

formation which might be expected to occur amongst the rocks enclosing the bay.

By assuming only two feet for the depth of the ore, (and the depth is just as likely to be fifty,) and computing from the extent of the surface of that alone which has been seen,—we obtained seven thousand tons as the result, which, if multiplied by one hundred will, in our opinion, produce an amount which will fall short of the number of tons of magnetic iron, of which this neighbourhood is the depository. As we have hinted before, the eastern side of the river belongs to Madame Drapeau, the western to the Seminary;—the latter possesses, by virtue of its title deeds, the absolute controul over all mines and minerals whatsoever.

GRAMMAR of the HURON LANGUAGE, by a
*Missionary of the Village of Huron Indians
 at LORETTE, near Quebec, found amongst
 the papers of the Mission, and Translated
 from the Latin, by Mr. JOHN WILKIE.*

A K Ch X D E G H I N O S R S
 T θ V Y.

NOTE 1.—K X and θ are pronounced as in Greek.—G and Y are almost the same as to pronunciation; this last is sounded like the vowel *i*, and is thus written—*andatarā*, as if it were *iandatarā*—bread; *andatarā*, as if it were read *iandatarāie*—to eat bread.

NOTE 2.—Ch is sometimes pronounced as in French in this word *chaste*, *cha-ha*—thou assentest; oftener, however, as the Italian C, thus—*chieons*—thou art sick.

NOTE 3.—D in the beginning of a word is sounded as *nd*; as *ndis* for *dis*; but in the end of a word, like the Greek *u*, as *Ihrend*, as if it were *Ihremu*—he was coming here.

NOTE 4.—E may be marked by three accents, acute, circumflex, and grave, and varies in sound according to the various sound of the accents. When it has the *acute*, it is sounded as the French masculine *e* in *divinité*, as *ié*—I come. If circumflexed, it sounds as the French word *dais*, *monnoie*; example, *ondé*, as if it were *ontaie*—he or she that. And if it has the grave accent, it has a middle sound between both, as *ay* in French, example—*i,erhè*—I wish, I think.

NOTE 5.—H is always a consonant, and is always sounded with an aspiration. I is never a consonant.

NOTE 6.—N, when it is written alone, does not sound with the following vowel, as *onise*—man.

NOTE 7.—R is duplicate, as in Greek, viz. R lenis and R aspirate. The lenis is that which is marked with a light or no spiritus, as *a'ronta*—a tree, *arenda*—ceremony; but the aspirate is that which is marked with the spiritus asper, and gives a rough sound, as *ar'onta*, *ar'enda*—a rock.

NOTE 8.—S is never pronounced as z, but as *ss*, ex. *asara*—a handle of a kettle.

NOTE 9.—I and 8 often make but one syllable, with a vowel or diphthong following, as *ksaraska*—let us go; *chionnesen*—you are liberal; *tionnessan*—we are liberal; all which are trisyllables: and when they are marked with two

points, they do not make one syllable but two, with a vowel or diphthong following, as *hotiai*—they have cut; a quadrisyllable, while *hotiage* is a trisyllable, signifying he is cut. So *eskion* signifies I will enter; and *eskion*, a trisyllable, these two will enter.

The Parts of this Grammar are three.

The first part contains Nouns, Pronouns, and Adverbs. The second part contains Verbs. The third and last Syntax.

OF NOUNS.

Nouns are not declined by cases, and therefore do not suffer any alteration by another noun or verb, unless they enter into composition with them, as *onnenha*—wheat; whether prefixed, or placed after the verb, *aiéhsas*—I have need, it is always the same, and remains in the same mood; and you may say *onnenha aiéhsas*—I want corn; or *aiéhsas onnenha*. To express the plural, *s* is often added, *chie,annen ionnenhas*, or *onnen hsammens*—these are large grains of wheat. But in the singular *chie,annen ionnenha*—it is a large grain of wheat. So *ha,sannen*—he is an old man; and *hati,sannens*—they are old men.

OF PRONOUNS.

