawin mashi nin bakadéssi, pánima bakadéiān wewéni nin ga-wissin. Jesus gi-kitimágisi (was poor) binish gi-nibod tchibaiátigong (until he died on the cross). Anishwin mojang bāpiian? Geget ki bāpishk. Missawa naningotinong anamiāian, kawin ki gad-ijássi grjigong mino ijiwebistssiwān. Wégonen wéndji-mawid aw ikwe? Mi wéndji-mawid gi-ntbonid onidjánissan. Wewéni maidwabín, kego bimidábiken. Anishinābeg nantngim mitábiwag, kitchi mokomanag dash (Americans) apábiwining (chair) namádabiwag. Kego ningotchi ijáken bwa náwakweg.

Nögibaton, ningwiss, osām kid aiēkos, ki gad-ākos osām enigok bimibatóian. Igiw ikwéwag nōgigābawiwag. Aw intni minwábi, aw dash ikwe mānabi. Intniwidog! ningotchi bakán (somewhere else) awi-āndabig, igiw ikwewag oma wi-bi-namádabiwag. John, awi-niganabin, kin dash, James, awi-ishkwébin wedi. Nibiwa anishinābeg tchtgrish kwand (near the door) nibáwiwag binish tchi ishkwā-anámiang. Wégonen wéndji-kitimágisiwād nibiwa bemádisdjig (persons, people)? Mi wéndjikitimágisiwād, kitimishkiwad, minikwéshkiwad gaie. Wégonen ga-onджи-nibod Jesus tchibaiátigong? Kinawind gi-onджи-nibo (he died for us), bata-ijiwebisiang. Nimitshki (she has the bad habit of

dancing) *aw oshkintrikwe, mi wendji-matchi-ijiwé-bisid. Nóssinan, (father) nin ga-kiimágisimin apt ge-máduian. Kégo mádjáken, nóssinan, oma aian binish tchi nibotan, kégo ningotchi bakán ijáken, nin ga-bápinenimomin (we shall rejoice, be glad), kishpin mádjássiwan.*

INTERMEDIATE EXERCISE.

Affirmative.

Negative.

He....him }
he....them } o.....an }o....assin.

John o wābamān; George dash kawin o wabamassin, John sees him, her, it (an. obj.), but George does not see him etc.

Mary o nōnduwān ogin ossan gaie, Mary hears her mother and father.

Jane o kikénimān ikwesénsan, Jane knows the girl.

Peter kawin o ganonáassin intniwan, Peter does not speak (talk) to the man or to the men.

John hawin o gi-kikenimáassin nossan gaie kossan, John did not know my father and thy father.

Michæl o sāgian kwiwisénsan, kawin dash o sāgiáassin ikwesénsan, Michael loves the boy (or boys), but he does not love the girl (or girls).

Mino, good, well.... Wewéni, well.

Matchi, bad.....Mamanj, badly, negligently, not right.

Nin kikénima wewéni gaie John o kikénimān. John kawin o mikwenimáassin nossan, Mary dash wewéni o mikwénimān. Kawin ki sāgiássi koss, Peter dash o sāgian kossan. Eliza o wanénimān ogin (her mother), nin dash (but I) kawin nin wanenimássi ninga. Mary o mino ganawābamān ikwesénsan gaie nin, nin mino ganawābamag ikwesénsag. Ki sāgiag kwiwisénsag gaie Marlin o sāgian kwiwisénsan. John o mikwénimān na (ina) uossān gaie nngatan? (Does John remember my

father and my mother?) *Kawin o mikwenimássi kossan gaie kigatan.* (He does not remember thy father and thy mother.) *Maria o matchi sâgian inñiwan, nin dash, kawin nin matchi sâgiássi inñi.*

Did John talk yesterday (*pitchināgo*) to thy father? Yes, he talked to my father yesterday morning (*pitchināgo kigijeb*). Has he heard the women? No (*kawin*), but he has heard the men. Does John love his father? (*O sâgian na ossan John?*) John loves his mother (*John o sâgian ogin*), but he does not love his father.

ORDINARY WORDS AND EXPRESSIONS.

- I envy, *nin kijawéndjige, nin gagawéndjige.*
 „ „ him, *nin kijawénima, nin gagawénima.*
 „ „ it, *nin kijawéndān, nin gagawéndān.*
 „ am proud, *nin maminādis.*
 „ „ „ inwardly, *nin maminādéndam.*
 „ boast, brag, *nin māmikwas.*
 „ fight, *nin mīgas.*
 „ „ him, *nin mīgána.*
 „ „ it, combat it, oppose it, *nin mīgadān.*
 „ wrestle, *nin mamīgas.*
 They wrestle together, *mamigádiwag.*
 I am humble, *nin tabassénim, nin tabassénindis,*
 nin tābasséndān niīaw.
 „ recover (from sickness), *nin nōdjim.*
 „ cause him to recover, I save him, *nin nōdji-*
 moa.
 „ make it recover, *nin nōdjimoton.*
 „ fish (with a net), *nin págidawa,*
 „ „ „ „ hook, *nin wēwebanābi.*
 The fish bites, swallows my hook, *nin gōndamag*
 gigo.
 I am lazy, *nin kittm.*
 „ „ habitually lazy, *nin kitimitshk.*
 „ work, *wind anokí.*

- I work for him, *nind anokttawa*.
 ,, make him work, *nind anokta*.
 ,, work with him, *nin widjanoktma*.
 ,, am industrious, *nin nitā-anoki*.
 ,, am clean, *nin binis*.
 It is clean, *binad*.
 The liquid (water etc.), is clean, *bināgami*.
 I make clean, *nin binitichige*.
 ,, am clean of heart, *nin binidée*.
 ,, make him pure hearted, *nin binidéea*.
 ,, clean him, *nin binia*.
 ,, speak modestly to him, *nin binima*.
 ,, clean it, purify it, *nin biniton*.
 ,, am unclean, dirty, *nin winis*.
 It is unclean, dirty, *winad*.
 The liquid is unclean, *wināgami*.
 I make some thing dirty, *nin winitchige*.
 ,, make him dirty, *nin winia*.
 ,, make it dirty, *nin winiton*.
 ,, speak immodestly, *nin winitāgos, nin winigij-*
we.
 ,, speak immodestly to him, *nin winima*.
 ,, am skilful, *nin wawingés; nin nitawiton*.
 ,, am able, *nin gashkiton*.
 ,, am unable, *nin bwānawiton, kawin nin gashki-*
tóssin.
 ,, gain him, prevail upon him to do s. th., *nin*
gashkia.
 ,, cannot gain him, prevail upon him, *nin bwā-*
nawia; nin bwāma.
 ,, make a fire, *nin bōdawe*.
 ,, extinguish a fire, *nind āteige*.

LESSON XI.

On the Subjunctive mood, negative form, of the first conjugation.

Note 1. There is considerable similarity between the *terminations* of the affirmative and negative subjunctive.

<i>Affirmative</i>	<i>Negative</i>	<i>Affirmative</i>	<i>Negative.</i>
<i>iān</i>	<i>wān</i>	<i>iāmban</i>	<i>wāmban</i>
<i>ian</i>	<i>wan</i>	<i>iamban</i>	<i>wamban</i>
<i>d</i>	<i>g</i>	<i>pan</i>	<i>goban</i>
<i>iāng</i>	<i>wāng</i>	<i>iāngiban</i>	<i>wāngiban</i>
<i>ieg</i>	<i>weg</i>	<i>iegoban</i>	<i>wegoban</i>
<i>wad</i>	<i>gwa</i>	<i>wapan</i>	<i>gwaban</i>
<i>ng</i>	<i>ng</i>	<i>ngiban</i>	<i>ngiban</i>
<i>nid</i>	<i>nig</i>	<i>nipan</i>	<i>nigoban</i>

Present tense.

Ikkitossi wān, If, that, I say not,
ikkitossi wan, „ thou „ „
ikkitossi g, „ he „ „
ikkitossi wāng, „ we „ „
ikkitossi weg, „ you „ „
ikkitossi gwa, „ they „ „
ikkitossi ng, „ one „ „
ikkitossi nig, „ his (f. i.) son says not.

Pluperfect.

ikkitossi wāmban, had I not said.
ikkitossi wamban, „ thou „ „
ikkitossi goban, „ he „ „
ikkitossi wāngiban, „ we „ „
ikkitossi wegoban, „ you „ „
ikkitossi gwaban, „ they „ „
ikkitossi ngiban, „ one „ „
ikkitossi nigoban, „ his (son) not said.

- Nin sagasswá*, I smoke (a pipe).
 „ *agwanéndjige*, I chew (tobacco).
 „ *pindákwe*, I snuff.
 „ *mānēpwa*, I have no tobacco.
Nind opwágan, my pipe.
Asséma, tobacco, snuff.
Pindákwéwin, snuff.
Asséma-makak, snuff-box.
Ishkoténs, (little fire), a match.
Nin sagasswéidimin, we smoke together, hold an
 Indian council.
Sagasswéidiwining, to, at, from an Indian coun-
 cil.
Nin wēbinige, I confess, I cast away.
Wēbinigeng ija, he goes to confession.
Wēbinigeng ondjiba, he comes from confession.
Endaji-wēbinigeng, where one confesses, confes-
 sional.
Bējig, one (*ningot*).
Nij, two.
Nisswi, three.
Niwin, four.
Nānan, five.
Ningotwāsswi, six.
Nijwāsswi, seven.
Nishwāsswi, (*ishwāsswi*) eight.
Jāngāsswi, nine.
Midāsswi, ten.
 „ *ashi bejig*, eleven.
 „ „ *nij*, twelve, etc.
Nijluna, twenty.
Nissimimidana, thirty.
Nimidana, forty.
Nānimidana, fifty, etc.

EXERCISE.

*Kawin ki da-gi-ākosissi, sagasswāssiwamban, o-
 sām gi-sagasswādian, mi ga-ondji-ākosian. John*

agwanendjige, wtwan (his wife) dash pindākwe-
wan. Nin mănépwa, ikkito aw anishinābe, ka-
wia awiia opwāgan, kawin gaie assēma. Anind
ishkotēsan oma aiawan. Aw ikwe winidenigōme
(has a dirty nose), osām mo jag pindākwed, pinda-
kwéshki geget. Nongom ta-sagassweidiwag anishi-
nābeg Mashki-Sibing, ki wi-ija, na gaie kin, sa-
gassweidiwining? Kawin nin wi-ijdsi, nin wi-bōs
ishkote-ōdābāning, Wikwédong dash nin gad-ija.
Kishpin wewēni webinigéssiwag, kawin ki gad-ijds-
sim gtjigong. Bėjig inini jaigwa aia endaji-wēbi-
nigeng. Gaie nin, nin gad-ija wēbinigeng wābang.

Midāsswi intniwag, nijwāsswi ikwétwag, gaie
nījтана abinodjiiag ābiwag anamičwigamigong.
Igiw nij intniwag kawin da-gi-giwashkwebisstwag
kishpin gi-pindigessigwāban siginigéwigamigong
(those two men would not have become drunk,
had they not gone into the saloon). Missawa ki-
timāgisiiān, ki ga-kāgige-jawendāgos gwaiak bima-
disiiān, matchi ijilchigéssiwān gaie. Nij nabe-paka-
ākweiag migādiwag (fight together), eshkam,
eshkam nishkādisiwag (angry) kitchi takwandiwag,
miskwiwiwag, ta-ondjinewag, bōnitassigwa (they
will die of it, unless they quit, give up).

Where is my pipe? (anindi nind opwāgan?) I
wish to smoke. Thou wilt do well, if thou dost
not smoke; thou art sick. I want to smoke only
for a short time (wenibik eta go nin wi-sagass-
wā). Those three men are industrious, but those
four are lazy. Men. (ininiwidog!) you will be
poor, if you don't work well. Go and work in
my field. If thou dost not go away, I will go a-
way. If they don't go home, they will play here
all day (kabé-gtjig ta-odaminowag oma).

INTERMEDIATE EXERCISE.

I....thee *ki....in.*

I....you *ki....ininim.*

Ki wābamin, I see thee.

Ki wābamininim, I see you (plural).

Ki kikénimin, I know thee, I am acquainted with thee.

Ki kikénimtninim, I know you, I am acquainted with you (Plural).

Nin bīa, or, *nin babīa,* I await him, I wait for him.

Nin nāndoma, I call him.

Nin māvīma, I weep for him, cry for him, bewail him.

Oma, here.... *Wedi* or *iwidi,* there.

Bī-ijan oma! come here! (thou) *ondāss!* *ondāshan!*

Wedi ijag! go there! (thou) *Ikogān ima!* Go away there!

Bī-ijag oma! come here! (you, several) *ondashag!* *ondāss!*

Wedi ijag! go there! (you).

Nosse! (vocative case) *ki wābamin gaie ki kikénimin. Ninge!* *Bī-ijan oma!* *Nongom ki wābamin wewēni. Ningwiss,* (my son) *ki sāgiin. Nindāniss* (my daughter) *ki biin. Tibikong ki-gi.babiin. Niniđāniss* (my child) *bī-ijan oma!* *Ki nāndomin: Ninge, ki sāgiin gaie ki māvīmin. Nin jingénima George; nin sāgia dash Paul. Ki sāgiininim. Nin babiag béjig inni gaie bejig ikwe. Ki babiininim. Hawin ki biāssig kwīwisénsag, John dash o babian. Pitchināgo ki gi-wābamin gaie ki gi-ganónin. Peter gaie Paul, wābang ki ga-gaganónininim, nongom dash nin gaganónag igiw ininīwag. Ningwiss ki ga-jawénimin.*

O ganawābamān ikwewan. Ikwe o ganawāba-

mān ininiwan. Nin wābamag nij (two) ikwesén-sag. Ki jingéninim. John o jingénimān Peteran, gaie Peter o iingénimān Johnan.

Father, I love thee. Mother, come here! I have expected (awaited) thee and now I call thee. I pity you and I love you. I should have waited for him; I did not wait for him. I shall await thee tomorrow. Go there! I weep for those men. He does not weep for them; he does not love them. I know thee. I love you. He called my father. She hated her mother and father. Tomorrow morning I will see thee and and I will speak to thee.

Vocabulary.

- I abolish it, *nin angoton.*
 ,, am absent, *nind inend, kawin nind abissi.*
 ,, carry him, *nind ijtwinā, nin btmiwina.*
 ,, ,, it, *nind ijtwidon, nin btmiwidon.*
 ,, ,, ,, for him, *nin btmiwidarwa.*
 ,, ,, him away, *nin mādjina.*
 ,, ,, it away, along, *nin mādjidon.*
 ,, ,, him on my back, *nin bimóma.*
 ,, ,, it ,, ,, ,, *nin bimóndān.*
 ,, ,, ,, on or in me, *nin gigtshkawa.*
 ,, ,, a pack, load, on my back, *nin btmiwané.*
 ,, ,, ,, heavy pack, *nin kósigowane.*
 ,, can carry him on my back, *nin gashkóma.*
 ,, ,, ,, it ,, ,, ,, *nin gashkóndān.*
 ,, carry him on my shoulders, *nin biminigāna.*
 ,, ,, ,, out, *nin sāgisia, nin sāgidina.*
 ,, use it, *nind aión, nind ābadjton.*
 ,, ,, him, *nind awa, nind ābādja.*
 He is useful, *ābadisi, mino inābadisi.*
 I use it well, *nin mino aión, nin mino inābadj-
 ton.*
 ,, ,, ,, badly, *nin matchi aión, nin matchi in-
 bādjiton.*

- I accompany, *nin wīdjiuwe.*
 ,, ,, him, go with him, *ninwīdjtwa.*
 ,, go about with him, *nin babāwdjtwa.*
 ,, accuse him, *nin bātāma.*
 ,, ,, ,, falsely, *nin binishima.*
 ,, am accustomed to him am familiar with him,
nin nagadēnima.
 ,, ,, used to it, *nin nagadēndān.*
 ,, open the door, *nin pakākonān ishkwāndem.*
 ,, shut the door, *nin gibākwaān ishkwāndem.*
 The door is open, *pakākossin ishkwāndem.*
 ,, ,, ,, opened, *pakakonigāde ishkwāndem.*
 ,, ,, ,, shut, *gibākossin ishkwāndem.*
 The door is made shut, *gibakwaigāde ishkwāndem.*
 I shut him up, lock him in jail, *nin gibākwawa.*
 ,, am locked up, shut up in jail, *nin gibakwaigas.*
 ,, shut it up, *nin gibākwaān, nin gibissagaān.*
 ,, raise, open a window, *nind ōmbinān wassētchi-*
gan.
 ,, put down, close the window, *nin nissinān was-*
sētchigan.
 ,, bring him across a river, or lake in a boat,
nind ājawaōna.
 ,, ,, it across in a boat, *nind ājawaodōn.*
 It is brought or conveyed across a river in a
 boat, *ājawaodjigāde.*

LESSON XII.

On the “Change” of the *first vowel* in verbs
 and prefixes.

Note 1. In many languages, both ancient and
 modern, a change is made in verbs to express

past action, f. i., in latin: *capit, cepit, concipio*; in English: I fight, I fought, I see, I saw; in German: *ich werde, ich wurde; ich rufe, ich rief*. In German and in Hollandisch they use the prefix *ge*; f. i., *ich spreche, ich habe gesprochen*. So also in Chippewa there is a change in the *first vowel* of the verb, or in the prefixes, in the participles and in the subjunctive mood after certain conjunctions and adverbs; f. i., *nin giwè*, I go home; *nin gaweian*, I who go home.

Rule I. The "Change" is made in all participles, either in the body of the verb itself, or in the adjective or prefix before it; f. i., *eiad*, he who is; *meno-aiad*, he who is well: *ketchi-mino-aiad*, he who is very well; *ga-kitchi-mino-aiad*, he who was very well; *ge-gi-kitchi-mino-aiad*, he who shall have been very well. From the above examples it will be seen that the "Change" is always made in the *very first* prefix, all subsequent prefixes being united by *hyphens*.

Rule II. The "Change" is always made to express *periodical* actions; f. i., *pabige nishkadisi John kwetagitodjin*, John is immediately angry whenever he suffers. *Dassing pandigedjin sigimigewamigong, giwashkwébi*, whenever he enters a saloon he gets drunk.

Rule III. The "Change" is made in sentences which express actions or events *just passed*; f. i., *ga-madjad koss, gi-ikkitowag iw*, when thy father had gone away they said this.

Rule IV. The "Change" followed by the *subjunctive* mood is made after the interrogative adverbs *anin*, how? what? and *aniniwapi?* (shorter: *anin apt?*) when? f. i. *anin eji-aiaian?* how art thou (how are you)? *Aniniwapi ge-madjaian?* When wilt thou leave? *Aniniwapi ge-bi-ijad?* when will he come?

Rule V. The "Change" followed by the *participle* is made after the interrogative pronouns *awénen?* (sing.) who? *awénenag?* (plural) who? f. i., *awénen maiadjad nongom?* who is leaving now? *awénenag igiw ba-ijádjig omá?* who are coming here? or better: who are they that are coming here?

Rule VI. "The Change," followed by the *subjunctive* mood is made after *wégonen? anin?* what? f. i., *wégonen ga-ijítchiged?* what did he (she) do? *Anin ékkitod?* what does he say?

Rule VII. The "Change" followed by the *subjunctive* mood is made in *indirect* questions of what a person says or does; f. i., *nin kikendān ejítchiged*, I know what he does (is doing); *nin nissitótawag ékkitówad igiw intniwag*, I understand what these men say.

Rule VIII. The "Change" followed by the *subjunctive* mood is made after *apí*, when; *mi apí*, at the time when, then; f. i., *apí maiadjad, ta-wissini, ta-minikwe gaie. Gagikwedjin mekatéokwanáie, kitchi énígok gígito* (better *mi apí gagitod kitchi enígok*); whenever the Black-gown (priest) preaches, he speaks very loud. *Ga-dagwishinān, mi apí ga-mādjad*, when I had arrived, then he left.

Rule IX. The "Change" followed by the *subjunctive* is made *generally* after *anindi?* where? f. i., *anindi wendjibaian?* whence dost thou come? *Anindi ejáwād?* whither do they go?

Rule X. The "Change" with *subjunctive* is made after *anin minik?* how much? f. i., *anin minik enagínsod aw pakwéjigan?* how much does this bread cost? So also after the words *mi minik*, so much; f. i., *midasso-osawābikónsan, mi minik, enagínsod*, it costs ten cents (literally, ten cents, so much it costs).

Rule XI. The “Change” with *subjunctive* is made after *anin dassing?* how often? how many times? f. i., *anin dassing ga-matchi-ikkitoian?* how often hast thou spoken ill? So also after the answer *mi endassing*, so often; f. i., *nissing sa, mi endassing ga-matchi-ikkitoian*, (more commonly *nissing*, (three times) *nin gi-matchi-ikkit*).

Rule XII. The “Change” is made in sentences expressing *comparison* containing in English the conjunction; *as*, f. i., *weweni ijiwébisin swangana-middjig ejiwébisiwad*, live upright *as* good Christians live.

Rule XIII. The “Change” with the *subjunctive*, is made after *kákina, misi, mintk*, all; *wégotogwen*, whatever (followed by *dubitative subjunctive*); f. i., *mōjag debwe aw ikwe minik ékkitod*, that woman always speaks the truth, whatever she says; *kakina ga-ijitchiged*, all that he did; *mist gego ga-wābandang*, all that he saw; *wégotogwen ged-ikkitogwen*, whatever he shall say.

Rule XIV. The “Change” is used in some tenses of the *subjunctive* mood in the “*dubitative*” conjugations; f. i., *ékkitogwen*, if he perhaps says.

Rule XV. The “Change” is *generally*, not always, employed after *mi*, so; f. i., *mi ekkitoian*, so I say; *mi enádjimod*, so he relates.

Note 2. The Change is made as follows:

ā (accented)	is changed into	<i>aia</i> , f. i., <i>ākosi—aikosid.</i>
a (without accent)	is ,, ,,	<i>ē</i> ,, ,, <i>abi—ebid.</i>
e (accented)	,, ,, ,,	<i>aiē</i> ,, ,, <i>bējigo—baiējigod.</i>
í (accented)	,, ,, ,,	<i>ā</i> f. i. <i>nībawi—nabawid.</i>
i (without accent)	,, ,, ,,	<i>ē</i> ,, ,, <i>nībo—nebod.</i>
ō (accented)	,, ,, ,,	<i>wa-</i> f. i., <i>bōsi—bwasiid.</i>

o (without accent) is changed into *wē-* for instance, *ogimawi-wegimawid*.

Note 3. Some verbs beginning with *d* make the Change by prefixing the syllable *en*; f. i., *nin da*, I dwell; *endaiān*, where I stop or dwell.

Note 4. The prefixes are "changed" as follows:

gi-	is changed into	<i>ga-</i>	(refers to the past.
<i>gā-</i>	,, ,, ,,	<i>ge-</i>	,, ,, ,, future.
<i>gad-</i>	is ,, ,,	<i>ged-</i>	,, ,, ,, ,,
<i>bī-</i>	,, ,, ,,	<i>ba-</i>	,, ,, coming, approaching:
<i>wī-</i>	,, ,, ,,	<i>wa-</i>	,, ,, willing, intending:
<i>āwi-</i>	,, ,, ,,	<i>ewī-</i>	,, ,, going.
<i>ashi-</i>	,, ,, ,,	<i>eshi-</i>	,, ,, addition (and),
<i>mino-</i>	,, ,, ,,	<i>meno-</i>	,, ,, what is good.
<i>kitchi-</i>	,, ,, ,,	<i>ketchi-</i>	,, ,, ,, great, much.
<i>matchi is</i>	,, ,,	<i>metchi-</i>	,, ,, ,, bad.
<i>kāgige</i>	,, ,,	<i>kaiagige-</i>	,, ,, ,, ever-lasting.
<i>ako-</i>	,, ,,	<i>eko-</i>	means <i>since</i> .
<i>ani-</i>	,, ,,	<i>eni-</i>	,, <i>along</i> .
<i>bimi-</i>	,, ,,	<i>bemī-</i>	refers to going by, passing through.
<i>dē-</i>	,, ,,	<i>daiē-</i>	means <i>enough</i> , <i>sufficient</i> .
<i>iji-</i>	,, ,,	<i>eji-</i>	means <i>as</i> , <i>like</i> .
<i>daji-</i>	,, ,,	<i>endaji-</i>	refers to where, locality.
<i>dassing</i> , , ,	,,	<i>ēndassing</i> ,	means <i>how</i> , <i>as</i> , <i>often</i> .

EXERCISE.

Meno-ijiwēbistdjig gtjigong ta-ijāwag, metchi-iji-wēbistdjig dash anāmakamig kāgige ishkoteng ta-ijāwag. Kitchi songanāmia Mary pandigédjin anamiēwigāmigong. Ga-nibad John, gi-mādjāwan og-wissan. Anin wa-ijitchigéian, nindaniss? Anin iwa-

pt ga-bimddisid Jesus oma aking? Awénen mewid Awénenag ga-miukwédjig ishkotewábo? Wégonen ga-tkkitod aw ikwe? Ka gégo gi-tkkitossi. Anin ékkitod ki papa? Nin bakadé, nin wi-wissin, mi ékkitod. Anishinābedog, anin wa-ijitchigéieg? Nin wi-sagasswéidimin, nibiwa ta-ijáwag sagasswéidiwining. Ki nissitótawa na (dost thou understand) aw Otchipwe anishinābe ékkitod? Nin nissitótawa sa kákina mintk ékkitod. Nin kikéndān misi gego ga-ijitchigéwad ogow (those) kwiwisénsag t̄bikong. Ejitchigéwad swanganamiadjig nin wi-ijitchige, gaie nin. Bi-wissinig endaiān (in my house) api jaigwa wa-mādjaieg.

Ga-anámiad, mi gr-gíwed. Antndi wendjibáwad ogow ikwéwag? Odénang sa mi ima wendjibáwad, odénang ondjibáwag. Geget onij̄tshi ki moshwem; anin mintk ga-inaḡtnsod? Bèjig-wābik (\$1.00) mi mintk ga-inaḡtnsod. Anin dassing ged-ijatan anámiang nongom ḡjigak? Nissing nin gad-ija, Ij̄wébw̄ig Kóssiwa ḡjigong ebid ej̄wébisid (be as your Father in heaven.) Wégotogwen ged-inakoni-gé̄gwen mekatéwikwanate (whatever the priest may order, regulate) kákina wewéni nin gad-ij̄tchige. Bèjig gi-madwé-tchāgriso (is reported burned) abinódji, mi enádjimod aw intni.

Where did thy mother go yesterday? She went to the store. What did she do there? She bought meat (*wiias o gi-gishpinadon*). How often didst thou confess? I confessed twice (*nijing*). Did you hear the Indians sing? We heard them. How did they sing? They sang well. Dost thou know what thou saidst day before yesterday? I know what I said. I did not say anything bad. When wilt thou go home. This evening I will go home. When thou prayest, pray well; don't look about (*kego ningotchi inábiken*).

INTERMEDIATE EXERCISE.

Note. Verbs in *awa* change *awin* into *on*.

Verbs in	„	„	<i>awa</i>	„	<i>awininin</i>	„	<i>onininim</i> .
			<i>āwa</i> ,		contracted from <i>aowa</i> ,		change.
					<i>aowin</i> into <i>aon</i> ,		
„	„	<i>āwa</i>	„	„	<i>aowa</i> change.		
					<i>aowinininim</i> into <i>aonininim</i> .		
„	„	<i>ēwa</i>	„		from <i>eowa</i> ,		change <i>eo-</i>
					<i>win</i> into <i>eon</i> .		
„	„	<i>ēwa</i>	„	„	„		change <i>eowi-</i>
					<i>nininim</i> into <i>eonininim</i> .		

Hence for the above classes of verbs we have the following terminations:

I.....thee, *on*, *aon*, *eon*

I.....you, *onininim*, *aonininim*, *eonininim*.

Ki wīndamon, I tell thee, from *nin wīndamaŕwa*,
I tell him.

Ki wīndamónininim, I tell you.

Kid ininājāon, I send thee, from *nind ininājāŕwa*,
I send him.

Kid ininājūónininim, I send you.

Ki pakitēon, I strike thee, from *nin pakitēwa*, I
strike him.

Ki pakiteónininim, I strike you.

Ki dōdon, I do to thee, from *nin dōdawa*, I do
to him.

Ki dodónininim, I do to you.

Aw, this, that (for animate nouns). *Igiw*, *ogow*,
these or those (animate nouns).

Nin gi-mino-dōdawa aw intni, *gaie kin ki wī-*
mino dodon. *Kawin nin ga-wīndamawássi koss*.
Ow (this, in. obj.) *ki wīndamon* (I tell thee
this). *Ki ga-pakitēon gaie nin ga-pakitēwa aw*
matchi kwíwisens (that bad boy.) *John gate Paul*,
kid ininājāónininim odénang (to town.) *Nindániss*,
kid ininājāon anamiéwigámigong (to church).

Nin gi-matchi-dódawa aw inini; nin gi-kitchi-paki-téwa.

I have told thy mother, and now I will tell thee. I did good to you, I helped you. I love those boys and hate those girls. I love you and I will do good to you. I send you to church. I await you. He looked at the men and I looked at you. I saw you. I will strike thee.

Vocabulary.

It is brought over from the opposite shore in a boat, *bi-ājawāódjigáde.*

I convey people across in a boat, or ferry, *nind ājawāódjige.*

Ferry boat, *ājawaódjigan.*

Ferryman, *ājawaódjigéwintni.*

I wade across a river, *nind ājawāgameosse.*

„ sail across a bay etc., *nind ājarwāsh.*

„ adorn him, *nin wawéjia.*

„ adorn it, *nin wawéjiton.*

„ am alone, *nin nijikéwis.*

„ am altered, *nind āndjigas.*

It is altered, *āndjigáde, āndjitchigáde.*

I change him, *nind āndjia.*

„ „ it, „ *āndjiton.*

„ „ my clothes, *nind āndjikwandie.*

„ „ „ behaviour, my life, *nind āndjiijiwé-bis, nin āndjibimadis, nind āndjiton nind ijwébisiwin, nin bimádisiwin.*

„ look different, *nind āndjināgos.*

„ am changed, *nind āndjiaia.*

„ copy, write differently, *nind āndjibiige.*

A copy, duplicate, *āndjibiigan.*

I am pregnant, *nin gigishkarwa abinódjí, nind āndjik.*

„ destroy it, spend it, *nin banádjiton.*

„ spend my money, *nin banádjia nin jóniiam.*

„ destroy, ruin, seduce him, *nin banádjia.*

- I appoint him, *nind onákona*.
 „ make regulations, rules, *nind inákonige*.
 „ command, *nin ganāsonge*.
 Commandment, *ganāsongewin*.
 I value, appreciate him, *nind apiténima*.
 „ „ „ it, *nind apiténdān*.
 He is worthy, he is worth, *apiténdágosi*.
 It is worth, *apiténdágwad*.
 I go to him, *nind ijánan, nin nāsikawa*.
 „ approach it, *nin nāsikān*.
 They go to each other, approach each other, *nā-
 sikodádiwag*.
 It is broken, *bigoshka*.
 I break it, *nin bigwaān*.
 My arm is broken, *nin bōkonike*.
 I break my arm, *nin bōkonikéshin*.
 „ have a broken leg, *nin bōkogáde*.
 „ break his leg, *nin bōkogadēwa*.
 „ „ a board in two, *nin bōkoshima nabágissag*.
 „ „ my canoe, *nin bōkóshin nin tchtmān*.
 „ „ a bone, *nin bōkwaigane*.
 „ ask for something to eat, *nin pagwíshiwē*.
 „ „ him for something to eat, *nin pagwíshia*.
 „ beg, ask for something, *nin nandotamáge*.

Summary.

John gi-mādja jēba, od awēman dash wābang ta-mādjarwan. Kimishómíss pangí eta gi-wissini; kawin mino aídssi; ākosi. Akosrwan na ossaietan? Kawin ākosisstwan. Nōkomíss kitchi bakadé. Nosse, bi-ijan oma; ki wi-wābandain gego (I want to show thee something.) Anin ejiwébisíwad oma a-nishinābeg? Mino ijiwébisíwag, kawin minikwessíwag, kawin gaie atágesstwag. Anin ejiwébisíwad dash Kitchi Mokomānag (Americans)? Anotch ijiwébisíwag, kitchi minikwéwag. Awēnen ga-nondāgosid tibikong? Mi sa Peter ga-nōndāgosid gi-gi-washkwébid. Anin iwapt ge-mino-aíánid Mary odd-

nan? *Watba ta-mino-aidwan. Ki gi-ganónag na ninigtigog?* (my parents). *Kawin mashi nin gi-gunonóssig. Anin iwapi ge-bi-ijad ki mama? Aw-asswābang ta-bi-ija. Anin iwapi dash minawa (again) ge-mādjad? Endogwen* (I don't know). *Bi-wissinig; ki bákadém. Nosse, ki sagiin. John o ganawābaman iniw ininwan. Ki gi-mikwénimássi. Ki gi-wanénimag na nishiméiag? Nin gi-wanénimag. Kwi-wisensag kijikábatówag. Wégonen wendji-máwiián, nindániss? Nin kitchi ákos, nind ákoshkadé, mi wendji-máwiián. Kwiwisénsidog* (boys!) *ónishkäg! ónishkäg! Ta-pastgwiwag ininiwag, ta-namáddabiwag dash ikwéwag. Kishpin nongom mádjuian ki ga-ni-widjwin* (I will go with thee). *Bishigwádj gijwe aw ikwe; matchi ikwéwi. Ki kikénima na ningwiss? Nin kikénima sa. Anin ékkitod. John? Odenang nin gad-ija nongom kígijeb, mi ékkitod. Anin ga-ijitchigewad igiw Wemiligójiwag* (Frenchman)? *Gi-matchi-ijitchigéwag, gi-giwashkwebiwad, gi-nóndāgosiwad gaie. Ki wābama na aw oshkínawe? Kawin nin wābamassi; kawin wewéni nin wābandamássi, (Kawin nin naábissi).*

LESSON XIII.

Participles of the affirmative form, I Conjugation.

Note 1. As we have remarked in the preceding lesson, the "Change" is made in *all* participles, *without exception*, either in the *first vowel of the verb*, or, in case it is preceded by a prefix, in the *first vowel of the prefix*; for instance *nebad; meno nibad; ga-mino-nibad; ge-gi-mino-nibad.*

Note 2. *The terminations of the participles are*

the same as those of the corresponding subjunctive mood. There are two exceptions to this rule, namely, the third person plural and the second-third person. The Chippewa student will do well to remember these remarks, as the remembrance thereof will greatly facilitate the study of the Chippewa language.

<i>Subj. Pres.</i>	<i>Participles</i>	<i>Subj. Pluperf.</i>	<i>Part. Imp.</i>
<i>iān</i>	<i>iān</i>	<i>iāmban</i>	<i>iāmban</i>
<i>ian</i>	<i>ian</i>	<i>iamban</i>	<i>iamban</i>
<i>d</i>	<i>d</i>	<i>pan</i>	<i>pan</i>
<i>iāng</i>	<i>iāng</i>	<i>iāngiban</i>	<i>iāngiban</i>
<i>ieg</i>	<i>ieg</i>	<i>iegoban</i>	<i>iegoban</i>
<i>wad</i>	<i>djig</i>	<i>wapan</i>	<i>panig</i>
<i>ng</i>	<i>ng(in)</i>	<i>ngiban</i>	<i>ngiban</i>
<i>nid</i>	<i>nidjin</i>	<i>nipan</i>	<i>nipanin</i>

Participle. Present Tense.

Nebaiān, I who sleep.
nebaiān, thou etc ,,
nebad, he ,,
nebaiāng, we ,,
nebaieg, you ,,
nebadjig, they ,,
nebang, (Plur. *in*) one who sleeps.
nebanídjin, his (f. i. son),, ,,

Participle, Imperfect Tense.

nebaiāmban, I who slept.
nebaiamban, thou etc ,,
nebápan, he ,,
nebaiāngiban, we ,,
nebaiegoban, you ,,
nebápanig, they ,,
nebángiban, one ,,
nebanípanin, his (son) who slept.

Note 3. In the perfect, future, and second future, the "Change" is made as follows, in the prefixes:

Perfect: *ga-nibaiān* etc.

Future: *ge-nibaiān* „

Second-future: *ge-gi-nibaiān* etc.

Note 4. In the pluperfect tense the Change is made in the prefix to the imperfect tense; f. i.,

Imperfect tense: *nebaiāmban* etc.

Pluperfect „ *ga-nibaiāmban* „

Note 5. Hereafter we shall give the “Change,” and the third person, singular, participle, affirmative, of the verbs to be used in the subsequent exercises as Baraga does in his Chippewa-English Dictionary.

Note 6. In Baraga’s Grammar the participles are given with their corresponding pronouns; f. i.,

Nin ékkitoiān, I, who say.

kin ékkitóian, thou „ „

win ékkitod, he „ „

ninawind ékkitoiāng, we (exclusive) say.

kinawind ékkitóiang, „ (inclusive) „

kinawa ékkitóicg, you, who say.

winawa ékkitodjig, they „ „

ékkitong, one saying.

iniv ékkitonidjin, his (f. i. son) who says.

Note 7. These personal pronouns may be and are often omitted, being understood, hence we will not give them, except in the fourth conjugation, where they are often needed in order to understand, at least more easily, the meaning of the sentence in which a participle of said conjugation occurs; f. i., *saiagiag*, may mean: I, who love him, or he whom I love. In such a case the personal pronoun determines the meaning of the participle *nin saiagiag* *I* who love him; *win saidgiag*, *he* whom I love.

Note 8. All verbs commencing with the same radical syllable; have the same Change; f. i., *min* refers to something good; the Change of this ra-

dical syllable is *men*; here are some examples:

- Mino*, good; Change, *meno*;
minóbi (*menóbid*), I feel happy, in liquor;
minode (*menodeg*), it is well cooked;
minodeé (*menodeéd*), I am good-hearted;
minogín (*menogíng*), it (a garden) yields well;
minoiábadad (*menoiábadak*), it is useful;
mino ijiwébisi (*meno-ijiwébisid*), he is good (morally);
mino aia (*meno-aiad*), he is well (corporally);
nin minokāgon (*menokāgod*), it (food medicine) does me good;
minokāmagud (*menokāmagak*), it (clothing) fits well;
minokāmiga (*menokāmigag*), there is good ground, soil;
minomāgosi (*menomāgosid*), he smells well;
minomāgrwad (*menomāgrwak*), it smells well, etc.
Nin nishkādís (*nesh..sid*), I am angry.
 „ *bekādís* (*baiek..sid*), I am meek.
 „ *maminādís* (*mem..sid*), I am proud.
 „ *tabassénindís* (*teb..sod*), I humble myself, am humble.
 „ *sasági* (*scs..sid*), I am avaricious, miserly, stingy.
 „ *kijewādís* (*kej..sid*), I am charitable, kind.
 „ *gagawéndjige* (*geg..ged*), I am envious, jealous.
 „ *kijawéntindimin* (*kej..didjig*), we envy one another.
 „ *sāgiidimin* (*saiag..didjig*), we love one another.
 „ *nibádís* (*neb..sid*), I eat too much, I am a glutton.
 „ *dibaménim* (*deb..mod*), I am moderate, live by rule.
 „ *bishigwádís* (*besb..sid*), I am unchaste, I commit adultery, or fornication.

- *Nin binis (banisid)*, I am chaste, pure.
 ,, *minwéwis (men . . sid)*, I am zealous, faithful,
 industrious.
 ,, *kittm (ketimid)*, I am lazy.

EXERCISE.

Ninidjâniss, kego nishkâdisiken; geget matchi ijiwébisi aw netâ-nishkâdisid (he who is habitually angry), aw dash netâ-bekâdisid mino-ijiwébisi. Igiw gawashkwebidjig ininiwag ta-animisiwag (will suffer). Jesus mojang gi-bekâdisi; aw dash barekâdisid ijiwébisi Jesus ga-ijiwébisi. Kitchitwâ Francis gi-kitchi-tabassénindiso; tabassentndison gaie kin, win Francis ga-iji-tabassénindisod; tebasentndisódjig sāgiigósiwag (are loved, are amiable,) meminādísidjig dash jingendágosiwag (are hateful, are hated). Anind (some) bemádisidjig saságisiwag, minawa dash anind kijewádisiwag, minawa anind migiwéshkiwag (too liberal, give away to much). Judas gi-kitchi-saságisi, mi gaondji-atáwed Debéndjigenidjin. Mojang sāgúddá, kego wika kijawénindissida; aw kejawéndjiged jingendágosi, kawin sāgiigosissi. Abinódjiag nebadisidjig ta-ākosiwag, igiw dash debamenimódjig tamino-bimádisiwag. Kego wika ta-bishigwadístsi enamiad; anámakamig ntingoting ta-danákisowag (will burn) ga-bishigwádisidjig kishpin weweni anwenindisóssigwa bwa nibowud (before they die). Wnawa banisidjig—banideédjig (clean of heart) kāgigékamig ta-daji-minawānigosiwag gjijigong.

That girl is very proud, but her mother is very humble. The proud are like the devil. He sinned, because he was proud; he is now in hell and will burn there forever (*kāgigékamig*). Mary the Mother of God, was very humble; she is now happy in heaven. Those who are in heaven (*gjijigong ebidjig*) always love each other; they never envy each other. A man or (*kema gaie*)

woman who is envious, is not loved. Some Jews committed adultery in the desert (*pagwádakamig*) and they died there (*mi dash ima gi-dapinéwad*).

INTERMEDIATE EXERCISE.

On the weather.

Kissiná, it is cold; *gi-kissiná*, it was cold; *ta-kissiná*, it will be cold.

Kawin kissinássinon, it is not cold; *kawin gi-kissinássinon* etc.

Kijāte, it is warm (outdoors); it is warm (indoors); the weather is warm.

Kawin kijātéssinon, it is not warm; it is not warm weather.

Gimiwan, *gi-gimiwan*, *ta-gimiwan*, it rains, it rained, it will rain.

Kawin gimiwánsinon, it does not rain.

Sogipó (*sogipon*), *gi-sogipó*, *ta-sogipó*, it snows, it snowed, it will snow.

Kawin sogipóssinon, *kawin gi-sogipóssinon*, *kawin ta-sogipóssinon*.

Biwan, the snow drifts, *gi-biwan*, *ta-biwan*.

Kawin biwánsinon, the snow does not drift.

Abawa, it thaws, it is soft, thawing weather.

Kawin abawássinon, it does not thaw.

Mādji, it begins to snow.

Kawin mādji, it does not begin to snow.

Ishkwāpo, it stops snowing, it ceases to snow.

Kawin ishkwapóssinon, it does not stop snowing.

Ishpaté, the snow is deep.

Kawin ishpatéssinon, the snow is not deep.

Ishpāgonagá, there is much snow, deep snow.

Kawin ishpāgonagássinon, there is not much snow, not deep snow.

Sēssegán, it hails; *kawin sēssegánsinon*, it does not hail.

Kissintibikad, it is a cold night; *Kawin kissintibikássinon*.

- Anakwad*, it is cloudy; *kawin ānakwássinon*.
Mijakwad, it is clear, fair, weather; the sun
 shines, the sky is blue.
Kawin mijakwássinon, it is not clear weather, etc.
Mindókad, there is dew on the ground; *kawin*
mindokássinon.
Awán, it is foggy; *kawin awánsinon*.
Bínawán, the fog is falling; *kawin binawánsinon*.
Pākawán, the fog disappears; *kawin pākawánsi-*
non.
Mādjibissa, it begins to rain; *kawin mādjibissás-*
sinon.
Ishkwābissa, it stops raining; *kawin ishkwbísás-*
sinon.
Awanibissa, it rains a little; *kawin awanibissás-*
sinon.

ORDINARY WORDS AND EXPRESSIONS.

- A beggar, *nandotamágewintni*, *nandotamágewitk-*
we.
 I ask, beg, him for s. th., *nin nandótamawa*, *nin*
pagossénima.
 „ ask for it, beg it, *nin nandotān*.
 „ pay attention to him, mind him, *nin babaméni-*
ma.
 „ mind it, *nin babaméndān*.
 „ awake him, *nin goshkósia*, *nind amádjia*.
 „ come baek, *neiab nin bi-ija*.
 „ backbite him, *nin matchi dájima*, *nin matchi*
ina, *nin pagwánoma*.
 „ think bad of him, *nin mānadénima*.
 „ think bad of it, *nin mānadéndān*.
 „ speak wickedly, *nin bātāwe*, *nin mānadwe*, *nin*
matchi gijwe, *nin mānasitágos*, *nin mānaigdon*.
 „ am bald headed, *nin papashkwakóndibe*.
 „ publish his bans of marriage in church, *nin*
bibágima anamiéwigámigong.
 „ baptize him, *nin sígaándawa*.
 „ am baptized, *nin sígaándás*, *nin sígaándjigas*.

- I give him Confirmation, *nin Söngideeshkawa.*
 He receives Confirmation, *od odapinan kitchitwä*
Söngideeshkágéwin, Söngideeshkawa.
- I give him holy Communion, *nin mina kitchitwä*
Eucharistiwin, Jesus wiiaw.
- „ receive holy Communion, *nind oddpinān Jesus*
wiiaw, kitchitwa Eukaristiwin; nin Jawendágos.
- „ make my first Communion, *nind oshki-jawenda-*
gos.
- First Communicant, *weshki-jawendágosid.*
- First Communion, *Oshki-Jawendágosiwin.*
- I go to Confession, *nin nāsikawa mekatéwikwan-*
áie, webinigeng nind ija.
- „ confess, *nin wēbinige, nind ānwentndis, nin di-*
badodānan nin bātādowninan, nin bātāndis.
- Confession, *wēbinigéwin, ānwēnindisowin, bātāndi-*
sowin.
- I give him absolution, *nin wēbinámawa o bātādo-*
winan, nin gāssiámawa o bātādowninan.
- „ am sorry for my sins, *nind ondjik ashkéndam*
nin bātādowninan.
- „ hate my sins, *nin jingendānan nin bātādowni-*
nan.
- „ cast them away, *nin wēbinānan.*
- „ will shun them, *nin wi-ojindānan.*
- „ will combat them, *nin wi-mīgadānan.*
- „ will change, *nin wi-āndji-bimádis.*

LESSON XIV.

*Participles of the negative form
of the first conjugation.*

Note 1. The participles of the negative form of this conjugation are formed by adding the

following terminations to the characteristic syllables (*assi, essi, issi, ossi*):

<i>Present tense.</i>	<i>Imperfect tense.</i>
<i>wān</i>	<i>wāmban</i>
<i>wan</i>	<i>wamban</i>
<i>g</i>	<i>goban</i>
<i>wāng</i>	<i>wāngiban</i>
<i>weg</i>	<i>wegoban</i>
<i>gog</i>	<i>gobanig</i>
<i>ng (Impers.)</i>	<i>ngiban</i>
<i>nigon (II-III Pers.)</i>	<i>nigobanin.</i>

Present Tense.

Nebāssiwān, I who don't sleep.
nebāssiwān, thou ,, ,, ,,
nebāssig, he ,, ,, ,,
nebāssiwāng, we ,, ,, ,,
nebāssiweg, you ,, ,, ,,
nebāssigog, they ,, ,, ,,
nebāssing, one not sleeping.
nebāssinigon, his (f. i. son) not sleeping.

Imperfect Tense.

nebāssiwāmban, I who did not sleep.
nebāssiwāmban, thou ,, ,, ,,
nebāssigóban, he ,, ,, ,,
nebāssiwāngiban, we ,, ,, ,,
nebāssiwégoban, you ,, ,, ,,
nebāssigóbanig, they ,, ,, ,,
nebāssingiban, one ,, ,, ,,
nebāssinigóbanin, his (f. i. son) who did not sleep.

Note 2. The compound tenses, i. e. perfect, future, second future, and pluperfect, are formed by making the Change in the prefixes, as was remarked above in speaking of the participles of the affirmative form.

Note 3. Moreover, as was said above, the *ter-*

minations of the participles of the negative form, are the same as those of the corresponding subjunctive mood, except the third person plural and the second-third person; for instance:

Subjunctive, *nibássigwa*, if, that, they don't sleep.

Participle, *nebássigog*, they, who do not sleep.

Subjunctive, *nibássinig*, if (f. i. his son) does not sleep.

Participle, *nebássinigon*, his (son) who does not sleep.

Nin bibónish (be-id), I spend the winter.

„ *nībinish (na-id)*, „ „ „ summer.

„ *tagwádgish (te-id)*, I spend the autumn, fall.

„ *sigwanish (sag-id)*, „ „ „ spring.

Oshki Odénang, to, at, from Bayfield.

Geté-Odénang, „ „ „ Superior.

Waiekwā-Kitchigaming, to, at, from Superior.

Moning-wanékáning, to, at, from La Pointe.

Wasswáganing, „ „ „ Lac du Flambeau.

Ottáwa-Ságalgáning, „ „ „ Courtes Oreilles.

Wikwédong, „ „ „ Ashland.

Kitchi-Wikwedong, „ „ „ L'Anse.

Mashki-Síbing, „ „ „ Bad River Res.

Abiding (ningoting), once.

nījing, twice.

nissing, three times.

nīwing, four times.

nāning, five „

ningotwáatching, six times.

nījwáatching, seven „

nishwáatching (ishwáatching) eight times.

jāngatching, nine times.

midatching, ten „

Anin dassing? how often?

Api, when—*megwa*, whilst.

Antn? how? what? *wégonen?* what?

EXERCISE.

Mi igiw intniwag Oshki-Odénang ged-ijádjig, mi igiw dash anind ged-ijássigog. Meno-anokídjig wewéni ta-dibaamágosiwag, énokíssigog dash kawin ta-dibaamágosíssiwag. Mi sa aw anishinábe gemádjássig. Moningwanékáning wí-bibónishi; níngotchi bakán dash ta-bibónishiwan níj odánan. Nínawind menikwéssiwāng ishkotewábo, nín mino bimádisimin, kinawa dash netá-minikwéieg kid ākosim naningim, ki kitimágisim gaie. Wínawa pitchinágo menissépanig (who chopped wood) da-gi-dibaamágosiwag mádjassigwában. Kínawa mojav baidpiieg níngoting ki ga-máwim. Oma Moningwanékáning kawin aídssiwag anishinábeg enamiássigog, kákina oma eíádjig anamidwag. Anindi ge-nibiníshieeg? Ottáwa-Ságaiganing nín ga-nibiníshimin. Awassonāgo níj iníniwag gi-tchāgisowag (got burned) megwa gi-nibáwad. Bējig ikwe tchāgisoban nōpíning, gi-gíwashkwébid. Aw ikwe Kitchi Wikwédong gi-óndjiba, mi wedi ga-tagwágishid, oma dash Mashki-Síbing wí-bibónishi. Anin dassing ga-matchi-ikkítóian nongom gíjigak? Níjing eta (only) nín gi-matchi-ikkít pangi. Anin dassing ga-ijássiweg anaméssikeng (to mass?) Abiding kawin nín gi-ijásstmin, aw dash kwéwisénsish jūngatchíng kawin gi-ijássi, gi-babá-odáminod (because he was playing about).

Ye sinners, repent, go to Confession! We will go to Confession next Saturday evening. Where did that young man spend the summer? He spent the summer at Superior. Those who are good Christians will go to heaven, but those who do not want to pray (*wa-anamiássigog dash*) will go into the eternal fire after death (*gi-ishkwá-bimadisiwad*). Be always pure-hearted (*bínideeg*); the pure-hearted will rejoice for ever in heaven, but the impure-hearted will suffer for ever (*kaginig ta-ānimisiwag*).

ORDINARY WORDS AND EXPRESSIONS.

- I will not relapse into sin, *kawin mtnawa nin wi-pangtshinsi bātādownting.*
- „ „ give up drink and all badness, *nin wi-boniton ishкотewábo, kákina gaie bātādowninan.*
- „ „ not keep bad company, *kawin nin wi-wissokawássig, (kawin nin wi-wídjíwássig) metchi-ijrwebistdjig.*
- „ conceal a sin, *bātādown nin kádon,*
- „ „ „ „ from the priest, *mekatéwikwandie nin kádawa bātādownin.*
- Penance for sins confessed, *kotagildisowin.*
- I have performed my penance, *nin gi-kotagildis.*
- „ examine my conscience, *nin nanáगतawénindis, nin nanda-mikwéndānan nin bātādowninan.*
- Extreme Unction, *Anamie-Nomintdiwin.*
- I give Extreme Unction, *nind Anamie-nómína.*
- „ receive Extreme Unction, *nind odápinān Anamie-Nominidiwin; nind anamié-nomínigas.*
- „ call for the priest, *nin nádoma mekatéwikwandie.*
- „ desire him, *nin nandawénima.*
- „ am in danger, *nin nanisádnis.*
- „ think he is in danger, *nin nanisanénima.*
- „ am ordained priest, *nin mēkatewikwandiewtigo.*
- „ am consecrated bishop, *nin kitchi mekatéwikwandiewtigo.*
- Holy Orders, *Mekatéwikwandiewiwin.*
- I marry, *nin wídige.*
- „ „ for life, *nind āpitchi wídige.*
- „ „ in the Christian way, *nind anamie-wídige.*
- „ „ Indian fashion, *nind anishinābe-wídige.*
- „ live in concubinage, *anishā nin wídigēma intni (ikwe.)*
- Marriage, *widigēndiwin.*
- Christian marriage, *anamié-widigēndiwin; anamie-nibawiwín.*

Concubinage, *anishā widigēndiwin*.

Married person, *wádiged*.

Spouse, *wa-wídiged*.

Unmarried, *wádigessig*.

Marriage-ring, *anamié-titibintndjipison*.

I marry him, her, *nin widigēma*.

„ solemnize marriage, *nin widigēndaag*.

„ put away my wife, husband, *nin bakéwina nin wídigemágan, nin wēbina nin wídigemágan*.

INTERMEDIATE EXERCISE.

I . . . thee not—*issinon*.

I . . . you „ —*issinoninim*.

Kawin ki wābamissinon, I see thee not.

„ „ *wābamissinóninim*, I see you not.

Nin pagossénima, I request him, beseech him.

Ki pagossénimin, „ „ thee.

Kawin ki pagossenimíssinon, I request thee not,
do not request thee.

Nin gagwédjima, I ask him (a question.)

„ *nakwétawa*, I answer him.

Ki nakwétón, „ „ thee.

„ *nakwetóninim*, I „ you.

Anin eji-aiaian? How art thou?

Nin mino aia, I am well, feel well, am in good
health.

Nind ākos, I am sick.—*Kawin nind ākosissi*, I am
not sick.

Waiba, soon,—*Pábige*, immediately.—*wika*, sel-
dom.—*Ka wika*, never.

Kawin ki ganontssinon; aw intni nin ganóna.
Kawin ki kikénimíssinóninim, igiw dash intniwag
wewéni nin kikénimag. Kawin kin (thee) ki biis-
sinon, kin dash, ningwiss (my son) ki biin. Anin
eji-aiatan? Kawin nin mino aiássi, (I am not well;
not: I am not good). Nind ākos. Kawin ki gi-
wābamíssinon túbikong. Waiba ki ga-wābamin. Ki
gagwedjimíninim. Ki ga-nakwetóninim. Ow ki

gagwédjimin. Abiding (once) *nin gi-gagwédjima ki mama.* *Kawin ki wī-wābamissinon* (I don't want to see thee). *Ki wī-gaónin* (I want to speak to thee.) *Kawin ki wī-ganontssinon,* (I don't want to speak to thee). *Kawin ki sāgītssinon.*

I love him, but I do not love thee. I speak to the men, but I do not speak to you. (you *always* used in this book in the *plural number* and thou, thee *always* used when *only one* person is addressed,) I do not request thee. but I request that woman. I do not look at you. How art thou? I am sick; I am not well. I will soon be well (*waiba nin ga-mino-aiā.*) I do not look at you; I hate you. I do not love him.

LESSON XV.

On the form of expressing periodical actions, events, or states of being.

Note 1. By periodical actions, events, or states of being, we mean such as occur at stated times and frequently; f. i., *gego ekkitódjin,* whenever he says anything;—*pandigéianin anamiéwigámigong* whenever thou enterest the church; *mitsiwe indbiwag kigwissag enamiewádjin,* thy sons look everywhere about when praying.

Note 2. Besides the Change in the first syllable of the verb or its prefix, the following terminations are added to the characteristic vowels, or syllables, (*a, e, i, o & assi, essi, issi, ossi,*) namely:

<i>Affirmat.</i>	<i>Negat.</i>	<i>Affirmative.</i>	<i>Negative.</i>
<i>iānin</i> |	<i>wānin</i> |	<i>nebaiānin</i> |	<i>nebāssiwānin</i>

<i>ianin</i>	<i>wanin</i>	<i>nebaiānin</i>	<i>nebāssiwānin</i>
<i>djin</i>	<i>gon</i>	<i>nebādjin</i>	<i>nebāssigon</i>
<i>iāngon</i>	<i>wāngon</i>	<i>nebaiāngon</i>	<i>nebāssiwāngon</i>
<i>iegon</i>	<i>wegon</i>	<i>nebategon</i>	<i>nebāssiwegon</i>
<i>wadjin</i>	<i>gwanin</i>	<i>nebawadjin</i>	<i>nebāssigwanin</i>
<i>ngin</i>	<i>ngin</i>	<i>nebāngin</i>	<i>nebāssingin</i>
<i>nidjin</i>	<i>nigon</i>	<i>nebanidjin</i>	<i>nebāssinigon.</i>

Perfect tense: *ga-nibaiānin—ga-nibassiwānin.* etc.

Future „ : *ge-nibaiānin—ge-nibassiwānin.* „

Second Future tense: *ge-gi-nibaiānin—ge-gi-nibas-
siwānin.* etc.

Note 3. Analyzing the above terminations, we see they are like those of the subjunctive mood, to which are added *in, on, nin, jin.*

When the Subjun. ends in n, then *in* is added.

„	„	„	„	„	g,	„	<i>on</i>	„	„
„	„	„	„	„	d,	„	<i>jin</i>	„	„
„	„	„	„	„	a,	„	<i>nin</i>	„	„

Please remember the above note well. It is applicable to almost all the conjugations.

Anin éndashiwád? How many are they?

Nin bējig, (baiejigod) I am one, alone; *bējig.*

„ *nijimin, (najidjig)* we are two of us; *nij.*

„ *nissimin, (nessidjig),, „* three „ „ *nisswi.*

„ *nīwimin, (nawidjig),, „* four „ „ *nīwin.*

„ *nānanimin, (naiananidjig)* we are five of us;
nānan.

„ *ningotwātchimin, (nen..idjig)* we are six of
us; *ningotwāsswi.*

„ *nijwatchimin, (naj..idjig)* we are seven of
us; *nijwasswi.*

„ *nishwātchimin, (nesh..idjig)* we are eight of
us; *nishwāsswi.*

„ *jāngatchimin, (jaian..idjig)* we are nine of
us; *jāngasswi.*

„ *midātchimin, (med..idjig)* we are ten of us;
midāsswi.

Nind ónishká, (*wen..ad*) I rise up (when lying.)
Nin pásigwi, (*pesigwid*) I stand up (, sitting.)
 ,, *gawishim*, (*gew..od*) I go to bed.
 ,, *píndige*, (*pan..ed*) I go into, enter.
 ,, *góshkos* (*gweshkosid*) I wake up, I awake.
Nind ondámíta (*wen..ad*) I am busy.
Nin tchibaidítigonige, (*tchab..ed*) I make the sign
 of the Cross.

EXERCISE.

Anámian éndasso-ktígijeb (every morning)
gweshkósiianin, *gaie éndasso-onágoshig* (every
 evening) *wa-gawishimóianin*. *Kishpin naningóti-
 nong osám wendamítatanin*, *pangi ganagé* (at
 least a little) *anáman*; *kishpin dash wendamítás-
 siwanin*, *nibiwa anámian*. *Tchibaidítigonigéwag
 swanganamiádjig anamiéwigámigong pandigewádj-
 jin*. *Wewéni anwénindisog wa-wébinigéiéegon*. *Aiá-
 kosianin mino ganawénindison*, *bisān aian endaian*
 (stay quietly at home) *kego babá-ijáken*. *Nímiiddi-
 wag anishinābeg enamiássigog medewiwádjín*, *Aw
 intni pábige* (immediately) *niba gegikwendjin
 mekatéwikwanaten* (when the priest preaches).
Nimidjánissens mawishki; *gweshkostdjín mawi*, *wa-
 nibádjín gaie mawi*. *Gégo ejitchigeigon*, *wewéni
 ijitchigeg*. *Kishpin aiákostssiwegon*, *wewéni ijag
 anaméssikeng éndasso-anamiégtjigak éndasso-kiitchi-
 twágtjigak gaie* (go to Mass every Sunday and
 holyday). *Bi-anokín oma éndasso-gijigak* (every
 day) *meno-aiatanin*. *Kego nishkádisiken gego me-
 tchi-ikkitowádjín anishinābeg*. *Aw intni kiitchi nish-
 kádisi*, *metchi-ijitchigentdjín odánan*. *Wa-anamiaiá-
 nin anotch matchi inéndamowinan nind odissigón-
 an*; (when I want to pray, various bad thoughts
 come to me—arise in me).

Whenever that man comes here he talks ill.
 Make the sign of the cross every morning when
 thou arisest and every evening when thou goest
 to bed. When he works, he works well, he is not

lazy. Before you eat, always pray and after you have eaten, pray again. Walk slowly when going home. Those workmen (laborers) sit down and rest whenever they are tired. That man shouts whenever he talks; he does not hear well (*kawin wewéni nõndamássi.*) Thy son is mischievous when he plays. That girl laughs when she prays.

Batalnowag na kinidjánissag? (Are thy children numerous? i. e. hast thou many children?) *Enangé, batalnowag. Anin éndashiwad kinidjánissag? Midādātchiwag ninidjánissag, ntwiwag ningwissag, ningotwātchiwag dash nindánissag. Nin dash ninidjánissag kawin batainiswag; nijwātchiwag eta, kákina dash kwíwisénsiwag. Kimissé onidjánissan anin éndashimid? Nijiwan eta, bejig kwíwisens, bejig dash ikwésens. Anin ga-dashiwad intniwag endaian tibikong? Gi-midātchiwag ashi jāngwaswi (19). Anin ga-dashimid Jesus o kokinoamáganan (Apostles)? Gi-midādātchiwan ashi nij. Anin éndashiiég endateg? Nin midādātchimin ashi niwin. Anin ga-dashiwad nitám (first) anishinābeg (homines)? Gi-nijiwag sa, mi sa Adam gaie Eva. Anin ga-dashimid Jakob onidjánissan? Gi-midādātchiwan ashi nij ogwissan, odánan dash gi-béjigowan (Dinah). Anin éndashiwad igiw ga-pindigédjig anamiéwigámigong? Kawin utbiwa gi-pindigeswag; mi eta medādātchiwad ashi nijwasswi ga-pindigédjig. Anin éndashiwad ga-wébinigédjig? Nissiwag eta.*

How many brothers have you? There are five of us. How many sisters hast thou? I have three sisters and four brothers. How many Indians chopped wood this morning? (*jeba*) There were seven. How many went home? Three went home and four are still chopping. Are they hungry and tired? They are hungry and tired. Come in,

sit down and rest; you will soon eat dinner (*wa-iba ki ga-nāwakwe-wissinim*). How many boys and girls are there in school? (*kikinoamagétwigá-migong?*) There are seventeen boys and nineteen girls. How many are there in the store? There are only five.

INTERMEDIATE EXERCISE.

Verbs in *awa* change *awissinon* into *ossinon*
 „ „ *āwa* „ *aowissinon* „ *aossinon*
 „ „ *ēwa* „ *eowissinon* „ *eossinon* .

Hence for the above classes of verbs we have the following terminations.

I....thee not, *ossinon*
 I....you „ *ossinoninim*
 I....thee „ *aossinon*
 I....you „ *aossinoninim*
 I....thee „ *eossinon*
 I....you „ *eossinoninim*.

Nind anamiétawa, I pray to him, for him, I
 bless him.

Kawin ki wi-anamiétóssinon, I do not want to
 pray for thee.

Kawin ki wī-anamiétóssinóninim, I do not want
 to pray for you, to bless you.

Nin sīgaándawa, I baptize him.

Kawin ki ga-sīgaandóssinon, I will not baptize
 thee.

Nin bajibāwa, I stab him.

Kawin ki bajibāóssinóninim, I do not stab you.

Nin nandonēwa, I seek him, search for him.

Kawin ki nandoneóssinon, I do not seek thee,
 search for thee.

Mojag, always; *kawin wika*, never; *naningótinong*, sometimes.

Nin gad-anamiétawa aw mino ikwésens; kin dash metchi-ikwesénsiwtian, kawin ki gad-anamiétóssinon. Ondáss, John! Bī-ijan oma! Ka na ki

gi-ijinājaóssinon anamiéwigámigong? Kawin dash ki gi-ijássi. Ki gi-babá-widjiwag matchi kwiwisénsag gi-babá-widjodáminomadwa. Ki ga-bash-anjéon. Mary, ki wí-windamon gégo; tibikong nópning gi-danákišo béjig Kitchi-Mókoman gawashkwébid; gi-tchagidéni o kishkaágwéwigámig (his camp), mi dash gaie win gi-tchāgisod. Kwiwisénsidog! Kid ombigisim; ki ga-pakiteóninim, bisān aiássiweg. Kawin ningot ki gi-windamóssinon. Nongom nin wí-babá-nandonéwa noss. Ki gi-babá-nandonéon, nosse. John, ki sāgiin; mojag ki gi-mino-dódaw; kin dash Jim, kawin ki sāgiissi-non.'

I will see you tomorrow and will speak with you. I will not punish thee, because thou art sorry for having done wrong. I told something to thy mother, but I will not tell thee what I told her. John, I will baptize thee next Sunday afternoon after prayers. I will not stab thee, my friend; don't fear.

ORDINARY WORDS AND EXPRESSIONS.

- I shave, *nin gashkibás.*
- „ „ him, *nin gashkibána.*
- Razor, *gashkibádjigan.*
- Barber, *gashkibásowintni.*
- Barber-shop, *gashkibásowigámig.*
- I am naked, *nin pingwashágid.*
- „ „ bareheaded, *nin jāshágintndibe.*
- „ „ barefooted, *nin jāshágintside.*
- „ „ have bare hands, *nin jāshágininindji.*
- „ „ am barelegged, *nin jāsháginigáde.*
- „ „ bashful, *nind agatchtshk, nind agatchiwádis.*
- „ „ speak bashfully, timidly, *nind agatchitágos,*
nind agatchim.
- „ „ am whipped, *nin pakitēigas.*
- „ „ beautiful, *nin ónijish, nin bishigendágos, nin*
gwanátchiw.

It is beautiful, *onijishin*, *bishigendágwad*, *gwanátchirwan*.

The ox, cow bellows, *māsítágosi pijiki*.

„ dog barks, *miǵt animósh*.

I bend, *nin wāǵtnige*.

„ „ it, *nin wāǵinān*, *nin jawāǵinān*.

„ „ my arm, *nin bisktniken*.

„ stoop, bend forward, *nin wāǵenis*.

„ incline myself, *nin nāweta*.

„ am bent, bowed, *nin wāǵishka*.

„ „ benumbed, *nin gikimānis*.

My arm is benumbed, *nin gikimanitnike*.

„ foot „ „ „ *gikimantside*.

„ hand „ „ „ „ *gikimanintndji*.

„ leg „ „ „ „ *gikimanigǵde*.

I disturb, confuse him, *nin wanishkwéa*.

„ am confused in thought, *nin wanishkweiéndam*.

„ go astray, get lost, *nin wanishin*.

„ lose the road, trail, *nin wandadon mikana*.

„ make a mistake in singing, *nin wánaam*.

„ am misunderstood, *nin wánitagos*.

„ misunderstand him, *nin wánitawa*.

„ „ it, *nin wánitan*.

„ understand him, *nin nissitótawa*.

„ „ it, *nin nissitótān*.

„ speak plainly, am understood, *nin nissitótagos*,

nin pagákowe, *nin pagakitágos*.

„ understand him plainly, hear him well, *nin*

pagakitawa.

„ am bilious, *nind osawábi*.

Bile, *osawában*.

I bind him, *nin takóbina*, *nin sāǵibina*, *nin mind-*

jimápina.

„ bite off a piece, *nin pakwéndjige*.

„ „ „ „ „ of tobacco, *nin pakwéma assé-*

ma.

LESSON XVI.

Chippewa nouns; mode of distinguishing gender; division into animate and inanimate nouns.

Note 1. In the Chippewa language there are several peculiarities in regard to nouns, not to be found in other languages. These refer to gender, division into two classes, animate and inanimate, declension, and change of termination when connected with personal possessive pronouns.

Note 2. In classical languages, ancient and modern, there is a distinction of nouns with regard to sex, called the gender of said nouns. In German the gender of nouns is often hard to be determined. In English there is very little difficulty, as things are classed according to their natural division. Moreover the same articles and adjectives are used for all three genders, f. i. the large man, the large woman, the large house. In German the distinction of gender affects not only the noun, but also the article and adjective, f. i. ein guter Mann, eine gute Frau, ein gutes Haus. In Chippewa, the same adjective (they have no article) is used for all genders, f. i. *gwanátch kwtwisens*, a beautiful boy; *gwanátch ikwésens*, a beautiful girl; *gwanátch masinatgun*, a beautiful book.

Note 3. The distinction of the two sexes is contrived by using different words for persons of the two sexes; for instance:

Masculine.

Ogima, a chief or king;
Intni, a man;

Kwtwisens, a boy;
Oshkinawe, a young man;
Noss, my father;
Ningwíss, my son;
Nissaié, my elder brother;
Nimishómíss, my grandfather;

Feminine.

Ogimákwe, a queen, wife of a chief;
Ikwé, a woman;
Ikwésens, a girl;
Oshkintgikwe, a young lady;
Ninga, my mother;
Nindáníss, my daughter;
Nimíssé, my older sister;
Nókomíss, my grandmother.

Note 4. Another mode of distinguishing the gender of individuals or animals is by *prefixing* the word: *nabe* (male) to nouns of the masculine gender, and *ikwe*, (woman, female) to those of the feminine gender, f. i. *nabe-ptjiki*, a bull or ox; *ikwe-ptjike*, a cow.

Note 5. The same distinction is made by placing *after* the noun the words: *nabeaiaa* (male being) and *ikweaiaa* (female being) f. i. *pakádkwe nabeaiaa*, a rooster; *pakádkwe ikweaiaa*, a hen; *bebéjigóganji nabeaiaa*, a horse; *bebéjigóganji ikweaiaa*, a mare.

Note 6. Another mode of making this distinction is by adding or affixing the word: *inini* (man) to nouns of the masculine gender, and: *ikwe* (woman) the latter sometimes in a contracted form to nouns of the feminine gender, f. i. *anokitagéwintni*, a man-servant; *anokitagékwe* (contracted from *anokitagéwikwe*) a female-servant; *tchibakwéwinini*, a male cook; *tchibakwéwikwe*, a female cook; *kikinoamagéwintni*, a male teacher; *kikinoamagékwe*, a female teacher.

Note 7. All Chippewa nouns and verbs are divided into two classes, animate and inanimate. To the first class belong all animate things, either naturally animate or gramatically so considered. Thus *mini*, a man, is *naturally* animate, whereas: *tashkibódjigan*, a saw-mill, is *gramatically* animate. On the other hand, *níaw*, my boy, is gramatically *inanimate*, although naturally animate, and so are: *níbid*, my tooth, *nintndj*, my hand, *nístá*, my foot, and mostly all members of the human body. In many cases, the only safe way to ascertain whether a noun be animate or inanimate is to consult the Chippewa-English dictionary of Baraga.

Note 8. This distinction of nouns, as to whether they are animate or inanimate, is of the highest importance, for only an animate noun can be the *subject* or *object* of an animate verb. On the other hand, an inanimate noun can be the *subject* of *unipersonal* (inanimate) verbs only and the *object* only of verbs of the VI Conjugation; for instance:

Nin mígiwenan pakwejígan,—animate, V Conjug.

nin mígiwen masinaigan,—inanimate, VI „

ojitichigaso tashkibódjigan,—animate, I „

ojitichigáde wakatgan,—inanimate, VII „

Mitig, (an. plural: *og*) a tree.

Pakwejígan, (an. pl. *ag*) bread.

Assín, (an. pl. *ig*) a stone.

Mishmín, (an. pl. *ag*) an apple.

Pingwi (an.) ashes.

Pigishkanan, (peg-*id*) I am rotten, I rot.

Pigishkani opin, (an. pl. *ig*) a rotten potatoe.

Patákiso, (pet-*od*) it stands up in s. th.

Mitig otchibtkawi, (we *id*) the tree has roots.

„ *sāgintmikwi*, (*saiag-id*) „ „ begins to bud.

„ *sāgibāgisi*, (*saiag-id*) the tree gets new leaves.

- Mitig wābigoni*, (*waiab-id*) the tree is in bloom.
 „ *wadtkwani*, (*wed-id*) the tree has branches.
Nin pakwéjiganike, (*pek-ed*) I make bread.
 „ *gwēkūta*, (*gwaiekítod*) I turn around.
 „ *gwāshkwan*, (*gwaia-id*) I jump.
 „ *gīgbingwash*, (*gag-id*) I am sleepy, drowsy.
 „ *giginig*, (*gug-id*) I am born with it.
Asséma, (*an.*) tobacco, snuff.
Akik, (*an. pl. og*) a kettle.
Optn, (*an. pl. ig*) a potatoe.
Mikwam, (*an.*) ice.
Gon, (*an.*) snow.
Nin giwanim, (*gaw-od*) I tell a lie.
 „ *giwéhato*, (*gaw-od*) I run home.
 „ *mānjaia*, (*maianjuiad*) I am unwell.
 „ *mānjidée*, (*maia-ed*) I am inclined to vomit.
 „ *kiténim*, (*ket-mod*) I am proud (in thought).
 „ *kitcht̄pis*, (*ket-od*) I gird myself, put girdle
 or belt around my waist.
 „ *wi-niba*, (*wa-ad*) I want to sleep, am drowsy.
 „ *winin*, (*wa-od*) I am fat.
 „ *winingwe*, (*wan-ed*) I have a dirty face.
Nind óndádem, (*wen-mod*) I weep, cry on account
 of.
Bakad̄win, hunger.
Nishkád̄isiwin, anger.

EXERCISE.

Nin nabe-pijik̄mag éniwek (tolerably) *winino-wag*, *nind ikwé-pijik̄mag dash kitchi pakákadosó-wag*. *Ki nabe-pakaākwēiag migádiwag, takwándi-wag, nisst̄diwag*. *Mino inintwi nind ógimam mino ikwéwiwan gaie o widigemáganan, géyet mino o-gimákwéwiwan. Bējig mitig gi-patákiso gwanátch kitigániing, bimádisiwinim-itig dash gi-ijinikáso. Anin endáshtnid kishime o mish̄tminan? Nánáni-wan o mish̄tminan, nis̄siwag dash nin, nin mish̄t-minag. Onij̄tshiwag na* (are they good) *ki mish̄t-minag? Kawin onij̄shis̄twag, piḡtshkanániwag*

sa. Anind mitigog kitchi otchibtkáwiwag, anind dash kawin. Kijāte, mi wendji-wábigonid mitig. Aw tchibákwéwikwe weweni pakwéjiganike.

Gwékitan, ningwtss, oma dash inakaketan inābin (look hither in this direction). Awenénag igiw wedi gwáishkwantdjig? Mi sa John ogwtssan, mi iniw gwaiashkwánindjin. Kitchi nantingim gwáshkwaniwag abinódjiag wedaminowádjín (when playing). Kawin gwetch (not much) gi-nibássi tibikong ki mama; mi wendji-gigibingwáshid nón-gom. Kákina antshinābeg, minik endáshiwad, oma aking, kákina go bátādowning giginigiwag. Gáwanimódjig jingendágoziwag, igiw dash mojang daiebwdjig (who tell the truth) sāgiigósiwag. Kwíwisens, wewib giwébaton! Nibiwa mánjaiáwag, bemashiwádjín jiwitáгани, kitchigáming, (when they sail on the salt ocean); mánjidéewag, jishigágowéwag gaie (are inclined to vomit and do vomit). Kitchipisóda giwéda gaie. Aw ikwesén-sish wíntngwe, wínisi gaie, omissetan dash biningwéwan, binisiwan gaie. Nishkádisiwin onddémo aw ikwe.

The weather is now warm every day; the trees begin to bud, some trees are getting new leaves. Some trees have many branches, others but few (anind mitigog kitchi wadikwániwag, anind dash pangi eta wadikwániwag). Kitchi onijshiwag igiw mishimindtigog (apple-trees); kitchi wabigóniwag) Those apple-trees are very beautiful; they are full of blossoms. Thy children are very sleepy; let them go to bed (mano ta-gawishimowag). We are all born in sin. That woman often tells lies, she seldom speaks the truth. Those who tell lies will not go to heaven; always speak the truth, when thou relatest anything (gego debádjimóimín.) That girl is very proud, she looks at herself a long time in the mirror (ginwenj iko guna-wābandiso wabmotchitcháwaning). Some children

weep because they suffer, sometimes because they are hungry or thirsty and often because they are angry.

INTERMEDIATE EXERCISE.

I perhaps....*midog*.

thou ,,*midog*.

he ,,*widog*, or *dog*.

Nin gad-ijámidog odénang, perhaps I shall go to town.

Nind ija, nin gi-ija, nin gad-ija, I go, I went, I will (shall) go.

Ta-ija odénang, he will go to town.

Ta-ijáwidog odénang, perhaps he will go to town.

Ki ga-gîwe, thou wilt go home.

Ki ga-gîwémidog, perhaps thou wilt go home.

Ta-mino-aia, he will be well.

Ta-mino-aidwidog (aiadog) perhaps he will be well.

Nind ākos, I am sick. *Akosi*, he (she, it, an object) is sick.

Nind ākostmidog, perhaps I am sick.

Kid ākostmidog, perhaps thou art sick.

Nind anámia, I pray, I am a Christian.

Anamiádog, perhaps he prays; perhaps he is a Christian.

Nóngom, now. *Páuíma*, afterwards; *Pitchínag*, soon, by and by; now only.

Nin ga-gîwe; ki wi-gîwémidog ina? Endogwen, I don't know, *Mary ākosidog, kawin mino aiássi*.

Aw intni ānamiádog, aw dash kawin anamiássi.

Ki wi-gîwémidog na? Géget nin wi-gîwe nóngom.

Aw ikwésens ta-ijáwidog na anamiéwigámigong?

Géget ta-ija. Kin dash, ki gad-ija na? Gánabatch

nin gad-ijámidog. Anin eji-aiaian? Nin mino aia,

kawin ningot nind inapínéssi, (there is nothing the matter with me), aw dash intni ākosidog. A-

námia na aw abinódji? (Is that child a Christian i. e. has it been baptized?) *Endogwen.* (I don't know). *Mákija* (perhaps) *anamiádog.* *Noss aia anamiéwigamigong;* *ninga dash oma aia;* *Charles dash odénang aiádog.* *Ta-giwe na ki mama? Ta-giwéwidog, nin papa dash kawin ta-giwéssi nongom, pánima ta-giwe.* *Pitchinag nin gad-ija atawéwigámigong* (to the store).

Is thy mother well? She is well, she will go to the store tomorrow. Thy father is perhaps sick. Where is he? (*anindi aiad?*) Perhaps he is in town. Where (is) thy mother? (*anindi ki mama?*) She is perhaps in the store (*atawéwigámigong aiádog*). No, she is in church. Did he go to church yesterday? I don't know; perhaps he did go. Wilt thou perhaps go to church? I will go. Was he in town last night? I don't know; perhaps he was. Wilt thou go home now? I will, not go home now; I may go home this evening; (*mákija nin ga-giwémidog nongom onágoshig*). Did thy father feel well yesterday? He felt well yesterday.

ORDINARY WORDS AND EXPRESSIONS.

I bite him, *nin tákwamá.*

„ „ it, *nin takwandān.*

„ „ *nin takwangé.*

The dog bites, *takwangéshki animósh.*

I blacken, *nin makatéwitichige.*

„ „ it, *nin makatéwitssiton.*

Negro, *makatéwiáds.*

Shoe-blackening, *makatewitichtgan.*

Blacksmith, *awishtóia.*

I am a blacksmith, *nind awishtoiáw.*

Blacksmithshop, *awishtoiáwigamig.*

I blame, reproach him, *nind ānwénima.*

„ „ excuse myself, *nind ānwenindis.*

Blood, *miskwi.*

- I bleed, *nin miskwtw.*
 ,, make him bleed, *nin miskwtwia.*
 My nose bleeds, *nin gibitan.*
 I shut my eyes, *nin passangwáb.*
 ,, open ,, ,, *nin pākatawáb.*
 ,, have the dysentery, *nin miskwábi.*
 The kettle boils, *ónso akik.*
 I boil it, *nind onsan, nind onswa.*
 ,, burn, *nin tchāgis.*
 It burns, *tchāgide.*
 I catch fire, my house catches fire, *nin sákis, sá-
 ktide.*
 ,, bury him, *nin pagidénima, nin ningwáwa.*
 ,, am busy, *nind ondámíta, nind ondámis.*
 ,, ,, troubled, in trouble, *nind odjánimis.*
 ,, wipe dishes, *nin gāssinágane.*
 ,, ,, his face, *nin gāssingwéwa.*
 ,, ,, my ,, *nin gāssingwéodis.*
 It is windy, it blows. *nodin.*
 Wing, *ningwigan.*
 The bird has wings, *oningwigána bineshi.*
 Wild, *pagrwádj.*
 Wild horse, *pagwádji-bebéjigóganji.*
 White fish, *atíkameg.*
 Trout, *namégoss.*
 The whites, *waidbishkiwédjig.*
 I am wet, *nin nibtwis, nin nibiw.*
 ,, get wet, *nin nissábawe.*
 ,, weigh (groceries etc), *nin dibábishkódjige.*
 A pound, *ningo-dibábishkódjigan.*
 I weigh him, it, *nin dibábishkóna, nin dibábish-
 kódon.*
 ,, shoot (with a gun), *nin pashktsige.*
 ,, ,, him, *nin páshkiswa.*
 ,, ,, it, *nin páshkisan.*
 Gun, *pashktsigan.*
 Cannon, *kitchi pashktsigan.*
 I shoot (with bow and arrow), *nin bimódjige.*

I shoot at a mark, *nin godaúkwé.*
 „ shiver with cold, *nin niníngadj.*
 Shivering from cold, *niníngadjíwin.*

Summary.

*Jawendágosiwag banidédjig, mi sa igiw ged-od-
 aaimidjig ogimáziwin gijigong. Minógin ki kítigá-
 nens (thy little garden yields well). Minomágo-
 wag igiw gígóíag. Kíssiná, waíba ta-sogípo. Netá-
 anokídjig nin minwábamag, ketimishkidjig dash
 nin jingénimá. Intniwidog, ki pagossénimínim
 tchi píndigeteg anamiéwigámigong. John, ki gi-
 gagwédjima na koss? Kawin mashí nin gi-gag-
 wédjimássi. Mary, ki wi-gagwédjimin gégo; ki gi-
 gimodimidog ná tibikong? Kawin ki ga-nakwétóssi-
 non. Margaret matchi ikwesénsiwi, kawin o wi-na-
 kwétawássin o mamatan. John kawin o minwénim-
 ássin enamiássinon Peter, antni ge-bibónishiian?
 Kitchi Wikwédong nin ga-bibónish, ningwíss dash
 ta-bibónishi Moningwanékáning. Aw intni gi-ntbi-
 nishi Oshki Odénang, nin widigémágan ta-tagwá-
 gishi Búwiting, gaie nin omá odénawénsing nin
 wi-sígwanish. Bapidogénag abinódjiiag (children).
 Ki gi-giwashkwébtimidog. Aw intni pábigé nishká-
 disi gégo ékkitódjin. Kégo bápikégon enamiategon.
 Anin endáshíwad kissaiéíag? Níssiwag nissaiéíag,
 nándúíwag dash nimisséíag. Anin iwapi wa-gaw-
 ishímoteg? Nóngom igo nin wi-gawishímómin. We-
 wéni anámian mojáw wenishkáianin wa-gawishímó-
 anin gaie. Ki ga-bashanjéon kíshpín wi-debwétansi-
 wan. Kawin wewéni ki nondóssinon, nin gāgtbishe
 (deaf.) Kawin ki wi-pisindóssinon. Ningwíss, we-
 wéni tchibaiádigónigen pandigéianin anamiéwigá-
 migong. Ki wi-atáwénan na ki nabe-píjikim? Ka-
 wín nin atáwéssinan, nin wi-atáwénag dash nind
 ikwé-píjikímag. Joe níbiwa o gi-gimódinan pakwé-
 jigánsan mishíminan gaie. Nín wi-sagasswá; antni-
 di nind asséma gaie nind opwágan? (my tobacco*

and pipe). *Kitchi otchibikawi aw mitig, onijishi, kitchi wádkiwani, wabigóni gaie. Mary nibiwa pakwéjiganan o gi-gíssisswan* (baked). *Bakadéwin ondadémo ninidjánisséns* (my little child). *Mi aw nind ogimákwe.*

LESSON XVII.

Verbs ending in anan, enan, inan, and onan.

Note 1. These verbs belong to the fifth conjugation; but we place them immediately after the first conjugation, because they are conjugated like verbs of the first conjugation in all moods, tenses and participles, *except in the indicative mood.*

Note 2. They are transitive verbs, that is, they represent their *subject* as acting on some *object.*

Note 3. The *object* of these verbs is something animate, either *naturally* or *gramatically* so considered; f. i., *nind apénimonan Kije-Manito*, I hope in God; *nin migiwénan pakwéjigan*, I give bread.

Note 4. The characteristic vowels or syllables, of these verbs are *a, e, i, o; assi, essi, issi, ossi*, to which the terminations are added.

Note 5. When the *subject of these verbs* is a noun or pronoun of the third person, he, she, it, they, the *object* will be in the second-third person; f. i., *éndmiad od apénimonan Kije-Mániton; George o migiwénan pakwéjiganan.*

Note 6. As these verbs follow the first conjugation, *except in the indicative mood*, we need but

give the terminations of said indicative mood.

Indicative Mood.

<i>Present tense.</i>		<i>Imperfect tense.</i>	
<i>Obj. Sing.</i>	<i>Obj. Plural.</i>	<i>Obj. Sing.</i>	<i>Obj. Plur.</i>
<i>nan</i>	<i>nag</i>	<i>naban</i>	<i>nabanig</i>
<i>nan</i>	<i>nag</i>	<i>naban</i>	<i>nabanig</i>
<i>nan</i>	<i>nan</i>	<i>nabanin</i>	<i>nabanin</i>
<i>min</i>	<i>min</i>	<i>minaban</i>	<i>minabanig</i>
<i>nawa</i>	<i>nawag</i>	<i>nwaban</i>	<i>nwabanig</i>
<i>nawan</i>	<i>nawan</i>	<i>nawabanin</i>	<i>nawabanin</i>

Indicative Mood. Affirmative Form.

Present tense.

Nin mīgiwénan, I give it.
ki mīgiwénan, thou „ „
o mīgiwénan, he (she) gives it.
nin mīgiwémin. we give „ „
ki mīgiwenawa, you „ it „
o mīgiwenawan, they „ „
nin mīgiwénag I give them (an. obj).
ki mīgiwénag, thou „ „
o mīgiwénan, he „ „
nin mīgiwémin, we „ „
ki mīgiwenawag, you give them.
o mīgiwenáwan, they „ „

Imperfect tense.

Nin mīgiwenában, I gave it.
ki mīgiwenában, thou „ „
o mīgiwenabanin, he „ „
nin mīgiweminában, we gave it.
ki mīgiwemwaban, you „ „
o mīgiwenawabanin, they,, „ „
nin mīgiwenábanig, I gave them (an. obj).
ki mīgiwenabanig, thou „ „
o mīgiwénabanin, he „ „

nin mīgrweminábanig, we gave them.
ki mīgrwemwábanig, you " "
o mīgrwenawábanin, they " "

Note 7. The imperfect tense, *object singular*, is like that of the first conjugation in the 1st and 2d pers. sing., and in the 1st and 2d pers. plural; in the *objective plural*, *ig* is added to *ban*; f. i., *nin mīgrwenában*, *nin mīgrwenábanig*.

Nind ijánan (ejad) I go to him her.

„ *atawénan, (etáwed)* I sell it, (some animate object).

„ *gimódinan, (gamodid)* I steal it.

„ *apénimonan, I trust, hope, in him (epénimod).*

„ *manitokénan, (menitoked), I worship, adore it.*

„ *anókinan, (enokid), I order it to be made.*

Jóniia, (an) silver, money.

Akik, (an. pl. og) a kettle.

Moshwé, (an pl. g), a handkerchief.

Kitchi moshwé, a shawl.

Pakwéjigan (an. pl. ag), bread.

Bebinésid pakwéjigan, flour.

Bassisid pakwéjigan. flour.

Bibiné pakwéjigan, flour.

Gásisod pakwéjigan, baked bread.

Opin, (an. pl. ig), a potatoe.

Pigtshkani-opin, a rotten potatoe.

EXERCISE.

Nin gad-ijánan nin nábéem (my husband); mi ékkitod aw ikwé. Igrw ininiwag o gi-gimodindwan utbirwa opinín gaie mishtminan. Gwaidák enámíad od apénimonan Debendjigentdjín; enamíássig dash od apénimonan, o manitokénan gaie anotch masint-nin (various idols). Ki gi-gimódinag na nind opintmag? Kawin nin gi-gimódissinag, aw ikwesénsish o gi-gimódinan. Enamidjig od apenimondwan

Kijé-Manitón; géget minótchigéwag apénimowad. Aw ikwé o gi-gimóðinan nomaid bejig kitchi moshwén. Anind matchi ininwag o gimodinawábanin nbiwa akikón, gaie opintn, gaie opwáganan, gaie asséman; nongom dash gibakwaigásowag.

Ininiwidog! Ki gi-gimóðimwában na nin papa o joniáman? Nössinan! Kawin ntnawind, nin gi-gimóðissimin o joniáman, mi sa aw gemóðishkid ga-gimóðid iniw jónian. Kissaiéiag na o gi-ijanáwan iniw aiákosintdjin ininwan? Endogwen. Gánabatch (perhaps) o gi-ijanáwan. Ki gi-atáwénag na kákiná kid opintmag? Kákiná nin gi-atáwénag pitchināgo. Aw mindimote (old woman) o gi-atáwénan ina od ássini-opwáganan? O gi-atáwénan o wábigan-opwáganan, iniw dash o miskopwaganan kawin o gi-atáwessinan (but she did not sell her red-stone pipe).

I always hope in God, therefore I pray every day, morning and evening. Some people trust in money, but they deceive themselves (*waiéjindisowag.*) Those bad boys stole much money day before yesterday. Now they say: we did not steal money, but only a few apples; they lie, they stole my money. That woman sold her beautiful shawl to get money in order to drink whiskey; truly she is a bad woman. Does that storekeeper (*atáwéwinini*) sell pipes and tobacco? Yes, he sells them. Come in, friend, (*nikániss*) and sit down! Thou art cold and hungry. Come and warm thyself (*bi-awáson*) and eat! Thanks! I am not hungry, but I am very tired and feel unwell, I wish to go to bed and sleep.

INTERMEDIATE EXERCISE.

I, or thou, perhaps not, } *Káwin nin ki..ssimidog*
 He, she , , , } ,, *ssiwidog, ssidog.*
Nin mādja, I leave, go away, depart.

Kawin nin mādjasstmidog, perhaps I do not leave
etc.

Kawin mādjāssiwidog, perhaps he does not leave.

Nin wīssin, wīssini, I eat, he eats.

Kawin ta-wīssintssidog, perhaps he will not eat.

Nin minikwé, I drink.

Ki gi-minikwémidog, perhaps thou hast been
drinking, perhaps thou didst drink.

Aw ikwé kawin ta-minikwéssiwidog, perhaps that
woman will not drink.

Nin bakadé, I am hungry.

Mákija (perhaps) *kawin ki bakadéssimidog*, per-
haps thou art not hungry.

Nin gīshkābāgwe, I am thirsty.

Aw ikwésens kawin gīshkābāgwéssidog, perhaps
that girl is not thirsty.

Anin eji-aiad koss? How is thy father?

Nantngim, often; *nibiwa*, much, many.

Pangi, a little, a few.

Ganabátch kawin nin ga-mādjasstmidog wābang kīgijeb. Aníndi ki mama? Anamiéwigámigong a-iádog. Koss dash aníndi aíd? Atáwéwigámigong aídáwidog. Ki gi-wīssin ina? Kawin máshí (not yet) nin gi-wīssintssi, apitchi nin bakadé. Gi-wīssini na aw ikwé? Endogwen; gi-wīssinidog. Ki gi-minikwémidog. Kawin nin gi-minikwéssi, nin kitchi gīshkābāgwe dash. Nóngom na ki wi-wīssin? (dost thou want to eat now?) Kawin nóngom nin wi-wīssintssi, pánima nin ga-wīssin. Kawin gwetch (not much) ki gi-wīssintssi. Naníngim na minikwé aw intni? Kawin nantngim minikwéssi; naníngóttong pangí minikwé. Kawin na ta-gíwéssidog koss? Kawin ganabátch (perhaps not). Kawin na ki ga-bi-ijássimidog nongom onágoshig? Kawin nin ga-bi-ijássi; nin wi-mádjá nongom.

How is thy mother? Is she perhaps sick? She is not sick; she is well. She will not leave to-

Chippewa writing, *otchipwebtigan*.

There is a clearing, *papashkwámagad*.

The water comes forth, there is a spring here,
moktdjiwan nibi omd.

Concupiscence, *missawénimowin*.

I look at him, her, with concupiscence, *nin mis-
sawiganawābama*.

Cooper, *makakokéwinini*.

Copper, *miskwábik, osawábik*.

„ mine, *miskwábikókan*.

Cent, *osawábikons, miskwábikons*.

I imitate him, *nin kikinowābama*.

„ „ it, *nin kikinowābandān*.

Corpus Christi, *wábigoni-gtjigad*.

I cough, *nind ossóssodam*.

„ have consumption, *nin ossóssodamowápine*.

„ count, *nind agindáss*.

„ make a mistake in counting, *nin wanagtndáss*.

„ am counted, *nind agtndjigas*.

„ smile, *ntn babáptngwe, nin jomingwen*.

Indian cradle, *tikinágan*.

Cranberries, *mashkígíminan*.

Cranberry-swamp, *mashkígíminikan*.

I am crazy, *nin gíwanádis*.

„ am a cripple, *nin mākis*.

I cross a river in a boat, *nind ājawā, nind āja-
waam*.

„ swim across, *nind ājawádaga*.

„ „ *nin bimádaga*.

„ cross it walking on the ice, *nind ājawádagak,
nind ājawagák*.

„ cross it on a bridge, *nin ājoge*.

Bridge, *ājogan*.

I curse him, *nin matchi inapnēma*.

LESSON XVIII.

Verbs ending in anan, enan, inan, onan, indicative mood, negative form, fifth conjugation.

Note 1. To form the indicative mood, negative form, add the *terminations* of the affirmative form, indicative mood, to the characteristic syllables *assi, essi, isi, ossi*.

Objective Singular,

Kawin nin mīgiwessinan.

- „ *ki mīgiwessinan*
- „ *o mīgiwessinan*
- „ *nin mīgiwessimin*
- „ *ki mīgiwessināwa*
- „ *o mīgiwessinawan*

Kawin nin mīgiwessināban

- „ *ki mīgiwessinaban*
- „ *o mīgiwessinabanin*
- „ *nin mīgiwessiminaban*
- „ *ki mīgiwessimwāban*
- „ *o mīgiwessinawabanin.*

Objective Plural.

Kawin nin mīgiwessinag

- „ *ki mīgiwessinag*
- „ *o mīgiwessinag*
- „ *nin mīgiwessimin*
- „ *ki mīgiwessināwag*
- „ *o mīgiwessināwan*

Kawin nin mīgiwessinābanig

- „ *ki mīgiwessinābanig*
- „ *o mīgiwessinābanin*
- „ *nin mīgiwessiminābanig*
- „ *ki mīgiwessimwabanig*
- „ *o mīgiwessinawābanin.*

- Nin bodawenan, (bwadawed)* I burn it.
 ,, *mīnidisonan, (manidisod)* I give it to myself; I cause it to myself.
 ,, *ganawénindisónan, (gen..sod)* I keep it for myself.
 ,, *atāgēnan, (etaged)* I gamble for it, for instance, for money.
 ,, *atássonan, (etassod)* I store it up.
 ,, *gashkitamāsonan, (gesh..sod)* I earn, gain it for myself.
 ,, *wikwatchitamāsonan, (wak..sod)* I earn it, deserve it, cause it to myself.

Pigīw, (an.) pitch.

Mikwam, (an.) ice.

Gon, (an.) snow.

Tashkibódjigan, (an pl. ag) a saw-mill.

Mandāmin, (an. pl. ag) corn.

Tashkibódjigans, (an. pl. ag) a small saw-mill.

Tchibaiátig, (an. pl. og) a cross.

Ajdeiátig, (an. pl. og) a cross.

Nin gad-ijánan aw aítkosid inini, I will go to that sick man.

Kawin na ki wi-ijassinan kiga? Wilt thou not go to thy mother?

Nin gad-atawénan pakwéjigan, I will sell bread.

Kawin nin wi-atawessinan aw akik, I do not wish to sell that kettle.

Ki gi-gimodinan ina nind asséma? Didst thou steal my tobacco?

Kawin nin gi-gimodissinan kid asséma, I did not steal thy tobacco.

Nin apénimonán Debéndjiged, I hope in the Lord.

Kawin ki da-apenimossinan aw intni, thou shouldst not hope in that man.

Johu od apénimonán Kijé-Manitón, John hopes in God.

Charles kawin o gi-gimodisstnan pakwéjiganan,
Charles did not steal bread.

David nibiwa o gi-mīgiwénan pakwéjiganan, Da-
vid gave many loaves of bread.

Aw enamidssig o manitokénan masintnin, that pa-
gan adores idols.

Aw ikwé od anókinan nisswt nabikawáganan, that
woman orders three scarfs to be made.

Didst thou rely (hope) in that man? I did not rely on him. Did that boy steal my kettle? (*O gi-gimódinan ina aw kwíwisens nind akíkomán? (nind akíkon).* Geget win (he) *o gi-gimódinan.* *John o gad-atawénan ina ishkoté-tashkibódjiganan?* (saw-mill). He will not sell it now; he will sell it later on (*pánima ningoting o gad-atawénan*). Does the Christian hope in God? He does hope in him. That pagan Indian does not hope in God. Art thou going to the priest? I will go to him this evening. Did the priest go to thy father? He did not go to my father, but he went to my grandmother (*nokomíssan dash o gi-ijánan*). Did Mary give much bread? She did not give much bread, but she gave much pork (*o gi-mīgiwénan níbiwa kokóshan*). Did he steal tobacco? He did not steal it.

Kawin na ki wi-ganawénindisosstnan aw gwanátch tchibaiítig? Enangé, nin wi-ganawénindisonan. Anind Kitchi-Mókomānag kitchi atágeshkiwag, o kitchi atagenáwan jóniian; anind dash bakān ijwébisíwag; kawin wika jóniian od atagessináwan. Gagibádisi (is foolish) eláged jóniian. Kitchi anokí wi-gashkitamásod jóniian, naningótinong dash kitchi wewib o wánian kákinú o jóniiaman (sometimes he loses in a very short time all his money). Abawa (it is thawing-weather) ntingisogón, nókisi gaie mikwam (the snow is melting and the ice is soft). Nibiwa na jóniia ki gi-gash-

kitamásonan gi-anokiiian? Kawin gwetch nbiwa nin gi-gúshkitamássosstnan jóniia; nissogon (three days) eta nin gi-anoki. Ki wi-ijanáwa na aw kitchi ishkoté tashkibódjigun? Kawin nongom nin wi-ijassinin; osám nind ondaminámin, api wendamitassiwāng nin gad-ijámin.

Who is not going to those sick children? I am not going to them, for I am too busy; were I not busy, I would go to them. Is there much snow near the door outside (*agwachting*)? No, there is not much snow near the door, but near the road (*tchigitkanu*). Did those men go to the saw-mill? No, they did not go to the saw-mill; they went to the saloon (*signigtwigámigong*) to drink. Did they earn much money lately? No, they did not earn much money. Store up well the pitch; do not forget it (*kego wanikégon*). Is there much corn at your house (*bataini na mandámin endaiég*)? There is not much corn at our house, but much bread and pork. Did thy men (*kid inintmag*) store up much flour and pork? No, they did not store up much flour and corn. If we hunt many days we shall be in want of (*ki gumanesimin*) much flour, from which to make bread.

INTERMEDIATE EXERCISE.

*Nin, ki...an, en, in, } on I, thou...it (inan. object).
o..... " " " } ,, he, she,...it " "*

*Nin wābandān, ki wabandán, o wabandán, I see
it, thou, he sees it.*

*Nin mīgiwen, I give it away, ki mīgiwen, o mī-
giwen.*

*,, nādin, I fetch it, I go and get it, ki nādin,
o nādin.*

,, bīdon, I bring it, ki bīdon, o bīdon.

Nind atāwen, I sell it.

Nin gtshpinadon, I buy it.

Aind aton, I put it, place it.

Masinaigan, a book; *apábiwin*, a chair.

Adópowin, a table; *wakaigan*, a house.

Wigíwam, an Indian wigwam or lodge.

Ki wābandān nin (my) *masinaigan*. *Nin mīgiwen adópowin*. *Nin ga-nādin ki* (thy) *masinaigan*. *John o bidon o masinaigan* (John brings his book). *Od atāwen o wakaigan*. *Ki ga-gtshpinadon na iw* (this) *wakaigan?* *E, nin ga-gtshpinadon*. *Od aton oma bejig apábiwin*. *Nin wi-atāwen nin wakaigan; ki wi-gtshpinadon ina* (na)? *Nin wi-gtshpinadon ki wakaigan*. *Ki ga-mīgiwen ina bejig apábiwin?* *Nin ga-mīgiwen sa*. *Ki gi-aton na wedi nin masinaigan?* *Nin gi-aton sa*. *John o gi-ojiton na* (did John make i. e. build) *ow wakaigan?* *Geget sa o gi-ojiton*. *Ki wābandān na* (ina) *wedi iw kitchi wigíwam?* (that large wigwam)? *Nin wābandān sa*. *Ki gi-nādin na nin masinaigan?* *Nin gi-nādin sa*. *Ki ga-bidon na nin apábiwin?* *Nin ga-bidon*.

Dost thou see that large house there (*wedi*)? Yes, I see it. Wilt thou see also (*gaie*) my wigwam? I want to see it (*nin wi-wābandān*). Will he get (fetch) thy book? No! (*Kawin*) I will go and get it (*nin ga-awi-nādin*). Did George built that house? Yes, he built it. Didst thou buy it? I bought it yesterday. Did the Indian (*anishinābe*) sell his wigwam? Yes, he sold it. Did John give anything? (*John o gi-mīgiwen na gégo*)? Yes, he gave something (something, anything *gégo* in. obj.) Did Charles see anything. Yes, he saw something. Did Mary bring anything? Yes, she brought something. Did she bring a book? No, she brought a chair. Did John buy anything? Yes, he bought my book.

ORDINARY WORDS AND EXPRESSIONS.

I preach to him, exhort him, *nin gagtkima*.

I preach *nin gagtkwe*,
,, ,, about it, *nin gagikwenódan*, *nin gagik-*
wádān.

Preacher, *gagikwéwintni*.

Prot. meeting house, *gagikwéwigamig*.

I recommend him to do something, *nind aian-*
gwámima.

The tree yields fruit, *miniwi mittg*.

Fruit-tree, *maniwid mittg*.

The field yields fruit, *miniwan kitigan*.

I yawn, gape, *nin nibaidwe*.

,, put it wrongly, *nin napátchiton*.

,, ,, ,, on the wrong way, *nind ābósikan*, f. i.,
agwiwin; *nind ābódishima*, f. i., *nin kitchi*
moshwem, I put my shawl on the wrong way.

,, wound him, *nin mákia*.

,, ,, ,, shooting, *nind anónawa*, *nin mijwa*.

,, ,, ,, striking, *nin makigandma*.

,, ,, ,, cutting, *nin kijāwa*.

,, cut myself, *nin kijáodis*.

,, am wounded, *nin bimwáganés*.

Wounded person, *bimwágan*, *mijwágan*.

I wrap him up, *nin wíwégina*, *nin kashkiwégina*.

,, ,, it up, *nin wíwéginān*, *nin kashkiwéginān*.

,, am worth nothing, *nin nagikáwis*.

It is worth nothing, *nagikawad*, *kawin gego ind-*
baddássonon.

It (clothing) is worn out, *mētákwidín*.

,, is worn out, *mētchtássin*, *metchitchigáde*.

I wear it out, *nin mēssikān*, *nin mēsikawa*; *nin*
mētchissídon, *nin metchishima*.

Scarf, *nabikawágan*.

I put it around his neck, *nin nābikona*.

Work day, *anokt-gtjigad*.

Workshop, *anokíwigamig*.

The child has worms, *ogejágimi abinódjí*.

Worm medicine, *ogejágimi-mashkiki*.

Woods, *mttigwaki*.

In the woods, *nópiming*.

I go into the woods, *nin gopí*.

„ come out of the woods, *nin sāgaakwaam, nin papákwaam*.

In the whole world, *enigókwag aki, enigokwaká-migag*.

At the end of the world, *ishkwā-aktwang, waiék-wā-aktwang*.

Woman's breast, *tótoš*.

My breasts, *nin totóšimag*.

It withers, *nibwāshkissin*.

I wipe him, *nin gāssiwa, nin kistwa; it, nin gās-sian, nin kistan*.

LESSON XIX.

On the "Second-third Person" as object of the verb.

Note 1. In a former lesson we have spoken of the "Second-third Person" as *subject* of the verb. Thus in the sentence *John o papaian gi-giwashkwébiwan*, the noun *o papaián*, his father, is the 2d 3d person and is the *subject* of the verb *gi-giwashkwébiwan*, which has the termination of the "Second-third Person" *wan*; for the verb must agree with its *subject*, which here is a noun of the "Second-third Person".

In this lesson we wish to treat of the "Second-third Person" and Third-third Person as *object* of active transitive verbs. To be more easily understood, we shall give some examples:

A. *John sāgiuwe*, John loves. In this example there is but one third person, John, the subject of the intransitive verb *sāgiuwe*, he loves.

B. John o sāgián Jakobán. In this example John is the “First-third Person,” and *subject* of the transitive verb *o sāgián*, he loves him. *Jakobán* is the *object* of the verb, and “Second-third Person” in this sentence; hence the 2d 3d Person termination *an, Jakobán*.

C. John o sāgián Jakobán ogwíssini. In this example John is the “First-third Person;” *Jakobán* is the “Second-third Person;” and *ogwíssini* is the “Third-third Person.” In English: *John loves Jacob’s son*; John is the “First third person,” Jacob is the “Second-third person” and his (Jacob’s) son is the “Third-third person.”

Note 2. There are seven terminations of the “Second-third Person,” namely: *n, an, ian, in, oian, on, wan*.

Rule for forming the Second-third Person.

Find the plural termination of the animate noun, which always ends in *g*; change this letter *g* into *n*, and you have the termination of the “Second-third Person”.

<i>Anishinābe</i> , Indian or man,	Plural <i>anishinābeg</i> .
<i>Noss</i> , my father,	„ <i>nossag</i> .
<i>Ninga</i> , my mother,	„ <i>ningaiag</i> .
<i>Opín</i> , a potatoe,	„ <i>opiníg</i> .
<i>Manitógíssiss</i> , a proper name,	„ <i>Manitógíssissoíag</i> .
<i>Mitíg</i> , a tree,	„ <i>mitigog</i> .
<i>Intni</i> , a man,	„ <i>intniwag</i> .

2d 3d Person:	<i>anishināben</i>
„ „ „	<i>nossan</i>
„ „ „	<i>ningaián</i>
„ „ „	<i>opinín</i>
„ „ „	<i>Manitógíssissoíán</i> .
„ „ „	<i>mitigon</i>
„ „ „	<i>intniwan</i> .

Rules for forming the "Third-third Person."

Rule I. To the "Second-third" terminations *n*, *in*, *on*, add *ini* for the "Third-third Person;" f. i., *Maniton*, *manitónini*.

Rule II. The "Second-third" terminations *an* and *ian* are changed into *ini* for the "Third-third Person;" f. i., *ossan*, *óssini*, *ogwíssan*, *ogwíssini*.

Rule III. The termination *oian* (in proper names) adds *i* for the 3d 3d Person; f. i., *Mánitógisissóian*, *Manitógisissoíani*.

Rule IV. The "Second-third" termination *wan* is changed into *wini*; f. i. *intniwan*, *intniwini*, *wíwan*, *wíwini*; exception 2d 3d Person *ogin*; 3d 3d Person *ogíni*, sometimes *ogíniwan*.

Rule V. In *inanimate* nouns with *possessive* pronouns, the termination *ini* is added to the noun; f. i., *Enamiad wewéni o gad-odápinamawán JéSusan* (2d 3d Pers.) *wíiwíni* (3d 3d Pers.), the Christian ought to receive worthily the Body of Jesus.

Note 3. This 2d 3d and 3d 3d Person is one of the beauties of the Chippewa language. If in English we say, John sees his son, it may mean: *he sees his own son or another man's son*. In Chippewa this ambiguity is avoided by using the "Second third Person" in the *first* case, and the "Third-third Person" in the *second* case.

Nin nādinan, (*naiadid*) I fetch it (something *animate*).

„ *awi nadinan*, (*ewi-nadid*) I go to fetch it, I go to get it.

„ *ashangénan*, (*esh..ed*) I give it for food, f.i. bread.

„ *atdwangénan*, (*et..ed*) I borrow it.

„ *gimodinan*, (*ga..id*) I steal it (s. an.)

Nin kotágito, (*kwe..od*) I suffer.

Nisākosi, (*an. pl. g*) an ear of Indian corn.

Gisiss, (*an. pl. og*) sun, month.

Dibaigtsisswan, (*an. pl. ag*) watch, clock.

Dibaigtsisswan mādjishka, (*maid-ad*) the watch goes.

Dibaigtsisswan kijika, (*kejikad*) the watch goes fast.

Dibaigtsisswan bēsika, (*baies..ad*) the watch goes slow.

Dibaigtsisswan .nagāshka, (*neg..ad*) the watch stops.

Migwan, (*an. pl. ag*) a feather.

EXERCISE.

Aw inini od awi-nādinan od opwāganan gaie od asseman. Bakadēwag kokóshag, nondāgosiwag, ki gi-áshamag na nibiwa nisākosin? Kitigéwininiwag nantngim od ashangendwan nisākosin gaie o-piint. Awénénag ga-mīgriwédjig iniw nisswi dibai-gtisisswanan? Mi sa aw kejewádisid dibaigtsisswanikéwinini (watch-maker) ga-mīgriwed. Geget onijshiwag; wewéni na mādjishkdwag? Bejig eget wewéni mādjishka, aw dash omá ebid kijika, wedi dash egódjing (which hangs over there) bēsika, nin dash nin dibaigtsisswanim nagāshka.

Go and fetch some bread and meat. I am hungry and I wish to eat. I shall go and get them immediately (*kéjidine*) Did thy parents go to the sick woman? They did go to her.

INTERMEDIATE EXERCISE.

I, thou..it not { *kawin nin, ki..ansin, éssin, issin, ossin.*

he ..it not { *kawin o..ansin, essin, issin, ossin.*

Kawin nin wēbimansin, I do not reject it (object inanimate).

Kawin gégo nin wi-mīgriwessin, I won't give anything, I will not.....

Kawin na ki wī-nādissin nin masindigan? Wilt
thou not fetch my book?

Kawin Kijé-Manitó o sāgitóssin maminādisiwin,
God does not love pride.

Kawin nin minwéndansin saságsisiwin, I do not
like avarice.

Kawin nin jingéndansin kid ijitchigétwin, I do not
hate thy deed (action).

Nind odápinān, I take it, receive it.

Nin mamón, I take it, I take it away.

Nind atáwangen, I borrow it.

Kawin na ki wi-ganawābandansin nin tchtman?
Dost thou not want to look at my canoe?

Tchtman, a canoe. *Nabikwān,* a boat, a ship.

Wigwass-tchtman, a birch canoe.

Miligo-tchtman, a dug-out, small boat made out
of a log.

Nabágtssago-tchtman, a small row-boat (made of
boards).

Ki gi-wébinān ina anamiéwin? (didst thou a-
bandon religion)? *Kawin wiku nin gi-wébinansin*
anamiéwin; nin kitchi sāgiton. Ki wī-odápinān
ina katolik anamiéwin? Geget nin wī-odápinān.
Kawin na ki gi-mamóssin nin masinatgán? Kawin
nin gi-mamóssin. Nin wī-atāwangen ki tchtman.
Kawin na ki gi-wābandansin iw kitchi ishkoté-nā-
bikwān (fire-ship, steamboat). Kawin nin gi-wā-
bandansin. O gi-nādin na aw anishinābe nin mtti-
go-tchtman? Kawin mashí o gi-nādissin. Ki ga-
bidon na iw kitchi adópowin? Kawin nin ga-bidós-
sin. Ki gi-ójiton iw gwanátch wakáigan? Kawin
nin, nin gi-ójitóssin, Charles sa o gi-ójiton.

Did he see the beautiful steamboat? He did not see it. Did John look at the boat? He looked at it and admired it. I wish to borrow thy row-boat. Does that pagan (*enamidssig*) hate religion? He hates it very much (*o kitchi jingen-*

dān). Will he never take religion. He will never take it.

ORDINARY WORDS AND EXPRESSIONS.

I am drowned, *nin gibwanāmabawe, nin nissábuwe,*

„ „ dry, *nin bēngos, nin bāss.*

„ dry it, *nin bāssān, nin bāsswa.*

The ground is dry, *bēngwakámiga.*

I smoke it (dry it by smoke), *nin gáshkisan.*

Duck, *jishib.*

I hunt ducks, *nin nandóshibe.*

„ earn, *nin gashkitchige, nin gáshkia jónia.*

„ „ it, *nin gashkitchigen, nin gashkitamáson.*

There is an earthquake, *niningishkámagad aki, niningākamigishka aki.*

Easter-Sunday, *Pak-gtjigad.*

Palm-Sunday, *Jingobí-gtjigad.*

The sun is eclipsed, *gtsiss nibó.*

I give edification, *nin mino kikinowābandutwe.*

„ edify him, *nin mino kikinowābamig.*

He edifies me, *nin mino kikinowābama.*

I enlighten him, *nin wāsseiéndamia.*

That's enough, *mi débisseg, mi iw.*

I enter, *nin pindige.*

„ „ into him, *nin pindigéshkawa, nin pindiguwa.*

„ entice him, *nin wikwásoma.*

Epiphany, *Ogimá-gtjigad.*

I catch up to him, walking, running, *nind ddi-ma.*

Life eternal, *kāgige bimádisiwin.*

Eternally, *kagigékamig, kāginig.*

Eternal misery, damnation, punishment, *kāgige kotagitówin.*

Even if, although, *mtssawa.*

For ever, *apiné, kāginig.*

Thus he acts always, *mi apiné ejtchiged.*

Everywhere, *misi, msiwe.*

I exalt him, *nind ishpénima, nin kitchitwāwīu.*

„ „ it, *nind ishpéndān, nin kitchitwawiton.*

„ imitate him, *nin kikinowābama.*

„ „ it, *nin kikinowābandān.*

„ expect him, *nind akawābama, nin bia.*

„ „ it, *nind akawābandān, nin biton.*

My, thy, his face, *nishktnjig, kishktnjig, oshktn-
jig, nindéngwai, etc.*

I have an angry face, *nin nishkádjngwe.*

„ „ a clean face, *nin bínngwe.*

„ „ „ dirty face, *nin wínngwe.*

„ „ „ fat face, *nin wininwíngwe.*

„ „ „ long face, *nin ginwíngwe.*

„ „ „ large „ *nin mangadéngwe.*

„ „ „ small „ *nind agassadéngwe.*

„ „ „ red „ *nin miskwíngwe.*

„ paint my face black, *nin makatéke.*

„ „ „ „ *nin wawéji.*

LESSON XX.

*On the subjunctive and imperative moods, as also
the participles, both affirmative and negative
form, of the fifth conjugation.*

As verbs of this conjugation follow the first conjugation in regard to the subjunctive and imperative moods, as also the participles, we need but give a few examples.

Kishpin mīgiwessiwān, if I do not give it, them,
(an. objects).

„ *mīgiwéssiwan etc.*, if thou dost not give it,
them.

„ *mīgiweiān* „ I give it, them.

Kishpin mīgiwetan etc., if thou givest it, them.
Kego mīgiwéken, do not give it, them.

„ *mīgiwessida etc.*, let us not give it, them.

Win mágiwed, he, who gives it, them.

Winawa magiwédjig, etc., they, who give it, them.

Nin mágiwéssiwān, I, who do not give it, them.

Kin mágiwéssiwan, etc. thou, who dost not give it, them.

Ess, (*an. pl. essag*) oyster, a shell.

Migwan, (*an. pl. ag*) a feather.

Nabāgissag, (*an. pl. og*) a board.

Assáb, (*an. pl. ig*) a net.

Ktshkibitāgan, (*an. pl. ag*) a tobacco-pouch.

Masinitchigan, (*an. pl. ag*) a picture, an image.

Senibā, (*an*) silk.

Jóniāns, (*an. pl. ag*) a shilling (25 cents).

Gijik, (*an. pl. ag*) cedar.

Anáng, (*an. pl. og*) a star.

Animiki, (*an. pl. g*) thunder, thunderbolt.

EXERCISE.

Winawa epenimódjig Jésusan mino ijitchigéwag, igiw dash epenimóssigog kawin ta-jawendāgosissiwag. Anin iwapi ge-migtwéwad essan gaie pakwejigánsan? Nongom onágoshig o ga-migiwendwan essan gaie pakwejigánsan, api wenágoshi-wissining, wābang dash ktgijeb o ga-migiwendwan kokóshan, gaie wiiáss, gaie anotch bakān gēgo (and several other things). Awénen ge-awi-nādid nabagissagon tashkibódjiganing? Nin sa nin wi-awinādinag. Aw gigoikéwintni (fisher) o wi-atāwangénan kid assabiman. Bigoshka (is torn) nind assab; nindawátch o ga-atāwangénan kid assabin.

Kishpin apenimoteg bemádisidjig aking ki gawaiéjindisom, kishpin dash apenimoteg Kijé-Manitó kawin ki gawaiéjindisóssim. Igiw wika ejássigog aiákosinidjin gaie ketimágisinidjin, kawin jawéndamideessiwag (are not merciful-hearted).

Mekatéwikwandie netā-jawendjiged o ga-mīgiwenān pakwéjiganan, gaie masinilchiganan, gaie nabágis-sagon. Anin iwapi ge-mīgiwed opwáiganan gaie asséman, gaie ishkotékanan (fire-steel) gaie kish-kibitáiganan? Kawin o ga-mīgiwéssinan. Anin minik enaginsod aw séniba? Nij joniánsag inaginso. Ki wī-nādinag na nin gijiktmag? Enangé, wā-bang nin ga-nādinag. Nikániss, nin wi-atāwangé-nag anind ki nabágis-sagog; gi-ishkwā-ndwakweg nin gad-ijánan tashkibódjigan, wi-awi-nādiān igiw ki nabágis-sagog,

Does thy clock go fast? No, it goes right, it don't go too fast, it don't go too slow. Where is thy mother going? She is going to her elder sister to borrow a kettle. When will she return home? This evening she will return home. Never gamble for money or tobacco; those, that gamble, are almost always poor. Who gambled last Sunday for money in the saloon (*awegwénag idog*)? I don't know, who. When will those rich men give bread and meat and clothes? They will never give them; they are too avaricious. If the poor hope in the rich, they will deceive themselves. Let us hope in our kind Father, who is in heaven.

INTERMEDIATE EXERCISE.

Inanimate object.

I, thou, he...them, { *anan, enan, inan, onan.*

I, thou, he..them not, { *ansinan, essinan, issinan,*

ossinan.

Nin wābandánan nibiwa masináiganan. I see many books.

Kawin nin wābandanstnan kid ajtiganan. I do not see thy stockings.

Ki wī-mīgiwénan na agwtwinan? Dost thou wish to give clothes?

Kawin nin wi-mīgiwéssinan. I will not give them.

John o ga-nādinan na missan? Will John get wood?

Kawin o ga-nādissinan missan. He will not get wood.

Ki gi-bidonān na kid agwīwinan? Didst thou bring thy clothes?

Kawin nin gi-bidossinan nind agwīwinan. I did not bring my clothes.

Makák, a box; Plural *makakón.*

Onāgan, a dish; „ *onāganan.*

Tessināgan, a plate; „ *tessināganan.*

Tessábik, a flat stone; Plural *tessábikon.*

Bashanjéigan, a whip; „ *bashanjéiganan.*

Nin gotān, I fear it.

Nind aión, I use it.

Abinódjiag o gotandwa bashanjéigan. Nij bashanjetganān o gi-bidónan aw abinódji; nin gad-aiónan. Nisswī tessināganan o gi-bigwadnan (he broke three plates). Kawin na ki gi-atosstnan tessināganan adópowining. Nin gi-atonan. Nij tessábikon nin wābandanan; nin mamakudendānan. George o gi-bigwadnan niwin onaganan gaie nānan tessināganan. Aw matchi inini o gi-gimódinan (stole) nijonag tchtmānan gaie ningotwāsswatig abwin. Kawin aw anishinābe o gi-gimodissinan kid ajeboiānan (thy oars). Nin gad-aiónan ninindjin.

He does not see those paddles. Well I will use them. John broke my two large boxes. I will bring much wood. The dog fears the whip. Peter gave two stockings and I will give four. Thou didst not hate those bad doings. I hate all bad thoughts, bad words and bad actions. The devil hates all good deeds; he loves bad thoughts and bad words. Katie, put many plates

and dishes on the table. I have five knives.

ORDINARY WORDS AND EXPRESSIONS.

- I do damage, *nin banádjitchige, nin banádjítáge.*
 „ suffer „ „ *nin banádjításs.*
 „ give a ball, dance, *nin nímíiwe.*
 Dancing habit, *nimíshkiwin.*
 „ house, (hall), *nimídiwigamig.*
 I am in danger of perishing, *nin bajiné, nin ba-*
banádis.
 Dangerously, *babanádj.*
 I am timid, *nin jágwénim.*
 „ „ brave-hearted, *nin songidé.*
 It is dark, *pashagtshkittbikad, káshkittbikad.*
 It begins to dawn, *bídāban.*
 „ is daylight, *wāban*; broad daylight, *pagakāban.*
 Day of judgment, *dibákonige-gíjigad.*
 „ „ resurrection, *ábitchibáwini-gíjigad.*
 Sudden death, *sésika ntbowin.*
 I move, decamp, *nin gos.*
 Deer, *wawáshkéshi.*
 Bear, *makwá.*
 A young bear, *makóns.*
 Wolf, *matngun.* Fox, *wágosh.*
 Deer-skin, *wawáshkéshiwaian.*
 Deer-meat, venison, *wawáshkéshi wíiáss.*
 I resist him, *nin nanákona, nin migána.*
 „ „ it, *nin nanákonān, nin migadān.*
 „ give birth to a child, *nin nígiarwass, nind on-*
dadisike, nin mitkawa abinódji.
 I am delivered of a boy, *nin kwíwisénsike, nin in-*
iniónje.
 „ „ „ „ „ girl, *nind ikwesénsike, nin*
ikweónje.
 „ „ „ „ „ twins, *nin níjódeike.*
 „ have a miscarriage, *nin nondé-nígiarwass, nin*
nondé-mitkawa abinódji.

I go down a hill, *nin nissákiwe*.
 The road goes down hill, *nissákiwémo míkana*.
 I go up a hill or mountain, *nind ogidákiwe, nin*
wagidákiwe.
 The road goes up hill, *ogidákiwémo míkana*.
 I go upstairs, *nind akwándawe*.
 „ „ downstairs, *nin nissándawe*.
 I come downstairs, *nin bi-nissándawe*.
 Desert, *pagwádakamig*.
 I deserve, *nin wikwáichituss, nin wikwatchitamáss*.
 „ „ it, *nin wikwatchitamáson*.
 „ dig, *nin wānike*,
 „ „ a deep hole in the ground, *nin dimiānike,*
nin ginwānike, nind ishpānike.
 Dirt, *ajtshki*, it is dirty, *ajtshkika*.

LESSON XXI.

On the formation of the plural number.

The seven terminations of the animate nouns are *g, ag, ig, iag, jig, og, wag*.

The five terminations of the plural of the inanimate nouns are *n, an, in, on, wan*.

Plural of animate nouns.

Rule I. All animate diminutive nouns ending in *ans, ens, ins* and *ons*, and all animate nouns indicating contempt ending in *sh* add always *ag* to the singular, to form the plural, for instance.

<i>Ogimáns</i> , a little chief,	plural	<i>ogimánsag</i> .
<i>Wágoshens</i> , a young fox,	„	<i>wagoshénsag</i> .
<i>Mígisins</i> , a young eagle,	„	<i>migístnsag</i> ,
<i>Animóns</i> , a little dog,	„	<i>antmónsag</i> .
<i>Intniwish</i> , a bad man,	„	<i>intniwishag</i> .

Opwáganish, a bad pipe, Plural *opwáganishag*.

Rule II. All animate nouns ending in *an* and *in*, add the syllable *ag* to the singular to form the plural; but when those in *in*, have the accent on the last syllable they add *ig* for the plural, f. i., *optn*, plural *optnig*; *assín*, pl. *assínig*.
Mígwan, a feather, pl. *mígwanag*.

Dibaigtsisswan, a watch, or clock, pl. *dibaigtsisswanag*.

Mishímin, an apple, pl. *mishíminag*.

Miskodíssimin, a bean; pl. *miskodíssiminag*.

Rule III. The animate nouns ending in *ā*, *ē*, *ī*, and *ō*, add always *iag*, to form the plural, f. i., *gigo*, a fish, plural *gigóíag*.

Rule IV. All the participles of the affirmative form, add *jig* for the plural, when their final letter is *d*; but when their final letter is *g*, they add *ig*, f. i.

Enámiad, a Christian (one who prays); pl. *enamiadjig*.

Kekinóamawind, a scholar (one who is taught), pl. *kekinóamawíndjig*.

Geginawíshkid, a liar, (one who lies), pl. *geginawíshkidjig*.

Pestíndang, a hearer (one who listens to), pl. *pestíndangig*.

Rule V. All the participles of the negative form, add the syllable *og* for the plural, f. i.,
Enamíássig, a pagan (one who prays not), pl. *enamíássigog*.

Netá-gítogíssig, a dumb person; plural *netá-gítogíssigog*.

Rule VI. The inanimate nouns, ending in *gan* and *win*, and all inanimate diminutives in *ans*, *ens*, *ins*, *ons*, and all inanimate nouns, denoting contempt (they end in *sh*), have *an* for the plural; f. i.,

Wakáigan, a house; plural *wakáiganan*.
Nibágan, a bed; „ *nibaganan*.
Adópowin, a table; „ *adópowinan*.
Dódamowin, an action; pl. *dódamowinan*.
Bátadowin, a sin; pl. *bátadowinan*.
Onágans, a small dish; pl. *onágansan*.
Masindáiganish, a bad book; pl. *masindáiganishan*.

EXERCISE.

Bataini jóniia endaiān (there is much money in my house), *endáian dash* (but at thy house) *bataini senibā*. *Aniniwapi ge-bi-anokt'wad igiw nānan intniwag?* *Endogwen; ganabátch wābang*. *Ni-biwágisiwag na* (are there many) *igiw wássint'djig?* *Kawin; kitchi pangiwágisiwag* (there are very few). *Mino aidwag na ogimág gaie ogimánsag?* *Eniwek mino aidwag, o widigemáganíwan* (their wives) *dash kitchi ákosíwan, ákoshkadéwan* (they have colic), *jábokāwisiwan gaie* (and they have the diarrhea). *Awenénan epénimowad enamiádjig?* *Kijé-Manitón od apénimonáwan*. *Batainowag na awéssiag omá nópiming?* *Eniweg batainowag makwág, matnganag, wágoshag, wawáshkéshiwag, éssi-banag, amikwag gaie bijwag*. *Ambéssano, awi-gios-séda* (let us go hunting). *Anin endáshiwad anishinābeg ima Wikwédong?* *Midadátchíwag ashi jāngasswi*. *Anamiáwag na kákina? Enangé, kákina anamiáwag*. *Batainadon na* (are there many) *wakáiganan Moningwanékáning Kawin batainásson; géga kákina anishinābeg, mintk ga-dáshiwad miníssing* (on the island) *gi-gósiwag* (moved away), *ningotchi bakān gi-awi-danakt'wad* (went to dwell somewhere else). *Mino ijiwébisíwag na kekínóamawíndjig?* *Anind éniwék mino ijiwébisíwag, anind dash osámisiwag* (are mischievous) *nóndāgosíwag, mígdáiwag, matchi ikkítówag gaie*. *Batainowag pestndangig Kijé-Manitó od ikkítówin, pangrúwágisiwag dash endó dangig* (who practice it).

Good morning friend where dost thou come from? I come straight from home. (*endaiān gwa-itk nind ondjiba*). Where art thou going? I am going to church. How many priests will preach to-day? There are two who will preach; one will preach when the first Mass is being said, the other will preach at high Mass (*megwa kitchi a-naméssikeng*). What is the name of those priests, who are going to preach? Father John is the name of him, who will preach first, and Father George of him, who will preach last. Are those wicked women here again? I wish they would leave soon (*apégish waiba mādjawad*). Does that half-breed speak English? (*Jaganáshimo na aw wissakodéwintni?*) Liars are hateful, but those that habitually speak the truth (*netá-debwéd-jig*) are liked. Does the watch go too fast? No, it don't go at all (*kawin bápish*); it stands still. How many little dogs are there in that wigwam? There are four and they cry much.

INTERMEDIATE EXERCISE.

Subject inanimate.

It is.....a, e, i, o.

They are....awan, ewan, iwan, owan.

It is, they are, not.....assinon, essinon, issinon,
ossinon.

Makák ijnikáde iw, that is called a box. *Ijini-káde*, it is called.

Kissind, it is cold.

Iitichigáde, it is made, constructed.

Onow wakáiganan nbinong gi-ojitchigadéwan,
those houses were built last summer.

Ta-nādjidgadéwan missán, wood will be fetched.

Kawin gi-bidjidgadéssinon nin masindiganan, my
books were not brought.

Kid aitman kawin gi-mikigádessinon, thy things were not found.

Ka gégo adópowin omá atéssinon, there is no table here.

Kawin keidbi sogipóssinon, it does not snow any more.

Sásaga omá, wedi dash ogidáki jibéia, here it is full of brushes, (underwood) but there on top the hill, there is no underwood.

Mashkawágami, it is strong, (a liquid).

Jāgwágami, it is weak (a liquid).

Miskwágami, it is red (a liquid).

Makotewágami, it is black (a liquid).

Dagó, dagon or dagómagad, there is, it is.

Dagonigade, it is mixed with.

Mashkawágami ishkotewabo (whisky). *Iw makaté mashkikiwábo* (coffee) *kitchi jāgwágami, iw dash anibishábo* (or, *anibish*) *mashkawágami. Kijábiktigan ijínikáde ow Otchipwémowining. Nibiwa wíáss omá até, nibiwa gáie kókosh abi. Ta-nādji-gadéwan nānan apábirwinan. Keidbi na sógipó? Kawin keidbi sogipóssinon. Gwaiák jawendágosizwin gijigong éta dagó.*

That coffee is sweet (*wishkobágami*), there is much sugar mixed with it (*nibiwa sinsibákwad dagonigáde*). Those boxes were made lately. That stable was built last fall. There is much poverty here (*nibiwa kitimágisiwin omá dagó*). My books are here.

ORDINARY WORDS AND EXPRESSIONS.

I set on fire, *nin sakáowe, nin sakátge.*

Incendiary, *sakaigéwintni, sekáiged, sekáowed.*

Incense, *minomágwaktsigan.*

I incense, *nin minomágwaktsige.*

„ impute to him, *apagadjíssitawa, nin bimóndaa.*

Grasshopper, *pápákiné.*

Grass, *mashkóssiw, mashkóssiwan.*

There is grass, *mashkóssiwika.*

On the grass, *mitdshkossiw.*

I pronounce well, *nin mínowe.*

„ „ badly, *nin mānowe.*

„ dr̄aw him, *nin wikobiná.*

„ „ it, *nin wikobidon.*

„ „ him out, *nin mamibina.*

„ „ it out, *nin mamibidon.*

Purposely, on purpose, *ondjítá, awándjish.*

Instinct (animal), *awéssi-aiinéndamowin.*

I bring back the thing I borrowed, *nin bi-giwé-
widon nind awiigowin.*

Monkey, *nandomákoméshi,*

I make a mistake, *nin pitchi-dódam, nin wanttchi-
ge.*

„ „ „ „ in speaking, *nin pitchi-ikkít.*

„ moisten, wet it, *nin tipáwadon, nin nissábawa-
don.*

„ „ him, *nin tipáwana, nin nissábawana.*

„ trouble, molest him, *nin migoshkádja, nind a-
iékosia.*

„ act as steward, foreman, *nin mijínawew.*

Steward, *mijínawe.*

Cane, walking stick, *sákaon.*

I stick it in some thing, *nin patakissidon, nin pa-
tákidon.*

It sticks in something, *patákide, patákissin.*

„ sticks in me, *nin patákidjin.*

My ear is stopped, *nin gíbitáwage.*

„ ears are stopped, *nin gagíbitáwage.*

I relapse, *neidáb nin pangishin, nind ajése.*

„ „ being sick, suffer a relapse, *nind āndji-
ne.*

Rejected person, *wébinigan (an).*

„ thing, *wébinigan (inan).*

I am rejected, *nin wébinigas.*

It is rejected, *wébinigáde.*

I reject, *nin wēbinige*.

„ „ him, *nin wēbina*.

„ „ it, *nin wēbinān*.

Red-haired person, *miskwándibe*, or *miskóndibe*.

LESSON XXII.

Verbs ending in an, en, in, on.

(*VI. Conjugation.*)

Note 1. These verbs are classed by Baraga as belonging to the sixth conjugation, because their *object* is an *inanimate noun*; f. i., *nin wābandān wēkatgan*, I see a house; *nin nondān gagikwēwin*, I hear the sermon.

Note 2. As to their grammatical structure they belong to *three different* conjugations:

The *indicative mood*, affirmative and negative form, of all active transitive verbs in *an*, *en*, *in*, and *on*, belongs to the *sixth Conjugation*.

The *imperative mood*, and the *participles* of the *affirmative form* of verbs in *an*, follow the *second conjugation*; so also the *subjunctive mood* of the affirmative form. As to the subjunctive mood and participles of the negative form they follow the *first conjugation*, only that the characteristic syllable is *ansi*, instead of *assi*.

Note 3. All active transitive verbs, ending in *en*, *in*, and *on*, follow the *first Conjugation* in all moods, tenses, participles, both affirmative and negative forms, with the *sole exception of the indicative mood*, which belongs to the sixth conjugation. Let the student of the Chippewa language impress the above remarks, on his mem-

ory as they will help him wonderfully in committing to memory the terminations of these verbs.

Note 4. The characteristic vowels or syllables of these verbs are: *a, e, i, o, ansi* (pronounced almost like, *assi*, as the *n*, is scarcely heard) *essi, issi, ossi*, to which the various terminations are added.

Note 5. We shall *first* give the terminations of the indicative mood, affirmative and negative form.

<i>Present Tense.</i>		<i>Imperfect Tense.</i>	
Object. sin.	Object. pl.	Object. sing.	Object. pl.
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>n</i>	<i>nan</i>	<i>nában</i>	<i>nábanin</i>
<i>min</i>	<i>min</i>	<i>minában</i>	<i>minábanin</i>
<i>náwa</i>	<i>náwan</i>	<i>nawában</i>	<i>nawábanin</i>
<i>náwa</i>	<i>náwan</i>	<i>nawában</i>	<i>nawábanin</i>
<i>m</i> (Imprs).	<i>m</i>	_____	_____
<i>mini</i> (2-3P)	<i>mini</i>	_____	_____

Note 6. The *objective* plural, present tense, is formed by adding *an*, to the *objective* singular, in the 1st, 2d, and 3d person singular, and *n*, to the 2d and 3d person plural; f. i., *nin wābandān*, *nin wābandānan*; *ki wābandanáwa*, *ki wābandanánwan*.

Note 7. The *objective* plural, imperfect tense, is formed by adding *in*, to the *objective* singular; f. i. *nin wābandanában*, I saw *it*, *nin wābandanábanin*, I saw *them*.

Paradigms.

Nin sagiton, I love it, I like it.

<i>Nin sāgiton</i>	|	<i>Nin sāgítónan</i>
<i>ki sāgiton</i>	|	<i>ki sāgítónan</i>

<p><i>o sāgiton</i> <i>nin sāgítómin</i> <i>ki sāgitonáwa</i> <i>o sāgitonáwa</i> <i>sāgítom</i> <i>o sāgítómini</i></p> <p><i>Nin sāgitonában</i> <i>ki sāgítónában</i> <i>o sāgitonaban</i> <i>nin sāgítominában</i> <i>ki sāgitonawában</i> <i>o sāgitonawaban</i></p>	<p><i>o sāgítónan</i> <i>nin sāgítómin</i> <i>ki sāgitonáwan</i> <i>o sāgitonáwan</i> <i>sāgítom</i> <i>o sāgítómini.</i></p> <p><i>Nin sāgitonábanin</i> <i>ki sāgítónábanin</i> <i>o sāgitonabanin</i> <i>nin sāgítominábanin</i> <i>ki sāgitonawábanin</i> <i>o sāgitonawábanin</i></p>
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Vocabulary.

- Nin kikéndān*, (*kek..ang*) I know it.
 ,, *wābandān*, (*waiab..ang*) I see it.
 ,, *nondān*, (*nwandang*) I hear it.
 ,, *mojítom*, (*mwajitod*) I feel it.
 ,, *gimódin*, (*gam..id*) I steal it.
 ,, *gáshkitón*, (*gesh..od*) I can (do) it, I get it.
 ,, *bwānawítom*, (*bwaian..od*) I cannot (do) it.
 ,, *bonítom*, (*bwanitod*) I give it up.
 ,, *bokóbidon*, (*bwa..od*) I break it in two.
 ,, *bigóbidon*, (*ba..od*) I break it.
 ,, *nādin*, (*naiadid*) I get it, fetch it.
 ,, *minikwén*, (*men..ed*) I drink it.
 ,, *mīdjín*, (*madjid*) I eat it.
- Wakdigan*, (*in. pl. an*) a house.
Wigwam, (*in. pl. an*) a wigwam.
Misht, (*in. pl. missán*) wood.
Ishkotéwabo, (*in.*) whisky.
Jingobábo, (*in.*) spruce-beer, beer.
Mishiminábo, (*in.*) cider.
Jominábo, (*in.*) wine.
Sissibákwatábo, (*in.*) sugar-water; maple-sap.
Nibágan, (*in. pl. an*) a bed.
Apábrwin, (*in. pl. an*) a chair, seat.

Adópowin, (in. pl. an) a table.
Makaté mashkikiwábo, (in.) coffee.
Anibishábo, or *antbish*, (in.) tea.
Miskwábo, (in.) chocolate.

EXERCISE.

Nin kikendánan ki dodámowinan. Nin nōndān kid inwéwin (thy voice) nin wābandān kiiaw. Aw ketimágisid ikwé o mojiton kitchi kotágitowin msiwe wiiawing (in her body). Anind matchi inintwag o gi-gimódináwa níbiwa midjin (provisions.) Ki gáshkitómin kitchi níbiwa wiiass gaie pakwéjigan tchi midjiang, āpitchi ki bakadémin. Aw ikwé o bwānawiton wi-bimosséd. Kitchi minikwéshki John, o bwānawiton tchi minikwéssig. Igiw Wemigitójiwag níbiwa o minikwenawában awassonāgo ishkotéwabo gaie jingobábo; kitchi giwashkwébtbanig. Aw mindimote gaie aw akiwénsi āpitchi naningim o minikwenáwa mishiminábo gaie jominábo. Awénen ged-awi-nādid nin missiman (my wood)? Mano, nin ga-nādinan ki misiman. Bejigwátig (one) mishi bodawen. Pijikiwag gaie kókóshag o gi-minikwenáwa iw sissibákwalábo, geget o sāgitonáwa. Apábiwinan nisswi bídon oma, nin wi-namáddabimin. Awénen ga-ójitod iw gwanátch adópowin. Aw wewingésid mokodássowintni mi aw ga-ójitod; geget wawingési.

Do you like chocolate? No; we like tea. Who wishes to drink chocolate? No one wants to drink chocolate; all these women want to drink coffee and we want to drink tea. What did John drink this morning? He drank tea and his father drank coffee, but his mother drank milk. Dost thou wish to sleep in the bed or on the seat? I want to sleep in bed. Could those men go home? They could not; they had drunk too much beer and were very drunk; some felt happy, others

cried. Where are they now? They are now in jail. Are thy children going to school this afternoon? No, they are unwell, to-morrow they will go to school, if they are well enough (*kishpin de-mino-aidwad.*) Are there many people in the church? Yes the church is full of people. Are you going to Mass? Yes, we are going to Mass this morning. Did those strangers see the church? Yes, they saw and admired it.

INTERMEDIATE EXERCISE.

Subject inanimate.

It is.....ad

They are.....adon

It, they, are not....assinon

Sánagad bimosséng, it is difficult to walk.

Kawin sanagáassinon ow tchi ijitchigeng, it is not hard to do that.

Sánagadon onow kijábiktsiganan, those stoves are dear.

Wenípanad, it is easy, cheap, (object inanimate).

Wendad, it is easy, it is cheap, „ „

Wéndisi, it is cheap (an. object).

Wéndisi kokosh gaie wendad wiiass, pork is cheap and meat is cheap.

Mitchámagad, it is large.

Mitchámagad tw wakdigan, this house is large.

Agassámagad iw makak, this box is small.

Minwendágwad, it is pleasant.

Kashkendágwad, it is sad.

Nibówin, death. *Nibáwin*, sleep.

Akosiwin, sickness.

Dódamowin, *ijitchigéwin*, act, deed.

Inéndamowin, thought.

Gijéndamowin, resolution.

Nanágatawéndamowin. meditation.

Sánagad tchi bimosséng gónikang. Kawin mi-

tchamagássinon iw wígiwam; géget agassámagad. Minwendágwad gíjigong, kashkendágwad dash oma ákting gaie kitchi mánádad anámakamig. Pí-tchināgo gi-mino-gíjigad, nongom dash kawin mino gíjigássinon. Osām, mitchámagud iw adópowin, ow dash adópowinens osām agassámagad. Wénipánadon intw apábiwinan gaie ishkwandéman. Kashkendágwad matchi ntbówin, minwendágwad mino nibówin. Matchi ákosiwin oma gi-aiámagad. Kijé-Manitó o jingendánan matchi inéndamowinan Mánádadon matchi gijéndamowinan.

Bad resolutions are hateful (*jingendágwadon*). Kromis likes good thoughts and reflections. It is a good day, the sun shines; it is warm. Thy gun is cheap, but thy pistols (*pashkisigánsan*) are very dear.

SUMMARY.

Ki wābamag na nind ákikog? Kawin nin wābamássig; kawin oma aiássidogénag; nópiming aiádogénag. Ki kikendanáwa na masinágan? Kawin nin kikendanstmin. Ninidjánissidog! wewéni ganawéndamog anamiéwin ged-ako-bimádisiieg. Aw mino intni od apénimonan Debéndjigentájin. Kego apenimosstáda bemádisidjig ákting. Igiw ged-atawédjig od aktmiwa ta-kitchi-ojoniámíwag (will have much money) Peter kawin o minwābamássin iniw ketimágrisintájin. Ka na ki wi-gishpinanássi nin bebéjigóganjim? Kishpin wéndisid nin wi-gishpinána, kishpin dash sánagisid kawin nin wi-aiawássi (have). John o gad-atawénan o píjiktman. Oma eiddjig ogimánsag o minotanáwa anamie-gagikwéwin; nbiwa ta-anamiadogénag. Antndi ged-atóian kid aitman (thy things?) Mano oma atókan. Onijtshi nin dibaigtisswan, mo jag gwaiak mádjishka; ka wika bésikássi, ka wika kijikássi, kawin wika gaie nagashkássi. Awénen ga-ójitod iniw mákakon? Mi sa mokodássowintni ga-ójitod. Mi iniw

madjibtiganan ga-objibiigédjin ningwissts. Aw kwi-wisénsish bashanjetgan eta o gotān, Kijé-Manitón dash kawin o gossássin. Nin wi-aíónan kid abad-jítchiganan; kid inéndam na tchi awiiwétian? Kawin nind inéndansi; nin wi-aíónan, nin tibnawe. Ki wi-amwag ina (eat) igiw éssag? Kawin nin wi-amwássig. Nin wi-mādjámin, wassa nin wi-goptmin (go inland). Aniniwapti dash ge-mādjatag? Wābang ktgijeb nin ga-mādjámin. Ki gi-nondān na iw enakámigak? Wégonen iw enakámigak? Mi sa gi-dápined bejig ikwé onidjanissénsan gaie nibkang, gi-gōnabishkádaw. Gi-minotchigáde iw assini-wakáigan, iw dash mitigo-wakáigan gi-kitchimatchitigáde. Gi-nādjigadéwan na nin missiman E, gi-nādjigadéwan.

LESSON XXIII.

*The negative indicative of verbs ending in
an, en, in, and on.*

Note 1. Add the terminations of the *affirmative indicative* to the characteristic terminations *ansi, essi, issi, and ossi*, to form the *negative indicative* mood.

Present Tense.

<i>Kawin nin bonitóssin</i>	|	<i>Kawin nin bonitósstnan</i>
„ <i>ki bonitóssin</i>	|	„ <i>ki bonitósstnan</i>
„ <i>o bonitóssin</i>	|	„ <i>o bonitósstnan</i>
„ <i>nin bonitóssmin</i>	|	„ <i>nin bonitóssmin</i>
„ <i>ki bonitóssináwa</i>	|	„ <i>ki bonitóssináwan</i>
„ <i>o bonitóssináwa</i>	|	„ <i>o bonitóssináwan</i>
„ <i>bōnitóssim (Imp.)</i>	|	„ <i>bōnitóssim</i>
„ <i>o bonitóssmini 2 3 p.</i>	|	„ <i>o bonitóssmini.</i>

Imperfect Tense.

Kawin nin bonitossinában

- „ *ki bonitossinában*
- „ *o bonitossinában*
- „ *nin bonitossiminában*
- „ *ki bonitossinawában*
- „ *o bonitossinawában.*

Kawin nin bonitossinábanin

- „ *ki bonitossinábanin*
- „ *o bonitossinábanin*
- „ *nin bonitossiminábanin*
- „ *ki bonitossinawábanin*
- „ *o bonitossinawábanin.*

Note 2. Instead of verbs of the fourth conjugation, which have an animate object, sometimes verbs of the sixth conjugation are used in conjunction with the noun *niíaw*, *kiiaw*, *wiíaw*, etc; my, thy, his body; f. i., *jawéndan niíaw*, have mercy on my body, i, e., have mercy on me, help me. In the following example of the verb *nind apénimon kiiáw, wiíaw, etc.*, the Chippewa student will see in how many different ways this may be done.

Nin mīgiwen, (*mag..ed*) I give it (away).

„ *bidon*, (*badoá*) I bring it.

„ *bítan*, (*batod*) I await it, wait for it.

Nind apénimon, (*ep..od*). I hope for it, rely upon it.

„ *apénimon kiiáw*, I hope in thee.

„ *apénimon wiíaw*, I hope in him, (*nind apénimonan*. V. Conjugation).

„ *apénimónan kiiáwiwan*, I hope in you.

„ *apénimónan wiíawiwán*, I hope in them; (or *nind apénimonag*).

Kid apénimon niíaw, thou hopest in me.

„ *apénimon wiíaw*, thou hopest in him; (*kid apénimonan*).

Kid apénimónan niidwínánin, thou hopest in us.
 „ *apénimónan wiidwiwan*, thou hopest in them;
 (*kid apénimonag*).

Od apénimon niidw, he hopes in me.
 „ *apénimon kiidw*, he hopes in thee.
 „ *apénimon wiidwini*, (2d 3d Pers.) he hopes in
 him; (*od apénimonan*).
 „ *apénimónan kiidwínánin*, he hopes in us.
 „ *apénimónan kiidwiwan*, he hopes in you.
 „ *apéntmónan wiiawini*, (2d 3d Pers.) he hopes
 in them; (*od apénimonan*).

Kid apénimondáwa niidw, you hope in me.
 „ *apénimondáwan niidwínánin*, you hope in us.
 „ *apénimondáwa wiidw*, you hope in him; (*kid*
apéntmondáwa, V. Conjugation).
 „ *apénimondáwan wiidwiwan*, you hope in them;
 (*kid apénimondáwag*).

Od apénimondáwa niidw, they hope in me.
 „ *apénimondáwa kiidw*, they hope in thee.
 „ *apénimondáwan kiidwínánin*, they hope in us.
 „ *apénimondáwan kiidwiwan*, they hope in you.
 „ *apénimondáwan wiidwini*, (2d 3d Pers.) they
 hope in them; (*od apénimondáwan*).
 „ *apénimon wiidw*, he hopes, relies, in himself.
 „ *apénimondáwan wiidwiwan*, they hope (rely)
 in themselves.

Nind apénimon niidw, I hope (rely) in myself.

Kid apénimon kiidw, thou hopest in thyself.

EXERCISE.

*Aw ketimágrisid anishinábe kawin o wi-bónitóssin
 matchi minikwéwin; géget o banádjiton wiidw.
 Nin wi-bónitómin ishkotéwabo, mi ékkitowad John
 gaie James. Méwija kawin o wi-bonitossinawában,
 mi dash nongom wendji-ákosiwad. Nómáia o gi-
 mādji-bonitonáwa, nongom o wi-kárigé-bonitonáwa.
 Wégonen bátóian? Nin biton iw ge-migiwed ninga.
 Wégonen dash iw ge-migiwed kiga? Ó ga-migiwé-*

nan nij kitchi gwanátch masinatganan. Mi na anamié-masinatganan ge-mígriwédjin? Kawin memwetch (in particular) anamié-masinatganan o ga-mígriwessinan, bakán masinatganan o ga-mígriwénan, mi sa dibádjimo-masinatganan. Káwin na o gi-bídonáwanin nbiwa missán igrw intniwag, omá ga-aiápanig? Eniwék nbiwa o gi-bídonáwan missán.

Dost thou rely on me? Yes, I rely on thee; do not deceive me! (*kégo waiejimtshiken!*) Help me; I am poor and hungry (*jáwendan niítw*). Those good Christians will help thee. Where are they? They are in the church. Did the butcher (*nitagéwinini*) bring much meat? He did not bring meat. What did he bring? He brought much milk and butter and cheese and fat. Do you rely on us? Yes certainly we rely on you. Do those men hope in God? They do not hope in Him; they are bad men; they hope only in themselves. He that hopes only in himself, will deceive himself (*o ga-waiejindán wiítw*).

INTERMEDIATE EXERCISE.

Subject inanimate.

It is.....*an, in.*

They are....*anon, inon.*

It is, they are not, *ansinon, insinon.*

Onijtshin iw apábiwin, that chair is good, nice.

Onijtshinon nin mastnátganan, my books are good.

Kawin onijishtnsinon maminddisiwin, pride is not good.

Sóngan iw biwábiko-biminákwān, that iron chain is strong.

Iw abwi kawin sōngánsinon, that paddle is not strong.

Kósigwan nin bimiwanán, kin dash ki bimiwanán

kitchi nangan, my pack is heavy, but
 very thy pack is light.
Nódin, it blows. *Ondin*, it blows from a certain
 direction (It blows from).
Pangtssin onagan, *pangtssinon gaie tessinaganan*,
 the dish falls, and the plates fall.
Gi-mashkawádinon mashkigtminan, the cranberries
 already got frozen.
Jatgwa gi-gáshkadin Aktko-Sibi, Kettle River is
 frozen over.

Onijtshin tabassénindisowin, *manádad lash ma-*
minádisiwin. *Kawin onijshinsinon iw onápisowin*.
Kawin osám nangánsinon ki wagákwad, *ki wa-*
gákwadósan osám nanganon. *Giwédinong óndin*,
 (the wind is from the north). *Anwātin nongom*.
Ajtshktkang (in the mud), *gi-pangtssin ki wiwak-*
wan; *kitchi winad*. *Eniwek kósigwan tw wigwass-*
tchtman. *Kitchi kosigwan iw ki máshkimod*. *Iniw*
onáganan onijtshinon. *Biwan* (it (snows, drifts)
gaie walba ta-gáshkadinon kákina stbiwan. *Takds-*
sin, *giwédinong óndin*.

That table is very large and heavy. Thy dishes and plates fell from the table and are broken. That large box is not heavy. Religion is strong, but unbelief is weak. It is not good to walk fast. It is very nice to go often to Mass (*onijtshin naningim tchi ijang anaméssikeng*). It is good to be kind, but it is not good to be too liberal (*kawin dash onijtshinsinon tchi migiwéshking*). Those books are large and heavy. That meat is not good. Those berries are no longer good.

ORDINARY WORDS AND EXPRESSIONS.

I am tipsy, *nin jowtbi*.
 „ stand on tiptoe, *nin tchissigābaw*.
 Tobacco-box, *asséma-makak*.
 „ pouch, *ktshkibitagan*.

Together, *mámawi*.

I stretch myself, *nin jibi*.

„ „ it out, *nin papassabiginān, nin dajwabtkinān*. (some metal object).

Straw-hat, *mashkosst wtwakwan*.

I clothe him, *nin bisikóna*.

„ „ myself, *nin bisikwanate, nin bisikónidis*.

„ undress myself, *nin g̃sikwanate, nin g̃sikónidis*.

„ undress him, *nin g̃sikóna, nin g̃sikwanaiébina*.

Mountain, *wadjiw*.

Near a mountain, *tchigwadjtw*.

On the top of a mountain, *ogidádjiw, wagidádjiw, ogidáki*.

I go up on a mountain, *nind ogidádjiwé*.

„ mourn, *nin g̃gidowe, nin n̄l̄ge*.

Mouse, *wawábigonódji*.

Rat, *Kitchi-wawábigonódji*.

Mouse-trap, rat-trap, *wawábigonódji-dassonágan*.

At the mouth of a river, *ságing*.

I am meek, *nin bekádis*.

Meekness, *bekádisiwin*.

Memory, *mikwéndamowin, mikwendássowin*.

I keep in memory, *nin mindjiméndam*.

„ „ him in memory, *nin mindjiménima, nin takwénima, nin mikwénima*.

„ remind him of s. th. *nin mikawáma, nin mikwendámia*.

In the middle, in the midst, *nassawati, nawati*.

It is in the middle, centre, *nawatiwan, nassawatiwan*.

Middle-finger, *nawintndj*.

Fore-finger, *inointndj, inoiganindj*.

The last finger, the little finger, *ishkwentndj*.

I have long fingers, am a thief, *nin gáganontndji*.

„ „ crooked fingers, am a thief, *nin wáginntndji*.

„ am a fine looking person, *nin mikawádis*.

A fine looking child, *mikawádj abinódj*.
I am shot, *nin mikóshkos*.
,, invent it, *nin mikawáshiton*.
Invention, *mikawáshitówin*.

LESSON XXIV.

On the declension of Chippewa nouns.

Note 1. In Chippewa we can distinguish *five cases*, the *Nominative*, *Possessive*, *Objective*, *Vocative*, and *Locative*.

Note 2. The *Nominative case* denotes simply the name of a person or thing; f. i., John; *dodamowin*, *action*.

Note 3. The *Possessive case* denotes ownership or possession; f. i., *John o masindigan*, John's book. The possessive case is expressed by putting *o*, or *od* (his, her, their) between the name of the possessor and the thing possessed, the *possessor coming first*, then *o*, or *od*, finally the *thing* (or *person*) *possessed*; f. i., *noss o sákaon*, my father's cane; literally: my father his cane; *inini od inéndamowinan*, a man's thoughts.

Note 4. The *Objective case* denotes the *object* of some action; f. i., *George o ságian óssan*, George loves his father. In *nouns* the *Objective case* is the same in *form* as the *nominative*. Where however a noun, or a personal pronoun of the third person, as he, she, it, they, is the *subject* of the verb, the *object*, which is then in the *objective case*, will be in the "Second-third Person," if it be an *animate noun*; f. i., *John o mǐgiwénan pakwéjiganan*; *ikwé o binan abinódjian*, the woman brings a child.

Note 5. The Vocative is used in addressing a person, f. i., *nosse! ki sāgiin*, father! I love thee. Chippewa nouns undergo no change to express the vocative singular, except certain proper names and terms of relationship. f. i. *nósse*, (my) father! *ningé*, (my) mother!

Rules for the formation of the vocation singular.

Rule I. Proper names of women ending in *kwe*, reject the two last letters *we* to form the vocative; f. i., *Gijigókwe*, vocative *Gijigók!*

Rule II. The proper names of men and women ending in a vowel cut off this vowel to form the vocative; f. i., *Nijóde*; vocative *Nijód!*

Rule III. Terms of relationship ending in a vowel reject this vowel to form the vocative; f. i., *nita*, my brother-in-law; vocative *nit!* *ntjishe*, my (maternal) uncle; vocative *nijsh!*

Exceptions: *nimishóme* (my paternal uncle; voc. *nimisho!* *nindángwe*, my sister-in-law, friend (female talking to a female); vocative *nindángwe!* *nidji*, my friend (male talking to a male) vocative, *nidji!* *nimishómíss*, my grandfather, vocative, *nimishó!* *nókomíss*, my grand-mother, vocative, *nokó!* *noss*, my father, vocative, *nósse!* *nin-ga*, my mother, vocative, *ninge!*

Rules for the formation of the vocative plural.
a *For animate nouns.*

Rule I. Nouns ending in *ā*, *ē*, *i*, *o*, add *idog* for the vocative plural; f. i. *akiwési*, an old man; voc. plur., *akiwésidog!* *abinodji*, a child; vocative plural, *abinódjǐdog!*

Rule II. Nouns ending in the plural in *ag*, or *wag*, change *ag* into *idog* to form the vocative plural; f. i., *nind inawemáganag* my relatives; voc. pl., *nind inawemagánidog!* *kwiwisénsag* boys,

voc. pl., *kwiwisénsidog!* boys! *ikwesénsag,* girls; voc. pl., *ikwesénsidog!* girls! *intniwag,* men; voc. pl., *intniwidog!* men! *ikwétwag,* women; voc. pl., *ikwétwidog!* women!

Rule III. Nouns ending in the plural in *g, ig, og,* change the final *g* into *dog*; f. i., *anishinābe,* plural, *anishinābeg;* vocative, *anishinābedog!* *ogima,* chief, pl. *ogimág;* vocative, *ogimádog!*

Rule IV. Nouns with *possessive* pronouns, change their last syllable: *nig,* into *dog*; f. i., *nind ogimáminánig* our chiefs, vocative: *nind ogimáminádog!*

Rules for the formation of the vocative plural of inanimate nouns.

Rule I. Inanimate nouns ending in the plural in *an,* change this *an* into *idog* to form the vocative plural; f. i., *matchi masinatganan* bad books; vocative plural, *matchi masindiganidog!* O, bad books!

Rule II. Inanimate nouns ending in the plural in *in* or *on,* change their final *n* into *dog*; f. i., *nagwetab,* rainbow, plural: *nagweidbin,* voc. pl. *nagweidbidog!* O, rainbows!

Vocabulary.

- Nin minwéndān,* (*men . ang*) I like it.
 ,, *minwābandān,* (*men . ang*) I like to see it.
 ,, *jingendān,* (*jang . ang*) I hate it.
 ,, *jingitān,* (*jang . ang*) I hate to hear it.
 ,, *jingéndjige,* (*jang . ed*) I hate.
 ,, *jingéndjigéshk,* (*jang . id*) I am in the habit of hating.
Nin minotān, (*men . ang*) I like to hear it.
Anamié-gagikwéwin, (*in . pl. an*) a sermon, a religious exhortation.
Nagamón, (*in . pl. an*) song, hymn.

Madwewétchigan, (in. pl. an) any musical instrument, organ.

Nin madwewétchige, (med..ed) I make music, sounds on some thing.

Kitotágan, (in. pl. an) a bell.

Nin madwéssiton kitotágan, (med..od) I ring the bell,

,, *madwéssittchige*, (med..ed) I ring (the bell), I make sound.

Madwéssitchigéwintni, (an. pl. wag) bell-ringer.

EXERCISE.

Anishinābédog enamiássiweg (ye pagan Indians!) *anámiag!* *Kwiwisénsidog, bisán aiatog.* *Ik-wensénsidog namtshkiieg* (you who like too much to dance), *kego ijakégon nimitding enamié-gtjigakín.* *Ikwéwidog menikwéshkiieg, bonitog matchi minikwéwin.* *Intniwidog etāgéshtkiieg, bonitog matchi atādiwin* (gambling); *kégo ijakégon éndaji-atāding* (where people gamble) *éndaji-minikwéng gaie* (and where people drink). *Ki-gi-wābandān ina nind anamié-masinatgan?* *Enangéka, nin gi-wābandān, nin gi-mamakadéndān gaie* (admire). *Ningé, bi-wisswín!* *Nósse, awi-madwéssiton kitotágan.* *Kawin mashi nóngom nin ga-madwéssitóssin, kawin mashi nāwakwéssimon* (it is not noon yet). *Nimishó, aniniwapi ge-bi-wissiniian?* *Kekéjidin nin ga-bi-wtssin.* *Nokó, ki bakadé na?* *Nojtsh, kawin mashi nin bakadéssi.* *Ningwss, antn iwapi ishkwátch* (the last time) *ga-ako-wébinigéian?* (when didst thou confess the last time)? *Jatgwa ningo-gisisswagad* (it is already one month) *ga-ako-wébinigéian.* *Ningwss, ki gi-wébinige na ishkwátch gi-anamié-gtjigak?* (last Sunday). *Gi-Marié-gtjigak, mi api ishkwátch ga-ako-wébinigéian.* *Kwiwisénsidog, ki minotanáwa na anamié-gagikwéwin?* *Nin minotāmin éniwek, kishpin wewéni gagtkwed mekatéwikwandie;* *béjig dash oma etad kawin ma-*

*shí wewéni Otchipwémossi, káwin dash nin mino-
tanstmin o gagiḱwéwin.*

INTERMEDIATE EXERCISE.

We....him, *ānan*

We....them, *ānanig*

You....him, *āwa*

You....them, *āwag*

They....him or them, *āwan.*

Nin, (ki) wābamānan aw pijtki. We see that ox
(cow).

Nin gi-ājidēmānanig ninigiigondnig. We contra-
dicted our parents.

Nibiwa jóniia ki gi-awidwa kossiwa. You lent
much money to your father.

Pangt eta pakwéjiganan o gi-amodwan. They a'e
but little bread.

Waiéshkat aw ikwe o gi-widigéman iniw intniwan.
Long ago that woman married that man.

*Anishinābeg wewéni o pisindawáwan mekatéwik-
wanaten.* The Indians listen well to the priest.

*Ki wi-anónáwag na igiw nisswi makodassówintni-
wag?* Do you wish to hire those three carpenters?

*Gibakwaódiwigamigong ina (in jail) ki wi-assá-
wa aw mino intni? Kawin mino intniwíssi; matchi
inintwi; nin gad-assánan. Wawtngesi (skilful) aw
awtshtóia (blacksmith) nin wi-anónánan dash. Ki
ga-widigemáwag na ogow matchi ikwéwag? Ka-
win matchi ijwébisistwag; nin ga-widigemánanig
dash. Ki wi-awidwag na ki madwewétchigániwa
(your organ, musical instrument) igiw madwe-
wétchigékweg? Endogwen; mákija kawin. Ki gi-
pisindawáwa na aw intni? Nin gi-pisindawánan.
Kinigitgówag o sāgidwan na nossan? O kitchi
sāgiawan.*

Children should love their parents. Do they

hate my parents? They hate them and they hate thy brothers and thy sisters. Do we love God? We do love him and we love all men. Has John married thy daughter? Yes he has married her. Did thy two daughters marry good men? Yes, they married very good men. Did John and Charles fight with my elder brother?

ORDINARY WORDS AND EXPRESSIONS.

- I fall, *nin pangtshin, nin gawissé.*
 It falls, *pangrissin, gawissémagad.*
 I fall being drunk, *nin gáwibi.*
 „ „ hard, *nin pakitéshin.*
 „ make it fall, *nin pangrissiton.*
 „ fall on my back, *nind aldwassé.*
 „ „ „ „ face, *nin tchingtdjissé.*
 „ make him fall, *nin pangishima.*
 „ fall down, *nin nissákoshka.*
 „ let it fall down, *nin nissákoshkân.*
 „ fall into, *nin pindjissé.*
 „ „ „ the water, *nin bakobtsse.*
 „ „ out of a boat into the water, *nin gidoná-
 gtssé.*
 „ „ through, *nin jābosse.*
 „ freeze to death, *nin gawádj, nin mashkawádj.*
 The whole heap, *enigokwtssing.*
 I am headstrong, *nin mashkawtndibe.*
 „ gather together, *nin mawándinige.*
 „ „ them, (persons) *nin máwandjiag.*
 „ „ „ (things) *nin máwandjítanonan.*
 „ pick berries, *nin mawíns.*
 „ „ and eat berries, *nin ningápon, (nen..onod)*
 Collector, *mawándjítchigewtnini.*
 I collect (money) *nin máwandjítchige.*
 Giant, *missábe, kitchi intni.*
 I am dizzy, giddy, *nin giwashkwé.*
 Gift (received), *mtinigówin.*
 „ (bestowed), *migiwéwin.*

- I gird myself, *nin kitchipis*.
 Belt, girdle, *kitchipison*.
 Hotel-keeper, *ashangéwintini*.
 Hotel, eating-house, *ashangéwtgamig*.
 I am lame, *nin mamándjigos*, *nind adjáosse*, *nind adjóshka*.
 „ „ „ in one leg, *nin tatchigáde*.
 „ land him, put him ashore, *nind agwáshima*.
 „ „ it, *nind agwásstlon*.
 It is landed, put ashore, *agwassttchigáde*.
 Landing-place, *gabéwin*.
 I land, *nin gabá*.
 Soldier, *jimáganish*, *minissinó*.
 Lance, *jimágan*.
 Last, *ishkwáitch*.
 I am the last, *nind ishkwaíadjiw*.
 For the last time, *ganápine*.
 Latch of a door, *pakákonigan*.
 I come late, *wika nin dagwtshin*.
 Indian rubber, *gassibítigan*.
 I attack, *nin mawinéige*.
 „ „ him, *nin mawinéwa*.
 „ move, stir, *nin mamádji*, *nin mamádjisse*.
 It moves, stirs, *mamadjtmagad*.
 I prefer him, *nawátch nin minwénima*.
 „ „ it, *nawátch nin minwéndán*.
 „ go before, *nin nigáni*, *nin nigantmossé*.

LESSON XXV.

On the Locative Case.

Note 1. There are five terminations to express the locative case, viz., *g*, *ng*, *ang*, *ing*, *ong*. These terminations express the English preposi-

tions: at, in, to, from, out, of, on; f. i., *odénang*, to, at, in, or from town or city; *the verb in the sentence decides in which meaning the locative case is used.* Thus: *Odénang iju*, means: he goes to town. *Odénang óndjiba*, he comes from town. *O-dénang aia*, he is in town, or. in the city.

Note 2. Termination *g*. It is employed when the noun is used with the possessive pronoun *o* or *od* in the meaning of *their*; f. i., *Kitigéwintniwag anoktwag o kitigániwang*, farmers work in their fields. *O wigiwámiwang ondjibdwag*, they come out of their wigwams.

Note 3. The termination *ng* is used when the noun ends in a vowel, f. i., *nibng*, in the water (*nibi* water) *Sibng*, in or on the river (*sibi* a river). *Kitchgaming*, in or on the lake or sea (*kitchigami*, a large lake, or the sea).

Note 4. The termination *ang* is used after nouns, with the possessive pronouns *my*, *thy*, *his* *her*, when the plural of said nouns ends in *an*, f. i., *ninik*, my arm; plural, *ninikan*, my arms, f. i., *ónikang*, in, or on his arms or arm. *Min óndjiga nitdwagang*, matter is running out of my ear, or ears.

It is also used in nouns ending in *d*, which form their plural in *an*, f. i., *máshkimod*, a bag, pl. *mashkamodan*, bags, locative: *mashktmodang*, in the bag.

Note 5. The termination *ing* is used in nouns, that form their plural in *in*, f. i., *ninindj*, my hand; pl. *ninindjin*, locative: *ninindjing*, *kintndjing*, *onindjing*, in, on, my hand, thy, his hand; also in nouns ending in the singular in *kan*, *gan*, *win*, *wam*, f. i., *anákaning*, on a mat. *Apábiwining*, on a chair. *Adópowining*, on a table. *Mtkwaming*, on the ice. *Wigiwáming*, in a lodge or wigwam. *Jerusaléming*, in, to, from Jerusalem.

Note 6. The termination *ong* is used in nouns that end in *on* in the plural, f. i., *gtjigad*, a day; pl. *gtjigadon*; locative: *gtjigadong*; so also *Wikwédong*, *gijgong*, *aktkong*, *tchibaidtigong*, *mtigong*, etc.

Note 7. The same terminations are also used to express comparison *like* or *as...as* f. i.:

Ang, *Mdshkimodang ijinđgwad nin papagiwá-ian*, my shirt looks like a bag.

Ing. *Ntbing iji kijáte nóngom*, it is warm today like in summer, or, *as warm as* in summer.

Ong. *Jominábong ipogwád*, it tastes like wine. *Bibong iji kissinđmagad jatgwa*, it is already as cold as in winter. *Wawiiđtanong iji mitchámagad iw odéna*, that city is as large as Detroit.

Note 8. Sometimes the prepositions: *tchigúii*, near; *giwitúii*, round, around; *nassawaií*, in the middle; *pindjati* inside, within, are used with the locative case; f. i., *tchigái tchibaidtigong*, near the cross; *giwitati kitchigaming*, around the lake, *pindjati anamiéwigámigong*, inside, within the church.

Note 9. Sometimes the above prepositions form one word with the noun. In this case the locative case is *not* used, but both, preposition and noun, generally undergo a slight change; f. i., *tchigđtig*, near the tree; *tchigishkoté*, near the fire; *tchigikand*, near the road; *pindj' anamiéwtgamig*, in the church.

Note 10. The adverb *daji-* (change *endaji-*.) is often used along with the locative case; f. i. *Jerusaleming gi-daji-nibó Jesus*. We could also say *Jerusaleming gi-nibo Jesus*, omitting *daji-*. Still it is better Chippewa to say *gi-daji-nibo*, or *gi-dá-pine Jerusaleming*. *Móniang daji-intni*, a man from Montreal. *Bátadowimng endaji-bimádisid*, one who lives in sin.

- Nin bilónish, (beb..id)* I winter, spend the winter.
- „ *sīgwanish, (sag..id)* I spend the spring.
- „ *nibinish, (nab..id)* I spend the summer.
- „ *tagwágish, (teg..id)* I spend the autumn, fall.
- „ *dá, (endad)* I dwell, reside.
- „ *dánaki, (end..id)* I dwell in a certain place.
- „ *dánis, (end..id)* I live, dwell in a certain place.
- „ *gos, (gwesid)* I move to some other place, I decamp.
- „ *dapiné, (end..ed)* I die in a certain place.
- „ *dánakis, (end..od)* I burn in a certain place.
- „ *dágwáss, (end..od)*,, sew „ „ „ „
- „ *dajibi, (end..id)* I drink „ „ „ „
- „ *dajikan, (end..ang)* I work at a certain thing, f. i., *tchiman*. a boat.
- „ *dajitibikanam, (end..id)* I spend the night in a certain place.
- „ *dajindān, (end-ang)* I speak of it; also, I speak ill of it.
- Matchi dajindiwin, (in)* mutual speaking ill, detraction, calumny.
- Nin dajinge, (end..ed)* I speak ill (of others), detract, calumniate.
- „ *dajingéshk, (end..id)* I habitually detract, calumniate.

EXERCISE.

Antndi wendjibáwad igiw nānan intniwag? Moningwanékāning ondjibáwag. Antndi dash wa-ijáwad? Kitchi Wikwédong wi-ijáwag. Ojoniámíwag na? (have they money?) Kawin bápish ojoniámmisstwag. Mi na wedi ge-bibónishiwad? Mi sa wédi. Kin dash, nidji, antndi ge-tagwágishian? Báwiting nin ga-tagwágish. Tá-gósiwag na ki kitistmag (thy parents) Oshki-Odénang? Endógwen wa-ijitchigewágwen (Dub. Conj. I don't know

what they intend to do). *Mintssing* (on the island) *nin ga-nibinish. Mi na omá endatan? Kawin omá nin dussi; mi wédi endaiän. Kákindá gi-gigong endádjig minawánigósiwag; káwin dash kákindá aktng endádjig minawánigósisstwag. Jesus tchibaidtigong kinawind gi-ondji- (for us) dapiné. Jerusaleming daji-intniwag matchi ijiwébistwag. Wáswāganing daji-anishinābeg kawin anamiāssiwag; o jingendanāwa Jesus od anamiéwin, midéwiwin eta go o minwendanāwa, mi eta midéwiwin apiné endajkamowad. Giwashkwébi aw inini; anindi ga-dajibi? Siginigéwigámigong Wikwédong gi-dajibi. Antndi ga-dajitibikanámiiän? (where didst thou spend, pass the night?) Mi na wédi siginigéwigámigong? Kawin; endaiän sa mi ga-dajitibikanámiiän.*

Is he working at a boat? No, he is working at his new house. Where will we spend the summer? We will spend it at Fond du Lac. Where do those poor women reside? They reside at Ashland. Will they move away soon? Next Tuesday they will leave. Where do those young ladies sew? They sew at Superior. Do they go home sometimes? They go home very seldom. What has he in his hand? He has a flute in his hand. Can that woman play on the organ? Yes, she can play on the organ. Do those farmers work well in their fields? They work hard. What is in the bag? There are some potatoes and apples in the bag. Did you ever sail on the lake? Yes, yesterday we sailed on the lake, and to-day we will sail on the river. Didst thou drink at home or in the saloon? I drank at home. What didst thou drink? I drank a little beer. Where are they going? I don't know, where (*tibiidogged-ijawágwen*). Where wilt thou spend the winter? I intend to spend the winter at Arbre Croche (*Waganákising*).

INTERMEDIATE EXERCISE.

We....him not,	<i>Kawin assiwánan</i>
We....them ,,	,, <i>assiwánanig</i>
You....him ,,	,, <i>assiwáwa</i>
You....them,,	,, <i>assiwáwag</i>
They..him, them not,	,, <i>assiwáwan.</i>

Kawin na ki wî-bonigidétawássiwáwa kidj' anishi-nábéwa? Nin wî-bonigidétawáwan. Anind bemádisidjig mo jag o matchi inenimáwan iniw ikwéwan. Judáwininiwag kawin o gi-mamóiwamássiwáwan Jesusan. Kawin nin gi-binássiwáwanig ninidjnisinnig.

Ki gi-wábamáwa na noss? Kawin nin gi-wábamássiwáwan. Lizzie gaie Marie kawin o wî-bonigidétawássiwáwan o nabémiwan. Ki matchi inenimáwa na aw intni? Kawin nin matchi inenimássiwáwan. Kwiwisénag o gi-bináwan níbiwa kokósh-an pakwéjiganan gaie. Ki gi-mináwa na gégo aw ikwe? Géget nin gi-mináwan wíáss, gaie pakwéjigán, gaie antbish. Nij intniwag o gi-bajibáwáwan ikwéwan, o gi-nissáwan gaie. Aw bebéjigó-ganji gaie aw memángishe o gi-tangishkawáwan awishtóian.

Do you not see those pigs? We do not see them. Do they see my mother? They do not see thy mother. Boys! did you strike that girl? No, Father we did not strike her. Did you meet those two men? No, we met only one man. We are looking at those beautiful pictures. Did they see my horses? They did not see your horses, but they saw your cows.

Names of objects appertaining to a house.

House, *wakáigan.*

Foundation, *ashotchissítchigan.*

Foundation stone, *ashotchissítchiganábik.*

Corner-stone, *wikweiábikissttchigan*, *netamábiktshing assin*.

Chairs and tables, *apábiwinun gaie adópowinan*.

A stove, *kjábiktsigan*.

Rocking-chair, *wewébisoni-apábiwin*.

Box, trunk, *makák*.

Book, paper, *masindigan*.

Newspaper, *babamádjimo-masindigan*.

Lamp, candle, *wassakwanéndjigan*.

Candlestick of wood, *wassakwanéndjigandtig*.

„ „ metal or glass, *wassakwanéndjiganábik*.

Door, *ishkwándem*.

The door is large, small, *mangadéa*, *agassadéa*
ishkwándem.

Board, *nabágissag*; (*óma bimákwishin*, it lies here).

Plank, *kitchi nabágissag*.

The board is large, small, *mangadési*, *agassadési*
nabágissag.

Floor, on the floor, *michtssag*, *michtssagong*.

Upper floor, on the upper floor, upstairs, *ishpimtssag*, *ishpimtssagong*,

Lower floor, cellar, in the cellar, *anamtssag*,
anamtssagong.

Stairway, ladder, *akwandawágan*.

I go upstairs, up a ladder, climb a tree, *nind akwándawe*.

„ go downstairs, descend a ladder, etc., *nin nisándawe*.

Bed, *nibágan*; bedstead, *nibaganátig*.

Bed-sheet, *nibagantgin*.

Bed-companion, *wibemágan*.

I sleep with him, *nin wibéma*.

Lock, *kashkábíkáigan*.

Key, *abábíkáigan*.

I lock the door, *nin kashkabíkaän ishkvádem*.

„ unlock the door, *nind ababíkaän ishkvádem*.

I open the door, *nin pakákonān ishkwándem.*
 „ shut „ „ *nin gibákwaān ishkwándem.*
 The door is open, *pakákossin ishkwándem.*
 „ „ „ shut, *gibákossin ishkwándem.*
 On top the house, *wagidígamig. ogidígamig.*
 Inside the house, *pindj' wakáigan.*
 Chimney. *bódawan.*
 I go in, *nin pindige.*
 „ „ out, *nin sāguam.*
 „ raise the window, *nin ombinan wassétchigan.*
 „ shut the window, *nin ntssinan wassétchigan.*

LESSON XXVI.

The subjunctive and imperative moods, as also the participles, affirmative form, of verbs ending in en, in, on.

Note 1. As these verbs follow in every way the *first* conjugation, *except in the indicative mood*, we will content ourselves with giving but a few examples:

Kishpin sāgitod, if he loves it, them.
 „ *sāgitowad*, if they love it, etc.
 sāgiton, love it! them!
 sāgitog, love it, etc!
win saidgitod, he who loves it.
winawa saidgitódjig, they who love it, etc.
 sāgítong, if one loves it.
 sāgitónid, if his (f. i., son) loves it, etc.
saidgitontájin, his, their (f. i., son) who loves it.
Nin kistbigi, (*ke..id*) I wash myself.
 „ *kisibigindibe*, (*ke..ed*) I wash my head.
 „ *kisibigíngwe*, (*ke..ed*) I wash my face.
 „ *kisibigintdji*, (*ke..id*) I wash my hands.

- Nin kisibigtside*, (*ke..ed*) I wash my feet.
 „ *kisibigtsságtñige*, (*ke..ed*) I wash, scrub the floor.
 „ *kisintndji*, (*ke..id*) I wipe my hands.
 „ *kistngwe*, (*ke..ed*), „ „ „ face.
 „ *kistsidé*, (*ke..tod*) I wipe (dry) my feet.
 „ *kisibigáige*, (*kcs..ed*) I wash (clothes).
Kisibigáigan, (*in. pl. an*) soap.
Kisibigáigewintni, *kisibigáigtwikwe*; washer, laundry-dress.
Kisibigáige-makdk, (*in. pl. on*) wash-tub.
Kisibigtñige-onágan, (*in. pl. an*) wash-dish.
Nin gashkibás, (*ges..od*) I shave myself.
Gashkibádjigan, (*in. pl. an*) a razor.
Gashkibasowitgamig, (*in. pl. on*) a barber-shop.
Gashkibásowin, (*in*) shaving, barber's trade, occupation.
Gashkibásowintni, (*an. pl. wag*) a barber.
Nin nastikwe, (*nestikweod*) I comb my head.
Kistingweon (*in. pl. an*) a towel.
Nind onishká, (*wen..ad*) I arise; get up.
 „ *góshkos*, (*gweshkosid*) I awake.
 „ *gawtshim*, (*gew..od*) I go to bed.
 „ *otchitchingwanita* (*wétch..ad*) I kneel down.
 „ *pásigwi* (*pes..id*) I rise up (having knelt, or sat down).

EXERCISE.

Gweshkósiianin kéjijebáwagakin (mornings, in the morning) *pábige tchibaidítigónigen gaie onishkán*. *Kégo minawa mádji-nibáken*. *Ga-onishkáianin wewitb bisikwanaten*. *Mikwénim Kijé Maniú basikwanaiéianin*, *ikiton anamiéwinénsan*. *Ga-ishkwā-bisikwanaiéianin otchitchingwánitan gaie wewéni andmian*. *Pagtdinamaw Kijé-Maniú kákiná gégo mintk ged-ijitchigéian kabé-otjig*. *Mi dash wewéni tchi kisibigáian*. *Kisibigtndiben*, *kisibigtngwen*, *kisibigtintndjin gaie*. *Kishpin winisidéian* (if

thy feet are dirty) *kistbigisiden nanigólinongin*.
Wewéni gaie kisingwen; kisintndjin, kistsideon
gaie, aion dash bának kistingweon.

It is cold; it is like winter (*bibong iji kissindmagad*). This tastes and looks like beer. Hast thou shaved already? I have not shaved myself yet. Where is the razor? I cannot find it.

INTERMEDIATE EXERCISE.

He...thee. *ki...ig.*

They...thee. *ki...igog.*

He...me. *nin...ig.*

They...me. *nin...igog.*

He...thee not. *kawin ki...igossi.*

They...thee ,, ,, ,,...*igossig.*

He...me ,, ,, *nin...igossi.*

They...me ,, ,, ,,...*igossig.*

Kijé-Manitó mojak ki sãgiig, God always loves thee.

Kinigtigog ki kitchi sãgtigog, thy parents love thee very much.

Kawin nin ga-nagánigossig anishinābeg, the Indians will not leave me.

Kawin nin wanēnimigossi aw intni, that man does not forget me.

Kawin ki mikwēnimigossig bemádisidjig, people do not remember thee.

Nin wābamigog ninigiigog, my parents see me.

Kawin gégo nin minigossi, he don't give me anything.

Jesus nin gi-agwáshimig, Jesus redeemed me.

Ki ga-jawēnimigóg Wemitigójiwag, the Frenchmen will help thee.

Nin sãgia noss gaie noss nin sãgiig. Kawin wtka ki ga-wanēnimigossi kikaniss, kawin gaie wtka ki ga-nagánigossi. Nibiwa bisikáganan nin gi-minig aw mino ikwe; nind ápitchi sãgia. Ki gi-mi-

nig na gégo aw intni? *Bejigwābik nin gi-mīnig. Kawin dash nin gégo nin gi-mīnigossi. Jesus ki sāgiig, ki gi-agwāshimig, ki da-kitchi-sāgia, gaie mójag ki da-mamóbiawama. Ki gi-migwétchiig na aw ikwé? Enangé nin gi-kitchi-migwétchiig, aw dash ikwésens kawin nin gi-migwétchiigossi. Ki gi-nagánigóg bemádisidjig; kawin ki gi-ani-mādji-nigossig. Kawin na nin ganawābamigossi? abinódjiiag? Géget ki ganawābamigóg. Nin jingéni-migóg Kitchi Mokománag (big knives: Americans).*

Thy mother loves thee very much; she will never desert thee. Those dogs want to bite me; I am afraid of them. They will not bite thee; don't be afraid. I love those people and they love me. Thou hatest those bad men and they hate thee; they wish to kill thee. I am not afraid of them, but they are afraid of me. Did that woman give thee bread? She did not give me bread, but she gave me pork, meat, potatoes, tea and many other things. She is a good woman. Did thy parents see thee last night? They did not see me; I was not here last night. Does that large dog fear thee? He does not fear me; I fear him; perhaps he will bite me.