They are not declined, but are put in all numbers and genders without variation; as, *endi*, signifying I, we both, we all. *Sa*, or *isa*, signify ye, ye both, and ye many.—*Ondaie*, signifies he, she, that, they, those; *xa*, or *dexa*, or *decha*—this, that, these, those; *xon'daie*—he, the, that; *chondaie*—it is just that; *nde*—who, which, what; *tsinnen*, or *tsa'teniaon*, or *xaisend?*—who comes here? *ann'enr'onnon*—of whom, or, of which are you; you both, or, all of you?

Of the possessive pronouns, my, thy, his.

They are thus expressed: *endianda hiasan*—my knife, I possess that knife; *isa sandahiasan*—your knife; *ondaie hondahiasan*—his knife, or, he possesses this knife. A final *i* is added to uncompounded syllables, as, *endi aennaoua*—my kettle; *isa sannoua*—thy kettle; *ou'daie onnaoua*—his kettle; *endia itsi chia*—my net. They are often made possessives without the addition of the *a* final, only by using the example *s* in the place of example *chi*; for example, *sannon chiasasti*—thy house is fine; *sandschachen*—your coat is bad; except *ondaon*—to have a hut, a house, because it is conjugated by the example *chi*, and may have a possessive signification, as *endi ondaon*—my house; *isa chi ondaon*—thy house; *andaie ondaon*—his house; but what belongs to parts of the body, as the hand, arm, &c. we use the paradigma *ch*, or *s*, just as they are from their nature of the paradigma *s*, or *ch*. Thus because *a,ouresa*—the hand; *aiachia*—the arm; *a,ondia*—the nose, &c. are of the paradigma *chi*, we say *chie cur'esa*—thy hand; *chieiachia*—thy arm. But because *aserochia*—the hair; *oskota*—the head; *oachia*—the breast, &c. are of the paradigma *s*; we say *sero chia*—thy hair; *saskota*—thy head; *saachia, e*, or *saaske*—thy breast does not pain thee.

NOTE—These possessives, my, thy, his, their, are often expressed by the word *aonhsa*, of the fifth conjugation; for example, *a,atondot ontion d'a,omhsa a,atondotasen*—I have thrown off my clothes; *satondotontion desonhsa satondotasen*—thou hast thrown off thy clothes; *hotondotontion d'ahonhsa hotondotasen*—he has thrown off his clothes; from *tondotu*, clothes, and *ontion*—to throw. In composition we say *ontion*, not in composition *ation*.

But these possessive pronouns, I me, thou thee, he him,

joined with verbs, take the passive voice; example, for *chien-nionronniak*—you make snow shoes, say *chiatennionronniak*—you are making snow shoes for yourself; for *achishar ichien*—you are making a coat, say *achien disharichien*, from *eñon'hara*—cloth, and *ichiai*—to make. When by neuter passives is signified any thing which is to the loss of the possessor, then the end of the word is changed into the particle *sennik*, which always gives to the word, the paradigm *s. ex.* from *a'ksentas*—the shoes are wearing out, say *a, a'ksenta sennik*, as if it were, my shoes are wearing out. In like manner, instead of *ondschatexa*—the gown burns, say *ondscháte, asennik*—her gown burns; *andschate, asennik*—mine, &c.; *sandschate, asennik*—thine, &c.

The same thing happens in possessives, when their final is changed into a figurative mark of relation *ex.* from *otaseti*—that is hid, say *otase'tandi*—that is hid from her; *a, ata'se'tandi*—from me; *satase'tandi*—from thee; *hota'se'tandi*—from him.

OF ADVERBS.

ADVERBS OF PLACE, are :

<i>An'nen,</i>	Where, whither, which way whence.
<i>Xa,</i> or <i>exa,</i> or <i>dexa,</i>	Here, hither, this way, hence.
<i>to,</i>	There, that way, thither, from thence, &c.

As for example :

<i>An'nen a'ota, eisachiatorha ?</i>	Where hast thou pain ?
<i>Xaaot'a, ea, echiatorha,</i>	It is here that I have pain.
(From— <i>Achiatorha, ndeheren</i> —At a distance, it is far.)	
<i>Troskenhen,</i>	Near.
<i>Aro,</i>	On this side.
<i>Endes, a e'chi,</i>	On the further side.

By inserting the *s*—As for example :

Chiasatenr'at,e, On the other side of the wall.

Andasa, A river.

Hence—*Chia,an'dasati,* On the other side of the river.

Chi, or *echia,* takes *a* after it, and requires *ti* after the substantive.

I'tskuti, On the other side, (as, on the other side of the water.)

Itskati a,undasuti, or, *chia,-*
a'ndasati, or *a,undasateksi,*
from *andasa,* and *ennenti,* To descend.

On'duonmentuksi, The *Cote de Beaupré.*

Tiondiondi, Where there is a point.

Eka'nda otrahsi, At the Falls of Montmorency.

(From—*Otrahsi,* At the rock.)

Andat,ae, At the country town, at the town, or, at the deserted village.

Ateondeche, In each country.

ADVERBS OF TIME.

'Onnianni, Long.

Eonniannik, It will require much time.

And—*So'nniannika,* In a short time, in a little.

Onhsa bat, Immediately.

Chie,'annen aondesa, That will last a long time.

Aondasahu, That will last me but a very short time.

Iuondasandihahso onhsa, Now.

Onhsaotia,ion, or *eksu,ion,* I came long ago,

Achia, or *onhsa achia,* Now for the first time.

A,on, To arrive.

Onhsaatonihoom, He is newly arrived.

<i>Achia</i> , or <i>achiato ahar'one</i> ,	It is the first time he has heard it.
From— <i>Ar'on,e</i> ,	To hear.
For— <i>Ronxa onhsati chihoon</i> ,	He has arrived a long time ago.
<i>Achietek</i> ,	Yesterday, or tomorrow.
<i>Chiachietek</i> ,	Three days ago.
<i>Emhiek</i> ,	Last year.
<i>Chiennhie,k</i> ,	Two years ago.
<i>Xa,en'de</i> ,	At the hour or season that it is.
<i>θoha,on,e</i> ,	It was in that time or that season.
<i>θoinnonhsa</i> ,	It might be in that place, or
with	at that time.
<i>Innonhsa</i> , signifies	Doubt.
' <i>Annenha,on,e ahatonia</i> ,	When was he born ?
From— <i>Otondi</i> ,	To be made.
<i>Xa,ende ihotondi</i> ,	He was born at that time.
<i>θoichienihotondi sondatieron-</i>	Was he born then, (he may be
<i>tiend ?</i>	named) when the victorious
	soldiers returned ?
<i>Asonorahsion</i> ,	In the morning.
<i>Ason</i> ,	Again,
<i>Orahsi</i> ,	Night.
<i>Asonorahsik</i> ,	Tomorrow morning.
<i>Asonorahsinnen</i> ,	In the morning.
<i>Enticki,ar</i> ,	It is noon.
<i>I,ar</i> ,	The sun.
<i>Entiek</i> ,	Noon.
<i>Askatie,aroksi</i> ,	It is after noon.
<i>Askatie,araksik</i> ,	It will be afternoon.
<i>Onna,aratie</i> ,	See how late it is.

Tie is added after a vowel, *hatie*, after a consonant.

<i>Dc, aratie,</i>	To night.
<i>Tetenre,</i>	Some time during the night.
<i>Etióraná'di,</i>	Very early in the night.
<i>Asonθenk,</i>	Midnight,
For— <i>Asonteahenk,</i>	The middle.
<i>Ontaotratie,</i>	The sun will soon rise.
<i>Onta</i> —signifies	Proximity to a future or coming event.
<i>Omméi, ar,</i>	The sun is up.
<i>Aondechenhaon,</i>	Always, perpetually, as long as the world shall last.

Enhaon, In composition, out of composition.

<i>A, on.</i>	To carry.
<i>Aondechenhaon aθatien,</i>	He was from all eternity.
<i>Asontenhaon,</i>	All the night.
<i>Azentenhaon,</i>	All the day.
<i>Ate, on,</i>	At each time.
<i>O, emhenhaon,</i>	All the summer.
<i>Eo, enrati, or, e, a, emhi'ksi,</i>	Continual summer.
<i>Ao, henhaon,</i>	The whole length of winter.
<i>Atesenta, e,</i>	Daily.
<i>Atenta, enra'θe', or, onsar-</i> <i>hen'che, or, esoonsa, or,</i> <i>henhaserhe onhsaiones'on</i>	From day to day we think he he will arrive today.
<i>Annhenhu, on, e,</i>	When ?
<i>Achietekuon,</i>	Since yesterday.
<i>Tesenta, ek,</i>	Two days hence,
<i>Achin, kasenta, ek,</i>	Three days hence.
<i>Iso'onhaon,</i>	Since his return,
<i>O, enr'axe,</i>	In spring.