*Names of things and persons connected with
Divine Service.*

I say Mass, *nind anaméssike.*

Holy Mass, *kitchitwā anaméssikéwin.*

Priest, *mekatéwikwandte.*

Bishop, *Kitchi-mekatéwikwandie.*

Pope, *Maidmawi-nigánisid-kitchi-mekatéwikwandte,
kitchitwā Kóssinan.*

I hear Mass, *nind anámia megwa anaméssikeng.*

Altar, *anaméssike-adópowin.*

Altar-cloth, *anaméssike-adópowintgin.*

Chalice, *anamie-minikwddjigan.*

Wine, *jominabo*; water, *nibi.*

Holy water, *anamiewabo.*

Baptismal water, *sigaandadiwini-nibi.*

Host, *ostiwini*, Missal, *anamessike-masindigan.*

Gospel, *minwadjimowin.*

Gospel-book, *minwadjimo-masindigan.*

Vestment, *anamessike-agwtwin.*

Alb, surplice, *waidbiskag agwtwin.*

Confessional, *endaji-webinigeng.*

Pulpit, *endaji-gagtkweng.*

Gallery, *endaji-anamie-nagamong.*

Sanctuary, *endaji-anamessikeng.*

Tabernacle, *endaji-ganawendjigadeg kitchitwa Eukaristtwin.*

Bell, *kitotagan.*

Bell-tower, *endaji-agodeg kitchi-kitotagan.*

The bell rings, *madwessin kitotagan.*

I ring the bell, *nin madwessiton kitotagan, nin madwessitichige.*

Bell-ringer, *madwessitichigewintni.*

I play on the organ, *nin madwewetichige.*

Organist, *madwewetichigewintni, madwewetichigewi- kwé; (-gekwe).*

I blow on the trumpet, *nin madweweton bodadji- gan.*

Vespers, *onagoshi-nagamonan.*

At the Elevation, *tshpinaming Jesus witaw, Jesus o miskwim.*

I receive Holy Communion, *nin odapinan kitchit- wa Eukaristtwin, Jesus wiidw.*

„ give Holy Communion, *nin migiwen kitchitwa Eukaristtwin.*

Prayer-book, *anamie-masindigan.*

I make the sign of the cross, *nin tchibaiatigonige.*

„ „ „ „ „ „ „ on him, *nin tchibaiatigonomawa.*

Crucifix, *tchibaidtig*, better *ajideidtig*, or *anamie- watig.*

I say Mass for him, *nind anaméssikawa*.
 Baptistery, *éndaji-sigaandágeng*.
 Sacristy, *éndaji bisikaming anaméssike agwtwinan*.

LESSON XXVII.

On the negative form of the subjunctive and imperative moods, and of the participles of verbs of the sixth conjugation ending in en, in, on.

Note 1. As these verbs follow also in the negative form the *first* conjugation, we shall give only a few examples.

Kishpin nādissiwāng, if we do not fetch it, them,
 „ *nādissiweg* „ you etc.

ninawind naiádissiwāng, we, who do not fetch
 it, them.

kínawa naiádissiweg, you, who etc.

kégo nādiken, don't (thou) get it, them (fetch it,
 them).

„ *nādikégon*, don't (you) etc.

kishpin nādissing, if one does not fetch it, them.

„ *nādissing*, if his (f. i. son) does not etc.

naiádissing, one not fetching it, them.

iniw naiádisstnigon, his (f. i. son) who etc.

Mādji- (change *maidji-*), refers to *beginning*.

Ishkwā- „ *eshkwa-* „ „ *ending*.

Bôn, or *boni-* (change *bwan-*), refers to giving
 up, abandoning.

Nin agwanéndān, (*egw...ang*) I chew it.

„ *jákamon*, (*iek...od*) I put it in my mouth to
 eat.

„ *góndān*, (*gwendang*) I swallow it.

Gondágan, (*in pl. an*) throat.

Nin góndjige, (gwen..ed) I swallow.
 „ *tāwan, (taidwanid) I open my mouth.*
 „ *gibákwaān, (geb...ang) I shut it.*

EXERCISE.

Gi-ishkwā-bisikwanaiēian, gi-ishkwā-kistbigiian gaie wewēni wissinin, kégo nibádisikén; bwa mād-jitdian dash, mikwēnim Koss gijigong, aw mági-wed kákiná gégo, wewēni dash anámian. Ga-ishkwā-wissniianin dash, mtnawa wewēni anámian. Mi dash tchi anoktian. Megwa wasstniianin, béka go wissinin; kégo osām dadtabiken wissiniian, wewēni agwanéndan iw mādjiian, kégo osām wewib góndangén ga-jákamóian, náka we wewēni agwanéndan iw ga-jákamóian. Aiápi gashkibáson, bwānawitóian dash wi-gashkibásoian gashkibásowigámigong ijan, anój dash gashkibásowintni tchi gashkibanik. Kabé-gijig wewēni anoktín, kitigen, manissén, kishkibódjigen, tashkigáissen, gónima bakán anoktwin wewēni dajtkan. Kégo bon-anoktiken bwa onágoshig. Wéndgoshigin wewēni ki gad-ánweb (rest) gaie ki ga-ságasswá wénibik, mi dash mtnawa tchi kisibigíngwéian, tchi kisibigintndjiian gaie; wewēni onágoshi-wissinin, anámian dash tchi bwa mādjitdian gaie gi-ishkwátáian. Gi-ishkwā-onágoshi-wisstniianin kégo ijáken siginigéwigámigong, kema gaie nimúdiwigámigong. Bwa gawshimóian dash wewēni nanágatawēnindison anwēnindison gaie. Pagossénim Kije-Manitó tchi wiganawénimik kabé-tibik nebáianin. Mi ged-iji-bimádisiian, mi ged-ijitthigéian éndasso-gijigak minnk ge-bimádisiwanen. Migwetch, nósse, mi géget waijwébisiian.

Where is my razor? I want to shave. John, didst thou put it somewhere? I did not see thy razor, Mary put it on the table. Where is the soap and water and towel? I put them on the table. Where is the looking-glass? Here it is.

Now I will begin. Don't walk about in the room whilst I am shaving. Is my face dirty? No, it is tolerably clean, but wash it well after thou hast shaved. Thou hast washed thy face and hands well. Now dry (wipe) thy face and hands. Now thou art a nice man. Did those men go to the barber? They did not go to him; they entered a saloon and began to drink. When did they quit? They did not quit yet; they are still (*keiabi*) in the saloon. Dost thou like meat? Yes, I like fresh meat. Eat slowly, chew well what thou putttest into thy mouth. Don't swallow it too quick. If thou eatest meat, or anything else, always chew it well before thou swallowest it. Who stole my hat? No one stole thy hat. Didst thou not put it on the chair? Yes, here it is. Those who will not give up drinking will be poor, sick, and miserable. He that dies in drunkenness will go to hell (*aw gtwashkwébiwining endápinéd*). Those who do not gamble for money, do well. If thou dost not saw thy wood, no one will saw it. Didst thou say thy night-prayers? I did not say my night-prayers yet, but now I will begin. When thou gettest through, then thou mayest go to bed. Never go to bed before saying thy night-prayers. Father, I will do what thou sayest.

INTERMEDIATE EXERCISE.

He... us: *nin (ki)....igonan*
 they...us: *nin (ki)....igonánig*
 he...you *ki....igowa*
 they...you: *ki....igowdg.*
Kawin nin (ki)....igossinan
 " " "*igossinanig*
 " *ki.....igossiwa*
 " ".....*igossiwig.*

Kid akawābamigonánig kitigéwintniwag, the
farmers are watching us.
Kijé Manitó ki dibénimigonán, God owns us;
belong to God.
Kawin ki pagossénimigosstnan aw intni, that man
does not ask us.
Kawin aw ikwé ki gad-oddápinigósstwa, that wom-
an will not receive you.
Kákiná Jaganáshag ki sāgiigonánig, all the Eng-
lish love us.
*Kawin mekatéwikwanáie kid ijiigósstwa tchi āko-
siieg*, the priest does not cause you to be sick.
Ki ganawénimigonán Kóssinan gjigong ebid, our
Father who is in heaven, takes care of us.
Matchi manitóg kawin ki ga-banádjiigosstwag, the
bad spirits will not ruin you.
Kawin awita nin ga-jāgodjiigosstnan, no one will
defeat us.

Does the police-man watch us? He does not see us. Did not thy sister watch us? She did watch us. Will those men receive us well? They will receive us well. Did that Indian make you sick? No, he did not make us sick. Do our children love us and take good care of us? They do not take good care of us. Did those men ruin you? They did not ruin us. Did those bad boys fight you? They fought us but they did not defeat us. Do the Germans (*Omakaktwintniwag*) love us or do they hate us? They love us, they do not hate us. Did those women ask you to help them? They did not ask us. That bad man ruined us. Did not those girls look at you? They did not look at us. Did they laugh at us? They did not laugh at me but they laughed at you. If we do that, people will laugh at us. Those women laughed at me. I do not mind them. They do not mind you, but they mind us.

Summary.

Anin iwapi ge-mādjiāieg? Endogwen; mākija a-wasswābang nin ga-mādjaminddog. Ki gi-gōndān na gégo? Nin gi-pitchi-gōndān matchi mashkiki (I have swallowed poison by mistake). Wikwat-chiton tchi jtshigāgowéian tchi wēbinaman dash iw matchi mashkiki ga-mamōian. Minikwén wewib kejāgamideg nibi, ta-dagōnigade dash nibiwa jiwitāgan. George o gi-boniton na ishkotéwábo? Méwija o gi-boniton, kawin keidbi o minikwéssin. Gi-ishkwā-andmiam ina? Kawin masht gi-ishkwā-anamidssim; keidbi anamie-nagamóm anamiéwigámigong. Gi-mādji-gagtkwém na? Kawin masht gi-mādjitássim. Ikwéwidog, kégo gikándikégon, kégo gaie matchi idikégon. Kwiwisénsidog, bisán aidge! Nind ākosinan nin totóshim; nin kotagéndam, agáwa nin nóna ninidjánissens. Nóssinan, ki bi-wābamigo. Nisswi intniwag nissawindwāban, ningotwāsswi dash makiawindwāban (were wounded). Ogimádog! Wewéni ganawénimig kid anishinābémiwag; kégo wika odapinángégon matchi nibi. Enamiādjig wa-anamié-nibawidjig od anamiéwigámigowang ta-daji-widigéwag. Ki gi-āgimag na anamieminénsag? Enangé jéba nin gi-agimag. Ki gi-agindān na babamādjimo-masināigan? Wégonen or anin enakámigak? Mi sa gi-nissidiwad nij gawashkwebtdjig intniwag. John gaie Charles wābang ki ga-mawādissigom, ninga gaie dash nin. Ka na ki wi-awiwéssināwag kid akitowag? Kawin nin wī-awiwéssstmin. Enamiateg, káginig apénimóiog Kijé-Manitó. Kégo awtia o gad-apénimosstnan nanāndawiwéwintniwan. Ta-ānimisiwag gagimódidjig nind aitman. Sāgiadānig mojang kinigūgonānig. Ki ga-kitchi-minótchige anamié-migiwéian jóniia. Bāwiting daji-anishinābeg waieshkat sōnganamiagwāban. Bigoshkáni Joe o masināigan.

LESSON XXVIII.

Inanimate nouns with possessive pronouns.

Note 1. Possessive pronouns are those which mark possession or property; f. i., *nin masindigan*, my book; *ossan*, his (her) father.

Note 2. Those that *immediately* precede a noun are called *conjunctive* possessive pronouns; f. i., *ki tchmān*, thy boat, canoe. There are six of them, viz.: *nin*, my; *ki* or *kid*, thy; *o*, his, her, its; plural number *nin* or *ki*, our; *ki*, your; *o*, their.

Note 3. Those possessive pronouns, that are separated by one or more words from the nouns, to which they belong, are called *relative* possessive pronouns; f. i., *mi sa ntnawind, nin masindiganinān*, that is *our* (not your) book. There are also six *relative* possessive pronouns, viz.: *nin*, mine; *kin*, thine; *win*, his, her, its; plural number *ntnawind* and *ktnawind*, our; (*ntnawind* excludes, *ktnawind* includes the person or persons addressed or spoken to; *kinawa*, your; *winawa*, their; f. i., *win na o pakitēigan ow?* Is that his (her) hammer? *E, win sa*, yes, it is his.

Note 4. The letter *d*, is added to the personal (resp. possessive) pronouns *nin*, *ki*, *o*, when followed by a verb or noun *beginning with a vowel*; f. i., *nind ikkit*, I say; *kid ija*, thou goest; *nind antl*, my spear. But when *nin* is used as a *relative* possessive pronoun, i. e., when it is separated by one or more words from the noun to which it belongs, or, when it is placed *before a participle*; the letter *d* is omitted; f. i., *nin igo, nin gad-ija; nin ēkkitoiān*, I who say.

Subjective singular Subjective plural.

Form I.

<i>n, nan</i>	|	<i>ninan, ninanin</i>
<i>n, nan</i>	|	<i>niwa, niwan</i>
<i>n, nan</i>	|	<i>niwa, niwan.</i>

Nin tchtmān, my canoe.

kt tchtmān, thy canoe.

o tchtmān, his, her canoe.

nin tchtmānan, my canoes.

ki tchtmānan, thy canoes.

o tchtmānan, his, her canoes.

Nin tchtmāninán, our canoe.

ki tchtmāniwa, your canoe.

o tchtmāniwa, their canoe.

nin (ki) tchtmāninánin, our canoes.

ki tchtmāniwan, your canoes.

o tchtmāniwan, their canoes.

Note 5. To *form I* belong all inanimate nouns, whose plural is *an*; f. i., *nind* onagan, my dish, plural, *onáganan*.

Form II.

<i>j, jīn</i>	|	<i>jīnan, jīnanin</i>
<i>j, jīn</i>	|	<i>jīwa, jīwan</i>
<i>j, jīn</i>	|	<i>jīwa, jīwan</i>

Subjective singular.

Nind abáj, my lodge-pole

kid abáj, thy " "

od abáj, his " "

nind abájīn, my lodge-poles

kid abájīn, thy " "

od abájīn, his " "

Subjective plural.

Nind abájinan, our lodge-pole
kid abájiwa, your " "
od abájiwa, their " "
nind abájinánin, our lodge-poles
kid abájiwan, your " "
od abájiwan, their " "

Note 6. To *form II* belong the inanimate nouns, the plural of which is *in*, f. i., *nind anit*, my spear, *nind anitín*, my spears.

Note 7. As to the subjective plural, our, your, their, both forms are perfectly alike, as the *terminations* are the same in both, and in both the terminations begin with the *same characteristic vowel*, which is *i*; f. i., *nin tchimaninan*, our canoe; *nind abájinan*, our lodge-pole.

Note 8. Words designating the different parts of the human body, and which are mostly all *grammatically* inanimate, have generally the personal possessive pronoun *inseparably* prefixed to them: f. i., *nikan*, my bone; plural, *nikanan*, my bones. They follow *form I* and are regular, except the following which begin their subjective plural, our, your, their, with the characteristic vowel *a*, instead of *i*.

Nistá, my foot, plur. *nisidán*, *nisidánan*, our foot.
Nintk, ,, arm, ,, *ninikan*, *ninikánan*, ,, arm.
Nikád, ,, leg, ,, *nikádan*, *nikadánan*, ,, leg.
Nitāwag, my ear, ,, *nitāwagan*, *nitāwagánan* our ear.

Nibid, my tooth, ,, *nibidan*, *nibidánan*, our tooth.

Note 9. *Nibid* is irregular in the *third* person, which is not *o*, but *wi*; f. i., *wibid*, his tooth; *wibidan*, his teeth, etc.

Form III.

<i>Subjective singular.</i>		<i>Subjective plural.</i>
<i>k</i> , on	onan, onanin	<i>Nin makákonan</i> , onanin,
<i>k</i> , on	owa, owan	<i>ki makákowa</i> , owan,
<i>k</i> , on	owa, owan	<i>o makákowa</i> , owan.

Note 10. The *characteristic vowel* is *o*; the terminations of the *subjective plural*, are regular; f. i., *nin makakonanin*, our boxes.

Note 11. To form III belong all nouns, whose plural is *on*; f. i., *gijigad*, day; plural *gijigadon*, *nin gjigadonánin*, our days.

Possessive terminations.

Note 12. There is another form to more forcibly express ownership; f. i., *nin makak*, my box; *nin makakom*, my *own* box.

Note 13. There are three terminations, which are designated as *possessive terminations*, namely, *m*, *om*, *im*. There are three rules for applying these terminations to possessive inanimate nouns.

Rule I. Inanimate nouns with possessive pronouns, which terminate in a *vowel*, take *m*; f. i., *nind akt*, my land; *nind aktm*, my *own* land.

Rule II. Inanimate nouns, which form their plural in *on*, take *om*; f. i., *nin makakon*, my boxes; *nin makakom*, my *own* box.

Rule III. All other inanimate nouns with possessive pronouns, take *im*; f. i., *nin nábikwān*, my ship; *nin nábikwānim*, my *own* ship.

Note 14. All these inanimate nouns with possessive pronouns, that take a "*possessive termination*," belong to *form I*; f. i.:

Subjective singular.

Nin tchimānim, my *own* canoe.

ki tchīmānim, thy own canoe,
o tchtmānim, his, her ,, ,,
nin tchtmāniman, my own canoes,
ki tchīmāniman, thy ,, ,,
o tchtmāniman, his, her ,, ,,

Subjective plural.

Nin tchtmāntminan, our own canoe.
ki tchīmānīmiwa, your ,, ,,
o tchtmānīmiwa, their ,, ,,
nin tchtmāntminānin, our own canoes.
ki tchtmāntmiwan, your ,, ,,
o tchtmāntmiwan, their ,, ,,

Vocabulary.

- Nind apágitan*, (*ep..ang*) { I throw it.
 ,, *apágiton*, (*ep..od*) }
 ,, *odápinān*, (*wed..ang*) I take, receive, it.
 ,, *wēbinān*, (*waieb..ang*) I reject it, cast it a-
 way.
 ,, *mamón*, (*memod*) I take it.
 ,, *ójilon*, (*wejítod*) I make it.
 ,, *ijiton*, (*ejítod*) I make it in a certain man-
 ner.
 ,, *banádjiton*, (*ben..od*) I destroy, ruin, it.
 ,, *bigwaān*, (*bagwaang*) I break it.
 ,, *manádjiton*, (*men..od*) I honor, venerate,
 revere, it.
 ,, *kitchitwāwiton*, (*ket..od*) I honor, glorify,
 sanctify, it.
 ,, *bāpítón*, (*baiápitod*) I laugh at it, ridicule,
 mock, it.
 ,, *bāpinodān*, (*baiap..ang*) I laugh at it, ridi-
 cule, deride, it.
 The religion of Jesus, *Jesus od ijitwáwin*, *Jesus*
od anamiéwin.
 The Protestant religion, *Aidngonwétangig od a-*
namiéwtiniwa; or, as Baraga has it *bakán*

ijitwáwín, different religion; Baraga also has *bak-án ejitwádjig* for Protestants. Protestants (those protesting, contradicting), *a-idngonwétangig*. Catholic religion, *katolik anamiéwín*, *katolik ijitwáwín*.
 „ „ *Wemitigóji-anamiéwín*, i. e., French religion. Protestant religion, *Jáganash-anamiéwín*, i. e., English religion.

EXERCISE.

Kawin nin, nin gi-gimódisstnan ki mtssiman, mi sa aw intni ga-gimódid. Anind Mashki-Stbing daji-anishinābeg o gi-wēbinanáwa katolik anamiéwín, anind dash ga-wēbinangig nongom midéwiwag, mtnawa dash anind bakán ijitwáwag. Aw wedápinang Jesus od anamiéwín, nngoting ta-kāgigé-ondji-jawendágosi gtjigong, kishpin swanganamiángin iji bimádisid. Aw waiébinang gwaiádk anamiéwín ta-kāgigé-ondji-ānimisi ima matchi ish-koténg, kishpin anamiássiwtnin, (unbelief) dápinéd. Oma nakaketa apágitog ki pikwákwadómiwa. Ki wi-odápinān na kitchitwá Jawendágosiwín megwa anaméssikeng? Enangé, nin wi-odápinān sa. Awénen ga-bigwaang iw ishkwándem? Mi sa ga-washkwébid intni ga-bigwaang; géget ta-ondji-ānimisi. Nin gad-anóki tchi gibákwaond. Wewingésidjig mokodássowintniwag o gi-ójitonáwan ki waká-ganiwan. Anin ejinikásowad? John, Peter, gaie Henry Burns mi ejinikásowad.

Ninidjānissidog, mojang wewéni ganawéndamog kid anamiéwtniwa; nngoting ki gad-ondji-jawendágosim kāginig gtjigong. Kitchi mandájitog kitchitwá Eukartsiwín; Kégo wika bāpitokégon kid anamiéwtniwa. Inintwidog! Wēbinamog, bōnitog gaie anishinābe-ijitwáwín. Ktnawa neta-minikwéieg, odápinamog minikwéssiwini-masináigan, bōnitog ki

matchi minukwéwiniwa. Nóssinan, mi géget wa-ijtchigetāng; nóngom igo nin wi-bónitómin nin minukwéwiniwan. Awégwen idog ga-ojitógwen (Dub. Conj.) iw oshki-wakáigan? Nin sa, nin gi-ijiton tchi kitchi onijtshing gaie dash bekish tchi songang. Kwiwisénsidog! Kāginig kitchitwāwitog Kijé-Manitó od ijinikásowin.

I want to live a good life, but I cannot; I like to drink; I cannot give up drinking. Thou canst give up drinking, if thou triest hard (*kishpin apitchi wtkwatchitóian*). Who broke our canoes? Did you break them? Not we, we did not break your canoes, it was those drunken Americans that broke them. They shall suffer for it. I will work to have them put in jail. Will those men saw their wood? No, they will saw your wood. Didst thou go to prayers this morning? No, I did not go, I was too busy (*osām nin gi-ondámita*) Didst thou pray whilst going along to church? Yes, I prayed going along. Do not those store-keepers break the Sunday by selling on Sundays? Yes, they break the Sunday by selling. The Sunday is the Christians' day. (*Anamié-gtjigad, mi sa enamiddjig o gijigadómiwa*). Boys, let us go and play! The weather is good; where is our ball? Here it is! (*oow, or ohow!*) Throw the ball up high. Now I am tired. Let us go home and eat dinner. We can play again after dinner. No, after dinner let us go and hunt. (*awi-giosséda*).

INTERMEDIATE EXERCISE.

Note 1. Verbs in *awa, āwa, (aowa), ēwa, (eowa)*, are contracted thus:

<i>awig</i>	is contracted into	<i>ag</i>
<i>aowig</i> ,	„ „	<i>aog</i>
<i>eowig</i> ,	„ „	<i>eog</i> .

Ow nin dodág, he does this to me.
Nimidjánissag kawin nin débwetágossig, my chil-
dren do not believe, i. e. not obey, me.
Kawin nin gi-wíndamágosstnan, he did not tell
us.
Nin gi-pakiteógonánig igiw kwíwisénsag, those
boys struck us.
Kawin gego ki gi-wawíndamágosstwag, they
promised you nothing.
Nin gi-minájádogog ninígígog kikinoómadíng, my
parents sent me to school.
Géget nin gi-matchi-dodág aw atáwéwíntni; nin
gi-waiéjímig, truly that storekeeper (merchant)
treated me ill; he cheated me.

Nin gi-pakiteógog ogow íntniwtshag. Ki gi-ba-
shanjéog nɔ ki mama? Kawin nin, nin gi-bashw-
jéogossi; nissáíían o gi-bashanjéowan. Kí gi-tán-
gíshkág na ki bebéjígóganjím? Kawin wín nin be-
béjígóganjím nin gi-tángíshkágossi; aw memángi-
shéwísh nin gi-tángíshkag. Ki gi-wíndamag na ge-
go John. Kawin gégo nin gi-wíndamágossi. Kí
gi-mino-dodágowag na awtshtoíag? Kawin nin gi-
mino-dodágossínánig awtshtoíag, tchibakwéwíní-
wag dash nin gi-kítchí-mino-dodágonánig. Nanín-
gím nin gi-mino-dodágog igiw níj ikwéwag; nin
gi-ashámígog pakwéjígánan gaie kokóshan, ant-
bísh gaie nin gi-mínáígog. Kí gi-gíwéndjáog na
aw kikinoamágékwe? Nin gi-gíwéndjáog sa. Nin
ga-bashanjéog na nínga? Endogwen; makíja ka-
wín.

Did those boys teat thee? They did not beat me, but John struck me. Did the teacher tell thee anything? She did not tell me anything. Did she promise thee a book? Yes, she promised me a nice book. Boys, do your parents whip you sometimes? Yes, they whip us often, because we do not behave. John, did Peter beat thee? Yes,

he beat me yesterday. Peter, didst thou beat John? I beat him only a little. Did the teacher teach you anything? Yes, he taught us many things. Did not the Lord die for you? Yes, He died for us all. Did those women tell you anything? They told us very many things.

Names of objects, tools, etc.

Sword, *ajawéshk.*

Dagger, *ajawéshkons.*

Knife, *mókoman.*

Pocket-knife, *mokománens.*

Table-fork, *patakáigan.*

Hay-fork, *patacashkáigan.*

Spittoon, *sikówini-makák.*

Leather, *pashkwégin.*

Leather-coat, *pashkwéginobabtsikawágan.*

Leather-manufactory, *assekéwtigamig.*

Leather string for snowshees, *dshkimanetab.*

Narrow leather-string, *bisháganab.*

Lead, *ashhtkoman.*

Lead-mine, *ashhtkománikan.*

Iron, *biwābik.*

Copper, *osawābik, miskwābik.*

Silver, *jóniia.*

Gold, *osáwa-jóniia.*

Grease, fat, oil, *bimidé.*

Fishing-hook, *migtscan.*

Fish-line, *migtscanéiab.*

Fishing-ground, *pagidawéwin.*

Fishing-pole, *wewébanábanak.*

Fish-net, *assáb.*

Fish-oil, *gigo-bimidé.*

Fish-store, *gigówigomig.*

Flag-staff, *kikiwéonátig.*

Torch, *wässwágan.*

Torch-stick, *wässwáganak.*

Tin, *wābábik.*

- Tin-kettle, *wābābikwaktk*.
 Tobacco, *asséma*.
 Tobacco-pouch, *kishkibitāgan*.
 Towel, *kisingweon*, (*kissintndjagan*).
 Trap, *dassonāgan*.
 Gun, *pashkīsigan*.
 Cannon, *kitchi-pashkīsigan*.
 Trigger of a gun, *nassatēnigan*.
 Gun-cap, *biwisstājigan*.
 Gun-smith, *pashkīsiganikēwintni*.
 Grist-mill, flour-mill, *bissibōdjigan*.
 Grind-stone, *jigwandābik*.
 Hammer, *pakitēigan*.
 Nail, *sagāigan*.
 Shingle-nail, *sagāigans*.
 Spike, *kitchi sagāigan*.
 Screw, *bamiskwaigādeg sagāigan*.
 Screw-driver, *bimiskwāigan*.
 Scythe, *kishkashkijigan*, *kishkijigan*.
 Weighing-scale, *dibābishkōdjigan*, *dibabādjigan*.
 Scraper, *maddigan*, *najigāigan*.
 Scissors, *mojwāgan*.
 Tongs, *takwāndjigan*.

LESSON XXIX.

Animate nouns with possessive pronouns.
Form I.

Subjective Singular, Subjective Plural.

<i>k, og</i>	|	<i>onan, onanig</i>
<i>k, og</i>	|	<i>owa, owag</i>
<i>kon, on</i>	|	<i>owan, owan.</i>

Subjective Singular.

<i>Nind akik,</i>	|	<i>nind akikog</i>
<i>kid akik,</i>	|	<i>kid akikog</i>
<i>od akikon,</i>	|	<i>od akikon.</i>

Subjective Plural.

<i>Nind aktkonan</i>	|	<i>nind aktkonánig</i>
<i>kid aktkowa</i>	|	<i>kid aktkowag</i>
<i>od akikowan</i>	|	<i>od aktkowan.</i>

Note 1. To form *I* belong all *animate* nouns, which have *og* in the plural.

Note 2. The characteristic vowel of this first form is *o*, to which the terminations are added.

Note 3. Animate nouns, which have *ig* in the plural, have the characteristic vowel *i*, to which the usual terminations are added.

Note 4. *Nidj anishinābe*, my fellow-man, has *e* for its characteristic vowel. *Nidji-bimádisi*, my fellow-liver, my fellow-man has *i* for its characteristic vowel. Both have *widj* resp. *widji* in the third person, singular and plural, instead of *od* resp. *o*. The terminations are regular.

Animate nouns with "possessive terminations."

Note 5. Animate nouns with possessive pronouns take *almost always* the possessive terminations *m*, *im*, *om*; f. i., *ogimá*, chief; *nind ogimám*, my chief.

Rule I. Animate nouns ending in a vowel, take the possessive termination *m*, f. i., *ogtmákwe*, queen; *nind ogimákwem*, my queen.

Rule II. Animate nouns, which form their plural by adding *ag*, *ig*, *iag* take the possessive termination *im*; f. i., *optn*, pl. *opintg*, *nind opiním*.

Rule III. Animate nouns, which form their

plural in *og* or *wag*, take the possessive termination *om*; f. i., *wābos*, a rabbit, pl., *wābósog*, rabbits, *nin wābósom*, my rabbit. *Anang*, a star; pl. *andngog*, *nind andngom*, my star.

Those nouns, however, which terminate in a vowel. take *m*, according to Rule I; f. i., *ikwe*, a woman (pl. *ikwéwag*) *nind ikwem*.

Form II.

Subjective Singular (my, thy, his, her).

Nind ogimám, *ninl ogimámag*, my chief, my chiefs,
kid ogimám, *kid ogimámag*, thy chief, thy chiefs,
od ogimáman, *od ogimáman*, his, her, chief, his,
her chiefs.

Subjective Plural (our, your, their).

Nind ogimáminan, *nind ogimáminánig*; our chief.
our chiefs.
kid ogimámiwa, *kid ogimámiwag*, your chief,
your chiefs.
od ogimámiwan, *od ogimámiwan*, their chief,
their chiefs.

Note 6. The characteristic vowel of animate nouns with possessive terminations *m*, *im*, *om*, subjective plural is *i*, which is added to said possessive terminations, and to which then are added the usual terminations; f. i., *nin wabósom*, my rabbit, *nin wābosóminan*, *ki wābosómiwag*, *o wābosómiwan*.

Note 7. *Noss*, my father, omits *od*, in the third person, singular and plural, f. i., *ossan*, *óssiwan*, instead of *od ossan*, *od óssiwan*.

Note 8. *Ningwiss*, my son; *nindániss*, my daughter, *ninidjániss*, my child; *nistniss*, my father-in-law etc., are inflected like *nind ogimám*; they are regular; f. i., *ningwíssag*, mv sons; *og-*

wissan, his, her son (or sons) *ningwtssinan*, our son; *kigwtssiwag*, your sons, etc.

Note 9. *Ninga*, my mother, is somewhat irregular:

Ninga, my mother.
kiga, thy ,,
ogin, his, her ,,
*ningáia*g, my mothers
*kigáia*g, thy ,,
ogin, his, her ,,
ningánan, our mother.
kigíwa, your ,,
ogíwan, their ,,
ningánanig, our mothers.
kigíwag, your ,,
ogíwan, their ,,

Note 10. Terms, *designating relatives*, ending in *e*, are also somewhat irregular.

Nissaié, my older brother.
kissaié, thy ,, ,,
ossaiéian, his, her older brother.
*nissaiéia*g, my older brothers.
*kissaiéia*g, thy ,, ,,
ossaiéian, his, her older brothers.
nissaiénan, our older brother,
kissaiéwa, your ,, ,,
ossaiéwan, their ,, ,,
nissaiénanig, our older brothers.
kissaiéwag your ,, ,,
ossaiéiwan, their ,, ,,

Note 11. Thus are inflected:

Nimishóme, my paternal uncle, (father's brother),
nijishé, my maternal uncle, (mother's brother),
ninoshé, my maternal aunt,
nimissé, my older sister,
nishíme, my younger sister, or brother

nindāngwe, my sister-in-law, or my friend, a female speaking,

nójtshé, my grand-child,

nindāngoshé, my she-cousin, a female speaking,

ntnimoshé, my cousin (he-cousin, or she-cousin,

ntdjikiwé (*widjikiwéian*) my friend, brother, a male speaking.

Nin mikwendān, (*mek..ang*) I remember it.

„ *wanendān*, (*wenendang*) I forget it.

„ *biniton*, (*ban..od*) I cleanse it, purify it.

„ *winiton*, (*wan..od*) I defile it, I dirty it.

Nind agindān, (*eg..ang*) I count it.

„ *agindān masināigan*, I read a book, paper.

Babámádjimo-masināigan (*in. pl. an*) a newspaper.

Nindé, kidé, odé, my, thy, his, her heart.

Enigókodéiān, enigokodécian, enigokodééd, with my whole heart; *thy, his, her* whole heart.

Jawendjigéwin (*in. pl. an*) mercy, grace.

EXERCISE.

Gi-mādja na kóssinan kejewádisid? Kawin ma-sht; waiba ta-mādja. Anin eji-bimádisiwad kissaiéiwag? Mino bimádisiwag nissaiénánig; nishiméná nig dash intniwag ákosiwag, káwin mino bimádisiswag. Ketabi na ki mikwéndān méwija ga-ikkítowad kimishóméiag? Enangéka, wewéni nin mikwendān misi gégo ga-ikkítowád iwapti nimishóméiág. Jatgwa o wanéndanáwa kojishéiag kid ikkítowin. Anin ga-ikkítóian? Wewéni biniton kid agwíwinan, tchi bwa ntngotchi ijáian, mi iw ga-ikkítóian. Nindāngwéinan o gi-wantken omá od agawáteon. Mákija o ga-mikwendān, tchi bi-nádid. Od agindān ina o masināigan kimissé? Kawin o masināigan od agindansin; babámádjimo-masināigan od agindān megwa wissinid. Anin ékkítod aw mino akiwési? Enigókodéiān nin gad-anámia kin

ondji anamiéwigdmigong, tchi minigoian (that thou mayest be given) *jawendjigéwin mo jag tchi kitchi gwaidk bimádisiian bñish igo tchi nibóian. Mtgwetch! Kitchi mtgwetch! Anin enanóktwad kissariag? Babá-giosséwag.*

When will thy uncle come here? He will come here day after to-morrow. Is thy maternal aunt sick? Yes, she is very sick, she has colic. Didst thou make already thy first Communion? I have not made it yet; I will make it next Sunday. Are thy grandfather's potatoes rotten? They are not rotten. Does he want to sell his potatoes? He will not sell them. Where can I buy potatoes? There are potatoes at my uncle's store. Did thy brother get married last Tuesday? No, he got married last Monday. Where are the newly married going to live? They are going to live at Grand Portage (*Kitchi Ontgaming*). I hope they may always be happy.

INTERMEDIATE EXERCISE.

Perhaps we.....*minádog*
 „ you.....*mwádog*
 „ they....*widogénag, dogenag.*

Mary gi-dapinédog nibikang, perhaps Mary died in the water, drowned.

Gi-dagwishinodogenag kinigtigog, perhaps thy parents have arrived.

Matchi inéndamodogénag igiw kwiwisénsag, perhaps those boys think evil.

Ow kid ikkitomwádog, perhaps you say that.

Kijewádisiwidogénag ogow inñiwag, perhaps those men are kind, charitable.

Kawin ānimistssiwidogénag animóshag, perhaps the dogs do not suffer.

Kawin ki kitchi kotágitossimwádog, perhaps you do not suffer much.

Gi-onishkádogénag ikwesénsag, perhaps the girls
have risen.

Mákija wedi kawin namádabissídogénag ikwéwag,
perhaps the women are not sitting over there.

Nin ga-mādjaminádog wābang, perhaps we shall
depart to-morrow.

Ntnawind dash (but we) *kawin ki ga-mādjássimi-
nádog*, but we, perhaps we will not go away.

Mákija nópiming ntingotchi (somewhere in the woods) *gi-dápinedogénag igiw nj ikwewag, gi-ga-wanándamodogénag. Nidjikiwéiag baba-giössedogénag. Gájagens wissagéndamodog. Jaigwa gi-onishká-wag ninidjánissag, kinidjánissag dash kawin mashi gi-onishkassídogénag. Ntnawind igo nin ga-mādjá-min nóngom onógoshig, kinawa dash kawin ki ga-mādjássimwádog. Aw kwtwtsens kitchi ānimisi, aw dash ikwésens gúnabátch kawin kitchi kotagitóssidog (or, ānimistssidog.) Anind oshktnaweg wédi namádabiwag, oshkinigikweg dash kawin wedi namádabissídogénag. Aw ikwe geget kitimágisi, aw dash intni kawin mákija kitimágisisstwidog.*

Thou art perhaps rich, but I am poor. That man gets up and that one sits down. Perhaps we do not walk straight. Perhaps thy father died last night. No, he did not die. Perhaps thy children are still sleeping. No, they are not asleep, they have risen and perhaps they are eating. Perhaps that poor child did not eat enough. Perhaps I walk too fast. (*Nin kijtkamidog; osām wéwib nin bimossémidog.*) No, thou dost not walk too fast. That boy walks slowly. Did you perhaps walk slowly to-day? No, we walked very fast. The cats are perhaps very hungry. No, they are not hungry. Does that dog bite?

Names of objects, tools, etc.

Pincers, *takwándjigans*.

Ax, *wāgākwad*.

- Hatchet, *wāgākwadons*.
 Tomahawk, *wāgākwadons*.
 Boy's toy (plaything), *towéigan*.
 Trunk, *makák*.
 Turkey, *mísisse*.
 Hen, *pakaākwé*.
 Goose, *wéwé*
 Duck, *jishib*.
 Cat, *gājagens*.
 Dog, *animósh*.
 Young dog, *animóns*.
 My dog, *nindai, nindaténs*.
 Dropsy, *missídjiwin*.
 Colic, *akóshkadéwin*.
 Cramps, *otchiptinigówin*.
 Measles, *miskwajéwin*.
 Small pox, *mamakisiwin*.
 Headache, *déwikwéwin*.
 Toothache, *déwabidéwin*.
 Bellyache, *ākoshkadéwin*.
 Ice, *mikwam*.
 Snow, *gón*.
 Water, *nibi*.
 Hail, *sességan*.
 Rain, *gimiwan*.
 Rain-water, *gimiwandbo*.
 Snow-water, *gónábo*.
 Hand-saw, *kishkibódjigan*.
 Rip-saw, *tashkibódjigan*.
 Hay, *mashkóssiwan*.
 Barn, *mashkóssiwigamig*.
 Hay-making, *mashkóssikéwin*.
 Horn, *éshkan, eshkánigan*.
 Hospital, *ākostwigamig*.
 Drug-store, *mashkikiwigamig*.
 Medicine, *mashkiki*.
 Indian-agent, *anishinābe-ogimá*.
 Indian-corn, *mandāmin* (*pl. mandāminag*).

Corn-soup, *mandāminábo*.
Sugar, *sisibákwad*, (*sinsibákwad*).
Candy, *sisibákwadons*.
Sugar-bush or camp, *iskigamtsigan*.
Sugar-making, *iskigamtsigéwin*.
Tamarack, *mashkigwätig*.
Oak, *mtigomij*.
White oak, *mtshimij*.
Maple-tree, *inindtig*.
Maple-syrup, *jiwágamtsigan*.
Basswood, *wigob*, *wigobimij*.
Basswood-bark, *wigób*.
Pine, *jingwák*.
Spruce, *jingób*.
Pasigwi, stand up, get up.

LESSON XX ǀ.

Nouns with possessive pronouns transformed into verbs.

Note 1. To express former ownership or death, nouns, both animate and inanimate, when preceded by possessive pronouns, are transformed into verbs of the imperfect tense; e. g., *nin tchimāniban*, my former canoe; *nóssiban*, my deceased father.

A. Inanimate nouns.

Note 2. The *objective plural* is formed by simply adding *in*, to the objective singular; f. i., *nin tchimāniban*, my former canoe; *nin tchimānibanin*. This is the general rule for all inanimate nouns with possessive pronouns, transformed into verbs.

Subjective singular.

Nin tchtmāniban, my former canoe,
nin tchtmānibanin, ,, ,, canoes,
ki tchtmāniban, thy former canoe,
ki tchtmānibanin, ,, ,, canoes,
o tchtmāniban, his former canoe,
o tchtmānibanin, ,, ,, canoes.

Subjective plural.

nin tchtmānindban, our former canoe,
nin tchtmānindbanin, ,, ,, canoes,
ki tchtmāniwāban, your former canoe,
ki tchtmāniwābanin, ,, ,, canoes,
o tchtmāniwāban, their former canoe,
o tchtmāniwābanin, ,, ,, canoes.

Note 3. To transform such nouns into verbs, add to the characteristic vowels, *a*, *e*, *i*, *o*, the above terminations, viz., Subj. sing., *ban*, *ban*, *ban*, *banin*, *banin*, *banin*. Subj. plural *inaban*, *iwaban*, *iwabanin*, *inabanin*, *iwabanin*, *iwabanin*.

B. Animate nouns.

Subjective singular.

Nind akikoban, my former kettle,
nind akikobanig, ,, ,, kettles,
kid akikóban, thy former kettle,
kid akikóbanig, ,, ,, kettles,
od akikóbanin, his former kettle,
od akikóbanin, ,, ,, kettles.

Subjective plural.

Nind akikonóban, our former kettle,
nind akikonóbanig, ,, ,, kettles,
kid akikowāban, your former kettle,
kid akikowābanig, ,, ,, kettles,
od akikowābanin, their ,, kettle,

od akikowábanin, ,, ,, kettles.

Note 4. The *objective plural* is formed by simply adding to the *objective singular*, the syllable *ig*; f. i., *nind átkoban*, my former kettle; *nind átkobanig*, my former kettles.

General Rule. The Second-third Person *plural* is *always* and *everywhere* the same in *form* and *termination* like the Second-third *singular* in *all nouns, verbs, participles, numeral and adjective verbs*. There is not a single exception to this rule; f. i., *ogwíssan* may mean his son, or, his sons; *ogwíssiwan*, their son, or their sons; *od átkóbanin*, his former kettle or kettles; *od ákikowábanin*, their formed kettle, or kettles.

Note 5. In *ningiban*, my deceased mother, etc., the letter *i* is the characteristic vowel, to which then the other regular terminations are added; f. i., *kigiban*, thy deceased mother; *kigiwában*, your deceased mother, etc.

Note 6. When speaking of deceased parents, relatives, or others, whom they never saw, they use the traditional form, which consists in putting the syllable *go*, before *ban*, f. i., *nóssiban*, my deceased father; *nóssigóban*, my deceased father whom I never saw.

EXERCISE.

Mi na aw kwíwisens Jakóiban ogwíssan? Kawin áwisstwan (he is not). *Antndi gu-ondádisiwad ninigigóbanig? Ki papáiban Moningwanékáning gi-ondádisi, ki mamáiban dash gi-ondádisi Nagááriwanang. Aniniwapt ga-nibówad kid ogimáminábanig? Béjig kid ogimáminában Oshki-Odénang bibónong gi-daji-nibo, béjig dash gi-dajinibo Kitchi Wikwédong. Gi-mino-mindimotéwi na kókomtssigóban? Endogwen ga-ijiwébtzigwen* (dub. conj). *Awénen ga-ójitod mandan (ow) wakáigan?*

Mi sa nissaréban ga-ojitod. Mi sa omá ga-atég nin wakáigániban. Wédi gi-ábiwag nind assabibanig. Kossinagóbanig mójag o gi-ápenimondwan Kijé-Manitón; gaie kinawind mójag ápenimóda. Mániban od onidjanissénsan késika (or, sesiká) gi-nibówan tibikong, gi-ichágisonid. Ki mamáiban na o gi-ójiton iw anákan? Énangé, win o gi-ójiton, nin papáiban dash o gi-ojiton iw tchtmán.

Were thy deceased parents rich, or were they poor? My deceased mother was once very rich, but my deceased father was sick a long time and so he spent (o *gi-banadjian*) all our money (*kákina nin joniamindbanin*) before he died, and now we are very poor. Was thy deceased older sister a strong Christian? My deceased sister was always a strong Christian; she prayed every morning and evening and went to holy Mass every Sunday and holyday. Did your potatoes rotten last summer? Our potatoes did not rotten, but many of our eggs got rotten.

INTERMEDIATE EXERCISE.

If I perhaps....	<i>wānen</i>	|	<i>ssiwānen</i>
„ thou „	....<i>wanen</i>	|	<i>ssiwanen</i>
„ he „	....<i>gwen</i>	|	<i>ssigwen</i>
„ we „	....<i>wangen</i>	|	<i>ssiwangen</i>
„ you „	....<i>wégwen</i>	|	<i>ssiwégwen</i>
„ they „	....<i>wágwen</i>	|	<i>ssiwágwen.</i>

Note 1. The terminations of the negative form are like those of the affirmative with *ssi* before said terminations. The dubitative form is much used in the subjunctive mood after certain words; f. i., *tibiidog*, I don't know where; *éndogwen*, *namándj* I don't know; *awégwen*, I don't know who, whoever.

Endogwen keidbi metchi gijwéwanen, I don't know whether thou speakest yet bad words.

Tibiidog ga-ijawágwen kinigtigog, I don't know whither thy parents went.

Namándj ged-inkonigewágwen kid ogimáminanig, I don't know what our chiefs will ordain.

Awégwen ge-matchi-nibógwen ta-kagigé-ānimisi, whoever dies badly will suffer for ever.

Ged-ikkitówangen, mi ge-dódamowad, whatever we say, that they will do.

I don't know what I shall say. I don't know where to go nor what to do. I don't know where my parents may be. If thou art perhaps not afraid, go to the store now. If you should happen to behave badly in church, you will be put out (*ki ga-sāgidtnigom*.) Whoever did not work, will get no pay.

The human body.

My body, *niidw*.

„ soul, *nin tchitchág*.

„ flesh, *niidss*.

„ hand, *nintndj*.

„ right hand, *nin kitchinindj*.

„ left „ *nin namándiintndj*.

„ other „ *nin nabanéntndj*.

„ foot, *nistd*.

„ right foot, *nin kittchistd*.

„ left foot, *nin namándjistd*.

„ other foot, *nin nabanéstd*.

„ toe, *nin binakwánisid*.

„ big toe, *nin kittchisidan*.

„ head, *ntshtigwan*.

In compositions *indib*, *ikwen* allude to the head; f. i., *nin bāgtndibe*, my head is swollen; I move my head, *nin mamádikwen*.

My mouth, *nindón*.

„ forehead, *nin kátigwan*.

My eye, *nishktnjig*.

„ right eye, *nin ktchishktnjig*.

„ left eye, *nin namándjisktnjig*.

„ eyebrow, *nimáma*.

„ face, *nishktnjig*. In compositions: *ingwe* is generally used, f. i., I have a black face,
nin makatéwingwe.

My chin, *nindámikan*.

„ cheek, *ninów*.

„ right cheek, *nin ktchinow*.

„ left cheek, *nin namándjinow*.

„ ear, *nitāwag*.

„ nose, *nindíanj*.

„ arm, *nink*.

„ elbow, *nin btminik*.

„ breast, *nin kákigan*.

„ breast (woman's), *nin tótosh*, *nin totóshimag*
(my breasts).

„ bone, *nikán*.

„ leg, *nikáa*.

„ knee, *ningidig*.

„ neck, *nikwegun*.

„ throat, *nin gondágan*.

„ windpipe, *nin góndashkwéi*.

„ hair, *nintsiss*; pl. *nintsissan*.

„ back, *nin pikwán*.

„ tongue, *nin dénaniw*.

„ palate, *ninagásk*.

„ belly, *nimtssad*.

„ rib, *nipigégun*.

„ arm-pit, *nintngwi*.

„ skin, *ninagaai*.

„ hip, *ninógan*.

„ thigh, *nin tchingwan*.

The bone of my thigh, *nin tchingwánigan*.

LESSON XXXI.

Pronouns.

As we have spoken sufficiently about personal and possessive pronouns, we shall treat here of 1, *Demonstative*, 2, *Interrogative*, and 3, *Indefinite* Pronouns.

I. DEMONSTATIVE PRONOUNS.

Demonstrative pronouns are those that indicate or point out the persons or things spoken of.

A. *Demonstrative pronouns for animate objects.*

For persons or things near:

Singular: *Aw, wadw, māmam*, this, this one, this here.

Plural: *Ogów māmig*, these, these here.

For persons or objects distant.

Singular: *Aw*, that, that one, that one there.

Plural: *Igtw*, those, those there, (*agiw*)

For Second-third Person: iniw, (aniw).

F. i., *Aw abinódzi*, (that, this child) *nibwaka*,
aw dash béjig wedi gagibádisi.

O mīgiwēnan iniw manishtánishan, he gives (do-
nates) those sheep.

Māmam pakwējigan (this bread) *minópogosi*
(tastes good.)

Māmig ogimág (these chiefs) *migádiwining ta-
ijáwag.*

Ogów intniwag nishkádisiwag, these men are an-
gry.

Od apenimonáwan iniw intniwan, they hope in
those men.

Aw ikwésens od ijánan iniw ikwéwan, that girl
goes to that woman.

*B. Demonstrative Pronouns for inanimate objects.
For objects near.*

Singular *Ow*, *māndan*, this, this here.

Plural *Onów*, *iniw*, these, these here.

For objects distant.

Singular: *Iw*, that, that there.

Plural: *Intw*, those, those there.

F. i., *Nin sāgiton ow masináigan gaie ow ojibti-
gan*, I like this book and this writing.

Mi māndan nin makák, this is my box.

Nin manádjiton māndan anamiéwigámig, I honor
this church.

Nin minotānan iniw nagamónan, I like to hear
those songs.

Nin mīgiwenan onow masináiganan, I give these
books.

II. INTERROGATIVE PRONOUNS.

A. Interrogative pronouns for animate objects.

Singular: *Awēnen?* who? which?

Plural: *Awēnénag?* who? which?

Second-third Person, *Awēnénan?* whom?

B. The interrogative pronouns, *awēnen*, *awēnénag*, are followed by *participles*; f. i., *Awēnénag igiw negamódjig?* who are those that sing?

B. Interrogative pronouns for inanimate objects.

Wégonen? Anin? what? f. i. *Wégonen iw ékki-
tóieg?* what are you saying? *Anin ged-ijítchige-
iān?* What am I to do? what shall I do?

III. INDEFINITE PRONOUNS.

Indefinite pronouns are those which denote persons or things indefinitely.

A. Indefinite pronouns for animate objects.

Awtia, one, someone, somebody, anybody.

Kawin awtia, or, *ka awtia*, none, or no one, nobody, no person.
Awēgwen, plural *awēgwénag*, whoever, whosoever, I don't know who. 2d 3d Person.
Awēgwénan, I, we, don't know whom.

B. Indefinite pronoun for inanimate objects.

Wēgotogwen, whatever, whatsoever, all, I don't know what.

Note. If a person is asked: *Awēnen aw?* who is that person? or *awēnéwag ogów (igiw)?* who are these, those, persons? and if he does not know, he will have to answer: *awēgwen*; for the plural: *awēgwénag* which both signify: I don't know who; i. e. *Awēnen aw badássomossed?* *Awēgwen.* Who is that person coming this way? I don't know.

Awēnéwag igiw ge-mādjadjig wābang? *Awēgwénag.* Who are those that will leave (start) tomorrow? I don't know.

Awēnénan ga-ānwenimádjin nimishóme? *Awēgwénan.* Whom did my uncle reprimand? I don't know.

EXERCISE.

Aw ga-mādjad intni o kikinoámagen anótch kikendássowin. Wégonen iw kekinoámáged? O kikinoámagen sa agtndjigadéwin gaie masináigan tchi agtndaming (to read) gaie tchi ojibitigeng, gaie tchi nagamóng. Wégonen dash kekinoámáged aw kikinoámagékwe? Win o kikinoámagen masináigan gaie tchibakwéwin gaie gashkigwássowin gaie ajtganikéwin gaie kisisibiguigéwin gaie joshkwaigai-géwin. Geget kitchi onijtshin iw kekinoámáged (what she teaches is very good). Awēnéwag ma-iadjadjig? Awēgwénag. Awēgwen baidápigwen anamiéwigámigong, geget matchi ijtchige. Awénenan epénimowad ogow anishinābeg enamiássigog? Awé-

gwenan. Awégwénag ga-dapinewágwen nibtkang awassonāgo? Awégwénag. Awénénan ga-bashanjewádjín kigu? Nishiméian kwiwisénsan o gi-bashanjéwan. Anin ga-matchi-dodang kishime? Wégotogwen; mákija o gi-gimódin gégo. Wégotogwen gedijttchigewágwen igiw intniwag, apégish mino ijtchigéwad. Anin wa-ijttchiged aw ikwe? Wégotogwen; gánabátch ta-ija anámíang. Awégwen wewakdiganid ow? Awégwen wewakdiganigwen. (I don't know whose house it may be.) Kin na ki gi-migiwénag igiw pakwejigánsag? Kawin nin, nin gi-migiwéssinag; awégwen idog ga-migiwégwen.

Didst thou donate those nice books? Yes, I gave them. Who brought wood to burn in the church (*awégwen ga-bidógwen missan tchi bōdaweng anamiéwigámigong*). I don't know. When are those hunters going to go hunting? I don't know. Who went to that sick man? I don't know; perhaps the priest went. Is he very sick? I don't know (*éndogwen*). Did some children get burnt? I don't know. Wilt thou go to the store? I don't know. Perhaps I will go this afternoon, if I am not too busy (*kishpin osām ondamidássi-wān.*) Who made those canoes? I don't know. Who lives over there in that house? How many men will come to eat dinner at our house? (*Anin endáshiwad igiw intniwag ge-bi-wissintdjig endai-ang?*) There will be only two to eat at your house. (*ta-nijiwag eta ge-wissintdjig endaiæg.*)

INTERMEDIATE EXERCISE.

Pluperfect tense,

I had perhaps....*gi*....*wāmbān*
 thou hadst,,*gi*....*wamban*
 he ,, ,,*gi*....*goban*
 we (*ninawind*)...*gi*....*wāngiban*

we (*ktawind*)...*gi*....*wangoban*
 you had perhaps,*gi*....*wegoban*
 they ,, ,,.....*gi*....*gwaban*.

Note. The imperfect tense is formed by simply omitting *gi*.

Minogijig mino ogimawtgoban, Migisins dash kawin mino ogimawissigóban, Minogijig was a good chief, but *Migisins* was not a good chief. *Nóssigoban* (my deceased father whom I never saw) *gi-minó-intniwigóban gaie ningdigoban gi-mino-ikwéwigóban*. My deceased father was a good man and my deceased mother was a good woman.

Nibiwa anishinābeg kawin anamiássigwában, many Indians did not pray, i. e., were not Christians.

Gi-mādjawángoban, we had perhaps started to go away.

Ki gi-wissinimwádog, ntnawind dash kawin nin gi-mino-wissinisstmin.

Batainogwában anishinābeg omá mintssing, there used to be many Indians here on the island.

Méwija oma aiagwában geté-anishinābeg; kawin anamiássigwában; midéwigwában, formerly the ancient Indians were here; they were not Christians; they practiced the "Midéwiwin."

Adam lived very long; all the people before the flood (*bwa moshkaang aki*) lived very long; they were old (*giká*). Perhaps I had come. Josuah was very valiant (*sóngidée*). *Wabojig* was a very good chief; he was very liberal and valiant; he killed many Sioux. *Kekek* was industrious. My ancestors lived on this island (*nóssigóbanig*.) *George Washington* was a good man; he never told a lie. There were many men and women in

Church. There were not many children at school. Many men, women, and children died. I came and I soon left. Thou didst not do well, (as people say). *Kawin mino dódansiwamban*). They fought very hard.

FAMILIAR PHRASES TO FACILITATE CONVERSATION.

From Baragu's Grammar.

Awénen aw? Wégonan ow? Wégonen? Anin éji-wébak? Anin enakámigak? (What is the news?) Anin ejnikásoi.m? Anin ejnikásod aw intni, ikwé, kwéwisens, ikwésens, abinódjji? Anin ejnikádeg ow? Anin ejnikásod aw? Anin ékkitóian? Anin? Wégonen? Wégonen wejítóian? Anin ejtchigéian? Ki gi-ishkwāta na? Wégonen wa-aíáian? Wégonen bandji-ijáian? Wégonen wa-ikkítóian? Wégonen wa-ikkítomagak iw? Ki da-gagwédjimigo na? Wégonen wa-gagwedjimiian? Awénen omá éndād? Awénen ow wewakaiganid (wewigwamid)? Awénen onow wemásinatganid? Wégonen ge-dódamang! Ki kikéndān na iw? Ki nóndaw ina? Ki ntssitotāw ina? Ki mikwéndān ina? Ki kikénim ina? Awénen nendawābamad? Wégonen nendawābandaman? Wégonen ga-wanítóian? Wégonen wendji-nakwétansiwān? Ka na ki da-mijissi (give me), nindáissi, send me; bidawissi, bring me; awitssi (lend me)? Awi-nādin; awi-náj. Géget, débwewinagad. Nin débwe; débwetawishin, Kawin āwānsinon; ki gi-wanīm goshá. Ikkitom sa; kákiná ikkitówag. Nind āgonwétam; kawin nin débwetānsin. Anishá dibd-jimom; kégo débwetāngen. Anishá kid ikkit tchi bāpiian. Ki débwe-ton. Kawin ki débwetóssinon. Ki débwe; kawin ki débweSSI. E, nind ikkit. Kawin, ntnd ikkit. Wégonen dash kin ékkitóian? Kawin níngot; kawin gégo. Ki gi-giwānimigo. Kégo pá-bige débwetawāken bemádisidjig. Awénen ga-dibád-jimotók? Nind inéndam tchi dódamān; nin wī-dodam. Nin minwéndam tchi ijwébak iw; nin min-

wābandān. Kawin nin minwēndunsi tchi ijwēbak iw. Nin win, kēwin nīngot nīnd ikkitossi. Nawātch nin da-mino-dodam tchi mādjaiān. Nawātch nin da-minwēndam. Kīd osāmidou.

LESSON XXXII.

Verbs ending in an, II. Conjugation.

Note 1. As verbs of the sixth conjugation ending in *an*, follow the second conjugation in all moods, tenses and participles, *except* in the *Indicative mood*, affirmative and negative forms, we shall now give full paradigms of the second conjugation.

Note 2. The verbs of the second conjugation are intransitive, and the characteristic vowel is *a*, to which the terminations are added.

<i>Indicative Mood</i>		<i>Subjunctive Mood.</i>	
<i>Present tense.</i>	<i>Imperfect.</i>	<i>Present.</i>	<i>Pluperfect.</i>
<i>m</i>	<i>naban</i>	<i>mān</i>	<i>māmban</i>
<i>m</i>	<i>naban</i>	<i>man</i>	<i>mamban</i>
<i>m</i>	<i>moban</i>	<i>ng</i>	<i>ngiban</i>
<i>min</i>	<i>minaban</i>	<i>māng</i>	<i>māngiban</i>
<i>m</i>	<i>mwaban</i>	<i>meg</i>	<i>megoban</i>
<i>mog</i>	<i>mobanig</i>	<i>mowad</i>	<i>mowapan</i>
<i>m (Imp.)</i>	—	<i>ming</i>	<i>mingiban</i>
<i>mowan (2-3P.)</i>	<i>mobanin</i>	<i>minid</i>	<i>minipan</i>

Participles

Imperat.

Present.

Imperfect.

mān | *māmban* | *n*

<i>man</i>	<i>mamban</i>	<i>nda</i>
<i>ng</i>	<i>ngriban</i>	<i>mog</i>
<i>māng</i>	<i>māngiban</i>	
<i>meg</i>	<i>megoban</i>	
<i>ngig</i>	<i>ngribanig</i>	
<i>ming</i>	<i>mingiban</i>	
<i>minidjin</i>	<i>minipanin</i>	

Paradigm. Indicative Mood.

Present tense.

Nind inéndam, I think
kid inéndám, thou thinkest
inéndam, he, she thinks
nind inéndámin, we think
kid inéndām, you, ,,
inéndamog, they,,
inéndám, one thinks
inéndamowan, his (f. i. son) thinks.

Imperfect tense.

Nind inéndanában, I thought
kid inéndanában, thou thoughtst
inéndamóban, he thought
nind inéndáminában, we, ,,
kid inéndamwában, you, ,,
inéndamóbamg, they, ,,

inéndamóbanin, his, (f. i. son) thought.

Nin nānágatawéndam. (*nai-an-ang*) I meditate,
 reflect.

Nanágatawéndamowin, (*in. pl. an*) meditation,
 reflection.

,, *anijítam*, (*en..ang*) I abandon, give up,
 discontinue.

,, *ségéndam*, (*saieg..ang*) I fear, I am afraid.
Ségéndamowin, (*in.*) fear, dread.

- Nin sēgis, (saieg..id)* I fear.
Sēgisiwtn, (in.) fear, fright.
 ,, *kashkēdam, (kesh..ang)* I am sad, sorrow-
 ful.
Kashkēdamowin, (in. pl. an) sadness, sor-
 row.
 ,, *wassitwēdam, (wes..ang)* I grieve, am
 sorry.
 ,, *ossitwēdam. (wes..ang)* I grieve, am sor-
 ry.
Wassitwēdamowin, (in. pl. an) sorrow,
 grief.
Ossitwēdamowin, (in. pl. an) sorrow,
 grief.
 ,, *pisindam, (pes..ang)* I listen.
Pisindamowin, (in. pl. an) listening.
 ,, *pagossēdam, (peg..ang)* I ask with hope,
 I hope.
Pagossēdamowin (in. pl. an), asking, re-
 quest, hope.

EXERCISE.

Onijtshin naningólinong tchi nānágatawēndaman ged-iji-aidian gi-ishkwā-bimádisiian. Swánganámiad o sāgíton mino nānágatawēdamowin, o jingendān dash iw matchi nānágatawēdamowin. Wégonen ged-ijttchigéian wābang kígíjeb? Nin ganānágatawēdam. Ki-wi-mādja na? Endogwen; nin wi-nānágatawēdam. Jéba anijttamóbanig anokt-wintniwag, kárwin de-dibaamágosissiwag (they are not paid enough). Ktnawa na ki wi-anijttām? Káwin nin wi-anijttansmin; ntnawind sa nin de-dibaamágosimin. Ta-anijttamog na tchibakwéwintniwag? Endogwen. Aw anishinābe gi-baba-nāndawéndjige gi-anijttam dash. Sēgtsiwag binéshiiag, mi wendjisséwad. Ki bebéjigóganjim goshkokashki, ntndawátch kárwin nin ga-bósissi odábáning, máki-

*ja ta-mādjbáiwe ki bebéjigóganjim. Wínawa me-
tchi-bimádisidjig ima odéiwang apiné sэгэндaмоg.*

*Aw enamiássig mojang wewéni pístndam gegtk-
wendjín mekatéwikwandien; ganabáitch ta-anámia.
Nóngom kitchi kashkéndamog ogów kwíwisénsag
gi-osámisiwad, ta-ondji-ánimisiwag sa. Wi-wébini-
ge aw ketimádisid ikwe; éni gok (strongly) wássi-
lawéndam gi-matchi-dó dang, nóngom dash ápitchi
gijéndam tchi ándjitod o bimádisiwin. Apégish gé-
get ándjitod! Sэгisiwag wāwābigonódjiag wewib
mādjbíididiwag gégo n wá ndamowádjín (when they
hear something.) Mó jag pagosséndamog, kégo a-
nijttangégon! Nin pagosséndam Kijé-Manitó tchi
míjid o jawéndjigéwin, gwaiak tchi bimádisiian bñ-
nish tchi niboiān. Enamié-gagikwédjín mekatéwik-
wandie, wewéni pístndan, kégo nibáken. Kitchi
kashkéndam aw intni matchi ijiwébisinid oddnan
naningótinong máwt ondji iniw oddnan. Wa-mino-
wébinigédjig, ta-kitchi-ondji-kashkéndamog o bátā-
dowtirwan. Aw ikwe ápitchi kitchi óssitáwéndam,
máwt gaie apiné gi-nibónid onidjínissénsan.*

Those who are suffering in the bad fire (of hell) everlastingly are sorry and weep because they lived wickedly on earth. The drunkards and liars and impure will go into eternal fire and there they will weep day and night on account of their sins. The sinner should reflect how wickedly he lived and abandon his bad life (*o da-boniton o matchi bimádisiwin*). Whenever thou enterest the church take the holy water, make the sign of the cross and go and kneel down somewhere. Whilst thou art in the church pray from thy whole heart and listen well when the priest preaches; don't sleep whilst preaching is going on (*kégo nibáken megwa gegikwéngin*). An old Indian, called Nissimidana, used to sit on the floor near the door in the church at La

Pointe and smoke whilst the priest was preaching. When the singer sang in Chippewa he listened and wondered. He was a very old man. Dogs listen well at night; they bark when they hear or see anything (*gégo nwándamowádjin kéma gaie waidbandamowádjin*). They are very useful. Sometimes they bark too much so that one cannot sleep. Those two dogs hate each other and often fight together.

INTERMEDIATE EXERCISE.

If I had perhaps...	<i>wāmbānen</i>	|	<i>ssiwāmbānen</i>
„ thou hadst,,	... <i>wambanen</i>	|	<i>ssiwambanen</i>
„ he had „	... <i>gōbanen</i>	|	<i>ssigōbanen</i>
„ we „ „	... <i>wāngibanen</i>	|	<i>ssiwāngibanen</i>
„ we „ „	... <i>wangōbanen</i>	|	<i>ssiwangōbanen</i>
„ you „ „	... <i>wégōbanen</i>	|	<i>ssiwégōbanen</i>
„ they,, „	... <i>wagōbanen</i>	|	<i>ssiwagōbanen.</i>

Note. The terminations of the negative form are like those of the affirmative with *ssi* placed before them.

Kishpin gimodtssiwambanen, ki da-gi-áshamin mishtminag, hadst thou perhaps not stolen, I would have given thee apples.

Api Joseph ijagōbanen ossaietan, o gi-kitchi-matchi-dodágon, when Joseph went to his brothers, he was treated by them very badly.

Api ga-migadiwágōbanen anishinābeg Kitchi-Mokománag gaie, kitchi nbiwa gi-nissáwag, when the Indians and Americans fought each other, very many were killed.

Kishpin giwanimóssiwégōbanen, mákija ki da-gi-apiténimigówag bemádisidjig, if perhaps you had not lied, people would have esteemed you.

Kishpin geté-anishinābeg anámiawágōbanen, ganabátch nawátch da-gi-mino-ijiwébisiwag ktnawa

dash, if the Indians of ancient times had been Christians, perhaps they would have been better than you.

Wēbinansiwdgōbanen Judāwintniwag Kijē-Manitō od ijitwāwin, kāwin da-gi-banadjitchigādēssini od odēnawiwa, had the Jews not rejected God's religion their city would not have been destroyed.

ORDINARY WORDS AND EXPRESSIONS.

Osām ki kijtwe. Kid ombtgris. Kēgo ningot ikki-tōken. Bisān abig; osām kid ombtgrism. Ki kikēnima na aw intni? Nin gi-wābama, kāwin dash wika nin gi-ganonāssi. Nin wanēnima ejinikāsod. Anōtch babamādjimowin nin gi-nōndān. Kāwin apitindāgwassinon tchi dajindamingiban. Ki pagosēnūmin tchi ojītāmawtīan iw (to make that for me). Migwetch mino dōdawiian. Osām ki mino dodaw. Kāwin wika nin da-gashkitōssin osām tchi mino dōdōnan (or dōdonāmban). Gēget ki kitchi kijewādis. Osām ki kotāgtin. Osām kid anoktin. Gēget nin minwēndam tchi dōdamān iw; tchi ojītōnān iw (to make that for thee.) Antndi ejatan? Antndi ga-ijāwad? Wāssa nin wī-ija. Bēsho nin wī-ija. Nin grīwe; endaiān nind ija. Grīwe; (endad ija). Gīwēwag; endāwad ijāwag. Osām ki kijika; osām kijikāwag. Apitchi na ki wewtībīshka? Agāming ijāda (ajawābda); ājawagākoda (on foot on the ice.) Pindigēda. Sāgaanda. Nind akwāndawe. Nin nissāndawe. Omā nakakēia ijāda. Wēdi nakakēia ijāwag. Oktchīnikamang nakakēia ija; kāwin namāndjīnikamang nākakēia ijāssi. Gwaidk ani-ijān. Ajegābawin pangī.

Ajēgrīwen. Omā aidn, kēgo mādjāken. Antndi wēndjibāian? Endāian nind ōndjiba. Endaiān nind ōndjiba. Nijishē (nimishōme) endāwad nind ōndjiba. Ondāshān; bī-mādjān, bī-ijān omā. Wēdi

ijan, mādjan. Bī-nāsikawtshin. Widdbimtshin. Bī-widjiwishin. Widjigábawitawtshin omd. Bī-nāsikan ishkoté; bī-awaso (come warm thyself.) *Béká; nogigábawin nákawe. Ki ga-biin. Bitshin omd. Pakákonan ishkwándem, wassétchigan. Nin wi-gi-we nóngom; wābang mínawa nin ga-bi-tja. Gibákwáanda ishkwándem, wassétchigan, Nin gagánso-ma tchi mādjad.*

LESSON XXXIII.

On the Subjunctive and Imperative moods, as also the participle, affirmative form, of the second conjugation.

Subjunctive mood.

Present tense.

Kishpin inéndamān, if I think.
 „ *inéndaman, „ thou „*
 „ *inéndang, if he she „*
 „ *inéndamāng, if we „*
 „ *inéndameg, „ you „*
 „ *inéndamowad, „ they „*
 „ *inéndaming, „ one, „*
 „ *inéndaminid, „ his (f. i. son) think.*

Pluperfect tense.

Kishpin inéndamāmban, If I had thought.
 „ *inéndamamban, „ thou had „*
 „ *inéndángiban, „ he „ „*
 „ *inéndamāngiban, „ we „ „*
 „ *inéndamēgoban, you „ „*
 „ *inéndamowápan, if they „ „*
 „ *inéndamíngiban, „ one „ „*
 „ *inéndaminípan, if his (f.i.son) thought.*

Note. As the participles have the same *terminations* as the subjunctive mood, except the third person plural and the Second-third person, we will give only those last named terminations; participles have the "Change".

Present tense.

Subj. *inéndamowad*, If they thought.
 Part. *enéndangig*, those who think.
 Subj. *inéndaminid*, if his (son) think.
 Part. *enéndaminidjin*, his (son) who thinks.

Pluperfect resp, imperfect tense.

Subj. *inéndamowápan*, had they thought.
 Part. *enéndangíbanig*, they who thought.
 Subj. *inéndaminípan*, had his (f. i. son) thought.
 Part. *enéndaminípanin*, his (son) who thought.

Imperative mood.

Inéndan, think (thou.) (*Inéndamókan*).
Inéndamog, think (ye). (*Inéndamóiog; inéndamó-
 keg*).
Inéndanda (Sixth Conj. *nda & ndanin*) let us think.
Nin sāgaam, (*saiagaang*) I go out.
 „ *songédam*, (*swan..ang*) I strongly think, resolve.
Songéndamou in, (*in. pl. an*) strong thought, firm resolution.
 „ *āgonwétam*, (*aiag..ang*) I contradict, protest, disobey.
Agonwétamowin, (*in. pl. an*) contradicting, protesting, disobedience.
 „ *gijéndam*, (*gaj..ang*) I resolve.
Gijéndamowin, (*in. pl. an*) a resolution.
 „ *jajítbitam*, (*jej..ang*) I will not listen, I will not obey.

Jajibitamowin, (in. pl. an) unwillingness to obey, stubbornness.
Nin bōnéndam, (bwan-ang) I cease to think on something, I forget.
Bonéndamowin, (in. pl. an) forgetting, forgiveness, pardon.

EXERCISE.

Pagidintshin tchi sagaamān (let me go out) *nin wi-giwe Ninidjānissag nijikēwisiwag bakadēwag dash*, *nin wi-awi-tchibākwe tchi wissiniwad Songéndamog na ogow intniwag tchi bonitōwad ishkotēwābo? Mi ēkkitōwad. Kishpin mēwija sōngéndamowāpan kāwin da-gi-gibakwaigāssosstiwag. Minikwēwin mi wēndji-aidwad gibākwaodiwigdmigong. Swangéndangig eta o bōnitōndwa matchi minikwēwin*, *igiw dash jaidgwéndangig watbā o ga-jāgodjitgōndwa iw matchi inéndamowtn mtnawa mano tchi minikwēwad. Anin wa-gijéndaman? Nin gijéndam tchi āndji bimādisiian. Apēgish ganawéndaman iw gijéndamowin. Aw wesāmisid kwirwisens mo jag jijibitam, gēgo ēkkitoianin; ta-ānimtsi; antndi bashanjēigan? nin wi-bashanjēwa. Apēgish bōnéndaman ga-ijttchiged; mākija kitchi ondji kashkéndam gi-jijibitang. Segéndam na ikwē nijikē tchi giwed? Gēget sa sēgéndam, batatnowag matchi intniwag.*

Meno-inéndangtbanig aking ta-kāgige-minawānigōsiwag gtijigong, metchi-inéndangtbanig aking, ta-kāgige-kotagitōwag andmakamig. Gijéndamēgoban, tchi wi-mino-ganawēnindisoieg, kawin ki da-gi-matchi-ijttchigēssim. Endasso-kigijeb wēnishkāiegon gijéndamog tchi wi-ojndameg kākinā bātādōwinan minik eji-gashkitoiēg. Anin ga-nagamōwad anjēniwag gi-nigid Jesus? Kitchitwāwenddgosī Kijē-Manitō tshpiming gtijigong, ta-wanāktdeewag dash aking meno-inéndangig, mi ga-iji-nāgamōwad,

mi dash mtnawa neidb gi-ijdwad gjigong. Int niwidog, ambéssano ijáda kid ogimáminan aiáko-sid; ta-kitchi-minwéndam dash ki mino ogimáminan. Gégo wa-migrwéianin, mójag wenijshing gego migrwen, gónima bisikáganan, gónima maktsinan, gónima wáboian, gónima gaie anótch mtdjim. Káwin da-gi-bāpissi aw ikwi api ga-kash-kéndaminid o nabéman. Nosse, jawéndan niidw, mi ga-iji.1 bējig Mashki-Sibing daji-anishinābe; ningwiss ketimágisid o bamiton niidw nind apénimon kiidw tchi jawéndaman niidw. Nidji, nin gajawéndān kiidw, nijo-dibatganeg bi-nādin wiidss, gaie kokósh, gaie pakwéjigan. Mitgwetch, nosse, mitgwetch iw jawéndaman niidw, ka wika nin gawanéndansi eji-mino-dodawlian.

When did those men quit working? They quit at noon. Will they begin again? I don't know. Is your father sick? Yes, he is sick; he has consumption (*ossóssodamowápine*, or *miniwápine*). Had he taken good care of himself he would not be sick. He gave himself (*o gi-minidison*) his sickness because he walked too much in the snow when making sugar (*gi-tskigamtsiged*). Some persons have a strong will, others have a weak will. They give up quickly when working hard. Who are those that are going out? I don't know. What do they resolve to do? They resolve to go to the store near the road to trade there. When will they come here again? I don't know. Who built that nice house? I don't know. Thou dost not know much. I know as much as thou knowest. Where are those good women? I don't know. Perhaps they are in the store. Did the rich man give some books? He gave much provision and clothing, but no books. Are his sons as kind as their father? They are not very kind-hearted.

RESUME.

Anindi kid abádjinánin? Omá atéwan. Ki gi-mikanáwan na kid antiíwan? Kawin masht nin gi-mikanstmin nind anitínánin. Kid inéndam ina tchi wí-odápinaman katolik anamiéwin? Nind inéndam sa. Aw intni o wí odápinán Méthodist anamiéwin. Anin ejinikádeg jáganáshimówining aágonwétangig od anamiéwíwa! Mi sa ejinikádeg Protestant religion. Méwija bátainogwában Otchipweg omá miníssing tcháginewában dash, nóngom kíchi pángirwágtiwag. Ki gi-wábamáwag na nin mokodássowinintmag (my carpenters)? Káwin níngotchi nin gi-wábamássiwdnanig. Akosi ninoshé; ta-ondjínédog od ákosiwin. Mi aw nindángwe, aw dash ikwe mi nínimoshé. Kawin wíka nin gi-wábamássi g nimishometag, kawin gaie níjisheta. Mi aw nídjikwé, aw dash óshkinigikwe mi nind awéma (my sister a male speaking). Ininiwidog kawin ki kíkénimigóssim; kawin sa wíka ki gi-wábamigóssim. Nóssinan, ki wí-windamágo gégo ketchikashkendágwak; mi sa, sésika gi-nibod tibikong ki máma endaiáng Nóssiban mino intniwíban, níngatban gaie mino ikwéwíban; agáwa nin gasikwénimag; méwija gi-nibówag neíenj. Káwin nin nóndansin kid inwéwin osám nin gágtbishé. Nin wábandama wewéni, kawin dash nin mino nóndamási. Kishpin wébinameg Kijé-Manitó od anamiéwin, ki kíchi manjitchigem. Nídjí, ki nishkádisitaw ina? Kawin ki nishkádisitossinon. Awégwen idog ga-banádjítogwen nin dassonáganinanin (traps), (waniiganinánin or oniiganinánin)? John o gi-banádjítónádogénan. Awégwen ga-nibággwen omá? Awégwen. Awénénan ga-awí-wábamádjín noss? Mashkikiwintniíwan o gi-wábamadogénan. Nin gi-mikáwan níj biminákwanan gaie nin gi-míkawag nísswi joníidúsag. Kawin wíka nanágatarwéndansi

aw ikwe gēgo wa-ijitchigédjin. Ki gi-anijttam ina? Ka masht; wābang nin gad-anijttam. Meka-tewikwandie ākosi, kiwe. Kid inéndam ina tchi andmíáian? Kawin nóngom masht; panima nin gad-andmíámidog.

LESSON XXXIV.

On the negative form of the second conjugation.

Note. The *whole* negative form of the second conjugation is like that of the first conjugation, *except the negative imperative* mood and that instead of the characteristic syllable *assi*, we have *ansi* in the second conjugation; the *n* in *ansi* is but slightly sounded. However, to show the similarity between the negative forms of the first two conjugations, we will give a few examples:

I Conjugation.

Kawin nin nibássi,
 „ *ki nibássi,*
 „ *nibássi,*
 „ *nin nibássímin,*
 „ *ki nibassim,*
 „ *nibássiwag,*
 „ *nibássim,*
 „ *nibassiwān,*

II Conjugation.

Kawin nind inéndansi,
 „ *kid inéndansi,*
 „ *inéndansi,*
 „ *nind inéndansímin,*
 „ *kid inéndansim,*
 „ *inéndansíwag,*
 „ *inéndansim,*
 „ *inéndansiwan.*

Subjunctive mood.

Kishpin nibássiwān,
 „ *nibassiwān,*
 „ *nibássig,*
 „ *nibássiwāng,*

Kishpin inéndansiwān,
 „ *inéndansiwan,*
 „ *inéndansig,*
 „ *inéndansiwāng,*

<i>Kishpin nibássiweg,</i>	|	<i>Kishpin inéndansiweg,</i>
„ <i>nibassigwa,</i>	|	„ <i>inéndansigwa,</i>
„ <i>nibássing,</i>	|	„ <i>inéndansing,</i>
„ <i>nibássinig,</i>	|	„ <i>inéndansinig.</i>

Present tense.

Subj. *inéndansigwá,* if they don't think,
 Part. *enéndansigóg,* they who „ „ „
 Subj. *inéndansinig,* if (f. i. son) does not think,
 Part. *enéndansinigón his,* „ „ „ who, „ „ „

Imperfect resp. Pluperfect tense.

Subj. *inéndansigwában,* had they not thought,
 Plup. *enéndansigóbanig,* they who thought not,
 Subj. *inéndansinigóban,* if (f. i. son) had not
 thought,
 Part. *enéndansinigóbanin,* his (f. i. son) who
 thought not.

Note. *All the other terminations of the participles are the same as those of the corresponding subjunctive mood; the participles always have the Change.*

Negative Imperative mood.

Kego inéndangen, do not think (thou)
 „ *inéndangégon,* „ „ „ (ye)
 „ *inéndansida* (VI Conj. in plural *ansidanin*)
 let us not think.

Nin débwetam, (*daiebwetang*) I believe, I obey.
Débwetamowin, (*in.*) belief, the act of believ-
 ing, obedience.
 „ *missawéndam,* (*mes..ang*) I covet, I wish to
 have something.
Missawéndamowin, (*in.*) covetousness, avidity.
 „ *nandawéndam,* (*nen..ang*) I desire.
Nandawéndamowin, (*in. pl. an*) desire.

Nin wissagéndam, (was..ang) I suffer bitterly.
Wissagéndamowin, (in) great, bitter suffer-
ing.
„ kotagéndam, (kwet..ang) I suffer, I am in a
painful trouble; (kotagendamowin).

EXERCISE.

Aw animósh agáwa pagidanámo, kotagéndam, mano pashkiswáda tchi ishkwá-kotagéndang. Aná-makamio endanákisódjig kitchi wissagéndamog, kú-gigékamig ta-kitchi-wissagéndamog, ka wíka, ka wíka ta-ishkwá-kotagéndanstwag. Antshwin déb-wétansíwan? Kíd osámis, kí kíwanis gaie, mí wendjídéb-wétansíwan. Oníjtshín déb-wétamowín, mándádad dash déb-wétansíwín. Anín nendawéndamowád og-ow ikwéwag? Ó nandawéndanáwa ná gégo ge-mídjíwad? Káwín wíssíníwín ó nandawéndansíndáwa, agwtwínan sa ó nandawéndanáwan. Awénénag wíka ga-míssawéndansíogog? Mí sa ígíw íntníwag. Káwín wíka míssawéndanstwag; mínwéndamog kí-tímdágisíwad. Aníntwápt ge-boní-kotagéndamán? Endogwén. Kégo aníjtangégon; mojáq mígádamog kí mátehídéwíniwa, kí máminádisíwíniwa, kí máltchí ínéndamowíniwan gaie; kégo báptsh aníjtangégon mínik ge-bímádisíiieg, ígíw, áianíjtánsíogog tá-jágódjiiwéwag. Káwín dá-gí-kotagéndánsíaw óshktnáwe mínikwéssígobán íshkottéwábo.

What art thou making? I am making a boat, which I can use, when I go to Sault Ste. Marie. When wilt thou start? I don't know. Perhaps I will start next Thursday. Do those poor people need anything? They need, clothes, flour, pork, tea, sugar and many other things (*gaie anótch gégo bakán.*) Do not those children wish for something? They wish for candy and playthings. Why don't they wish for something better? (*wégonen wendji-míssawéndansígwá gégo náwdtch wé-*

nijshininig?) They act act as children (*abinóðji-íng ijwébisiwag.*) Are your children disobedient sometimes? They do not always obey. Those who have never been poor do not know what poverty is (*ejiwébak kitimāgisiwin*). If the martyrs (*anamiéwin ga-ondji-(nissindjig)* *nanindjig* had not suffered so bitterly on earth, they would not be so happy now in heaven. When will we go to those poor Indians? They suffer much; they are very poor; they need food and medicine, and bed-clothes (*nibáganíginan*) and blankets (*wāboidánan*). Who is willing to give these things? I, will give some meat and bread and flour; John will give potatoes and rice; and his wife will give medicine, a bedstead, some sheets and blankets. She is very kind, indeed. Who will come and get all these things? My children will come and get them.

INTERMEDIATE EXERCISE.

We....thee—*Ki.....igo* | *Kawin....ki igossi*
 We....you— „.....*igom* | „ „ *igossim*.

Note. The contracted terminations are: *ago*, *aogo*, *eogo*; *agom*, *aogom*, *eogom*; *agossi*, *aogossi*, *eogossi*; *agossim*, *aogossim*, *eogossim*.

Ki wābamigo, we see thee.

Kawin ki nondágossi, we do not hear thee.

Ki nandonéogom, we are looking for you.

Ow ki wāwindamágom, we promise you this.

Jesus, ki ga-babámitágo, Jesus, we shall obey thee.

John, kawin ki sāgiigóssi, John, we do not love thee.

Kawin ki ga-mādjindjaogóssim, we shall not send you away.

Ki ga-kotagtigom, we shall make you suffer.

Charles, kid anónigo tchi anoktian. Ki winda-magó iw debwétwin, kawin ki wi-giwanimotágossi. Nidji, ki débwetágo. Kid inénimigom kikinoamáding tchi ijateg (we want you to go to school). Ka wika ki ga-waiéjimidgossi. Ow ki wāwindamágom; nanwábik ki ga-dibaamágom. John, wābang ki ga-dibaamágo, nóngom gtigak dash káwin ki ga-dibaamágossi. Ki ga-minigo jángasswi (9) masindiganan. Kawin ki wi-kolágidgossi.

We paid thee day before yesterday. If thou workest well, we shall pay thee next Saturday evening six dollars. We are looking at you, boys. We shall whip you, if you behave badly. We like thee (*ki minwénimigo*) and we employ thee to work. We shall pay thee in full (*ki gad-ajénamágo*). We did not beat you; we struck you only once. We promise you that we shall go home immediately. Father we call you to go to a sick woman; we shall go with you (*ki ga-widjiwigo*). The woman is very sick; she will not live long.

ORDINARY WORDS AND EXPRESSIONS.

Mi tibshko tchi dagwishing, kema gaie tchi dag-wishinsig (it is all the same whether he comes or not.) Ki wikwatchitamas tchi bashanjeogóian. Kinawa nind ondji kitimágis. Anamiéwin ki gad-ondji-jawendágos. Anamiéwin gi-ondji-matchi-dodawáwag. Windamawishig enéndameg, endódameg. Nebongin ijinágo; aiakosingin kid ijinágos (thou lookest sick); neshkadisingin iji giywéwag. Bejig bāpi, bejig dash māwi. Anind daniwag anind dash kitimagisiwag. Bejig nijiwad (one or the other) ta-bi-ija omá. Bejig endashiwad ta-bōsi. Nin nitá-mindjimendān gego; kawin waiba nin ga-wanendansin. Nawatch win jawendágo; kin dash. Nawatch John nibwaka, Paul dash. Anin minik ga-inagindamagóian ow pashktsigan? (how

much hast thou been charged for this gun?) *Nawatch nbiwa William gi-inagindamawa* (William was charged more.) *Kawin nin wi-mādjāssi tchi bwa ganōnag. Nawatch nibwaka, eji-daniid dash. Epitchi nibwakad mi epitchi danid. Eji-jawendā-gosiān mi eji-jawendāgosiian gair kin. Eshkam gāgbishé eji-gikad* (the older he grows, the deaf-er he is). *Eshkam gāgibadisiwag ano kikinodma-windwa* (the more they are taught, the more they are ignorant.) *Eshkam nin mino aia anokti-ān. Ged-apitch-mino-ijiwēbisiān, nin ga-sāgiigo. Kawin nin de-danissi ge-gishpinadoiāmban iw. Kawin ki ga-de-kikinodmarwassi. De-apitisi (tchi) ge-dibēnindisod, ge-bamitdisod gaie. Nawatch non-gom watba gi-dagwtshinog, eji-dagwtshinowad iko.*

LESSON XXXV.

The third Conjugation.

Note 1. To the third conjugation belong all intransitive verbs, which end in *an*, *in*, or *on*, in the third person, singular, present tense, indicative mood, affirmative form, f. i. *dagwtshin*, he arrives, *māngidon*, he has a large mouth. *Nin dēwipikwan*, I have pain in my back.

Note 2. In this conjugation we cannot distinguish a characteristic vowel, as in the other conjugations. The terminations are added to the last syllable of the root, which is either *an*, *in*, or, *on*.

<i>Ind. present</i>	<i>Imperfect</i>	<i>Subj. pres.</i>
<i>an, in, or on</i>	<i>ināban</i>	<i>ān</i>
" " " "	<i>ināban</i>	<i>an</i>

<i>an, in, or on</i>		<i>óban</i>	<i>g</i>
„ „ „ „ <i>imin</i>		<i>iminában</i>	<i>āng</i>
„ „ „ „ <i>im</i>		<i>imwában</i>	<i>eg</i>
„ „ „ „ <i>og</i>		<i>óbanig</i>	<i>owad</i>
„ „ „ „ <i>in</i>		<hr/>	<i>ing</i>
„ „ „ „ <i>on</i>		<i>obanin</i>	<i>inid.</i>
<i>Subj. Imp.</i>	<i>Part. pres.</i>	<i>Part. Imp.</i>	<i>Imperative.</i>
<i>āmban</i>	<i>ān</i>	<i>āmban</i>	
<i>amban</i>	<i>an</i>	<i>amban</i>	<i>in (okan)</i>
<i>giban</i>	<i>g</i>	<i>giban</i>	<i>og</i>
<i>āngiban</i>	<i>āng</i>	<i>āngiban</i>	<i>da</i>
<i>égoban</i>	<i>eg</i>	<i>égoban</i>	
<i>owápan</i>	<i>gig</i>	<i>gibanig</i>	
<i>ingiban</i>	<i>ing</i>	<i>ingiban</i>	
<i>inipan</i>	<i>inidjin</i>	<i>inipanin</i>	

Present, Indicative.

Nin dagwtshin, I arrive
ki dagwtshin, thou „
dagwtshin, he „
nin dagwtshinimin, we arrive.
ki dagwtshinim, you arrive
dagwtshinog, they „
dagwtshinim, one „
dagwtshinon, his (f. i. son) arrives.

Imperfect tense.

Nin dagwtshininában, I arrived
ki dagwtshininában, thou „
dagwtshinóban, he „
nin dagwtshiniminában, we „
ki dagwtshinimwában, you „
dagwtshinóbanig, they „

dagwtshinóbanin his (f. i. son) arrived.

Nin dagwtshin, (*deg..g*) I arrive.

twāshinog abinódjiag, kishpin mtkwaming odámi-nowád (if they play on the ice). Babaméndu-mamban kiidw, kawin ki da-gi-pangtshinsi. Ojáshishinog kwiwisénsag gaie ikwesénsag wedáminód-jig mtkwaming. Igiw oshkinaweg osámidonog. Aw ikwe mojav matchi-babá-danānagidón. Anind waiabishkiwédjig (whites) kitchi mshidonog, nabe-manishtánishing iji mshidonog. Jesus nisso-dibatgan gi-agódjin ichibaidtigong.

Those children will fall into the water (*nibt-kang*) if they play near the water. Long ago two Indians broke through the ice near Bayfield. Did they get drowned? (*gi-nissábawéwag na?*) One got drowned, the other saved himself (*o gi-bimádjiton wiiáw*). Do those bad men love religion? No, they hate it; they never go to church.

INTERMEDIATE EXERCISE.

Thou...me <i>ki</i> (root of verb)	|	<i>kawin ki.....issi</i>
You...me <i>ki...in</i>	|	„ „ .....<i>issim</i>
Thou, you...us <i>ki...imin</i>	|	„ „ ..<i>issimin</i> .

Note. The contracted forms for verbs ending in *āwa* (*aowa*), *ēwa* (*eowa*) are *a*, *aom*, *admin*; *e*, *eom*, *eomin*; *aossi*, *aossim*, *aossimin*; *eossi*, *eossim*, *eossimin*. Verbs ending in *ana*, *ona*, and many in *ina*, change *n* into *j*, e. g. *j*, *jim*, *jimin*; *jissi*, *jissim*, *jissimin*.

Ki wābam, nin dash kawin ki wābamtssinon, thou seest me, but I do not see thee.

Kawin ki wi-pistndawtssi, thou wilt not listen to me.

Kawin na ki gi-nōndawtssi? Didst thou not hear me?

Ki gi-pakitē nishtigwáning. Thou didst strike me on the (my) head.

Ki gi-matchi-dódawtm. You have treated me badly.

Kawin wika g'ego ki gi-mtjissim. You never gave
me anything.

Ki wi-anój na tchi anóktónan? Dost thou wish to
hire me to work for thee?

Nijwábik eta ki gi-mij. Thou didst give me only
two dollars.

Kawin ki gi-dibaámawtssimin. You did not pay
us.

Nosse, osám enigok ki gi-bashanjé. Father, thou
didst punish me too severely.

Ki wi-gíwendájaomin na? Wilt thou order us
home? send us back home?

Thou dost not see or hear me. Thou didst not pay me. You have treated us badly. You heard us and you listened to us. We were hungry and you have given us nothing to eat. You do not love us. Thou dost not respect me (*kawin ki manadjiissi.*) Lord, thou hast given me life and health. You did not thank me. Thou hast not fully paid me. Thou hast not told me anything. You have promised us to work. You have done me great wrong. Thou didst see us yesterday at Church. Thou hast not spoken to me for a whole year (*Kabe-kikinónowin kawin ki gi-ganojissi*). Dost thou send me to the store? Didst thou pay me five dollars? You have promised us many things. You have not thanked us.



LESSON XXXVI.

The subjunctive and imperative moods; also the participles, affirmative form, of the third conjugation.

Subjunctive Mood.

Present tense.

Dagwishinān, if, that, I arrive.
dagwtshinan, ,, ,, thou arrivest
dagwtshing, ,, ,, he arrives
dagwishināng, ,, ,, we arrive
dagwtshineg, ,, ,, you ,,
dagwtshinowád, ,, ,, they ,,
dagwtshining, ,, ,, one arrives
dagwtshininid, ,, ,, his (f.i. son) arrives.

Pluperfect tense.