<i>O'che,</i>	In winter,
<i>De,a, enra,</i>	When spring will have come.
<i>O, enraken'de,</i>	During spring.
<i>De, ochat,</i>	When winter shall arrive.
<i>Ochendeteontendashas,</i>	We go to hunt during winter.
<i>8a, ennhe, e,</i>	During summer.
<i>Annenda, e,</i>	During autumn.
<i>Aiostore'ska,</i>	It will be soon.
<i>Ason,</i>	Not yet.
<i>Onnehioon,</i>	He is already arrived.
<i>Achietek eksa, e, in'nen,</i>	I have not eaten since yesterday.
<i>Sehsen,</i>	Wait.
<i>Eskënhatie,</i>	Ever and anon.
<i>Astichien i, enhatie.</i>	A little after.
<i>Chi and Sorhenha,</i>	After tomorrow.

ADVERBS OF NUMBER.

<i>Skat,</i>	Once.
<i>Skiatat,</i>	I am alone.
<i>Skeñonharaa'ti,</i>	A single coat.
<i>Skasen duratietieshis tonta</i> <i>8a,</i>	We ring a bell by tolling it.
<i>Šksentaratichon a, orasksati</i> <i>hatie,</i>	We walk each day without resting.
<i>Tenditehoté chen' thi,</i>	He struck it twice.
<i>Achink,</i>	Thrice.
(From <i>Atocha</i> —Struck, and <i>Enti</i> —To make fall)	
<i>Etsa'ki8o, or, Etsak, or</i> <i>etrak8o,</i>	Often.
<i>8oraahatatia,</i>	He often spoke.
<i>8oia8o,</i>	Seldom.

<i>Saθo,</i>	Once more.
<i>O, onno'ndaic,</i>	There is but that. (Hence)
<i>Aonde'chon</i> for <i>aondecha, on,</i>	The country is destitute of people.
<i>Onsentroneke,</i>	In a desert place, where there was nobody.
<i>A, on,</i>	Within.
<i>Chiata, on,</i>	In your belly, or, in the belly of. (<i>ex. ch.</i>)
<i>Osieta, on,</i>	An empty bottle.

ADVERBS OF QUALITY.

<i>Andeia aonnianni, or'asan,</i> <i>orihierichen,</i>	Well, rightly.
<i>Skaot,</i>	Standing.
<i>Onnianni, te or'asan,</i>	Badly.
<i>Araithoti, andeiaua, or, onni-</i> <i>anni,</i>	That is altogether well.
<i>On'daicon, endier'aten,</i>	That is what augments my pain.
<i>Ondaicondieraθa, or, ekan-</i> <i>dera'ta' ksa,</i>	That which is worse.
<i>Ondaic endie raθa,</i>	There is what augments the pain.
<i>Ondi, onhia, i,</i>	Useless, that which serves for no purpose.
<i>Tiasennonti,</i>	By a snare.
<i>He, enkichienonök,</i>	Only to appearance; up to the mouth.
<i>Hozendsskononök hatatiak,</i>	He speaks to the extent of his voice.
<i>Tihatutiaku onëkarai θoch-</i> <i>ien tihatutiak,</i>	He speaks at random.

Or—*Hatatiak ichien önek*
hastra,e önek, Only to the lips,
Ka,oni thachien hasendaratie, He speaks of this and of that.
Atonditenr, It is through compassion.
Serian'di aonda,on,e, or, os-
atso,on,e, Upon the bare flesh.
Etisrati, It is dark.
Teorhadek, It is day.
Sten, in composition with a substantive, signifies
 measure or quality, as,
Taoten tia,arihsten, Which is your book ?
Teonnianniti chiatsten, or, I do not approve of his man-
chiesendsten, ner of acting.
Taotichiatsten, How art thou made ?

ADVERBS OF AFFIRMING AND DENYING.