Dagwtshināmban, had I arrived
dagwtshinambam, hadst thou ,,
dagwishtngiban, had he ,,
dagwtshināngiban, ,, we ,,
dagwtshinégoban, ,, you ,,
dagwtshinowápan, ,, they ,,
dagwishtningiban, ,, one ,,
dagwtshinintpan, had his (f. i. son) arrived.

Note. The terminations of the participles are the same as those of the corresponding tenses of the subjunctive mood, with the exception of the third person plural and the *Second-third Person*; the participles have *always* the Change.

Present.

Subj. *dagwtshinowád*, if they arrive
 Part. *degwtshingig*, those who ,,

Subj. *dagwishinid*, if his..arrives
 Part. *degwishinidjin*, his...who arrives.

Imperfect.

Dagwtshinowapan, if they had arrived
degwishingibanig, they who arrived
dagwtshininipan, if his..had arrived
degwtshininipanin, his..who arrived.

Imperative mood.

Dagwtshinin, (*dagwishinokan*) arrive, (thou)
dagwtshinog, (*dagwishinokeg*) ,, (ye)
dagwtshinda, let us arrive.

- Nin bisánishin*, (*bes..ing*) I lie still.
 ,, *mamtshanówe* (*mem..ed*) I have whiskers.
 ,, *gidiskákogádeshin*, (*ged..ing*) my leg is dislocated.
 ,, *gidiskákonikéshin*, (*ged..ing*) my arm is dislocated.
 ,, *gidiskákonikéta*, (*ged..ad*) my arm is dislocated.
 ,, *gidiskákosideshin*, (*ged...ing*) my foot is dislocated.
 ,, *gidjábishin*, (*ged..ing*) I hurt my eye, falling to the ground.
 ,, *gidān*, (*gedang*) I consume it, eat it all.
 ,, *gibiskwe*, (*gebiskwed*) I am hoarse.
Gibiskwéwin, (*in.*) hoarseness.
 ,, *gibissagáje*, (*geb..ed*) I am constipated, I am costive.
Gibissagajéwin, (*in*) costiveness, constipation.

EXERCISE.

Aniniwapt ge-dagwtshinowád kimisséiag? Endogwen; mákija wābang ta-dagwtshinog. Anin apt ge-dagwtshing kóssinan? Ta-dagwtshin kóssinan nóngom onágoshig. Antshwin bisanishin siwan? (why don't you lie still?) Kawin nin gaskkitóssin

tchi bisdnishinān, osām nin mānōshin, osām gaie nin mānji aia. Ki gi-pakitēshin ina gi-pangishinan? Géget nin gi-pakitēshin, nin gi-gidiskākoni-kēshin, nin gi-gidiskākkogādēshin gaie; nin kitchi kotagēdam. Nindawātch omd bi-jtngishin, nawātch ki ga-minōshin. Aw intni gi-gidjdbishin gi-pangishing, o kitchi ākosin bėjig oshktnjig. Kawin minotāgostssi aw gegikwed, kitchi gibtskwe, agdwa gīgito. Géget mānādad gibtskwēwin (truly hoarseness is a bad thing.) Anin eji-aiad nōngom aw aidkosid? Kawin āpitchi mino aiddsi, keiābi gibtsagāje (he is yet constipated). Da-minōtchige odd-pinang jābosigan. Kwtwisens? bisān aidn! Kid ombtgis (thou art noisy).

Go away! Don't ever come here again. We hate thy way of living (*nin jingendāmin kid iji-wēbisiwin*). Thou art a hypocrite (*kid anamtekās*), thou art a liar (*ki gaginawtshk*), thou art a gambler and a drunkard. Go away, don't ever come here again! We hate thy preaching; thou dost not what thou preachest; thou art a hypocrite. I am not a hypocrite, I try to do what I preach. Those men and women talk too much, I hate to hear their words (*nin jingitawag*) Is that man sick? Is he costive? If he is costive he should take purging-medicine. Why did those men fall? They had drank too much whisky and beer, therefore they could not walk straight, and therefore they fell into the mud (*ajishkktang*.)

INTERMEDIATE EXERCISE.

Animate object.

We....it, <i>min</i>	|	<i>kawin....ssimin</i>
„them, <i>min</i>	|	„ ....<i>ssimin</i>
You....it, <i>nāwa</i>	|	„ ....<i>ssināwa</i>
„ .them, <i>nāwag</i>	|	„ ....<i>ssināwag</i>
they...it, <i>nāwan</i>	|	„ ....<i>ssināwan</i>
„ .them, <i>nāwan</i>	|	„ ....<i>ssināwan</i>

Nind apénimómin Debéndjiged. We hope in the Lord.

Kawin kid apénimossindwa. You do not hope in him.

Kwewisénsag ntbiwa mtshtminan o gi-gimodindwan. The boys stole many apples.

Ntbiwa optnin o gi-atdwendwan. They sold many potatoes.

Kawin na ki wi-awiwéssindwag ki mindjikdwaní wag? Will you not lend your mittens?

Anishinābeg o ga-nādindwan optnin gaie pakwéjiganan. The Indians will go and get the potatoes and bread.

Kawin ki ga-migiwéssstmin kokósh, kawin gaie pakwéjiganan. We will not give pork nor bread.

Kawin keidbi o manitokéssindwan masintnin. They don't worship any longer idols.

Did you go to that sick man? We did not go to him yet, but to-morrow we will go to him. Did thy children steal my apples? They did not steal them. Did we fetch our kettles and bread? We fetched bread, but we did not fetch our kettles. Did thy children borrow my kettle and saw (*kishkibodjigan*)? They did not borrow them. Did we donate (give) money (*jóniia*)? We did not give any money, but we gave pork and bread and clothes. Did your parents (*ki kitistmiwag*) borrow money? Yes, they borrowed one hundred dollars (*ningotwák dasswábik jóniian.*) Did you give fifty dollars? (*nānimídana dasswábik*)? No we gave only ten dollars (*midāsswábik*). Do the pagans hope in God? They do not hope in God, they hope in the Indian religion.

LESSON XXXVII.

The negative form of the third conjugation.

Note. The terminations of the negative form of this conjugation are the very same as those of the *first conjugation*. They are added to the characteristic syllable *si* (*ansi, insi, onsi*). The only exception to this rule is the *imperative mood*, which is the same as that of the *second conjugation*,

Indicative Mood.

<i>Present.</i>	<i>Imperfect.</i>
<i>Kawin nin dagwtshinsi</i>	<i>sinában</i>
„ <i>ki dagwtshinsi</i>	<i>sinában</i>
„ <i>dagwtshinsi</i>	<i>síban</i>
„ <i>nín dagwtshinstmin</i>	<i>siminában</i>
„ <i>ki dagwtshinsim</i>	<i>simwában</i>
„ <i>dagwtshinstwag</i>	<i>síbanig</i>
„ <i>dagwtshinsim</i>	
„ <i>dagwtshinstwan</i>	<i>síbanin</i>

Subjunctive Mood.

<i>Present.</i>	<i>Pluperfect.</i>
<i>Kishpin dagwtshinsiwān</i>	<i>siwāmban</i>
„ <i>dagwtshinsiwan</i>	<i>siwamban</i>
„ <i>dagwtshinsig</i>	<i>sigóban</i>
„ <i>dagwtshinsiwāng</i>	<i>siwāngiban</i>
„ <i>dagwtshinsiweg</i>	<i>siwégoban</i>
„ <i>dagwtshinsigwa</i>	<i>sigwaban</i>
„ <i>dagwtshinsing</i>	<i>singiban</i>
„ <i>dagwtshinsinig</i>	<i>singóban.</i>

Part. Present *Part. Imperfect*

degwtshinsigog	sigóbanig
degwishnsinigon	sinigóbanin.

Imperative.

Kégo dagwtshingen, | *gégon, nsida.*

- Nin mángidon, (mengidong)* I have a large mouth.
- „ *agássidon, (eg..ong)* I have a small mouth.
- „ *winidon, (wanidong)* I have a dirty mouth.
- „ *binidon, (banidong)* I have a clean mouth.
- „ *mtshidon, (meshidong)* I have a beard around the mouth.
- „ *páshkodon, (peshkodong)* I have no beard.
- „ *bitákosidéshin, (bet..ing)* I knock my foot against something.
- „ *bitákonindjtshin, (bet..ing)* I knock my hand or finger against something.
- „ *bitákondibéshin, (bet..ing)* I knock my head against something.
- „ *bitákogidtgweshin, (bita..ing)* I knock my knee against something.
- „ *assokwéshin, (aias..ing)* I lean or lay my head on, against something.
- „ *asswdshin, (or asswishin)* I am leaning on some object.
- „ *átwdshimon, (aiat..ong)* I lean against something, standing.
- „ *mitákoshin, (met..ing)* I lie hard, on a hard bed, etc.
- „ *ánimikwtshin, (pron. animikoshin) (en..ing)* I am lying on my belly.
- „ *átwdkogābaw, (aiat..id)* I lean against something, standing.

EXERCISE.

Wégonen wendji-mānóshinowdd ogow aídkostd-

jig? Osām mānadadini o mashkóssiwi-nibágániwan, mi wendji-minoshinsigwa. O bwānawitonáwa wi-nibáwad, géget kitchi kotágitówag. Mtnawa kitchi bātátnowag (osáminowag) ságimeg, mi mtnawa wéndji-kotágitówad, kabé-tibík takwangéwag (bite) ságimeg. Ningwiss, ki winidon, wewib kisi-biginan kidon. Nosse, kawin nin winidónsi, nishime eta winidon, nin dash nin binidon. Wemiti-gójiwag mshidonog, anishinābeg dash páshkodonog. Megwa bínosseiān, nin bitakosidéshin. Kina-wa nīgan bemosseiéq, aiángwámisig tchi bitákosidéshinsiweg. Wewéni nin ga-gánawénindisómin tchi bitákosideshtnsiwāng. Aw oshktnawe ānimikwishin; kawin minótchigéssi ānimikwtshing, ta-bisánishin nibáganing. Kawin wewéni wābandamási (he does not see well) aw intni, mákija ningotchi wadtkwaning (a branch) ta-bitákondibéshin. Kégo asswáshingen, kishpin mino aiássiwan, pindigen, gawtshinon gaie. Aw ketimagisid intni mitákoshin; ntudawatch ta-bi-jingtshin endaiān ta-minóshin dash. Nin māntshin, kawin nin minóshinsi, tkkito aw aiákosid. Keiábi jingishinóbanig bāmādjaiān. Ktnawa ga-pangishtnsiweg wtká ki jawendágosim. Bibónong gi-twáshinān, géga nibtkang nin gi-dapiné. Osāmidónsiwégoban, kawin awila da-gi-nishkādístsi. Mino ganawénindtsóssigwāban, da-gi-twáshinog. Kégo wtká pangtshingégon bātādowning, aw pengtshing bātādowning kitchi kitimáguídiso. Nin da-gi-minóshin tlbikong, ākostssiwāmban. Bi-dagwishinókan (please come) mtnawa wābang; nin minwendámin bi ijaian. Kitchi onijtshiwag andngog tshpiming (on high) e-gódjingig. Ktnawa kabé-bibón pengishtnsiwégoban, géget ki gi-mino-ganawénindisom bimosséiq.

It is not good (kawin onijishtnsinon) that a person lie on his belly while sleeping; he will become sick. Boys! Be still, don't play in bed;

lie still! That woman bleeds; she fell hard whilst walking on the ice. If they don't take care of themselves whilst walking on the ice they may slip and fall heavily. Don't walk on the ice; it is soft, thou mayest break through (*makija ki ga-twāshin*). Those two women talk too much, they speak ill of others (*matchi dajin-géwag*) That child has a large mouth, but my child has a small mouth. If they would wash their mouths every day, they would not have dirty mouths. Those who speak immodestly (*ig-iw wanigijwédjig*) they are the ones who have dirty mouths, but those who never talk immodestly they have clean mouths. That half-breed (*aw wissákodéwintni*) has a beard around his mouth, but that Indian has no beard. That is the woman that talks all day long; she talks too much.

INTERMEDIATE EXERCISE.

Inanimate object.

We...it <i>min</i>	|	<i>kawin</i> ... <i>nstmin</i>
„ ...them <i>min</i>	|	„ ...<i>nstmin</i>
you...it <i>náwa</i>	|	„ ...<i>nsindwa</i>
„ ..them <i>náwan</i>	|	„ ...<i>nsindwan</i>
they...it <i>náwa</i>	|	„ ...<i>nsindwa</i>
„ ..them <i>náwan</i>	|	„ ...<i>nsindwan</i>

Note. Verbs ending in *en*, *in*, and *on*, change *n*, into *s*, in the negative form, f. i. *kawin nin mīgiwésstmin*, instead of *kawin nin mīgiwénstmin*.

Nin wābandámin kitchi ishкотé. We see a large fire.

Kawin ki kikéndansindwa Kijé-Manitó od' ikkitó-win. You do not know the word of God.

O minwéndandwa mino ijiwébiswin. They like virtue.

O ganawābandandwan wakáiganan. They are looking at the houses.
Meno-ijiwébidjig (the good, virtuous) *o sāgítónáwa anamiéwin.* The good love religion.
Metchi-ijiwébidjig o jingendandwa anamiéwin. The wicked hate religion.
Metchi-dó dangig kawin o jawéndansindwan wiidw-iwan. The evil-doers hate themselves (lit. their bodies.) have not pity on themselves.
Kawin kid āndjítóssináwa ki bimádisiwtniwa. You do not change your life.
Kawin o wi-ójndansindwan bátādownan. They do not want to avoid sins.

You hate virtue and love vice. Pagans hate religion, but Christians love it. We like meat, but we do not like soup (*nabób*). You do not want to give up wickedness (*kawin ki wi-bōnitosináwa matchi ijiwébiwin*). Those men abandoned religion. We will give many books and pictures. You should give up drunkenness (*ki dabonitónáwa giwashkwébiwin*.) They hope in the Indian religion (*od apénimonáwa anishinábe-ijitwáwin*). Those women do not like coffee; they like tea. Children like sugar and some people like salt. My parents like religion and virtue; they hate Indian religion and badness. Those boys brought very much wood. Those girls fetched water and wood. They spoil their books (*o banddjítónáwan o masináganíwan*). Those women have changed their lives (*ogow ikwéwag o gi-āndjítónáwan o bimádisiwtníwan*.) We did not build those houses. Did they make this gun? No, they did not make this gun. Did those Indian boys make those bows and arrows? (*onow mitigwábin, mitigwánwin gaie?*)

RESUME.

Henry o gi-wābamān na nossan? Endogwen;

ganabátch o gi-wābamādogénan. Mákija ki gi-wīndamawawádogénag nin kitistmag ga-ijttchigeiān. Kawin nin gi-wīndamawássiwánanig; ki kitimágré-nimigo; āndjiton kid ijtwébiwin, āndji-bimádisin gaie. Kégo mtnawa wissókangen siginigéwigamig; boniton matchi minikwéwin. Wābang nin gad-awiwābamanādogénag enawémāngidjig (our relatives). Ninawīnd dash, Wikwédong nin gad-ijāmin tchi ganawābamāngidwa mamandawitichigéwintniwag (circus performers). John kawin ganabátch o wīwābamássidogénan. Ki gi-wābandanādog na nin wābmotchtchāgwan? (mirror). Kawin nin gi-wābandansin. O gotān na aw intni matchi ishkolé unámakamig? Endogwen; mákija káwin gwetch o gotānsinādog. O gi-atāwenáwa na od akimīwa? O gi-atāwenawádog. Awénen aw intni saidgaang nōngom? Mi sa nissáid. Awégwēn idog aw ikwe pándiged? Mi sa nishtmé. Mojag kid āgonwétam gégo ékkitoiānin. Ki wī-ijttchige na wāndamonān? Nin gad-ijttchigémidog. Ntīrwa mīshhtminag mttigong agódjīnog. Ketimtschkidjig anishinābeg wedi tchigātig (near a tree) animikwtshinog. Anind átādiwag, anind dash ganawābangéwag. Aw ikwesénsish jajbitam; mojag o jajbitawān (disobeys) o mamātan. Assokwéshin oshktāwe, od ākosin ósh-tigwan (has headache) Atwákogābawi aw ikwe. Nin gi-gidiskákosidéshin, nin bāgtside. Aw ikwe od ākosinan wibidan; kitchi bāganówe; nin dash, nin bāgdshkanige (my jaws are swollen). Aw atakosid misstji (dropsy) kitchi bāgishin; bāgisstnini omtssad. Aw intni bāgidon, kin dash ki bāgigáde. Nind ākosin nin gondáshkwei; nin bāgigondāgan. Aw abinódjī bāgindibe, gaie aw kwtwisens bāgtingwe. Aw intni od ākosinan okādan gaie ónikan; bāgnike, bāgigáde gaie. Mamákisi béjig intni omá odénang; mamáksiwin ta-óndjīnédog. Aw abinódjīns agássidon, aw dash wedi mángidon. Aw wa-

odápinang kitchitwā Jawendāgosiwin o ga-biton kitchitwa anaméssikéwin, o ga-biniton dash odé tchi mino odápinang iw kitchitwa Sacréma. Kitchi winidon aw intni wanitāgosid.

LESSON XXXVIII.

The Indicative Mood, affirmative form, of the fourth Conjugation, active voice.

Note 1. The greatest number of transitive verbs, which have an animate object, belong to the fourth conjugation; only a small number belong to the fifth conjugation.

Note 2. The characteristic vowel of this conjugation is *a*, to which the various terminations of the affirmative form are added.

Note 3. The third person singular, present, indicative, affirmative ends in *ān*, f. i. *o wābamān*, *intniwan*, he sees a man.

Note 4. The *object if not expressed*, is contained in the verb itself f. i. *nin wābama*, I see *him*, *her* not merely I see, but, I see *him*, *her* it (an animate object.)

Indicative Mood.

<i>Present tense</i>		<i>Imperfect tense.</i>	
<i>Sing.</i>	<i>Plural</i>	<i>Sing.</i>	<i>Plur.</i>
<i>a</i>	<i>ag</i>	<i>aban</i>	<i>abanig</i>
<i>ā</i>	<i>ag</i>	<i>aban</i>	<i>abanig</i>
<i>ān</i>	<i>ān</i>	<i>abanin</i>	<i>abanin</i>
<i>ānan</i>	<i>ānanig</i>	<i>unaban</i>	<i>anabanig</i>
<i>āwa</i>	<i>āwag</i>	<i>awaban</i>	<i>awabanig</i>
<i>āwan</i>	<i>āwan</i>	<i>awabanin</i>	<i>awabanin.</i>

Note 5. In the first and second person singular, and in the second person plural, present tense, add *g* to form the *objective* plural; f. i. *nin wābama*, I see him, *nin wābamag*, I see them.

Note 6. The third person, present tense, is *ān*, *āwan*, whether the *object* be singular or plural; f. i. *o wābamān*, may mean: he sees *him*, or he sees *them*; *o wābamāwan*, they see *him*, or they see *them*. *This applies to the Indicative of the IV. Conjugation*, and to the subjunctive mood of the *fifth* and *sixth* conjugations, in all of which the *object* may be *singular* or *plural*; f. i. *kishpin wābamād*, may mean; if he sees *him*, or, *them*; *waiābandang*, he who sees *it*, or, *them*.

Note 7. In the imperfect tense, first and second person, singular and plural, the *objective* plural is formed by adding *ig* to the singular; f. i. *nin wābamāban*, I saw *him*; *nin wābamābanig*, I saw them. In regard to the third person, the remark above in regard to the third person, present tense, applies also to the imperfect tense.

Indicative Mood.

Present tense.

- Nin wābama*, I see him.
 „ *wābamag*, „ „ them.
ki wābama, thou seest him.
 „ *wābamag*, „ „ them.
o wābamān, he sees him, or them.
Nin (ki) wābamānan, we see him.
 „ „ *wābamānānig*, „ „ them.
ki wābamāwa, you see him.
 „ „ *wābamāwag*, „ „ them.
o wābamāwan, they see him, or them.

Imperfect tense.

Nin wābamāban, I saw him.
 „ *wābamābanig*, „ „ them.
ki wābamāban, thou sawest him.
 „ *wābamābanig*, „ „ them.
o wābamābanin, he saw him, or, them.
nin (ki) wābamanāban, we saw him.
 „ „ *wābamanābanig*, „ „ them.
ki wābamawāban, you saw him.
 „ *wābamawābanig*, „ „ them.
o wābamawābanin, they saw him, or them.

Nin wābama, (*waiābamad*) I see him.
 „ *nibeā*, (*nebead*) I put him to sleep, cause
 him to sleep.
 „ *sāgia*, (*saiāgiad*) I love him.
 „ *jingenima*, (*jan..ad*) I hate him.
 „ *jingitawa*, (*jan..ad*) I hate to hear him.
 „ *minótawa*, (*men..ad*) I like to hear him.
 „ *nōndawa*, (*nwan..ad*) I hear him.
 „ *dmwa*, (*amoa*) (*emwad*) I eat it (some an.
 obj., e: g. bread.)
 „ *wīdigema* (*wad..ad*) I live with him in the
 same room, am married to him, her.

EXERCISE.

Nin gi-wābamag ntbiwa abinódjiiag anamiéwi-gámigong; kin dash ki gi-wābama béjig intni endaji-atánding (at the market place). *Ki wābamāwag na igiw intniwag gaie ikwéwag badāssomosédjig? Enangé, nin wābamānānig. Aw ikwe minotágosi nagamód, jéba nin gi-nōndawa gi-nagamód. Kitchi mino gijigad; kitchi nagamōwag binéshiiag, géget minotágrwādini o nagamōwiniwa, nin kitchi minótawag, nin jingitawa dash kokoko (owl). Ki gi-nōndawag na ga-nagamódjig anamiéwigámigong? E, nin gi-nōndawag, anind dash ká-*

win wewēni nagamósstwag, osām daddābīrwag nūgamówad (they sing too fast).

Aw ikwe o nibéan onidjanissénsan maiawtshkintidjin. Ntinga, nin bakadé. nin wi-amwa pakwejigan gāie nin wī-mīdjīn wīdāss. Aw intni kitchi sasdgisi (is very miserly), *osām o sāgiān* (or, *o minwenimān*) *jonūan. Ki wī-amwa na gīgo, gōnima atlkameg* (white fish) *gōnima namégoss* (trout)? *Géget nin wī-amwag, kitchi minópogósiwag sa* (for they taste good). *Ki wī-amwag na opinig? Káwin nin wī-amwássig. Aw ikwe o kitchi sāgiābanin o nabémbanin, kawin dash nōngom onábemissi, kawin o wī-wīdigemássin intniwan. Wīdige na aw oshki-intni? E, wīdige sa, bibōng, o gi-anamié-wīdigemān bējig meno-ijiwēbisintidjin oshkintgikwen, Marie ejinikdsonidjin. Aw intni o jingenimābanin nosstbanin* (my deceased father).

Dost thou hate that man? I hate him because he is a bad man. Don't do that! Hate sin, but love the sinner. Christians! love God and your neighbor (*kidj anishinābētwag*) I love the good and I hate the wicked. Did you hear the singers? (*negamódjig* also *nagamówintniwag, nagamówikwég*). I heard them last Sunday; they sing well. Are those laborers hungry? They are very hungry, they ate very early in the morning and they worked hard, therefore they are very hungry. Ye men, who have worked so hard, what do you want to eat? We want to eat meat and potatoes and bread and soup (*nabób*). Well, come in and eat. That priest does not speak well Chippewa. I hate to hear him. That woman speaks three languages, (*níssing bebakán inwé aw ikwe*), she speaks English, French and Chippewa. Do you like to hear our chiefs when they harangue their councils? We like to hear them;

they speak well. When did he marry? He married last Monday? Where did he marry? He married in the church. Whom did he marry? (*Awēnēnan ga-widigemádjín?*) He married my older sister, named Jane. Where do they reside? They reside at Odanah.

INTERMEDIATE EXERCISE.

Animate object.

Dubitative fourth Conjugation.

I perhaps...:him	adog	|	kawin....	assidog
thou	„ . . . . „ „	|	„ . . . . „	„
I	„ ..them	adogénag	„ ..	..assidogénag
thou	„ ... „	adogénag	„ ..	„
he	„ .. him	adogénan	„ ..	..assidogénan
„	„ ..them	„	„ ..	„

Ki wābamádog na nin papa? Dost thou see perhaps my father?

Kawin nin wābamássidog, perhaps I do not see him.

Mákija ki kikenimádogénag igiw pakwéjiganiké-wintniwag, perhaps thou art acquainted with those bakers.

Nishtme o kikenimádogénan iniw pakwéjigánikéwintniwan, perhaps my younger sister knows those bakers.

Ki wi-ganawābamadogénag igiw kitchi awéssiag, perhaps thou wishest to look at those large wild animals.

Ki gi-pakitéwádog na nimissé? Hast thou perhaps struck my elder sister?

Kawin nin gi-pakitéwássi, I did not strike her.

Ka na John o gi-bashanjéwassin ningwíssan pitchināgo? Did not John whip my son yesterday?

O gi-pakitéwadogénan, perhaps he did strike him.

Perhaps thou didst not tell that to my daughter. Perhaps he did hunt for the cows. Perhaps John did not see thy father. Perhaps I will not see those men to-morrow; perhaps they have gone away (*gi-mādjadogénag*). Perhaps I forgot those children. Did not Mary perhaps treat her mother badly? No, she treated her well. Perhaps thou art afraid of my large dog (*ninddi*). No, I do not fear thy dog, but I fear bears and wolves. Perhaps thou lovest those boys? I love good children.

Wābang nin ga-wābamādog nin mekatēwikwāndiem. Ganabāтч nin gi-nishkiādogénag (offended) *ninigligog. Apitchi o gi-kashkēdamiādogénan ossan. gaie ogin. Kawin na ki wi-minassidog gēgo aw ketimāgisid intni? Nin ga-minādog pangi wii-āss gaie pakwējigan. Ki gi-jawēnimādog aw abinōdji. Kawin nin gi-jawēnimāssi. Migwetch ki gi-inādog Kijé-Manitō* (perhaps thou hast thanked God.)

LESSON XXXIX.

The Indicative Mood, negative form, of the fourth conjugation, active voice.

Note 1. To form the indicative mood, negative form, change the characteristic vowel *a* into *assi*, to which are to be added the termination of the affirmative form with *w* before them, if they begin with a vowel; f. i., *kawin nin wābamassi-wānan*, we do not see him.

Note 2. To form the *objective* plural of the imperfect tense add to the singular *ig*; f. i., *kawin*

*nin wābamássi*ban, I did not see *him*; *kawin nin wābamássi*banig, I did not see *them*.

Present tense

Imperfect tense.

assi, g
assi, g
assin, n
assiwānān ig
assiwāwa, g
assiwāwan, n

*ássi*ban, ig
*ássi*ban, ig
*ássi*banin in
assiwānāban, ig
assiwāwāban ig
assiwāwābanin in.

Indicative Mood,

Present tense.

Kawin nin wābamássi, I do not see *him*.
 „ „ *wābamássi*g, I do „ „ *them*.
 „ *ki wābamássi*, thou dost not see *him*.
 „ „ *wābamássi*g, „ „ „ „ *them*.
 „ *o wābamássi*n, he does not see *him*, or *them*.
 „ *nin (ki) wābamássiwānān*, we do not see *him*.
 „ „ „ *wābamássiwānānig*, we do not see *them*.
 „ *ki wābamássiwāwa*, you do not see *him*.
 „ „ *wābamássiwāwag* „ „ „ „ *them*.
 „ *o wābamássiwāwan*, they do not see *him*, or *them*.

Imperfect tense.

*Kawin nin wābamássi*ban, I did not see *him*.
 „ „ *wābamássi*banig, „ „ „ „ *them*.
 „ *ki wābamássi*ban, thou didst not see *him*.
 „ „ *wābamássi*banig, „ „ „ „ *them*.
 „ *o wābamássi*banin, he did not see *him*, or, *them*.
 „ *nin (ki) wābamássiwānāban*, we did not see *him*,
 „ „ „ *wābamássiwānābanig*, „ „ „ „ *see them*.
 „ *ki wābamássiwāwāban*, you did not see *him*.

Kawin, *wābamāssiwawābanig*, ,, ,, ,, them.
 ,, *o wābamāssiwawābanin*, they did not see
 him, or, them.

Nin wīndamawa, (*wan..ad*) I tell him.

,, *wāwīndamawa*, (*freq. waiaw..ad*) I promise
 him.

,, *nākoma*, (*nek..ad*) I promise him, I answer
 acceding to his request.

,, *pisindawa*, (*pes..ad*) I listen to him.

,, *anóna*, (*en..ad*) I employ him, hire him.

,, *assá*, (*essad*) I put, place, him.

,, *anamíétawa*, (*en.ad*) I pray for him, adore
 him, bless him.

,, *apíténima*, (*ep..ad*) I prize, value, him.

,, *nissitótawa*, (*nes..od*) I understand him.

Wissákodewikwé, (*an. pl. g*) half breed woman.

Assab, (*an. pl. ig*) a net.

Ginébig, (*an. pl. og*) a snake, a serpent.

Jingwák (*an. pl. wag*) a pine-tree.

Wāgākwad (*in. pl. on*) an ax.

Wāgākwadons, (*in. pl. an*) a hatchet, a toma-
 hawk.

EXERCISE.

*Ki gi wāwīndamawa na Kijé-Manitó tchi wī-mí-
 níkwéssiwan matchi nibi? Nin gi-wāwīndamawa sa
 gaie nin gijéndam tchi wī-ganawéndamān iw nin
 wāwīndamagétwin (my promise.) Aw oshktnawe
 kawin o wī-pisindawássin mekatéwikwandien gegtk-
 wenidjin. Aw Otchipwe-anishinābe kawin o nissitó-
 tawássin Kitchi-Mokomānan. Ki nissitótawa na?
 Kawin nin nissitótawássi. Aw abinódji kawin o
 nissitótawássin mekatéwikwanaten ékkitonid. Aw
 wissákodéwintni gaie aw wissákodewikwe ganontí-
 wag, nissitotúdiwag gaie. Ninidjúnissag kawin o
 nissitótawássiwáwan kektnoamágentidjin. Anindi
 kid assáb? Omá nin gad-assá nibtkang. Kóssinan*

o sāgian kinidjānissindānin, wewēni o kikinōama-wān anamiēwin.

Dost thou value that man? No, I do not value him. He is not as good as people think. He is avaricious and proud. Do you see those fleas (*pa-bigwag?*) Yes, I see and hate them, they bite much. You can understand my father. Did those men understand always our deceased priest (*ki mekatēwikwandiemindbanin?*) They did not always understand him; he did not speak Chippewa well. Dost thou understand what those Indians say when they converse together (*geganōnidiwādjīn?*) No, they talk too fast, when they converse together. What wilt thou eat? I wish to eat meat and potatoes and bread. Are there many snakes in thy garden? There are not many snakes in my garden; I killed many.

INTERMEDIATE EXERCISE.

Animate object.

Dubitative fourth conjugation.

We perhaps....him	<i>anádog</i>	|	<i>kawin assinádog</i>
you „ ..him	<i>awádog</i>	|	„ <i>assiwádog</i>
we „ ..them	<i>anúdogénag</i>	|	„ <i>assinádogénag</i>
you „ .. „	<i>awádogénag</i>	|	„ <i>assiwádogénag</i>
they „ .. him	<i>awádogénan</i>	|	„ <i>assiwádogénan</i>
they „ .. them	<i>awádogénan</i>	|	„ <i>assiwádogénan.</i>

Watba nin ga-wābamádog nissáie, perhaps I will soon see my elder brother.

Ki ga-wābamawádogénag Winibigog entindjig anishinābeg, perhaps you will see the Indians called Winnebagoes.

Ninigtigog mákija o gi-mawádissawádogénan mekatēwikwandien, perhaps my parents have visited the priest.

Nishiméiag o ga-widjiwawádogénan iniw ikwéwan,
perhaps my sisters will go with those women.
Mákija igiw tchabakwédjig gégo o ga-minawádo-
génan iniw bekadéntdjin anishināben, perhaps these
cooks will give something to those hungry In-
dians.

Ka na ki wi-dibaamawássiwádogénag intniwag en-
ókitónégog? Do you perhaps not want to pay the
men that are working for you?
Mákija ki ga-géssikawunádogénag aídkosidjig, per-
haps we shall come in time to the sick,
(before they die, or leave).

Perhaps you will overtake Henry and George before they leave. We may see the farmer some-time to-day; perhaps he is still here in town. Perhaps you told those men to work harder (*na-wáitch enígók tchi anoktwad.*) Perhaps you hate those people. Perhaps they will do bad to those men; perhaps they will fight them.

Note. In historical narration the following terminations are much used: *águban*, he...him; he...them; *ágwaban*, they...him; they...them; and their corresponding negative forms: *ássigóban* and *ássigwában*; f. i. *Josue nānan kitchi ogimán nisságoban*, Josue killed five kings. *Juddwintniwag jagódjagwában Philistéwintniwan*; the Jews conquered the Philistines.

LESSON XL.

The Subjunctive Mood, affirmative form, active voice; of the fourth conjugation.

Note. To form the objective plural of the sub-

junctive mood for the first and second person, add *wa* to the *objective* singular; f. i., *kishpin wābamag*, if I see *him*; *kishpin wābamagwa*, if I see *them*.

Present tense.

ag, agwa
ad, adwa
ād, ād
angid, angidwa
ang, angwa
eg, egwa
āwad, āwad

Pluperfect tense.

agiban, agwaban
adiban, adwaban
āpan, āpan
angidiban, angidwaban
angoban, angwaban
egoban egwaban
awāpan, awāpan.

Subjunctive Mood, Present tense.

Kishpin wābamag, if I see *him*.
 „ *wābamagwá*, if I see *them*.
 „ *wābamad*, if thou seest *him*.
 „ *wābamadwá*, if „ „ *them*.
 „ *wābamād*, if he sees *him*, or, *them*.
 „ *wābamangid* (*ntnawind*) if we see *him*.
 „ *wābamangidwá*, „ „ „ „ *them*.
 „ *wābamang*, (*ktnawind*) if we see *him*.
 „ *wābamangwá*, „ „ „ „ *them*.
 „ *wābameg*, if you see *him*.
 „ *wābamegwá*, if „ „ *them*.
 „ *wābamāwad*, if they see *him*, or, *them*.

Pluperfect tense.

Kishpin wābamágiban, had I seen *him*.
 „ *wābamagwában*, „ „ „ *them*.
 „ *wābamádiban*, hadst thou seen *him*.
 „ *wābamadwában*, „ „ „ *them*.
 „ *wābamápan*, had he seen *him*, or, *them*.
 „ *wābamangídiban*, (*ninawind*) had we
 seen *him*.
 „ *wābamangidwában*, „ had we seen
 them.

Kishpin wābamángoban, (kinawind) had we seen
 him.
 „ *wābamangwában,* „ „ „ seen
 them.
 „ *wābamégoban,* had you seen him.
 „ *wābamegwában,* „ „ „ them.
 „ *wābamawápan,* had they seen him, or,
 them.

Nin mandjia, (men..ad) I honor him.

„ *kitchitwāwénima, (ket..ad)* I respect, honor,
 glorify him, in thoughts.

Nind odápina, (wed..ad) I receive him, take him.

„ *tákona, (tek..ad)* I seize him, take him.

„ *tāngina, (taian..ad)* I touch him, Latin *tango*.

„ *tāngtshkawa, (taian..ad)* I kick him.

Bebéjigóganji, (an. pl. g) a horse.

Memángishé, (an. pl. iag) a mule, or, ass.

EXERCISE.

Nin mandjia, nind apiténima gaie aw intni, iw mino ijiwébisid (because he is good). *Kawin nin wi-odapinássi aw ikwe tchi anámie-widigemágiban, matchi ikwéwi sa, ningotchi onabémi, kawin mashi gi-nibóssiwán o nabéman. Takonádiban aw intni-wish, assádiban gaie gibákwaódiwigámigong, kawin o da-gi-nissásstn iniw mino intniwan. Intni-widog, kishpin tāngineg aw ikwe ki gad-ānimisim. Kawin nin wi-tanginasstiwánan, nin ga-giwémin. Nindániss, bidon wāgākwad, nin wi-mánissé. Aw memángishéwísh o gi-tāngtshkawan nissaiéian. Ka na aw kwíwisénsish o gi-tāngtshkawássin oshiméian? Géget o gi-tāngtshkawan, nin ga-kitchi-bash-anjéwa. Kishpin ningotchi wābamadwá wabósog bi-windamawíshin* (come and tell me.)

Dost thou see those rabbits? I do not see them; I don't see well. Last night the policeman took two thieves (*gemódishkintdjín*) and he put

them in jail. All good Christians honor their priests; the pagans fear him. That dog bites; he is a bad dog. Hast thou a cat (*kid aidwa na gá-jagens?* or, *kid ogajagénsim ina?*) I have no cat; I hate cats and dogs, I don't want them. The fox is very deceitful (*waiéjingéshki*). Some people are deceitful; they usually deceive their fellow-men. Wolves and dogs hate each other (*jingéndiwag*). Thou shalt love the Lord, thy God with all thy heart.

INTERMEDIATE EXERCISE.

Inanimate object.

Dubitative sixth conjugation.

I perhaps . . . it, <i>nádog</i>	|	<i>sinádog</i>
„ „ . . . them, <i>nádogénan</i>	|	<i>sinádogénan</i>
thou „ . . . it, <i>nádog</i>	|	<i>sinádog</i>
„ „ . . . them, <i>nádogénan</i>	|	<i>sinádogénan</i>
he „ . . . it, <i>nádog</i>	|	<i>sinádog</i>
„ „ . . . them, <i>nádogénan</i>	|	<i>sinádogénan.</i>

Kawin o débwtansinádog iw debwéwin, perhaps
he does not believe that truth.

Mákija kawin ki nòndansinádog nind inwéwin,
perhaps thou dost not hear my voice.

Nin gad-ójndanádog na nibówin, will I perhaps
avoid death?

Ki jingéndanádogénan kid ijtchigéwinan, perhaps
thou hatest thy doings.

O sāgitonádogénan keidbi bātādownin, perhaps
he still loves sins.

Ki gi-bōnitanádog na gtwashkwébiwin? hast thou
perhaps given up drunkenness?

Nóngom o babaméndanádog atádiwin, perhaps
now he minds (practices) gambling.

Aw abinódji mákija o minwéndanádogénan stsibák-wadónsan, perhaps that child likes candy (pieces
of candy).

George o gi-wēbinanādog midēwiwin. Kawin mashi Mary o gi-oddpinansinādog anamiēwin. Kawin o wi-pistndansinādogēnan nind ikkitōwinan. Kawin ki de-gotānsinādogēnan bātādowninan. Ki gi-matchi-dodanādog kiiāw (thy body, thyself). Charles ntbiwa wakāiganan o gi-sakaanādogēnan (perhaps he set fire to). Ki gi-tchāgisānādog nin masināigan (perhaps thou hast burnt my book). Ki bitonādog nin dagwīshinowin (thou awaitest perhaps my arrival). O gi-bidonādog na John wiāss?

Did Mary abandon perhaps her religion? I don't know; perhaps she did not abandon it yet. Did John perhaps break those doors? Perhaps he did not break them. Did Julia perhaps drop those dishes? (I drop it, let it fall, *nin pangtissiton*). She did drop them. Perhaps thou art afraid of small pox (*mamakisiwin*). Yes, I fear that sickness. Is that girl afraid of measles? (*miskwajēwin*.) She fears not measles, but small pox she fears very much. Perhaps all Indians fear small pox (*o gotandwādogēnan*.) Does that man fear death? Perhaps he does not fear it.

LESSON XLI.

*On the Subjunctive Mood, negative form,
of the fourth conjugation.*

Note. The terminations of the negative subjunctive, are the same as those of the corresponding affirmative form; after the characteristic syllables *assi*, *w* is inserted *before* the terminations; f. i., *kishpin wābamag*; *kishpin wābamāssi-wag*.

Present tense.

- Kishpin wābamassiwag*, if I do not see him.
 „ *wābamassiwagwá*, if I do not see them.
 „ *wābamassiwad*, if thou dost not see him.
 „ *wābamassiwadwá*, if,, „ „ „ them.
 „ *wābamassig*, if he does not see him, or,
 them.
 „ *wābamássiwangid*, (*ninawind*) if we do
 not see him.
 „ *wābamassiwangidwá*, „ if we do not
 see them.
 „ *wābamássiwang*, (*kinawind*) if we do not
 see him.
 „ *wābamássiwangwá*, „ if we do not see
 them.
 „ *wābamássiwég*, if you do not see him.
 „ *wābamássiwegwá*, if,, „ „ „ them.
 „ *wābamassigwa*, if they do not see him,
 or, them.

Pluperfect tense.

- Kishpin wābamassiwágiban*, had I not seen him.
 „ *wābamassiwagwában*, „ „ „ „ them.
 „ *wābamássiwádiban*, hadst thou not seen
 him.
 „ *wābamassiwadwában*, „ „ „ „
 them.
 „ *wābamássigoban*, had he not seen him,
 or, them.
 „ *wābamássiwángídiban* (*ninawind*) had we
 not seen him,
 „ *wābamássiwangidwában*, „ had we not
 seen them.
 „ *wābamássiwángoban* (*kinawind*) had we
 not seen him.
 „ *wābamássiwangwában*, „ had we not
 seen them.

- Kishpin wābamāssiwégoban*, had you not seen him.
- „ *wābamāssiwegwában*, „ „ „ seen them.
- „ *wābamāssigwában*, had they not seen him, or, them.
- Nin nōdjim*, (*nwadjimod*) I recover, am cured.
- „ *nōdjimoa*, (*nwadjimoad*) I cure him, cause him to recover.
- „ *nōdjimotwe*, (*nwad..ed*) I heal, cure.
- „ *nōdjimoton*, (*nwad..od*) I cure it, repair it.
- „ *inénima*, (*en..ad*) I think of him, I intend him; it is my will that he should....
I enable him.
- „ *mikwénima*, (*mek..ad*) I remember him.
- „ *mikwéndān*, (*mek..ang*) I remember it.
- „ *andmikawa*, (*en..ad*) I salute him.
- „ *ójima*, (*wejimad*) I fly from him, I avoid him.
- „ *āndjia*, (*aiandjiad*) I change him.
- „ *āndjiton*, (*aian..od*) I change it.
- Tchitchág*, (*an. pl. wag*) the soul.
- Akiwési*, (*an. pl. iag*) an old man.
- Mindimóie*, (*an. pl. iag*) an old woman.
- Abinóджи*, (*an. pl. iag*) a child.
- Nin nibarw*, (*nabarwid*) I stand.
- Nin pangissiton*, I let it fall, drop it.
- „ *pangtshima*, (*pen..ad*) I let him fall, I drop him.
- „ *jingtshin*, (*ien..ing*) I lie on something.
- „ *jingtshima*, (*jen..ad*) I lay or put him down.
- „ *bisikān*, (*bas..ang*) I put it on, (clothing).
- „ *gisikān*, (*gas..ang*) I take it off „
- Babisikawágan*, (*in. pl. an*) a coat.
- Wiwakwan*, (*in. pl. an*) a cap or hat.

EXERCISE.

Kishpin wābamāssigoban iniw gawashkwēbintdjin ininiwan, kawin da-gi-ntshkādissisi. Awēnen ge-bisikang iw babisikawāgan? Awēgwen. Ganawēnimāssiwegwā ki tchitchāgowag, la-kāgige-kitimāgisiwag. Awēnen genawēnimāssig o tchitchāgan? Mi sa metchi-ijiwēbisid, mi aw genawēnimāssig. Gisikan iw getē-wtwakwan, bisikan dash iw oshki-wtwakwan. Nin ga-bisikan kējidine (immediately). Gi-nodjimo aw aīdkosid, mino bimādisi dash nōngom. Nosse, nōdjimoton niīdw, nin kitchi ākos. Anin enēnimad aw ikwe? Tchi awi-wēbtņiged gaie tchi āndjitod o bimādisiwin, mi enēnimag. Mōjag nin mikwēnimag nin kitisimibanig (my deceased parents). Nantņim mikwēndan kāgigē kotāgitōwin anāmakamig. Ojimāssiwadwāban beshigwādj bemādistdjig (living adulterously), ki da-gi-malchi-ijiwēbis. Aw akiwēsi wedi nābawid, ni sa noss, aw mindimōie dash mi aw ninga.

Didst thou let the kettle fall? It is broken (*bi-goshka*). Those men lie all day in bed; they are lazy. Lay down thy child on the bed, that it may sleep. Is this my son's hat? It is his hat. Put on thy hat and coat; let us walk about (*babāmossēda*). Where is my coat? I don't know (*Tibiidog*.) Will that sick child recover, Father? It will recover, if thou takest good care of it. If thou lovest it, take good care of it.

INTERMEDIATE EXERCISE.

Inanimate object.

Dubitative sixth conjugation.

We perhaps...	it, <i>minādog</i>	|	<i>kawin siminādog</i>
„ „	them, <i>minādogēnan</i>	|	„ <i>siminādogēnan</i>
you „	it, <i>nawādog</i>	|	„ <i>sinawādog</i>
„ „	them, <i>nawādogēnan</i>	|	„ <i>sinawādogēnan</i>

they „ .. it, *nawádog* | „ *sinawádog*
 „ „ .. them, *nawádogénan* | „ *sinawádogénan*.

O gi-matchi-dódanádog niidw. He treated me badly perhaps.

Igiw antshinābeg mákija o ga-mino-ganawéndana-wádog od anamiēwiniwa. Perhaps those Indians will keep well their religion.

Kawin ki gi-mino-inabádjítóssinawádogénan nind abadjítchiganan. Perhaps you have not used well my tools.

O gi-wánitonawádogénan nin maktsinan gaie nind ajsiganan. Perhaps they have lost my shoes and stockings.

Kawin na ki mikwéndansinawádog nin wawindumágéwin? Do you not remember perhaps my promise?

Ka na nin gi-anokttansiminádog nin aktminan? Have we not worked perhaps our land?

Perhaps those men like drinking and smoking. They like smoking (*sāgasswáwin*), but I think they do not like drinking (*kawin dash o minwéndansinawádog minikwéwin*). Perhaps (or I think) those women love purity, but those girls love dancing. Did you mind well the sermon? Perhaps we did not mind it. Did you perhaps lose some books? Perhaps we did lose some. Did some men kill themselves? (*O gi-nitondwan ina wiidwiwan anind intniwag*)? (*gi-nissidisowag ina*?) Perhaps some did kill themselves (their bodies). Did you perhaps break those dishes and plates? No, we did not break a single dish or plate (*kawin gánagé béjig onágan, gónima tessindgan nin gi-bigwádnstmin*). Did those girls perhaps drop those plates? Perhaps they did; we did not drop them. Did you spoil perhaps my books? We did not spoil them.

LESSON XLII.

Participles, affirmative form and active voice, of the fourth conjugation.

Note 1. In Chippewa, relative clauses, as remarked on a former occasion, are expressed by participles. Many participles are used as nouns, f. i.

endmiad, a Christian; literally, one who prays;
enamiássig, a pagan „ one who does not pray.
kekinóamáged, a teacher; „ one who teaches;
gegíkwed, a preacher; „ one who preaches, ex-
 horts.

Note 2. Some of these participle nouns, have dropped the last *d*, of the participle form, retaining only the "Change" f. i.

mekatéwikwanáie, instead of *mekatéwikwandied*, he
 who dresses in black, Black-gown, priest;
memángishe, instead of *memangished*, he, she, it,
 that has large ears, a mule or ass;
bebéjigóganji, instead of *baiebéjigóganjid*, that
 which has one hoof; is not split-hoofed, like ox-
 en, sheep; a horse.

Note 3. The relative pronoun may be either the *subject* or *object* of the relative clause, f. i.

Class I. I *who* see f. i. the Indian;
 „ II. the Indian, *whom* I see.

Note 4. The participles of the I Class we will call relative *subjective* participles; those of the II Class relative *objective* participles.

Note 5. By dividing all the participles of the active voice into these two distinct classes, we hope to facilitate greatly the learning of said

participles, a task which is otherwise very hard as the writer knows from experience.

I Class.

Relative subjective participles.

Note 6. In these participles the relative pronoun: who or which, is the *subject* of the *translated* English clause, for instance:

I, who see him, them.
 thou ,, sees ,, ,,
 he ,, ,, ,, ,,

Note 7. The *terminations* of the relative *subjective* participles are *exactly the same* as the corresponding terminations of the subjunctive mood. *Please remember this important remark.*

Present tense.

Nin waidbamag, I who see him,
 ,, *waidbamagwá*, I ,, ,, them,
kin waidbamad, thou who seest him,
 ,, *waidbamadwá*, ,, ,, them,
win waiabamād, he who sees him, or, them,
ninawind waidbamangid, we who see him,
 ,, *waidbamangidwá*, ,, ,, them,
ktnawind waidbamang, we who see him,
 ,, *waidbamangwá*, ,, ,, them,
ktnawa waidbameg, you who see him,
 ,, *waidbamegwá*, ,, ,, them,
wtnawa waidbamādjig, they who see him, or
 them.

Imperfect tense.

Nin waidbamágiban, I who saw him,
 ,, *waidbamagwában*, ,, ,, them,
kin waiābamádiban, thou who sawest him,
 ,, *waidbamadwában*, ,, ,, them,
win waidbamápan, he who saw him, or, them,

ninawind waiábamangídiban, we who saw him,
 „ *waiábamangidwában*, „ „ „ them,
ktnawind waiábamangoban, we who saw him,
 „ *waiábamangwában*, „ „ „ them,
ktnawa waiábamegoban, you who saw him,
 „ *waiábamegwában*, „ „ „ them,
winawa waiábamápanig, they, who saw him, or
 them.

Nin mína, (*manad*) I give to him.

„ *iná*, (*enad*) I say to him, or of him.

„ *pagídina*, (*peg..ad*) I let him go; also, I al-
 low him.

„ *wissókawa*, (*was..ad*) I frequent him, keep
 company with him.

„ *dódawa*, (*end..ad*) I do to him, I treat him.

„ *mino dódawa*, I do good to him, treat him
 well.

„ *matchi dódawa*, I do bad to him, treat him
 badly; also commit impurity with him, her.

„ *tchibaidtígónige*, (*tchab..ed*) I make the sign
 of the Cross.

„ *sákaän*, (*sekaung*) I light it, f. i., a lamp.

„ *bōdádān*, (*bwad..ang*) I blow it out, extin-
 guish it.

Migwetch nind inénima, I am thankful to him,
 grateful.

Migwetch nind iná, I say thanks to him.

Wássakwanéndjigan, (*pron. wassakonendjigan*) a
 lamp, candle.

EXERCISE.

Kin saidgiad Kijé-Manitó, ki jawendágos. Winawa saidgidjig widj anishinābēwan mino dódamog. Ktnawa waiábamegrwá ketimágistdjig, ki dawawénimāwag (you should help them). *Nosse, kin waiábamádiban nóssiban, anin ga-iji-nibod?* (how did he die?) *Kóssiban gi-mino-nibo, gi-wēbtñige,*

o gi-odápinān gaie kitchitwā Eukartstiwīn bwa nibod. Anishinābedog enámiaieg, naníngim waidbumegwá enamiássigog, apégish mino kikinóamawegwá. Igiw manádjig gégo ketimágisintdjín aídkosintdjín gaie, o mináwan Kijé-Manitón. Wamínégwanin (when you want to give) gégo ketimágisidjig eji-minodeéieg ki da-mináwag (you should give with a good heart). Igiw matchi intniwag ganisádjig béjig ikwétwan, ta-agonáwag nóngom (they will be hanged now). Endmiateg, saiágiegwá ki widigémáganíwag gaie kinidjánissiwag, wewéni mojang anoktg, tchi aídmowad ge-ondji-bimádisiwad (that they may have whereof to live). Saiágiádjig Kijé-Manitón, mi go gaie widj anishinábéwan o sagiáwan. Wenidjánissieig (ye who have children, ye parents) meno-ganawénimegwá kinidjánissiwag, ki kíchi mino dodawáwag mino ganawénimegwá (you do good to them in taking good care of them). Ninidjániss, sákaan wassakwanéndjigan, jatgwa ani-tibikad. Nóngom bódádan wassakwanéndjigan, jatgwa wī-wasseia (waban). Wīnawa migwetch inádjig Kijé-Manitón wentshkawádjín (when they arise, get out of bed) géget mino dódamog.

O Mary, thou who prayest for all sinners, pray for me! O Lord who didst die for sinners (*baidtā-dídjig ga-nibótawadwá*) have mercy on all poor sinners; give them (*mij*) the grace to repent and to live a different life (*tchi ándji-bimádisiwad*). Make the sign of the Cross whenever you enter the church and whenever you go out (*pándigéiégon anamitwigámigong saidgaamégon gaie*). They who do bad to their fellow-men, offend God; but those who do good to them, please him. Ye children who anger your parents, you will suffer; but you, who obey them (*bebámitawegwá*) you will be for ever rewarded for it (*kāgi-*

gékamig ki gad-ondji dibaamágom). O Jesus, who didst die for all men, have mercy on them! They who love and honor Jesus, they also love and honor his mother Mary. Those parents, who punish sometimes (*aiápi*) their children when they do something bad (*gégo metchi-dodamintdjín*) they bring up their children well.

INTERMEDIATE EXERCISE.

Animate object.

Dubitative fifth conjugation.

We...it, <i>mindóg</i>	<i>Kawin ssimindóg</i>
„ them, <i>mindógénag</i>	„ <i>ssimindógénag</i>
you...it, <i>mwádóg</i>	„ <i>ssimwádóg</i>
„ them, <i>mwádógénag</i>	„ <i>ssimwádógénag</i>
they..it, <i>nawádógénan</i>	„ <i>ssinawádógénan</i>
„ them, <i>nawádógénan</i>	„ <i>ssinawádógénan</i> .

Ktnawa enámiateg kawin ki de-apénimóssimwádóg Kijé-Manitó. Perhaps, you Christians, you do not hope enough in God.

Osam kid apénimomwádógénag ogow intniwag. I think you place too much confidence in those men.

Kákind na o pijiktmiwan o gi-atáwéndwan na? Did they sell all their cattle?

Ganabátch kawin kákind o gi-atáwéssinawádógénan. Perhaps they did not sell all.

O ga-migiwéndwan na nibiwa jóniian? Are they going to give much money?

Eniwek nibiwa o ga-migiwénawádógénan. They probably will give considerable.

Ktnawind dash, kawin gwetch nibiwa ki ga-migiwéssiminádóg. But we, I think, we will not give much.

Did you borrow fifty dollars? No, I think we borrowed only twenty dollars. Did your children perhaps steal my apples? They did not steal

them. Did those boys steal them? I think they did steal them. Shall they go to the priest? They may go, if they like. Did your brothers go to that poor, sick man? Perhaps they went. Did you get our kettles, axes, and other utensils? We got our axes and tools, but perhaps we did not get (fetch) our kettles. Did the farmers sell their horses and cattle? They may have sold their cattle, but they did not sell their horses. Did they give much pork, bread, and money? They gave considerable (*eniwek utbiwa*) pork and bread, but I think they did not give much money.

RESUME.

Awéneen ga-dagwtshing? Mi sa nishtme Mary. Gi-wissiniwag na intniwag jéba ga-dagwtshingig? Kawin mashi; pénnima api ta-wissiniwag. John, anin ejtnikádégwen ow? Endogwen; Jim gagwédjim; o kikéndanádog. Agwtwinan gaie midjim nin wi-minag ogow ketimágrísídjig abinódjiag. Terese, ki págidinin tchi gíwéian; kénawa dash nábarwiieg wédi, kawin ki págidintssinóninim tchi gíweieg, gi-kikéndansiweg iw katechim. Ki gi-mino-dódon; ka wika ki gi-matchi-dódoassinon. Jatgwa tibikad; Peter awi-nádin wássakwanéndjigan, sákaan dash. Antndi wassakwanéndjiganábo, nósse? Tibi idog etégwen; nandonéan, ningwiss. Nin ga-gaganódamawag baiáta-dídjig tchi ánwénindisowád. Mi gwaiak; kitchi onítshin wa-íjtchigéian. Ki pagosénimíninim tchi anamiétawíieg. Nin jingítawánig gagikwéwintniwag ga-nondawangídjig, nin minótawánig dash mekatéwikwanáieg gegíkwewádjín. Anin ga-inik aw ikwe? Akosi koss; ki nandawénimig, mi ga-tjid. Ki gi-wíndamag na bakán gégo? Kawin bakán gégo nin gi-tgossi, Niwáka aw intni, nibwakáwan gaie onidjánissan. Ga-wábamégoog ikwéwag mino ikwéwiwag. Mi aw

intni meno-kikinoamawid. Mi sa igtw ga-matchi-dájimtkig nomata. Ki wi-widábimin (I want to sit with thee) wewéni tchi ganóninan. Kid inéndam na tchi widigémiian? Kawéssa! Kawin bá-pish ki wi-widigémíssimon. Mi sa igiw wábémídjig (they are the ones who sleep with me). Wewéni nin pisindágog dassing gegikweianin. Ki gi-tan-otshkág ina (kick) ki bebéjigóganjim? Kawin éni-gok nin gi-tangishkágossi. Saigítídjig nin mino dodágog, igiw dash jángenimídjig nin matchi do-dágog. Anin eji-gtjigak? Eniwék mino gtjigad. Nibiwa na ki gi-nódjíag gígóíag? Nisswi kitchi gi-góíag nin gi-nódjíag. Ninidjánissidog, bimádjig ki tchitchágowag. Anin ejtníkásod ga-anónik ikwe? Julia ijtníkásó (or iná). Anin minik eji-dibaamok ga-anónik intni? Bejigwábik ashi ábíta nind iji-díbaamag éndasso-nentngo-gtjig. Ki minin gwa-nátch wíwakwan.

LESSON XLIII.

Participles, affirmative form and active voice, of the fourth conjugation. (continued).

II. Class. Relative objective participles.

Note 1. In these participles, the relative pronoun is the *object* of the translated English clause and is expressed by *whom, which*; these pronouns are *often* omitted; f. i. the man (whom) I see; the singers (whom) I hear.

Note 2. When the *object* of the Chippewa participle is in the singular number, the *termination* is exactly the same as in the subjunctive mood; f. i. *aw intni waiábamag*, that man, whom I see;

aw ikwe ga-nōndawad, that woman whom thou didst hear (hast heard). *Please remember!*

Note 3. When the *object* (antecedent) is in the plural number, the syllables *ig*, *og*, *jig*, are added to the termination of the singular number, f. i., *igiw intniwag waiḍbamagig*, those men whom I see; *igriw ikwēwag ga-nōndawadjig*, those women, (whom) thou didst hear; *anishinābeg saidgi-angóg*, the Indians (whom) we love. *Please remember!*

Win wciḍbamag, he, whom I see,
winawa waiḍbamagig, they, whom I see,
win waiḍbamad, he, whom thou seest,
winawa waiḍbamadjig, they whom thou seest,
iniw waiḍbamádjin, he or they, whom he sees,
win waiḍbamangíd, he whom we see.
winawa waiḍbamangídjin, they whom we see,
win waiḍbamang, he " " "
winawa waiḍbamangóg, they whom we see,
win waiḍbameg, he, whom you see,
winawa waiḍbamégog, they whom you see,
iniw waiḍbamawádjin, he, they, whom they see.

Note 4. Instead of the personal pronouns *win*, *winawa*, he, they, a noun or demonstrative pronoun often precedes the participle, for instance. *anishinābeg waiḍbamagig*, the Indians (whom) I see;

pijkiwag waiḍbamégog, the oxen you see;
ininiwag nwāndawangóg, the men we hear;
ogów waiḍbamadjig, those thou seest;
igriw kekénimagic, those (whom) I know:

Mi igiw ikwēwag ga-minagic pakwējigan. Intniwag ga-wābamagic jēba, gi-mādjāwag. Ki ginag ina kwiwisénsag, ga-anónadjig, wewēni tchi anoktwad? Mi sa ga-tnagwá. Mi nu iniw intniwan wa-anonādjin kigwiss? Mi sa iniw. Awénēnan

wa-anónawádjín igiw níj kitigéwintniwag? Pierre gaie Paúl, mi iniw ged-anónawádjín. Awéneñan ga-assádjín takónigéwiníni gibdkwaódiwigámigong? Awégwéñan (I don't know whom). Ki gi-nodjiag na (get) kákiná gígóíag waiábamagig oma endai-an? Kawin kákiná nin gi-nodjiássig, ntssaié áñind o gi-nodjian (procured them by fishing)! Enangé-ka ki gosság na (dost thou fear?) mañganag, gaie makwág, gaie anótch eji-wínsodjiig awéssiag? Enangé ka, nin kitchi gossag. Kawin ki songi-déési. Aw gíosséwintni o gi-nissan kákiná makwár-ga-wábamádjín. Judawininiwag o gi-sassagákwawá wan. Debéñtjigéntdjín ga-jíngénimawádjín. Aw iníni o gi-kitchi-pakitéwan oshiméian jangénimádjín. Aníndi ga-óndíneg (where did you get, procure) kokosh gaie pakwéjigánsag emwégog (which you eat?) Alárwéwigámigong nin gi-óndinánánig. Kínawu saíagiássiweg. Kijé-Manitó waiábamássiweg, kawin ki ságiássiwáwag kidj antshinābewag waiábaméog. Nin mino dódawag saíagiagig, nin má-tchi dódawag dash jāngénimámagig, ikkito aw enami-ássig. Anínd anishinābekweg o má-tchi ináwan wídj ikwéwan gegawénimawádjín (whom they en-vy).

Where are the children whom you saw yesterday? They are gone home. Didst thou see that wild man (*pagwadj antshinābe*) whom we found in the woods? No I did not see him. How does he look (*anin ejinágosid*)? He looks like a wild animal (*awéssiing ijinágosi*). He has a very large head and teeth, he is very hairy (*mishákigan*) he is very dirty, he eats like a wild animal, he never uses a knife or fork when eating (*wássi-ntdjín*). Do you always help the poor you see? No, we do not help them; we help those whom we know and esteem. Whole tribes of Indians have died out. Who stole the new kettles we bought yesterday (*ga-gtshpíndnangóg píttchināgo?*)

I don't know. Dost thou understand the Indians with whom thou art talking (*genonadjig*)? I do not understand all they say, I understand some, others I do not understand. Did the boys spend the money I gave them? They spent it.

INTERMEDIATE EXERCISE.

Dubitative form of the VI Conjugation.

Note 1. Those verbs of the sixth conjugation, which end in *en*, *in*, *on*, form the subjunctive mood and participles, dubitative, like verbs of the first conjugation.

Note 2. Verbs of the sixth conjugation, which end in *an*, form the subjunctive mood and participles like verbs of the second conjugation, that is, they insert everywhere *mo*, before the ordinary terminations of the first conjugation, f. i:

First Conjugation.

Ekkitowānen
ékkitowanen
ékkitogwen
ékkitowāngen
ékkitowangen
ékkitowégwen
ékkitowágwen
ikkitowāmbānen
ikkitowambanen
ikkitógobanen
ikkitowāngibanen
ikkitowāngobanen
ikkitowégobanen
ikkitowágobanen

Sixth Conjugation.

Waiābandamowānen
waiābandámowanen
waiābandámogwen
waiābandámowāngen
waiābandámowangen
waiābandamowégwen
waiābandamowágwen
wābandamowāmbānen
wābandamówambanen
wābandamógobanen
wābandamowāngibanen
wābandamówangobanen
wābandamowégobanen
wābandamowágobanen

Note 3. The participles have the same terminations as the subjunctive mood, except the third person plural, which is *mogwénag*, *mogóbanénag*.

LESSON XLIV.

Participles of the negative form of the fourth conjugation, active voice.

I Class. Subjective relative participles, negative form.

Note 1. All the remarks made about the participles of the affirmative form apply also to those of the negative.

Note 2. The terminations of the *subjective* relative participles, negative form, active voice, are the same as those of the corresponding subjunctive mood, with *one exception*, namely the third person plural, for instance:

Subj. *wābamássigwá*, if, (that) they do not see
him, them.

Part. *waidbamássigóg*, they, who do not see him,
them.

Subj. *wāhamassigwában*, if they had not seen
him, them.

Part. *waidbamássigóbanig*, they who had not
seen him, them.

Note 3. The same exception applies to the participles of the affirmative form, for instance:

Subj. *wābamáwad*, if (that) they see him, them.

Part. *waidbamādǰig*, they who see him, them.

Subj. *wābamawápan*, if they had seen him,
them.

Part. *waidbamápanig*, they who had seen him,
them.

Note 4. As the *other terminations* of the *subjective* relative participles negative form are the same as those of the corresponding subjunctive

mood, we need not give them here, although we did so, for the sake of example, above where we gave all the terminations of the subjective relative participles affirmative form, so that the learner might compare them with those of the subjunctive mood.

*II Class. Objective relative participles,
negative form.*

Present tense.

Intni waidbamássiwig, the man (whom) I do not see,
intniwig waidbamássiwigig the men ,, ,, do not see,
intni waidbamássiwad, the man, thou dost not see,
intniwig waidbamássiwadjig, the men, thou dost not see,
intni (or) intniwig, iniw waidbamassigon, ,, the man (men) he does not see,
intni waidbamássiwigid, the man we do not see,
intniwig waidbamássiwigidjig, the men we do not see,
intni waidbamássiwig, the man we do not see,
intniwig waidbamássiwigóg, the men we do not see,
intni waidbamássiweg, the man you do not see,
intniwig waidbamássiwegóg, the men you do not see,
intni, intniwig, iniw waidbamassigwanin, the man, men etc.

Imperfect tense.

Intni waidbamássiwágiban, the man whom I had not seen,
intniwig waidbamássiwágibanig, the men whom I had not seen.
intni waidbamássiwádiban, the man thou etc.

intniwag waidbamássiwadíbanig, the men thou etc.
intni, intniwag, iniw waidbamássigobanin, the
 man, men, he.
intni waidbamássiwangfdiban, the man we did
 not see,
intniwag waidbamássiwangfdibanig, the men we
 did not see,
intni waidbamássiwangoban, the man we did not
 see,
intniwag waidbamássiwangobanig, the men we
 did not see,
intni waidbamássiwégoban, the man you did not
 see,
intniwag waidbamássiwégóbanig, the men you
 did not see,
intni, intniwag, iniw waidbamássigwábanin, the
 man, men etc.

Nin nōdjiu, (nwadjiad) I procure it. an. obj. by
 labor,.

„ *nissá, (nessad)* I kill him.

„ *óndjinána, (wend..ad)* I kill him for the
 sake of, f. i. religion.

„ *óndina, (wendinad)* I get, procure him, it
 from, out of.

„ *takóbina, (tek..ad)* I bind him.

„ *mindjimápina, (men..ad)* I bind him.

„ *ābawa, (aiabawad)* I untie him.

Ogidákamig, wagicákamig, on earth.

Dēbwētwin, (in. pl. an) the truth.

Gtwanimówin (in. pl. an) a lie, an untruth.

Gtsiss (an. pl. og) the sun; *tibiki gtsiss*, the
 moon, night sun.

EXERCISE.

*Dēbwētamog kákiná anamiē-debwētwinan nwand-
 amégon* (which you hear). *Géget nin dēbwētámin
 kákiná dēbwētwinan nwandamāngin. Ogidákamig*

saiaāgtāssigog Kijé-Manitón, kawin o ga-sāgidssi-wāwan gijigong. Ktnawa meno-dódawāssiwégog ketimāgrisidjig, kawin ki gad-ijāssim gijigong. Ig-iw wika welejimāssigōbanig widji birwādistwān gi-mino-dōdamog. Gegtuwawishkidjig welejimāpanig widj anishinābēwan gi-matchi-dōdamog. Ka na ki wābamāssi tībiki-gtsiss gijigong egōdjing? Kawin nin wābamāssi; kawin wewēni nin wābandamāssi. Takōbinig memāngishetag, assig, (pindiganig) pijiktwigāmigong, āshamig gaie. Jatgwa ishkwd-wissiniwag memāngishetag; ābawig (abaog) ijtwinig dash mashkōssrwi kitigāning. Antudi ga-ōndinēgwā ki bebējigōganjiniwag? Nin gi-ōndinādnig. Wikwēdong. Ktnawa ga-wābamāssiwēgwā matchi anishinābeg, ki jarwendāgosim.

Those who will not listen to the priest preaching, they will never know their religion. Happy is the woman, who has not married a man that likes drinking, poor is the drunkard's wife.

INTERMEDIATE EXERCISE.

If, or that, I...	him,	<i>Kishpin...ag</i>	|	<i>assiwag</i>
" " " ,...	them,	" ... <i>agwa</i>	|	<i>assiwagwa</i>
" " " he...	me,	" ... <i>id</i>	|	<i>issig</i>
" " " they	,"	" ... <i>iwad</i>	|	<i>issigwa</i>
" " " thou..	him	" ... <i>ad</i>	|	<i>assiwad</i>
" " " ,..	them	" ... <i>adwa</i>	|	<i>assiwadwa</i>
" " " he ..	thee	" ... <i>ik</i>	|	<i>issinog</i>
" " " they..	thee	" ... <i>ikwa</i>	|	<i>issinogwa</i>

Kawin nin gashkitōssin tchi wābamag aw intni. I cannot see that man.

Kishpin ntingotchi wābamagwā kissaiēiag, nin ganōnag. If I see anywhere thy older brothers, I shall speak to them.

Kishpin wi-sāgiāssiwadwā kidji-bimādisig, kawin gaie winawa ki ga-sāgiigōssig. If thou wilt not love thy fellowmen, they neither will love thee.

Kawin o gashkitóssin aw kwtwisens tchi wābamid,
kawin gaie tchi nōdawid. That boy cannot see
me, nor hear me.

O gáshkiton koss tchi wābamik. Thy father can
see thee.

Kishiméiag kawin o gashkitóssināwa tchi wābamik-
wá. Thy younger sisters (or brothers) cannot see
thee.

Kishpin wī-sāgūtssinogwá, kawin gaie kin ki da-
sāgiássig. If they do not want to love thee, then
neither shouldst thou love them.

I can see him, but he cannot see me. He can see thee, but thou canst not see him. If they speak angry to thee, go away, don't mind them. If they do not make thee angry, do not leave them. If they told thee that (*windamokwá*) they told the truth. If those children will not listen to thee, thou shouldst punish them, (*kishpin wi-pi-sindóssinogwá.*) If they struck thee, I will punish them. If they abandon me, I will never come here again. Even if they hate thee, thou shouldst not harm them (*kawin ki da-ondji-matchi-dódawássig*). I cannot speak to those manufacturers of pottery (*onáganikéwintniwag*). If he speaks well to me, I will answer him well; but if he talks angrily to me, I will not answer him at all.

LESSON XLV.

Formation of Diminutive nouns.

Diminutive nouns are formed from common nouns by the annexation of six different terminations, s, ns, ens, ins, ons, wens.

Rule I. The termination *s*, is added to nouns, *animate* and *inanimate*, that end in *gan*, without an accent; the *animate* have *ag*, and the *inanimate* *an* in the plural, for instance:

Masintchigan, an image, picture; *masintchigans*,
a small picture.

Opwágan, a pipe; *opwágans* a small pipe.

Rule II. The termination *ns* is added to *animate* nouns, that form their plural by adding *g*, *iag*, or *wag* (when these latter terminate in a vowel in the singular) and to *inanimate*, that add *n* for the plural; for instance:

Ogimā, a chief, pl. *ogimāg*, dim. *ogimāns*, a
small, young chief.

Oshkinawe, a young man, pl. *g*, dim. *oshkina-*
wens,

Abwí, a paddle, pl. *abwin*, dim., *abwins*.

Rule III. The termination *ens*, is added to those *animate* nouns that form their plural by adding *ag*, and those *inanimate* that add *an* in the plural; those in *gan* without an accent add *s*, according to the Rule I. for instance:

Kókosh, a pig, pl. *kokóshag*, dim. *kokoshens*, a
young pig.

Kitigān, a field, ,, *kitigānan*, ,, *kitigānens*.

Rule IV. The termination *ins* is added to *animate* nouns that form their plural in *ig*, and to the *inanimate*, that form it in *in*, for instance:

Assín, a stone, pl., *assiníg*, dim., *assiníns*, a small stone.

Anít, a spear, ,, *anítin*, ,, *anítíns*, a small spear.

Rule V. The termination *ons* is added to nouns that form their plural by adding *og* or *wag* (when these latter terminate in a *consonant* in the singular,) or *on* for instance:

Anáng, a star, pl., *anángog*; dim., *anāngons*, a small star.

Ginébig, a snake, pl., *ginébigog*; dim., *ginébigons*, a small snake.

Jingwak, a pine tree, pl., *jingwákog*, dim., *jingwákons*, a small pine tree.

Wágákwad, an ax, pl., *wágákwadon*, dim., *wágákwadons*, a small ax.

Rule VI. The termination *wens* is added to *inanimate* nouns, which make their plural by adding *wan*, for instance:

Odéna, a village, pl., *odénawan*, dim., *odénawens*, a small village.

Botāgan, (*an pl. ag*) dim., *botāgans*, a small stamp.

Bimnigan, (*in pl. an*) ,, *bimnigans*, a ,, auger.

Masinatgan, (*in pl. an*) ,, *masinatgans*, a ,, book.

Kijábikisigan, (*in pl. an*) dim., *kijábikisigans*, a ,, stove.

Makwá, (*an pl. g*) ,, *makwans* pron., *makons*, a ,, bear.

Nishtme, (*an. iag*) ,, *nishtmens*, my ,, younger brother or sister.

Pakaákwe, (*an. pl. iag*) ,, *pakaákwens*, a ,, hen.

Pijtki, (*an. pl. wag*) ,, *pijtkins*, a ,, ox, or cow.

Anwi, (*in. pl. n*) ,, *anwins*, a ,, bullet.

Migwan, (*an. pl. ag*) ,, *migwanens*, a ,, feather.

<i>Mitichikān</i> , (in. pl. an) dim.,	<i>mitchikanēns</i> , a fence.
<i>Bōdawān</i> , (in. pl. an) dim.,	<i>bōdawānens</i> , a small chimney.
<i>Assāb</i> , (an. pl. ig)	„ <i>assābins</i> , a small net.
<i>Opin</i> , (an. pl. ig)	„ <i>opinins</i> , a „ potatoe.
<i>Akik</i> , (an. pl. og)	„ <i>akikōns</i> , a „ kettle.
<i>Ajibik</i> , (in. pl. on)	„ <i>ājibikōns</i> , a „ rock.
<i>Makāk</i> , (in. pl. on)	„ <i>makakōns</i> , a „ box.

EXERCISE.

Nin ga-minag igiw abinōdjiag anind masint-tchigansan. Anindi nind opwāgans? Nin wi sāgās-wā. Tibiidog; mākija awtia o gi-madjinan. Anin endashiwad ogimānsag omā odēnawēnsing? Ntssiwag ēta. Anin ejtni'āsowad igiw ogimānsag? John, Peter, Mike mi ejnikāsowad. Anin ejtchiged kishimens? Endogwen. Ganabāтч odāmino agwachting. Awēnen ga-atāwanged nin biminigans? Nin wi-ābadjia. Mi sa ninidjāniss ga-atāwanged. Nin gad-ina neidb tchi binad endāieg. Bi-awason bi-nibawin bēsho tchigāii kijākistiganing. Kin na ki gi-aton iw kijābikstigans kikinōamādirwigāmigong? Nin sa, nin gi-aton, gēget onijshin iw kijābikstigans, nānwabik (\$5.00) mi enagindeg (it costs five dollars). Aw intni o gipāshkiswan bējig kitchi makwān gaie nij makōnsan (makwansan). Awēnen wēdaiaāmid iniw midasswi pakaākwensan? Nin sa, nind aiaāmag, nin dibēnimag. Pangī ēta aki nin dibendān, nin wi-kitige dash nōngom nībing, mi ga-ondji-ojitoiān mitchikanens giwitatī nind akimīng tchi pīndigēssigwa pijikīrwag gaie kokōshag. Migwanēnsing iji nāngisi nin moshwēns. Bigoshkārwag kid akikōnstminānig, bējig gawanādisid (crazy) ikwe o gi-bigwawan (broke them).

How many cows has thy father? He has five

cows and three calves. Does he make much butter (*totoshábo-bimide*)? Yes, he makes much butter, which he sells in the store. Did their young pigs eat his potatoes? Yes, they ate many potatoes. My house is built (stands) on a rock (*patá-kide*). How many small boxes hast thou? I have three small boxes. Where are they? They are in my small field. Did they give away (donate) all their small potatoes? They did not give all; they have some yet. Christians enter the small church in this small village every Sunday and pray well. Give him those small bags (*mashkimodénsan*). I have given him them. Shall I give him also some bread and meat? Yes, give him much bread and meat. Who made that small chimney? A stone-mason, made it. Does it sometimes smoke in your house (*gikanámode na endaiëg naningó-tinongin*)? It does smoke. He that made it did not make it well, he made it badly (*mamánj o gi-ojilon*).

INTERMEDIATE EXERCISE.

Participles.

He (hin)	whom	I....	<i>win (aw)</i>	<i>ag</i>
they (them)	„	„	„....	<i>winawa (igirw) agig</i>
he (hirí)	„	thou...	<i>win ad</i>	
they (them)	„	„	„....	<i>winawa adjig</i>
I (me)	„	he....	<i>nin id</i>	
„	„	„	they..	<i>nin idjig</i>
thou (thee)	„	he....	<i>kin ik</i>	
„	„	„	they..	<i>kin ikig.</i>

win ássiwa,
winawa ássiwagig
win ássiwad
winawa ássiwadjig
win íssig

nin issigog
kin issinog
kin issinógig.

Note. In all participles the "Change" is made either in the first syllable of the verb or in the prefixes.

Nin mikwénimag géga (almost) *kákiná igiw ābi-*
ding ga-wābamagig, I remember almost all those,
 whom I have once seen.

Nin wī-mino-dódawa aw ikwe meno-dódawid, I
 mean to do good to that woman who does
 good to me.

Nin sāgiag saidgúdjig gaie nin mino dódawag
meno-dódawidjig, I love those who love me and
 I do good to those who do good to me.

Kégo jīngēnimāken jāngēnimikig, don't hate those
 who hate thee.

Nin mino dódawag ga-mino-dódawissigog, I do
 good to those who did not do good to me.

I know those who do not love thee and do harm to thee. He who loves me, says Jesus, will keep my word. He that loves me not does not keep my word. Those who told thee that, they deceived thee. They are not charitable who will not assist me (*wa-jawénimissigog*). Not all who see me, listen to me or obey me. I will punish severely all those children who do not want to obey me. I cannot love those whom I don't know. Those who love me, says Jesus, they shall be loved by my Father (*igiw saidgúdjig, ikkito Jesus, o ga-sāgiigowan Nossan.*) I do not like (*ka-win nin minwābamassig*) those who will not (do not want to) obey thee.

LESSON XLVI.

On the formation of terms of reproach.

To transform a noun into an expression of *contempt*, the syllables *ish*, *osh*, or *wish* are added according to certain rules. In German and English the syllable *ish* is also used to express contempt, f. i. *weibisch*, *kindisch*, *womanish*, *childish*.

Rule I. The *animate* nouns, that form their plural by adding *ag*, *ig*, or *iag*; and the *inanimate*, that form their plural by adding *an* or *in*, take *ish* to express contempt, for instance:

Kwiwisens, a boy, pl., *kwiwisénsag*; *kwiwisénish*, a bad boy.

Ikwésens, a girl, pl., *ikwesénsag*; *ikwesénsish*, a bad girl.

Assáb, a net, „ „, *assabig*; *assabish*, a bad net.

Abinódjí, a child, „ „, *abinódjíag*; *abinódjíish*, a bad child.

Akiwési, an old man pl., *akiwéssüag*; *akiwésíish*, a bad old man.

Mojwāgan, scissors, pl., *mojwāganan*, *mojwāganish*, bad scissors.

Rule II. The *animate* nouns, that form their plural by adding *og* or *wag* (when the latter terminate in a *consonant* in the singular) and the *inanimate*, that form their plural in *on* take *osh*, for instance.

Nabágissag, a board, pl., *nabágissagog*, *nabágissagosh*.

Mitg, a tree, pl., *mitigog*, *mitigosh*, a bad tree.

Akik, a kettle, pl., *akikog*, *akikosh*, a bad kettle.

Nishkinjig, my eye, pl., *nishkinjigon*, *nishkinjigosh*, my bad eye.
Wáwan, an egg, pl., *wáwanon wáwanosh*, a bad egg.

Rule III. The *animate* nouns, that form their plural in *g*, or *wag* (when the latter terminate in a *vowel* in the singular) and the *inanimate*, that form the plural by adding *wan*, take *wish* to express contempt, for instance.

Ogimá, a chief, pl. *ogimág ogimáwish*, a bad chief.
Intni, a man, ,, *intniwag*, *intniwish*, a bad man.
Ikwé, a woman, ;, *ikwétwag*, *ikwéwish*, a bad woman.
Sibi, a river, ,, *sibiwan*, *stbíwish*, a bad river.
Odéna, a village,, *odénawan*, *odenawish*, a bad village.

Note 1. The plural of *all* animate nouns, expressing contempt, is formed by adding *ag*, f. i.: *kwtwisénsish*, a bad boy, plural *kwtwisénsishag*, bad boys; *intniwish*, a bad man, plural *intniwishag*; *mitigosh*, a bad tree, plural *mitigóshag*.

Note 2. The plural of *all* inanimate nouns of contempt is formed by adding *an*, f. i.: *mokománish*, a bad knife, plural, *mokománishan*; *makákosh*, a bad box, *makákoshan*.

Note 3. The following take *ash* to express contempt.

Nisid, my foot, pl., *nistdan*, contempt; *nisidash*, my bad foot.
Nibid, my tooth,, *nibidan*, ,, *nibidash*, my bad tooth.
Máshkimod, a bag, pl., *máshkimodan*, contempt, *máshkimodash*, a bad bag.

Note 4. The following take *sh* to express contempt.

Abwi, a paddle, pl., *abwin*, contempt; *abwish*.

Anwi, a bullet, „ *anwin*, „ *anwish*.

Note 5. Sometimes Indians use these terms to express *endearment* or *humility*, f. i: an Indian woman will say to her little baby, carressing it, *ningwissénsish!* my dear little son!

EXERCISE.

Anin ejitchigéwad igiw kwítwissénsishag? Pagíso-wag (they bathe) *Awi-wíndamarw tchi boni-pagí-sowad kéjidine; nin ségis anind tchi gibwanāma-bawéwad* (get drowned). *Nin gad-íjdnag. Ojítodá-nin anwin, nin wi-baba-gíosse. Mákiya nin ga-nis-sag anind wawáshkékshiwag. Nin gi-ójitónan midas-sominag anwishan* (bad bullets) *gete-emikwánan nin gi-ondji-ójitónan. Aw, intni o wi-nodjian gígót-an; gigoishan eta o gad-agwábinan. Anin endodang aw ikwéwish? Matchi dódam, matchi dájinge, winitagosi, intniwan nantingim o ganónan, géget ikwéwishíwi* (she is a bad woman). *Anindi nin mojwáganish! Tibiidog; wédi nin wábandan anāmadópowin* (under the table). *Nin wí-awi-pagidawámin.* (we want to go fishing with a net) *anindi nind assábiminnan? Anāmadopowin aia, mamáda wewib gaie mādjáda watba tchi dagwishinang éndaji-pagíduwang* (at the fishing ground.) *Aw assábish bigoshka, bekánisid áni-mádjínáda. Anindi ged-óndinigásowad nabágissagog* (where are boards to be procured?) *Ishkoté-táshkibódjiganing ta-óndinigásowag. Awénen ga-nánad iniw nabágissagóshan? Awéwen idog. Mákiya nissoié o gi-nānan. Gi-ápttchi-banádad* (has been ruined) *nishkínjigosh, bejig eta nishkínjig onijtshin. Awénen ga-gíshpinadod iniw wáwanóshan? Nin sa, nin gi-gíshpinadónan, onijtshinon gi-inéndamān. nin gi-*

waiéjndis dash. Antshwin patákisod (stands) kiti-gáning aw mitigosh; nindawatch ta-ktshkigawa (let it rather be cut down).

Are you going to that bad village? Not we, we are not going there; those bad men are going there in order to drink and gamble. They do very wrong in going to that bad village. Hast thou sore eyes? (*kid ákosinan na kishkinjigon?*) My bad eye is very sore (*nind ákosin ápitchi nishkinjigosh.*) What are those bad girls doing? They are mischievous, they laugh and talk in school and church, they are truly bad girls. I wish the (*Apegish*) teacher would punish them so that they may change their bad behavior. Dost thou see that bad river? It is very dirty (*kitchi winágami*). Whence do those drunken bad men come? They come from the saloon where they have been drinking all night (*ga-daji-minik-wéwad*) (*ga-dajibizwad*).

INTERMEDIATE EXERCISE.

He whom we . . .	<i>win angid</i>	|	<i>assiwangid</i>	<i>ninawind kinawind</i>
they „ „	<i>winawa ángidjig</i>	|	<i>assiwángidjig</i>	
we (us) „	<i>ninawind úángid</i>	|	<i>issiwangid</i>	
, whom they	<i>ninawind úángidjig</i>	|	<i>issiwángidjig</i>	

He whom we . . .	<i>win ang</i>	|	<i>assiwang</i>
they „ „	<i>winawa angog</i>	|	<i>assiwangog</i>
we (us) „	<i>kinawind inang</i>	|	<i>issinowang</i>
, whom they	<i>kinawind inangog</i>	|	<i>issinowángog</i>

Kawin nin gi-gáshkitosstimin tchi mikawangid aw inini ga-mino-dódawúángid, we could not find the man who did us good.

Winawa metchi-dájimiiángidjig ta-ánimtsiwag, those who speak ill of us will suffer (will be punished).

Ki da-ságiánanig igiw saiágútssinowángog jángén-

iminángog gaie, we should love those who do
not love us and who hate us.

*Kishpin gimódimangwában igiw ga-gimódiminán-
gog, kawin ki da-minótchigessimin*; if we
would steal from those who have stolen
from us, we would not act well.

The Indians we saw yesterday are no longer here; they left this morning (*jeba.*) The men who tried to rob us are now in jail. We should not forget those who love and remember us. Did you visit those sick women? They are the ones, who did good to us when we were poor. Do your children honor and respect you? If they do, they are good children, but if they do not honor their parents they cannot be good children. Those that love us, do good to us; they help us. We do not hope in those who do us no good. We did not ask them (*kawin nin gi-gagwédjimássiwanánig*).

LESSON XLVII.

Various other formations of nouns.

The Chippewa language is very rich in verbal nouns, that is such nouns as are formed from verbs according to certain fixed rules.

Rule I. By adding *win* to the third person, singular, present, indicative, affirmative form, to a verb belonging to the *first* conjugation you will have its corresponding verbal noun, f. i:

Ojibitige, he writes, *ojibitigéwin*, writing, letter.

Madjibitige, he writes to some one, *madjibitigewin*,
or, *madjibitigan* letter sent.

Bidjibitige, he writes, *bidjibitigéwin*, writing received; *bidjibitigan*, letter received.
Jawéndjige, he is charitable, *jawéndjigéwin*, charity, grace.

Sāgiuwe, he loves, *sāgiuwéwin*, love.

Gimi, he deserts, *gimiwin*, desertion.

Gimódi, he steals, *gimódiwin*, stealing, theft.

Kitimi, he is lazy, *kitimiwin*, laziness.

Anwénindiso, he repents, *ānwénindisówin*, repentance.

Gāgigito, he speaks, *gāgigitowin*, discourse, conversation.

Mākandwé, he robs, *mākandwéwin*, robbery.

Waiéjinge, he deceives, *waiéjingéwin*, deception cheating.

Rule II. By changing the last syllable *wag* of the third person, plural, present, indicative, affirmative form, into *win*, we have its corresponding verbal noun, for instance:

Migadiwag, they fight together, *mīgádiwin*, fighting, war.

Gikāndiwag, they quarrel together, *gikāndiwin*, quarreling; quarrel.

Ganontdiwag, they speak to each other, *ganontdiwin*, conversation.

Jingénindiwag, they hate each other, *jingénindiwín*, mutual hatred.

Sāgiúdiwag, they love each other, *sāgiúdiwin*, mutual love.

Waiéjindiwag, they mutually deceive each other, *waiéjindiwin*, mutual deception.

Mino dodadiwag, they mutually treat each other well, *mino dodadiwin*, mutual good, kind treatment.

Rule III. As the verbs of the fourth conjugation have in the passive voice a *passive* meaning, so also the nouns formed from said passive voice.

They are formed by adding *win* to the first person, singular, present, indicative, passive, ending in *go*, for instance:

Nin dībaamágo, I am paid, *dibaamágówin*, payment received.

Nin dibákonigo, I am judged, *dibakónigówin*, judgement received.

Nin kikínoamágo, I am instructed, *kikínoamágówin*, instruction received.

Nin mīnigo, I am given, I receive, *mīnigówin*, gift received.

Nin matchi dodágo, I am badly treated, *matchi dodágówin*, bad treatment received.

Rule IV. Change the final *g* of the third person plural, present, indicative, affirmative, of verbs belonging to the second and third conjugations into *win* to obtain the corresponding verbal noun.

Dódamog, they do, *dódamowin*, doing, action.

Mino ,, ,, ,, well, *Mino*,, a good action or deed.

Matchi,, ,, ,, bad, *Matchi*,, a bad action or deed.

Kashkéndamog, they are sad, *kashkéndamowin*, sadness, grief.

Sêgéndamog, they fear, *sêgéndamowin*, fear.

Osâmidonog, they talk too much, *osâmidónowin*, too much talking.

Gijéndamog, they resolve, *gijéndamowin*, resolution.

Inéndamog, they think, *inéndamowin*, thought.

Rule V. To form negative nouns, that is such as express a negation, add *win* to the third person singular present, indicative, *negative form*, for instance.

Kawin minikwéssi, he does not drink, *minikwéssi win*, temperance.

Kawin babāmitansi, he does not obey, *babāmitān-siwin*, disobedience.

Kawin neta-gigitossi, he cannot speak, *nita-gigitossiwin*, dumbness.

Kawin debweëndansi, he does not believe, *debwe.iëndansiwin*, unbelief.

Rule VI. Change the final *e* of the verbs ending in *ige*, *djige*, into *an*, to form the name of tools, instruments, etc, for instance.

Nin pakitéige, I strike, *pakitéigan*, a hammer.

„ *tchigatáige*, I sweep, *tchigatáigan*, a broom.

„ *tchigigáige*, I square timber, *tchigigáigan*, a broad ax.

„ *kishkibódjige*, I saw across, *kishkibódjigan*, hand-saw or log-saw.

„ *tāshkibódjigé*, I saw lengthways, *tashkibódjigan*, a whip-saw to saw lumber, also a saw-mill.

Nin mōkódjige, I cut (wood) with a knife, *mōkódjigan*, a plane, drawing-knife.

„ *bissibódjige*, I grind, *bissibódjigan*, a grist-mill, to grind grain.

Rule VII. Change the final *e* of “working” verbs into *an* and you have the *place*, where the work signified by the verb, is done, for instance:

Nind akakánjéke, I burn coal, *akakánjékan*, where charcoal is burnt.

„ *jomináboke*, I make wine, *jominábokan*, where they make wine.

„ *sisibákwadoke*, I make sugar, *sisibákwadokan*, sugar-camp, sugar-bush.

„ *biwábikoke*, I dig iron-ore, *biwábikokan*, an iron-mine.

„ *miskwábikoke*, I dig copper, *miskwábikokan*, a copper-mine.

Rule VIII. Some verbs of the fourth conjugation form *animate* nouns by adding *gan* to the

first person, singular, present, indicative, affirmative, for instance.

Nind ináwéma, I am related to him, *nind inawé-
mágan*, my relative.

„ *widigéma*, I am married to him, her, *nind
widigémágan*, my husband, or wife.

„ *widjítwa*, I accompany him, her, *nin widji-
wágan*, my companion.

Note. Verbal nouns ending in *gewin*, signify an action *done* or *doing*; those in *gowin*, action in the *passive* sense; for instance.

Nin díbaamágéwin, my payment, *made* by me.

„ *díbaamágówin*, my payment, *received* by me.

„ *dibákonigewin*, my judgement, *made* by me
on some one.

„ *dibákonigówin*, my judgement, *received*,
passed on me by the judge.

„ *kikinoamágéwin*, my instruction, *given* by
me to others.

„ *kikinoamágówin*, my instruction, *received*
by me from others.

„ *pakitéigéwin*, my beating *given* to someone.

„ *pakitéogówin*, my beating, *received* by me
from some other person.

Nin gi-odtssigon ki mādjbibiigan (thy letter came to me.) *Awénen ga-ójitod iw matchi ojibti-
géwin? Kawin nin, nin gi-ójitóssin, mi sa nisht-
mens ga-ójitod, kawin wewéni ojibtiigéssi. Aw jima-
ganish gimiban, jāgodéé. Nin jingendān jāgodéé-
win gaie gimiwīn. Kijé-Manitó o ginaamādān* (forbids) *gimódiwin; ningoting o ga-kitchi-kotāgi-
an gemodishkintdjin. Endasso-gijigak makandwem
omā kitchi odénang; nawátch mānādād makandwé-
win iw dash (than) gimódiwin. Anind Judáwini-
niwag kitchi waiejingéshkiwag; o minwendanāwa
waiéjingéwin. Otchipweg gaie Bwanag gaiat* (for-
merly) *gi-kitchi-mamigádrwag naningim, gi-nanissi-*

diwag gaie (killed each other), *karwin dash keiábi jingénindisstwag, nanásikodádiwag* (they come together) *nanimúdiwag gaie* (and dance together). *Inashké!* (see!) *igiw nij wisákodekweg gikándiwag, pakitéódiwag. Kijé-Manitó o kitchi jingendán, o ginaamádán gaie gikándiwin, pakitéódiwin, matchi dóddádiwin gaie; kákiná iw ginaamagémagad.*

Fear the judgment of God; He judges justly. Do not fear (*kégo gótangen*) the judgment of men; they often deceive themselves. Does that boy love instruction? He does not like (love) it, he is too much addicted to play (*osám odaminoshki*), but his sister likes instruction. That prisoner (*aw gebákwaigásod*) fears judgment, for he stole some money out of a store. Do you value your present (received)? We prize it highly and we will take good care of it. Christians! resolve to give up drink! God likes good resolutions, but he hates bad resolutions. That boy thinks bad; bad thoughts are in his soul. Did thy son take the pledge? Yes he took the pledge this morning after Mass: I hope he will keep it (*apégish ganawéndang*) I love obedience and I hate disobedience (*babámitánsiwin*). God hates unbelief; the unbeliever (*daiébwéiéndansig*) cannot enter heaven. Where are the hammer and plane? I want to use them. I don't know. Take the broom and sweep the floor (*tchigatáigen*) (*tchishatáigen*).

INTERMEDIATE EXERCISE.

He whom you	<i>win eg</i>	|	<i>assiweg</i>
they „ „	<i>winawa egog</i>	|	<i>assiwegog</i>
he who „	<i>win ineg</i>	|	<i>issinoweg</i>
they „ „	<i>winawa inegog</i>	|	<i>issinowegog</i>

Aw eshámineg (manineg) pakwéjiganan ki mino dádagowa, he who gives you bread does good to you.

Winawa wándamónégog iw enakámigak, ki gtwa-
nimatágowa, those that tell you that news,
 they lie to you.

Mi igiw ga-bātāminégog, they are the ones who
 calumniated you.

Gi-mádjwag ininiwag ga-wābamégog, the men
 you saw have gone away.

John, ga-mino-dódawássiweg, gaie Mary gi-níbo-
wag, John, whom you did not treat well,
 and Mary, have died.

Mákija kawin ki mino inénimássiwádogénag jewén-
imissinowégog, perhaps you don't think wel' of
 those who don't help you.

John gaie Michael mi igiw nij wa-babámitóssino-
wégog, John and Michael, they are the two,
 who do not want to obey you.

They who esteem you (*wínawa epíténiminégog*) speak well of you, but they who despise you (*batápinotónégog*) slander you. The two men you met yesterday (*ga-nagíshkarwégog*) meant to rob you (*nin mákama*). The man, who struck you, was killed. Peter and Henry are the men that want to kill you in order to get your money. The three sick children, whom you went to see this morning, have died already. They that come to see you are good men. Those that will not listen to you and speak ill of you, they are ignorant pagans (*mi igiw enamíássigog gégo ké-kéndansigog*). As you like that men do to you, do you to them also.

RDSUME.

Ki ga-wídokágog ogow ininiwag waiabamikig.
Anindi egodégwen nin babínsikáwagan? Wedi abt-
wining (over there in the room) agodédog. Kash-
kéndamódogénag na igiw ikwéwag? Mákija kawin
apitchi kashkendansidogénag. Wendadogénan iniw

pashktsigánsan (pistols). *Wábang ki ga-wábamini-
nádóg. Anin enéndamogwén aw ikwé? Ganabátch
ki wi-ganónigodóg. Nin ga-jawénimig na aw ke-
tchi-danid inini? Mákija ki ga-jawénimigodóg.
Nin ga-dibaamag na aw mésinaámawid anishinā-
be? (Indian in debt to me) Mákija kawin waiba
ki ga-dibaamāgossidóg. Ki wi-pakíteog na aw int-
niwish? Nin wī-pakítéogodóg; nin kitchi gossá.
Kawin mákija nin minwabamigóssiminádóg. Ki
ga-bashanjé na? Kawin ki ga-bashánjéóssinon.
Kishpin wī-migájiieg (fight me) ki ga-wikwatchi-
inim tchi migáninagóg. Ki gi-wábamininádóg
ningotchi nómaia. Anin ga-inadjimotónegwá ogow
ikwéwag? John o wakatgan gi-ichāgidéni tibikong,
mi gi-inádjimotawiiangidwá. Anin Mary ga-igóg-
wen od ángoshetan? Endogwen; kawin nin gi-non-
dawássig gi-gánontidiwad. Gego metchi-igowégwen,
kégo osám babamendungégon. Anin ékkitowágwen
igrw ikwéwag? Gónima nin matchi igomidóg. Ka-
win bapish ki matchi trossig. Lizzie o jingénimi-
godogénan iniw ikwéwishan. Sāgiáwag na igrw a-
nishinābeg? Endogwen; Ganabátch kawin gwetch
sāgiássidogénag. Ki sāgiigowag na hemádisidjig
omá? Nin sāgiigonánig ápttchi. Ga-jawénimégóg
anishinābeg ápttchi ki sāgiigówag. Kishpin wa-
pi-sindóssinowégwawen kégo gagikimakégon (don't
exhort, preach to them). Kije-Manitó ta-dibákoni-
ge guie ktnawind ki ga-dibákonigonan. Kije-Mani-
tó o dibákonigéwin ni ktnawind ki dibakonigowi-
ninan. Ki gi-wábandān na nin máshkimodash?
Kawin. Ki gossá na aw akiwésuish? Kawin nin
gossássi. Akosi na kishímens? Akosi. Mamakádj e-
jinágwak iw ki bodawánens. Awitshin (lend me)
kid assábins; nin wī-pagídawa (fish with a net).
Pakité aw abinódjiiish wesāmisid. Nind ākosinan
nibidáshan. Jane od ākosinan oshkinjigoshan. Abi-
nódjiiag waiābamagig kawin nin minwénimássig.*

Kiſhpín anokttawíian kí ga-díbaamón wewéni; wí-anokitawtſſiwan dash ka gégo kí ga-míntſſinon. Ka wíka nín gi-matchi-inaſſi-wánánig' igiw íníní-wag metcht-dájimégog.

LESSON XLVIII.

The Imperative mood, affirmative and negative forms, active voice, of the fourth conjugation.

Affirmative form.

*Wābam (wābamákan) see (thou) him, or, them;
wābamig (wābamakeg) ,, (ye) ,, ,, ,,
wābamáda, let us see him, her.
wābamadánig, let us see them.*

Negative form.

*Kego wābamáken, do (thou) not see him, them.
,, wābamakégon,, (ye) ,, ,, ,, ,,
,, wābamassída, let us not see him, her.
,, wābamássidánig, let us not see them.
Nín bina, (banad; imper. bíj) I bring him.
,, bídon, (badod) I bring it.
,, bíā, (baad) I await him, (freq. babia.)
,, bíton, (batod) I await it.
,, nāna, (naianad, imper. naj) I fetch him, I
go and get him.
,, nādin, (naiadid) I fetch it.
,, ganawābama, (gen..ad) I look at him.
,, ganawābandān, (gen..ang) I look at it.
,, ganawābandis, (gen..od) I look at myself.
,, ganawābandimin, (gen-djig) we look at each
other.*

- Nin ganawābange*, (*gen..ed*) I look on; also *nin ganawāb* (*gen-abid*).
 „ *akawābama*, (*ek..ad*) I look out for him, expect him.
 „ *akawābandān*, (*ek-ang*) I look out for it, expect it, watch it.
 „ *akāndo*, (*ek..od*) I watch, I lurk, lie in ambush.
Akāndowintni, (*an. pl. wag*) a watchman, sentinel.

EXERCISE.

Marie, *awi-naj kinidjānissens tchi sigaandawag* (that I may baptize it). *Wewib nin ga-nāna. Anin ejinikāsod kinidjānissens? John ta-ijtunikāna* (let it be called John). *Ta-nādjiḡāsowag kākinā abinódjiḡag ge-sigaandawagig. Nosse, jatḡwa kékinā gi-bidjiḡasowag abinódjiḡag. Nin ga-mādjiḡ. Awé-nénag ge-tikonádjiḡ* (who are to be sponsors) *in iw abinódjiḡan? Mi sa igiw nij intniwag gaie nij ikwéwag ge-takonádjiḡ. Anin ejtchigeteg? Nin bi-ánánig ninidjānissinánig. Antndi aiarwad? Tibi idog, eiarwágwen* (Dub). *Wégonen bátod aw ikwé-sens? Wegotogwén idog; ganabátch gwanatch masindigan ta-minigosi* (perhaps she will receive a nice book.) *Nóssinan, nin gi-binánánig ninidjānissinánig aikkosidjiḡ tchi anamiétawadwa. Anin end-pinéwad?* (what is their sickness?) *Nij miskwájéwag nisswi dash jābokáwisiwag* (have the diarrhoea). *Wewéni otchitchingwanitág; nin gad-anamiétawag kinidjānissiwag. Gaie ktnawa* (you also) *gá-ganódamawig* (intercede, pray for them) *ondji á-gimig anamiéminensag* (say the rosary for them) *Mi wa-ijtchigeiāng, nóssinan. Weweni gánawéni-mig; kégo paptdinákégon tchi bimosséwad gónik-ang gónima nibikang* (do not let them walk in snow or water.) *Awénen aw intni? Mi sa aw bé-*

m'tod niidw, mi sa nin widigémágan. Mino intntwi na? Géget kitchi mino intntwi, nitá-anokt, kawin minikwéssi, kawin atágessi, kawin nibáshkássi (he does not go about at night) *wewéni o ganawéniman o jóniidáman geshkiddjin enoktdjin.*

Look at those women! They are proud; they dress too beautifully (*osám saségakwantewag*) Don't mind them, don't look at them, if thou lookest too much at them, thou wilt get bad thoughts (*ki gad-odtssigonan matchi inéndamowinan.*) Whom is that watchman watching? He is watching those two men; perhaps they intend to steal, so he thinks of them; therefore he watches them. Those wolves are lurking in the woods to kill sheep and those bears are watching the pigs to jump upon them, to tear and devour them (*tchi gwáshkwánódawáwad, tchi tákwamáwad, tchi gidámwáwad gaie*) Bears and wolves are bad wild animals. Does the watchman like watching (*akándowin?*) He does like it.

INTERMEDIATE EXERCISE.

If I . . . thee	<i>kishpin inán</i>	|	<i>issinowán</i>
„ . . . you	„ <i>inagóg</i>	|	<i>issinónagóg</i>
we . . . thee	„ <i>igóian</i>	|	<i>igóssiwan</i>
„ . . . you	„ <i>igóieg</i>	|	<i>igóssiweg</i>
„, thou . . . me	„ <i>ian</i>	|	<i>issiwán</i>
„, you . . . me	„ <i>ieég</i>	|	<i>issiwég</i>
„, thou . . . us	„ <i>iidng</i>	|	<i>issiwáng</i>
„, you . . . us	„ <i>iidng</i>	|	<i>issiwáng</i>

Joniia ki ga-minin api minawa wābaminán, I will give thee money when I see thee again.

Nin ga-kitchi-minwéndam kishpin ajénamawtieg, I shall be very much pleased, if you pay me in full (pay me back).

Nóssinan, kawin nin gashkitóssimin tchi dibaamá-góian, Father, we are unable to pay you.

Can you not pay us? No, we cannot pay you; we have no money now. When will you pay us? We will pay you day after tomorrow. If you love me, keep my commadments. If you like me, I will go with you. If you don't want to lend us any money, we shall go to the storekeeper; perhaps he will lend us money. If you help us now, we will never forget you. If you help me, I will pray for you. If thou strike me, I shall strike thee. If you fight us, we will shoot you. I cannot speak to you now; I am too busy (*osām nind oundāmita*) I cannot give you any money, for I have no money. I can give you some clothes and food, but I cannot give you money. Can you not lend us ten dollars? We shall pay you back very soon. I have no money at all to lend you, not even one Dollar.

LESSON XLIX.

*Fourth Conjugation Active voice.
Irregular Imperative.*

Note 1. Many verbs ending in *na* change this *na* into *j* in the second person singular, affirmative imperative, t. i: *nin nāna* I fetch him; *naj!* fetch (thou) him!

Note 2. Verbs ending in *ana*, always follow the above rule, f. i: *nin pīndigana*, I make him go in; *pīndigaj!* make him go him!

Note 3. Verbs ending in *ona* also follow the above rule, f. i: *nind anōna*, I employ him; *anoj!* imploy (thou) him!

Note 4. Verbs ending in *ina* form their second person imperative regularly in case the verb cor-

responding to it having an inanimate object and belonging to the sixth conjugation has *inan*, f. i: *nin wēbina*, I throw *him* away (IV Conjugation) *nin wēbinān*, I throw *it* away (VI Conjugation.) Imperative *wēbin!* throw him away!

Note 5. All other verbs ending in *ina* follow the above rule, i. e. change *na* into *j*, f. i:

nin mīna, I give to *him* (IV Conjugation)

nin mīgiwen, I give *it* (VI Conjugation).

Imperative *mij!* give to him!

nin bīna. I bring *him*.

nin bīdon, I bring *it*.

Imperative *bij!* bring him!

Note 6. Verbs ending in *ssa*, change this termination into *shi* to form the second person, singular, affirmative, imperative, f. i: *nin gossá* I fear him; *goshi!* fear him.

Note 7. Verbs ending *aowa* and *eowa* (*āwa ē-wa*) simply drop the *owa* to form the second person singular imperative, f. i: *nin pakitōwa*, (*nin pakitēwa*) I strike him; imperative *pakitē!* strike him! Pl. *pakitēog!* *nin ningwáowa* (*nin ningwāwa*) I bury him; *ningwá!* Pl. *ningwaog!*

Note 8. The following verbs are irregular in their imperative,

Nind awa, I use him (some an. obj); imperative *awi!* use him!

Nind iná, I tell him; *iji* (tell (thou) him!

Nind ondji naná, I kill him for such a reason; *ondji nani!*

Nin pīndigana, (*pan..nad*) I make him enter, introduce him.

„ *nāna* (*naianad*) I fetch him, go to get him.

„ *odábána*, (*wed..nad*) I drag, draw, him.

„ *mīna*, (*man..nad*) I give (to) him.

- Nin wáwina* (*waiawinad*) I call, name, him.
 „ *ijtwina*, (*ej..nad*) I conduct, lead, carry, him.
 „ *sāgidina*, (*saiag. nad*) I carry or turn him
 out.
 „ *pagidina*, (*peg..nad*) I let him go, allow
 him.
 „ *wēbina*, (*waiebinad*) I throw him away, re-
 ject him.
 „ *gossá*, (*gwessad*) I fear him.
 „ *assá*, (*essad*) I put him, place him.
 „ *mawádissa*, (*mew..sad*) I visit him.
 „ *odissā*, (*wedissad*) I go to him.
 „ *pakitēowa*, (*pek..wad*) I strike him.
 „ *sassagákwaowa* (*ses..wad*) I nail him.
 „ *utngwaowa*, (*neng..wad*) I bury him.
 „ *bashanjéowa*, (*besh..wad*) I whip him.
 „ *utwanaowa*, (*naw..wad*) I kill him.
 „ *bassánowéowa*, (*bes..wad*) I strike him on
 the cheek.

EXERCISE.

*Marie, mij aw intni ki jóniám! Ningé, nin gi-
 mina nij jóniánsag. Goshi Kijé-Manitó, kégo lash
 gossáken matchi marit'. Kákiná gassiakisówining
 (in purgatory) ébidjig gijigong asht, Debendjige-
 lan! Sāgidin aw matchi intni anamiéwigámigong!
 Nindániss, bij omá kinidjánissens tchi anamiéta-
 wag, gaie klnawa binig kinidjánissiwág aiákostd-
 jig tchi sígaándawagwá (that I may baptize
 them.) Awi-nāj aw akik! Nin ga-nāna. Pagtdin
 aw intni mano tchi mādjad. Nin ga-pagtdina tchi
 grwed. Wébin aw matchi ikwe, kégo widigemáken,
 kitchi matchi ijrwebisi. Ijwty aw abinódji endá-
 wag. Anin eji-wáwinad aw abinódji wa-sígaándá-
 wag. John ta-tjinikána (ti-ind). Bashanjéog kinid-
 jánissiwag wémbigisiwádjín, metchi-dódamowádjín
 gaie. Maggit, osámisi kig-wtssis, bashanjé! Wenid-
 jánissieg, pakitéog kid abinódjitmiwag kishpin wi-
 débwtansigwá.*

John, hire (employ) that man, he is industrious (*nitá-anoki*) but give him a little money to buy food (*midjim*). Ye men, put that drunken man out of the church. Nail those boards well. Bury that man tomorrow morning. Bring your children to church that I may baptize them. Strike that mischievous boy on the cheek that he may mind (*tchi débwtang*). Kill those snakes (*ginébigog*). Bring that child in. Go and get some boards (*nabágissagog*.)

INTERMEDIATE EXERCISE.

First Case; Dnbitative form.

I perhaps....	thee	<i>ki</i>	<i>ininādog</i>
we	„	.... „	„ <i>igodog</i>
he	„	.... „	„ <i>igodog</i>
they	„	.... „	„ <i>igodogénag</i>
I	„	.... you	„ <i>ininimwádog</i>
we	„	.... „	„ <i>igomidog</i>
he	„	.... „	„ <i>igowádog</i>
they	„	.... „	„ <i>igowádogénag</i>

<i>kawin</i>	<i>ki</i>	<i>issinoninādog</i>
„	„	<i>igossidog</i>
„	„	<i>igossidog</i>
„	„	<i>igossidogénag</i>
„	„	<i>issinonininimwádog</i>
„	„	<i>igossimidog</i>
„	„	<i>igossi-wádog</i>
„	„	<i>igossi-wádogénag</i>

Ki gi-wābamininādog, perhaps I saw thee.

Makija ki kikenimigōdog, perhaps we know thee.

Ki gad-āgonwétagowádog *Mary*, perhaps *Mary* will contradict you.

Nóssinan, *ki ga-débwtagódogénag*, father, perhaps they will believe you.

Nimidjánissidog! *Ki ga-mitninimwádog ow masináigan*, my children, perhaps I will give you this book.

Kawin ki gi-pakiteóssinoninódog, perhaps I did
not strike thee.

Kawin ki gi-matchi-dajtmigóssimidog, perhaps we
did not speak ill of you.

Ki ga-babámitágodog aw ikwesénsish, perhaps
that bad girl will mind thee.

Does that man mind thee? I think he minds me sometimes, but often he does not mind me. Did your parents give you apples and candy (*si-sibákwadónsan*)? They may have given us many apples, but they gave us but little candy. Did he see you? Perhaps he saw us. Did those people help us? They may have helped us sometimes, but they did not help us very often, nor did they give us very much. Did not my parents talk. (speak) to thee this morning? I think they talked to me very little, they were too busy. Will those rich men lend you perhaps money? I don't know; perhaps they may lend me a little.

LESSON L.

On the Indicative Mood, affirmative form, passive voice, of the fourth conjugation.

Note 1. To facilitate the learning of this conjugation, we will assume a *secondary* root, terminating in *g* for the passive voice. For *uncontracted* (ordinary) verbs, the secondary root terminates in *ig*, which is added to the first or primary root, f. i:

Nin wābama, I see him.

Primary root, *wābam*.

Secondary root: *wābamig*.

Note 2. In the *active* voice *all* the terminations are added to the *first* or *primary* root f. i: *nin wābama, o wābaman.*

Note 3. In the *passive* voice, *almost all* the terminations are added to the *secondary* root, f. i: *nin wābamigo; o wābamigon, ki wābamigonában.*

Note 4. The only exception to the foregoing rule is the third person, when it has no reference to another third in the same sentence, f. i: *aw kw̄twisens wābama,* that boy is seen; *igiw in̄niwag nonduwáwag,* those men are heard.

Note 5. If the third person is followed by or has reference to a "Second-third person" in the same sentence, then the verb in the passive will be formed from the secondary root, f. i:

Aw inini o wābamigon ossan, that man is seen by his father.

Igiw ikwesénsag o ganawénimigowan o mamatwan, those girls are taken care of by their mothers.

Passive Voice.

	<i>Present Indicative.</i>	<i>Imperfet</i>	<i>Present Subj.</i>
<i>2d root.</i>	<i>igo</i>	<i>igonában</i>	<i>igoian</i>
	<i>igo</i>	<i>igonában</i>	<i>igoian</i>
	<i>igon</i>	<i>igóbanin</i>	<i>igod</i>
	<i>igomin</i>	<i>igóminában</i>	<i>igoiang</i>
	<i>igom</i>	<i>igomwában</i>	<i>igoieg</i>
	<i>igowan</i>	<i>igowábanin</i>	<i>igowad</i>
	<i>igom</i>		<i>igong</i>
<i>1st root.</i>	<i>a</i>	<i>ában</i>	<i>ind</i>
	<i>áwag</i>	<i>ábanig</i>	<i>indwa</i>
	<i>imán 2-3P.</i>	<i>imábanin</i>	<i>imind.</i>
	<i>Plup. Subj.</i>	<i>Present Part.</i>	<i>Imperfect.</i>
	<i>igoiamban</i>	<i>igoian</i>	<i>igoiamban</i>

<i>igoiamlan</i>	<i>igoian</i>	<i>igoiamban</i>
<i>igópan</i>	<i>igod</i>	<i>igópan</i>
<i>igoiāngiban</i>	<i>igoiāng</i>	<i>igoiāngiban</i>
<i>igoiégoban</i>	<i>igoiég</i>	<i>igoiégoban</i>
<i>igowápan</i>	<i>igodjig</i>	<i>igópanig</i>
<i>igongiban</i>	<i>igong</i>	<i>igongiban</i>
<i>indiban</i>	<i>ind</i>	<i>indiban</i>
<i>indwában</i>	<i>índjig</i>	<i>indibanig</i>

Note 6. As will be seen from the above, the terminations of the passive voice are very much like those of verbs of the *first conjugation* ending in *o*, *f*, *i*: *nind akando* I watch etc.

Present tense.

<i>2d root.</i>	<i>Nin wābamigo</i> , I am seen, <i>ki wābamigo</i> , thou art „ <i>o wābamigon</i> , he is sæn by etc. <i>nin wābamigómin</i> , we are seen. <i>ki wābamigom</i> , you are seen. <i>o wābamigówan</i> , they are seen by etc. <i>wābamigom</i> , one is seen.
<i>1st root.</i>	<i>wābama</i> , he is seen. <i>wābumawag</i> , they are seen <i>wābamimán</i> , his (<i>f. i</i> : son or sons) is seen are seen.

Imperfect tense.

<i>2d root.</i>	<i>Nin wālamigonában</i> , I was seen. <i>ki wālamigonában</i> , thou wert „ <i>o wālamigóbanin</i> , he was seen by etc. <i>nin wālamigominában</i> , we were seen. <i>ki wālamigomwában</i> , you were „ <i>o wālamigcwábanin</i> , they were seen by etc.
<i>1st root.</i>	<i>wābamában</i> , he was seen. <i>wābamábanig</i> , they were seen. <i>wābamimábanin</i> , his (<i>f. i</i> : son, sons) were seen.

- Nin banádis*, (*ben..id*) I spoil, am ruined, I die,
perish.
- „ *banádjia*, (*ben..ad*) I spoil, ruin him, spend
it, (s. th. an).
- „ *banádjiton*, (*ben..od*) I spoil, ruin it.
- „ *banádjitdis*, (*ben..od*) I ruin myself.
- „ *banádjüdimin*, (*ben..idjig*) we ruin each oth-
er.
- „ *banádjigon*, (*ben..od*) it ruins me.
- Banádisiwin*, (*in*) ruin, death, perdition, damna-
tion.
- Bonigidétagéwin*, (*in*) forgiveness or pardon,
granted.
- Bonigidétágówin*, (*in*) forgiveness or pardon,
received.
- Nin bonigidétáge*, (*bwan..ed*) I forgive, I forget
offenses.
- „ *bonigidétágos*,* (*bwan..id*) I am forgiven, par-
doned.
- „ *bonigidé'awa*, (*lwan..wad*) I forgive him.
- „ *bonigidétádiwin*, (*bwan..idjig*) we forgive
each other.
- Bonigidétádiwin*, (*in*) mutual forgiveness.
- Nin pásagóbidon*, (*pes..dod*) I scratch it.
- „ *pásagóbina*, (*pes..nád*) I scratch him. (*imper.*
pasagobij).
- „ *pásagóbtjiwe*, (*pes..wed*) I scratch.
- „ *mákama*, (*mek..mad*) I rob him.
- „ *gimódíma*, (*gem..mad*) I steal from him.

EXERCISE.

Bejig ikwe gi-banádjia, matchi intniwan o gi-banádjigon. Nij gemódishkidjig o gi-takónigowan takónigéwintniwan, gibákwaodirwigámigong o gi-assigowan. Aw ikwe o kikénimigon bemádisintájin omá, matchi ikwéwi, od inénimigon. Misiwe ki wábamigómin. Aw ikwésens o mikwénimigóbanin

(was remembered by) *ogibanih*, *ogodáss gaie kitchi moshwen o gi-minigóbanin*. *Nin kitimágenima aw abinódji* (I pity) *kawin oóssissi, kawin gaie o-gíssi, wawika gégo o minigon bemádisintájin, naningim bakadé. Anishinábeg o waiéjimigowan naningótinong Kitchi Mokománan. Aw ikwe o gi-waiéjimigon matchi atáwéwintniwan. Awénen ga-bíg wawad kid akikonánin? Awégwen. Kawin nin kikenimássi. Aw intni menikwéshkid o banádjian kákiná jóniian geshkiádjín.*

Mi na ogow ga-bígwaangig (break) ishkwándem endaiáng? Mi sa géget ga-bígwaangig ishkwándem endaiég. Kishpin nóngom dibaigéwad (pay) minik epiténdagwak ishkwándem (as much as the door is worth) nin wi-bonigidétawag. Awégwen ga-banádjítogwen (Dub) nin masináigan? Awégwen. Kawin nin gi-wábamássi aw ga-banádjítod ki masináigan. Matchi abinódjiag banádjítodiwag. Aw intni o banádjigon ishkotéwábo, káigé banádisiwin ntingóting o ga-wábandán. Nin bonigidétágs, nin gi-mino-wébinige. Awenen ga-ójitod wébinigéwin? Mi sa Jesus tibinawe (himself) ga-ójitod. Awénenan ga-minádjín Jesus iw gashkiéwisiwin tchi bonigidétagénid batádówinan? Jesus o gi-minan o mekatéwikwanaiéman iw kitchi gashkiéwisiwin. Kínawa wadigéndiieg (ye who are married together) bonigidétádiog; kégo ganawendangégon nishkénindiwin gaie jingénindiwin kidéiwang Kijé-Manitó o minwábandán (likes to see) bonigidétádiwin gaie ságitdiwin. Kégo pasagóbidóken niidw. Aw animósh pábigosi (has fleas), mo-jag o pasagóbidon wiidw. Mano nin wi-pasagóbinu opikwanang (on his back) gaie otáwagang.

Watch that man, perhaps he intends to steal. I will watch him wherever he goes (*tibi ejagwen*). Is that man known by the Indians dwelling here? Yes, he is known by them and hon-

ored. From whom did John steal a watch? He stole it from my father. When did he steal it? Day before yesterday he stole it, while my father was at Church. Did he give back (*neidb na o gi-minan*) the watch to thy father. Yes, he gave it back to him. Some robbers (*makandwewintniwag*) broke the window in my aunt's store last night. Then they went in and robbed my aunt of all her money. My aunt shouted (*éniók gi-bibági*) to scare the robbers (*wi-ségiad*) but they did not mind her shouting; They robbed everything in the store, having first tied (*gi-takobindwad*) her in bed. Were they caught? They have not been caught yet, they ran away quickly and hid in the woods (*gi-kāsowag gaie nópiming* (I pity thy poor aunt.

INTERMEDIATE EXERCISE.

VII Conjugation.

Perhaps it is....*a, e, i, o, dog.*
 „ they are.... „ *dogénan.*
 „ it was... „ *goban*
 „ they were.... „ *góbanin.*
 if perhaps it, they, *gwen*

kawin ssinodog.
 „ *ssinodogénan*
 „ *ssinogoban*
 „ *ssinogóbanin*
 „ *ssinogwen.*

VIII Conjugation.

Perhaps it is.... *odog*
 „ they are... *odogéna*
 „ it was.... *ogoban*
 if perhaps it, they *ogwen*

kawin ssinodog

kawin ssinodogénan
 „ *ssinogóban*
 „ *ssinogwen.*

IX Conjugation.

Perhaps it is.... *odog*
 „ they are.... *odogénan*
 „ it was.... *ogoban*
 if perhaps it, they *ogwen*

kawin sinodog
 „ *sinodogénan*
 „ *sinogóban*
 „ *sinogwen*

Endogwen degónigádessinógwen ishkotewábo omá
mishimindábong, I don't know whether there
is no whiskey mixed with this cider.

Namándj idog ged-iji-gíjigadógwen wābang, I
don't know what kind of a day it
will be tomorrow.

Sanagádodogénan kid aitman; kishpin senagássi-
ogwen, mákija níbrwa anotch gégo nin ga-
gishpinadonádog, perhaps thy goods
are dear; if they happen to be
not dear, I may buy va-
rious things.

Kawin ontjishinsinodog iw masindigan; perhaps
that book is not good.

RESUME.

Anin eji-gtjigak? Mino gtjigad sa, mtjakwad.
Ki wi-sāgaam na? E, nin wi-sāgaam, Roy endá-
wad nin wi-ija, madwe-ākosiwan Roy o widigémá-
ganan. Ki wi-mādjdawa na mashkiki? E, nin wi-
mína gwedássag (camphor) gaiē nissóminag jabó-
sigani-mashkiki. Anin ejinikadégwen iw mashkiki
Jaganáshimówining? Endogwen ejinikadégwen; ta-

ga, nin ga-gagwédjima aw intni. Ki gi-dtbaamágo na? Kawin mashi ntn gi-dtbaamágoSSI. Anin ga-dód-rwindwa anamié-gigángwag? O gi-kitchi-mino-dodágowan bemádisinidjin. John o gi-ganonánan na kossan? Gónima o gi-ganonádogénan nossan. Kíd ākos na? Kawin gwelch nind ākosssi, nin dēwik-wéde dash pangí. Mano ki wī-mināndoamin (give thee to smell, inhale) gwedassag; wewéni minándan (smell it), nontingim gaie minándan, waiba dash ki ga-naganigon dēwikwéwin; bwa mādjai-ān dash ki ga sinsokwébinin (I will tie up thy head), mi dash wewéni tchi gawtshimóian, ga-ni-baian dash ki ga-mino aia Kitchitwa Pierre gi-tchiták-wawa (sassagák-wáwa) tchibaidtigong Kitchitwa Paul dash gi-ktshkigwéwa (was beheaded). Ogow mino ikwéwag mano ta-anonáwag tchi anokíwad, igiw dash nij kégo ta-anónásst-wag. Metchidó dangig káginig o ga-kotugiigówan matchi manitón anámakamig, meno dó dangig dash o ga-mini-gówan Kijé-Manitón kágigé jawendágósiwin gti-gong. Ki ságiigom, wtnawa dash kawin o ságit-gosstwan bemádisindjin. Minópogwad iw anibish-ábo, nbiwa mákija ki gi-dágonanádog sisibákwad, géget wishkobágami (it is sweet). Mi na igiw in-irwag ge-mininda jóniian? Kawin áwisst-wag; mi sa wedi nábwádjig ge-minindwa. Awénen wedi jengtshing mashkóssiwikang? Mi sa John.

LESSON LI.

The Indicative mood, passive voice, of verbs ending in wa.

Note 1. Many verbs of the fourth conjugation end in *wa*. In the active voice they are conjuga-

ted *regularly* like *nin wābama*. But in the passive voice a contraction takes place, as follows:

Verbs ending in *awa* are contracted: into *āgo*
instead of *awigo*.

„ „ „ *āwa* „ „ into *āogc*, instead
of *aowigo*.

„ „ „ *ēwa* „ „ „ *ēogo*, instead
of *ewigo*, for instance.

Nin wīndamawa, I tell him, *nin wīndamāgo*, I
am told.

„ *bajibāwa*, I stab him, *nin bajibāgo*, I am
stabbed.

„ *pakitēwa*, I strike him, *nin pakitēgo*, I am
struck.

Note 2. Add to these *contracted* secondary roots the ordinary terminations, of the indicative, passive, for instance.

o wīndamāgon, *nin wīndamāgōmin*. *ki wīndama-*
gonāban,

o bajibāgon, *nin bajibāgōmin*, *ki bajibaogonā-*
ban,

o pakitēgon, *nin pakitēgōmin*, *ki pakitēgonāban*,

Nin wāwīndumawa, (*waiaw..wad*) I promise him.

„ *wāwīndamāge*, (*waiaw..wad*) I promise.

Wāwīndamagēwin, (*in. pl. an*) promise, *made to*
some one.

Wāwīndamāgōwin, (*in. pl. an*) a promise, *re-*
ceived.

Nin nāndonēwa, (*nen..wad*) I seek him, search,
hunt for him.

„ *ininjāwa*, (*en..wad*) I send him. (*also nind*
ijinjāwa).

„ *mādjīnājāwa*, (*maiad..wad*) I send him away.

„ *mādjīshkawa*, (*maiad..wad*) I put it s. an.
obj. in motion.

„ *mādjīshka*, (*maiad..kad*) I am going, I am in
motion (f i: *dibaigtsiswan*, clock or watch.)

- *Nin bonigidétawa, (bwan..wad)* I forgive him.
- „ *dēbwétawa, (daieb..wad)* I beleive him.
- „ *dēbitawa, (daieb..wad)* I hear him here (he speaks loud enough.)
- „ *dēbiton, (daiebitod)* I satisfy it, make it contented, happy.
- „ *dibaámarwa, (deb..wad)* I pay him, recompense him.
- „ *dibaamáge, (deb..ged)* I pay, make a payment.

Dibaamágéwin, (in) payment, made.

Dibaamágówin, (in) payment, received.

Nin bashanjéwa, (bes..wad) I punish him, whip him (*bashanjéigan, whip.*)

EXERCISE.

Ta-mādjinájawáwag igiw matchi abinódjiiag, o-sám matchi ijiwébisiwag: mákija o ga-banádjiúwan meno-ijiwébisiwágin abinódjiian. Igiw kwiwisénsag o gi-ininájaogówan onigígowan (by their priests) kikinoamáding. Kawin mādjiškássi nin dibaigtsis-swánens, nin ga-mādjiškáwa. Ogow píjkiwag ginwénj o gi-baba-nandoncógowan iniw inniwan, kawin dash o gi-mikágossíwan, nanabem (just now) ninawind nin gi-mikawánánig (we found them). Aw ikwe o gi-kitchi-pakitéogon o widigé-máganan gawashkwébinidjin, géga o gi-bajiiáogon iniw ininiwíshan. Marie o gi-wáwindamágon odánan tchi wí-ándji-bimádisinid. John o gi-bonigidétágon o papaian. Mekatéwikwándie o dēbwétágon kákiná gwatak enámianidjin. Kawin éniwok gígí-tossi gégikwédjin, potch (still) kákiná anamiéwigámigong o dēbitágon. Nin dēbiton nindé (my heart) dassing meno-dodamānin.

Was the storekeeper paid by those Frenchmen? He was paid by them (*o gi-dibaamágon*) Was that mischievous boy punished by his parents? I

don't know. Boys, if you don't behave you will be whipped by the teacher. Didst thou receive thy payment? I was paid yesterday; we were paid this morning. Christians, always pay your debts. That's what we do.

INTERMEDIATE EXERCISE.

“*Dubitative*” participles of the first three Conjugations.

Note. The terminations of the “*Dubitative*” participles of the first three conjugations are the same as those of the corresponding subjunctive mood, except the third person plural for instance:

Ekkitogwénag, they who perhaps say
Ga-ikkitogobanénag they who perhaps said.

Enéndamogwénag
Ga-inéndamogóbanénag

Degwishinogwénag

Ga-dagwishinogóbanénag

ékkitóssigwénag

ga-ikkitossigóbanénag

enéndansigwénag

ga-inendansigóbanénag

degwishinsigwénag

ga-dagwishinsigóbanénag.

Kawin nin gi-wābamássig igiw ga-bosigwénag pitchinágo. Anishinābeg w-úshkat ga-bimátlisigóbanénag aking, gi-matchi-iiwéhisigwában. Kijé-Manitó nisságoban gi-bishigwátj-bimádisinigóbanéuan. Moses gaie Aaron kawin gossássigwában ogimáwishan Pharao. Josue mino ganonágobán od anishinābéman ga-kitchi-mino-dódarwagwénan. Kawin ki kikenimássidog aw intni ga-kiwe-mádjágwen Géga gi-nibówag nij anishinābeg; níwin kiwe gi-ani-twáshinogwában bwa odítamowad miniss.

Wābang tu-dagwishinodógénag ninigiigog; géget nin ga-kitchi-minwéndam tchi wābamagwa.

I do not know whether these women are yet so talkative as they have been at first (*wateshkat ga-ijiwébisiwad*) Thy relations have been looked for (*akawábama*) yesterday; perhaps they have arrived; go and ask (*awi-gagwédwen*). Thou who never fallest perhaps into a mortal sin thou art indeed happy. I don't know who has lain down in my bed during the day (*nonda-gijig*). Those that first camped here (*gabésh*) have made this garden. The men, who formerly lived in this country, were Indians, afterwards came Frenchmen; the inhabitants now are Americans. Boys, whosoever shall come too late to school, shall be punished.

LESSON LII.

The Subjunctive mood, affirmative form, passive voice, of the fourth conjugation; also the participles of the passive voice.

Note 1. The subjunctive mood and participles of the passive voice, affirmative form, of the fourth conjugation are conjugated *like the first conjugation*, like verbs, the characteristic vowel of which is *o*. *Please note this!*

Note 2. The only exception to the above rule is the *simple third* person, singular and plural, which has no reference to a "Second-third person" in the same sentence, f. i., *wābamind*, if he is seen.

Subjunctive. Present tense.

<i>Kishpin</i>	<i>wābamigoian,</i>
„	<i>wābamigōian,</i>
„	<i>wābamigod,</i>
„	<i>wābamigoiang,</i>
„	<i>wābamigōieg,</i>
„	<i>wābamigowad</i>
„	<i>wābamigong,</i>
„	<i>wābamind</i>
„	<i>wābamindwá</i>
„	<i>wābamimind.</i>

Participle. Present tense.

<i>Waidbamigoian,</i>	I who am seen.
<i>waidbamigōian,</i>	thou,, „ „
<i>waidbamigod,</i>	he who is seen by etc.
<i>waidbamigoiang,</i>	we,, „ „ „ „
<i>waidbamigōieg,</i>	you,, „ „ „ „
<i>waidbamigōdjig,</i>	they who are seen by etc.
<i>waidbamigóng,</i>	one „ „ „
<i>waidbamind,</i>	he „ „ „
<i>waidbamindjig,</i>	they „ „ „
<i>waidbamimind,</i>	his, their (f. i: son sons) who is (are) seen.

Subjunctive. Pluperfect tense.

<i>Kishpin</i>	<i>wābamigoiamban,</i>
„	<i>wābamigoiamban</i>
„	<i>wābamigōpan</i>
„	<i>wābamigoiangiban</i>
„	<i>wābamigōiegoban</i>
„	<i>wābamigowāpan</i>
„	<i>wābamigóngiban</i>
„	<i>wābamindiban</i>
„	<i>wābamindwāban</i>

Participle. Imperfect tense.

waiábamigoiāmban, I who was seen.
waiábamigóíamban, thou,, ,, ,,
waiábamigópan, he, who was seen by etc.
waiábamigoiāngiban, we,, ,, ,,
waiábamigoiégoban, you,, ,, ,,
waiábamigópanig,
waiábamigongiban,
waiábamindiban,
waiábamindibanig.

Note 3. The contracted verbs are conjugated in the passive subjunctive and participles like *nin wābamigo*, I am seen etc. The usual terminations are added to the *contracted, second rv* root, f. i: *nin bajíbaogo*, *ki bajíbaogo*, *o bajíbaogon*. *bajíbaogoiān*, *bajíbaogod*, *bejíbaogoiān* etc.

Note 4. The two exceptions to the forgoing rule are verbs in *āwa* (from *aowa*), and *ēwa* (from *eowa*). In the simple third person they are contracted as follows *aowind* into *aond*; *ewind* into *eond*, f. i:

Kishpin bajíbaónd
 ,, *bajíbaóndwa*
 ,, *bajíbaóndiban*
 ,, *bajíbaondwában*
 ,, *pakitéónd*
 ,, *pakitéóndwa*
 ,, *pakitéóndiban*
 ,, *pakiteóndwában*

bejíbaónd, he who is stabbed.
bejíbaóndjig, they who is stabbed
bejíbaóndiban, he who was stabbed.
bejíbaóndibanig, they,, ,, ,,
pekitéónd, he who is struck.
pekitéóndjig, they who is ,;

pekiteóndiban, he who was struck
pekiteóndibanig, they,, ,, ,,

Note 5. Verbs ending in *awa*, form, the *simple third person* like *wābama*, f. i: *kishpin wīndama*-wind etc.

Nin bagwāwa, (*beg..wad*) I mend, patch it (s. an. obj).

„ *bagwān*, (*beg..ang*) I mend it (s. inan. obj).

„ *bagwāige*, (*beg..ged*) I mend, I patch.

Bagwāigan (*in. pl. an*) a patch.

Bagwāigwin (*in*) patching, mending.

Nin bāskikwēige, (*baiask..ged*) I bleed some one.

„ *bāskikwēwa*, (*baiask-wad*) I bleed him.

Bāskikwēigan, (*in. pl. an*) a lancet for bleeding.

Nin banádjitawa, (*ben..wad*) I spoil, ruin, lose something belonging to him.

„ *bāssingwēwa*, (*bess..wad*) I strike him in the face.

„ *gīsiswa*, (*gasiswad*, imp. *gīsiswi*) I cook or bake s. an. obj.

„ *gīsisān*, (*gasisang*) I cook or bake it, s. inan. obj.

„ *gīsisamawa*, (*gas..wad*) I cook or bake for him.

„ *gīsisékwe*, (*gas..wed*) I am cooking, baking.

Gīsiso, (*gasisod*) it is cooked or baked.

Gīsisod pakwējigan, baked bread.

Bebinésid pakwējigan, flour; (*bassisid pakwējigan*): or *bibiné-pakwējigan*.

Gīsisekwēwin, (*in*) cookery, baking.

Gīsisekwēwinini (*an. pl. wag*) a male cook (*tchi-bakwēwinini*.)

EXERCISE.

Igiw pekiteóndjig anishá pakitēwāwag, kawin gegō maianádádinig (nothing bad) *gi-ijitichigess-*

wag. *Jesus o gi-kitchi-papdkiteogon jimaganishan. Osānisi aw kwtwisens, ka wika bashanjéwāssi, Kishpin naningtinongin bashanjéogópan ossan, bakán da-gi-ijwébisi. Nij intniwag ga-bajibaogód-jig makandwéwininiwan, tibikong gi-nibówag. Apégish bagwáaman nin gibodiegwáson (my pants); kitchi bigoshkámagad (they are very much torn.) Marie wewéni bagwáige, win mano o ga-bagwaān ki gibodiegwáson. Mi na Marie ejinikásod aw gashkigwásoikwé? (seamstress). Mi ejinikásod. Apégish bagwáwād nin moshwénsiman. Minótchigéwag ikwéwag wenidjánissdjjig (who have children) nantngim bagwáigéwad; onijtshin gaie tchi ganawéndámowad bagwáiganan ged-aio-wad begwalgewádjín. Jane gi-mino-dodam gi-wébinād iniw matchi intniwan; jéba o gi-mādjindjawan. Ki gi-banádjitawa na nissáie o tchtmān? Kawin nin, nin gi-banádjitawāssi o tchtmān, mi sa John ga-banádjitawād. Akosi ntnga; apégish baskikwéond. Awénénan (by whom) dash ge-baskikwéogod? Mi sa wewtngesintdjín (skilful) mashkikiwintniwan ge-baskikwéogod. Aw intni gi-baskikwéige na ko? (did that man ever bleed anyone). Enangé, nantngim baskikwéige. Antudi o baskikwéigan? (Oow). Kawin nin minwābandansin baskikwéigewin.*

That sick woman was bled three times (*nising*) she is very weak (*kitchi jāgwíwi*). She should not be bled again; she might die of the bleeding (*baskikwéogówin ta-óndjinéwidog* (Dub.)) For whom does that baker (*pakwéjiganikéwnini*) bake bread? He bakes bread for those sick men. I do not like this bread; it is not well baked, Boil that meat. That young lady understands cooking (*nitá-tchibakwe*). Those potatoes are boiled and that bread is baked. God has mercy on those whom he punishes here on earth. Those

punished by the Lord now will receive mercy from him hereafter (*pánima o ga-jawénimigò-wan*). Go and get the brush (*awi-nādin binawéigan*) I cannot find it. Look for it under the table or near the door. I have found it. I want to dust my hat and my clothes (*nin wi binaweānan nin wíwakwan gaie nind agwíwinan.*) He brushes often (*binawéige.*) If thou art struck, do not get too angry, do not fight or strike. Had they been told (informed) by their children, they would have helped those poor people. They were not told anything. Were those girls sent to schools by their parents? They were sent by them, but they did not go. I have been promised a nice book. From whom did they receive provisions (*midjim*)? They received (were given) provisions from the cook in the logging-camp (*kishkaúgwé-wigdmigong*) The cook is very kind; he gives bread and pork to the poor, hungry Indians. Where have you been? We were hunting about in the woods. Did you kill any wild animals? We killed three deer and one bear. Did you kill a black bear? Yes we killed a large black bear. Bring me some bear-meat (*mako-wiúás bidawíshig*). If thou wouldst receive some money, what wouldst thou do? I would buy some flour and pork for my wife and children; they need them (*o manésindwan*).

INTERMEDIATE EXERCISE.

“Dubitative” participles of the fourth conjugation.

Note 1. The foregoing note applies also to some extent to verbs of the fourth conjugation. The terminations of the subjunctive mood and participles, Dubitative, are alike *when the object of the verb is in the singular number*, except in the third person plural, which is *agwenag*,

whereas in the subjunctive mood it is *awágwen*. But when the object of the verb is, in the plural number, the terminations are as follows:

<i>awagénag</i> ,	I who perhaps....	them
<i>iwadénag</i> ,	thou,, ,, ,,
<i>agwen</i> ,	he ,, ,, ,,
<i>awangidénag</i> ,	we who,, ,, ,,
<i>awangénag</i> ,	,, ,, ,, ,,
<i>awegwénag</i> ,	you ,, ,, ,,
<i>agwénag</i> ,	they ,, ,, ,,

ássiwagénag
ássiwadénag
ássigwen
ássiwangidénag
ássiwangénag
ássiwegwénag
ássigwénag.

Note 2. To obtain the *objective singular*, simply drop the *ag*, of the above terminations.

Aw ge-mino-dodawágwén wikánissan, ta-ñino-dodawa gaie win. Igiw ge-mino-anokitawagwénag iniw ogimán, o ga-mino-dibaamágowan. Kínawa ga-wābamawegwénag nin bebéjigóganjimag, win-damawtshig antindi eiawágwen. Win kekenimágwen nossan, nindawatch win o ga-nāsikawan (go to him). Nnawind satágiawángidénag kishiméiwag, nin wī-anamie-widígemánánig. Kin watba mákija ge-wābamáwaden mekatéwikwanaie, wewéni pagossénim tchi bi-ijad oma. Kawin nin gashkitósin tchi jawenimágwá kákiná ge-wābamáwagénag.

You who have perhaps seen my elder brother John in town, tell me: is he still alive? Whoever has not served the Lord here on earth will not see him in heaven. Those who talk ill of others secretly, they are hateful. I know the men, who perhaps killed John.

RESUME.

Awénénag igiw nij intniwag? Béjig tchibakwéwininiwi, béjig dash gashkigwássowinintwi. Makádendágosiwag nind abinódjimag; béjig nibwaka, béjig dash kópadisi; minawa béjig kawin wābandamássi, béjig dash kawin nondamássi. Aw intni kawin oshktnjigossi, kawin gaie ontndjissi. Ki gi-banádjitawádog aw ikwe ad onáganan. Kawin nin, nin gi-banádjitawássi od onáganan, mi sa ikwesénsish ga-banádjitawád. Wégonen ge-minigóian? Wégotogwen ge-minigowānen. Ki gibaskikwéog na mashkikiwintni? Kawin mashi; wābang nin ga-baskikwéogodog. Anin ged-inind atāwewintni? Kégo ta-inássi gégo. Ki ga-nissigom ganabátch, kishpin wedi ijateg. O nabémishan o gi-bajibáogon béjig ikwe. Nin ga-wēbinamágómin na nin bātādowninínin? Ki ga-wēbinamágom kákiná ki bātādowniwan kishpin gwaiuk ánwénindisoteg. Kishpin waidbamássiwagen ki wādigemágun nin gad-ójibamawa wcwéni. Nibwakdwintniwag mino ganawénindisowag tchi bātāwéssigwa (not to speak bad.) Peter kawin ganabátch o kikenimássidógenan mokodassowintniwan. Ki kikenimádog na aw ketchitwáwisid (noble) ikwe ge-bi-wābaminang? Kawin mashi nin kikenimássi. Ka na ki gi-dibáamawassidog mēsindamawad? (whom thou owest). Nin mama, apégisk wewib bágwáwad nin kitchi moshwem; atāwéwigámigong nin wi-ija. Antndi bagwáiganan, nindániss. Tlbi idog etewádgwen. Nin wi-bágwān nin gódáss (petticoat) Jesus gibassingwéwa gi-dibakónigod pagidjigewintniwan (sacrificing priest). Nongom nin ga-dibaamáge, kin dash ki ga-dibaamágo. Mi ejirwébak; bejig dibáige, bejig dash masináige; anind dibaamádisowag, minawa dash anind dibaamádisowag. Gisisowag na optniq? Kawin mashi gisisosstiwag. Nin wigishpinanag nijwátig pakwéjiganag gásisódjig.

Kid aiwag na mishminag? Nind aiawddogénag nanóminag (five) mishminag. Aiandjitówanen kid ijwébisiwin, ki wi-anónin tchi anoktawiiian. Gidagwishin na aw meiwéd mekatéwikwandie? Gónima kawin mashi gi-agwishinsidog. Nin ga-nasikawádog api dégwishing.

LESSON LIII.

The Indicative mood, negative form, passive voice, of the fourth conjugation.

Note 1. The negative form, of the passive voice of the fourth conjugation is conjugated, almost entirely, like the negative form of verbs ending in *o*, of the first conjugation, f. i: *kawin nind ikkitossi*.

Note 2. As above shown, there are four kinds of secondary roots, viz: *ig, āg, aog, eog*. Add to these roots, the regular terminations of the negative, passive voice.

Present tense. (Indicative mood), Imperfect tense.

	<i>igóssi</i>	|	<i>igóssinában</i>
	<i>igóssi</i>	|	<i>igóssinában</i>
	<i>igossin</i>	|	<i>igóssibanin</i>
	<i>igóssmin</i>	|	<i>igóssminában</i>
	<i>igóssim</i>	|	<i>igóssimwában</i>
	<i>igósswan</i>	|	<i>igóssiwábanin</i>
	<i>igóssim</i>	|	_____
	<i>assi</i>	|	<i>ássiban</i>
<i>1st</i>	<i>assiwag</i>	|	<i>ássibanig</i>
<i>root</i>	<i>imássin</i>	|	<i>imássibanin</i>

- „ *ogtma*, (*weg..mad*) I have her for mother;
she is my mother.
- „ *ogwíssima*, (*weg..mad*) I have him for son;
he is my son.
- „ *odánissimu*, (*wed..mad*) I have her for
daughter; she is my daughter.
- „ *odánissinan*, (*wed..sid*) I have her for
daughter; she is my daughter.
- „ *onidjántíssima*, (*wen..mad*) I have him, her,
for child; he, she is my child.
- „ *onidjántissinan*, (*wen..sid*) I have him, her,
for child; he, she is my child.
- „ *nishkádjia*, (*nes..jiad*) I make him angry,
anger him.
- „ *nānishkádjia*, (*nen..jiad. freq.*) I provoke
him to anger, anger him.
- „ *monénima*, (*mwan..mad*) I suspect him, mis-
trust him.
- „ *moshkine*, (*mwas..ned*) I am full, filled up
with something.
- „ *moshkinébi*, (*mwas..big*) It is full (of some
liquid)
- Nin débibi*, (*daiebibid*) I am filled with, full of,
some liquor.
- „ *monadpini*, (*mwan..nid*) I dig potatoes.
- „ *monadshkwe*, (*mwan..wed*) I weed, root out
weeds.

*Aw abinódjins (infant) kawin o kiichi sāgiigós-
sin o mamaian; kawin nantngim od odjimigóssin.
Aw akiwési od odjiman ogwíssan waiábamásstni-
gon, kawin wābandamássi. Ikwéwidog! kid ogtmi-
gom (you are mothers) wewéni bámiig gaie ga-
nawénimig kinidjántssiwag saidgiégog (whom you
love.) Marie od ogtmigon Jésusan, gaie dash win
Jesus gwaiak od ogtman Marian. Nin monénima*

aw ikwe; naningim gimódi. Monénimáwag gemó-dishkidjig, kákiná widj anishinábéwan o monéni-migówan kekénimigowáddjin (by whom they are known.) Moshkine aw intni matchi nibi (o moshkinéshkágon matchi nibi) agáwa bimossé; aídpi pangtshin, abinódjiian o bápiigon. Kégo osám gikamáken ki nábem neshkádisidjin. Wishkobágami iw nibi (that water is sweet).

His son and his daughter are seen. Yesterday they were seen by many persons. That boy is my son and that girl is my daughter; I have two sons and three daughters. Two women are working in the garden; one digs potatoes; the other weeds.

INTERMEDIATE EXERCISE.

*“Dubitative” participles of the fourth conjugation
Passive voice.*

<i>igowānen, I who am perhaps . . .</i>	<i>igóssiwānen</i>
<i>igowanen, thou, art ,, . . .</i>	<i>igóssiwancu</i>
<i>igogwenan, he ,, is ,, . . . by</i>	<i>igóssigwénan</i>
<i>igowāngen, we,, are ,, . . .</i>	<i>igóssiwāngen</i>
<i>igowangen, ,, ,, ,, ,, . . .</i>	<i>igóssiwangen</i>
<i>igowégwen, you,, ,, ,, . . .</i>	<i>igóssiwégwen</i>
<i>igowágwenan, they who are,, . . . by</i>	<i>igóssigwágwe-</i> <i>nan.</i>
<i>awinden, he who is ,, . . .</i>	<i>ássiwinden</i>
<i>áwindénag, they, who are ,, . . .</i>	<i>ássiwindénag</i>

Kishpin kekénimigowāngen oma aidiāng, pábigé anishinābeg ki ga-bi-mawádissigonánig. Máktja ki gi-aídmidog odénang gi-nissawindwábanen nij Wemitigójiwag. Awégwen ge-debwétamogwen ge-siga-andawáwinden gaie, ta-kágige-bimádisi gjijigong. Abinódjiag ga-mino-ganawénimawindénag mo jag, ta-mino-ijiwébisiwag, ketchi-anishinābewiwáddjin. Kin ga-minigowanen kitchi ntbiwa jónita, jawénim kid inawanáganag ketimágistdjig. Mi sa aw inini anótch déjimáwinden; anisha dash géget ina; ka-

*win matchi ijitchigéssi. Nin ge-mino-dibaamágowá-
nen, jóniia ki ga-minin. Aw intui ga-bajitbaogog-
wen Kitchi Mokománan, tibikong gi-nibo. Kína-
wind ge-jawénimigóssiwangen kawin ki ga-jawéni-
mássiwándnig kidj anishinábenánig. Awégwénan
ga-mínigógwénon jóniian, kawin nin kikéndaust-
min; win igo gagwédjim.*

They who will probably not be well received, should not go to the Indian village. Daniel, who was greatly esteemed by his king (as they say) was given by him beautiful clothes and much money. He who was killed last winter in the woods by some robbers (as they say) his body was found in the river. The Jews, who were badly treated by the Egyptians, were made free.

RESUME.

*Mary naningim od odjiman onidjánissénsan ke-
tchi-sápiádjim. Ságidiwag igiw ikwéwa, mi wen-
dji-odjindiwad. Awénen aw intui? Mi sa ningwiss
sestikisid. Anin endáshiwad kinidjánissag? Nándni-
wag ningwíssag, níssiwag dash nindánissag. Kei-
ábi na bimádisiwag kákiná kigwissag? Béjig nó-
maia gi-nibo. Ki monénimadogénag igiw inturwag
Kawéssa! (no not at all) kawin gánage bejig nin
monénimássi. Ishkotéwábo moshkinebiwag igiw nij
oshkinaweg nwandógostdjig. Aniniwapt ge-moná-
pinitég? Namandj api ge-mádjitarwängen. Gó-
nima awasswábang nin ga-mádjitáminádog.
Ki gi-wíndamágomidog ow. gi-dagwíshinan.
Aniniwapt ge-dibaamágowangen? Namandj idog.
Ki ga-mínigomwádog níbiwa jóniia. Eniwék níbi-
wa jóniia nin ga-mínigómin. Nind ángwábama
nishímé; ki wábama na? Mi wedi enibégábawid
tchigátig (near the tree). Ki gi-winitónan ki bi-
nakwánintndjin (fingers). Henry éni gok anoki
ano-kijátég; gassingweodiso. Béjig ikwe o gi-gás-
singwéwan kiwe Debéndjigentdjim. Wedi gijigong*

*Kijè-Manitò o ga-gassinsibingwéwan ketimágisinid-
in. John takósi, Charles dash ginósi; John mindi-
do, Peter dash agáshii. Masitágesi aw aiákosid;
mákija mánóshinodog. Bigoshka iw wassakwanénd-
jiganátig. Gwanátchiwan kid anamiéwigámigowa.
Padágwánawtshèn, nindániss, nin gikadj. Wewéni
nin padagwanishkágonan iniw wáboianan (blank-
ets) ga-míjiiianin. Padágwanaän kikádan ktnikan
gaie tchi lakadjissiwán. Minossé kid ijtchigéwin,
nin dash nind ijtchigéwin apiné (always) mánjis-
se. Aniniwapi ge-pagamáshiiang Wikwédong? En-
dogwen api ge-pagamáshiwangén; mákija nisso-di-
batganeg ki ga-pagamáshiminádog. Aw abinódjins
pakisstichigáso; ambé, wewéni padágwana (cover
it!) Gónima karwin ki nōndawtssidog. Géget ki
nōndón wewéni. Wābamiwambanen, karwin ki da-
mādjássi. Kishpin wīndamawipán aw ikwe, nin
da-gi-nāsikawa aw aiákosid. Kishpin kinigtigog
kikéniminogwābanen ga-dódamán, ki da-gi-bashar-
jéogog ganabátch.*

LESSON LIV.

*The Subjunctive Mood and Participles of the
negative form, passive voice, of the
fourth conjugation.*

Note 1. The subjunctive mood of the negative form, passive voice, is conjugated like that of verbs, ending in *o*, of the first conjugation, and so also the corresponding participles, f. i: *wābamig-ossiwān*, etc.

Subjunctive Mood.

Present tense.

Wābamigóssiwān
wābamigóssiwan
wābamigóssig
wābamigóssiwāng
wābamigóssiweg
wābamigóssigwa
wābamigóssing

Participles. Present tense.

Waiābamigóssiwān, I who *am* not seen.
waiābamigóssiwan, thou,, ,, ,, ,,
waiābamigóssig, he ,, ,, ,, ,,
waiābamigóssiwāng, we ,, ,, ,, ,,
waiābamigóssiweg, you ,, ,, ,, ,,
waiābamigóssigog, they ,, ,, ,, ,,
waiābamigóssing, one ,, ,, ,, ,,

Subj. Mood. Imperfect tense.

wābamigóssiwāmban
wābamigóssiwamban
wābamigóssigoban
wābamigóssiwāngiban
wābamigóssiwégoban
wābamigóssigwāban
wābamigóssingiban

Participles. Imperfect tense.

waiābamigóssiwāmban, I who *was* etc.
waiābamigóssiwamban, thou,, ,, ,,
waiābamigóssigoban, he ,, ,, ,,
waiābamigóssiwāngiban, we,, ,, ,,
waiābamigóssiwégoban, you,, ,, ,,
waiābamigóssigobanig, they,, ,, ,,
waiābamigóssingiban, one ,, ,, ,,

Note 2. The only exception to the above rule is the third person, singular and plural when it has not reference to a second-third person in the sentence, for instance:

Subjunctive Mood.

- Kishpin wābamāssiwind*, if he is not seen.
 „ *wābamāssiwindwa*, if they etc.
 „ *wābamimāssiwind*, if his, their (f. i: son, sons) is, are not.
 „ *wābamāssiwindiban*, had he not been seen.
 „ *wābamāssiwindwāban*, „ they „ been seen.
 „ *wābamimāssiwindiban*, had his, their.... not been seen.

Participles.

- waiābamāssiwind*, he who is not seen
waiābamāssiwindjig, they, who etc.
waiābamimāssiwind, his their....etc.
waiābamāssiwindiban, he who was not seen.
waiābamāssiwindibanig, they, who etc.
waiābamimāssiwindiban, his their....etc.

Note 3. Those verbs that end in *āwa*, (*aowa*), and *ēwa*, (*eowa*) contract *āwind* into *aond*, *ēwind* into *eond*, to which then the usual terminations are added, for instance:

- bajībaond*, *bajībaondwa*, etc.
pakitēond, *pakitēondwa*, „

- Nind ārwēnima*, (*aian..mad*) I scold, reproach, him.
 „ *ārwēntindis*, (*aian..sod*) I reproach myself, I repent; I confess.
Anwentudisowin, (*in*) Self reproach, repentance, conversion.

- Nind angwābama*, (*eng..mad*) I lose sight of
 him; he disappears to me.
 „ *angwābandān*, (*eng..dang*) I lose sight of
 it; it disappears to me.
 „ *anibégābaw*, (*en..wid*) I stand leaning on
 one side.
 „ *anibékwen*, (*en...nid*) I lean my head to
 one side.
 „ *anibésse*, (*en..sed*) I lean on one side.
 „ *binishima*, (*ban...mad*) I accuse him falsely,
 calumniate him.
Nin binākwan, (*in. pl. an*) my comb, rake, har-
 row.
 „ *binākwāninindj*, (*in. pl. in*) my finger, *ki bi-*
nākwāninindjin. thy fingers.
 „ *binākwāige*, (*ben..ged*) I rake, I harrow.
Binākwāigan, (*in. pl an.*) rake, harrow.
Nin gāssingwéodis, (*gais..sod*) I wipe my face.
 „ *gāssingwēwa*, (*gais..wad*) I wipe his face.
 „ *gāssinsibingwe*, (*gais..wed*) I wipe my tears.
 „ *gāsstnsibingwēwa*, (*gais..wad*) I wipe his
 tears.

EXERCISE.

Kishpin sāgiigóssiwan, mákija kin kid indowin sāgiigóssiwan (perhaps its thy fault that thou art not loved.) *Nin bakadé, nin wi-amwag pak-wéjigánsag. Anin ejtchiged aw anishinābekwe wé-di kitigáning? Mōnashkwe; kitchi anokt mōnashkwed. Jawendágosiwag wika aianwenimássiwindjig. Kwirwisénsag wika aianwenimássiwindjig ta-matchi-dōdamog; onijishin aiápi* (sometimes) *ānwénimigowad onigiigowan. Abinódji o ga bashanjéogou o kitisiman; kishpin waaw abinódji nantngim bashanjéogópan, kawin da-gi-matchi-abinódjirwtssi. Igiw oshkintgikweg anishá o gi-binishimigówan iniw ikwéwan; mino oshkinigikwewiwag, binádisiwag, o*

sāgitonāwa binidētwin. Awi-nādin nin binawēigan (brush) nin wi-binawēanan iniw wiwakwānan gaie babsikawāgan. Endasso-gtjigadnig Kijé-Manitó o nishkiigon baiāta-dōdaminiđjin. Anishinābeg, makandwēwintniwag enindjig (called Pillagers) o wi-miganāwan Kilchi-mokomānan; nishki-igōssigwāban karwin da-gi-inēndanstweg wi-miganāwad. Ganabātch ta-bātatnowag ge-nissigōđjig makandwēwintniwan.

Why dost thou scold that woman? She stole my hens; therefore I reproach her. Who is he that is coming there? It is my father. Whence does he come? He comes from home. Is that woman hated by her neighbors? She is hated by them, because she accuses them falsely. By whom was that boy struck? I don't know. Perhaps he was struck by that tall man. Sinners, repent and change your lives. That man feigns repentance (*ānwēnindisokāso*) God hates feigned repentance; he loves true repentance and forgives those who truly repent. I have lost sight of that large hawk (*kekek*) I intended to shoot him for he killed some of my hens. Lean that way (*wedi nakakēia anibēssen*). Lean thy head this way (*o-mā nakakēia*). Bring my comb and soap; I want to wash my head and comb it (*nin wi-nāsikwe*). I see thy five fingers. I sweat very much and wipe my face very often. That poor child cries; dear child, wipe thy tears; I will take care of thee (*ki ga-ganawēninin*) Where is the harrow (drag)? I want to harrow. God will wipe their tears. That woman wipes the tears of her poor child (*o gāsstnsibtngrēwan*). By whom was that child struck? He was struck by his companions (*o wiđjiwāgan*). Had those men been punished, they would not have done that.

INTERMEDIATE EXERCISE.

“Dubitative” participles of the “First Case”
(I....thee.)

<i>inowānen</i> , I who perhaps....thee	|	<i>issinowānen</i>
<i>igowānen</i> , we ,, ,, .... ,,	|	<i>igossiowānen</i>
<i>inonogwawen</i> , I,, ,,you	|	<i>issinonogwa-</i> <i>wen</i>
<i>igowegwen</i> , we ,, ,,you	|	<i>igossiwegwen</i>
<i>inogwen</i> , he ,, ,,thee	|	<i>issinogwen</i>
<i>inogwenag</i> , they,, ,, .... ,,	|	<i>issinogwenag</i>
<i>inowegwen</i> , he ,, ,,you	|	<i>issinowegwen</i>
<i>inowegwenag</i> , they,, ,, .... ,,	|	<i>issinowegwe-</i> <i>nag.</i>

B. Note the great similarity between the affirmative and negative forms.

Nin wika minawa ge-wābamtssinowānen, *ki pagossénimin nongom tchi gwaiuk bimádisian bínish tchi niboian*. I, who perhaps will never see thee again, beg thee to live justly until death.

Ki gi-matchi-nakwétawa aw ikwe, *wika gamatchi-ganontssinogwen*. Thou hast answered badly that woman, who perhaps never spoke badly to thee.

Ninawind ketchi-sāgiigowégwen mo jag, *ki minigom aw jóniia gaie intw agwtwinan*. We who love you very much, we give you this money and those clothes.

Nin gi-wābamag intniwag ga-gimódiminogwénag ki pijiktman. I have seen the men, who perhaps stole thy ox (cow).

Mi na igw intniwag wa-nissinogwénag? Are those the men who perhaps want to kill thee?

Ki jingénimáwag igiw ga-mino-dodóssinowégwénag. You hate those, who perhaps did not treat you well.

Nin ga-nāsikawánánig na igiw saidgiissinowég-wénag? Shall we go to those who do not love you perhaps?

Ninawind ga-dibaamagóssiwégwen, kawin gégo ki wī-mijissimin. To us, who perhaps have not paid you, you do not want to give anything.

LESSON LV.

Fourth conjugation—continued.

First Case.

I....thee.

he....thee.

Note 1. The "First Case" gives the terminations, which express the action of the *first* and *third* person on the second person, f. i:

I see thee
 we see thee
 I see you
 we see you
 He sees thee
 they see thee
 he sees you
 they see you.

Present Indic.

Imperfect.

<i>in</i>	—I....thee	<i>inināban</i>
<i>ininim</i>	„ I....you	<i>ininimwāban</i>
<i>igo</i>	„ we....thee	<i>igonāban</i>
<i>igom</i>	„ we....you	<i>igomwāban</i>
<i>ig</i>	„ he....thee	<i>igoban</i>
<i>igog</i>	„ they...thee	<i>igobanig</i>

<i>igowa</i>	„ he....you	|	<i>igowāban</i>
<i>igowag</i>	„ they....you	|	<i>igowābanig.</i>

Indicative Mood.

Present tense.

Ki wabamin, I see thee
ki wabamininim. I see you
ki wabamigo, we see thee
ki wabamigom,,, ,, you
ki wabamig, he sees thee
ki wabamigog they see thee
ki wabamigówa, he sees you
ki wabamigówag they see you

Imperfect tense.

Ki wabaminināban, I saw thee
ki wabamininimwāban, I saw you
ki wabamigomāban, we saw thee
ki wabamigomwāban, we saw you
ki wabamigoban, he saw thee
ki wabamigobanig, they saw thee
ki wabamigowāban, he saw you
ki wabamigowābanig they saw you

Note 2. *Ki wabamigo* means *we see thee*, and *thou art seen*; *ki wabamigom*, *we see you*, and *you are seen*.

Nin nagadénima, (*neg..mad*) I am accustomed
to him, used to him.
,, *nagadis*, (*neg..sid*) I am accustomed.
,, *nagadendam*, (*neg..dang*) I am accustomed.
,, *nagadendan*, (*neg..dang*) I am accustomed
to it, used to it.
,, *nādóma*, (*naiadomad*) I fetch or carry him
on my back.

- Nin wādōndan, (naiad..dang)* I carry it on my
back.
- „ *wikoma, (wak..ad)* I invite him to a feast
or banquet.
- „ *wewēbandbi, (waiew..bid)* I am fishing with
a hook.
- „ *pagidawa, (peg..ad)* I set a net (nets) to
catch fish.
- „ *pagidawa ussab, (o pagidawan assabin)* I set
a net.
- „ *pagis, (pegisod)* a bathe.
- „ *pagossénima, (peg..mad)* I ask him for
something with hope.
- „ *wewibia, (waiew..ad)* I hurry him.
- „ *wewibima, (waiew..mad)* I hurry him by my
words.
- „ *wibema, (wabemad)* I sleep with him.
- Wibemagan, (an. pl. ag)* bed fellow.

EXERCISE.

Nossinan ki bi-wabamigo (Father we come to see thee). Nin kikenimigog anishinabeg gaie kin ki kikenimigog. Kawin mashi nin nagadénimassiwandán aw mekatewikwanaie, kin dash, nossinan ki nagadénimigo. Ki nagadéndan na iw anokiwin! Kawin mashi nin nagadéndansin. Aw anishinábekwe o nadoman onidjanissensan. Kitchi mashkimod o nadondan aw inini. Ki pagossénimin tchi awiian iw ki wagakwad: Debendjigeian, ki pagossénimin tchi jawenimad aw aiakosid. Kakina grijigong ebüeg, ki pagossénimigowag ogow enamiädjig tchi gaganódamawegwá. Anishinabedog, Kitchi-Manito kid inenimigowa tchi anamiaieg, tchi odápinameg anamiéwin. Nidji, ki gi-wabamin awassonágo; ki gi-wabamigog gaie igiw nij ininiwag. Nin sagiag anishinabeg gaie dash winawa nin sagigog. Nosse, nijing nin gi-nishkiig bejig inini, gaie dash nin gi-matchi-dajimig (spoke ill of me.) Ninidja-

nissidog (my children!) ki kitchi sagitninim, mo-
 jag gaie ki mino inenimtninim. Jesus ki sagigó-
 wa gaie grijigong ki gad-odapinigówa kishpin
 gwaiak bimádisiieg. Aniniwapi ged- odapinaman
 Kitchi Jawendágoziwin? Nongom igo grijigak nin
 gad-odapinan. Ki gt-bimomig na ki mama? Geget,
 nin gi-bimómig. Ki ga-bimómigówag na bebéjigóg-
 najig (Are you going to ride on horseback? Liter-
 ally: are horses going to carry you on their
 backs?) Enangé. Wewib awi-nadóndan iw kitchi
 mashkimod opinig. Ki wewibiig aw ikwe. Anin
 ejitchigewad ninidjanissag? Bejig monaapini (digs
 potatoes) bejig wewebandbi, bejig dash pagiso.
 Anin api wa-pagidawáieg? Nongom wu-onagoshig
 nin gu-pagidawámin. Ki nagadendanna iw pagida-
 wawin? Kawin mashi nin nagadéndansin. Ki na-
 gadenimigog na Mashki Sibing daji-anishinabeg?
 Nin nagadénimigog. Ki wibemigog na kinidjanis-
 sensag? Nin wibémigog sa. Wibéndiwag na kig-
 wissensag? Geget, wibéndiwag.

Christians live uprightly and God will love
 you. Does the teacher like thee? Yes, he likes
 me and he speaks often to me (*naningim nin ga-
 nóniig.*) Did he hurry thee when thou wast pray-
 ing (*Ki gi-wewibimigna gi-anamiaian?*) No. I ask
 thee to pray for my sick sister. I will pray for
 her. Did those fishermen set their nets? They
 did not yet set their nets? When do they intend
 to set them? They intend to set them tomorrow
 morning. They are now too tired. How many
 boys went fishing? Five went fishing and two
 went hunting. Did thy father invite any one to
 a feast? He did not. Do those half-breeds speak
 English! They speak English, French and Chip-
 pewa. Did that woman speak to thee this morn-
 ing (*jeba?*) Yes, she spoke to me. Are those wo-
 men angry at thee? I don't know.

INTERMEDIATE EXERCISE.

Passive Voice, Dubitation form.

I am perhaps....	<i>igomidog</i>	|	<i>igossimidog</i>
thou art ,,	....<i>igomidog</i>	|	<i>igossimidog</i>
he is (by),,	....<i>igodogenan</i>	|	<i>igossidogenan</i>
we are ,,	....<i>igominadog</i>	|	<i>igossiminadog</i>
you are ,,	....<i>igomwadog</i>	|	<i>igossimwadog</i>
they are by,,	....<i>igowadogenan</i>	|	<i>igossiwadogenan</i>
he is	....<i>adog</i>	|	<i>assidog</i>
they are	....<i>adogenag</i>	|	<i>assidogenag.</i>

Note. The terminations of the negative form are like those of the affirmative with *igossi* placed before them (*igo affirm. igossi negative.*)

Makija kitchi sagiadog aw mino mekatewikwan-aié, perhaps that good priest is much loved.

Jingenimadogénag igiw metchi-dodángig, perhaps these evil doers are hated.

Pangi apitenimádog aw ikwe, perhaps that woman is little esteemed.

Kawin gwetch nibiwa ta-minassidogénag, perhaps they will not be given much, receive much.

O gi-wābamigowádogénan nossan, perhaps they were seen by my father.

Kawin o gi-bashanjéogóssiwadogénan onigiigowan, perhaps they have not been punished by their parents.

Perhaps I shall be punished if I steal apples. Perhaps you will be ill thought of, if you do that. Perhaps my son was not treated well. Perhaps we shall be robbed, if we go to town. Perhaps you will be stared at, if you dress so. Perhaps they will be made sad by their wicked children.

LESSON LVI.

First Case, Continued. Contracted terminations.

Note. Verbs ending in *wa* contract their terminations in the "First Case": I, he... thee, as follows:

awin is contracted into *on* (*ōninim*)
āwin (*aowin*),, ,, ,, *aon* (*aoninim*)
ēwin (*eowin*),, ,, ,, *eon* (*eoninim*)
awig ,, ,, ,, *ag* (*āgog*, *āgowa*, *āgo-*
wag)
āwig (*aowig*) ,, *aog* (*āogog*, *āogowa*, *āo-*
gowag)
ēwig (*eowig*),, ,, *ēog*, (*ēogog*, *ēogowa*, *ēogowag*).

Paradigm.

Ki windamon, I tell thee (*nin windamawa*)

,, *windamoninim*, I tell you.

Ki bajibaon, I stab thee (*nin bajibāwa*)

,, *bajibaoninim*, I stab you

Ki pakiteon, I strike thee

,, *pakiteoninim*, I strike you

Ki windamag, he tells thee

,, *windamagog* they tell thee.

Ki bajibaog, he stabs thee

,, *bajibaogog*, they stab thee

Ki pakiteog, he strikes thee

,, *pakiteogog*, they strike thee etc.

Nind aangwamima, (*eian..mad*) I recommend
 him to do something etc.

,, *ājoge*, (*aiājoged*) I walk over a bridge.

Ajogan, (*in. pl. an*) a bridge, a wharf.

Nind akamawa, (*ek..wed*) I lurk, I lie in wait
 for him.

,, *akokomidassike*, (*ek..ked*) I knit stockings.

- Akokomidassikewin, (*in*) knitting.
 Akokomidass, (*in pl. am*) a stocking.
 Nin widókawa, (*wa..wad*) I help him.
 „ bapinódawa, (*baiap..wad*) I laugh at him.
 ? „ nandonéwa, (*nen..wad*) I seek for him.
 „ baskikéwa, (*baias..wad*) I bleed him.
 „ dajindamawa, (*end..wad*) I speak of something concerning him, or to him.
 „ gagwedina, (*geg..wad*) I feel him.
 „ gagwedjima, (*geg..wad*) I ask him.
 „ giwenajawa, (*gaw..wad*) I send him home.
 „ minajawa, (*en..wad*) I send him.
 „ madjinajawa, (*maid..wad*) I send him away.

EXERCISE.

Ninidjánissidog, *ki aiángwamimintnim weweni tchi anamiáieg gweshkositégon gaie gewishimoiégon* (when you rise and when you go to bed.)
Kid akamag aw matchi inini; ki wi-nissig. Inashke ajogan! ajogéda. Aw ikwe ki gi-dajindamag kid ijrwebisiwin, ki dódamowinan gaie. Ki nandoneog kiga, ki wi-giwenajaog. Gi-akositan ki gi-baskikweog mashkikéwinini. Ki ga-widokagowag bemadisiéng. Ki bapinodógowa aw abinodji. Ki gi-gagwedimigog ogow ininiwag. Ki wi-gagwedinin eta. Ki gi-gagwedjimigog na ijr w abinodjiag? Nin gi-gagwedjimigog sa. Anindi kid akokomidassan?

Ki gi-wabamig na awiia gi-giwashkwébiian gi-mawibiian gaie? Bejig eta inini nin gi-wabamig, kawin dush nin gi-giwashkwébissi, kawin gaie nin gi-mawíbissi, pangishe (very little) nin gi-minikwe. Ki gi-inotag aw inini; ga-ikitoianin ikkitowinan, nassab (over again) gi-ikkito. Geget nin mamdawendam; narwatch weweni nin ga-ganawénindis. Ki gi-wabandan na nin ningwawakiminnan? (our burying ground, cemetery). Karwin nin gi-

wabandansin. Wewibitan, ningwiss, ki wi-ininajaon kikinoumading. Nindaniss, ki gi-madjinajaog na aw inini enokitawad? E, nin gi mādjinajaog; kawin gaie nin gi-dibaamagossi (he did not pay me). Anamakamig duji-otchitchāgomag sessessāki-sowag (they burn and weep). Kwiwisensidog, kid ombigisim! (you are noisy) bisān aiatiog! kishpin bisan aiassiweg, ki gu-bashanjēoninim (I shall punish you.) Kī gi-nishkadji-ganonig awiia? Aw ikwe nin gi-nishkadji-gunonig, anisha nishkadisi, gi-ano-matchi-dodawassiwag, potch nin nishkadisi-lug (she is angry at me.)

When will thy mother return home? I don't know. Didst thou find her things (*anokadjiganan*), her scissors, her thimble and her needles? (*o gandaigwasson gaie o jaboniganan.*) I found her scissors and her needles, but I did not find her thimble. Why, dost thou weep? Did the teacher punish thee? Did he strike thee? He punished me for nothing. I was not making noise; John was making fun (*ombakamigisi*). Did he send the scholars home? He sent them home. Did they hunt (look for) my book? or (*o ginanda-wabandanawa na nin masinaigan!*) (*nin ginandawabandamagog na nin masinaigan? Geget ki ginandawabandamagog ki masinaigan, o gi-mikanawa gaie.* Yes they searched for thy book and they found it. Did the fish swallow thy hook? (*Kī gi-gondamag na gigo?*) He swallowed my hook. Did the robber rob thee of anything? (*Kī gi-makamig na ego makandwewinini?*) He robbed me of all my money. Did that girl steal anything from thee? She stole from me twenty five dollars.

INTERMEDIATE EXERCISE.

If I am perhaps... etc. (ninawind) (kinawind)	igowānen igōwanen igogwen igowāngen igowangen igowegwen igowagwen āwinden āwindwāwen	igossiwanen igōssiwanen igossigwen igossiwanen igōssiwanen igossiwegwen igossiwegwen igossiwanen āssiwinden āssiwindwāwen
--	--	--

Note. See remark in foregoing intermediate exercise. It has a very wide application.

Kishpin jawenimigossiwegwen, ki kitchi kitimagendagosim. You are deserving of compassion, if you are perhaps not helped.

Awegwēnan ge-wabamigōgwen aw kwiwisens? By whom will that boy be seen?

Namandj idog ge-dodawawindw.rwen, I don't know what will be done to them (how they will be treated).

Awegwēnan idog ga-gimodimigowagwen? By whom may things have been stolen from them? (*German von wem sind sie vielleicht bestolen worden?*)

Nin ga-wi-godji kikendam, kishpin ga-matchi-igowānen, I will try to find out whether I have been perhaps ill spoken of.

Was that boy seen by his mother, when he struck his sister? I don't know whether he was seen by his mother, but he was seen by his father. Are those people liked? I think they are not liked. If those robbers be caught, they will be hanged immediately.

LESSON LVII.

*First Case, continued. Negative form.
Terminations of the Indicative mood.*

Present tense.

<i>issinon</i>	| I....thee not
<i>ossinon</i>	| " " "
<i>aossinon</i>	| " " "
<i>eossinon</i>	| " " "
<i>issinoninim</i>	| I....you not.
<i>ossinoninim</i>	| " " "
<i>aossinoninim</i>	| " " "
<i>eossinoninim</i>	| " " "
<i>igōssi</i>	| we....thee not
<i>agōssi</i>	| " " "
<i>aogōssi</i>	| " " "
<i>eogōssi</i>	| " " "
<i>igōssim</i>	| we....you not
<i>agōssim</i>	| " " "
<i>aogōssim</i>	| " " "
<i>eogōssim</i>	| " " "
<i>igossi</i>	| he....thee not
<i>agossi</i>	| " " "
<i>aogossi</i>	| " " "
<i>eogossi</i>	| " " "
<i>igossig</i>	| they....thee not
<i>agossig</i>	| " " "
<i>aogossig</i>	| " " "
<i>eogossig</i>	| " " "
<i>igosstwa</i>	| he....you not
<i>agosstwa</i>	| " " "
<i>aogosstwa</i>	| " " "
<i>eogosstwa</i>	| " " "

<i>gosstwag</i>	|	they . . .	you	not
<i>agosstwag</i>	|	"	"	"
<i>aogostwag</i>	|	"	"	"
<i>eogostwag</i>	|	"	"	"

Imperfect tense.

issinoninaban
ossinoninaban
aossinoninaban
eossinoninaban

issinoninimwaban
ossinoninimwaban
aossinoninimwaban
eossinoninimwaban

igossinaban
agossinaban
aogossinaban
eogossinaban

igossimwaban
agossimwaban
aogossimwaban
eogossimwaban

igossiban
agossiban
aogossiban
eogossiban

igossibanig
agossibanig
aogossibanig
eogossibanig

igossiwaban
agossiwaban
aogossiwaban
eogossiwaban

igossiwabanig
 agossiwabanig
 aogossiwabanig
 eogossiwabanig

Note 1. As the above-given paradigm shows, the contracted forms have the same terminations, as the regular; all the difference is in the vowel, which precedes the termination, which is *i* for the regular forms and *o*, *ao*, *eo*, for the contracted forms.

Note 2. The above note applies to the affirmative and negative forms, Indicative, Subjunctive, Participles, of the Passive Voice, and of the First Case. The Chippewa scholar will please remember this important remark.

Paradigm.

- Kawin ki wabamissionon*, I see thee not
 „ „ *wabamissiononinim*, I see you not.
Kawin ki wabamigōssi, we see thee not.
 „ „ *wabamigōssim*, „ „ you „
Kawin ki wabmigossi, he sees thee not.
 „ „ *wabamigossig*, they, „ „ „
Kawin ki wabamigossíwa, he sees you not.
 „ „ *wabamigossíwag*, they, „ „ „ etc.
Nind ajidéma, (*aiaj..mad*) I contradict him, answer him disrespectfully.
 „ *ajidékawa*, (*aiaj..wad*) I miss him, don't meet him, on the road.
 „ *ajidéwa*, (*aiaj..wad*) I miss him, travelling in boat, or water.
 „ *ajéta*, (*eietad*) I move backward, draw back.
 „ *ajétakoki*, (*ej..kid*) I step backward, make a step backward.
 „ *ajéosse*, (*ej..sed*) I walk backward.
 „ *anámikawa*, (*en..wad*) I salute him.

- Nind anámikan, (en..kang)* I salute it.
 „ *jingéndamawa, (jang..wad)* I hate something
 belonging or appertaining to him.
 „ *kijiswá, (kaj..wad)* I warm or rewarm some
 an. object.
 „ *kijokawa, (kaj..wad)* I warm him, lying with
 him.
 „ *kijókodádimin, (kaj..didjig)* we warm each
 other, lying together.
 „ *kijónike, (kaj..ked)* my arms are warm.
 „ *kijóntndji, (kaj..djid)* my hands are warm.
 „ *kijos, (kajosid)* I am warm.
kijoshin, (kaj..ing) I lie warm.
 „ *kijoside, (kaj..ded)* my feet are warm.
 „ *kijote, (kajoteg)* it is warm (in a lodge or
 house.)
 „ *makatewiwe, (mek..wed)* I am a negro.
 „ *makatewiton miigwakissin,* I blacken a boot
 or shoe.

EXERCISE.

*Ki gi-wabamig na nishime? Kawin nin gi-wa-
 bamigossi. Nosse, ki pagossénimin tchi wi-minad
 nin papa bejigwábik, pakwéjiganan tchi ondji
 gishpinanad. Kawin mashi ki gi-dibaamágossi.
 Kego wika ajidémaken ki kitisimag (thy parents.)
 Ki gi-ajideogówag na nind anishinabemag? Geget:
 kawin dash nin gi-ajidéwassiwanánig nij Bwanan
 (Sioux) ga-wabamangidjig; o gi-miganawan dash,
 o gi-nissáwan gaie. Ajetan, nngwiss, bejig inini
 wi-pindge endatáng. Ajetakokiwag anind kekino-
 mawindjig abinodjiag, anind dash nogigábawi-
 wag. Kid anamikon, Marie, gaie ki-nanándomin
 tchi gaganódamawiiian (to pray for me.) Jesus,
 nind anamikan Kide ketchi-sagitoián. Nin jingén-
 damawa John o sasagisiwin. Nin kijonike, Mary
 kijoside, gaie Ann kijonindji, gaie nishimeig kij-
 oshinog nibáganing. Charles makatéwizwe, James*

dash wabishkitwe. Mike o makatewitonan nin mīi-gwakisinin.

John, how is thy father, today? He is not well; he caught cold lately and he lies sick in bed. I hear you. but I do not see you. Does John hear me? He does not hear thee, nor do we hear thee. We come to tell thee that thy son was drowned in the lake. He was skating on the ice and broke through and went down. (*gigonsabi*). I do not know you, I have never seen you. Did those men tell thee that my horse is sick? No, they did not tell me. Did they listen to thee when didst thou preach? They did not listen to me (*kawin nin gi-pisindagossig*) they hate to hear me (*nin jingitagog*) they hate to hear the word of God. Dost thou lie warm? Yes, I lie warm; it is warm here; my hands and feet are warm. God does not love you if you don't pray. John will not pay you, nor will those men pay you. I will bleed thee, if thou wishest it (*kishpin inendaman*) Did thy parents punish thee? My mother punished me, but my father did not.

INTERMEDIATE EXERCISE:

Second Case Dubitative form.

Thou....me perhaps	ki....idog
you....me	,,....imidog
he....me	,, nin....igodog
they....me	,,....igodogénag
thou....us	,, ki....iminádog
you....us	,,....iminádog
he....us	,, nin (ki) igonádog
they....us	,, nin (ki) igonádogénag.
	<i>issidog</i>
	<i>issimidog</i>

igossidog
 igossidogénag
 issiminádog
 issiminádog
 igossinádog
 igossinádogénag

- Odenang kè gi-danténiimidog, perhaps thou
 thoughtest me in town.
- Mákija kè goshidog, perhaps thou fearest me.
- Kawin kè sagiüssidog, perhaps thou dost not love
 me.
- Nin kikenimigodogénag, perhaps they know me.
- Kawin kè gi-wondágossinádogénag, perhaps they
 have not heard us.
- Ki miwabamidog, perhaps thou likest to see me.
- Mákija kawin nin ga-windamágossinádog ow, per-
 haps he will not tell us that.
- Kawin kè goshüssininádog, perhaps you do not
 fear us.
- Ki gi-matchi-dodagónádogénag, perhaps they have
 done bad to us,

Does he wish us harm? Perhaps he does wish
 me harm. Did I not see thee in town yesterday?
 Perhaps thou didst see me somewhere, but not
 in town, for I was not in town yesterday. Will
 those men abandon us? Perhaps they will not
 abandon us. Did they speak ill of me? Perhaps
 they did not speak ill of thee. Did that woman
 hear us? I think she did not hear us, she was
 too far away. Will those young men mind me? I
 think they will mind thee. Perhaps thou hatest
 me? I do not hate thee.

LESSON LVIII.

First Case—Continued.
Subjunctive Mood, affirmative and negative form.

Present tense.

inan, if I..thee	not issinowan.
onan, " " "	" ossinowan
aonan,, " "	" aossinowan
eonan " " "	" eossinowan.
inagog, if I..you	not issinonagog
onagog " " "	" ossinonagog
aonagog,, " "	" aossinonagog
eonagog,, " " "	" eossinonagog
igoian, if we..thee	not igossiwan
agoian " " "	" agossiwan
aogoian,, " "	" aogossiwan
eogoian,, " " "	" eogossiwan
igoieg, if we..you	not igossiweg
agoieg " " "	" agossiweg
aogoieg,, " "	" aogossiweg
eogoieg,, " " "	" eogossiweg
ik, if he..thee	not issinog
ok, " " "	" ossinog
aok,, " "	" aossinog
eok " " "	" eossinog.
ikwa, if they..thee	not issinogwa
okwa, " " "	" ossinogwa
aokwa,, " "	" aossinogwa
eokwa,, " " "	" eossinogwa.
ineg, if he..you	not issinoweg
oneg, " " "	" ossinoweg
aoneg,, " "	" aossinoweg
eoneg,, " " "	" eossinoweg

inégwa, if they..you	|	not	issinowégwa
onegwa, ,, ,, ,,	|	,,	ossinowégwa
aonegwa,, ,, ,,	|	,,	aossinowégwa
eonegwa,, ,, ,,	|	,,	eossinowégwa

Pluperfect tense.

inamban, had I thee	|	issinowamban
inagogoban, ,, ,, you	|	issinonagogoban
igôiamban, ,, we thee	|	igossiwamban
igoiegoban ,, ,, you	|	igossiwegoban
ikiban ,, he thee	|	issinogiban
ikwaban ,, they thee	|	issinogwaban
inegoban ,, he you	|	issinowegoban
inégwaban ,, they you	|	issinowégwaban

Note 1. In the above paradigm of the *pluperfect tense* we have omitted the *contracted vowels* o, ao, eo, etc which *precede* the usual terminations, as they are sufficiently given in the paradigm of the *present tense*.

Note 2. To form the Subjunctive Mood, add the above terminations to the root of the verb, f. i: *wabaminan, wabamik*, etc.

- Nin nibide-aiamin*, we are in a row (*nibide* refers to a row or line.)
- ,, *nibidébimin*, (*nab..idjig*) we are sitting in a row.
- ,, *nibidëngwamin*, (*nab..djig*) we are sleeping, lying in a row.
- ,, *nibowindan*, (*neb..dang*) I kill it.
- ,, *nibówinike*, (*neb..ked*) I have a dead arm (by palsy).
- ,, *nibówinindji*, (*neb..djid*) I have a dead hand (by palsy).
- ,, *nibówiside*, (*neb..ded*) I have a dead foot.
- ,, *passanowewa*, (*pes..wad*) I strike him on the cheek.