Staan—not ; but when it is joined to the word following
 we use *stante*, or *te* only. The personal mood often has the
 power of denying, when pronounced interrogatively ; as,
Ahentrontai, He is not there.
Tesasteso, or, Okrito, The voice of one who is indig-
 nant,—I will not.
Ndioharon, Away.
Ennon, A word of prohibition.
T'a,aketaska, or, A,aket-
atatichien, For the future negative.
Te,aketaße, I have much to do.
Aoo, Yes.
Ksadet, For fear that. It governs the
 aorist.
 As—*Ksadet ansanderai,* That I may not sin.

ADVERBS OF DESIRING AND ENCOURAGING.

<i>Te,ato,ensen,</i>	Is not that true ?
<i>Te,ake'tas asen,</i>	I wish that I may or might carry it.
<i>Teake'taskasasen, tesa aket- atisen,</i>	That I did not carry it.*
<i>Ta sente, aketas,</i>	God grant that I do not carry it.
<i>θo,</i>	That I may see.
<i>θo θo io'tik,</i>	That that may be thus.
<i>Ndiohæieia,</i>	Come, or, come ye.
<i>Ndiosen,</i>	I pray, as a favor.
<i>Etsæon,</i>	Prosper, I say.
<i>Estennia,on,</i>	Be ye prosperous, I say.

ADVERBS OF INTERROGATION AND DOUBT.

<i>Aon,i, or, ksai'o'ti ndiaseron,</i>	Whether.
<i>Troten, or, taot hao'ten,</i>	When ?
<i>Taotioti,</i>	Wherefore ?
<i>Taotasten, or taoti,aristen,</i>	What is the matter ?
<i>Sator'onton taotio'ti de,an- data,e,</i>	Inquire what is going on in the village.
<i>Saotexio'ti tesatonde,</i>	Why can it not be done ?
<i>Ta,önioska, or, tatichien ta',onioska,</i>	Why should I kill thee ?
<i>Tsaten, or, tsimmenxaisend,</i>	Who comes here ?
<i>Endiatichiena,enk,</i>	Should it be mine ?
<i>Onhsa de ahuon</i>	He might come today.
<i>Etsa,onsen chotieronk,</i>	He might have made the attempt.
<i>Stanito chien haoten,</i>	I know not what it is.

* Que ne portais-je.

<i>Anni'aten iθochien,</i> or <i>tsaten,</i>	I know not who it is.
<i>iθochien,</i>	
<i>Stan iθochien easenk,</i>	By chance.
<i>Staniθochien eo'tik ehaon,</i>	He will come by chance.
<i>Staniθochien haatsi,</i>	I know not how he may be called.
<i>Anniaten iθochien asaskatannont,</i>	Give me that in what quantity you please.
<i>Anno'aten iθochien ionhi,</i>	I do not know what length.
<i>Chieske,</i>	What do I know?
<i>A,ato,enk,</i>	That might be, that may be true.
<i>Taier enθo,</i>	Why not?
<i>Hechon non hsa a,enk,</i>	Perhaps it was.
<i>Hechon, ato,ennonhsa a,okasasti,</i>	He is, perhaps, at his ease.

ADVERBS OF COLLECTING.

Chiate hotion, if the aorist is used, say, *chiaθation,*—they came at the same time. *Tsinnen teste,*—with whom are you? It is answered, *hechonte andi,*—I am with *Hechon.*—But in the plural, is said *θoitson,*—how many are there of you? Answer, *aki,aion,*—we are four; or, *asaseci.*

<i>Ondaie e,isc,ik ,enshara,</i>	That will be with the cloth.
<i>Titsatont,</i>	Put yourselves together you two.
<i>Titsatrande,en,</i>	Seat yourselves near each other.
<i>Tsihsechatia,</i>	Go from the company.
<i>Ondatou'r'onton,</i> or, <i>ondakate,ahonk,</i>	There are many bustards.
<i>O,otio'kzammen,</i>	There is much people.

ADVERBS OF LIKENESS AND SAMENESS.