- „ *bassingwewwa*, (*beswad*) I strike him in the
face.
„ *bassidonewa*, (*bes..wad*) I strike him on the
mouth.
„ *pagaskajewa*, (*peg..wad*) I strike him on the
bare skin.
„ *ombákamigis*, (*wem..sid*) I play in a noisy
manner.
Ombákamigisirwin, (*in*) noise,, noisy amusement.
Nind ombiniken, (*wem..nid*) I lift up my arm.
Ombishin, *pakwejigan*, the bread rises.
Nind ombisiden, (*wem..denid*) I lift up my foot.
„ *nissitotawa*, (*nes..wad*) I understand him.
„ *nissiwegodjin*, (*nas..ing*) I am ragged, my
clothes are all torn.
„ *anikanótawa*, (*aian..wad*) I interpret him,
(his words);

EXERCISE.

Kawin na ki nissitotógossi aw inini? Geget, nin nissitotag. Kishpin nissitotossinog, ki wi-anikanton, mi dash tchi nissitotok, gaie igiw anind' (and those others) tchi nissitotokwa. Nenij abinodjiiag nibidebiwag kikinoamadiwigamigong, anamiewigamigong nenanan ininiwag nibidebiwag Ima kilchr nibaganing nisswi kwirwisensag nibidengwawag (sleep in a row) Kitimagisi aw inini; nibowinike gaie nibowiside.

Matchi Judawininiwag o gi-bassingwewawan Debendjigenidjin. Nindaniss wegonen wendji-mawii-an? Ki gi-bassingweog na awiia? Kawin awiia nin gi-bassingweogossi, nind akosinan nibidan (I have toothache) mi wendji-mawiiän. Kishpin awiia pakiteok, kego kin ajida pakitewaken. Ombishin pakwejigan.

Ki da-gi-minin joniia kishpin gi-wabamināmban, kawin dash ki gi-wabamissinon, awiia dash bekan-

isid nin gi-mina. Kawin o gashkitossinawa matchi manitog tchi banadjinegwa kishpin pagossenimeg Kossiwa gijigong ebid tchi nadumoneg (to help you) Kawin nin minwabandansin ombákamigisiwin, kawin gaie nin minwabamassig abinodjiag osam wembákamigisidjig. Nidji, ombinikenin! Nin bwanawiton wi-ombinikeniiän, nin nibowinike. Nibowiside na aw mindimoie? Kawin nibowisidessi, aw dash akiwesi nibowinindji. Ki kitimagenimininim (I pity you) apegish gashkitoiámban tchi jaweniminagog, kid inenimininim. Ki gi passanoweog na aw oshkinawewish? Geget, nin gi-kitchi-pasanoweog. Ki gi-bassingweog, nin gaie nin gi-basidoneog. Geget matchi oshkinawewi. Ki gashkiton na tchi ombisideniiän? Kawin bapish nin gashkitossin tchi ombisideniiän, nin nibowiside sa.

If the priest can assist you, he will assist you; he is kind-hearted (*minodee*) and pities the poor. If those had not seen you and talked to you, they would have gone home hungry, Did that man understand thee, when thou spokest to him? He did not understand me. How many languages dost thou speak? (*Anin dassing bebakan enweian?*) I speak seven different languages, (*nijwaching bebakan nind inwe.*) Does thy wife speak Chippewa? No, she does not speak Chippewa, but she speaks French and English. Had that beggar (*nandotamagewinini, nandotamagekwe*) understood thee and spoken to thee, he would have received bread and pork from thee. Did the priest put thee out of church? (*Ki gi-sagidinig na mekatewikwanaie anamiewigamigong?*) Why did he put thee out? He put me out for nothing (*anisha*); I drank a little too much lately and had married another woman, because my wife had left me (*nin gi-naganigoban*) Thou art a bad man if thou habitually drinkest and livest in concubinage (*kishpin gaie anisha widigemad ik-*

we.) Father, I will put away that woman (*nin ga-webina aw ikwe.*) and I will give up drinking. My friends, I am glad to see you.

INTERMEDIATE EXERCISE.

If I perhaps...thee	<i>inowānen</i>	|	<i>issinowānen</i>
„ we „ ... „	<i>igowānen</i>	|	<i>igossiwānen</i>
„ he „ ... „	<i>inogwen</i>	|	<i>issinogwen</i>
„ they „ ... „	<i>inogwawen</i>	|	<i>issinogwawen</i>
„ I „ ... you	<i>inonogwa-</i> <i>wen</i>	|	<i>issinonogwawen</i>
„ we „ ... „	<i>igowegwen</i>	|	<i>igossiwegwen</i>
„ he „ ... „	<i>inowegwen</i>	|	<i>issinowegwen</i>
„ they „ ... „	<i>inowegwa-</i> <i>wen</i>	|	<i>issinowegwawen.</i>

Kishpin waiabamissinowanen, kego ningot inenimishiken, if I do not see thee, don't think anything wrong of me.

Kid inendam na tchi widjiwiian? Ki ga-widjiwin, kishpin dash gego eninowānen, kego babamadjimoken! Art thou willing to go with me? I will go with thee; but if I should say anything to thee, do not go about and tell it.

Kishpin ningotchi ge-wabamigowanen, ki ga-baba-widjiwigo, if we happen to see thee anywhere, we will go around with thee.

Kishpin wa-debwetossinowegwawen ogow kwiwisensag weweni ki ga-bashanjewawag, if those boys do not want to obey (believe) you, you are to punish them well.

Did I do anything wrong to you? I think thou hast not done us any wrong. Did those men work faithfully for you? I think they did not work well for us. I believe I saw thee in town. Perhaps thou didst see me. Wilt thou perhaps lend me one hundred Dollars? I cannot lend thee

money, for I have no money, but I may give thee some provisions and clothes. Wilt thou go with me this evening? I think I will go with thee for a short time.

LESSON LIX.

First Case—continued; participles of the affirmative and negative form.

*Affirmative form,
Present tense.*

inan I who...thee
inagog ,, ,, ...you
igoian we who...thee
igoieg ,, ,, ...you
ik he who...thee
ikig they,,... ,,
meg he who...you
inegog they,,... ,,

Imperfect tense.

ināmban, I who...thee
inagogoban I ,, ...you
igoiamban, we who...thee
igoiegoban, ,, ,, ...you
ikiban, he who...thee
ikibanig, they,,... ,,
megoban, he who...you
inegobanig, they,,... ,,

*Negative form.
Present tense.*

issinowan
issinonagog
igossiwan
igossiweg
issinok
issinokig
issinoweg
issinowegog

Imperfect tense.

issinowāmban
issinonagogoban
igossiwamban
igossiwegoban
issinogiban
issinogribanig
issinowegoban
issinowegobanig

Note. The terminations of the participles are

the same as those of the corresponding Subjunctive mood, except the following:

Subj. <i>ikwa</i>	<i>issinogwa</i>
Part. <i>ikig</i>	<i>issinokig</i>
Subj. <i>inegwa</i>	<i>issinogwawa</i>
Part. <i>inegog</i>	<i>issinowegog</i>
Subj. <i>ikwaban</i>	<i>issinogwaban</i>
Part. <i>ikibanig</i>	<i>issinogibanig</i>
Subj. <i>inegwaban</i>	<i>issinowegwaban</i>
Part. <i>inegobanig</i>	<i>issinowegobanig</i> .

- Nin gikadj*, (*gakadjid*) I am cold, I feel cold.
 „ *takádj*, (*tek..jid*) I catch cold, become cold.
 „ *niningadj*, (*nen..jid*) I am very cold, trem-
 ble with cold.
 „ *gikadjinindjiwadj*, (*gak...jid*) my hands are
 cold.
 „ *gikadjisidéwadj*, (*gak..jid*) my feet are cold.
 „ *gikadjitawagéwadj*, (*gak..jid*) my ears are
 cold.
 „ *mokwadj*, (*mwak..jid*) I weep from cold.
 „ *wébishima*, (*waieb..mad*) I throw him down
 on the ground.
 „ *wébina*, (*waieb..mad*) I throw him away, re-
 ject, abandon him.
 „ *wébinan*, (*waieb..nang*) I throw it away, re-
 ject it, abandon it.
 „ *wébinamawa*, (*waieb..wad*) I throw away
 something belonging to him, forgive him.
 „ *wébindimin*, (*waieb..didjig*) we abandon
 each other, separate.
Wébindiwin, (*in*) mutual separation, divorce.
Wébinigan, (*an. pl. ag*) a person rejected, di-
 vorced, also any an. obj. thrown away.
Wébinigan, (*in. pl. an*) Any inanimate object re-
 jected, discarded.
Nin wébinigas, (*waieb..sod*) I am rejected, aban-
 doned.

- Nin bonigidétawa, (bwan..wad) I forgive him.*
 ,, *wanénima, (wen..mad) I forget him.*
 ,, *wanéndan, (wen..dang) I forget it.*
 ,, *wanéndamawa, (wen..wad) I forget something belonging to him, forgive him.*
 ,, *wanéndjigas, (wen..sod) I am quite forgotten.*

Nin gikadj; kitchi kissina; pitchinago nin gi-takadj odenang gi-ondjibaiān, gi-ani-grweiān; non-gom dash nin niningadj. Anin enakámigak? (what is the news?) Anotch gego enakámigak nin gi-b.iba-nondan, ki ga-windamon dash. Bwa mad-jitaiān dash, nin wi-sakaipwagane (I want to light my pipe) Kid aiawa na asséma? Nin mané-pwa (I have no tobacco) Waaw assema; odapin, weweni sagasswákan, bekish dash gaie dibádjimon iw enakámigak. Gi-anamie-nibawiwag (got married) awassonago John Makons gaie Marie Main-gans. Bejig kwiwisens o gi-takwámigon kitchi animoshan. Jane Gijigokwe o gi-webinan o widtgémanan. Nij abinodjiag miskwajéwin (measles) gi-ondjinéwag, mi sa Migisi onidjanissan, kitchi kashkéndamon onigiugowan. Nin gikadjisidéwadj, ambe bimibatóda atchina minawa tchi kijosideiang. Anindi nin mindjikáwanag? (mittens) Kawin nin mikawassig, makija awiia nin gi-gimódimig nin mindjikáwanan. Niu wi-aiawag; nin kitchi gikadjinindjiwadj sa. Anindi nin nabikawágan? Nin gikadjitawagéwadj. Aw ikwesens mokwadj. Kego mawiken, bi-widabimtshin (come and sit by me) Waiba ki ga-dagwishinimin endaiang.

Did that convert (*weshki-anamiad*) apostatize? He did not apostatize, he is wrongly caluminated (*anishi matchi dajima*) He is a strong Christian. Those who deceived thee did wrong. Those that struck you last Sunday are in jail. If I

would make thee suffer for nothing, I would do thee wrong. God who sees you, knows all your thoughts words and actions. I, who see thee now, will never see thee again. I your priest, who love you from my heart, I am going to leave you this evening. Are that boy's hands cold? They are cold; he weeps from cold. Come in, and warm thyself, my son. Now thy hands are warm and thy feet are warm. They who do good to you, shall be rewarded, but they who do evil to you shall be punished. (*ta-animisiwag*). Those that did not strike thee, them I like, but I don't like those that struck thee. God, who gave thee thy sickness that thou mightest repent, he will take it away from thee soon.

INTERMEDIATE EXERCISE.

If, whether I...him	<i>wagen</i>	|	<i>wagwawen</i> , if I them
„ „ thou ... „	<i>waden</i>	|	<i>wadwawen</i> , thou etc.
„ „ he ... „	<i>gwen</i>	|	<i>gwen</i>
„ „ we ... „	<i>wangiden</i>	|	<i>wangidwawen</i>
„ „ we ... „	<i>wangen</i>	|	<i>wangwawen</i>
„ „ you ... „	<i>wegwen</i>	|	<i>wegwawen</i>
„ „ they ... „	<i>wagwen</i>	|	<i>wagwen</i> .

If. whether, I not him..ssiwagen

„ „ thou etc..	<i>ssiwaden</i>
„ „ he „	<i>ssigwen</i>
„ „ we „	<i>ssiwangiden</i>
„ „ we „	<i>ssiwangen</i>
„ „ you „	<i>ssiwegwen</i>
„ „ they „	<i>ssiwagwen</i>

ssiwagwawen...them.

ssiwadwawen, etc.

ssigwen

ssiwangidwawen

ssiwangwawen

ssiwegwawen

ssiwagwen.

The terminations of the negative form are almost entirely like the corresponding ones of the affirmative with *ssi* placed before them.

Ki kikenima na aw inini? Endogwen kekénimá-wagen; endogwen ga-wabamáwagen. Dost thou know that man? I don't know whether I am acquainted with him; I don't know whether I have seen him (before).

Jesus o gi-inan o kikinoamáganan: "Awegwen ge-gassiamawáwegwen o batadowinan, ta-gassiúgá-deniwan, awegwen dash ge-gassiamawássiwegwen, kawin ta-gassiúgdessintniwan." Jesus said to his disciples: whose sins you shall forgive etc.

LESSON LX.

"Second Case" Thou...me. "Indicative Mood, affirmative form.

Note 1. In the "Second Case", the second and third person are considered as acting on the first, for instance:

Thou seest me
you see me
thou seest us
you see us
he sees me
they see me
he sees us
they see us.

Terminations of the Indicative, affirmative.

Present tense.

Imperfect tense.

Root	thou...me	|	<i>ināban</i>
„ <i>im</i>	you ...me	|	<i>imwāban</i>
„ <i>imin</i>	thou...us	|	<i>imināban</i>
„ <i>imin</i>	you ...us	|	<i>imināban</i>
„ <i>ig</i>	he ...me	|	<i>igoban</i>
„ <i>igog</i>	they...me	|	<i>igóbanig</i>
„ <i>igonán</i>	he ...us	|	<i>igonāban</i>
„ <i>igonánig</i>	they...us	|	<i>igonābanig</i>

Paradigm.

<i>Ki wabam</i> , thou seest me	|	<i>ki wabamināban</i>
„ <i>wabamim</i> , you „ „	|	„ <i>wabamimwāban</i>
<i>ki wabamimin</i> , thou seest us	|	<i>ki wabamimināban</i>
„ <i>wabamimin</i> , you „ „	|	„ <i>wabamimināban</i>
<i>nin wabamig</i> , he sees me	|	<i>nin wabamigoban</i>
„ <i>wabamigog</i> , they,, „	|	„ <i>wabamigóbanig</i>
<i>nin (ki) wabamigonán</i> , he sees us	|	<i>nin (ki) wab-</i> <i>amigonāban</i>
„ „ <i>wabamigonánig</i> , they,, „	|	<i>nin (ki) wab-</i> <i>amigonābanig</i> .

Note 2. *Nin wabamigonán*, he sees us, the person addressed, or spoken to, *not* included. *Ki wabamigonán*, he sees us, the speaker and the person spoken to both included.

Note 3. Pronounce the final *ā* in the form *he-us* long, as. *nin gi-odissigonān mekatewikwanaie*; on the contrary short in *nij masinaiganan nin gi-odissigonan* (*VI Conj. Personifying verbs.*)

Nin māmakádendagos, (*maiam..sid*) I am admirable, I am curious.
 „ *māmakádendam*, (*maiam..dang*) I wonder, admire, am surprised.

- „ *māmakādendan*, (*maiam..dang*) I wonder at it, admire it.
 „ *māmakādenim*, (*maiam..mod*) I admire.
 „ *māmakādenima*, (*maiam..mad*) I admire him wonder at him.
 „ *ginibi*, (*genibid*) I am quick in working, doing things.
 „ *ginodjāne*, (*gen..ned*) I have a long nose.
 „ *ginogāde*, (*gen..ded*) I have a long leg.
 „ *gagānogade*, (*geg..ded*) I have long legs, (freq).
 „ *ginonike*, (*gen..ked*) I have a long arm (freq. *gaganonike* I have long arms).
 „ *ginonindji*, (*gen..djid*) I have a long hand (freq. *gaganonindji*).
 „ *ginós*, (*gen..sid*) I am long, tall, slim.
 „ *ginósida* (*gen..ded*) I have a long toot (freq. *gaganosida*).
 „ *gizéwidon*, (*gaw..dod*) I carry it back again, I return it.
 „ *gizéwina*, (*gaw..nad*) I carry him (*s. an. obj.*) back again, I conduct him back.
 „ *giris*, (*gawisid*) I am an orphan.

EXERCISE.

Geget mamakādendagosi aw iuni ejindagosid; kitchi ginodjāne gagānogade gaie; dassing waiábamagin nin mamakásabama (I look at him with wonder) *Ki nondaw weweni, nin dash kawin weweni ki nondossinon. Nin ganawábama aw oshkinawe, gaie win nin ganawábamig. Enamiatig; mojang ki wabamigonán Kossinan gijigong ebid. Nin sagiag ninigugog gaie winawa nin sagugog, nin mino dodagog gaie. Nin gi-miganigonánig Bwanag, gaie ninawind nin gi-miganánig. Kí gi-pakiteowawag ga-wi-makaminegog kid ainiwa, gaie winawa ki gi-wikwatchiigowag wi-*

pashkisonegwa (and they tried to shoot you). *Gi-nibin! ninge, wewib, bi-nádamawishin* (come and help me!) *nin wi-takwamig* (bite me) *aw kitchi animosh*. *Mama, nin miganig aw kwiwisensish, nin wi-pakiteog*. *Gaganonike gaganogade gaie aw nandomákoméshi* (monkey, louse, hunter.) *Ginósi aw inini, wiwan dash onidjanissan gaie takósiwan, bejig eta ogwissan eniwék ginósiwan*. *Nin wabamag nij makwag gaie dash winawa nin wabamigog*. *Kinawa melchi-dajimegwa mojag kidj ikweg, ki nishkábamigowag* (they look at you with anger) *kawin ki minwabamigossiwan* (they don't like to see you.)

John, did anyone see me yesterday at Church? Thy parents saw thee, and they liked to see thee there. I see thee and thou seest me. We see the Indians and they see us. That man has a crooked nose (*wagidjane*.) and his legs are crooked (*wawagigade*). Women, (*ikwewidog*) obey your husbands and love them; they work for you and support you (*ki bamiigowag*.) I love you all, and you love me. I will give you to eat, if you work well until noon. Those boys hate us and fight us. We love you and you should love us. Christians, Jesus died for you on the cross; he died for us all; let us love him with our whole heart. Those deer follow me wherever I go (*nin nopinanigog*.) I admire those books and pictures. That little girl wonders at me and looks at me with wonder. She looks at thee too. My hands and feet are cold. Come in and warm thyself! (*bi-awason*)! That dog has long legs, but that fat pig has very short legs. Monkeys have long legs and arms, but their ears are short; they are queer, (curious.)

INTERMEDIATE EXERCISE.

Dubitative form of the first three conjugations.

Pluperfect tense.

Subjunctive Mood.

Terminations.

wāmbānen
wambanen
gobanen
wāngibanen
wāngobanen
wegobanen
wagobanen

sizwāmbānen
sizwambanen
sigobanen
sizwāngibanen
sizwāngobanen
sizwegobanen
sizwagobanen.

Pluperfect tense

Participles.

Nin ga-wāmbānen
kin ga-wambanen
win ga-gobanen
ninawind ga-wāngiba-
nen
kinawind ga-wāngoba-
nen
kinawa ga-wegobanen
winawa ga-gobanenag

Nin ga-sizwāmbānen
kin ga-sizwambanen.
win ga-sigobanen
ninawind ga-sizwāngiba-
nen
kinawind ga-sizwāngoba-
nen
kinawa ga-sizwegobanen
winawa ga-sigobanenag.

Note 1. The negative terminations are exactly like those of the affirmative form, with the syllable, *ssi*, (*nsi*) before them.

Note 2. The participles have the very same terminations (except the "Change") as the corresponding subjunctive mood, except the third person plural, f. i. (Subj) *ikkitowagobanen* (Part) *ekkitogobanenag*.

LESSON LXI.

Second Case—continued. Negative, Indicative.

Present tense.

Imperfect tense.

<i>issi</i>	thou..not me	|	<i>issināban</i>
<i>issim</i>	you....,, ,,	|	<i>issimwāban</i>
<i>issimin</i>	thou ,, us	|	<i>issimināban</i>
<i>issimin</i>	you ,, ,,	|	<i>issimināban</i>
<i>igossi</i>	he ,, me	|	<i>igossiban</i>
<i>igossig</i>	they ,, ,,	|	<i>igossibanig</i>
<i>igossinan</i>	he ,, us	|	<i>igossināban</i>
<i>igossinanig</i>	they..not us	|	<i>igossinābanig</i>

Paradigm.

Kawin ki wabamissi, thou seest me not.

,, ,, *wabamissim*, you ,, ,, ,,

,, ,, *wabamissimin*, thou,, us ,,

,, ,, *wabamissimin*, you ,, ,, ,,

,, *nin wabanigossi*, he ,, me ,,

,, ,, *wabanigossig*, they ,, ,, ,,

nin (ki) wabanigossinan, he ,, us ,,

,, ,, *wabanigossinanig*, they,, ,, ,,

kawin ki wabamissināban

,, ,, *wabamissimwāban*

,, ,, *wabamissimināban*

,, ,, *wabamissimināban*

,, ,, *wabanigossiban*

,, ,, *wabanigossibanig*

,, ,, *wabanigossināban*

,, ,, *wabanigossinābanig*

- Nin wanagima*, (*wen..mad*) I make a mistake
in counting an. objects.
 „ *wanagindan*, (*wen..dang*) I make a mistake
in counting inan. objects.
 „ *wanigijwe*, (*wen..wed*) I make a mistake in
speaking.
 „ *wanénima*, (*wen..mad*) I forget him, neglect
him, forget his name.
 „ *ganawábama*, (*gen..mad*) I look at him.
 „ *kitimágenima*, (*ket..mad*) I pity him.

The radical syllable *wan* (change *wen*) refers to *mistaking*, error; for instance:

- Nin wanádadjige*, (*wem..ged*) I lose the track or
trace.
 „ *wanádodon mikana*, (*wen..dod*) I lose the
trail, road.
 „ *wanaām*, (*wenaang*) I commit a mistake in
singing.
 „ *wanádjim*, (*wen..mad*) I make a mistake in
relating a thing, or story.
 „ *wanagindass*, (*wen..sod*) I mistake in count-
ing or making up an account.
 „ *wanéndagos*, (*wen..sid*) I am forgotten neg-
lected.
 „ *wanéndam*, (*wen..dang*) I forget.
 „ *wanéndama*, (*wen..mad*) I lose my senses, I
faint.
 „ *wanéndamawa*, (*wen..wad*) I forgot some-
thing belonging to him, I forgive.
 „ *wanéndan*, (*wen..dang*) I forget it.
 „ *wanéndjigas*, (*wen..sod*) I am quite forgotten.
 „ *wanénima*, (*wen..mad*) I forget him.
 „ *wanenindis*, (*wen..sod*) I forget, neglect my-
self.
 „ *wania*, (*weniad*) I lose him, miss him.
 „ *wanibiige*, (*wen..ged*) I make a mistake in
writing.

- Nin wanidodam*, (*wen..dang*) I do something through mistake.
- „ *wanike*, (*wen..ked*) I forget to take something along with me, leave it behind.
- „ *wánike* (*waiá..ked*), I dig a hole, a grave.
- „ *waniken*, (*wen..ked*) I forget it somewhere, leave it somewhere through forgetfulness.
- „ *wanikénan*, (*wen..ked*) I forget some an. obj. somewhere, leave it somewhere.
- „ *wanimikaw*, (*wen..wid*) I faint, I swoon away.
- „ *waningwash*, (*wen..shid*) I walk around in sleep.
- „ *wanishima*, (*wen..mad*) I lead him astray, pervert, seduce him.
- „ *wanishin*, (*wenishing*) I go astray.
- „ *wanishindis*, (*wen..sod*) I cause myself to go astray, to get lost.
- „ *wanishkwea*, (*wen..wead*) I disturb and trouble him in his doings.
- „ *wanishkwema*, (*wen..mad*) I disturb him in his speech, or prayer by speaking or laughing, I cause him to make mistakes.
- „ *wanishkweiendam*, (*wen..dang*) I am troubled (lost) in my thoughts.
- „ *wanishkwes*, (*wen..sid*) I am frivolous, wild never quiet and still.
- „ *wanishkwetagos*, (*wen..sid*) I am noisy and turbulent in speaking.
- „ *wanishkwetawa*, (*wen..wad*) he causes me trouble with his words.
- „ *wanishkweton*, (*wen..tod*) I disturb it (an assembly etc.
- „ *wanisse*, (*wen..sed*) I mistake, make a blunder.
- „ *wanissin*, (*wenissing*) it gets lost.

- Nin wanitage*, (*wen..ged*) I lose something belonging to some else, also I mistake in hearing people.
- „ *wanitagos*, (*wen..sid*) I am not well understood, am misunderstood.
- „ *wanitam*, (*wen..tang*) I misunderstand.
- „ *wanitan*, (*wen..lang*) I don't understand it right, misunderstand it.
- „ *wanitass*, (*wen..sod*) I lose something belong to me.
- „ *wanitarwa*, *wanitamawa*, (*wen..wad*) I lose something belonging to him; also, I misunderstand him.
- „ *wanitchige*, (*wen..ged*) I act by mistake.
- „ *waniton*, (*wen..tod*) I lose it, miss it.

EXERCISE.

Nosse, migwetch! Kawin ki gi-wanénimissi, gaie nin kawin ki gi wanenimissinon. Ki nissitotawim ina? Makija kawin weweni ki nissitótawissim, nin dash weweni ki nissitótóninim minik ekkitoieg. Nin ganawabamigog anishinabeg, bekish nin makásabamigog (they regard me with wonder). Ninidjanissidog, misiwe inábi Kijé-Manitó, mo jag ki ganawábamigonán. Gossadánig ogow matchi awessiiag, kitchi takwangeshkiwag, ki wi-amogonanig (they want to eat us). Anisha ki segisim; kawin ki ga-takwamigossinánig, weweni sa gibakwaigásowag, takóbisowag gaie. Kawin nin wanénimigossinánig nidji-bimadisinanig (our fellowmen), mo jag nin mikwenimigonánig. Ki wanishkwein, makija. Kawin ki wanishkweissi, nidji, nin minwendam wabaminán. Mamaká dendagosi aw inini; naningim wanidódam wanigijwe gaie, naningótinong gwiniwi-ijitchige. Ki mino dodon mo jag, kin dash kawin ki mino dódawissi. Aw ininwishi o wi-wanishiman, o wi-banadjian iniw mino ikwe-

wan. Ki gi-waniken na kid agawateon (thy parasol umbrella) endaiäng? Kawin nin gi-wanikessin. Ki ga-wanénimigonánig anishinabeg ga-mino-dodawangog. Nin sagüügog ninidjánissag, kinawa dash kawin ki sagüüssim. Kawin nin wabamigossibanig abinodjiig, nin dash nin wabamábanig. Wanishkwesi aw kwizwisens, osámisi, ombigisi, odaminoshki gaie; geget matchi kwizwisensíwi. Méwija nin sagüügónábanig ogow bemadísídjig, nongont dash kawin nin sagüügossínánig.

Did thou forget thy mittens (*mindjikáwanag an.*) at the camp (*gabeshíwining.*)? No, I left them at thy house. Shall I go and fetch them? No, it is not cold; my hands are not cold. Put on thy shoes and stockings. My shoes and stockings are wet yet; after they are dry, I will put them on. Does thy mother like me? She does not like (love) thee, but she likes thy brother. That man has lost the trail, he is going astray. Did I make a mistake in writing? Thou didst not make a mistake, but thou didst forget my book. Didst thou lose it, or leave it somewhere? I don't remember it; didst thou not give it to my sister? I did not give it to thy sister; I gave it to thee. I forgot his umbrella; I left it at the store. That woman walks around in sleep. Does he lose something? He often loses; he does not remember himself what he does; he often forgets. Bad men say, God does not see us or mind us. Did thou see me yesterday? I did not see thee yesterday. Dost thou not remember me? I do not remember thee. Where are they going? They are going to church. I will go with you. Thou shalt not go with us; thou are not ready. Tomorrow thou shalt go with us.

PROMISCUOUS EXERCISE.

Dubitative form of the fourth conjugation.

Active Voice.

Pluperfect Subjunctive

Terminations.

Objective singular

wagibanen
wadibanen
gobanen
wangidibanen
wangobanen
wegobanen
wagobanen

Objective plural.

wagwabanen
wadwabanen
gobanen
wangidwabanen
wangwabanen
wegwabanen
wagobanen.

Participles.

nin ga-wagibanen
kin ga-wadibanen
win ga-gobanen
ninawind ga-wangidi-
banen
kinawind ga-wangoba-
nen
kinawa ga-wegobanen
winawa ga-wagobane-
nag

Pluperfect tense.

nin ga-wagwabanen
kin ga-wadwabanen
win ga-gobanen
ninawind ga-wangidwaba-
nen
kinawind ga-wangwaba-
nen
kinawa ga-wegwabanen
winawa ga-wagobanenag.

Note. The terminations of the negative form Subjunctive mood and participles are exactly the same as the corresponding ones of the affirmative form, with *assi* before them, please remember this!

RESUME.

Nin nandomigominában gaie ninawind nímífdi-zwining, kawin dash nin gi-ijassinin. Kishpin óssan písindagod aw oshkinazwe, kawin gego matchi ikkifossi; nondagossig dash ossan, kitchi winigijíwe. Kawin nongom naningim ki wabamassiwadog kímísséwa, éko widiged (since she is married.) Gégét wedi nongom o gaganouán nossan; endogwen dash nessitawinawagwen (but I do not know whether he recognized him). Kawin ganabatch o gi-adimassin; endogwen ged-adimagwen (I don't know whether he will overtake him.) Kakina igíwe weíejimagwenag wíd' anishinabéwan, o da-míkwenimáwan Kijé-Maniton misi gego kekendami-nidjin. Aw oshkinigikwe osam saségakwanaic (dresses too stylishly); mi wéndji-dodamogwen tchi mamakádenimigod ininíwan. Nij ininíwag gínissawindwaban méwija, bejig anamiagoban, bejig dash midéwigoban. Kijé-Manito o ga-gassinsibing-zéwan ketimagísintpanin oma aking. Abwesó aw wa-ishkwa-bimadísid; wéweni ki da-gassingzéwa. Wabandaishin ki binakwaninindjin (thy fingers ki binakwanísidan gaie (and thy toes.) Aw inini anibekweni mojáw mégrwa enamiadjin. Kawin na ki gi-anwenimigóssig kinigúgog gi-matchi-dodaman? Matchi gíjwebanig anind oshki ininíwag. Anindi nin binakwan?; nin wi-nassikwe (I want to comb my hair.) Nin gi-angwabamag jishibag gawabamagig wedi; ganabatch gi madjibísséwag gípasigwaowag (perhaps they flew away.) Kégo mawiken, nindaniss; gassinsibingwen. Anindi kinidjaníssag? Kíkinoamáding gi-íjawag. Aniníwapi gé-bi-gíwéwad? Nawakwenig ta-bi-gíwedógenag.

LESSON LXII.

Second Case—continued, Affirmative Subjunctive Mood.

Terminations.

<i>Present tense</i>		<i>Pluperfect tense.</i>
<i>iiān</i> ,	if thou...me	<i>iiāmban</i>
<i>iiēg</i> ,	„ you „ „	<i>iiēgoban</i>
<i>iiāng</i>	„ thou us „	<i>iiāngiban</i>
<i>iiāng</i>	„ you „ „	<i>iiāngiban</i>
<i>iiāngid</i>	„ he „ (<i>ninawind</i>)	<i>iiāngidiban</i>
<i>iiāngidwa</i> ,	„ they „ „	<i>iiāngidwaban</i>
<i>inang</i> ,	if he „ (<i>kinawind</i>)	<i>inangoban</i>
<i>inangwa</i> ,	if they „ „	<i>inangwaban</i>
<i>id</i> ,	„ he me	<i>ipān</i>
<i>iwad</i> ,	„ they „ „	<i>iwapān</i>

Paradigm.

<i>Kishpin</i>	<i>wabamiiān</i> ,	if thou see me.
„	<i>wabamiiēg</i> ,	„ you „ „
„	<i>wabamiiāng</i> ,	if thou see us
„	<i>wabamiiāng</i> ,	„ you „ „
„	<i>wabamid</i> ,	„ he sees me
„	<i>wabamiwad</i> ,	„ they „ „
„	<i>wabamiiāngid</i> ,	he „ us (<i>ninawind</i>)
„	<i>wabamiiāngidwa</i>	if they sees us „
„	<i>wabaminang</i>	if he sees us (<i>kinawind</i>)
„	<i>wabaminangwa</i> ,	if they see us „
<i>kishpin</i>	<i>wabamiiāmban</i>	
„	<i>wabamiiēgoban</i>	
„	<i>wabamiiāngiban</i>	
„	<i>wabamiiāngiban</i>	

- kishpin wabamipan*
 ,, *wabamiwapan*
 ,, *wabamiangidiban*
 ,, *wabamiangidwaban*
 ,, *wabaminangoban*
 ,, *wabaminangwaban*

The radical syllable *ishk* refers to *tiredness*, *weariness*: for instance: (*eshki*)

- Nind ishkab*, (*eshkabid*) I am tired of sitting.
 ,, *ishkákoshin*, (*esh..ing*) I am lying in a fatiguing manner, on a hard bed.
 ,, *ishkanam*, (*esh..mod*) I breathe with difficulty, I breathe hard.
 ,, *ishkatawab*, (*esh..bid*) my eyes are tired looking at an object.
 ,, *ishkidée*, (*esh..deed*) my heart is tired of sorrow, fatigued through grief.
 ,, *ishkinikewina*, (*esh..nad*) *aiekonikewina*, I tire his arm, arm.
 ,, *ishkinikewinigon*, (*esh..god*) *aiekonikewinigon*; it tires my arm, arms.
 ,, *ishkishin*, (*esh..ing*) I am tired of lying.
 ,, *ishkiwi*, (*esh..wid*) I am tired of carrying.

The radical syllables *ishko*, refers to what *remains*, *remnant*, for instance:

- Nind ishkona*, (*esh..nad*) I reserve him, spare him (s. an. ob) save it.
 ,, *ishkonamas*, (*esh..sod*) I reserve it for myself.
 ,, *ishkonam-twa*, (*esh..wad*) I reserve it, keep it, for him.
 ,, *ishkonan*, (*esh..ning*) I spare it, reserve it.
 ,, *ishkonige*, (*esh..ged*) I reserve, keep back.
Ishkonigan, (*in. pl. an*) a reservation.

Nind ishkonigas, (esh..sod) I am left, reserved, spared, I remain.

EXERCISE.

Kishpin bi-wabamiian wabang kigiieb, ki ga-minin bejigwabik; nonom kawin nind aiawassi joniia. Geget nind ishkiwi, jaigwa ginwenj nin ksigowane (I carry a heavy pack) Apegish jawenimid aw ketchi-danid inini. Nidji, jawendan niiazw, nin kitimagis apitchi. Kitchi akosi aw abinodjins, ishkanámo. Kishpin eget sagiieg ki ga-jawénimim nin bakadé sa Ishkabi aw inini, pasigwi, madja. Kishpin windamawiwapan bemadisidjig eji-kitimagisiteg, mewija ki da-gi-mininim anotch gego ge-midjüeg, ge-bisikameg gaie, kawin dash gego nin gi-windamagossig. Nibirwa pakwejiganan gaie kokóshan o gi-ishkonan aw kejewádisid mekatewikwanaie wi-minad anishinaben. Sesagisid (avaricious) ka gego o minassin ketimagisinidjin, aw dash kejewádisid o nita-jawenimán. Debénimiiang, kishpin jawenimiiang nin ga-bimadisimin. Kishpin gego mininang aw ikwe, ki ga-minwéndámin.

Whence do those children come? They come from school. Do they see us? I don't know. That sick woman breathes hard, she will soon cease breathing (*waiba ta-ishkwamo.*) That heavy stick of wood (*kwesigwang mishi*) tires my arm. I am tired of lying on my bed, I will get up and walk about. If he loved me he would not have abandoned me. If you love us, then do not go away. My heart is grieved, I cannot sleep, nor eat, nor work; this heart-grief will kill me (*nin ga-nissiyon iw ishkodeewin.*) I kept some bread and butter for the poor. The Indians don't save anything. Are you going to the reservation? We will go there this evening after supper. The Indians have a great dance there; let us all go and

see the dance. Where are my mittens? I put them in the box.

INTERMEDIATE EXERCISE.

Dubitative form of fourth conjugation.

Passive voice.

Pluperfect tense. Subjunctive Mood.

igowāmbanen
igowambanen
igogobanen
igowāngibanen
igowangobanen
igowegobanen
igowagobanen
awindibanen
awindwabanen

igossiwāmbanen
igossiwambanen
igossigobanen
igossiwāngibanen
igossiwangobanen
igossiwegobanen
igossiwagobanen
assiwindibanen
assiwindwabanen

Imperfect tense

igowāmbanen
igowambanen
igogobanen
igowāngibanen
igowangobanen
igowegobanen
igowagobanen
awindibanen
awindibanenag

Participles.

igossiwāmbanēn
igossiwambanen
igossigobanen
igossiwāngibanen
igossiwangobanen
igossiwegobanen
igossiwagobanen
assiwindibanen
assiwindibanenag.

Nin nondagomidog oma bibagiān, ondjita dash ganabatch kawin awiia nin wi-nakwetdgossi. Nin gi-uondam, ga-kitchi-gimódimawinden koss.

Nin de-wabama, I see him sufficiently.

„ *de-gijiton*, I finish it, I have time enough to
finish it.

„ *de-mino-aia*, I am well enough.

The radical syllables *dew*, *dewa*, *derwi*, (*daiew*) in compositions signifies evil, ache, pain, infirmity, for instance:

Nin dewabide, (*daie..ded*) I have toothache.

Dewabidewin, (*in*) toothache.

Nin dewakigan, (*daie..gang*) I have pain in the
breast.

„ *dewidee*, (*daie..deed*) I feel pain in my heart.

Dewideewin, (*in*) pain in the heart.

„ *dewigade*, (*daie..ded*) I have pain in my leg.

Dewigadewin, (*in*) pain in the (one) leg.

„ *dewigane*, (*daie..ned*) I have pain in my
bones.

Dewiganewin, (*in*) pain in the bones.

„ *dewikwe*, (*daie..wed*) I have headache.

Dewikwewin, (*in*) headache.

„ *dewikweiass*, (*daie..sod*) I have headache from
too much heat.

„ *dewinike*, (*daie..ked*) I have pain in my arm.

Dewinikewin, (*in*) pain in the arm.

„ *dewinindji*, (*daie..jid*) I have pain in my
hand.

Dewinindjiwin, (*in*) pain in the hand.

„ *dewipikwan*, (*daie..wang*) I have pain in my
back.

„ *dewiside*, (*daie..ded*) I have pain in my foot.

Dewisidewin, (*in*) pain in the (one) foot.

EXERCISE.

Jesus, Debénimiiian, iawénimishin (have mercy on me!) *Kawin nin de-kikénimassi aw inini, kawin gaie win nin kikenimigossi. Nin sagiiag sai-*

*dgüidjig, kawin gaie nin matchi dodawassig jan-
genimidjig. Debenimiang, jawenimishinam! (have
mercy on us!) Kinawa kekenimiang; widokawish-
inam tchi mino dodawiangidwa nind ogimaminu-
nig. Anin enapinewad ogow aidkosidjig? Anotch
inapinewag; aw ikwe wedi jengishing dewigade,
aw dash ikwésens miskwajé, waiabamadjig dash
tchigishkwand jabokáwisiwag, akoshkadéwag gaie;
kitimágendágoziwag kakina minik bebá-jingishino-
wad oma akosiwigamigong. (hospital.) Awenen
waiabaminang? Kawin awiia ki wabamigosstnan
oma. Kawin nin minwendansi tchi ganawabamid
aw oshkinawe; ganabatch nin da-matchi-inenimig.
Ki gi-gijiton na iw gwanatch makak wa-ojitamawi-
ian (which thou intendest to make for me?) Nin
ga-de-gijiton bwa pangishimod gisiss (before sun-
down.) Nin dewikwe kabe-gijig (all day) nin de-
wabide gaie; awi-nandom mashkikiwinini (go and
call the doctor) tchi bi-wabamid. Nin gad-ijitchi-
ge wandamawian. Osam kijite oma endaiieg, nin
dewikweiass. Aw ikwe wissagendam; (suffers bit-
terly) kitchi dewinike, bekish dewinindji gaie de-
wipikwan.*

We should not hate our enemies. Christ tells us that we should love our enemies and do good to those who hate us and pray for those who speak ill of us and calumniate us. That pagan says: I love those who love me, I do good to those who do good to me, and I hate those who hate me, who do evil to me, who cheat me. Thou O Lord, who seest me and hearest me, help me that I may never fall into a great sin. That man can scarcely stand; he has pain in his foot. I did not sleep last night, I had toothache, and headache and pain in my breast. That sick man scarcely breathes, he will soon die, he will die before sun-set. Christians whom I love, you

who know me well, you know that I always love and remember you. They who know us, love us and help us. Whence dost thou come my child? I come from town. When didst thou leave this morning? I left home very early before sun-rise (*tchi bwa mokaang gisiss*). What is the matter with thy father? (*anin enapined koss*) He has pain in his back.

INTERMEDIATE EXERCISE.

Dubitative form. I Case.

Subjunctive Mood. Pluperfect tense.

<i>Wabaminowāmbanen,</i>	if I had perhaps seen thee.
<i>Wabaminagogobanen,</i>	„ „ „ „ „ you
<i>Wabamigōwambanen,</i>	„ we „ „ „ thee
<i>Wabamigowegobahen,</i>	„ „ „ „ „ you
<i>Wabaminogobanen,</i>	„ he perhaps had seen thee
<i>Wabaminogwabanen,</i>	„ they „ „ „ „
<i>Wabaminowegobanen,</i>	„ he had perhaps seen you
<i>Wabaminowegwabanen,</i>	„ they „ „ „ „
<i>wabamissinowāmbanen,</i>	If I had perhaps not seen thee
<i>wabamissinagogobanen,</i>	If I had perhaps not seen you
<i>wabamigossiwambanen,</i>	„ we „ „ „ seen thee
<i>wabamigossiwegobanen,</i>	„ „ „ „ „ seen you
<i>wabamissinogobanen,</i>	he „ „ „ „ seen thee
<i>wabamissinogwabanen,</i>	they „ „ „ „ seen thee
<i>wabamissinowegobanen,</i>	he „ „ „ „ seen you
<i>wabamissinowegwabanen,</i>	they „ „ „ „ seen you.

Note. The terminations of the participles are like those of the corresponding subjunctive mood, with the "Change" in the first syllable of the verb, or its prefix.

Kishpin wabamissinowāmbanen, kawin ki da-gi-nishkenimissinon, if I had not seen thee perhaps, I would not have been angry at thee in my heart.

LESSON LXIV.

Second Case—continued. Negative Subjunctive.

<i>Present tense</i>	<i>Pluperfect tense.</i>
<i>issiwān</i> , thou...me not	| <i>issiwāmban</i>
<i>issiweg</i> , you.... ,, ,,	| <i>issiwegoban</i>
<i>issiwāng</i> , thou...us not	| <i>issiwāngiban</i>
<i>issiwāng</i> , you....us not	| <i>issiwāngiban</i>
<i>issig</i> , he....me not	| <i>issigoban</i>
<i>issigwa</i> , they....me not	| <i>issigwaban</i>
<i>issiwangid</i> , he..us not (<i>ninawind</i>)	| <i>issiwangidiban</i>
<i>issiwangidwa</i> , they..us not ,,	| <i>issiwangidwa-</i> <i>ban</i>
<i>issnowang</i> , he..us not (<i>kinawind</i>)	| <i>issinowangoban</i>
<i>issnowangwa</i> , they..us not ,,	| <i>issinowangwa-</i> <i>ban</i>

Nind ābaan, (*aiabaang*) I untie it.

,, *ābawa*, (*aiab..wad*) I untie him, unswaddle,
(a child), unharness (a horse)

,, *ābaamawa*, (*aiab..wad*) I untie some thing
for him, belonging to him.

The root syllable *ababik* (*aba-wabik*) refers to opening with a key.

Nind abábikaan, (*aiab..ang*) I open it, unlock it with a key.

Abábikaigan, (*in. pl. an*) a key.

„ *abábikaiganike*, (*aiab..ked*) I make keys, (or locks).

Abábikaiganikéwin, (*in*) locksmiths trade.

Abábikaiganikéwinini, (*an. pl. wag*) a locksmith,

The radical syllable *kashkabik*, refers to locking.

Nin kashkábikaan, (*kesh..ang*) I lock it.

Kashkábikaigan, (*in. pl. an*) a lock.

„ *kashkábikaiganike*, (*kesh..ked*) I make locks, I am a locksmith.

Kashkábikaiganikéwin, (*in*) the locksmith work or trade.

Kashkábikaiganikéwinini, (*an. pl. wag*) a locksmith.

„ *okwinomin*, *okwinimin*, (*wekwinodjig*) we are many together in one band or flock.

Manishtánishag wekwinodjig, a whole flock of sheep.

„ *okwishimag* (*wek..mad*) I put together in a heap, pile up an obj.

„ *okwissitonan*, (*wek..tod*) I pile up or together inan. objects.

Okwissin, a pile. *Nijo-okwissin missan* two cords or piles of wood.

EXERCISE.

Kishpin bi-wabamissíwan, kawin gaie nin ki gad-awi-wabamíssonon. Kawin ki gashkitóssináwa tchi wabamüeg, nin dash nin gashkítón tchi wabaminagog. Anindi abábikaigan? Nin wi-abábikaan

ishkwandem anamiéwigamigong. Oow mamón, wéwib awi-abábikaan ishwandem tchi pindigewid bemadísúdjig anamiéwigamigong. Nin gad-abábikaige, panima ságaamowad nin ga-kashkábi-kaige. Keiabi ná o dajikan kissaie kashkábi-kaigawinikéwin? Keiabi o dajikan, nibiwa gaie kashkábi-kaiganan od ojítanon. Api ge-bi-nandótamawid gego aw ikwe ketimágisikásod (pretents to be poor) kawin gego nin ga-minassi. Kishpin jawénimissigoban aw kejewádisid inini mewija nin gaie ninidjanissag nin da-gi-gawanándámin (we would have starved.) Nin da-gi-ondjine bakadewin jawenimissiwamban. Debénimíiang, mewija nin da-gi-ijamin anámakamig kagige ishwoteng kishpin jawénimissiwángiban. Kawin ganage bejigwabik nin da-gi-aiawassi kishpin dibaamawissigoban aw inini, mewija ga-masinaamawid ningotwak dasswabik.

Awénen debénimad iniw manishtánishan wekwinnonidjin? Awegwen idog; makija aw kitchi mókoman o dibeniman. Kwíwisensidog, wewib okwissitog missan, kinawa dash wedi nábarwiieg pindigadog anind baiategin missan. Nñi wabamag kokóshag wekwinnodjig; kitchi wininowag, kawin gánagé bejig pakákudosossi. Bidon nij-okwissan mashkossiwán (two loads of hay) ki ga-dibaamon dash. Anin ejinikasod aw kashkábi-kaiganikéwinini? John ijnikaso, nita-anoki, nibiwa jonian od ondinan o kashkábi-kaiganikéwin. Ki pagossénimin tchi awíiian nanwabik, nin wi-gishpinanag opintg, gaie pakwéjigan gaie kókosh. Kawin nind ojóniámissi kawin nin gashkitossin tchi awíinán ganage bejig osawábikons.

Who is that man that is looking at us? I don't know him; he is a stranger (*maiagininiwi.*) Will those men help me? They will help thee; I wish they would help me, too; I am

poor, my wife is sick, my children are almost naked, I have no money and no one pities me. If I help thee and give thee money and provisions, wilt thou work for me? I will work for thee most willingly. Take this paper to the store; the storekeeper will give thee bread and meat and clothes, tea, coffee, and sugar. Friend, I thank thee from my whole heart for helping me and my wife and children, we shall always remember thee, whenever we pray and we will work for thee well. Where is the blacksmith? (*awishtoia*.) He is in the blacksmith shop (*awishtoia wigamigong*.) Can he give us something to eat? He can give us something to eat, but he does not want to (*kawin inendansi*) he is very avaricious. Will those Indians go with me? They do not want to go with thee; they are lazy. Wilt thou go with me? I will go with thee tomorrow. I cannot go with thee today, I am too busy (*osam nin ondamita*). Do your parents like to see me? They like to see thee, for they love thee. Girls, pile up that wood, and you boys, pile up the potatoes. Who is the oldest of you two? I am the oldest, he is much younger than I.

INTERMEDIATE EXERCISE.

Dubitative form. II Case.

Subjunctive Mood. Pluperfect tense.

Wabamiwambanen, If thou perhaps hadst seen me.

<i>wabamiwegobanen</i>	„ you	„	„	„	„
<i>wabamigobanen</i>	„ he	„	„	„	„
<i>wabamiwagobanen</i>	„ they	„	„	„	„
<i>wabamiwāngibanen</i>	„ thou	„	„	„	us
<i>wabamiwāngibanen</i>	„ you	„	„	„	„
<i>wabamiwangidibanen</i>	„ he	„	„	„	„

(*ninawind*).

wabamiwangidwabanen if they perhaps hadst
seen us (*ninawind*).

wabaminowangobanen, if he perhaps hadst seen
us (*kinawind*)

wabaminowangwabanen, if they perhaps hadst
seen us (*kinawind*).

Wabamissiwambanen, if thou perhaps hadst not
seen me.

wabamissiwegobanen, ,, you ,, hadst not seen
me

wabamissigobanen ,, he ,, ,, ,, seen
me

wabamissiwagobanen, ,, they ,, ,, ,, seen
me

wabamissiwāngibanen,,, thou ,, ,, ,, seen
us

wabamissiwāngibanen,,, you ,, ,, ,, seen
us

wabamissiwangidibanen, if he ,, ,, ,, seen
us (*ninawind*)

wabamissiwangidwabanen, if they perhaps hadst
not seen us (*ninawind*)

wabamissinowangoban, if he perhaps hadst not
seen us (*kinawind*)

wabamissinowangwabanen, if they perhaps hadst
not seen us (*kinawind*).

Note. The negative form has the same terminations as the affirmative; only that *i* after the root of the verb is charged into *issi*, to which then the usual terminations are added.

LESSON LXV.

Second Case—continued. Negative Participles.

Present tense.

Waiabamissiwan, thou who seest me not
waiabamissiweg, you " " " "
waiabamissiwāng, thou who seest us not
waiabamissiwāng, you " " " "
waiabamissig, he " " me "
waiabamissigog, they " " " "
waiabamissiwangid, he " " us "
waiabamissiwangidjig, they who sees us not.
waiabamissinowang, he who sees us not
waiabamissinowangog, they who sees us not.

Nin kishkaan, (*kashkaang*) I cut it.

Kishkanakad, (*in. pl. on*) stump of a tree.

Kishkanakisi mitig, the top of a tree is broken
off by the wind.

Nin kishkandan, (*kash..dang*) I bite it through.

Nin kishkashkijan, (*kash..ang*) I cut it with
scythe, I mow it.

Kishkashkijigan, (*in. pl. an*) scythe, sickle. (*kish-*
kijigan) or *manashkóssiwanabik*.

Nin kishkashkijige, (*kash..ged*) I reap, I mow, I
harvest.

Kishkashkijigewin, (*in*) harvest, reaping, mowing

Kishkikobimagtjigan, brush-scythe.

Kishkashkijigewinini, (*an. pl. wag*) a harvester,
reaper, mower.

Nin kishkashkossiwe, (*kash..wed*) I mow grass.

Nin kishkawa, (*kash..wad*) I cut some animate
object.

Nin wānadis, (*waiian..sid*) I am wealthy, rich.
Wānadisiwin, (*in*) wealth, riches.

EXERCISE.

Ikkito Kije-Manito: aw saiágiissig kawin ta-ijassi gijigong, aw dash saiágiid ta-ija nind ogimāwirwining gijigong. Aw abinodji o gi-kishkaan onindj mokomanens gi-aiod. Nibiwa kishkanakadon nin wabandānan ima ki kitiganing. Anindi nind kishkashkijigan? Nin wi-kishkashkossiwe. Kawin nin mikansin. Tibiidog ga-atogwen kishime kwiwisens. Kawin ki ga-dibaamawassiwandniġ enokitossinowangog. Anin api ge-bi-anokiwad kishkashkijigewininiwag? Awasswābang ta-bi-anokiwag. Kin wika meno-dodawissiwamban kawin ki sagiissinon. Kishkaw pakwejigan, kishkaan gaie iw wiass. Waiianadisidjig naning im sasāgisiwag; kawin gwetch gego o minassiwāwan ketimāgisinidjin. Kego sāgitossida wānadisiwin, kego anokissida tchi ondji wānadisiwang. Mi igiw ininiwa, ga-wabamissinowangog. Kinawa ga bi-mawadishissiwāng bi-mawadishishinam (come, visit us) bwa aġewieig. Ow kid inininim; kakina igiw wa-dibaamawissigog ta-gibakwaigāsowag gibākwaodiwigāmigong. Kinawa wika ga-waiġjimišsiweg kinawa eta kiurwiwan nind apenimonan, igiw dash ga-waiġjimidjig kawin nind apenimossinag.

I intend to mow hay to-day and tomorrow I intend to mow my wheat (*nin wi-kishkashkijanan* (*wi-kishkijanan*) *nin pakwejiganashkoman*) Did thy father buy a scythe? He bought a new scythe; he intends to mow this afternoon. Are you willing to work for me? We are not willing to work for you, for you did not pay us. How much do we owe you? You owe us \$75.00 We shall pay you immediately if you will work for us. Who are those men? They are the men who

did not pay me; they are the ones who cheated me; they are bad men and I will never sell them anything again, unless they first pay me. Are those your sons, who did not pay me? My sons always paid thee, but those young men did not pay thee. Where are we going to winter? I don't know.

INTERMEDIATE EXERCISE.

“Dubitative” participles of the “Second Case”
(thou....me)

<i>iwanen</i> , thou who perhaps....me	|	<i>issiwänen</i>
<i>iwegwen</i> , you ,, ,,me	|	<i>issiwegwen</i>
<i>iwāngen</i> , thou ,, ,,us	|	<i>issiwāngen</i>
<i>iwāngen</i> , you ,, ,,us	|	<i>issiwāngen</i>
<i>igwen</i> , he ,, ,,me	|	<i>issigwen</i>
<i>igwenag</i> , they ,, ,,me	|	<i>issigwenag</i>
<i>irwangiden</i> , he ,, ,,us	|	<i>issiwangiden</i>
<i>irwangidenag</i> , they who,, ....us	|	<i>issiwangidenag</i>
<i>inowangen</i> , he ,, ,,us	|	<i>issinowangen</i>
<i>inowangenag</i> , they ,, ,,us	|	<i>issinowangenag</i>

B. The terminations of the affirmative and negative forms are very much alike.

Kin weweni ga-dodawissiwänen kid inenimidog tchi mino dodónan, thou who perhaps didst not treat me well, thou desirest perhaps that I treat thee well.

Kawin wika gego maianadak ki gi-inissinóninini ga-matchi-ijiwegwen, I have never said anything bad of you, who have perhaps talked bad of me.

Kego minawa jawénimassida aw ikwe saiagiissi-wangiden, let us no longer help that woman who does not love us perhaps.

Ki wi-awi-wábamanánig anind ininiwag ge-jaweniminowangenag ganabatch, we will go and see some men, who perhaps will assist us.

Widókawishinám, níkámissinddog, kinawa ga-wi-dokawiwangen naningim, help us, friends, you who have helped us often (as we think.)

LESSON LXVI.

Second Case—continued. Imperative Mood.

Affirmative Form

Wabamishin, (wabamishikan) see me (thou)
wabamishig, (wabamishikeg) see me (you)
wabamishinam, see us (thou & you)

Negative Form.

Kego wabamishiken
 „ *wabamishikegon.*
 „ *wabamishikangen.*

Note 1. Many verbs ending in *na*, change the letter *n* into *j*, before the regular terminations, f. i. *Nind anona*, I employ him; imperative mood *anojishin, anojishig, anojishinam.*

Note 2. Verbs ending in *ssa*, change the letters *ss* into *sh*, before the regular terminations, f. i: *nind gossa*, I fear him; imperative Mood *goshishin, goshishig, goshishinam, kego goshishiken, kego goshishikegon, kego goshishikangen.*

Note 3. Verbs ending in *aowa* & *eowa* (*āwa, ēwa*) contract *aowi* into *ao*, and *eowa* into *eo*, f. i. *nind pakiteowa (pakitēwa,)* I strike him; imperative mood *pakiteoshin, pakiteoshig, pakiteoshinam* etc. *Nin bajibaowa (bajibāwa,)* imperative mood *bajibaoshin, bajibaoshig*

The radical syllable *bakob*, has reference to

in eshkam tchi saginan. Gijigong ebiieg, mikwenimishig, anamietawishig gaie. Kije-Manito nossinan kego apagijishikängen matchi ishkoteng ondji nin batádowininanin; jawénimishinam tchi andjibimadisiäng, tchi gwatak anwenindisoiang gaie. Nissaid, kego bashanjeoshiken, kego pakiteoshiken. Mino dódawishin, ganawenimishin, kego matchi dódawishiken, kego gaie nagajishiken.

INTERMEDIATE EXERCISE.

Dubitative form. First Case; imperfect tense, indicative & subjunctive moods.

*Wabaminowāmban, I saw thee perhaps
wabamigōwamban, we saw thee perhaps
wabaminogoban, he " " "
wabaminogwaban, they " " "
wabaminowagogoban, I " you "
wabamigowegoban, we " " "
wabaminowegoban, he " " "
wabaminowegwaban, they saw you "*

*Kawin wabamissinowāmbān
" wabamigossiwariban
" wabamissinogoban
" wabamissinogwaban
" wabamissinowagogoban
" wabamigossiwegoban
" wabamissinowegoban
" wabamissinowegwaban.*

*Wabaminowāmbanen, if I had perhaps seen thee
wabamigōwambanen, " we " " "
wabaminogobanen, " he " " "
wabaminogwabanen, " they had, " "
wabaminagogobanen, " I " " " you
wabamigowegobanen, " we " " " "
wabaminowegobanen, " he " " " "
wabaminowegwabanen, " they " " " "*

wabamissinowāmbanen
wabamigossiwambanen
wabamissinogobanen
wabamissinogwabanen
wabamissinagogobanen
wabamigossiwegobanen
wabamissinowegobanen
wabamissinowegwabanen

Note. Mark the great similarity between the terminations of the affirmative and the corresponding ones of the negative forms.

The *ino* of the affir. form is changed into *issino*
 „ *igo* „ „ „ „ „ „ „ „ *igossi*

The latter part of the terminations are always alike. This remark applies to the present and imperfect (resp. pluperfect) tenses, indicative and subjunctive moods and participles of both “Cases,” in the Dubitative forms.

LESSON LXVII.

Contracted terminations.

Regular termination	<i>in</i>	<i>issinon etc.</i>
Contracted	„ (<i>awa</i>) <i>on</i>	<i>ossinon</i> „
„	„ (<i>aowa</i>) <i>aon</i>	<i>aossinon</i> „
„	„ (<i>eowa</i>) <i>eon</i>	<i>eossinon</i> „
Regular	„ <i>ig</i>	<i>igossi</i> „
Contracted	„ (<i>awa</i>) <i>ag</i>	<i>agossi</i> „
„	„ (<i>aowa</i>) <i>aog</i>	<i>aogossi</i> „
„	„ (<i>eowa</i>) <i>eog</i>	<i>eogossi</i> „

The rest of the verbal terminations are regular and are added to the above contractions.

- Nin bashanjēwa, (besh..wad)* I whip him.
 ,, *pakitēwa, (pek..wad)* I strike him.
 ,, *nandonēwa, (nen..wad)* I seek him.
 ,, *bajibāwa, (besh..wad)* I stab him.
 ,, *ningwāwa, (nen..wad)* I bury him.
 ,, *dodawa, (end..wad)* I do to him.
 ,, *anamietawa, (en..wad)* I pray for him, also,
 to him, adore him.

EXERCISE.

Mi aw kwiwisensish ga-pakiteod, gaie mi ogow ga-pakiteodjig. Babá-nandoneoshin! Kishpin babá-nandoneossiwan kawin ki ga-mikawissi. Kijé-Manitó nosse, bashanjeoshin oma aking, panima dash jawenimishin! Kishpin nondonangwa wawashkeshiwag, ta-gandjiwebaidiwag. Kishpin dash nondossinowangwa, besho ki gad-ondji-pashkiswand-nig. Kishpin wi-pakiteowad igiw ininiwag, nin ga-miganag. Nin gi-kitchi-matchi-dodagog anind anishinabeg Ga-ningwaondjig, ningoting ta-ábitchi-báwag (will rise again from the dead). Aw wedi nengwaond ikwe, gi-kitchi-mino-ikwewi.

INTERMEDIATE EXERCISE.

Dubitative form.

The imperfect tense, indicative and subjunctive mood, of the II. Case.

Indicative Mood.

Gonima wabamiwamban, perhaps thou sawest me

,, <i>wabamiwegoban,</i>	,, you	,,	,,
,, <i>wabamigoban,</i>	,, he	,,	,,
,, <i>wabamigwaban,</i>	,, they	,,	,,
,, <i>wabamiwāngiban,</i>	,, thou	,,	us
,, <i>wabamiwāngiban,</i>	,, you	,,	,,
,, <i>wabamiwāngidiban</i>	,, he	,,	,,

Gonima wabaminowangoban perhaps he saw us
 ,, *wabamiwāngidwaban*, ,, they ,, ,,
 ,, *wabaminowāngwaban*, ,, they ,, ,,

Gonima kawin wabamissiwamban.
 ,, ,, *wabamissiwegoban*
 ,, ,, *wabamissigoban*
 ,, ,, *wabamissigwaban*
 ,, ,, *wabamissiwāngiban*
 ,, ,, *wabamissiwāngiban*
 ,, ,, *wabamissiwāngidiban*
 ,, ,, *wabamissinowangoban*
 ,, ,, *wabamissiwāngidwaban*
 ,, ,, *wabamissinowāngwaban.*

Subjunctive Mood.

Wabamiwambanen, if thou perh. hadst seen me
wabamiwegobanen, ,, you ,, ,, ,,
wabamigobanen, ,, he ,, ,, ,,
wabamiwagobanen, ,, they ,, ,, ,,
wabamiwāngibanen,,, thou ,, ,, ,, us
wabamiwāngibanen,,, you ,, ,, ,,
wabamiwāngidibanen, if he ,, ,, ,,
wabaminowangobanen,,, he ,, ,, ,,
wabamiwāngidwabanen,,, they,, ,, ,,
wabaminowāngwabanen,,, they,, ,, ,,

wabamissiwambanen
wabamissiwegobanen
wabamissigobanen
wabamissiwagobanen
wabamissiwāngibanen
wabamissiwāngibanen
wabamissiwāngidibanen
wabamissinowangobanen
wabamissiwāngidwabanen
wabamissinowāngwabanen.

Kishpin wi-nondawissiwambanen, kewin ki wi-ganonissinon, if thou wilt not hear me, I will not talk to thee.

Gonima wabamigoban Johu, perhaps John saw me.

Makija jingenimiwegoban, perhaps you hated me.

LESSON LXVIII.

Second Case—continued. Verbs ending in na & ssa.

Note 1. Verbs ending in *na* change *n* into *j* in some cases; to which *j* the usual terminations are added for instance.

<i>Kid anoj</i>	thou employest me	<i>Kawin jissi</i>
„ <i>anojim</i> ,	you „ „	„ <i>jissim</i>
„ <i>anojimin</i> ,	thou „ us	„ <i>jissimin</i>
„ <i>anojimin</i> ,	you „ „	„ <i>jissimin</i>
<i>Nind anonig</i> ,	he „ mé	„ <i>nigossi</i>
„ <i>anonigog</i> ,	they „ „	„ <i>nigossig</i>
„ <i>anonigonān</i> ,	he „ us	„ <i>nigossimān</i>
„ <i>anonigonānig</i> ,	they „ „	„ <i>nigossinānig</i>
<i>Kishpin anojiian</i> ,	if thou employest me	<i>jissiwau</i>
„ <i>anojiieg</i> ,	„ you „ „	„ <i>jissiweg</i>
„ <i>anojiiang</i> ,	„ thou „ us	„ <i>jissiwāng</i>
„ <i>anojiiang</i> ,	„ you „ „	„ <i>jissiwāng</i>
„ <i>anojiiangid</i> ,	„ he „ „	„ <i>jissiwāngid</i>
„ <i>anojiiangidwa</i> ,	„ they „ „	„ <i>jissiwāngidwa</i>
„ <i>anoninang</i> ,	„ he „ „	„ <i>nissinowang</i>
„ <i>anoninangwa</i> ,	„ they „ „	„ <i>nissinowangwa</i>

Anojishin!
anojishig!
anojishinam!

Kego anojishiken!
 „ *anojishikegon!*
 „ *anojishikangen!*

Note 2. Verbs ending in *ssa* change this *ss* into *sh* in all cases where in the above paradigm the letter *n* is changed into *j* before the regular terminations; f. i. *ki gosh*, *ki goshim*, *ki goshi-min*, *goshiian*, *goshiieg* etc.

- Nin pindigana*, (*pan..nad*) I make him go in.
 ,, *mīna*, (*manad*) I give (to) him.
 ,, *nāna*, (*naianad*) I fetch him.
 ,, *wāwina*, (*waiaw..nad*) I call, name him.
 ,, *bīna*, (*banad*) I bring him.
 ,, *ijiwina*, (*ei..nad*) I conduct, lead, carry him.
 ,, *gossá*, (*gzwessad*) I fear him.
 ,, *assá*, (*essad*) I put him.
 ,, *nissá*, (*nessad*) I kill him.
 ,, *mawádissa*, (*mew..sad*) I visit him.
 ,, *odissá*, (*we..sad*) I go to him.
 ,, *mādjina*, (*maiad..nad*) I take him along.

EXERCISE.

Debenimiiian, mijishin ki jawendjigewin, apēgish gaie mijiiian ningoting kagige bimadisiwin gijigong. Nosse, mi aw ga-pakiteoiangid pitchinag. Awenen ge-giwewijid (lead me home)? Nin sa ki ga-giwewinin. Mi igiw mekandwedjig wa-nishidjig Kagige bimadisiwining gijigong apēgish ijiwininang Kije-Manito. Marie, ani-madji kinidjanissens api ba-mawadishiian. Ki wi-nish ina? Kawin ki wi-nississinon. Makija ki gosh. Kawin ki gossissinon. Awenen gweshid? Ka awiia ki gossigossi. Nin gad-odissig na kissaie? Makija kawin ki gad-odissigossi. Gossig aw matchi animosh; takwan-geshki. Wabang nin ga-babá-mawádishiwe (make visits). Awenenag ge-mawadissadwa? Nigan nin ga-mawadissag nintgiugog saagiagig, panima nin ga-mawadissag nidjikweiag saagiidjig. Ki gi-odissigon na nin madjibiigan? Kawin nin gi-odissigos-

sin ki madiibiigan. Anindi ga-assadwa nin mind-jikáwanag (my mittens)? Makakong nin gi-assag. Kawin nun mikawassig. Anindi ged-assinang Kije-Manito ga-ishkwa-niboiang? Kishpin ge-gi-mino-ijrwebisiuang oma aking, ki gad-assigonán gijigong, kishpin dash ge-gi-matchi-ijrwebisiuang, ki gad-assigonán kagige ishkoteng anámakamig. Kid inendam na tchi ijiwijiian atáwéwigamigong? Enange ka ki wi-ijiwini atáwéwigamigong. Anamiéwigamigong ejaiégon, ani-madjinig kinidjanissiwag. Nin nishkadisitag na kishime? Kawin ki nishkadisitagossi. Ki bakadé na? Geget, nin kitchi bakade, nin ninidjanissag gaie. Ashamishinám pakwejigan gaie minaishinám makaté mashkikiwábo. Awi-naj wewib ki mindjikáwanag gaie. awi-nadin ki wiwakwin gaie ki babinsikawagan. Apegish jawenimiwad igiw ikwewag, apegish' gaie mijiwad pangishe gemidjiian, nin nissigon bakadewin. Nossinan, ki binandotamago anamiéminag gaie nabikawágan. Ságidinig atáwewigamigong aw ininiwish gawashkwébid. Bakobibato kwiwisens; abwesó, wi-pagiso. Tibikong bejig ikwe o gi-niton wiaw gi-bakóbiwebinidiso. Awassonago bejig Kitchi Mókoman gi-pashkisodiso.

Where art thou going? I am going to church. Who is going to say the first Mass and who will say the last? Father John will say the last Mass and preach and F. Francis will say the first Mass, but he will not preach. Come and visit me sometimes. I will see thee this afternoon; now I am too busy to talk to thee long. Where are the two men, who worked for me? They are gone home. Let them come to see me (*nin ga-bi-wabamigog*) I want to pay them. Where are the boys who struck you? The boys that struck us ran away. I will punish them for striking you. Didst thou pay me what thou owest me? I have not

paid thee yet; I had no money, but tomorrow a man, for whom I worked, will pay me \$25.00 and then I will pay thee in full. When will the doctor visit me and my sick child? He will visit you at one o'clock. Are those men happy? They are happy for they are well paid for their work and have enough to eat and to wear. Did your mother whip you? She did not whip us, but she whipped our oldest brother, because he stole some apples. Did you break that door? No we did not break that door. Who broke it? We don't know. Are those children sick? They are sick and poor. I shall hire a good doctor to attend to them.

INTERMEDIATE EXERCISE.

Dubitative form. V Conjugation.

Note. The pluperfect tense of the indicative mood, and the present and imperfect tenses of the subjunctive mood, as also the participles, of the Dubitative fifth conjugation are exactly the same as those of the first conjugation; f. i:

Subjunctive mood, present tense.

Epenimowānen, that I perhaps trust in him, them.
epenimowanen, „ etc.
epenigmogwen,
epenimowāngen,
epenimowangen,
epenimowegwen,
epenimowagwen,

ssiwānen
ssiwanen
ssigwen
ssigwāngen
ssigwangen

ssiwegwen
ssiwagwen

Endogwen aw inini epenimogwen od ogim-man,
I don't know whether that man has confidence in
his chief.

John o ga-migiwenan na joniiian? Endogwen tchi
migiwegwen joniiian; bakan gego o ga-migiwena-
dog. Will John give money? I don't know wheth-
er he will give money; he may give something
else.

Kin aiapitchi-apenimowanen bemádisidjig, aung-
wamisin! *Ki ga-waitjimigodogénag,* thou who re-
liest very much on people, take heed! They will
perhaps cheat thee.

Kishpin wa-atdwewangen ki bebejigoganjimina-
nig, kego atawessidanig nongom; panima nagatch
mano ki ga-átaweminudogenug; if we should de-
sire to sell our horses, let us not sell them now;
let us perhaps sell them later.

Aw kwiwisénsish o gi-gimódinadogénan nind ja-
niiaman; nin gad-akawábama kishpin ga-gimódig-
wen nin ga-kikendan, that bad boy has perhaps
stolen my money; I will watch him; I shall find
out whether he stole it.

LESSON LXIX.

Seventh Conjugation. Affirmative and negative
form.

Note 1. We come now to the unipersonal verbs,
that is, such as are used only in the third per-
son. They are divided in three distinct conjuga-
tions the 7th 8th and 9th. The subject of these

verbs is something *inanimated*, in some cases, *impersonal*, f. i: *kissina*, it is cold; *sogipo*, it snows.

Note 2. Verbs of the seventh conjugation end in *a, e, i, o*, f. i: *ijinikāde*, it is cold, *nibéa*, it is sideling, *gibákosse*, it shuts for itself, (on hinges or springs).

Note 3. Some of these verbs, namely those which are impersonal, are used only in the singular number, f. i: *kissina* it is cold:

Indicative Mood.

Present tense.

<i>Ijinikāde</i> , it is called,	|	<i>Kawin</i> <i>essinon.</i>
<i>ijinikādewan</i> , they are called		„ <i>essinon.</i>

Imperfect tense.

<i>Ijinikādeban</i> , it was called,	|	<i>Kawin</i> <i>essinóban</i>
<i>ijinikādebanin</i> , they were called		„ <i>essinóbabin.</i>

Subjunctive Mood.

Present tense.

<i>Ijinikādeg</i> , if it is called,	|	<i>Kawin</i> <i>essinog.</i>
<i>ijinikādeg</i> , if they are called.		„ <i>essinog.</i>

Pluperfect tense.

<i>Ijinikādegiban</i> , had it been called,	|	<i>essinógiban,</i>
<i>ijinikādegiban</i> , had they been called		<i>essinógiban.</i>

Participles.

Present tense.

<i>Ejinikādeg</i> , which is called,	|	<i>essinog,</i>
<i>ejinikādeg</i> , which are called.		<i>essinogin.</i>

Imperfect tense.

Ejinikādegiban, which was called, | *essinógiban*,
ejinikādegibanin, which were called. | *essinógiba-*
nin.

Second-Third person.

Indicative Mood.

Ijinikādeni, *ijinikādeniwan*, | *essinini-essinini-*
wan,
ijinikādeniban, *ijinikādenibanin* | *essininiban-essi-*
ninibanin.

Subjunctive Mood.

Kishpin ijinikādenig, *ijinikādenig*
 „ *ijinikādenigiban*, *ijinikādenigiban*
essininig, *essininig*,
essininigiban, *essininigiban*

Participles.

Ejinikādenig, *ejinikādenigin*,
ejinikādenigiban, *ejinikādenigibanin*
essininig, *essinigin*,
essininigiban, *essinininigibanin*.

Anin ejinikādeg ow? Adópowin ijinikāde ow; o-
now dash apábirwinan ijinikādewan. Kijé-Manitó o
masiníganing ojibiígádeni Kije-Manito od ikkito-
win. Anin wejibiígadenig John od ijinikasowin?
Anindi atenig Marie o wiwakwan? Tibiidog eteni-
gwen. Kitchi sogipo nongom; kawin kissinassinon.
Kawin wika oma gi-nondjigadessinini (was not
heard) Kije-Manito od ikkitowin, kawin wika gaie
gi-wabandjigadessinon Anamessikéwin. Gi-apilchi-
ateban kid ishkotemiwa bwa bi-madjajān. Kawin
gwetch gi-sogipossinoban bibonong. Kí wabandá-

nan ina masinaiganan adópowining etégin? Mi nin, nin masinaiganan. Waiba ow wākaigan ta-nigobidjigade, bekānak dash nawatch metchag ta-ojitchigade. Gi-nadjigadenibanin Mike o makisinin gaie od ajiganan bwa madjapan. Ki gashkiton na tchi agindamawad John o masinaigan weweni wejibiigadessininig? Eniwék nin gashkiton tchi agindamān iw masinaigan mamany wejibiigādeg. Kawin weweni anokissim, kishpin osām kijdteg; kawin gaie mino bimossessim kishpin osam sogipog.

The sermon, written on that paper, is good (*onijishin*) Have my books been brought here? Some have been brought here, but some are yet in the school. Yesterday it was cold, to-day it snows, tomorrow it will thaw (*ta-abawa*.) John's clothes are torn (*bigoshkaniwan*) and wet, Let there be wood brought. Only dry wood was brought. Canst thou write to my brother? I can write to him tomorrow; to-day I am too busy (*osam nind ondamita*.) Go often to church and listen well to the priest's sermon. He speaks too loud; his voice is heard far away. Twenty houses were built in this town last year and fifty will be built this year. Last summer it was very warm, but this summer it is not warm. I saw the large (*metchagin*) boxes in the store. That house is small, but that one is very large. John's store took fire and burned down.

LESSON LXX.

Eighth Conjugation. Affirmative and negative forms.

Note 1. To this conjugation belong all unipersonal verbs ending in *ad. f. i*: *sanavad*, it is hard, difficult, dear.

Note 2. Verbs of the seventh conjugation can be made verbs of the eighth conjugation by adding *magad* to their characteristic vowels *a, e, i, o, f. i*: *mitcha*, *mitchamagad*.

Note 3. The adding of *magad* to verbs of the seventh conjugation does not alter at all their signification; a person can say *kissina*, it is cold, or, *kisinamagad*, it is cold.

Note 4. Personifying verbs (they represent inanimate objects acting as if they were animate) are formed from the I, II, and III Conjugation by adding *magad* to the third person singular indicative, *f. i*: *ikkito* he says; *ikkitomagad*, it says; *Inendam*, he (she) thinks; *inendamomagad*, it thinks. *Dagwishin*, he arrives; *dagwishinomagad*, it arrives.

Note 5. Some of these verbs are used only in the singular number. This refers especially to all impersonal verbs, *f. i*: *kissinamagad*, it is cold.

Note 6. The word *dibaiganed* which is only used in compositions, may also be classified under this head. They will say, *f. i*: *Nano-dibaiganed*, it is five o'clock. *Kawin mashi nano-dibaiganessinon*, it is not yet five o'clock. *Anin endassodibaiganeg?* What o'clock is it? *Midassodibaiganedinig ta-bi-ijawug oma*, they will come here at 10 o'clock. (Used in Minnesota).

Remark 1. In the negative form of the unipersonal verbs ending in *gwad* they will say always *gossinon* instead of *gwassinon*, f. i: *kawin de-apidagossinon*, it is not worth to....etc.

Paradigm.

Indicative mood.

Present tense.

<i>Sanagad</i> , it is difficult, dear	|	<i>Kawin assinon</i> .
<i>sanagadon</i> , they(in.obj)are dear	|	„ <i>assinon</i> .

Imperfect tense.

Sanagadoban, it was difficult, dear,
sanagadobanin, they were dear, difficult.

Kawin assinoban,
„ *assinobanin*.

Subjunctive Mood.

Present tense.

<i>Kishpin sanagak</i>,	|	<i>Kishpin assinog</i> ,
„ <i>sanagak</i>.	|	„ <i>assinog</i> .

Pluperfect tense.

<i>Kishpin sanagakiban</i>,	|	<i>Kishpin assinogiban</i> ,
„ <i>sanagakiban</i>,	|	„ <i>assinogiban</i> .

Participles.

Present tense.

<i>Senagak</i> , something difficult dear;	|	<i>assinog</i> ,
<i>senagakin</i> , things dear, difficult.	|	<i>assinogin</i> .

Imperfect tense.

Senagakiban, thing that was dear, difficult.
senagakibanin, things „ were „ „

assinogiban
assinogibanin

Second Third Person.

Present tense.

<i>Singular.</i>	<i>Plural.</i>
<i>Sanagadini,</i>	<i>sanagadiniwan.</i>
<i>assinini,</i>	<i>assininiwan</i>

Imperfect tense.

<i>Sanagadiniban,</i>	<i>sanagadinibanin</i>
<i>assininiban</i>	<i>assininibanin</i>

Subjunctive Mood.

Present tense.

<i>Sanagadinig</i>	<i>sanagadinig</i>
<i>assininig,</i>	<i>assininig</i>

Pluperfect tense.

<i>Sanagadinigiban,</i>	<i>sanagadinigiban</i>
<i>assininigiban,</i>	<i>assininigiban.</i>

Participles.

Present tense.

<i>Senagadinig,</i>	<i>senagadinigin</i>
<i>assininig,</i>	<i>assininigin.</i>

Imperfect tense.

<i>Senagadinigiban,</i>	<i>senagadinigibanin.</i>
<i>assininigiban,</i>	<i>assininigibanin</i>

Sanagad, (sen..gak) it is difficult, hard, dear.

Wenipanad, (waien..nak) it is easy cheap.

Mānadad, (maian..dak) it is bad, wrong, mali-
tious.

Mindokad, (*mendokak*) there is dew on the ground.

Anakwad, (*aianakwak*) it is cloudy.

Mijakwad, (*mej..wak*) it is clear, fair weather, the sun shines.

Nagwad, (*naiagwak*) it appears, is visible.

Ijinágwad, (*ej..wak*) it resembles, it looks like.

Minwábaminágwad, (*men..wak*) it looks well, has a beautiful appearance.

Mānābaminagwad, (*maian..wak*) it looks ugly.

Kashkendágwad, (*kesh..wak*) it is sad.

Minwendágwad, (*men..wak*) it is considered agreeable, pleasing, delightful.

Ijamagad, (*ej..gad*) it goes.

Bi-ijamagad, (*ba..gak*) it comes.

Mādamagad, (*maid..gak*) it departs, leaves.

Dagwishinómaga.l, (*deg..gak*) it arrives.

Bigoshkamagad, (*ba..gak*) it breaks, it tears.

EXERCISE.

Gi-dagwishinómagadon nibiwa makakon gaie masinaiganan. Nongom onágoshig ishkote-odában ta-madjibiso (will leave) ta-bidjibidemagad (will arrive) dash ishkote-nabikwan. Kitchi kissinama-gad nongom, wabang dash ta-abawamagad makija Minwendagwad pagisong (to bathe) iw kijateg, kawin dash minwendagossinon tchi pagisong iw kissinag. Aw inini o gigitowin minotagwadini (sounds well). Jaganashimómagad iw masinaigan (that book speaks English, is an English book) iw dash wedi eteg wemitigójimomagad. Eji sagüdisoian ki gad-iji-sagia kidj anishinabe, mi ekkitómagadinig Kije-Manito o masinaigan. Nin gi-ojibiamawa nin papa Wisconsin endanakid; anin iwapi ge-madjamagak iw nin madjibiigan? Nongom igo gijigak ta-madjamagad. Aniu dash iwapi wedi ge-dagwishinomagak? Awasswábang wedi

ta-dagwishinomagad. Anin eji-gijigak? Sogipo biwan gaie (it snows and drifts). *Anin iwapi geishkwapog?* (when will it stop snowing?) *Makija bwa onagoshig ta-ishkwa-sogipo (ta-ishkwapo.)*

LESSON LXXI.

Ninth Conjugation. Affirmative and negative form.

Indicative Mood.

Affirmative form. Present tense. Negative form.

<i>Onijishin</i> , it is good, fair, useful,	|	<i>Kāwin sinon</i> ,
<i>onijishinon</i> , they (in.obj) are good	|	„ <i>sinon</i> .

Imperfect tense.

<i>Onijishinoban</i> , it was good	|	<i>Kāwin sinoban</i>
<i>onijishinobanin</i> , they were good	|	„ <i>sinobanin</i>

Subjunctive Mood.

Present tense.

<i>Onijishing</i> , because it is good,	|	<i>sinog</i>
<i>onijishing</i> , „ they are „	|	<i>sinog</i>

Pluperfect tense.

<i>Onijishingiban</i> , had it been good,	|	<i>sinogiban</i> ,
<i>onijishingiban</i> , had they., „	|	<i>sinogiban</i> .

Participles.

Present tense.

<i>Wenijishing</i> , what is good,	|	<i>sinog</i> ,
<i>wenijishingin</i> , things that are good	|	<i>sinogin</i> .

Imperfect tense.

<p>Wenijishingiban, what was good, wenijishingibanin, things that</p>		<p>sinogiban isnogiban- good. in.</p>
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Second third Person.

Indicative Mood.

Present tense.

<p>Onijishinini, onijishininiwan.</p>		<p>Kawin sinini, ,, sininiwan.</p>
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Imperfect tense.

<p>Onijishininiban, onijishininibanin,</p>		<p>Kawin sinininiban, ,, sinininibanin.</p>
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Subjunctive Mood.

Present tense.

<p>Kishpin onijishininig, ,, onijishininig,</p>		<p>sininig, sininig.</p>
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Pluperfect tense.

<p>,, onijishininigiban, ,, onijishininigiban.</p>		<p>sininigiban, sininigiban.</p>
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Participles.

Present tense.

<p>Wenijishininig, wenijishininigin.</p>		<p>sininig, sinininigin.</p>
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Imperfect tense.

<p>Wenijishininigiban, wenijishininigibanin..</p>		<p>sininigiban, sininigibanin</p>
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Imperative Mood.

<i>Ta-onijishinini,</i>		<i>Kawin sinini,</i>
<i>ta-onijishininiwan.</i>		,, <i>sininiwan.</i>

Note 1, The ninth conjugation ends in *an* and *in*, f. i: *nangan*, it is light, *kosigwan*, it is heavy; *takassin*, it is cold (wind.)

Note 2. Some of these verbs are used only in the singular.

Note 3. The negative forms of the three unipersonal conjugations are *almost exactly alike*, as a comparison of said conjugations shows.

Note 4. The second-third persons are used *mostly* in the present tense, both in the indicative and subjunctive mood and participles.

Anishinabewissin, (*en..sing*) it is in Indian, in the Indian language.
Jaganashiwissin, (*jaiag..sing*) it is in English (a letter, book).

Wemitigójiwissin, (*waiem..sing*) it is in French.
Gibákwassin, (*pron. gibákossin*) *geb.sing*) it is shut (a door), *gibākwassin*, it is shut by the wind.

Pākakossin, (*paiak..sing*) it is open; *pakákwassin*, it is opened by the wind.

Nāngan, (*naiangang*) it is light.

Kósigwan, (*kwesigwang*) it is heavy.

Mindjimissin, (*men..sing*) it holds, it is strong.

Minossin, (*menossing*) it lies well.

Mānossin, (*maianossing*) it lie badly, it is badly placed.

Takassin, (*tek..sing*) it is cold (the wind).

EXERCISE.

Kitchi kosigwanon onow makakon, pindewan masinaiganan makakong, mi wendji-kosigwang on-

ow makakon. Nin nābikūwagan nokendagwad, nin himiwanan dash nangan; ikkito Debendjiged. Sanagad wa-ijitchigeian; ki bwanawiton; mi enendamān. Kawin osam sanagassinon, nind inendam; nin ga-wikwatchiton tchi dodamān ga-iji-gijendamān. Sanagagindewan iniw babisikawaganan; iniw dash papagiwaianan kawin sanagagindessinon. Geget kashkendagwad sesiku-nibowin; naningotinong kitchi manadad.

Gi-kitchi-niskadad pitchināgo kabé-gijig; tibikong gi-gimiwan. Anishinabewissin ow masinaigan; nin nissitawinan; onow dash masinaiganan jaganashiwissinon; kawin nin nissitawinansinan. Gibák-wassin ishkwandem, kawin awiia pindig abissi at-dwewigamigong. Pakakonamawishin! Nin wi-atawe. Wegonen wa-aiaman? Sisibakwat nin wi-aian gaie assema nin wi-aiawa. Apegish mijakwak; nin wi-awi-baba-nandawendjige. Apegish gimiwang nind inendam; osam bengwakamiga. Missawa sogipomagakiban, minotch dash nin da-gi-madja bi-ijassiwamban. Mirwanimakiban gi-miwansinogiban gaie, jeba nin da-gi-bōsimim. Kego osam ta-sanagassinon kid aiiman, mano ta-wendadon; nin gina atawewimini.

It is difficult to go to heaven; many will not enter the kingdom of heaven. That man's death was very sad; he died being drunk. It is light here, but in the other room it is dark. If the wind is fair, let us embark; let us sail to La Pointe That work goes well, but John's business does not go well. It is not pleasant here; it rains too often; almost every day it is bad weather. Is that a good book? What book? The book thou hadst in thy hands. It is a very good book. I read it every day. Everything good is in heaven; it is pleasant to be there. Everything bad and everything sad is in hell. The wind is

cold, it blows from the west. My hands and feet are very cold, they are almost frozen. From which direction does the wind blow (*anindi wendanimak?*) or *anindi wending?* It blows from the south. Then it will thaw. What does the word of God say? It says: Thou shalt not steal. It is bad to steal or lie or cheat or get drunk or sin against purity (*tchi bishigwadj ijiwebising*) When will that book arrive? It will arrive before one week is gone. Didst thou receive my letter? Yes.

LESSON LXXII.

The "Second-third Person" as subject and as object of verbs of the fourth conjugation.

Note 1. Second Third Person is sometimes, not often the *subject* of verbs of the fourth conjugation, f. i: *John o wabaman bejig ininiwan, ogrwis-san dash o wabamani bejig ikwewan.*

Note 2. To obviate this form of expression the passive voice is more generally used, f. i: *bejig ikwe o gi-wabamigon Johnan ogwissini.*

Terminations.

Ani
abani
anid
anipan

assini
assibani
assinig
assinigoban

Note 3. The Second third Person is sometimes the *object* of a verb, f. i: *nin debwetawa aw inini gaie nin debwetawiman wiwan, I believe that man and I believe his wife.*

Affirmative Form.

Indicative Mood.

Present tense.

Nin wabamimān ossan, I see his father.
ki wabamiman ossan, thou seest his father,
o wabaman ossini, he sees his father,
nin wabamimānan ossan, we see his father,
ki wabamimāwan ossan, you see his father,
o wabamawan ossini, they see his father.

Negative Form.

Kawin nin wabamimāssin ossan, I do not see his
 father.

„ *ki wabamimāssin* „
 „ *o wabamāssin ossini* „
 „ *nin wabamimāssinan ossan* „
 „ *ki wabamimāssiwan* „
 „ *o wabamassiwawan ossini.*

Imperfect tense.

Nin wabamimabanin ossan
ki wabamimabanin „
o wabamabanin ossini
nin wabamimanabanin ossan
ki wabamimawabanin „
o wabamawabanin ossini.

kawin nin wabamimassibanin ossan
 „ *ki wabamimassibanin* „
 „ *o wabamassibanin ossini*
 „ *nin wabamimassinabanin ossan*
 „ *ki wabamimassiwabanin* „
 „ *o wabamassiwawabanin ossini.*

Subjunctive Mood.

Present tense.

Kishpin wabamimag, ogwissan, if I see his son.
 „ *wabamimad,* „ „ *thou see his son*
 „ *wabamad ogwissini,* „ *he* „ „ „
 „ *wabamimangid, ogwissan* *if we* „ „ „
 „ *wabamimang,* „ „ „ „ „ „
 „ *wabamimeg,* „ „ *you* „ „ „
 „ *wabamawad, ogwissini,* „ *they* „ „ „

imassiwag
imassiwad
assig
imassiwangid
imassiwang
imassiweg
assigwa

Pluperfect tense.

<i>Wabamimagiban ogwissan.</i>	<i>imassiwagiban</i>
<i>wabamimadiban</i> „	<i>imassiwadiban</i>
<i>wabamapan, ogwissini</i>	<i>assigoban</i>
<i>wabamimangidiban ogwissan</i>	<i>imassiwangidiban</i>
<i>wabamimangoban</i> „	<i>imassiwangoban</i>
<i>wabamimegoban</i> „	<i>imassiwegoban</i>
<i>wabamawapan ogwissini</i>	<i>assigwaban</i>

Imperative Mood.

Affirmative.

Negative.

<i>A. Wabamim ogwissan</i>	<i>Kego wabamimaken</i>
	<i>ogwissan</i>
<i>sg. wabamimada</i> „ <i>sg.</i>	„ <i>wabamimassiwada</i>
<i>wabamimig</i> „	„ <i>wabamimakegon</i>
	<i>ogwissan</i>
<i>Pl. wabamimadanin onidjanissan</i>	<i>Pl. Kego wa-</i>
	<i>bamiimassiwadanig onidjanissan.</i>

- B. Ganojim opapaian Kego ganonimaken opapaian*
 sg. *ganonimada* ,, sg. ,, *ganonimassiwada* ,,
ganonimig ,, ,, *ganonimakegon* ,,
 Pl. *ganonimadanin onidjanissan* Pl. *Kego gano-*
nimassiwadanig onidjanissan.
- C. Mawadishim ossan Kego mawadissimaken ossan*
 sg. *mawadissimada* ,, sg. ,, *mawadissimassiwada* ,,
mawadissimig ,, ,, *mawadissimakegon* ,,
 Pl. *mawadissimadanin onidjanissan*, Pl. *Kego ma-*
wadissimassiwadanig onidjanissan.
- D. Bashanjeom onidjanissan Kego bashanjeomaken*
onidjanissan.
 sg. *bashanjeomada.* ,, (one only) sg. *Kego bash-*
anjeomassiwada onidjanissan (one)
bashanjeomig onidjanissan Kego bashanjeoma-
kegon onidjanjssan.
 Pl. *bashanjeomadanin* (2 or 3 children) Pl. *Kego*
bashanjeomassiwadanig onidjanissan
 (more than one)

Note. The Second Third Person with an inanimate object, as f. i. *nin wabandamawa*, *nin kikendamawa*, is almost always changed into *nin wabandamówan*, *nin kikendamówan* by the Minnesota Chippewas.

Affirm. Nin kikendamówan endagoninig endad
ki ,, ,, ,,
o ,, ,, ,,
nin kikendamowánan ,, ,,

Neg. Kawin nin kikéndansiwan endag.
 ,, *ki* ,, ,,
 ,, *o* ,, ,,
 ,, *nin kikéndansiwánan* ,,

1) I know the place, where he lives, (stops).

Note 1. As seen from the above-given examples, the syllable *im* is always placed between the root of the verb and the ordinary terminations in the first and second person, singular and plural.

Note 2. The number makes no difference in these expressions, f. i: *nin wabamiman ogwissan* means I see his son, or, his sons.

LESSON LXXIII.

Irregular verbs: nind ind, I do, am; iwa, he says; nind igo I am said.

Indicative Mood.

*Nind ind, I do, I am.
kid ind, (di) ino, he is,
nind indimin, (nin dimin) kid indim (ki dim),
dowag.*

*Kawin nind indissi (dissi) kawin kid indissi (ki
dissi) kawin dissi; kawin nind indissimin (dissi-
min), kawin kid indissim (dissim); kawin dissi-
wag.*

Subjunctive mood.

*Diiān diian did digid diiāng diieg dowad; dis-
siwān dissiwan dissig dissiwāng dissiweg dissig-
wa.*

Participles.

*Endiian, endiian, endid (endigid) endiāng, endi-
ieg, endidjig. Endissiwāng, endissiwān, endissig,
endissiwang, endissiweg, endissigog.*

Dubitative Form.

*Endowānen, I don't know how I am, how I do
etc. endowanen, endogwen, endowāngen, endoweg-
wen, endowagwen.*

Verbs: Iwa.

Iwá, he says (inquit) *iwtban*, *iwibanig*, *gi-iwa*.

Kitchi ginwenj nin gad-mend, *iwā*, I will be absent a long time, says he.

The verb *nind iná*, I say of him, or to him, forms its passive *irregularly*: *nind igo*, instead of *nind inigo*, *nind igo*, I am told, (it is said of me)

Kid igo, thou art told *Imperative*

iná, he is told, *Ijt*, tell him, (thou)

nind igomin, we are told, *inig*, tell him, (you)

kid igom, you are told, *inada*, let us tell him.

inúwag, they are told, *inadanig*, let us tell them.

Examples: *Anin ejinikasod aw kwiwisens?* What is the name of this boy? *John iná*. John is his name.

Apitchi Otchipwemo, *kid igo*, They say of thee (you): He speaks Chippewe well. *Keiabi akosj inúban*. They said he was sick yet.

Anin takin ga-ijiwinimind ossibanin? Let see, what was his fathers name? (I forgot) *Eshkibagikoje sa gi-inimán*. Flat-Mouth was his name.

INTERMEDIATE EXERCISE.

VII. *Conjugation. Dubitative Form.*

Indicative Mood.

Present tense.

Ijinikadedog, it is perhaps called, | *ssinodog*
ijinikadedogenan, they are etc. | *ssinodogenan*

Imperfect tense.

Ijinikadegoban, | *ssinogoban*,
ijinikadegobanin | *ssinogobanin*

Subjunctive Mood.

Present tense

<i>Gonima ejinikadegwen</i>	|	<i>ssinogwen,</i>
„ <i>ejinikadegwen</i>	|	<i>ssinogwen.</i>

Pluperfect tense.

<i>Ijinikadegobanen,</i>	|	<i>ssinogobanen,</i>
<i>ijinikadegobanen</i>	|	<i>ssinogobanen.</i>

Anin ejinikadegwen iw sibi? Endogwen ejinikadegwen; Makate Sibi ijinikadedog; What may be the name of that river? I don't know; perhaps it is called Black River.

Nopiming etedog ki wagakwad; ki makisinin dash kawin wedi atessinodogenan; thy ax is in the woods perhaps, but thy shoes, I think, are not there.

VIII Conjugation. Dubitative form.

Indicative Mood.

Present tense.

Senagadodog, it is perhaps difficult, dear. sanagadodogenan, they are perh. dear, difficult.

*ssinodog,
ssinodogenan.*

Imperfect tense.

Sanagadogoban, it was perhaps dear etc. sanagadogobanin, they were etc.

*ssinogoban,
ssinogobanin.*

Subjunctive Mood.

Present tense.

<i>Gonima senagadogwen,</i>	| <i>ssinogwen,</i>
,, <i>senagadogwen.</i>		| ssinogwen.

Pluperfect tense.

Sanagadogobanen, if it had perhaps been dear,
sanagadogobanen, if they etc.

ssinogobanen,
ssinogobanen.

Participles. Present tense.

Senagadogwen, a thing that is perhaps dear,
senagadogwenan, things that were etc.

ssinogwen,
ssinogwenan.

Imperfect tense.

Senagadogobanen, thing was etc.
senagadogobanen, things that were.

ssinogobanen,
ssinogobanen.

Note. As the *terminations* of the IX Conjugation, dubitative form, are *exactly* the same as those of the VIII Conjugation, it is unnecessary to give them separately here.

LESSON LXXIV.

On Adjectives.

An adjective is a word that expresses a quality or the manner of being of a noun, f. i: *mino*

inini, a good man; *pangi joniia*, a little money. Chippewa adjectives undergo no change of termination for expressing gender, number, or case; f. i: *mino inini*, a good man; *mino ikwe*, a good woman; *mino aki*, good land; *mino kwirwisensag*. good boys; *mino tchimanan*, good canoes etc.

Note 1. The Chippewa language is *poor in adjectives proper*. Here are some: *mino*, good; *matchi*, bad; *gete*, old; *oshki*, new; *gwaiak*, just, straight, upright, good; *kagige*, eternal, everlasting; *kitchitwa*, holy; *nibiwa*, much, plural many; *pangi*, a little, plural few; *pangishe*, a very little, etc.

Note 2. The Chippewa language is *very rich in adjective verbs*, i. e. verbs which express qualities or manner of being in a verbal form, the verb *to be*, being contained in the adjective-verb f. i: *bakadé*, does not mean *hungry*, but *he is hungry*; *akosi* does not mean *sick*, but *he is sick*.

Note 3. When we wish to use these adjective verbs as *adjectives to nouns*, we must employ the participial form, f. i: *nin wi-awi-wabama aiakosid ikwe*, I wish to go and see a sick woman; literally a woman who is sick; *nin gad-anonag neta-anokidjig mokodássowintniwag*, I will employ industrious carpenters; literally carpenters who are industrious.

Note 4. These adjective-verbs belong to different conjugations according to their characteristic termination, for instance:

I Conjugation.

- Nin wābishkis*, (*i*) I am white.
- „ *makatēwis*, (*i*) I am black.
- „ *takós*, (*i*) I am short.
- „ *ginós*, (*i*) I am tall, slender.
- „ *mindid*, (*o*) I am large.

- „ *agúshi*, (*i*) I am small.
- „ *kitimágris*, (*i*) I am poor, miserable.
- „ *kitchi-dan*, (*i*) I am rich.
- „ *sagúigos*, (*i*) I am amiable, or, loved.
- „ *jingéndagos*, (*i*) I am hateful, or, hated.

III Conjugation.

- Nind agódjin*, I am hanging.
- „ *jingishin*, I am lying down.
- „ *minoshin*, I am lying comfortably.
- „ *mānoshin*, I am lying uncomfortably.

VII. Conjugation.

- Wabishka*, it is white,
- Bigoshka*, it is broken.
- Wasseia*, it is light, not dark.
- Minosse*, it goes well, fits well.

VIII Conjugation.

- Kissinamagad*, it is cold.
- Kijatemagad*, it is hot very warm.
- Manadad*, it is bad.
- Kashkendagwad*, it is sad.

IX Conjugation.

- Gwanatchiwan*, it is beautiful.
- Songan*, it is strong.
- Onijishin*, it is good, fair.
- Nangan*, it is light, not heavy.
- Kosigwan*, it is heavy.

Comparison of adjectives.

As in other languages there are likewise in Chippewa three degrees of comparison, namely, the *positive*, *comparative*, and the *superlative degree*.

Note 5. The *positive degree* simply expresses the quality of objects f. i: *nin gikadj, nin baka-de gaie*, I am cold and hungry. A comparison of *equality* is also expressed in the 'positive degree, f. i: *epitisiian apitisi*, he is as old as thou, he is of thy age.

Note 6. The *comparative degree* expresses that a being or object possesses a quality in a *higher* or *lower* degree than another being or object, f. i: *Paul nawatch kitimi nin dash*, Paul is lazier than I, The word *dash* follows the noun compared.

Note 7. The comparative degree of *superiority* is expressed by the adverbs *nawatch, awashime*, both of which mean *more* f. i: *nawatch bibagi nin dash*, he shouts louder than I.

Note 8. The comparative degree of *inferiority* is expressed by the words *nawatch pangi*, less, not so much; f. i: *nawatch pangi jonian od aiawan nongom pitchinago dash ga-aiawad*, he has less money now than he had yesterday.

Note 9. The *superlative degree* expresses a quality in the highest or lowest-degree in one object as compared with one or more others, f. i: *mi aw maiamawi-ginósid inini*, this is the tallest man of all. The superlative degree is formed by placing before an adjective verb; *mamawi* (Change *maiamawi*) *together, at all*, f. i: *Maia-mawi-Ishpendagosid*, The Most High; *maiamawiniganisid Kitchi-mekatewikwanaie*, the foremost great Black gown-Pope.

- Nin padagwanāwa, (ped..wad) imp. padagwana)*
I cover him with something.
- „ *padagwānaan, (ped..ang)* I cover it with something.
- „ *padagwānaigas, (ped..sod)* I am covered with something.
- „ *padagwānishkagon, (ped..god)* it covers me.

Padagwāwagishkam (*ped..ang*) *pakaakwe, bineshi*,
the hen, bird is hatching.

Pagami, refers to arriving, coming.

Nin pagāmishka, (*peg..kad*) I arrive.

„ *pagāmishkagon*, (*peg..god*) it comes upon
me, happens to me.

„ *pagamsh*, (*peg..id*) I arrive sailing.

„ *pagāmibato*, (*peg...tod*) I arrive running.

Padagwaboegan, (*in. pl. an*) the cover of a ket-
tle.

Nin pākissitchigas, (*paiak..sod*) I am uncovered.

„ *pākissiton*, (*paiak..tod*) I uncover it; open it.

„ *pakissitamawa*, (*paiak..wad*) I open, uncover
it, to him.

„ *pakagwajena*, (*paiak..nad*) I uncover him.

„ *pakagwajenidis*, (*paiak..sod*) I uncover my-
self.

„ *nibwaka* (*neb..kad*) I am wise.

EXERCISE.

Batuinowag gegtbadissidjig (who are foolish)
pangiwāgisiwag dash nebwakādjig. Nin win, nin
sagiag meno-anokitawadjig Kije-Maniton, kawin
dash nin sagiassig meno-anokitawassigog. Nin gi-
kadj geget, awāshime dash gikadjiwag ninidjānis-
sag nin dash. Awenen aw maidmawi-kikendassod
endashiwad ogow oshkinaweg? (Who is the most
learned). *Aw wedi nābawid tchigatig, mi aw mai-*
dāmwawi-kikendassod, John dash ijīnikaso. Kawin ki
debwessi; Michel nawātch kikendasso John dash,
mi medwe-ikkitong (so report says). *Padagwanā*
aw aiakosid waboian (cover that sick person with
a blanket.) *Mi wa-ijitchigeiān; pabige nin ga-pa-*
dagwanawa. Igiw pedagwānaondjig weweni kawin
ta-gikadjissiwag, igiw dash pedagwanaowassiwind-
jig ta-gikadjiwag. Aw abinodjins kawin weweni
padgawānaigasossi, apegish padagwanaond tchi ta-

kadjissig. Nisswi pakaakwensag nin gad-aia-wag. Kego pakagwajenaken aw aiakosid abinodji; eshkam da-akosi; nindawatch (rather) padagwana weweni (cover it well.) Anindi padagwaboegigan? Nin wi-padagwanawa aw akik. Tibi idog etegwen. (I don't know where it may be.)

I will uncover my feet; I am very warm. Bring clean water to wash my feet. That bad boy uncovers himself when he baths (*pegisodjin*) I never uncover myself entirely when I bathe; I always wear my drawers (*nin bitawigibodiegwas-son*). That man is not good, nor are his wife and children good. They are very wicked. He is healthy, but his daughter is sickly. That boy is always hungry (*bakadeshki*), he wants always to eat. That man arrived in a boat last night. Bad luck comes upon me every time I go to town. My horse ran away, my wagon got broke, I fell hard and broke my arm. Friend, perhaps thou didst drink too much bad water (whisky) that's why bad luck (*massagwadisiwin*) *manjissewin* came to thee. Give up drinking and thou shalt be lucky (*ki ga-jawendagos*). Eight sailors (*nabikwaniniwag*) arrived sailing. Are they good sailors? Yes.

LESSON LXXV.

Cardinal numbers.

- 1 *Héjig (ningot)*
- 2 *nij*
- 3 *nisswi*
- 4 *ntwin*
- 5 *nāwan*

- 6 *ningotwässwi*
 7 *nijwässwi*
 8 *nishwässwi* (*ishwasswi*)
 9 *jängasswi*
 10 *midässwi*
 11 *midasswi ashi bejig*
 12 *midasswi ashi nij*
 13 „ „ *nisswi*
 14 „ „ *niwin*
 15 „ „ *nānan*
 16 „ „ *ningotwässwi*
 17 „ „ *nijwasswi*
 18 „ „ *nishwässwi*
 19 „ „ *jängaswi*
 20 *nijtana*
 21 „ *ashi bejig*
 30 *nissimidana*
 40 *nimidana*
 50 *nānimidana*
 60 *ningotwässsimidana*
 70 *nijwässsimidana*
 80 *nishwassimidana, ishwassimidana*
 90 *jängassimidana*
 100 *ningotwak*
 101 „ *ashi bejig*
 200 *nijwāk*
 300 *nisswāk*
 400 *niwāk*
 500 *nānwāk*
 600 *ningotwässwak*
 700 *nijwasswak*
 800 *nishwässwak, ishwasswak*
 900 *jängasswak*
 1,000 *midässwak*
 1,001 *midasswi ashi bejig*
 2,000 *nijing midässwak*
 3,000 *nissing* „
 4,000 *niwing* „
 5,000 *nāning* „

6,000	<i>ningotwatching</i>	<i>midāsswak</i>
7,000	<i>nijwatching</i>	„
8,000	<i>nishwatching</i>	„
9,000	<i>jāng.atching</i>	„
10,000	<i>midatching</i>	„
11,000	„	<i>ashi abiding midasswak</i>
12,000	„	„ <i>njing</i> „
13,000	„	„ <i>nssing</i> „
20,000	<i>nijtana dasso</i>	<i>midāsswak</i>
30,000	<i>nissimidana</i>	„
40,000	<i>nimidana</i>	„
50,000	<i>nanimidana</i>	„
100,000	<i>ningotwāk</i>	„
200,000	<i>nijwāk</i>	„
300,000	<i>nisswāk</i>	„
400,000	<i>niwāk</i>	„
500,000	<i>nanwāk</i>	„

Note 1. To express 2000, etc, they also say *nijtanāk*, *nissimidanak*, *nimidanak*, *nanimidanāk* *ningotwassimidanak* etc.

Note 2. In counting from eleven to twenty they generally omit *midāsswi* (ten) and say *ashi bejig*, *ashi nij*, *ashi nissiwī* etc.

- Nin minobi*, (*men..obid*) I am gay, feel good,
 having drank liquor.
- „ *mawibi*, (*mewibid*) I weep being drunk.
- „ *bapibi*, (*baiapibid*) I laugh being drunk.
- „ *banitam*, (*benilang*) I don't understand well
 what I hear.
- „ *banitan*, (*benilang*) I don't understand it
 well.
- „ *banitawa*, (*ben..wad*) I don't understand him
 well, though I hear him.
- „ *bāpinenim*, (*baia..mod*) I rejoice, am glad.
- „ *bāpinendam*, (*baiap..ang*) I rejoice in thought
 (interiorly).
- „ *bāpinendamona*, (*baiap..nad*) I make him re-
 joice in thought.

„ *bapinenimou*, (*baiap..moad*) I make him re-
 joyce, make him glad.
Bapinenimowin, (*in*) joy, rejoicing, pleasure,
 merriment.
Bapinendamowin, (*in*) joyful thoughts, interior
 joy.

EXERCISE.

Bejig inini, kitchi waieshkat ga-bimadisid aking, Jared ga-ijinikasod, jangasswak ashi ningotwassidana ashi nijo bibon gi-bimadisi. Nin gi-wabamag nijtana dasso-midasswak jimaganishag. Nanwak ashi nissimadana anishinabeg gi-ijawag sagassweidwining (to the Indian council) Aw ininiwish nij o gi-nissan ininiwan, ta-ondji-agona dash. Nunimidanak jimaganishag gi-nissawag, ningotwak dash dusso-midasswak gi-makiawag. Aw inini minobi, igiw dash nisswi ikwewag murwibiwag. Nin banitawa mekatewikwanaie gegikwed, kawin nin nissitotawassi ekkitod, osam sibiskadj (sasibiskado-we) (too slightly, not loud enough) gigitlo, nin bunitamawa od anamie-gagikwewin. Aw mindimoie eniwek gagibishe, bunitam gaie. Gi-kitchi-migadiwag Jaganashag gaie Wemitigojiwag. nijtana disso midasswak gi-nissawag.

LESSON LXXVI

Cardinal numbers before nouns denoting measurement.

Note 1. The cardinal numbers from *one to ten* undergo a little change before nouns signifying measure of time or of their things and these nouns always remain in the *singular* number. The numerals are changed as follows:

bejiġ is changed into *ningo*, f. i: *ningo-bibon*, one year.
nij " " " *nijo*, " " *nijo-dibaigan*
seniba, two yards of silk.
nisswi, " " " *nisso* f. i: *nisso-dibabishkodji-*
gan jiwitawagan,

niwin " " " *nio*
nanan " " " *nano*
ningotwasswi, is changed into *ningotwasso*
nijwasswi, " " " *nijwasso*
nishwasswi, " " " *nishwasso*
iangasswi, " " " *jangasso*
midasswi, " " " *midasso*

Note 2. Cardinal numbers from *ten* to *nineteen* when they precede nouns of time and measurement, are expressed in three ways.

- 1) *Midasso-bibon ashi bejiġ*, eleven years
- 2) " " " *ningo-bibon*, "
- 3) *Ashi ningo-bibon*.

Note 3. When twenty, thirty, hundred, a thousand are to be expressed, the word *dasso* is placed between the number and the noun, the latter remaining always in the *singular*, e. g.

nijtana dasso-bibon, twenty years
ningotwak dasso-dibaigan, one hundred bushels.

Nind áshamá (eshamad) I feed him give him to eat, give him provisions.

" *áshandán (esh..dang)* I feed it, e. g. my body.

" *áshandis (esh..sod)* I feed my self.

" *áshange (esh..ged)* I give to eat, I feed, I keep boarders.

Ashangewin, feeding, boarding.

Ashangéwigamig (in. pl. on) a hotel, boarding house.

- Ashangéwinini*, (an. pl. wag) a hotel keeper,
boarding house-keeper.
- Ashangékwé* (an. pl. g.) a woman keeping a
boarding house.
- Nin minaa* (menaad) I give him to drink.
- „ *minaidis* (men..sod) I give, procure, drink
for myself.
- „ *minaidimin*, (men..didjig) we treat each other.
- „ *Minaiwe* (men..wed) I give to drink, treat.
- „ *Minaiweshk* (men..kid) I am in the bad habit
of treating, giving or procuring
drink for others.
- Minaidiwin* (in) treating, giving or procuring
drink for others.

EXERCISE.

Adam nitám inini, jángasswák ashi nissimidana dasso-bibon gi-bimadisi oma aking, Jared dash jangasswak ashi ningotwássimidana ashi nijo-bibon, Methusalem dash jángaswák ashi ningotwássimidana ashi jángasso-bibon gi-bimadisi. Nijo-bibon gi-anokt, mi dash nanwak dasswabik joniiian gi-gushkiad. Nano-bibon gi-inendi aw ikwe, odanan dash nisso-bibon gi-inéndiwan. Nissimidana ash nisso bibon gi-bimadisi Jesus oma aking. Nano-dibábishkodjigan kokosh nin wi-gishpinana. Ningo-dibaiminan mishiminag nin gi-mina aw inini. Nijo-gisiss gi-anoki aw oshktnawe. Kawin na ki wi-minassi aw ketimagisid ikwe nijo-dibaigan manitowegin? (cloth) Geget nin ga-mina nisso-dibaigan manitowegin, nisso-dibabishkodjigan sissibakwad gaie.

John o dibéndan (owns) bejig ashangewigamig, ogwissen dash George o dibendamini bejig siginigéwigamig (saloon). Kitchi daniwag ina? Kawin kitchi danissiwag. Mewija kitchi danigwaban, nongom dash kawin gwetch ojoniamissiwag (they have not much money). Nin mānabandán matchi

*minikwewin gaie iw matchi minaidiwin. Geget ni-
biwa bemadisidjig o banadjigonawa ishkotewabo.
Anomaia bejig anishinabe o gi-nissigon ishkotewa-
bo, ningotchi siginigewigamigong gi-daji-minikwe,
gi-daji-giwashkwebi gaie, ani-giwed dush mi gi-
gawadjid. Mi aw inini eshandang niaw, weweni
o bamiton niaw. Awegwen idog ga-minadgwen
iniw oshktnawen ishkotewabo? Kawin awiia, win
tetibinawe (he himself) gi-minaidiso. Henry mina-
iweshki, nibiwa joniian o banadjian minaiwed.*

This man is three years here and his wife is five years here. Saw some sticks of wood, I want to make a fire. I cannot saw, for I have no saw, but I will chop some wood. Give up drinking, don't go any more to the saloon. That bread is good and has a good taste (*minopogosi*) I will go in front and thou shalt follow me (*ki ga-nopinaj.*) That woman talks all day long, she never stops; she talks ill of her neighbors, That woman slipped on the ice and fell on her back and hurt herself very much. That boy talks too much. That Frenchman has a long beard. (*ginwawedon*). There are some fleas in this bed; I will not sleep in it. That man is lousy (*odikomi*) Look at those bed-bugs! I don't see them. That woman should try to make her baby sleep. It is sick, has colic and cries very often. I have toothache and my son has headache. That man was twenty-five years in Wisconsin.

LESSON LXXVII.

Numerals with peculiar terminations.

1. To indicate *days* (*gon*) is added to the cardinal numbers from one to nineteen, f. i: *nijogon* 2 days, *nissogon*, *niogon*, *nanogon*, *midassogon*. To express *one day* *ningo-gijig*, is used. (*Nineogogon* means one day, one night, 24 hours.

2. To designate *wooden vessels*, barrels, kegs, boxes *ssag* is added to the numeral f. i: *ningotos-sag mandaminag*, one barrel of corn, *nijossag*, *nissossag*, *jangassossag sagaiganan*, nine kegs of nails, *niossag*, *nanossag*.

3. To designate *clothing materials*, *weg* is added to the numeral f. i: *bejigweg waboian*, one blanket, *nijweg waboianin*, *nissweg*, *niweg*, *naweg*.

4. To designate *wood or lumber*, *watig* is added to the numeral f. i: *bejigwatig mishi* one stick of wood, *nijwatig missan bidon*, bring two sticks of wood, *nisswatig abwin*, three paddles, *niwatig ajeboianan*, four oars.

5. To designate *money, metal, stone, or glass*, *wabik* is added to the numeral, f. i: *bejigwabik*, one dollar, *nijwabik*, two dollars, *nisswabik kjabikisiganan*, three stoves, *nanwabik jigwanabikog*, five grindstones, also *abita-wabik*, half a dollar.

6. To designate *globular objects, potatoes, turnips, bullets* etc. *minag* is added to the numeral, f. i: *bejigominag ichiss*, one turnip *nijominag opinig*, two potatoes, *nissominag mishiminag*, three apples.

7. To designate a *pair or pairs*, *wenan* is added to the numeral, f. i: *ningotwewan makisinan*,

a pair of shoes, *nijwewan*, two pairs, *nisswewan pijikiwag*, three pair (yoke) of oxen, *niwewan* etc.

8. To designate the *number of bags, or sacks* of objects, *oshkin* is added to the numeral, f. i: *nin-gotoshkin opinig*, one bag of potatoes, *nijoshkin*, *nissoshkin*, *nanoshkin mishiminag* five bags of apples etc. *Abitoshkin*, half a sack (full)

9. To designate the *number of boats, canoes, vessels*, *ónag* is added to the numeral f. i: *nin-gotonag tchiman nin wabandan*, I see one canoe, *nijonag*; *nissonag ishkote-nabikwanan gi-nibomaga-don*, three steamers perished, *nionag*, *nanonag*, *midassonag ashi nanonag tchimanan*, 15 canoes.

10. To designate *a fathom* 6 feet the outstretched arms of a man, *nik* is added to the numeral, f. i. *ningotonik nijonik*, *nissonik*, *nionik nanonik*, *midassonik biminakwan*, ten fathoms of cord.

11. To designate measurement *by foot*, *sid* (refers to the foot) is added to the numeral, f. i: *ningotosid*, *nijosid*, *nissosid nanosid*, *midassosid*, ten feet, *midassosid ashi nanosid*, fifteen feet.

12. To designate measurement by the *span*, *wākwoagan* is added to the numeral, f. i: *ningot-wākwoagan*, one span, *nijwākwoagan*, *nisswākwoagan*, *niwākwoagan*, *midasswākwoagan ashi nanākwoagan*.

13. To designate measurement by the *inch* (finger) *nindj* is added to the numeral; f. i. *nin-gotonindj*, one inch, *nijonindj*, *nissonindj*, *nionindj*, *ningotwassonindj*, *midassonindj*.

Note. When measurement by round numbers, i. e. 20, 30, 40, 50, 60, 100, 1000 etc. is to be given, the above termination are added to the word *dasso*, f. i. *nijtana dassogon* twenty days,

ningotwak dassossag bimide, a hundred barrels of oil, *nimidana dassweg waboianan*, 40 blankets, *nijwassmidana dasswatig gijikag*, 70 cedars, *midasswak dasswabik sagaiganan* 1000 nails *nijtana dasswabik* \$20 *nissimidana dassominag anidjiminan*, 30 peas. So also *dasswewan* (pairs) *dassoshkin* (bags) *dassouag* (canoes etc).

Mandamin (*an. pl. ag*) a grain of corn, Plural corn, Indian corn.

Sagdigan (*in. pl. an*) a nail *kitchi sagaigan*, a big nail, a spike.

Sagaigan, (*in. pl. an*) an inland lake.

Sigaigan. (*in. pl. an*) maple-sugar cake.

Waboian, (*in. pl. an*) a blanket.

Papagiwāian, (*in. pl. an*) a shirt.

Abwi, (*in. pl. n*) a paddle.

Ajēboian, (*in. pl. an*) an oar.

Wassétchigan (*in. pl. an*) a window.

Wassétchigandbik, (*in. pl. on*) window-glass, a pane of window-glass.

Wassétchigandtig (*in. pl. on*) window frame, sash, shutter.

Kijábikisigan (*in. pl. an*) a stove.

Jigwandbik (*an. pl. og*) a grind-stone.

Tchiss (*in. pl. an.*) a turnip.

Anwi (*in. pl. n.*) a bullet.

Biminakwān (*in. pl. an*) a rope.

Adópowin (*in. pl. an*) a table.

Adópowintgin, (*in. pl. on*) a table-cloth.

Anidjimin (*in. pl. an*) a pea, pl. peas.

Miskodtssimin (*an. pl. ag.*) a bean, pl. beans.

EXERCISE.

Ningwtss gwaiak nimidana dasso-bibón aia om.x odenang. Nijtana dasso-dibaigan seniba nin gishpinana. Songisi aw kitchi inini; nijwak dasso-

dibabishkodjigan (pounds) *anokadjigan o bimōndan*. *Nin papaiban gega ningotwak dasso-bibon gi-bimadisi*. *Nijwassimidana dasso-dibábishkodjigan pakwejigan nin gi-mina aw anishinabe*.

Nanogon nin gi-bimosse. *Jaigwu nissogon kawin wissinissi aw aiakosid ikwe*. *Midassogon gi-aia oma mekatewikwanaie, mi dash ga-iji-madjad*. *Gega ningo-gisiss nin gi-inend* (was absent). *Wawiatanong nin gad-ija minawa nibing, nijo-gisiss dash nin gad-inend*. *Niossag mandaminag nin gaghishpinanag*. *Aw atáwewinini midassossag pakwejiganan o gi-atáwenan*. *Aw mokodássowinini o wi-gishpinadon nissossag sagaiganan*. *Aw ketimagsid inimi bejigweg eta waboian od aian*. *O gidibaamawán iniw anokiwiniwan jāngassimidana dasswabik ashi nijwasswabik*. *Anin minik ga-ijidibaamawad aw ikwe? Nisswabik joniiá nin gi-ijidibaamawa*. *Midasswábik wassétchiganábikon o gishpinadonan, gaie nisswatig wassetchiganatigon*.

He gave that poor man one dollar; do thou also give him a dollar, and I will give him five dollars. The good woman gave to her son five eggs and two nice apples. My mother received two blankets and my father received a gun and twenty-five bullets. Those two boards are dry (*bassowag*) How many feet is that board long? It is 15 feet long and 14 inches wide. Bring two kegs of nails and 500 ft. of lumber (boards.) Five steamboats perished last November on Lake Superior. How much does this large stove cost (*anin minik enagindeg*) That stove cost \$23. It is too dear (*osam nibiwa inaginde*) I will buy that small stove. It costs \$9. I will pay now \$5. and tomorrow the other \$4. Bring three bags of potatoes, two bags of apples, one bag of peas, three bags of beans and five panes of window-glass. There are five pair of shoes and two pair of stockings.

LESSON LXXVIII.

Manner of expressing the day of the month.
Names of the months:

1. *Manito-gisiss*, the moon of the (Great) Spirit,
January.
2. *Namebini-gisiss*, the moon of the suckers (fish)
February.
3. *Onābani-gisiss*, the moon of the crust on the
snow, March.
4. *Bebokwedagiming-gisiss*, the moon of the
breaking of the snow-shoes. April.
5. *Wabigoni-gisiss*, the moon of the flowers, May.
6. *Odermini-gisiss*, the moon of straw-berries,
June.
7. *Miskwimini-gisiss*, the moon of raspberries,
July.
8. *Min-gisiss*, the moon of the blueberries, Au-
gust.
9. *Manominike-gisiss*, the moon of the gathering
of wild rice, September.
10. *Binākwī-gisiss*, the moon of the falling of
the leaves, October.
11. *Gashkadino-gisiss*, the moon of freezing, No-
vember.
12. *Manito-gisissions*, the little moon of the
(Great) Spirit, December.

Note 1. *Gisiss* an animate noun (pl. og) may mean sun or moon. When Chippewa Indians want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *tibikigisiss* (night-sun) for the moon.

Tokigamisige-gisiss, the month of sugar-making, for the month of *April* (especially in Minnesota).

Note 2. Many Indians use the word *Papashki-sige-gisiss*, the month of shooting (on account of the Fourth of July) for the month July. Others use *Min-gisiss*, the moon of the blue-berries (huckle-berries) for July, as at the west-end of Lake Superior they gather blue-berries in July. The same Indians also call August *Manominike-gisiss*, because they gather their wild-rice in August. Many call September, *Watebaga-gisiss*, the moon of the change of color of the leaves. In more northern latitudes, the above names of the months July, August and September, as given by Baraga, are probably more generally used. Pagan Indians generally use *Kitchi-Manito-gisiss* January, the moon of the Great Spirit (God) and *Kitchi-Manito-gisissions* December the little moon of the Great Spirit. *Sāgibagd-gisiss* May (Used often in Minnesota.)

Note 3. To express the *first* day of the month they say f. i: *Manito-gisiss nongom madaginsod* or *Mi nongom (api) manito-gisiss maiadaginsod* or, *when past: gi-ishkwadaginsod manito-gisiss.*

Note 4. To express the *last* day of the month, they say, f. i: *Namebini-gisiss nongom ishkwaduginso*; or *api eshkwadaginsod Namebini-gisiss* or, *when past, gi-ishkwadaginsod Namebini-gisiss.*

Note 5. To express simply the name of the month, f. i: it is March, they will say *Onabani-gisiss nongom agodjin* or *mi nongom egodjing* *Onabani-gisiss* or, *when past Onabani-gisiss gi-agodjing (gi-agodjing Onabani-gisiss.)*

Note 6. When they want to know the date of the month, they say: *Anin endassogonagisid gisiss nongom?* How many days is the moon old today? or *anin epitch gisissowagak?* How late is the moon? Also *Anin epitagodjing gisiss?* If it is the first of the month, the answer will be: *Non-*

gom madaginso Onabani-gisiss (manito-gisiss etc), to-day the month of March (January) begins to be counted. For the following days they say Such a month or moon is so many days old; f i:

<i>Namebini-gisiss nongom nissogonagisi,</i>	it is the	third of February.
“ “ “ <i>midassogonagisi,</i>	it is the	10th of Febr.
“ “ “ <i>midassogongisi ashi bejig,</i>	it is the	11th of Febr.
“ “ “ <i>nijtana dassogonagisi,</i>	it is the	20th of Febr.
“ “ “ “ “ <i>ashi nanan</i>	it is the	25th of Febr.

EXERCISE.

Anin endassogonagisid waaw gisiss? Nongom gijigak madaginso. Awenen aw gisiss nongom egodjing? Bebokwedagiming gisiss mi sa nongom egodjing. Anin dash endassogonagisid gisiss nongom? Nongom nijtana dassogonagisi ashi jangasswi Bebokwedagiming-gisiss. Anin api ga-ondadid aw abinodji? Mi sa nishwassogonagisid Kitchi-Manito gisiss. Anin iwapi ga-nibod kossiban? Gindnogonagisid Papashkisige-gisiss mi gi-ishkwá-bimadid. Anindi dash ga-dapined? Mi sa Moningwanékaning gi-dapined. Ki wi-anamie-widigendim ina? E, nosse, nin wi-anamie-widigendimin. Anin iwapi dash wa-anamie-widigendiieg? Mi sa midassogonagisid ashi nisswi Manominike-gisiss, mi iwapi wa-widigendiäng. Gi-sigaandjigaso na aw amishinabe? Geget igo gi-sigaandjigaso. Anin iwapi ga-sigaandawind? Gi-nijtana dassogonagisid Watebaga-gisiss, mi api gi-sigaandawind.

By whom was that man killed? He was killed by his older brother. When did that happen? He was killed the day before yesterday, March the

17th On what day was the Lord born? He was born on the 25th of December. On what day did your grandfather die? He died on the 11th of May. Where was he buried? He was buried in Odanah. When did that woman get drowned? She got drowned on the last day of November. When will she be buried? She will be buried on the first of December. When did your uncle leave? He left on the 16th of February. When will he return home? He intends to return on the 4th of July. When did the steamboat perish? It went down on the 2d of June. Did some of the passengers (*anind ga-bosidjig*) save themselves? Yes, 156 men, women and children saved themselves. When wilt thou go to Bayfield? I intend to go there in April? When wilt thou return? I intend to return in August.

LESSON LXXIX.

Manner of expressing age.

Note 1. If the child *is not a month old*, its age is expressed in the same manner as the day of the month; f. i:

Anin endassogonagisid aw abinodji? How many days old is this child? *Nanogonagisi*, it is five days old, *midassogonagisi ashi jangasswi*, it is 19 days old.

Note 2. If the child's age is to be *expressed in months*, they say as follows:

Anin endasso-gisisswagisid aw abinodji? How many months old is this child? *Ningo-gisisswagisi*, it is one month old; *niogisisswagisi*, it is four months old; *midassogisisswagisi ashi bejig etc.*

Note 3. If its age is *ten years or less*, the cardinal numbers connected with the verb *bibónugis (i)* as follows.

Anin éndasso-bibónagisid aw abinodji, aw kwi-wisens, aw ikwesens? Anin éndasso-bibónagisiian? How many years old is this child, this boy, this girl? How many years old art thou? *Nin nijwasso-bibonagis; nijwasso-bibonagisi aw abinodji*, I am seven years old; that child is seven years old.

Note 4. If the age is *between ten and nineteen*, it can be expressed in three different ways.

1. *Midasso-bibónagisi ashi ningotwasso-bibonagisi;*
he is 16 years old.
2. *Midasso-bibónagisi ashi ningotwasswi,* he is 16
years old.
3. *Ashi ningotwasso-bibónagisi,* he is 16 " "

Note 5. If the age is to be expressed in round numbers, f. i. 20, 30, 40, 50 etc. the word *dasso* is put between the cardinal number, *nijšana, nis-simidana* etc and the verb *bibonugis (i)*, f. i.

Nin nijšana dasso-bibónagis, I am twenty years old; *nanimidana dasso-bibónagisi aw inini*, that man is fifty years old.

Note 6. If the age is upwards of twenty years and expressed in mixed numbers, 23, 35, 42 etc. it is expressed as follows.

Nin nānimidana dasso-bibónagis ashi nisswi, I am 53 years old, *aw ikwe nimidana dasso-bibonagisi ashi jangasswi*, she is 49 years old.

EXERCISE.

Anin éndassogonagisid kinidjanissens Nijwassogonagisi. Kin dash kinidjaniss anin éndassogisisswagisid? Midasso-gisisswagisi ashi bejig. Kishime anin éndasso-bibónagisid? Mi sa jaiangasso-

bibonagisid. Anin éndasso-bibónagisiwad aw oshki inini gate oshki ikwe wa-anamie-widigendidjig? Nijlana ashi nano-bibónagisi aw inini wa-widiged, aw dash ikwe nijluna dasso-bibónagisi ashi nisswi. Anin endasso-bibónagisiwad ogow nij abinódjiiag? Aw omá ndbawid midasso-bibónagisi, aw dash we-di nemádabid ashi nijwasso-bibonagisi. Aw pijiki nano-bibónagisi, aw animosh dash nawátch apítisi (is older) pijiki dash. Nidji, anin éndasso-bibonagisiian? Gega ningotwak nin dasso-bibonagis, nin mindimoiémish dash jangassimidana dasso-bibonagisi ashi nanan.

How old is this infant (*oshki abinodji?*) It is only three days old. Is it baptized? Not yet, it will be baptized next Sunday by our priest. How many children are there to be baptized? There are seven boys and two girls to be baptized. Where will they be baptized? They will be baptized in our church. Who will be the sponsors? (*awenenag ge-takonadjig iniw abinodjiiian?*) How old was thy deceased father and mother? My deceased father was sixty seven years old when he died, and my mother was fifty nine years old.

LESSON LXXX.

Manner of expressing the hour.

The Chippewa language has no special word for *hour*; the word *dibaigan* means measure and can be applied to time, space, & other measurement; thus, *ningo-dibaigan* may mean *one o'clock, one hour, one bushel, one mile* etc. From the context of the sentence, in which it occurs, we must judge in which sense the word is used.

Question.

Anin endasso-dibaiganeg? What o'clock is it?
Anin epitch gijigak? How late in the day is it?
Anin epitch tibikak? How late in the night is it?

Answer.

Ningo-dibaigan, it is one o'clock or *ningo-dibai-ganed*.

nijo-dibaigan, ,, ,,two ,, or *nijo-dibaiganed*

nisso-dibaigan, ,, ,,three ,, ,, *nisso-dibaiganed*.

nio-dibaigan, ,, ,,four ,, ,, etc *nio- ,,*

midasso-dibaigan ashi abita, it is half past ten

midasso-dibaigan ashi bejig, it is eleven o'clock.

Nawakwe, or, *nawakwemagad*, it is noon.

Abita-tibikad, it is midnight.

Jangasso-dibaigan tchi bwa nawakweg, it is nine o'clock in the morning.

Ka mashi jungasso-dibaigan messinon, it is not yet 10 o'clock.

Nijwasso dibaigan ga-ishkwa-nawakweg, it is seven o'clock in the evening.

To the above question *anin endasso-dibaiganeg?* they will often answer *mi sa nongom ningo-dibaiganeg*, *nijo-dibaiganeg*, *nisso dibaiganeg* etc.

Note *Dibaiganeg* is Subjunctive Mood of *dibai-ganed*.

EXERCISE.

Anin endasso-dibaiganeg? Nijwasso-dibaigan bwa nawakweg. Anin iwapi ge-madjaian? Nisso-dibaiganeg gi-ishkwa-nawakweg nin ga-madja. Anin iwapi dash minawa ge-bi-ajegiweian? Abita-tibikak nin ga-bi-ajegiwe. Anin iwapi ga-dagwishing aw biwide? (stranger)? Gi-nano-dibaiganediniy ga-ishkwa-nawakwenig. Anin endasso-dibaiganeg ge-madji-gagikwed mekatewikwanaic? Midasso-(dibai-

ganenig) dibaiganedinig ta madjita, ashi ningo-dibaiganedinig dash ta-ishkwata. Anin endasso-dibaiganeg nongom? Mi sa midasso-dibaiganeg ashi bejig. Waiba na ko onishkawag anishinabeg? Anind kitchi kigijeb mojang onishkawag, minawa dash anind wika onishkawag, neshwasso-libaiganedinig. Medasso-dibaiganeg na ko kid onishka? Najwasso-dibaiganeg mojang nind onishka. Madjishka na dibaigisisswan? Kawin madjishkassi; kawin nin gikwabiowassi. Nongom nin gad-ikwabiowa. Anin iwapi mwakaang gisiss? Naiano-dibaiganedinig mokaam. Anin rwapi dash pengishimod? Najwasso-dibaiganeg pangishimo. Ki dibaigtsisswan osam besika, nin dash, nin dibaigtsisswan osam kijika. Nesso-dibaiganedinig ga-ishkwa-nawakwenig gi-nibo Jesus. Anin iwapi ge-madji-anamessikeng? Jai-angasso-dibaiganeg ta-madji-anamessikem.

What time is it? (*Anin endasso-dibaiganeg?*) It is five o'clock. Does thy clock go right? It goes always right. It never goes too fast, nor does it ever go too slow. It is a very good clock. How much did it cost? It cost five dollars. When did those men arrive last night? They arrived at midnight. When do they intend to leave? They intend to leave at eleven o'clock before noon. Why do they leave so soon? They want to catch the train (*o wigessikawawan ishkote-odabanan.*) When does the train leave (*anin iwapi maiadjibisod ishkote-odaban?*) It leaves at half past eleven (*Medasso-dibaiganeg ashi bejig ashi abita madjibiso.*) Art thou going to get on? I do not intend to get on. Art thou going to go with them? I will go with them, but I will not get on the train. When wilt thou return? At noon.

LESSON LXXXI.

On distributive Numbers.

<i>Bebejig</i>	1 by 1,	1 each,	or to each.
<i>nenij</i> ,	2 everytime,	2 each,	or to each.
<i>nenisswi</i>	3 "	3 "	"
<i>neniwun</i>	4 "	4 "	"
<i>nenanan</i>	5 "	5 "	"
<i>neningotwasswi</i>	6 everytime,	6 each,	or to each
<i>neniwasswi,</i>	7 "	7 "	"
<i>nenishwasswi,</i>	8 "	8 "	"
<i>jejangasswi,</i>	9 "	9 "	"
<i>memidasswi,</i>	10 "	10 "	"
<i>memidasswi ashi</i>	11 "	11 "	"
	<i>bejig</i>		
<i>nenijlana,</i>	20 "	20 "	"
<i>nenijlana ashi</i>	<i>bejig</i> 21 "	21 "	"
<i>nenissimidana</i>	30 "	30 "	"
<i>nenimidana</i>	40 "	40 "	"
<i>nenanimidana</i>	50 "	50 "	"
<i>neningotwassimidana</i>	60 "	60 "	"
<i>nenijwassimidana</i>	70 "	70 "	"
<i>nenishwassimidana</i>	80 "	80 "	"
<i>jejangassimidana</i>	90 "	90 "	"
<i>neningotwak</i>	100 "	100,	"
<i>nenijwak</i>	200 "	200,	"
<i>nenisswak</i>	300 "	300,	"
<i>neniwak</i>	400 "	400,	"
<i>nenanwak</i>	500 "	500,	"
<i>jejangasswak</i>	900 "	900,	"
<i>memidasswak</i>	1000,	1000,	"
<i>nijing memidasswak</i>	2000,	2000,	"
<i>nissing</i>	" 3000,	3000,	"
<i>midatching</i>	" 10000,	10000,	"

EXERCISE.

Igrw ikwewag nenisswabik joniiian gi-dibaama-wawag. Bebejig pakwejigan nin gi-minigomin. Neniwin masinaiganan od aianawan. Neningotwak migasowiniwan (soldiers) od ogimakandawawan ogow ogimag. Anishinabeg memidassossag pakwejiganan od aiawawan. Neniawatig ojibiganatigou gi-minawag kekinoamawindjig (scholars). Nissaie-iag neningotwak ashi neningotwassimidana dasso-dibaigan (acres of land) o gi-minigowan kitchi kossinan Wdshtanong (Washington) ebinidjin. Nijing nin gi-ija ishkote-tashkibodajiganing, memiddsswak dasswatig nabagissagog nin gi-binag. Nin nissaié gaie neningotwak dassosid nabdgissagog nin gi-nandotamawanan aw inini. Ogow giossewininiwag nenij wawdshkeshiwan o gi-nissawan, nomaiá gi-grossewad. Neni masinaiganan awigishpinadog. Nishimeiaq bebejig wiwakwan o gi-minigowan iniw kikinoamagekwen. Nisswi ininiwag neningotwak dasswabik joniiian o gi-minawan mekutewikwanaien, wi-widókamowad anamiewigamig. Igrw nij ketchi-danidjig ininiwag midatching memidasswak dasswabik joniiian od aiawawan.

My father and my mother gave each ten dollars to the priest to help the poor. Give them each one dollar. The carpenters ask each two kegs of nails. My mother gave to each of those girls two dresses, two shawls and two bonnets (*wiwakwanan*). That man went twice (*nijing*) to the store and each time he brought 1200 pounds of goods. Give to each of those carpenters an ax, a saw, a hatchet, a plane, 100 nails. That boy and his companion caught each ten fishes. All that go to church to-day should take along one dollar and give it to the priest for the church. Three wolves killed last night each five sheep. We received each three books.

LESSON LXXXII.

Multiplying Numbers.

<i>Abiding (ningoting) once</i>	
<i>nijing</i>	twice or two times
<i>nissing</i>	three times
<i>ntwing</i>	four „
<i>nāning</i>	five „
<i>ningotwātching</i>	six „
<i>nijwātching</i>	seven „
<i>nishwātching (ishwātching)</i>	eight „
<i>jāngātching</i>	nine „
<i>midātching</i>	ten „
<i>midātching ashi abiding</i>	eleven „
„ „ <i>nijing</i>	twelve „
<i>nijtana dassing</i>	twenty „
„ <i>ashi abiding</i>	twenty one „
<i>nissimidana dassing</i>	thirty „
<i>nimidana</i> „	forty „
<i>nanimidana</i> „	fifty „
<i>ningotwassimidana</i> „	sixty „
<i>nijwassimidana</i> „	seventy „
<i>nishwassimidana</i> „	eighty „
<i>jāngassimidana</i> „	ninety „
<i>ningotwak</i> „	one hundred „
<i>nijwak</i> „	two „ „
<i>midasswak</i> „	one thousand „
<i>midātching midasswak dassing</i>	ten thousand times
<i>ningotwak dasso midasswak dassing</i>	one hundred thousand times.

EXERCISE.

Anin dassing ga-ijaian kikinoamading? Naning nin gi-ija. Aw kwiwisensish nijing o gi-gimodinan sisibakwadonsan. Aw inini songanamia, nijing ija

anamiang endasso-anamiëgijigadinig. Nissing Jesus o gi-ábitchibaan (brought to life) ga-nibonidjin. Anin dassing ga-anamiassiwan kegjtjebdawagakin (mornings?) Midatching ashi naning kawin nin gi-anamiassi kigijeb. Aw matchi inini nijing o gi-pakiteowan wiwan. Anin dassing ga-matchi-ikkilod aw inini? Apitchi kitchi naningim; midasswak dassing, nind inendam, poshke awashime. Anin dassing ga-jawenimegwa ketimagisidjig? Eniwek naningim, makija ningotwak dassing minik ga-bimadi-siäng. Nissing gi-matchi-ikkito aw inini, aw dash ikwe mi eta go abiding (only once). Aw oshkina-we nijing gi-giwashkwébi. Anin dassing ga-nishkádisiian ishkwatsh ga-ako-webinigeian? Ashi nissing nin gi-nishkádisitawag ninidjanissag osam matchi abinódjiwiwag.

How often hast thou gone to church? I went twice to church last Sunday. That man cheated five times. How often didst thou punish thy children? I punished them twice, because they stole some apples at the store. How often did that mischievous boy fight? Yesterday he fought (*gi-migaso*) once, but day before yesterday three times. How often was he punished by his parents? He was seldom punished by them. How often did that man rob? He robbed once and stole three times. John went to town twice. How often did thy horse run away? He ran away only once.

LESSON LXXXIII.

Multiplying distributive Numbers.

<i>Aiābiding</i>	once every time;	once each,	or to each
<i>nenjing</i>	2	”	”
<i>nenissing</i>	3 times every time	”	”
<i>nentwing</i>	4	”	”
<i>nendāning</i>	5	”	”
<i>neningotwātching</i>	6	”	”
<i>nenijwātching</i>	7	”	”
<i>nenishwātching</i>	8	”	”
<i>jejangātching</i>	9	”	”
<i>memidātching</i>	10	”	”
” <i>ashi abiding</i>	11	”	”
” ” <i>nijing</i>	12	”	”
” ” <i>nissing</i>	13	”	”
” ” <i>niwing</i>	14	”	”
” ” <i>naning</i>	15	”	”
<i>nenijtana dassing</i>	20	”	”
” <i>ashi abiding</i>	21	”	”
<i>nenissimidana dassing</i>	30	”	”
<i>nenimidana</i>	40	”	”
<i>jejangassimidana</i>	90	”	”
<i>neningotwak</i>	100	”	”
<i>nenijwak</i>	200	”	”
<i>nenisswak</i>	300	”	”

EXERCISE.

Nij ininiwag ketimāgisidjig aiabiding nin gi-jawenimag. Nisswi ininirwan o gi-anokitawan, nenijing dash anotch gego o gi-gimodiman. Geget matchi kwiwisensish waaw, nenissing o gi-papaki-teowan widji kwiwisensan. Nin gi-minag igiw nij ikwewag aiakosidjig nenissing bejigwabik;

apegish awiia bekanisid (some one else) iw minik minad. Nij ningwissag nenijing gi-ijawag odenang. Igiw ikwesensishag nenaning gi-gimodiwag. Nening nind ija anamiang endasso-anamiegijigak. Nijing gi-bi-nandotamagewag ogow anishinabekweg, atabiding dash nin gi-minag ogodass gaie papagiwaiian gaie pakwejigan. Songanamia aw ikwe; nenijing od agiman anamieminenson endasso-gijigadinig, nenijing gaie webinige megwa enibimissegin anamie-gijigad. Nij masinaiganan nind a'anan, nenissing dash jaigwa nin gi-wabandanan. Nenijing o gi-pakiteowan oshimeian aw kwiwisensish. Memidatching ashi nijing o gi-odapinan Kitchi Jawendagostwin neningo-bibon aw inini.

I helped those three beggars (*nandotamagewi-niniwag-nandotamagewag*) each twice; I will not help them any more; let them go to some one else. John paid the storekeeper twice and each time he paid him twenty five dollars. My two daughters were each married three times, and now they have no husband (*kawin onabemissiwag*). Those young ladies went each to the dance twice last week. Those children laughed each twice this morning during Mass. My two older brothers went bathing each three times yesterday. I pray every day twice and I go to Mass once. Every time he gets drunk he fights once or twice. Whenever they go to town they each buy a bottle of whisky and drink five and six times. Every day those men chop wood and twice they split wood.

LESSON LXXXIV.

Ordinal numbers.

<i>Netámising, nitam</i>	the first or first
<i>eko-nijing</i>	„ second or secondly
„ <i>nissing</i>	„ third „ thirdly
„ <i>niwing</i>	„ fourth „ fourthly
„ <i>nananing</i>	„ fifth „ fifthly
„ <i>ningotwatching</i>	„ six „ sixthly
„ <i>nijwatching</i>	„ seventh „ seventhly
„ <i>nishwatching</i>	„ eighth „ eighthly
„ <i>jangatching</i>	„ ninth „ ninthly
„ <i>midatching</i>	„ tenth „ tenthly
„ <i>ashi bejig</i>	„ eleventh, „ eleventhly
„ „ <i>nijing</i>	„ twelfth „ twelfthly
„ „ <i>nissing</i>	„ thirteenth, „ thirteenthly
„ <i>nistanaweg</i>	„ twentieth, „ twentiethly
„ „ <i>ashi bejig</i>	„ twenty-first or twenty-firstly.
„ „ „ <i>nijing</i>	„ twenty-second or twenty-secondly.
„ <i>nissimidanaweg</i>	„ thirtieth or thirtiethly
„ <i>nimidanaweg</i>	fortieth or fortiethly
„ <i>nanimidanaweg</i>	„ fiftieth or fiftiethly.
„ <i>ningotwakwak</i>	„ hundredth or hundredthly.
„ <i>nijwakwak</i>	„ two hundredth or two-hundredthly.
„ <i>nisswakwak</i>	„ three hundredth or three hundredthly
„ <i>jangasswakwak</i>	„ nine hundredth or nine hundredthly.
„ <i>midasswakwak</i>	„ one thousandth or one thousandthly
„ <i>nijing midasswak</i>	„ two thousandth or two thousandthly

eko-nissing midasswak three thousandth or three thousandthly
 ,, *midatching*,, ,, ten thousandth or ten thousandthly.
 ,, *ningotwakwak*,, the one hundredth or one hundredthly.

EXERCISE.

Nitam anishinabeg o gi-agonwetawdwan (disobey) *Kije-Maniton*. *Kain ga-nitam-ondadisiid oma aking o gi-nissan oshimeian Abelin*. *Ga-nitam-ondadisiidjig gi-pagidjigewag* (offered sacrifice). *Anindi ningwiss? Inashké* (behold) *wedi namadabi netamissing apabrwinan Kitchi ganasongewin eko-niwing Kije-Manito o ganasongewinan*. *Eko-ningotwaching Kije-Manito o ganasongewinan ginaamagemagad* (forbids) *bishigwadisiwin* (adultery.) *Anindi endaian? Eko-midatching wakaiganan odenang, mi ima endaian*. *Nitam nin gad-ija anamiewigamigong, eko-nijing nin gad-ijanan mekaterwikwanaie, eko-nissing nin ga-wabama bejig inini aikosid*. *Bidon eko-nijing masinaiganan adopowining etegin*. *Anin ged-ijitchiged koss? Nitam o gad-madjibtamawan nissaieian, eko-nijing ta-ija-enda-ataiding* (market piace.) *Iw wigwam nitamissin endassing wigwaman oma odenang iw dash wedi eteg ishkwessin* (that wigwam is the first of all the wigwams in town, but that one is the last.) *Awenen eko-nijing ge-daji-nagamod anamiewigamigong? Mi sa kigwiss eko-nijing genagamod, aw dash nagamowinini nigan ta-nagamo,*

Who came first to school this morning? Mary came first, Sarah came second and I came third. Who will go out (*sagaam*) first? Thou wilt go out first, John next and Paul the last (*ishkwatch*). What does the third commandment (*ga-*

nasongewinan?) command? (*wegonen eji-angwami-migong eko-nissing ganasongewinan?*) It commands us to keep holy (*tchi manadjitoiang*) the Sundays and holydays. What does it forbid? (*wegonen eji-genaamagong iw ganasongewin?*) The third commandment of God forbids us to work on Sundays and holydays. Who will say the first Mass tomorrow. F. John will say the first Mass and Fr. Paul will say the second Mass and preach.

LESSON LXXXV.

Numeral verbs for animate nouns.

- Nin* bejig, *ki* bejig, *bejigo*, I am *one*, or alone,
 thou art one, he, she is one.
 ,, nijimin, *ki* nijim, *nijiwag*, we are *two* of us,
 you are two, they are two.
 ,, nissimin, *ki* nissim, *nissiwag*, we are *three* of
 us etc.
 ,, niwimin we are *four* of us etc.
 ,, nananimin, we are *five* of us etc.
 ,, ningotwatchimin, we are *six* of us etc.
 ,, nijwatchimin, we are *seven* of us ,,
 ,, nishwatchimin, we are *eight* of us ,,
 ,, jangatchimin, we are *nine* ,, ,,
 ,, midatchimin, or *midadatchimin*, we are *ten*
 ,, ,, *ashi* bejig we are *eleven*
 ,, ,, *ashi* nij ,, ,, *twelve*
 ,, nijtanawemin, we are *twenty*
 ,, ,, *ashi* bejig, we are *twenty-one*,
 ,, nissimidanawemin, we are *thirty*,
 ,, nimidanawemin, we are *forty*
 ,, ningotwakosimin, we are *one hundred* of us
 ,, ,, *ashi* bejig, we are *one hundred and one*
 ,, ,, *ashi* midasswi *ashi* nanan, we are *115*

Nin nijwakosimin, we are two hundred
 ,, midasswakosimin, we are one thousand.
 Naning nin midasswakosimin, we are five thousand.
 Midatching ashi nissing nin midasswakosimin,
 we are thirteen thousand.

Note 1. All the animate numeral verbs belong to the first conjugation and are conjugated throughout all tenses and moods, affirmative and negative form, in the plural, except *bejig* one.

Note 2. These verbs are sometimes employed in the singular, f. i. *nissi*, he is three, *ningot-watchi* he is six there are six in the family, man wife and four children or if a widow, she and her five children.

EXERCISE.

Nijiwag nissaieiag nananiwag dash nishimeieg. Bejigo eta ninidjaniss, niwiwag dash kinidjanissag. Nananibanig ninidjanissag, nisswi dash gi-ninibowag, mi dash nongom nijtwad eta. Nissing midasswak dasso-midasswakosiwag New York kitchi odenang endanakidjig. Kawin ganage gi-midadatchissiwag meno-ijiwebisidjig ima Sodoma ejinikadeg-odenang. Gega midasswak gi-dasso-midasswakosiwag Jerusaleming ga-dapinedjig, gi-banad-jitong iw kitchi odena. Gi-midatchiwan ashi nij Jesus o kikinoamaganan. Midatchiwag ninidjanissag kinidjanissag dash kawin ganage nananissiwag. Ow o gi-inan Kije-Manito Abrahaman: kishpin midadatchiwad meno-ijiwebisidjig odenang Sodoma, kawin nin ga-banad-jitossin odena. Kina-wa ki ningotwachim, ninawind dash nin jangatchimin, win dash Jesus od inawemaganan kawin midadatchissiwun ashi niwin. Anin endashiwad kekinoamawindjig oma kikinoamagewigamigong? Jangassimidanawewag ashi nisswi. Anin endashiwad endaeig? Nin jangatchimin. Anin endashiwad

anamiewigamigong enamiadjig? Niiwakosiwag ashi nissimidana ashi nij. Midatching ashi naning midasswakosiwag kakina Otchipweg endashiwad, Otawag dash niwing midasswakosiwag. Kishpin midatchinigoban John ogwissan, nawatch nibiwa aki nin da-gi-miniman (I would have given them more land). Nongom ga-bi-ijadjig kikinoamading kawin gi-de-nanimidanawessiwag.

How many children hast thou? (*Anin endashiwad kinidjanissag?*) I have five boys and three girls (lit. my boys are five and my girls are three.) How many children has thy sister? She has only two, one boy and one girl. That woman has many children, fifteen. How many Indians are there in Ashland? I do not know. There are perhaps twenty-five. How many were killed in the battle? There were 742 killed and 1250 wounded. How many kettles hast thou? I have two large kettles and three small ones, How many of your children go to school? Of my children seven go to school and nine of those two women. How many sons hast thou? I have three sons and two daughters. How many died of the measles in thy town last winter? Twenty five died.

LESSON LXXXVI.

Numeral Verbs for inanimate nouns.

Bejigwan, f. i: adopowin there is one thing, *f. i:*
one table.

<i>nijinon,</i>	there are two things
<i>nissinon,</i>	„ „ three „
<i>niwinon,</i>	„ „ four „
<i>nānaninon,</i>	„ „ five „
<i>ningotwātchinon</i>	„ „ six „
<i>nijwatchinon</i>	„ „ seven „
<i>nishwatchinon</i>	„ „ eight „
<i>jāngatchinon</i>	„ „ nine „
<i>midādatchinon</i>	„ „ ten „
„ <i>ashi bejig</i>	„ „ eleven „
„ „ <i>nij</i>	„ „ twelve „
<i>nijtanawewan</i>	„ „ twenty „
„ <i>ashi bejig</i>	„ „ twenty-one,,
<i>nissimidandwewan</i>	„ „ thirty „
<i>nimidanawewan</i>	„ „ forty „
<i>nanimidanawewan</i>	„ „ fifty „
<i>ningotwassimidanawewan,,</i>	„ „ sixty „
<i>nijwassimidanawewan</i>	„ „ seventy „
<i>nishwassimidanawewan</i>	„ „ eighty „
<i>jangussimidanawewan</i>	„ „ ninety „
<i>ningotwakwadon</i>	„ „ a hundred „
„ <i>ashi bejig</i>	„ „ „ „ and one,,
<i>nijwakwadon</i>	„ „ two hundred „
<i>nisswakwadon</i>	„ „ three „ „
<i>niwakwadon</i>	„ „ four „ „
<i>nanwakwadon</i>	„ „ five „ „
<i>ningotwasswakwadon</i>	„ „ six „ „
<i>nijwasswakwadon</i>	„ „ seven „ „
<i>nishwasswakwadon</i>	„ „ eight „ „
<i>jangasswakwadon</i>	„ „ nine „ „
<i>midasswakwadon</i>	„ „ one thousand „
<i>midatching</i> „	„ „ ten „ „

Note 1. The numeral verbs with inanimate nouns from *one to nineteen* belong to the *ninth conjugation*.

Note 2. From *twenty to ninety* they are conjugated according to the *seventh conjugation*.

Note 3. Verbs expressing *hundreds* and *thousands*, f. i: *ningotwakwadon*, *midasswakwadon*, belong to the *eighth conjugation*.

Note 4. All numeral verbs with inanimate nouns are *unipersonal*, that is, they are used only in the *third person* and all are *plural*, except *bejigwan*, there is one thing.

EXERCISE.

Midadatchinon nin masinaiganan ashi nanan. Niwinon wakaiganan oma odenawensing, bejigwan dash anamiewigamig. Midatching midasswakwadon assini-wakaiganan kitchi odenang St. Louis. Anin endassing apabiwinan endaieg? Nijtanawewan ashi ningotwasswi, jangatchinon gaie adopowinan. Anin endassing ki matchi dodamowinan? Bejigwan eta nin matchi dodamowin, ningotwakwadon dash nin mino dodamowinan. Anin endassinig kissaie o wuwakwanan? Nissiniwan o wuwakwanan.

How many tables have you? (i. e. how many are your tables?) We have four tables (i. e. our tables are four) How many books hast thou? I have six books. How many eggs has thy mother? She has twenty six eggs. There are twelve candlesticks on the altar.

LESSON LXXXVII.

Prepositions.

Tchigaii, tchig, near, close by.
Giwituii, round, around.
Pindjaii, pindj, in, within.
Kabé, during, throughout.

Megwa, during.

Nawaii, *nāssawaii*, amidst, between, through.

Megwe, among.

Anamaii, *anam*, under, beneath.

Ogitchaii, *ogitch*, on, upon.

Wagidjaii, on, up.

Ajawaii, behind.

Nakakeia, *inakakeia*, towards, to, about.

Note 1. Most prepositions are inseparably united with nouns, verbs and adverbs, f. i:

Tchigátig, near a piece of wood.

tchigítkana, near the road, trail;

tchigíshkwand, near the door;

tchigibig, near the water, on the beach;

Pindj anamiewigamig, inside the church;

pindjisse, he slides or falls in;

pindige, he enters;

Anamadópowin, under the table;

anámakamig, under the ground;

amamajibik, under the rock;

Wagidadjirw, on the mountain;

wagidigamig, on the house, roof.

wagidibig, on the water.

Note 2. The prepositions, *to*, *at*, *from* are expressed in Chippewa by the Locative Case, f. i: *Wikwedong ija* he goes to the bay (Ashland).

EXERCISE.

Tchigaii tchibaiatigong gi-nibawi kitchitwa Marie. Tchig ishkode aton nind agwirwtman. Tchigtkana patákiso bejig kitchi jingwak. Agámikana babá-wissini pijiki. Anamide wíshkadisi aw ikwe (that woman is angry in her heart). Anámakamig danakisowag metchi-ijjwebisidjig. Kakina giwitaii kitchigamig nin gi-bimishka. Pindonag namádabi. Pindjanamiewigamig anamia Pitchindago kabé-gijig nin gi-kitchi-anoki. Kabé-tibik nin ga-bimosse.

Megwa migading nibiwa nissawindwaban jimaganishag. Jesus gi-sassagákwaowa tchibaiatigong nāsawaii nij gemódishkiniidjin. Megwe anishinaben gi-ani-nituwigi (he was brought up among the Indians) Anamaii adópowining jingishin gajagens. Ogitch adopowin namádabi animons. Ajawigamig kasoidiso (he hides himself behind the house.) Awenen aw ki pikwanang nemadabid? (who is sitting behind thee?) Kishpin osam kashkendaman oma aking, gijigong nakakeia inābin; mi sa wedi ge-jawendagosian kaginig. Moniang nakakeia nin wi-ija sigwang (next spring.) O wigiwamiwang aiawag nongom anishinabeg, Gigoig nibing bimadisiwag. Kitcht-gaming ki ga-bimáshimin.

I see a poor woman near the door; she is hungry, bring her in (*pindigaj*) and give her to eat. What is in this bag? There are potatoes and onions in the bag. There is matter (*min*) in my ears. Where dost thou come from? I come from Washington (*Washtanong nind ondjiba*). We come from the field. Go to La Pointe and call for the priest. Three boys play on the beach. Thy dog (*kidaí*) is under the table. He started from L'Anse and went to Bayfield.

LESSON LXXXVIII.

Adverbs.

Weweni, well, rightly.
Māmanj, badly, negligently.
Beka, slowly, softly.
Bisan, still, quietly.
Naégatch, slowly, softly.
Agáwa, scarcely, hardly.

Tebinak, badly, negligently.
Sésika, kesika, suddenly.
Géga, almost, about.
Memindage, especially, very.
Binisika, of himself, spontaneously.
Gwaiak, justly, uprightly, straight.
Apitchi, extremely, quite, most.
Awandjtsh, purposely, notwithstanding.
Napatch, wrongly, not in the right order.
Anisha, vainly, in vain, for nothing.
Méshkwat, meméshkwat, by turns, alternately.
Anin? how? what?
Wégonen? what?
Anishwin, why?
Anindi? where?
Aniniwapi? when?
Anin dassing? how often?
Anin minik? how much?
Antngwana, certainly, to be sure.
Gegel, truly, verily, yes, indeed.
E, yes, *kawin*, no, not.
Kawéssa, no, sir; it wont do.
Kawin wika, ka wika, never.
Kawin gego, nothing.
Kawin awiia, nobody, no one.
Kawin ningotchi, nowhere.
Kawin mashi, not yet.
Kawin gwetch, not much.
Kawin ganagé, not even, (*lat. ne quidem*)
Kego, don't.
Oma, here, *ima*, there, in.
Wedi, awedi, iwidi, there.
Mémamin, here and there.
Mamamtnissin here and there.
Daji, in.
Pindig, in, within.
Pindjii, inside.
Agwatching, outdoors, outside.
Agāming, on the other shore.

- Agamting*, on the beach.
Ondāssagām, on this side of a lake, river.
Awassagām, on the other side (of a lake, river.)
Etauwāgām, on both sides " " " "
Ogidaki, *wagidaki*, on a hill.
Nissāki, down hill, at the foot of a hill or mountain.
Agamadaki, across the river, on the hill.
Wassá, far, far off.
Besho, near, nearly.
Tibishko, opposite, over against, like, similar.
Niminaweaii, from the shore into the lake.
Ningotchi, somewhere.
Ishpimting, up, upstairs, on high.
Tabashish, down, below, low.
Tabashish nakakeia, downward.
Ishkwéidng nakakeia, backward.
Giigang nakakeia, heavenward.
Ningoting, once.
Nakuwé, first.
Mashi nangé, not yet.
Megwa ojibiige, he is writing.
Waiba, soon.
Binish, till, until.
Binish oma, till here.
Binsh Moniang, till Montreal.
Nongom, now; *nongom gijigak*, today.
Awāsswābang, day after tomorrow.
Jeba, this morning.
Gégapt, finally, at last.
Pabige, immediately.
Jaigwa, already.
Api, when.
Naningótinong, sometimes.
Mójag, always.
Iwapi, then, at that time.
Nitám, first.
Káginig, always.

Nond, before the end, rather.
Kéjidin, *kejidine kekejidine*, quick soon, immediately.

Nigan, foremost, ahead.

Ishkweiang, behind, back.

Ishpiming nakakeia, upward.

Nigan nakakeia, forward.

Endaiān nakakeia, homeward, (my).

Anāmakamig nakakeia, hellward.

Panima (pama) afterwards, not before.

Bwa, *bwa mashi*, before.

Megwa, during, when, while.

Megwa nagamo, he is singing.

Wika, late, *wawika*, seldom.

Kitchi awássonágo, three days ago.

Awássonágo, day before yesterday.

Pitchināgo, yesterday.

Wābang, tomorrow.

Kitchi awāsswābang, after three days.

Menwija, (*mēwija*), a long time ago, already.

Waiéshkat, at first, in the beginning.

Wewib, quick, immediately.

Ktja, in advance before hand.

Gaiát, formerly, heretofore.

Nantngim, often.

Nomaia, recently, lately.

Anwākam, often, several times.

Keiábi, yet.

Apiné, continually, always, ever since.

Kagigékamig, eternally.

Dassing, every time, as often as.

Pitchinag, only now, soon, by and by.

Gonimā, *ganabatch*, perhaps.

Namándj, I don't know what....

Nibiwa, much.

Pangi, little, a little.

Nenibiwa, much, each.

Pangtshe, very little.

Kakina, all.

Nawátch, more, a little, some.

Bakān, differently, otherwise.

Nawátch pungi, less.

Mi nange, certainly, yes.

Anish inange, surely, yes.

Mákija, perhaps, may be.

Namandj idog, I don't know.

Pangi nangé, much.

Nibiwa nangé, a little.

Pépangi, little each, a little every time, gradually.

Awáshime, more.

Iw minik, so much, as much as.

Nawátch nibiwa, more.

Enangé ka, yes, not no.

Kángwanagoná, first word of an answer given to an unnecessary question, in English: why, I told you that; etc.

Bakán ijiwebisi eko-anamiad (he behaves differently since he became a Christian.) *Awashime apitendagwad mino ijiwebisiwin, daniwin dash. Ki minin ow masinaigan; pepangi dash wabandan endasso-gijigak, binish kakina gi-wabandaman. Pepangi niba, pepangi gaie wissini. Nenibiwa (much) anamia endusso-gijigadinig. Nibiwa nin bimosse kabe-bibon. Namandj ged-ikkitowagwen. (I don't know what they will say). Nissatchiwan (nissadjivan) nind ija, gonima dash nisso-gisiss nin godinend. Jeba nin gi-bi-ganonig. Mojag nin wi-anamia binish tchi niboian. Mashinange gego o kikedan (he knows nothing yet.) Nakawe pisinduwishin, panima ki gad-ikkit wa-ikkitoiun. Ningoting aw inini nin kitchi mino dodagoban. Osam tabashish nin namadab, (I am sitting too low).*

LESSON LXXXIX.

Conjunctions.

Gaié, and, both, also; often placed *after* the word that is connected by it f. i: *koss kigà gaie*, thy father and thy mother.
Mi wendji, *mi ga-ondji*, *mi ged-ondji*, or, *mi ge-ondji* therefore.

Sa, because, for.

Dash, but, and; this conjunction is very much used to express oppositon in ideas or ways.

Tchi with a negative verb can be translated by *lest*, that not.

Iji (*eji*-) *as*, *as..as*, *as..so*.

Ashi, this conjunction is used only with numerals, f. i: *midasswi ashi nisswi*, thirteen.

Tchi, *tchi wi-ta* that, in order that; these conjunctions are often omitted, being understood.

Kishpin, if, provided; this conjunction is often omitted.

Missawa, although.

Gonima, *kema gaie*, or, either or.

Kawin..kawin, neither, nor.

Minotch, but still, yet.

Anawi, *ano*, but although.

EXERCISE.

Anishinabeg kitimagisiwag, *anawi dash minwendamog*. *Kishpin anwenindisossiweg*, *kakina ki gabanadjiidisom*. *Missawa matchi igoiän*, *kawin awiia nin wi-matchi-inassi*. *Niogon gonima nanogon nin gad-inend*. *Nibiwa jonia ki gashkia*, *osäm dash kid atage*, *mi dash iw gego wendji-danissiwän*. *Kijé-Manitó o gi-ojian nitám ininiwan tchi a-pitchi mino tianid*, *wän dash gi-kitimagiidiso*. *Bejig*

nijiieg (one of you two) *o gi-bi-mamon oma nin masinaigan, kema kin, kema kishime. Kitchi nisk-adad, kissina gaie, minotch bi-ijawag. Debenimii-an apegish iji-sagiinän eji-sagiian!* (Lord I wish to love thee, as thou lovest me!)

LESSON XC.

Principal rules of Chippewa Syntax.

Rule 1. The first six conjugations require an *animate* noun or pronoun as *subject* of the verb, f. i. *John madja*, John departs; *inini o wabandan masinaigan*.

Rule 2. Verbs of the three last conjugations, called also Unipersonal Verbs, require an *inanimate* noun or pronoun as *subject*, f. i: *wabang ta-madjamagad ki madjibiigan*, thy letter will leave tomorrow; *ta-nadjigade ki makak* thy box will be fetched. Impersonal verbs have no particular subject, f. i: *gimiwan*, it rains; *madjipo*, it begins to snow.

Rule 3. The first three conjugations, containing intransitive verbs, have no *object*, f. i: *nin bap*, I laugh; *ikwe mawi*, the woman weeps. However, the pronouns *ow, iw* are often used with some verbs of this class, f. i: *ow nind ikkit* this I say; *kawin nin gi-ijitchigessi iw*, I did not do that.

Rule 4. When the *object* is *animate*, a verb of the fourth or fifth conjugation must be used, f. i: *nind amwa pakwejigan*, I eat bread; *ki migi-wenag mishiminag*, thou givest apples.

Rule 5. When the object is *inanimate*, a verb

of the sixth conjugation must be used, f. i. *nin midjin wiiss; nin migiwenan masinaiganin*.

Rule 6. A verb must agree with its *subject* in number and person, f. i. *nin bos*, I embark; *ki nagamom*, you sing; *bineshiag, bimissewag*, the birds fly.

Rule 7. Transitive verbs must agree with their *object* in number, f. i. *nin wabandan masinaigan*, I see a book; *nin wabandanan masinaiganan*, I see books; *nin sagia ninidjaniss; nin sagiag ninidjanissag*.

Exception. *Endawad* (participle) is most commonly used with a noun of the singular number, f. i: *John endawad nin gad-ija*, I will go to John's place.

Rule 8. Sometimes an individual is used collectively for a whole nation, f. i: *Jaganash nibiwa o dibendan aki*, the English possess much land. In such cases the verb is in the singular.

Rule 9. Two or more subjects, taken *separately*; require a verb in the singular number, f. i: *noss gonima ninga ta-ija*, my father or my mother will go.

Rule 10. When two nouns come together denoting the possessor and the thing possessed, the pronoun *o* or *od* (his, her, its, their) is placed between them; generally the possessor comes first, then *o* or *od* and lastly the thing possessed f. i: *John o masinaigan*, John's book; *Kije-Manito o ganasongewin*, God's commandment.

Rule 11. When two nouns come together not denoting possession, but rather indicating some quality or office, they are placed one after the other with a hyphen between them, f. i: *grigo-bimide*, fish-oil; *nabikwān-ogima*, ship-captain.

Rule 12. Sometimes such nouns are joined together and form one word, with the letter *i*, or

w between them for the sake of euphony, f. i: *nagamowinini*, a singer; *tchibakweikwe* a female cook; *bamitagekwe*, a maid-servant.

Rule 13. Verbs in *amawa* generally are used when speaking of the property, qualities or manners of another person, f. i: *nin wabandamawa o masinaigan*, I see his book; *nin kikendamawa od ijiwebisiwin*, I know his ways, (behaviour); a person could say: *nin wabandan o masinaigan*; *nin kikendan od ijiwebisiwin*; but it is better Chippewa to use in such cases a verb ending in *amawa* or some other like it, Instead of *amawa*, *amowan* is often used.

The termination *amawa* refers only to inanimate objects f. i: *nin wabandamawa o masinaigan*, I see his book. For animate objects the termination in *ma* must be used; f. i: *o wabaman ossini*, he sees his (someb.elses) father; we cannot say: *o wabandamawan ossini*.

Rule 14. One verb governs another in the subjunctive mood with *tchi*, often without it, f. i: *kawin nin da-gashkitossin nongom tchi madjaiamban*, I would not be able to start now; *minwendam abinodji odaminod*, the child likes to play. *Ta* instead of *tchi* is often used by the Indians of Lake Superior.

Rule 15. *Ondji* (*wendji*) always comes immediately before the verb, f. i: *mi gi-bi-ondji-ijad*, therefore he came; *John Mõningwanëkaning gi-ondji-madja*, John went away from La Pointe.

Rule 16. Frequentative verbs are formed by duplicating the first syllable of the verb, f. i: *nin pakiteowa*, I strike him; *nin papakiteowa*, I strike him repeatedly; *nin tangishkawa*, I kick him; *nin tatangishkawa*, I kick him several times. When the first syllable of a verb has an *i*, this *i* is changed in *a* in the frequentative syllable, f. i: *nin gigit*, I speak; *gagigit*, I speak much, a long time; *nin ginogade*, I have a long leg; freq. *nin*

gaginogade, I have long legs; *nin biwigade*, I have a small leg; *nin babiwigade*, I have small legs.

Rule 17. There is great latitude given in Chippewa as to the position of words in a sentence, for instance.

Wabang ta-madja aw inini, tomorrow that man will leave.

Wabang aw inini ta-madja.

Aw inini ta-madja wabang.

Aw inini wabang ta-madja.

Ta-madja wabang aw inini.

Ta-madja aw inini wabang.

Rule 18. When quoting the words or sayings of a person, the quotation comes first and then the person, who said it, f. i: *kego nongom nin-gotchi ijāken, nin gi-ig noss jeba*, my father said to me this morning; don't go anywhere today.

Rule 19. A person's words are given as quoted by himself, f. i: *nissaie gi-bi-dagwishin tibikong, gi-ikkito Paul*, Paul said that his brother arrived last night. (*Latin, Oratio directa loco orationis obliquae*)

Rule 20. A peculiarity of the Chippewa language is the frequent use of the *Passive voice*; very often English sentences or clauses in the Active voice are rendered in the Passive form in Chippewa, ex. gr: *O nopinanigon animoshan aw abinodji*, the dog follows this child, (lit.: this child is followed by the dog).

Rule 21. Always use a *verb* in preference to a noun ex. gr. *enendaman ta-ijiwebad*, thy will be done; *eshpag*, its height; *api minawa ge-mawand-jiidiang*, at over next meeting, etc.

Rule 22. The second verb in a sentence is often put in the subjunctive mood, even though

joined to the first verb by a conjunction and used indicatively, f. i: *Jesus dash minawa o gi-gagikiman anishinaben gi-inad*; but Jesus again preached to the people and said to them.

Rule 23. Another peculiarity of this language is the way they use the demonstrative pronouns *aw, waaw, awedi*, f. i: *bij aw! ikon aw! wabam awedi! ambé ashamishin aw tekonad! etc.*, without expressing the substantive, *bij aw (abinodji), gajagens, inini, mishimin*. These forms are in use universally in Northern Minnesota, and probably also in Canada.

Rule 24. Most verbs of the sixth conjugation ending in *dan, tan, ton*, change this syllable into *djigade* and *tchigade* to become impersonal verbs of the seventh conjugation, which always implies a passive meaning, f. i: *nin kikendan, kikenjigade*, it is known; *nind apagiton, apagitchigade*; it is thrown; *nin sagissiton, sagissitchigade* it is carried out etc.

Rule 25. A. There is a slight difference of meaning between the 3d, person, Passive voice, Indicative mood IV. Conjugation and its verbal adjective ending in *djigaso, djigasowag*, I Conj.) f. i: *ta-nanawag ge-sigaanlawindjig* means those (children) known to me already before hand, as to their place, house or number. The persons, place, time (in the afternoon) and number is more definite, than in the following form: *ta-nad-jigasowag ge-sigaandawindjig* means those (children) not much known to me as to their number, place, house etc.; it is rather *indefinite* later on, next Sunday or sometimes in future, as many as there may happen to be.

B. Likewise there is some difference in the meaning between the form *ta-pindiganawag ge-sigaandawindjig* and *ta-pindiganawag ge-sigaanda-*

gosidjig. The first form is Passive, properly so called; also; I may know beforehand who they are, how many etc.

The second form *ge-siguandagosidjig* or better *wa-sigaandagosidjig* means those not much or only a little known to me (shall come in to the church). I do not know who they are, how many of them, etc. Simply, any one who wishes or wills to be baptized.

Rule 26. Some verbs of the ninth Conjugation ending in: *in*, indicating a state of being can be transformed into verbs of the seventh Conjugation to have the Passive of an inanimate object, f. i: *pakakossin ishkwandem*, the door is open; *pakakonigade*, it is opened, it has been opened by some one previously). *Gibakossin*, it is shut, it is in the state of being shut; *gibakwaigade*. it is shut, it has been closed by somebody.

Rule 27. It is congenial to the Chippewa language, that the noun usually follows the verb, thus *apitchi magoto aw kwiwisens*, this boy is suffering very much; *geget sa kijibide ishkote-tchiman*, the steam boat goes very fast indeed; *dagwishinsig mekatewikwanaie nin ga-kashkendamin*, if the priest does not arrive, we shall be sorry.

Rule 28. Most verbs of the IV. Conjugation that have a vowel before the final *a* become, by changing this *a* into *ton*, verbs of the VI. Conjugation *X. gr. nin bamia, nin bamiton; nin debia, nin debiton; nin bosia, nin bositon; nind inigaa, nind inigaton; nin sagia, nin sagiton.*

Rule 29. Verbs of the VI. Conjugation ending in *an* having a vowel before this syllable, become, by changing *an* into *igade* unipersonal verbs of the VII Conjugation, implying always a *Passive* meaning, f. i: *nin gibákwaan, gibákwaigade; nin pakitean, pakiteigade; nin kashkábi-kaan, kashkábikaigade, etc.*

Chippewa roots or radical syllables.

Ababik alludes to *unlocking*, f. i: *nind ababikan*, I unlock it; *ababikaigade*, it is opened, unlocked; *ababikaigan*, a key.

Abad, *abadj* alludes to *usefulness*, f. i: *nind ábadis*, I am useful; *nind ábadjiton*, I use it; *ábadjitchigan*, any useful object.

Abak alludes to *warming*, f. i. *nin abakiganes*, I warm my breast; *nind abakinindjiwas*, I warm my hand; *nind abakisides*, I warm my feet.

Abam alludes to *turning*, f. i. *nind abamigabaw*, I turn standing; *abamitigweia sibi* the river makes a turn; *abamodjiwan*, the water turns round (at the foot of a rapid).

Abisk alludes to *untying*, *loosening*, f. i. *nind abiskobidon*, I loosen it, untie it; *nind abiskona*, I untie him, deliver him; *nind abiskota*, I get loose, untied.

Abita means *half*, f. i. *abita-omadai*, half a bottle, a pint; *abitáwagam*, halfway across a river or lake; *abitawissag*, half a barrel; *abitoshkine*, it is half full (a bag); *nind abitosse*, I arrive at halfway.

Abo alludes in compositions to *liquid*, f. i. *mandaminabo*, corn-soup; *opiniwabo*, potatoe-soup; *ishkotewabo*, fire-water, whisky.

Adissig alludes to *dying*, f. i. *nind adissige*, I dye, color; *adissigan*, dye-stuff; *adissigewinini*, dyer.

Agass, *agash*, alludes to *smallness*, *littleness*, f. i. *agashii*, he is small; *agassa*, it is small; *agassadea*, it is narrow; *agassadesi nabagissag*, the board is narrow.

Nind agassigade, I have a small leg; *nind agassidon*, I have a small mouth; *nind agassinike*, I have a small arm.

Agatch, *agat* alludes to *shame*, f. i. *nind agüitch*, I am ashamed; *nind agatchitan*, I am ashamed of it; *agatchiwin*, shame.

Agawat alludes to *shadow*; f. i. *nind agawáteshimon*, I am in the shadow; *agawáteon*, parasol, umbrella; *agawáte*, there is a shadow.

Agim, alludes to *snow-shoes*, f. i. *āgim*, snow-shoe; *āgimosse*, he walks on snow-shoes.

Agin (*agim*) alludes to *counting*, f. i. *nind agindan*, I count it; *nind agindass*, I count, I cipher, reckon; *nind aginjigas*, I am counted.

Agon often alludes to *hanging*, f. i. *nind agóna*, I hang him; *nind agónidis*, I hang myself; *agonidiwi mitig*, gallows.

Agonwe alludes to *contradicting*, disobeying, f. i. *nind āgonwetádimin*, we contradict each other, we dispute; *nind āgonwétawa*, I contradict, disobey him.

Agwag alludes to being *mouldy*, f. i. *agwagopogwad*, it tastes mouldy; *agwagwabikad* (pron. *agwagobikad*) it is rusty; *agwagwishu pakwejigan*, the bread is mouldy; *agwagwissin* (pron. *ogwagossin*), it is mouldy, rusty.

Aiek alludes to *tiredness*, *fatigue*, f. i. *nind aiekos*, I am tired fatigued; *nind aiekosia*, I tire him, molest him; *nin aiekwanam*, I breath with difficulty; *nind aiekwiwi*, I am tired of carrying on my back.

Ajaw, *ajawi*, in compositions alludes to *crossing* or *conveying* over to the opposite shore; also the opposite side of any object f. i. *ajawao*, he crosses a river, bay, in a boat; *ajawadaga*, he swims across; *ajawadagako*, he crosses over on the ice; *nind ajawaona*, I convey him across in a boat; *ajawaodjigan*, ferry-boat; *ajawigad*, the other leg; *ajawaii*, on the other side (of anything).

Aje alludes to *going back*, or *backwards*, f. i. *nin ajebato*, I run backwards; *nind ujeboie*, I row a boat, canoe; *ajeboian*, oar; *nind ajewina*, I lead, convey him back.

Ak as end-syllable of nouns, signifies *handle*, *piece of wood*, f. i. *tchigataiganak* broom-handle; *anitiak*, spear-handle.

Akakan, *akakanj*, allude to *coals*, f. i. *akakana-kide*, it is burnt to coal; *akakanje*, coal charcoal, *nind akakanjeke*, I make (burn) charcoal.

Ako (Change *eko*) prefix means as long as, since, ago, f. i. *ged-ako-bimadisiiän*, as long as I shall live; *eko-dagwishinan*, since thy arrival.

Anam, *anami* alludes to *under*, *underneath*, *beneath*, f. i. *anamadopowin*, under the table; *anamibagan*, under the bed.

And, *andj* alludes to *change*, *alternation*, *reiteration*, f. i. *nind andab*, I change seats; *nind andanam*, I breath otherwise; *nind andji aia* I am changed, I am otherwise than before; *nind andjiton*, I change it.

Anok alludes to *working*, f. i. *nind anoki*, I work; *anokitagan*, hireling.

Ash, *iash* as end-syllable allude to *sailing*, f. i. *nin kijiash*, I sail fast; *nin babumash*, I sail about.

Ashk alludes to *raw*, *fresh*, *green*, f. i. *nind ashkandan*, I eat it raw; *ashkatig*, piece of green wood; *Ashkibagi-Sibi: St. Paul Minn.*

Assin at the end of verbs signifies; *coming with the wind*, f. i. *bidassin*, it is cold by the wind; *webassin*, it is thrown about by the wind.

Awass at the beginning of a word, signifies *far away*, *beyond*; f. i. *awassagam*, on the other side of a river or lake; *awassaki*, *awassadjiw*, be-

yond the mountain; *awassigamig*, behind, or, on the other side of the house or lodge.

Awi prefix signifies *going to* f. i. *nin gud-awi-wabama*, I will go to see him.

Baba signifies *going about*, f. i. *nin babamad-jim*, I go about telling things; *nin babamadis*, I travel about.

Bag, *baga*, as end-syllable or in the middle of a word allude to *the leaves of trees*, f. i. *sagibaga*, the leaves of a tree are coming forth, shooting forth; *watebaga*, the leaves on the tress are becoming yellow.

Bagi alludes to *swelling*, f. i. *nin bagingwe*, my head swollen; *nin bagishin*, I am swollen; *nin bagiside*, my foot is swollen.

Bake signifies *aside*, f. i. *bakemo mikana*, the road splits; *bakegama* separation of a lake where there is a branch lake; *nin bakeidimin*, we separate from each other; *baketigweia sibi*, the river divides.

Bakobi denotes *into the water*, f. i. *nin bakobi*, I go into the water; *nin bakobiwebina*, I throw him into the water.

Banad signifies *spoiled, lost, ruined*, f. i. *banadisi*, he is lost, also he dies; *banadad*, it is lost, ruined; *nin banadjiton*, I ruin it; *nin banadjia*, I ruin, seduce him.

Bata alludes to *sin, badness, wrong* f. i. *nin bata-dodam*; I do wrong, I sin; *nin batawe*, I speak wickedly.

Bed, *bes* allude to *slowness*, f. i. *nin bedosse*, I walk slowly; *nin besikabato*, I run slowly.

Bi- as *prefix* means *approaching, coming*, f. i. *anamiewigamigong nin bi-ija*, I come to church, *anamiewigamigong nind ija*, I go to church.

Bi as *end-syllable*, alludes to *liquid, being filled*

with some liquid, f. i. *nin gi-debibi*, I have drunk enough; *giwashkwebi*, he is dizzy from liquor, he is drunk; *gawibi*, he falls being drunk.

Bimi gives to verbs the accessory idea of *going*, or *passing through* a place; f. i. *bimi-ija*, he goes by; *bimi-dugwishin*, he arrives here in going elsewhere.

Binushi, a prefix; it means on *my own account*, of myself; f. i. *nin binishi-dagwishin oma*, I come here on my own account; *nin binishi-kikendan*, I know it of myself, without being told of it.

Bishigwad alludes to *impurity*, *immodesty*, f. i. *nin bishigwadis*, I act immodestly,, commit adultery, fornication; *nin bishigwadendam*, I think immodestly, have impure thoughts.

Bisinaadj in compositions alludes to *frivolousness*, *foolishness*, *imprudence*, f. i. *bisinaadj gijwe-win*, frivolous discourse.

Bissa at the end of some verbs signifies the *manner of raining*, f. i. *awanibissa*, it rains a little; *ishkwabissa* the rains ceases, *nashke eji-bis-sag!* see how it rains.

Bito in compositions signifies *double*, f. i. *nin bitogwadan*, I line it; *nin bitokwanaie*, I have a double suit of clothes on; *bitogwadjigan*, lining.

Bok, *boko* allude to the half or a part of a thing, f. i. *bokodena*, one half or a part of a village; *nin bokobidon*, I break it in two.

Bon, *boni* allude to *ceasing*, *stopping*, *finishing* f. i. *nin boniton*, I let it alone, give it up, cease doing it; *nin bonima*, I cease talking to him; *nin bonigidetawa*, I forgive him.

Bos, *bosa*, in compositions signifies *penetrating into*, *filling* f. i. *nin bosabawe*, I am drenched with rain; *nin bosakagon akosiwin*, I am full of sickness, thoroughly sick.

Bos, bosi, alludes to *embarking*, f. i. *nin bos*, I embark; *nin bositon*, I put it aboard or on a wagon, or any conveyance.

Da, daji in compositions allude to the *place or locality*, where a thing is or is said to take place; f. i. *Oma nin ga-dagwass*, I am going to sew here; *Bawiting daji-inni*, a man of Sault Ste. Marie, (Mich).

Dago signifies in compositions *amongst other persons or things*, f. i. *nin dagogabaw* (*dago-gabaw*) I stand some where amongst others.

Dasso, dassw means, so many, f. i. *nijtana dasswabik*, twenty dollars.

De, deb, debi, signify *enough, sufficient*, f. i. *ki de-kikenimin*, I know thee well enough; *nin gi-debibi*, I have drank enough, *kitchi pangi debibi iw omodai*, that bottle holds very little.

Dem at the end of some verbs alludes to *weeping, crying*, f. i. *bakademo*, he weeps from hunger; *nind ondadem*, I weep for a certain reason, e. g. *dewikwewin ondademo*, he weeps on account of headache.