<i>θoio'ti,</i>	As if.
<i>θo eo'tik,</i>	Thus it will be.
<i>θo ai'otin'nen,</i>	Thus the thing was.
<i>Iθon'di,</i>	Alike.
<i>Chiate, arihsten,</i>	It is the same.
<i>Chia, at, or chia, arihsat, or skarihsat,</i>	It is the same thing.
<i>Chiateo'ti,</i>	It is all one ; the one is worth the other ; the one is worth as much as the other.
<i>Chiate, arihsan,</i>	It is the same thing.
<i>Chiateon, indionrsten,</i>	We have both of us the same thought ; we are of the same mind.
<i>Chiau, iatat,</i>	We are the same.
<i>Tson, indi, onrat,</i>	We have both of us the same thought.
<i>Hechon, e ir'a,</i>	He is as big as Hechon.
<i>Ahaatssten,</i>	That is his custom,
<i>Ahonnon dechsten,</i>	It is the custom of their coun- try ; the fashion.

ADVERBS OF QUANTITY AND EXCESS.

Okenie,—a little ; or, *isaia*,—moderately.

<i>A'soniskōia di, aen,</i>	There is still a little.
<i>Onne, or onnaion,</i>	There is enough.
<i>A'son,</i>	There is not enough.
<i>Skutu'son,</i>	There is still a little wanting.
<i>Otonr'onlon, or, sannen,</i>	Much.
<i>As—sannen, aiotiendiska,</i>	That should give a good deal ; or, should satisfy so much as to have something re- maining.

<i>Aḡannenk,</i>	There must be a good deal.
<i>Atrondi,</i>	That is honestly.
<i>Atrondihaienhxi,</i>	He knows well enough.
<i>θoir⁶ati chia,</i>	He is as tall as you.
<i>θoisa,</i>	How large is it?
<i>Xaiontsi,</i>	The size of that (showing for example a hut.)
<i>Skatenchat,</i>	A fathom.
<i>Achink ate,aten,</i>	Three fathoms.
<i>Oentásksi,</i>	A little stick.
<i>Aentasak,</i>	A short stick.
<i>Atiaondi,andaate,</i>	Not.
<i>ḡandesate, otenrondi,</i>	Not at all.
<i>Onder⁶ati,</i>	Too much.
<i>Daat echi etsonder⁶ati,</i>	Much more.
<i>Ekender⁶ataksa,</i>	That is still worse.
<i>Iskandeia,</i>	That is but too good.
<i>Itskaot,</i>	That is but too bad.
<i>Iso⁶ki,ḡannen,</i>	He is too rich.
<i>Ondaieaat eθarontio, or,</i>	It is the great master.
<i>eθasendio,</i>	
<i>Eneθo oñek,</i>	It is but grease.
<i>A,atieron xsaska,</i>	I would be too strong.
(They use this phrase when they resist any thing intended.)	
<i>Aiotendiska,</i>	That must last a long time.
<i>Aiokenieska,</i>	Should I be content with so little.

ADVERBS OF NEARNESS AND DISTANCE.

<i>Tioskehen, or, oskehen,</i>	Quite near.
<i>Achenmonk,</i>	In the middle.
<i>Tioskeken atc,iatre desa sksan,</i>	To give.

<i>Chia de</i> (let it be a name)	Your town is near that of N.
<i>handare,</i>	
<i>Teonsan datande, en,</i>	Our town is near your's.
<i>Teou, iondes the, en,</i>	Our country is bordering upon your's.
<i>Teon, sennons the, en,</i>	Our house is nigh your s.
<i>Te hiende hoxen,</i>	The doors of the two houses are opposite to each other.
<i>Te ksendihoka,</i>	Let us put our doors opposite to each other.
<i>Eoonti,</i>	We are going there in a day.
<i>Eokaksi,</i>	It is in sight; we see it from this place.
<i>Skato tosan,</i>	There is but one sleeping place on the road.
<i>Te otito, eti onmontot,</i>	There is a mountain opposite.
<i>Etionte ro ketaidé eiai,</i>	In firing from the bastion we shall have opposite to us those who are along the curtain; we shall graze all the curtain in firing.
<i>Teondo, en,</i>	In the middle of the place.
<i>Teonsandato, en,</i>	In the middle of our towns.
<i>Teon, ionhsent so, en,</i>	In the middle of our country.
<i>Chiato, ammen,</i>	In thy bosom.
<i>Teon, itsenhia,</i>	We are both of us opposite each other, having the fire between us.
<i>Tea, iatakamr'a,</i>	Face to face.
<i>Tea, iatrandi, enk,</i>	We are near enough to each other.
<i>Tioskchenichiede chrihsios,</i>	You will believe soon.