Dod alludes to *doing* (*Engl. do, Germ. thun*) f. i. *nin dodam*, I do; *nin mino dodawa*, I do good to him, treat him well.

Gand, gandj (*freq. gagand*) alludes to *pushing*, f. i. *nin gandina*, I push him; *nin gandjwebaige*, I drive logs (on a river).

Gagib alludes to some *organ of the body being stopped up*, f. i. *nin gagibidjane*, my nose is stopped up.

Gagibad, gagibadj allude to *foolishness, imprudence, impurity*, f. i. *gagibadisi*, he is foolish, stupid, impure; *gagibadjikwe*, a lewd woman, a prostitute.

Gagwanissag implies the idea of *terrible, horrible, frightful*, f. i. *nin gagwanissagadem*, I weep horribly; *nin gagwanissagis*, I am frightful; *gagwanissaginagwad* it looks horrible.

Gagwed, gagwedj alludes to *asking*, f. i. *nin gagwedwe*, I ask; *nin gagwedjima*, I ask him.

Gijib alludes to *itching*, f. i. *nin gijibaje*, I am itchy, have the itch; *nin gijibigade*, my leg itches; *nin gijibinindji*, my hand itches.

Gim, gimod, gimodj allude to *secretness, stealthiness*, f. i. *nin gim*, I run away secretly; *nin gimod*, I steal; *nin gimodowe*, I whisper, speak secretly, also, I speak in parables.

Ginibi, in compositions, signifies *fast, quick*, f. i. *nin ginibi*, I am quick at working (*Germ. ich bin flinck*); *nin ginibig*, I grow fast; *ginibimagad*, it (a tree, plant) grows fast.

Gino, ginw signifies *long*, f. i. *nin ginos*, I am tall, long; *nin ginonike*, I have a long arm; frequentative; *nin gaginonike*, I have long arms; *nin ginonindji*, I have a long hand.

Gipi alludes to *cracking, soreness*, f. i. *nin gipidon*, my lips are cracked or chapped; *nin gipinindji*, my hand is chapped.

Gishpin alludes to *buying*, f. i. *gishpinadagan*, any ware of goods for sale; *nin gishpinadon*, I buy it.

Giwashk alludes to *dizziness*, f. i. *nin giwashkwe*, I am dizzy; *nin giwashkwebi*, I am dizzy from drinking I am drunk; *nin giwashkwebishkugon*, it intoxicates me, it makes me drunk.

Giwe alludes to *returning, going home*, f. i. *nin giwe*, I go home; *nin giweona*, I convey him back (home) in a boat or canoe.

Giwita signifies *round, surrounding*, f. i. *nin giwitabimin*, we are sitting around in a circle; *nin giwitaiabamag*, I look around at them.

Go, igo means *affirmation, assurance, just*, f. i. *nongom igo gi-dagwishin*, just now he arrived; *kin igo ijan*, do thou go.

Godji alludes to *trying, assaying, experimenting*, f. i. *nin godji-kikendan*, I examine it, try to know it, experiment with it.

Gwaiak signifies *just, straight*, f. i. *gwaiak nin dibadjim*, or, *nin gwaiakwadjim*, I tell a true, straight story, I do not lie; *nin gwaiakosse*, I walk straight, I live, act justly.

Gwam as *end-syllable* alludes to *sleeping*, f. i. *nin tawanongwam*, I sleep with open mouth.

Gwan (*pron. gon*) signifies *day*, f. i. *nijogon*, two days; *midassogon*, ten days.

Gwek, gweki signifies *turning around turning over*, f. i. *nin gweki*, I turn; *nin gwekia*, I turn it; *nin gwekikwen*, I turn my head round.

Gwinawi signifies *doubting, hesitating not knowing*, *nin gwinawi dodam*, I don't know what to do; *nin gwinawi inendam*, I don't know what to think.

Iji, in signify *as, in such a manner, so, like*, f. i. *nind ijikwanaie*, I dress in a certain manner; *ejikwanaied nind ijikwanaie*, I dress as he does; *ijinagwad*, it looks like; *nind inadengwe*, I have a face like; *anishinabeng inadengwe nandomakomeshi*, the monkey has a face like a person.

Iko, ikon signifies *away*, f. i. *nind ikoga*, I go away; *ikogan ima!* go away there! *nin ikonajawa*, I send him away.

Ishk, denotes *tired, weary*, f. i. *nind ishkab*, I am tired of sitting; *nind ishkidee*, my heart is tired of sorrow.

Ishkwa, ishko means *after*, at the end of something, what is left, reserved, f. i. *nind ishkwanagam*, I stop singing; *nind ishkwa-bimadis*, I cease to live, I die; *nind ishkonige*, I reserve, I keep back; *ishkonigan*, Indian reservation.

Ishp alludes to *highness*, f. i. *ishpiming*, on high; *nind ishpaton*, I make it high; *nind ishpendan niaw*, I exalt myself, am proud

Isk refers to *drying*, making dry, f. i. *iskate*, it is dry (the water is dried up); *nind iskigamisige*, I reduce by boiling, I make maple-sugar.

Jabo, jabw allude to going or passing through something f. i. *nin jabogandina*, (*jabo-gandina*) I push it (an. obj.) through; *jabonigan*, a needle; *oshligwani-jabonigan*, a pin.

Jagashk alludes to *stooping, bowing down*, f. i. *nin jagashkita*, I bow down, I stoop down; *nin jagashkitawa*, I bow down before him, salute him.

Jagawa alludes to *oblongness*, longer than wide f. i. *jagawabikad*, it (some metal) is oblong; *nin jagawaton*, I make it oblong; *jagawamika*, there is a long shallow place in the lake, where the waves break.

Jag (*Germ. schwach*) alludes to *weakness*, f. i. *nin jagwiw*, I am weak; *nin jagwiton*, I weaken it; *nin jagodee*, I am weak-hearted, cowardly; *jagwadad*, It is weak; *jagwenimo*, he dares not, (is bashful) he is afraid, has not the courage.

Jashagin alludes to *nakedness, bareness*, f. i. *nin jashaginigade*, my legs are bare; *nin jashaginindibe*, I am bare-headed; *nin jashagimisine*,

am bare-footed.

Jawan alludes to the south, f. i. *jawanibissa*, the rain comes from the south; *jawanong naka-keia* southward, towards the south; *jawaninodin*, southwind, the wind comes from the south.

Jawen alludes to *charitableness*, *having pity*, compassion, f. i. *nin jawenima*, I have mercy on him; *nin jawendjige*, I have pity, I practice charity; *nin jawendagos*, I am happy, fortunate.

Jiba, in compositions signifies *through s. th.* also, *durable*, *persevering* f. i. *jiba*, or *jibamagad*, there is a hole, or gap; *nin jibadj*, I can endure much cold; *jiban* it is tough; *nin jibaiabandan* (*jibaii-wubandan*) I see it through a spy-glass, telescope, *jibaiabandjigan*, spy-glass, telescope.

Jibi alludes to *stretching*, f. i. *nin jibi*, I stretch myself; *nin jibigaden*, I stretch out my leg; *nin jibiniken*, I stretch out my arm.

Jigad alludes to being *tired of* or *disgusted with s. th.* implies aversion, annoyance, disgust, f. i. *nin jigadendam*, I am tired or disgusted with something; *nin jigadenima*, I am disgusted with him.

Jing often alludes to *hatefulness*, f. i. *nin jingendam*, I hate; *nin iingenima*, I hate him; *nin jingitawa*, I hate to hear him.

Jiw alludes to *sourness*, *saltiness*, f. i. *jiwabo*, vinegar; *jiwan*, it is sour, salted; *jiwitagan*, salt; *nin jiwitaganaan*, I salt it.

Joshk alludes to *smoothness*, f. i. *joshkotchigade*, it is polished; *nin joshkotchige*, I plane (a board); *joshkotchigan*, a plane; *nin joshkwadae*, I skate; *joshkwaigaigan*, flat-iron; *nin joshkwegaan* I iron it; *joshkwadaagan*, a skate; *joshkwabiganaigan*, a trowel.

Jow alludes to *being half drunk*, f. i. *nin jo-*

wendam, I am merry, being half-drunk; *nin jowibi*, I am half drunk, tipsy.

Kabe alludes to *all*, the *whole*, f. i. *kabe-gijig*, all day; *kabe-bibon* all winter.

Kabik signifies *passing, going by*, f. i. *nin kabikan*, I pass it, go farther; *kubikosse*, it passes; *nin kabikosse*, I pass by.

Kad (in compositions often changed into *gad*) alludes to the *leg* f. i: *nin ginogade*, I have a long leg, freq. *nin gaginogade*, I have long legs; *nin mangigade*, I have a large leg, freq. *nin mangigade*, I have large legs.

Kamig, *kamiga* as end-syllables allude to the *ground*, f. i: *anamakamig*, under the ground, also in hell; *mānākamiga*, it is a bad piece of ground, *minokamiga*, it is a good piece of ground, good land.

Kan (often changed in compositions into *gan*) signifies *bone* f. i: *nikan*, my bone; *makogan*, bear's bone; *amikogan*, beavers bone.

Kanj, *ganj*, *shkanj*; these *end-syllables* allude to the *nail of a persons finger or toe*, the *hoof or claw of an animal*, f. i: *makoganj*, bear's claw; *nishkanj* my nail; *bebejigoganj*, the animal that has one hoof (not split-hoof like an ox) i. e. the *horse*.

Kas often alludes to *dissimulation, feigning*; f. i: *nind akosikas*, I feign sickness; *nin nibakas*, I feign sleeping; *nind anamiekas*, I feign religion, piety, i. e. I am a hypocrite.

Kwanai (*end-syllables* allude to *dressing*, f. i: *nin makatewikwanaie*, I dress in black.

Kijij in compositions signifies *strong durable*, f. i. *kawin kijija nin bimadisissi*, I don't live strongly, I am not in good health; *kijjawad*, it

is durable, strong, robust, *geget kijjawad kiiaw*, *ka wika kid akosissi*, thy body is strong indeed, thou art never sick.

Kijo alludes to *warmth*, f. i. *nin kijob*, I am warm, (in a house); *nin kijogade*, my legs are warm; *nin kijonike*, my arms are warm; *nin kijoside*, my feet are warm; *nin kijonindji*, my hands are warm.

Kiken alludes to *knowing*, f. i. *nin kikendagos*, I am known; *nin kikenima*, I know him; *nin kikendamoa*, or *nin kikendamona*, I inform him.

Kipag alludes to *thickness*, f. i. *kipaga*, it is thick; *kipagadin*, it is frozen thick; *kipagagami*, it (liquid) is thick.

Kishk often alludes to *cutting*, f. i. *nin kishkawa*, I cut it (an. obj.) *nin kishkijan*, I cut (in. obj.) *nin kishkashkijige*, I mow, reap; *nin kishknike*, my arm is cut off; *nin kishkinindji*, my hand, finger, is cut off.

Kisibig often alludes to *washing*, f. i. *nin kisibigi*, I wash myself; *nin kisibiginan*, I wash it; *nin kisibigingwe*, I wash my face; *nin kisibigiside*, I wash my feet; *njn kisibiginindji*, I wash my hands.

Kitimag alludes to *misery, poverty*, f. i. *nin kitimagis*, I am poor, I suffer; *nin kitimagenima*, I pity him; *nin kitimagimotawa*, I ask of him charity and assistance in my needs; *kitimagisiwin*, poverty, misery.

Koj signifies in compositions the *beak or bill* of a bird, f. i. *kagagiwikoj* the ravens beak.

Kotag alludes to *suffering* f. i. *nin kotagito*, I suffer; *kotagitowin*, suffering; *nin kotagia*, I make him suffer, I torture him.

Kosigo, kosigw allude to *heaviness*, f. i. *nin kosigowane*, I carry a heavy pack on my back; *ko-*

sigwan, it is heavy; *nin kosigwaniton*, I make it heavy; *nin kosigwendan*, I find it heavy, think it heavy.

Kwaam or *kwam* as end-syllable alludes to a forest, f. i. *nin sagaakwaam*, I come out of the forest.

Kwen as end-syllable alludes to the position of the head, f. i. *nin nawagikwen*, I incline my head forward; *anibekweni*, he inclines his head to one side; *nin datagikwen*, I lift up my head.

Madab alludes to going to a lake, f. i. *nin madabi*, I go down to the lake; *nin madabiwidon*, I carry it to the lake shore.

Mad, oftener *madji* often signifies beginning, f. i. *nin madjita*, I begin; *nin madadjim*, I begin to tell or narrate s. th.; *nin madapine*, (*madjine*) I begin to feel a sickness; *madjitawin*, beginning.

Madwe, in composition alludes to hearing a report, a sound or noise, f. i. *kishime gi-madwe-nibo*, according to report thy younger sister, brother died; *noss gi-madwe-dagwishin tibikong*, I hear my father arrived last night; *madwessin kitotagan*, the bell rings.

Maiag signifies foreign, strange, changed, f. i. *maiaginini*, a stranger, foreigner; *maiagwe*, he speaks a strange foreign language.

Maia alludes to being foremost, erected, f. i. *nin maiaosse*, I march foremost at the head of a band; *maiossewinini*, war-captain, war-chief; *nin maiawishin*, I stand up, erect myself.

Makate alludes to blackness, f. i. *makate ginebig*, a black snake; *makate bineshi*, a black bird; *makatewiiass* (black flesh) a negro.

Mamad, *mamadj* alludes to moving, stirring, f. i. *nin mamadji*, I stir, I move; *mamadjimagad*,

it moves or stirs; *nin mamadab*, I stir or move sitting; *nin mamadiwa*, I move him.

Mamakad, *mamakas*, *mamanda* allude to *wondering*, *admiring*, f. i. *nin mamukadenima*, I wonder at him, admire him; *mamakadendagwad*, it is admirable, astonishing, curious; *nin mamukasitagos*, I tell wonderful stories.

Mamawi signifies *most*, *together*, f. i. *nin mamawinomin*, or *nin mamawinimin*, we are gathered together in great numbers, *nin mamawissitonan*, I put them (in. obj.) together.

Mamoiaw alludes to *thanking*, f. i. *nin mamoiawama*, I thank him; *nin mamoiawagendam*, I am thankful.

Mān, *māna*, *mānad mānas*, *mānadj* signify *bad*, *ugly*, f. i. *nin mānab*, I sit badly, uncomfortably; *nin mānoshin*, I lie uncomfortably; *manādad*, it is bad; *mānadisi*, he is homely looking, ugly, deformed.

Man, *manad*, refers to *respect*, *fear*, *not daring* f. i. *nin manasikawa*, I don't dare go to him; *nin manasoma*, I don't dare speak to him.

Mane alludes to *want*, f. i. *nin maneonje*, I have no children or, only a few children; *nin manes*, I am in want; *nin manesin*, I am in need of it, need it; *nin manepwa*, I have no tobacco.

Mang signifies *large*, *big*. f. i. *nin mangikone* (*mang. .kon*) I have a large liver; *nin mangiside*, I have a large foot, freq. *nin mamangiside*. I have large feet; *nin mangidibe*, I have a large head.

Manj signifies *unwell*, *bad*, *evil*, f. i. *nin manyaia*, I am unwell; *nin manji gijwe*, I speak indistinctly; *nin manjinikas*, I have an ugly name; *nin manjininiwagis*, I am ill-tempered, wicked.

Mashk, *mashkaw*, allude to *strength*, f. i. *nin*

mashkawis, I am strong; *nin mashkawigade* (*mashkaw..kad*) I have strong legs.

Mashkig signifies a *swamp*; f. i. *mashkigiminan*, cranberries, swampberries.

Mashkiki signifies *medicine*; f. i. *mashkikiwigamig*, drug-store; *mashkikiwabo*, fluid-medicine; *mashkikiwinini*, a doctor.

Masin alludes to *pictures*, anything printed f. i. *masinitchigan*, a picture; *masinini*, an idol; *nin masinakisan*, I print it.

Mawand, *mawandj* alludes to *gathering together, collecting*, f. i. *mawandiwigamig*, meeting house; *nin mawandjia*, I collect it, I save and keep it; *mawandjitchige*, I collect, *mawandjitchigewinini*, a collector.

Miga alludes to *fighting*, f. i. *nin migas*, I fight; *nin migadimin*, we fight together; *nin migana*, I fight him; *nin migadan*, I fight it.

Migoshk alludes to *trouble*, f. i. *nin migoshkadis*, I am troublesome; *nin migoshkadjia*, I trouble, molest him; *nin migoshkadjidee*, my heart is troubled.

Mik alludes to *finding*, f. i. *nin mikage*, I find; *nin mikawa*, I find him; *nin mikan*, I find it; *nin mikwendan*, I remember.

Min (the very opposite of *mān*) denotes something *good, pleasant*, f. i. *nin mino dodawa*, I do good to him, treat him well; *nin minotchige*, I act well; *nin minwabama*, I like to see him.

Misk, *mishw* allude to *red, blood*, f. i. *nin miskwingwe*, I have a red face; *miskwi*, blood; *miskwiwi*, he bleeds.

M, *Mo* as end-syllable of nouns denoting nations, alludes to their language; f. i. *anishinabemo*, he speaks Indian; *nind Otchipwem*, I speak

Chippewa; *nin jaganashim, jaganashimo*, I speak English, he speaks English.

Mo as end-syllable is connected with verbs denoting the direction of trails, roads, f. i. *ogidakiwemo mikana*, the road goes uphill; *nissakiwemò mikana*, the road (trail, path) goes downhill.

Modjig alludes to joy f. i. *nin modjigis* I rejoice; *nin modjigibi*, I am joyous in liquor; *nin modjigidee*, my heart is joyful.

Moshk alludes to fulness, f. i. *moshkaan*, it is inundated; *moshkinebi*, it is full filled up (with some liquid); *nin moshkinebana*, I fill it (a kettle) with some liquid; *nin moshkineshkawa*, I fill him with something.

Nabag alludes to flatness, f. i. *nabagissag*, a board; *nabaga*, it is flat; *nin nabagaskinindj*, my flat hand.

Nabane means *one of the two sides*; on the other side; *one of the two*; *the other*; f. i. *nin nabanegad*, my other leg; *nin nabaneginoside* (*nabane-gino:sid*) one of my legs is longer than the other; *nin nabanenik*, my other arm; *nin nabanenike*, I have only one arm.

Nad alludes to *going for, fetching*, f. i. *nin nadin*, I fetch it; *nin nadinisse*, I fetch wood; *nin nadjibi*, I fetch, collect maple-sap, *nin nado:bi*, I fetch water, get water.

Nagad alludes to *being used or accustomed* to s. th. f. i. *nin nagadis*, I am accustomed; *nin nagadenima*, I am used to him; *nin nagadendan*, I am used to it.

Nag alludes to *appearing*, f. i. *nin nagos*, I appear; *nagwad*, it appears; *nagosiwin* appearance; *ijinagosi*, he looks like.

Nam as end-syllable alludes to *breathing*, f. i. *nin pagidanam*, I breathe, I sigh; *nind ishkwa-*

nam, I cease breathing, I breath my last, I die.

Namos, *namide*, as end-syllables allude to *smoke*, f. i. *nin gikanamos*, it smokes in my house or wigwam; *gikanamode*, it smokes in a house or lodge; *nin gibwanamos*, I am stifled with smoke.

Nand, *nanda*, allude to *seeking*, f. i. *nin nandawabama*, I seek him; *nin nandonewa*, I search for him; *nin nanda-mikwéndan*, I try to remember it; *nin nanda-nissa*, I seek an opportunity to kill him.

Nanekad, *nanekadj* allude to *suffering*, f. i. *nin nanekadis*, I suffer; *nin nanekadjia*, I make him suffer, I ill-treat him.

Nang often alludes to *lightness*, f. i. *nin nangis*, I am light (not heavy); *nangan*, it is light; *nin nangidee*, I am light-hearted, happy.

Nanibik alludes to *scolding*, reproaching, f. i. *nin nanibikima*, I scold him; *nanibikindiwig*, they scold each other.

Nanisan alludes to *danger*, f. i. *nin nanisanis*, I am dangerous; also, I am in danger; *nanisaninagwad*, it looks dangerous.

Nassab means *equally*, *likewise*, the same again f. i. *nassab nin dibadjim*, I repeat the story over again; *nin nassabishima*, I put it (an obj.) back again in its place.

Naw, *nawa*, *nawi* signify in the middle, in the midst of, f. i. *nawadjirwan*, in the middle of a rapid; *nawaiiwan*, it is in the middle; *nawashkig*, in the middle of a swamp.

Nenaw alludes to *dividing*, f. i. *nin nenawina*, I divide, s. an. obj. *nin nenawitage*, I divide it among people; I make a distribution.

Nes as end-syllable alludes to *disease*, *sickness*,

f. i. *nund oshkinjigones*, I have sore eyes; *nind o-namanines*, I have the erysipelas.

Nib, *nibe*, often allude to *sleeping*, *night*, f. i. *nin niba*, I sleep; *nin nibe*, I make him sleep, lull him to sleep; *nin nibashka*, I roam about at night; *nibatibik*, at night.

Nibi signifies *water*; in compositons it alludes to *wetness*, f. i. *nin nibiwis*, I am wet; *nin nibi-wiside*, my feet are wet; *nibiwan*, it is wet.

Nibo signifies, *he dies*; in composition it alludes to *death*, f. i. *nin nibowigade*, I have a dead leg (from palsy); *nin nibowinike*, I have a dead arm from palsy; *nibode*, it dies from heat; *nibomagad*, it dies, it perishes.

Nigan alludes to *first*, *foremost*, f. i. *nin nigan*, I go ahead; *nin niganis*, I am formost; *nin niganibato*, I run a head; *nin niganadjim*, I foretell; *niganadjimowinini*, a prophet.

Ninam (freq. *naninam*) alludes to *weakness*, f. i. *nin ninamadis*, I am weak; *nin ninamendan*, I think it is weak.

Nining alludes to *shaking*, *trembling*, f. i. *nin niningapine*, I have the trembling sickness (ague) shaking fever; *nin nininginike*, my arm shakes; *nin niningishka*, I shake; *nin niningadj*, I shiver with the cold.

Nishk alludes to *anger*, f. i. *nin nishkadis*, I am angry; *nin nishkia*, I anger him, make him angry; *nin nishkenima*, I am angry at him in my heart; *nin nishkasitagos*, I talk angrily; *nin nishkadji-ganona*, I speak angry to him.

Nissabaw alludes to *wetness*, f. i. *nin nissabawe* I am wet, I am drowned; *nin nissabawiside*, my feet are wet; *nin nissabawana*, I wet him.

Nissita alludes to *right*, *well*, *exactly*, f. i. *nin nissitawabama*, I discern him, recognize him; *nin*

nissitawinan masinaigan, I can read; *nin nissitawata*, I understand him.

Nitam means *first, foremost*; f. i. *nin nitamen-dagos*, I am considered the first, the foremost, *nin nitamenima*, I consider him to be the first.

Nog alludes to *stopping, desisting*, f. i. *nin nogigabaw*, I stop walking, I stand still; *nogishka*, it stops.

Nok alludes to *softness*, f. i. *nin nokis*, I am soft, tender, weak; *nin nokidee*, my heart is soft, weak, fickle; *nin nokikwanaie*, I wear soft clothes.

Nond, nonde allude to *giving up, desisting* before all is done, f. i. *nin nondes*, I am deficient; cannot do it; *nondesse*, there is not enough of it.

Odiss frequently alludes to *coming, arriving, reaching*, f. i. *nind odissa*, I come to him; *nind odissigon mudjibiigan*, a letter comes to me, I receive it; *nind odissabama*, I arrive to the point of seeing him.

Odjun often alludes to *trouble*, f. i. *nind odjunimis*, I am troubled; *nind odjanimiton*, I trouble molest it.

On (in *od*) at the end of some verbs alludes to *conveying in a boat, canoe*, f. i. *nind ajawawodon*, I convey it across in a boat; *nind ajawaona*, I convey him across in a boat; *pindonag*, in a boat; *ondassonag*, on *this* side of the boat; canoe; *awassonog*, on the *other* side of a boat; *nind aton* I make a canoe, (3d person *atono*); *anamonag*, under a canoe etc.

Ojawashk alludes to *green*, f. i. *ojawashkwa*, it is green; *ojawashkwabaga*, the leaves on a tree are green, there are green leaves; *nind ojawashkwanaie*, I am dressed in green, have a green dress on.

Omb often alludes to *lifting*, f. i. *nind ombina*, I raise or lift him up; *nind ombiniken*, I lift my arm; *nind ombisiden*, I lift up my foot.

Onanig alludes to *joyfulness*, f. i. *nind onanigos*, *nind onanigwendam*, I rejoice, am glad; *nind onanigoton*, I rejoice it, gladden it.

Ond, *ondji* allude to *origin* or reason of s. th. or place from which a person or object comes; f. i. *nind ondjiba*, I come from; *nind ondadem*, I weep or cry for a certain reason e. g. suffering; *Wikwedong nin gi-ondji-madja*, I went away from the bay (Ashland).

Osam means *too much*, very much, f. i. *osamisi*, he is mischievous; *osamakide*, it is burnt too much; *nind osamendam*, I have to much care.

Osawa alludes to *yellow*, f. i. *osawa*, it is yellow; *nind osawines*, I have the (yellow) jaundice; *osawa-joniia*, gold; *nind osawaje*, my skin yellow.

Oshki alludes to *young*, *new*, f. i. *oshki odena*, a new town; *oshkinawe* a young man; *oshkinigikwe*, a young lady.

Otchipinig often alludes to *cramps*, spasms, convulsions; f. i. *nind otchipinig*, I have cramps, convulsions, fits; *nind otchinikepinig*, I have cramps in my arms; *nind otchinindjipini*, I have cramps in my hands;

Pagami often alludes to *coming*, *arriving*; f. i. *nin pagamibato*, I arrive running; *nin pagamishkagon*, it comes upon me, happens to me; *pagami-aiamagad*, it happens; *nin pagamishka*, I arrive.

Pagid, *pagidin* allude to *allowing*, *letting*, f. i. *nin pagidina*, I let him go, I allow him to do something; *nin pagidjiwane*, I put down my pack; *nin pagidoma*, I put him down (carrying

him on my back as e. g. Indian women carry their children.)

Pakite alludes to *striking*, f. i. *nin pakiteige*, I strike; *pakiteigan*, hammer; *nin pakiteowa*, I strike him; *nin pakiteoshima*, I strike, knock him down.

Pind, *pindig*, *pindy* mean *inside*, *within*, f. i. *pindig aia*, he is inside (of a lodge or house); *nin pindige*, I enter, go in; *nin pindigana*, I make, cause him to enter; *nin pindigeshkawa*, I enter him; *pindonag*, In a boat.

Pitcha, alludes to *length*, f. i. *pitchamagad*, it is long, far away, distant.

Pitchi alludes to *mistake*, *accident*, f. i. *nin pitchi-bos*, I embark in the wrong boat, canoe, or conveyance; *nin pitchi-dodam*, I do by mistake; *nin gi-pitchi-midjin wiiass tchibaiatigo-gijigak*, I ate meat by mistake on Friday.

Sag often alludes to *coming out*, f. i. *nin sa-gaam*, I go out; *nin sagidina*, I carry him out of doors, turn him out; *nin sagidjiwebina*, I throw him out, turn him out; *saging*, mouth of a river.

Sanag alludes to *difficulty*, f. i. *nin sanagis*, I am difficult, severe; also I am in difficulty; *nin sanagendan*, I find it difficult; *nin sanagwe*, I speak a difficult language.

Sasega alludes to *beauty*, f. i. *sasega-inini*, a beautiful man; *sasega ikwe*, a beautiful woman; *nin sasegakwanaie*, I dress beautifully; I wear beautiful clothes.

Seg alludes often to *fear*, f. i. *nin segis*, I fear, am afraid; *nin segia*, I make him afraid, scare him; *nin segima*, I scare him by my words.

Song alludes to *strength*, f. i. *nin songis*, I am strong; *nin songidee*, I am strong hearted, brave.

Ssag as end-syllable alludes often to *wood*, f. i. *nabagissag*, a flat piece of wood, a board; *ininatigossag*, maple wood.

Tabass, *tabash* alludes to *lowness*, f. i. *tabashish*, below, low; *tabashish aia*, he is low, i. e. very sick and weak; *tabassa*, it is low; *nin tabassinan*, I put it lower, I lower it; *nin tabassenindis*, I lower myself, humble myself.

Tagos, *tawa*, *tan* alludes to *being heard* and the first radical syllable of the verb, to which *tagos*, (*tawa*) is added denote the manner in which one is heard, f. i. *nin jingitagos*, I am heard with displeasure, they hate to hear me; *nin minotagos*, I am heard with pleasure.

Tak (*dak*) often alludes to *cold*, f. i. *takubikad*, it is cold (*metallic object*); *takagami*, it (liquid) is cold; *nin takadj*, I am cold; *nin takidjane*, my nose is cold; *nin takipikwan*, my back is cold.

Takob often alludes to *tying*, f. i. *nin takobis*, I am tied; *nin takobina*, I tie him.

Tako, *takw* often allude to *shortness*, f. i. *nin takos*, I am short (not tall); *nin takogade*, my leg is short (*freq. nin tatakogade*, my legs are short); *nin takonindji*, I have a short hand.

Takon alludes to *taking*, *seizing*, f. i. *nin takona*, I take, seize him; *nin takonige*, I take, arrest; *takonigewinini*, a police-man.

Tangin alludes to *touching*, f. i. *nin tangina*, I touch him (*Latin tango*;) *nin tangishkawa*; I kick him.

Tashk often alludes to *splitting*, or *sawing lengthwise*, f. i. *nin tashkigaige*, I split, I cleave; *nin tashkigaisse*, I split wood for fuel; *nin tashkibona*, I saw it (a board) lengthwise; *tashkibodjigan*, a rip-saw; a saw-mill; *tashkibodjigewinini*, a sawyer (in a saw-mill).

Tchag, *tchagi* allude to *consuming, spending*, f. i. *nin tchaginan*, I spend it all; *nin tchagine-min*, we are dying out, dying away.

Tchibak alludes to *cooking*, f. i. *nin tchibakwe*, I cook; *tchibakwewinini*, a cook; *tchibakwe kijabikisigan*, cook-stove.

Tchig alludes to *nearness*, f. i. *tchigishkwand*, near the door; *tchigikana*, near the road; *tchigatig*, near the wood, tree.

Tchitchibi alludes to *convulsions, spasms*, f. i. *nin tchitchibinikeshka*, I have convulsions in my arms; *nin tchitchibigadeshka*, I have convulsions in my leg.

Tigweia, end-syllable allude to *rivers*, f. i. *wai-ekwatigweia*, it is the end of the river; *bitotigweia*, the river as it were doubles up; *giwitatigweia*, the river turns around (back again) on its course.

Titibi, alludes often to *rolling*, f. i. *nin titibidon*, I roll it with my hand; *titibi-odaban*, a wagon.

Wab, *wabishk* allude to *seeing, whiteness*, f. i. *nin wab*, I see; *nin wabama*, I see him; *wabishka*, it is white; *nin wabinagos*, I look white.

Waiej, alludes to *deceiving*, f. i. *nin waiejinge*, I deceive, I cheat; *nin waiejima*, I cheat, deceive him.

Waiek signifies *end*, f. i. *waiekwa akiwan*, is it the end of the world; *waiekwa kitchigami*, the end of the lake.

Waj alludes to the *hole* of some wild animal; f. i. *amikwaj*, (*a mik*, beaver *waj*, hole) the hole of a beaver; *makowaj*, the lair of a bear.

Wan alludes to *losing*, f. i. *nin waniton*, I lose it; *nin wania*, I lose him; *wanitchige*, he makes

a mistake; *nin wanenima*, I forget him; *nin waniken*. I leave it behind, forget it.

Webin alludes to *throwing* away, casting away, abandoning, deserting, f. i. *nin webina*, I throw him away, abandon him; *nin webinan*, I cast it away, abandon it; *webinigan*, a person or thing cast off, abandoned; *nin webinigas*, I am cast off, deserted.

Wewib alludes to *quickness*, f. i. *nin wewibis*, *nin wewibita*, I am quick; *nin wewibishka*, I go hurriedly; *nin wewibia*, I hurry him.

Widam as end-syllable allude to *speaking*, for instance *nind inapinewidam* I use bad, offensive language; *nind ajidewidam*, I gainsay, contradict.

Wid, *widj* alludes to *accompanying*, being with f. i. *nin widigema*, I live with him; also, I am married to him; *widigendiwin*, cohabitation, marriage; *nin widjiwa*, I go with him; *widjiwagan*, a companion.

Wikob alludes to *drawing*, pulling f. i. *nin wikobina*, I draw him.

Win alludes to *uncleaness*, f. i. *nin winis*, I am unclean.

Ordinary words and expressions.

John awdshime nibwáka endashiwad nin kikinoamáganag. Ow masinaigan awdshime apitendagwad endassing nin masinaigan. Kawin nind awis-si ge-dodamāmban iw. (I am not the person to do that). *Kawin o gashkitossin tchi gimodid (tchi gimodipan).* *Kawin ki jingenimtssinon; gwaiak ki sagiin. Ki mashkawis nange eji-mashkawisid* (thou art by far not so strong as he is.) *Nin pagidina tchi madjad, tchi ojitod iw, tchi widiged.* (I give him leave to go away, to make that, to marry.)

To inquire after health.

Bosho (bojo) nidji; anin eji-bimadisiian (or, endiian) nongom? Migwetch, nin mino bimádis (nin mino aia.) Anin eji-bimadisiwad kinidjanissag? Mino aiawag gaie winawa; kawin awiia akosissi. Anin eji-aiad (endigid) kimisse (kishime)? Anin eji-aiad (eji-bimadisiid) kissaie (kishime)? Mino aia na kiga? Kawin mino aiassi Pangí akosi. Anin enapined (what is her illness)? Agígoka sa (she has a cold.) O kitchi akosin oshtigwan, o nissigon oshtigwan. Kimishóme (kijishe) akosidog gaie win O gondágan od akosin (he has a sore throat). Nibid nind akosin. Mewija akostban aw abinodji. Kawin apitchi mewija (no, not very long.) Mewija na kid akosinaban? Ningó anamie-gijigak (a week). Midassogon. Ningó gisiss. Pitchinag nin mikwendan; anin eji-aiad kinoshe? (kisigoss)? thy aunt. Kawin mashi nodjimossi (she is not yet recovered,) keiabi kitchi akosi. Nishkinjigon nind akosinán, kawin dash nikadan nongom nind akosissinán. Nin totošimag (woman speaking) nind akosinag, kawin dash nimisse keiabi od akosissinán.

Chippewa conversations.

Nissaie (nishime) eshkam nawatch mino aia. Ninga apitchi mino aia. Nin minwendam iw non-damán. Noss kitchi akosi; sesika gi-akosi tibikong (he fell sick suddenly last night.) Mashkiki na kid aian? Anotch mashkiki wenijishing nind aian. Kid aian na jábosigan (purging medicine), bimide jábosigan (castor oil), jiwitagani-jabosigan (salts), jishigagowesigan (emetic), gwendasseg (camphor)? Akosi aw abinodji; gonima ogejagimirwidog (perhaps it has worms), mojang odjanj o dajikan (it is always occupied with its nose). Ow ogej-

agimi-mashkiki (here is some worm medecine (vermifuge). *Nin jabokáwis* (I have the diarrhoea). *Nin niningishka* (I have the ague). *Nind akoshkadé. Nin kakigun nind akosin.*

Of the age.

Anin éndasso-bibónagisiian? Nin niytana d'usso-bibónagis. Anin éndasso-bibonagisid koss? Kawin nin kikenimassi éndasso-bibónagisigwen; jaigwa kitchi anishinábewi (he is already old). *Oshki bimadisi* (he, she, is young); *abinodjiúwi; oshkinawewi; ininiwi; ikwewi; akiwesiiwi; mindimoiewi; giká, apitchi giká. Neiab abinódjiúwi. Keiabi ki kijjajawis* (active, vigorous) *'ano gikaian. Migwetch nind ina Debendjged keiabi mijid mino bimadisiwin epitisiian* (I thank the Lord that he still gives me good health in my age.) *Epitisiian na kid apitis?* (Art thou of my age,? *Nin nin sasi-kis* (I am the oldest). *Ondáss nind ondadis.* (I am the youngest). *Awenen sesikisid kinawa naienj* (or *nijieeg*)? Who is the older of you two?) *Anin éndashiwádd kissaieag? Anin éndashiwádd kimmiseiag* (*kishimeiaag*)? *Nijiwag nimisseiag, nissiwag dash nishimeiaag ikwesensag. Anin éndasso-bibónagisid sestkisid kissaie* (*kimisse*)?

Anin éndasso-bibónagisid awashime egáshiid kishime kwewisens (*ikwesens*?) how old is thy youngest brother, (sister)? *Ki kitchi ginós epitisiian,* (thou art very tall for thy age). *Kawin na Paul awashime sasikisissi, William dash?* (Is not Paul older than William?) *Kawin, ondass win ondádisi* (No he is younger.) *Anin éndasso-bibónagisigwen aw oshkinigikwe? Oshki bimadisi keiabi; anisha dash ginósi.* (but she is tall.) *Gi-nitawigi nitawiss.* (My cousin is adult.) *Kawin mashí nitawigissiwag nishtmissag* (my nieces are not yet adult, grown up.) *Kitchi wika awiia nongom nin-gotwak dasso-bibon bimadisi.*

On the hour.

Anin endasso-dibaiganeg (What time is it)? *Ningo dibaiganed, nijo-dibaiganed* (it is one, two o'clock.) *Jaigwa gega ta-waban* (the day-break will soon appear.) *Jaigwa waban. Gisiss bi-mokaam* (the sun is rising). *Ishpigijigad na? Kawin ishpigijigassinon* (It is not late in the morning;) *keiabi kigijebawagad. Anin epitchi-gtjigadogwen?* How late may it be (in the day)? *Náwá-kwe na jaigwa? Kawin mashi ndwakwessinon* (it is not yet noon). *Gwaiak nawakwe nongom.* (It is just noon now.) *Ga-ishkwa-ndwakwenig gi-madja. Nisso dibaiganeg ga-ishkwa-nawakweg* (three o'clock in the afternoon). *Ishpigijigad na keiabi?* (Is it early yet, speaking in the afternoon.) *Kawin ishpigijigassinon; jaigwa ani-onagoshi* (it will soon be evening). *Jaigwa onagoshi* (it is evening.) *Tibikábinagwad* (it is twilight.) *Ishpitibikad na* (is it late in the night)? *Kawin ishpitibikassinon. Nibatibik. Kitchi kashkitibikad* (it is a very dark night.) *Kawin gego nin wabandansin.* (I see nothing.)

Abita-tibikad na jaigwa? Kawin masht abita-tibikassinon. Anin epita-tibikadogwen? or Anin epitchi tibikadogwen? Midasso-dibaiganed sa ashi bejig (it is eleven o'clock.) *Abita-tibikad gwaiak* (it is just midnight.) *Gi-ishkwa-abita-tibikad nongom* (it is now past mid-night.) *Gi-ishkwā-abita-tibikak nin ga-madja. Ga-ishkwā-abita-tibikak nin gi-madja* (I started after midnight.) *Ga-ishkwa-abita-tibikadinig gi-madja. Waiba na ko kid onishká kigijeb? Mojaḡ kitchi kigijeb nind onishka; jeba eta kawin waiba nin gi-onishkassi. Onishkán, nishim, jaigwa gi-waban. Ki kitimishk; osam ginwenj ki niba ko. Kawin mashi midasso dibaiganéssinon* (it is not yet ten o'clock.)

Medasso-dibaiganeg na ko kid onishka? Wabam dibaigisisswan; madjishka na? (is it going?) Kawin madjishkassi (it is not going.) Kawin nin gi-ikwabiowassi (I have not wound it up.) Nongom nin gad-ikwabiowa. Anin iwapi gisiss pengtishimod (when does the sun set?) Nengotwasso-dibaiganeg sa pangtishimo. (It sets at six o'clock.) Anin iwapi ge-giweieg? Najwasso-dibaiganeg sa gwaiak nin wi-giwemin (we will go home at exactly seven o'clock.) Kitchi onijishi aw dibaigisisswan. Anin dasswabik ga-inaginsod (how much did cost?) Nijtana sa dasswabik gi-inaginso. Gete-aiia, kawin oshki aiaawissi, (it is old, it is not new.) Aw dibaigisisswan osam besika; osam kiji-ka; gi-bigoshka (it is broken.) Nuningotinong naga-shka (it stops.) Aniniwapi ge-sagaaman minawa? Jangasso-dibaiganeg sa nin ga-sagaam; tchi bwa dash nisso-dibaiganeg nin ga-bi-giwe minawa. Anoktwininiwag midasso-dibaigan (ten hours) anoktwag endasso-gijigadinig. Anin dasso-dibaigan (how many hours) nebaian tebikakin? Ningotwas so-dibaigan sa nin niba endasso-tibikak.

At meals.

Aninrwapi wassinuieg iko kigiyeb? Najwasso-dibaiganeg sa. Mi jaigwa wi-wissiniuang. Oma binamudabin; bi-widabimishin (sit down here by my side.) Wegvnen ge-wi-aiaian? Gigo nin gad-amo (amwa) pang. Mi aw namégoss (trout), aw dash atikameg (white fish.) Anin nawátch menwenimad? (which dost thou like best?) Atikameg nin wi-amqa nongom. Oshki gigo na? (is it fresh fish?) Kawin; jiwitagani-gigo aw. Geget kitchi onijishi; kitchi minópogosi (it has an excellent taste.) Mami aw pakwejigan (take that bread,) ogow pakwejigansag. Kitchi onijishiwag pakwejigansag (crackers); kitchi minopagosiwag.

Kawin na opinig ki wi-amoassig? Nin gi-mamag sa; nind amoag; nin kitchi minopwag (I like very much) opinig. Geget minopogosiwag kid opint-miwag (your potatoes taste well.) Miskwabo (chocolate) na ki wi-minikwen? Nin wi-minikwen sa. Nin dash, makaté-mashkikiwabo (coffee) nin wi-minikwen Awenen ge-wi-minikwed makate-mashkikiwabo? Nin, nin wi-minikwen pangi. Bidon kid onagans; mi iw (that's enough;) osam nibiwa ki mij (thou givest me too much.) Totoshabo dagonan sisibakwad gaie (take some milk and sugar in it.) Minawa na ki wi-minikwen? Bidon kid onagans (give me thy cup.) Migwetch; mi iw. Anibishabo gaie oma a-temagad; awenen ge-minikwed? Migwetch, kawin nin, nin wi-minikwessin. Kin dash, nidji? Pangin nin wi-minikwen, pangi go. Kitchi mashkawágami (is strong) ow anibishabo. Nin minwendan meshkawágamig anibishabo (I like strong tea). Kawin nin minwendansin (I don't like it;) awashime nin minwendan tchi jagwágamig. Kawin mashi totohabo-bimide (butter) kid odapinansin; kurwin na wika ki midjissin? Nin midjin sa ko; pangin nin wi-mamon. Kitchi pepangi ki wissin.

Migwetch, entwek nibiwa nin gi-wissin (I have eaten considerably.) Nin wi-madja dash nongom; nin wi-anokt; nibiwa anokiwin nind aian nongom.

On the weather.

Anin eji-rijigak? (how is the weather?) Mino gijigad na? Matchi gijigad na? Mino gijigad sa (it is fine weather). Matchi gijigad sa. Niskadad, kitchi niskadad, (the weather is bad very bad.) Anakwad; mtjakwad (it is cloudy; the sun shines) Agáwa gijigad kabegijig (it is dark, gloomy weather all day.) Awan (it is foggy) kawin gisiss bi-nāgosissi. Nódin, kitchi nodin.

Geget gotamigwad (it is a dreadful time indeed,) Apitchi kitchi nodin. Takassin (the wind blows cold) Gwekdanimad (the wind turned, shifted.) Ta-gimiwan nongom, nind inendam. Mi geget ejinagwak. Awanibissa (it drizzles); gimiwan; sességan (it hails.) Gimiwan na? Kawin na gimiwansjon? Gimiwanóban api ba-madjaiän; kawin dash nongom gimiwansinon. Minawa gimiwan (it rains again) Kitchi gimiwan. Agáwa gimiwan (it rains a little.) Nin nissábāwe, nin kitchi nissabāwe (I am all wet). Kawin na kin, ki nissábāwessi? Mi go gaie nin (I, too,) kawin sa gego agawáteon (umbrella) nind aiunsin. Ki gotan na iw tchi nissábāweian? E, nin gotán sa; nind ākos iko nessábaweianin. Kissina, kissinamagad. Kitchi kissina. Apitchi geget kissina. Nin gikadj (I am cold); nin kitchi gikadj. Nin gawádj (I am freezing.) Nin takwakin-indjiwadj (my hands (fingers) are benumbed with cold.) Pindigen; bi-awason; ishkotewan oma (there is a fire here.) Sogipo, sogipómagad. Mamangadépo (it snows thick).

Sāgaigan, sibi, gashkadin. Sāgaigan gi-kitchi-gashkadin. Nongom gi-ishkwa-nawakweg nin wjoshkwadae (skate.) Geget kitchi onijishinon nin joshkwādaaganan (my skates) Jaigwa abawa. Jakágoniga (the snow is soft;) gon ningiso. Jaigwa kijate. Geget kijate! Kitchi kijate. Nind abwés. Agawateg iyada (let us go into the shade.) Takitchi-gimiwan, osam kijate. Kitchi ānakwad. Kitchi ānakwad. Kitchi wassamowag animikig. Animikiwan; nondagosiwag animikig. Geget kitchi animiki! (what a clap of thunder). Pashkakwaa-mog! Ki gossag na animikig? E, nange. Nibiwa bemadisidjig o gossāwan animikin. Kawin nin wika nin gossassig. Kego segisiken; jaigwa ishkwa-niskádad (the storm is already over.) Eshkam

mijakwad. Nin wabandan nagwéiab (rainbow). Mi wendji-kikéndaming tchi mino gijigak. Kitchi minwendagwad gi-gimriwang; osām jaigwa bibiné-kamigadeban (was dry) aki; nongom dash weweni ta-nildwiginon kitigánan. Ajishkika (is muddy) nongom gi-gimriwang. Sanagad bimosséng (it is bad walking).

Conversation at dinner.

Jaigwa nawakwe; bi-pindigen, ki ga-wissinimin. Bi-namádabin oma apábiwining. Minawa bejig tessinágan atoiog oma. Wiiäss om-i atemagad. Pijiki-wiiäss (beef), pijikinsi-wiiäss (veal), kokoshi-wi-wiiäss (pork), wawashkeshiwi-wiiäss (venison), moko-wiiäs (bear-meat). Kin igo mamon minik menwendaman. Kawin ki wissinissi, kid akos na? Kawin nind akosissi, nibiwa nin wissin. Opinig aiawag, tchiss (turnips) gaie oma ate. Wegonen nawatch menwendaman? Tchiss nin wi-mamon. Ji-witagan bidoiog gawissagang (pepper) gaie; kawin ki gi-atossinawa adópówining. Minawa wiiäss mamon. Mandan kokoshiwi-wiiäss kitchi minópogwad (tastes good), nin gi-midjin pangi. Iw wawashkeshiwi-wiiäss memindage (very) minópogwad, weweni gaie gijidemagad (it is boiled well). Nibiwa wawashkeshiwan na o gi-nissāwan anishinābeg nongom biboninig? Geget kitchi nibiwa; bejig oshkinawe nomaia nijwasswi o gi-nissan wawashkeshiwan. Wawashkeshiwi wiiäss memindage (very) minópogwad; awashime nin minwendan, kakina dash anind wiiäss (than any other meat). Wābosog na batinowag oma? Kitchi batinowag (they are very numerous), kitchi wawingesiwag dash anishinabeg (are skillful) dassonawad (in trapping them). Pangi nin wi-amwa aw wabos. Binewag (partridges) na gaie aiawag oma? Aia-wag sa, naningim nind amwaninig. Nibing (in summer) dash omimig (pigeons) ta-osaminowag

oma (there will be very many). *Ki ga-minikwemin gaie wissiniiang. Minikweda, nibi dash ki ga-minikwewin, kawin win jominabo (wine). Kalkina mamawi ki gi-mamomin minikwessi-masinai-gansan (total-abstinence-pledge) ki wi-ganawendamin dash. Nin win ged-ako-bimadisiian nin wi-ganawendän weweni; mi go gaie nin (I, too,) Mishiminag gaie oma aiawag, ka na ki da-amwassig? Nin da-amwag sa. Bejigominag, nijominag, nissoming (1. 2. 3.) mishiminag nin gi-amwag. Odeimian (strawberries) gaie midjin, kichi bataanadon nongom oma geget. Miskwiminag (raspberries) gaie ta-batainowag nägatçh. Pangin nin wi-amwag miskwiminag. Keiäbi na ki wi-aiawag? Kawin, migwetch! pangin pashkiminassigan pakwejigan (pie) nin wi-anwa. Weweni nin ginawakwe-wissin. Mi go gaie nin.*

Concerning the Chippewa language.

Apegish weweni kikendamän wi-Otchipwemoian. Kitchi sdagad Otchipwemowin (Chippewa language); pangin nin gashkiton wi-Otchipwemoian. Waiba nawatch weweni ki gad-Otchipwem (speak Chippewa) kishpin wikwatchitoian. Nind ano wikwatchiton (although I try) äpitchi kawessa dash nin gashhitossin. Wika ganabatch nin ga-gashkiton weweni tchi Otchipwemoian. Nin gad-Otchipwem mojak genonindnin (whenever I speak to thee) kishpin minwendaman. Migwetch nidji, mi ge-dodaman (do so), mi dash geget waiba nawatch tchi kikendamän. Beka nawatch gigiton, ni:ji (speak more slowly), osäm ki daddätabi (thou art too quick), kawin ganage abita ki nissitotossinon ekkitoian. Anin ow ejinikadamowad anishinäbeg? (How do Indians call that?) Ijinikade ow. Ow dash, anin ejinikadeg? Mi ejinikadeg. Nin gad-objibianan iniw ikkiwwinan; nin wi-objibianan, mi ima gaie ge-ondji-kikendumän Otchipwemowin. Ka-

wīn na awiia kid aiāwassi ge-kikinōamokiban (to teach thee) *mojag?* *Kawin mashi awiia nind aiāwassi, nin gad-anōna dash awiia ge-kikinōamarwid* (to teach me) *weweni. Kin ki gad-anonin, kishpin wi-kikinoamawiiān, endasso-gijigak dash ki ga-bi-kikinoamaw. E, ki nakomin sa* (I promise thee), *endasso-gijigak ki ga-bi-kikinōamon. Wabang ki ga-mādjtūmin. Nin da-kitchi-minwendam, waiba tchi kikendamān weweni tchi Otchipwēmōiān, mi sa gwaiak tchi wi-gagtkimagwa* (that I may preach well) *anishinābeg. Ki nissitotaw* (dost thou understand me) *ina kakina minik ekkitoiān genōninānin?* (when I am speaking to thee?) *Enange ka ki nissitoton weweni* (I understand thee well.) *Kakina na anishinābeg ki nissitotawag? Kawin kakina nin nissitotawassig; bebejig eta* (some of them) *nin nissitotawag; anind dash osām dadatabiwag genōjiwadjin* (when they speak to me) *kawin dash nin kikenimassig ekkitowagwen. Kishpin dash ganōnidiwad* (when they speak together) *ki nissitotawag na weweni? Kishpin ganōnidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag ganōjiwad* (when they speak to me.) *Waiaba nawātch ki ga-kikendan; aiāngwamisin* (endeavor) *kego jāgwēnimoken* (dost be disheartened). *Kawin nin jāgwēnimossi, kawin gaiē nin wi-anijitansi.*

On travelling by land in winter.

Anin iwapi ge-madjaiang? Jaigwa waiba ki gamādjamin; ojītān (get ready.) *Nind ojita, nind apitchita* (I am busy getting ready) *Ki gi-gijag na nind āgimag?* (my stow shoes). *Kawin mashi gijiassiwag kid āgimag; anawi nin gi-wāginag* (made the frame for them) *kawin dash mashi ashkimāsossiwag* (not laced). *Awenen dash gedashkimānad* (lace them)? *Nin widigemagan o*

gad-ashkimānan wābang. Nin makisinin na gi-gijitchigadewan? E, o gri-ojitonan sa nimisse; nin-gotwewan (one pair), nijwewan, nisswewan, niwewan o gi-cjitonan. Ajiganan (stocking, nips) gaie nin gi-bidonan, ningotwéwan etc, ged-aioian (use). Nin mindjikāwanag (mittens). dash? Ishte! Nin gi-wanikenag (I forgot them). Nin wi-nānag. Gi-ishkwa-anamie-gijigak sa ki gu-mādjāmin. Wagonen dash ged-ani-nawāpoiāng (what provisions shall we take along for our voyage?) Kokosh, pakwejigan gaie ki ga-nawapomin, wiiass gaie ki ga-nawāpomin (take along on our voyage). (Gisiso na aw kokosh, pakwejigan gaie? gijide na wii-ass? Kawin mashi; awasswābang nimisse o ga-gisisswan (boil) kokoshan, pakwejiganan gaie; wii-ass gaie o gisissan. Ambe, mādjada; nin wi-takobidon (tie) nin bimiwanān (pack). Ataiā! kitchi kosigwan nin bintwanān. Ki mādjidon (carry) na kakina go wa-aioiang? Mi go kakina, nind inendam; akikons (a little kettle,) ōnāgansan, mokomānan wagakwadons. Kawin na gego ki wanikesin? Ishkotensan (Sakaishkotawawan) (matches) na gaie kid aianan? E, atewan, mādjada.

Osām ki kijtkamin. Osam, ki besikamin. Kawin gwaiak kid ani-ijasstmin (we don't go in the right direction;) wedi goshá! Ishte! geget! gega nin gi-wantshin, Beka! (stop!) nin wi-minikwen nibi oma. Nin kitchi gishkábāgwe; osām nind abwes (sweat). Kego osām nibiwa nibi minikwēken, kego gaie gon amwāken (don't eat snow), goni-ma waiba ki gad-aiekos. Mikanāwan (is there a road, trail) na mojang ejaiāng (where we are going?) Anawi mikanāwan; agāwa (scarcely) dāsh nagwad; osām gi-sógipo nomaiā. Anin? Kid aiekos na? Kawin mashi nind aiekosissi, nin mino bimossé. Mino bimosséwinagad (there is good walking) oma, oujishin, jibeiamagad (there is no

underwood) *Oma dash kitchi sasaga* (there is much underwood); *geget sanagad bimosseng*; *jakāgonaga* (the snow is soft); *ishpāgonaga* (the snow is deep.) *Kawin oma mikandwansinon* (there is no trail here); *ki ga-wantshinimin*. *Mi jaigwa gi-wanishinang*. *Geget sanagad*. *Beka! Nin ga-nandonean* (look for) *mikana*. *Mi oma! Ondass!* (come here!)

Jaigwa nawakwe; nakawe wissinida. *Haw! Nin ga-bodawe; anibishabo nin gad-ojitomin*. *Nawalch nind aiekos*; (at the same time, also) *nind akosin bejig nikad*. *Kawin ginwenj ki ga bimossessimin; jaigwa ani-onagoshi* (evening is approaching). *Anindi ge-gabeshiiang!* (where shall we camp?) *Kawin ningotchi onijishinsinon*. *Oma gabeshida; onijishin oma*. *Geget gonika, ishpāgonaga; kitchi nibiwa gon nin ga-webina tchi ojitoian gabeshiwin*. *Jingobig nin wi-mamag* (I will take spruce boughs), *nin wi-bokobinag; nibiwa nin wi-mamag, weweni tchi apishimonikeian* (to make a good bed). *Nibiwa manissen, nidji, ta-kissinamagad ganabatch tibikad* (the night will perhaps be cold); *ta-kissintibikad*. *Mi iw ge-debisseg missin* (that's enough wood). *Bodawēda* (let us make fire); *tchi-bākwe*; (let us cook) *wissinida*. *Agōdon* (hang up) *nin makisinan, nind ajiganan gaie tchi bāteg* (to dry). *Gawishimoda, jaigwa ishpitibikad* (the night is advanced). *Ambē! Onishkāda; jaigwa gega ta-wāban*.

Weweni gi-batēnan nin makisinan, nind ajiganan gaie. *Mādjadā*. *Wāssa na keiabi ejaiang?* (Is it yet far where we are going?) *Keiabi nijing ki gad-ani-nibāmin, mi sa, nongom onāgoshig, wābang gaie; awasswābang dash ki ga-dāgwishinimin* (we will arrive). *Weweni ki bimossemin kabe-gijig*. *Jaigwa gega ta-pangishimo grisiss* (sun will

set). *Wassa nongom ki gi-dagwishinimin* (we have come far today.) *Weweni minawa ojitodu gabeshiwin* (camp). *Onishkáda, mādjada; kishpin āpitchi kijikaiang*, (if we walk very fast) *nongom ondgoishig ki ga-wabandāmin wakaigan ejaiang* (the house we are going to). *Nin da-kitchi-minwendam tchi oditamān* (to reach) *wākaigan nongom. Jaigwa beshowad wakaigan; keiabi niyo dibaigan. Mi wedi wākaigan* (there is the house). *Nin kitchi minwendam.*

Traveling by water in summer.

Aniniwapi ge-bosiang, nidji? Endogwen (I don't know). *Wika ganabatch nin, nin ga bos; kawin nind otchimānissi. Ki wi-ojiton na dash ki tchimān? Geget, waiba nin wi-ojiton. Atemagad wigwass* (birch-bark); *wābang dash nin wi-pāssai-ge* (cut and split cedar wood to make a canoe). *Ki wawinges* (skilful) *nidji, tchimānikeian. Mewija* (long time) *eko-tchimānikeian* (since I make canoes). *Endasso-nibin* (every summer) *nij, nisswi gaie nind ojitonan tchimānan. Gaie nin, nidji, ojitamawishikan* (please make for me) *tchimān; weweni ki ga-dibaamon. Nin gad-ojiton sa; apitchi weweni nin wi-ojiton; gwanatch* (nice) *wigwass nind aian* (I have). *Waiba ojitōkan* (please make it soon) *nidji; mi iw ged-aioiān nongom nibing* (this summer) *Wassa nin wi-ija; girtwenj nin gad-inend.* (I will absent long.) *Geget waiba nin gad-ojiton. Ki bi-wabamin tchimānikeian; geget ki wawinges. Anin, nidji! jaigwa na gi-gijitchigade nin tchiman? Anawi kakina gi-gijitchigade, kawin dash mashi pigikadessinon* (there is no pitch yet on it). *Wābang nin wi-pigikadan* (I will pitch it tomorrow.) *Mi ow ki tchimān; ki minwendam ina? E, nin minwendam; onijishin sa; songanodog* (I suppose it is strong). *Ow ki*

dibaamágowin. (here is thy payment). *Migwetch, nidji, weweni ki dibaamaw.* *Awasswābang nin gabos, kishpin anwāting,* (if it is calm.) *Nisswi anishinābeg nin wi-anónag; bejig ta-odake* (will steer), *nij dash ta-tchimewag* (will paddle). *Kin, Paul, nitam* (first) *ki gagwedjimin, ki wi-anónigos na?* (wilt thou be hired?) *Ginwenj nin gadmend; nijo gisiss gánabáitch. Kí nakomin* (I promise thee) *ki gad-adawaamin sa* (I will embark with thee.) *Minawa dash, Paul, nij ininiwag nandawabam* (hunt for) *ged-adawaaminangwa* (to embark with us). *Nin gi-mikawag* (I have found) *nij oshkinaweg. Nita-tchimewag na?* (are they good padlers?) *Apitchi sa. Kawin na nawatch da-onijishinsinon tchi ajeboieiang?* (to row). *Geget da-onijishin; awashime sa kijtkam* (one goes) *ajeboieng iw dash tchimeng* (one goes faster rowing than padling). *Nin gad-ojitonan nijwatig* (two) *ajeboianakan* (oars;) *abwi dash* (paddle) *nind aian. Haw! Haw! kwiwisensidog! bosida! Kitchi anwātin* (it is very calm). *Bositoiog kakina. Mi mandan ki nawapoāninān* (our provisions); *wāgākwad gaie bositoiog, onāganan, ki nibaganinanin gaie kakina go* (every thing). *Mi kakina gi-bositchigadeg* (all is now put aboard). *Kawin mashi kakina bositchigadessinon; mi ow papagiwaianeganig* (tent); *bositoiog. Bidon, nidji John, oma aton* (put it here). *Kitchi anwātin geget; weweni ajeboieiog, kwiwisensidog! Eshkam nodin* (there is more and more wind); *minwanimad* (the wind is fair); *ki ga-bimáshimin. Patákinig ningássimononak* (put up the mast) *ombākobidjigeg* (hoist the sail). *Ataia! Geget ki kijiiashimin* (we are sailing very fast.) *Weweni odaken* (steer) *Paul; ganawendan tchimān. Eshkam kitchi nodin; eshkam gaie mamangáshka* (the sea runs higher and higher). *Bosiwag tigowag* (waves come in). *Jai-*

gwa gwëkanimad (the wind shifted) *Binäkonigeg* (take down the sail). *Tu-kitchi-sanagad; ojimoda* (let us save ourselves) *Sibi na dago besho?* (is there any river near?) *Wedi kitchi sibi; mi wedi ged-ininijimoiang* (we will fly there). *Mi wedi, Paul, ged-inikweaman* (steer for that place). *Geget gwanaich sibi; nin minwendam oma aiaiang* (I am glad that we are here). *Eshkam kitchi nodin; nāwitch ondin* (it blows from the lake). *Kitchi gotämigwad! Na, ejinakwak kitchigami!* (see how the lake looks!) *Ginwenj ganabatch nāwitch ta-ondin; ginwenj ki ga-gintssinaogómin* (we will be long wind bound) *oma. Patakidoiog* (put up the tent) *papagiwaiianegamig, kwirwisensidog; tagimiwan; kitchi ánakwad. Pindigadoiog oma* (bring in here) *kakina kid aiminanin* (our things;) *ta kitchi-niskadad. Tchimān gaie nopiming nawatch atoiog, tchi wëbassinog* (lest the wind carry it off.) *Jaigwa nijogon ki gintssinaogomin* (we are wind bound) *oma; wābang ganabatch ki ga-bosimin. Kitchi kigijeb ki ga-bosimin, kishpin anwāting. Goshkosiiog* (wake up!) *kwirwisensidog! onishkág; anwatin, ki ga-bósimin. Tchimāman nijonag* (two) *nind wabandánan wedi. Ijada, awi-wābamadánig wedi bemishkádjig. Bojo! Bojo! Anindi wendjibaieg?* (Where do you come from?) *Bawiting sa; kinawa dash? Wikwedong nind ondjibamin. Anin enakámigak Bawiting? Kawin ningot. Nij abinodjiag gi-nibowag nomaia*
Nin bakademín ninawind. Paul ashám kokoshan pakwejiganan gaie (Paul, give them pork and flour). *O, migwetch! Migwetch! Geget nin gamino-wissinimin. Nin manépwamin* (have no tobacco) *gaie ninawind. Ow assema* (here is tobacco.) *O, wendjita!* (that's right!) *geget ki debimin.* (you make us happy indeed.) *Bojo! bojo! madjag! madjag!* (Good day! farewell! farewell!)

Gabada, kwewisensidog; jaigwa ani-onágoshi. Ke-go wedi gabassida; osām assinika. Oma gabada, mitawanga oma (it is sandy here). Geget gwanatch gabéwin (this is indeed a fine landing place.) Kishpin anwāting wābang; gonima gaie minwanimak, mi wābāng tchi de-mijagāiang (arrive) odenang. Bosida; minwanimad; ki jawendagosimin (lucky). Ki kitchi kijiashimin (sail fast) minawa. Eshkam mamangashka (the sea runs higher and higher). Nind ākos, nin manjidee (I am sea-sick); mi mojang endiian, kishpin mamangashkag. Geget sanagad iw manjideewin; apegish waiba mijagaiang. Waiaba ki ga-mijagāmin (we will soon arrive); mi wedi odena ejaiang (there is the village, to which we are going.) Geget nin minwendam.” (So far Baraga’s conversations).

In a store.

Bojo, nindangwe; anindi ejaian? Atawewigamigong nind ija. Kid inendam na tchi widjiwian? E, nange; gaie nin, nind inendanaban atawewigamigong wi-ijaiān. Ambéssano ijada! Taga! Nin gi-waniken nin jonitia mashkimodens; wewib nin ga-nadin, bekish gaie nin wi-andjikwanaie, Nongom nind ojita.

Anin enakāmigak, nindangwe? Onijishin enākamiguk. Nomaia gi-baba-giosse nin nabem, nisswi dash wawáshkeshirwan o gi-nissan. Eniwek nibiwa wiiāss nind aiamin nongom ge-midiiiāng. Minawa ow ki windamon: bejig Kitchi Mokomanan o gi-anonigon nin nabem kabe-nibin tchi anokid iniw o kitiganining, Anin minik eji-debaamagod ki widigemagan? Bejigwabik sa od iji-dibaamagon Kitchi Mokomanan endasso-gijig, minawa gaie nissing od ashamigon endasso-gijigadinig.

Jaigwa kid oditamin atdwewigamig. Ganabatch abidog atawewinini, pakdkossin ishkwandem, pindigeda, Bojo, john, bojo Marie. Nindangwe nin gaie, nin wi-gishpinadomin anotch gego, kishpin eniwek wenipanak kid aiiman. Kawin osam sanagassinon nind aiiman. Wegonen wa-aiaian? (aiaman?) Ningotwewan makisinin nin wi-aianan? Oow! Anin minik enagindeg onow makisinin? Nijwabik ashi abita. Osam agassawan; ni- mamangiside; wabandaishin bekanakin; oow! Bisikan gonima minokamagadodogenan, Geget minokamagadon. Anin minik enagindeg? Nijwabik ashi ningotwasson-joniians (§2.75) Nin ga-mamonan. Abinodji-wiwakwan kid aian? Oow! Nindaniss, bisikan ow wiwakwan; minokumagad na? Kawin minokamagassinon, osam mitcha. Oow bekanak nawatch egassag. Mi iw menokamagak, kawin dash sasega-wiwakwan, nindawatch bekanak nawatch se-segak wabandaishin! Wedi agode bejig sasega-wiwakwan. Geget minokamagad. Anin minik wa-in-agindamawian iw wiwakwan? Bejigwabik eta ashi abita ki wi-inagindamon. Nin ga-mamon; weweni ta-wiweginigade masinaiganing. Waaw ionita ki dibaamagowin.

Kin dash, Jennie, anin wa-aiaman? Bebinesid pakwejigan nin wi-aiawa (ningotoshkin.) Onijishi na aw pakwejigan? Geget kilchi onijishi wendisi gaie. Anin minik epitendagosid? Nijwabik mi epitendagosid ningotoshkin. Nin ga-mama. Nin wi-aiawa gaie nijana dasso-dibabishkodjigan kokosh, minawa ashi nano-dibabishkodjigan kokosh-bimide, jiwitagan sissibakwad gaie nin wi-aiwan memidasso-dibabishkodjigan. Anin minik epitendagwak kakina memoian? Nunwabik inagindemagad. Wabang ki-gijeb ki ga-bi-ajenamom; kawin nongom nind ojoni-amiissi. Mano, mamom kakina, wabang dash weweni bi-ajenamawishin. Ambe madjada. Osam ki

kijika, nindangwe, mano nindawatch besikada; eniwek nin kosigowane.

Bojo, Thoma! bojo, John! Anindi wendjibaian? Endaiān gwaiak nind ondjibu. Namadabin oma! Migwetch; nin wewibis; mino gijigad; nin wi-giosse. Wabandaishin anind pashkisiganan. Oow! Anin minik enagindegwen ow bejig pashkisigan? Ashi nanwabik inagindemagad ow pashkisigan. Osam nibiwa kid agindamaw, kawin gwetch nind ojonii-amissi; midasswabik ki wi-dibaamon ashi nisswabik. Mano mamon, dibaamawishin dash ashi niwabik. Ate na anotch pashkisigewin? Ate sa, mi sa makate, anwin, anwinsan gaie. Nin ga-mamon midasso-dibābishkodjigan anwin, nano-dibābishkodjigan anwinsan, gaie nio-dibabishkodjigan makate. Anin minik enagindeg? Midasswabik ashi nijwasswabik, mi minik. Kid aian na iw pashkwéginogibodiégwasson gaie pashkwéginobabissikawagan? Nind aianan sa. Anin minik epitendagwak onow? Midasswabik ashi jangasswabik. Osam sanagagindewan; mano kawin nin gamamossinan. Waaw ki joniam. Bojo! bojo! madjan! madjan!

Kin dash, Johnny, wegonen wa-aiaian? Bejigominag mishimin nin wi-aiawa; oow bejig osawabikons. Kin dash, Jennie? Assabab nin nin wi-aian gaie midasswi jaboniganan. Anin minik enagindeg kakina iw? Nij joniansan. Nin dash ningotwewan ajiganan nin wi-aian. Ashi nanan osawabikonsan inagindewan. Kin dash, Henry, wegonen iw nendawendaman? Ningotwewan mitigwakisinin nin wi-aianan. Oow. Songanon na? Geget songanon, onijishin iw pashkwégin. Nin wi-gosikanan. Nin mamangiside; mino kamagadon. Anin enagindeg? Niwabik.

On a sick call.

Awenen idog *ga-papagakwaigegwen?* Nin wi-pakakonan ishkwandem. Nosse, bejig inini kitchi akosi; ki nandawcnimig. Nin gr-ig dash tchi bi-windamonan. Kid inenimig ki pagossenimig gaie tchi awi-wabamad. Awenen dash aw aiakosid? Mi sa nidjikiwe, Nanogijig. Anin enapined? Kitchi jag-wiwi; mewija akosi; ossossodamwapine. Anindi endawad Nanogijig? Nagwassa nopiming mi ima endawad. Ki wi-ani-widjiwin, nosse, tchi kikinoamonan mikana. Ki nanisanenima na aiakosid? Geget, nosse, nin kitchi nanisanenima, ta-nonde-nibodog bwa onagoshig. Kejidine nin gad jyanan aw aiakosid. Tchi bwa madjaiang dash, nin wi-pindige anamiewigamigong tchi mamoiän kitchitwa Eukaristiwin gaie iw anamie-bimide gaie dash anótch bakän gego ged-aioiän; biishin oma.

Nongom nin gijita; ambe madjada. Niganin, ningwiss, tchi kikinöamawiiian mikana. Dadatabida nawatch tchi gessikawag aiakosid. Osam ki kijika; weweni bimosseda, kego dash bimibatossida. Nind akiwesiiw; kawin keiabi nin nita-bimossessi, mano nosse, nin ga-takonan ki mashkimodens. Mano, mano, nin, nin gud-ani-takonan; kitchi nangan. Kin dash agawateon ani-takonan; ganabatch ta-gimiwanodog. Kego dash nibiwa gaganonidissida ani-bimosseiang; anamide anamiada tchi gessikawag aiakosid bwa ishkwa-bimadisd weweni tchi odapinang kitchitwa Jawendagosiwinan.

Ninidjaniss, nawatch besikada; nind aiékos; mano atchina oma namadabida tchi anwebiiang. Pasigwida, minawa dash weweni bimosseda; nind ishkwa-aiekos nongom; ambé nawatch wewib bimosseda waiba tchi dagwishinang ejaiang.

Inashké sibi! Anin ejinikadeg iw sibi? Batotigweiag sibi mi ejinikadeg. Ate na ajogan? Ka ge-

go ajogan. Wedi dash aiama gad nin tchiman; weweni ki gad-ajawaonin. Kego segisiken; nin nita-tchime; bosikan tchimaning nosse, nassawai dash namadabikan; kego anibeseken; gwaiak namadabin; kego segisiken; kawin ki ga-pangishinsi nibikang. Mi jaigwa agaming. Wedi gabada, kawin oma, osam assinika, wedi onijishin gabewin. Ningwiss, nin wi-pasigwi; mindjiminan tchiman-Nongom weweni nin gi-gaba. Beka, nosse, nopiming nin wi-aton tchiman; mi gwaiak.

Minawa wewibitada. Kid onsabandan na wakai-gan ejaiang? Kawin mashi; awassadjiw mi wedi endawad Nanogijig. Ogidakiwemo mikana. Nongom ogidaki kid aiamin; mi wedi Nanogijig endawad.

Niganibaton, ningwiss! Mekatewikwanaie gega dagwishin, ki gad-inag endawad eiadjig; mi wedi jaigwa hadassamossed. Marie, wewib tchigataigen, binitchigen; Bojo, nossinan, bojo! Ki pagossenimigo tchi anamietawiiang. Marie, bidon adopowinens wagidjui dash aton adopowinigin, gonima banak nibagunigin. Minawa aton pangi banagamig nibi emikwanens gaie; bidon gaie anamiéwabo tchibaitig gaie. Sakaan amo-bimide wassakwanéndjigan. Mi iw. Nongom mano ta-sagaamog wenibik pindig eiadjig tchi webinixed dash aiakosid. Ambé, bi-pindigeiog kakina minik endashieg, otchitchitngwanitag dash, weweni gaie anamias megwa dajikawag aw aiakosid, kin dash Marie ki ga-widokas api anamietawag ki nabem.

Ningwiss, anin eji-aiaian? Nosse, nin kitchi akos, agawa nin bimadis, ki nanundomin dash tchi mijuan kitchitwa Eukaristiw, tchi anamie-nominian gaie. Ki gashkiton na tchi gondaman kitchitwa Ostiw? Nin gashkiton sa. Ki gi-jishigagówe na? Mewija, nosse, nin gi-jishigagówe, nongom gijigak dash kawin nin gi-jishigogowéssi, kawin gaie

nin manjideessi. Tdwanin, ningwiss, sagidenani-wénin; mi gwaiak; gondan kitchitwa Ostiwin; Nosse, bate nin denanrw; mamon iw nibi gondan weweni. Mi iw, nosse, weweni nin gi-gondan kitchitwa Ostiwin. Weweni anamietaw Jesus ga-pindigeshkok kideing.

Marie, (gagitchi) gisikamaw ki widigemagan (od ajiganan.) Pangi wawinisida, nosse; mano wewib nin ga-kisibigisidena. Mi gwaiak; mi iw.

Ninidjaniss, mami tchibaiatig kinindjing, mind-jimin weweni, ganawabam dash debendjiged egodjing tchibatatigong Pagossénim Kijé-Manito tchi webinamok kakina ki baládowinan gaie batádownansan, gaie tchi wewib odápinik gijigong, kishpin enéniminogwen mano tchi niboian. Mi wa-ijitchigeian, nosse.

Nongom nin gi-ishkwata. Migwetch iji Debendjiged gi-jawenimik gi-wabamad mekatéwikwanaie. Jajibendan; odapinamaw Kije-Manito onindjing minik keiabi ged-ani-kotagitoian. Kishpin dash ginwenj keiabi bimádisiwanen, aiapi ki ga-bi-wabamin tchi webinigeinān tchi mininān gaie kitchitwa Jawendagosiwin. Bojo, bojo, nosse, madian! madjan!

Conversations with different persons.

Bojo, nosse! Nin wi-nasikawawa mekatéwikwanaie. Geget onijishin, nikaniss, wa-ijitchigeian. Ki ga-pakakonamon ishkwandem anamiéwigamigong. Ambé, bi-pindigen, wedi dash awi-otchitchingwanitán, anamian, nandáatawénindison gaie. Nosse, nin gijita, ki wi-nasikon nongom. Mi gwaiak; pindigen endaji-webinigeng. Kego segisiken; weweni dibádodan kakina ki batadowinan; kego kadoken ganage bejig. Osam ki dadátabi, ningwiss; beka go gigiton, weweni tchi nissitótonan. Mig-

wetch iji Kije-Manito gi-jawenimik tchi mino we-
binigeian. Enigokodeeian anwenindison, gi-nishki-
ad kejewadisid Koss gijigong ebid ga-mino-dodok
apine mojang binish nongom, ga-migrived tibinawe
Ogwissan baiejigonidjin tchi nibotok tchibaiatigong.
Mi aw ga-nishkiad, ga-matchi-dodawad, ga-kitchi-
kashkendamiad gaie. Bekish mashkawendan tchi
wi-kitchi-undji-bimudisiian. Weweni g.ie ijitchigen
kotagildisowin ga-mininan nongom. Waiba bi-we-
binigen minawa. Mi wa-ijitchigeian, nosse.

Nosse, ki bi-ganonin ondji aw ninidjaniss. Geget
kawin mino aiassi; otchipinigo naningotinong, kitchi
naningim mawi; aiapi akoshkade, mojang o duji-
kan odjanj; kawin weweni nibassi. Makija ogeja-
gimidog kinidjaniss; mij ogejagimi-mashkiki, ma-
kija o ga-minokagon. Kego pagidinaken tchi bi-
mossed nibikang kema gaie gonikang. Kishpin
dash wi-mino-aiassig, awi-nandom wewingesid
mashkiktwininini, ged-iji-kikinoamok dash mi
weweni ge-iji-dodawad kinidjaniss.

Nosse, eget nin kitimagis, nin bakade, ninidja-
nissag gaie bakadewag. Ka gego anokiwin, kawin
awiuu jonia, kawin gaie gego nin wi-awigossi
atawewinini; osam nibiwa jaigwa ki masinaamaw,
nind ig. Geget, nikaniss, ki kitimagenimin. Anawi
kawin gaie nin, nind ojoniamissi; ki wi-jaweni-
min dash eji-gashkitoian. Wabang kigijeb bi-anokit-
awishin; ki minin dash ow masinaigan ged-awi-wa-
bandaad atawewinini. Ki ga-minig dash kokoshan,
pakwejiganan, wiass, anibish, sisibakwad gaie.
Migwetch, nosse, kitchi migwetch gi-jawenimiian.
Wabang kigijeb weweni ki ga-bi-anokiton.

Nosse, ki bi-windamon ejwebisid nin widigemagan.
Geget matchi ininiwi; kawin wi-anokissi; wawika
go anoki, kishpin dash gego geshkitodjin anokid, ka-
kina o banadjiton, o minikwadan, kawin ganage be-

jigwabik osawabikons nin minigossi; pabige kitchi nishkadisi pangi anwenimag, pakitean adopowin, o bigwaan anaganan, gaie nin pakiteogonan, nin nindjanissan gaie. Nomaia giweban ishpiitbi-kadinig kitchi giwashkwebid, mi dash ga-iji-pakiteod, ga-iji-sagidjiwebinid endaiang; kabe-tibik ag-watching nin gi-aiia, nin gi-kitchi-gtkadj dash; nind ossossodum, miskwi gaie nin webinan (sikwadandan) naningotinong. Nindaniss, geget ki kitimdageninimin. Weweni nin ga-ondji-ganona ki nabem. Nongom dash weweni giwen, bisan dash anokin endaian. Kego nishkadji-nakwetawaken ki widigemagan, gego inik. Gaganodamaw dash naningim Kije-Maniton tchi minigod andjideewin, andji-ijiwebisiwin gaie. Mino ganog gaie tchi bi-nasikawid, nin ga-mino-ganona dash tchi bonitod o matchi minikwewin.

Bojo, nosse, nin ninwendam wabaminan. Geget kitchi sanagad ejiwebisiiang endaiang. Nin widigemagan kawin mino ikwewissi. Kawin bisan aias-si endaiang; kube-gijig baba-ija, baba-matchi dajinged. Kitchi matchi ijiwebisi, dajingeshki, kiti-mishki gaie. Kawin weweni o ganawenimassin onidjanissan. Babá-odáminowag megwa anamiang, kawin ijassiwag anamiang, kawin gaie kikinoamading. Gego inagwa ninidjanissag; anwenimagwa, bashanjewagwa gaie, kitchi nishkadisi nin widigemagan, anotch gego maianadak nind inapinemig. Gimodi minikwe gaie, o ganonan gaie matchi ininwan. Gashkiag jonia enigok anokiiän ishкотé-tashkióbódjiganing pabige o banadjian iniw jonia osam sasegakwanaied, gonima o gishpinadon gego ketchi-sanagagindenig, gonima wabmotchitchagwan ima apine tchi ganawábandisod, gonima seniba, gonima bakan gego ningot enábadassinog. Kawin nin sāgriidissimin, naningim nin gikandimin; nindawatch nin ga-bakewina. Ningwiss, kego bakewi-

naken ki widigemagan. Ki gi-anamie-widigendim enássamid mekatwikwawaie ima anamiewigamigong. Kego bapish inendangen tchi naganad ki widigemagan. Mano nin ga-mino-ganona tchi andji-bimadisi. Mino iji tchi bi-nasikawid gaie pagossenim Kije-Manito tchi jawenimineg netenj. Gaie dash kin ninidjaniss, beka go mo jag ganoj ki widigemagan; kego wika pakilewaken, boniton gaie kin kakina gego maianadak.



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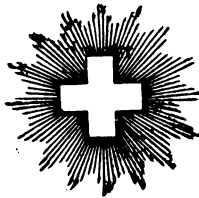
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APPENDIX.

IMPORTANT REMARKS IN REGARD TO THE FORMATION OF THE DU- BITATIVE CONJUGATIONS.

Note 1. There is a great similarity between the terminations of the first three Dubitative Conjugations in the indicative mood, f. i.

I	II	III
<i>midog</i>	<i>midog</i>	<i>imidog</i>
<i>midog</i>	<i>midog</i>	<i>imidog</i>
<i>widog</i>	<i>modog</i>	<i>odog</i>
<i>minadog</i>	<i>minadog</i>	<i>iminadog</i>
<i>mwadog</i>	<i>mwadog</i>	<i>imwadog</i>
<i>widogenag</i>	<i>modogenag</i>	<i>odogenag</i>
<i>wāmban</i>	<i>mowāmban</i>	<i>owāmban</i>
<i>wamban</i>	<i>mowamban</i>	<i>owamban</i>
<i>goban</i>	<i>mogoban</i>	<i>ogoban</i>
<i>wāngiban</i>	<i>mowāngiban</i>	<i>owāngiban</i>
<i>wangoban</i>	<i>mowangoban</i>	<i>owangoban</i>
<i>wegoban</i>	<i>mowegoban</i>	<i>owegoban</i>
<i>gwaban</i>	<i>mogwaban</i>	<i>ogwaban.</i>

Note 2. The terminations of the I, II, III, V and VI Dubitative Conjugations, subjunctive mood affirmative are almost alike. In the II and VI Conjugations, however, the syllable: *mo* precedes the terminations; f. i.

I&V	II&VI	III
<i>wānen</i>	<i>mowānen</i>	<i>owānen</i>
<i>wanen</i>	<i>mowanen</i>	<i>owanen</i>
<i>gwen</i>	<i>mogwen</i>	<i>ogwen</i>

<i>wāngen</i>	|	<i>mowāngen</i>	|	<i>owāngen</i>
<i>wangen</i>	|	<i>mowangen</i>	|	<i>owangen</i>
<i>wegwen</i>	|	<i>mowegwen</i>	|	<i>owegwen</i>
<i>wagwen</i>	|	<i>mowagwen</i>	|	<i>owagwen</i>
<i>wāmbanen</i>	|	<i>mowāmbanen</i>	|	<i>owāmbanen</i>
<i>wambanen</i>	|	<i>mowambanen</i>	|	<i>owambanen</i>
<i>gobanen</i>	|	<i>mogobanen</i>	|	<i>ogobanen</i>
<i>wāngibanen</i>	|	<i>mowāngibanen</i>	|	<i>owāngibanen</i>
<i>wāngobanen</i>	|	<i>mowāngobanen</i>	|	<i>owāngobanen</i>
<i>wegobanen</i>	|	<i>mowegobanen</i>	|	<i>owegobanen</i>
<i>wagobanen</i>	|	<i>mowagoban</i>	|	<i>owagobanen</i>

Note 3. In the negative form, indicative mood, the terminations of the first three conjugations are almost perfectly alike, only that instead of the characteristic syllable: *ssi*, *nsi* is used, f. i.

I		II&III
<i>ssimidog</i>	|	<i>nsimidog</i>
<i>ssimidog</i>	|	<i>nsimidog</i>
<i>ssiwidog-ssidog</i>	|	<i>nsidog</i>
<i>ssiminadog</i> etc.	|	<i>nsiminadog</i>

Note 4. The terminations of the I, II, III, V, and VI Conjugations are perfectly alike in the subjunctive mood, negative form, only that in the II, III&VI Conjugations instead of the characteristic syllable: *ssi*, *nsi* is used, f. i.

I&V		II, III&VI.
<i>ssiwānen</i>	|	<i>nsiwānen</i>
<i>ssiwānen</i>	|	<i>nsiwānen</i>
<i>ssigwen</i>	|	<i>nsigwen</i>
<i>ssiwāngen</i>	|	<i>niwāngen</i>
<i>ssiwāngen</i>	|	<i>nsiwāngen</i>
<i>ssiwegwen</i>	|	<i>nsiwegwen</i>
<i>ssiwagwen</i>	|	<i>nsiwagwen</i>

<i>ssiwāmbanen</i>	|	<i>nsiwāmbanen</i>
<i>ssiwambanen</i>	|	<i>nsiwambanen</i>
<i>ssigobanen</i>	|	<i>nsigobanen</i>
<i>ssiwāngibanen</i>	|	<i>nsiwāngibanen</i>
<i>ssiwangobanen</i>	|	<i>nsiwangobanen</i>
<i>ssiwegobanen</i>	|	<i>nsiwegobanen</i>
<i>ssiwagobanen</i>	|	<i>nsiwagobanen</i>

Note 5. There is considerable similarity of termination in the present tense, indicative mood, in both affirmative and negative forms, between verbs of the IV, V&VI Conjugations, f. i.

IV	V	VI
<i>Obj. Sing.</i>	<i>Obj. Sing.</i>	<i>Obj. Sing.</i>
<i>dog</i>	| <i>nadog</i>	| <i>nadog</i>
<i>dog</i>	| <i>nadog</i>	| <i>nadog</i>
<i>dogenan</i>	| <i>nadogenan</i>	| <i>nadog</i>
<i>nadog</i>	| <i>minadog</i>	| <i>minadog</i>
<i>wadog</i>	| <i>mwadog</i>	| <i>nawadog</i>
<i>wadogenan</i>	| <i>nawadogenan</i>	| <i>nawadogenan</i>
<i>Obj. Plural</i>	<i>Obj. Plural</i>	<i>Obj. Plural</i>
<i>dogenag</i>	| <i>nadogenag</i>	| <i>nadogenan</i>
<i>dogenag</i>	| <i>nadogenag</i>	| <i>nadogenan</i>
<i>dogenan</i>	| <i>nadogenan</i>	| <i>nadogenan</i>
<i>nadogenag</i>	| <i>minadogenag</i>	| <i>minadogenan</i>
<i>wadogenag</i>	| <i>mwadogenag</i>	| <i>nawadogenan</i>
<i>wadogenan</i>	| <i>nawadogenan</i>	| <i>nawadogenan</i>

Subjunctive Mood. Active Voice. IV Dubitative Conjugation.

Affirmative.

<i>āwagen</i>	|	<i>āwagwawen</i>
<i>āwaden</i>	|	<i>āwadwawen</i>
<i>agwen</i>	|	<i>agwen</i>

<i>āwangiden</i>	|	<i>āwangidwawen</i>
<i>āwangen</i>	|	<i>āwangwawen</i>
<i>āwegwen</i>	|	<i>āwegwawen</i>
<i>āwagwen</i>	|	<i>āwagwēn</i>

Negative

<i>assiwagen</i>	|	<i>assiwagwawen</i>
„ <i>waden</i>	|	„ <i>wadwawen</i>
„ <i>gwen</i>	|	„ <i>gwen</i>
„ <i>wangiden</i>	|	„ <i>wangiden</i>
„ <i>wangen</i>	|	„ <i>wangen</i>
„ <i>wegwen</i>	|	„ <i>wegwen</i>
„ <i>wagwen</i>	|	„ <i>wagwen.</i>

Note 6. The terminations of the indicative and subjunctive moods, passive voice, of the Dubitative IV Conjugation are almost entirely like those of the I Dubitative Conjugations. f. i.

Indicative Mood.

Subjunctive Mood.

<i>midog</i>	|	<i>wāmban</i>	|	<i>wānen</i>	|	<i>wāmbanen</i>
<i>midog</i>	|	<i>wamban</i>	|	<i>wanen</i>	|	<i>wambanen</i>
<i>dogenan</i>	|	<i>goban</i>	|	<i>gwen</i>	|	<i>gobanen</i>
<i>adog</i>	|	<i>awindiban</i>	|	<i>awinden</i>	|	<i>awindibanen</i>
<i>minadog</i>	|	<i>wāngiban</i>	|	<i>wāngen</i>	|	<i>wāngibanen</i>
<i>mwadog</i>	|	<i>wegoban</i>	|	<i>wegwen</i>	|	<i>wegobanen</i>
<i>wadogenan</i>	|	<i>gwaban</i>	|	<i>wagwen</i>	|	<i>wagobanen</i>
<i>adogenag</i>	|	<i>awindwab-</i>	|	<i>awind-</i>	|	<i>awindwabanen</i>
				<i>an</i>		<i>wanen</i>

Note 7. The above remark also applies to the negative form of said Dubitative Conjugation.

Note 8. To form the Dubitative terminations of the "First Case (I thee) add: *dog*, *dogenag*, *wadog*, *wadogenag*, to the ordinary terminations of the present indicative. f. i.

	<i>Affirmative.</i>	<i>Negative.</i>
<i>ininadog</i>	I.....thee perhaps	<i>inadog</i>
<i>ininimwadog</i>	I.....you „	<i>mwadog</i>
<i>igódog</i>	we....thee „	<i>dog</i>
<i>igomidog</i>	we.....you „	<i>midog</i>
<i>igodog</i>	he.....thee „	<i>dog</i>
<i>igodogenag</i>	they....thee „	<i>dogenag</i>
<i>igowadog</i>	he.....you „	<i>wadog</i>
<i>igowadogenag</i>	they....you „	<i>wadogenag</i>

Subjunctive Mood.

	<i>Affirmative.</i>	<i>Negative.</i>
<i>inowanen,</i>	if I....thee perhaps	<i>nowānen</i>
<i>inonogwawen</i>	„ I....you „	<i>nonogwawen</i>
<i>igowānen</i>	„ we....thee „	<i>wānen</i>
<i>igowegwen</i>	„ we....you „	<i>wegwen</i>
<i>inogwen</i>	„ he....thee „	<i>nogwen</i>
<i>inogwawen</i>	„ they....thee „	<i>nogwawen</i>
<i>inowegwen</i>	„ he.....you „	<i>wegwen</i>
<i>inowegwawen,</i>	„ they....you „	<i>wegwawen</i>

Note 9. The same rule applies to the Dubitative terminations of the "Second Case" (thou.... me) with slight variations, f. i.

	<i>Affirmative.</i>	<i>Negative.</i>
<i>idog</i>	thou.....me perhaps	<i>dog</i>
<i>imidog</i>	you.....me „	<i>midog</i>
<i>igodog</i>	he.....me „	<i>dog</i>
<i>igodogenag</i>	they.....me „	<i>dogenag</i>
<i>iminadog</i>	thou.....us „	<i>minadog</i>
<i>iminadog</i>	you.....us „	<i>minadog</i>
<i>igonadog</i>	he.....us „	<i>nadog</i>
<i>igonadogenag</i>	they.....us „	<i>nadogenag</i>

Subjunctive Mood.

<i>Affirmative.</i>		<i>Negative.</i>
<i>iwanen</i>	if thou....me perhaps	<i>wanen</i>
<i>iwegwen</i>	„ you....me „	<i>wegwen</i>
<i>igwen</i>	„ he.....me „	<i>gwen</i>
<i>iwagwen</i>	„ they....me „	<i>wagwen</i>
<i>iwāngen</i>	„ thou....us „	<i>wāngen</i>
<i>iwāngen</i>	„ you....us „	<i>wāngen</i>
<i>iwangiden</i>	„ he.....us „	<i>wangdien</i>
<i>iwangidwawen</i>	if they ....us „	<i>wangidwa-</i> <i>wen</i>
<i>inowangen</i>	if he.....us perhaps	<i>nowangen</i>
<i>inowangwanen</i>	if he....us „	<i>nowangwa-</i> <i>wen</i>

Note 10. From the above paradigms of the two “Cases” we learn that the negative forms have the same terminations as the positive; the only difference is that in the negative form, the characteristic vowel *i. o.* is changed into: *issi, ossi*, to which then the terminations of the positive are added. Please remember well this remark, as it has an almost universal application.

Note 11. The terminations of three last dubitative Conjugations are almost perfectly alike, f. i.

VII	VIII	IX
<i>dog</i>	<i>odog</i>	<i>odog</i>
<i>dogenan</i>	<i>odogenan</i>	<i>odogenan</i>
<i>goban</i>	<i>ogoban</i>	<i>ogoban</i>
<i>gobanin</i>	<i>ogoban</i>	<i>ogoban etc.</i>





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