Asoni *θochiente Sk₃a₃ierichen*, I am not wholly cured yet.

Observe, 1o.—Adverbs for the most part are declined by tenses as impersonal verbs. So from the adverb *onder^{at}i*—greatly, is made *onder^{at}innen*—it was very much ;

<i>A₃anderat</i> ,	It will be very much.
<i>Aionderatik</i> ,	It might be very much.
<i>Aionder^{at}innen</i> ,	It might have been quite another thing.
<i>Atrondi₃ehen</i> ,	It was enough.
<i>θoio^{ti}</i> ,	Thus the thing is.
<i>θo₃eo^{ti}k</i> ,	Thus the thing will be.
<i>θo io^{ti}inn^{en}</i> ,	Thus the thing had been.
<i>θo aio^{ti}inn^{en}</i> ,	Thus the thing might have been.
<i>Eo^{ti}s</i> ,	All those things are (for example) of the same price.
<i>Ndeheren</i> ,	At a distance.
<i>Ndeherennen</i> ,	It was, or it had been at a distance.
<i>Tioskehen</i> ,	Near.
<i>Tioskehen₃ehen</i> ,	It is, or, it was near.
<i>Itsoskehen</i> ,	He is but too near.
<i>Isteheren</i> ,	It is too far ; (from <i>ndeheren</i> .)
<i>Iskandeida</i> ,	That is but too well.
<i>Itskaot</i> ,	That is too bad.

2o.—Some adverbs pass into nouns, and are conjugated thus :—

<i>Sander^{at}</i> ,	Thou art troublesome, insolent.
<i>Honderat</i> ,	He is impertinent.
<i>Standesander^{at}</i> ,	I am not excessive, be it to ask or to take all.

From the adverb *arderati*. From *io'ti*, in the same manner.

<i>Eonsatis,</i>	We are equal.
<i>Eskasatis,</i>	Ye are equal.
<i>Chiateondi'té,</i>	They are of the same quality.
From— <i>Etsaon,</i>	Courage.
<i>E,etsaon,</i>	I will take courage.
<i>Echitsaon,</i>	Thou wilt take courage.
<i>Ehatsaon,</i>	He will take courage.
<i>Eaistenni,a,</i>	We two take courage.
<i>Etsistenniaon,</i> and <i>Eskas-</i> <i>tenniaon,</i>	Let you and us take courage.
<i>Ahatisten niaon,</i>	Let them take courage.

30.—They sometimes enter into composition, as

<i>Harihsander'atannonk,</i>	He exaggerates.
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40.—Some require the future after them; as,

<i>Shsen,</i>	Wait, or, wait ye.
<i>Chieskechien,</i>	In order to.
<i>Tse,</i> or, <i>enomme,</i>	A word of prohibition.
<i>Tesastao,</i>	A word of refusal.
<i>Atoen,</i>	In order to.
<i>Shsen echiaraska,</i>	Expect to go.
<i>Ennochien,</i> or, <i>tesastao</i> <i>echiaraska,</i>	Do not depart.

<i>Heshets aron dedis,atoen</i> <i>corhientenr,</i> or	Pray to God that he may have pity on you,
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<i>Chieskechien ehientenr de dis,</i>	(Let it be a name.)
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<i>Ehaon,andiare,</i> <i>chiudesu</i> <i>echiaruska,</i>	After that (the name) will have come, thou shalt go.
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50.—Some require the aorist; as,

<i>Ksedé,</i>	For fear that; in order to; perhaps.
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<i>A,ro andes,a,</i>	After.
<i>Chiandeta,</i>	Before (that is a name).
<i>Hesenditan' da ksade t'ahi- entenr,</i>	Go away and pray (N) perhaps he will have pity on you.
<i>Ennon chrisanderai, kse non- dechon tachiattet sin'at,</i>	Do not sin for fear you be damned.
<i>Chia,andasati andesa,</i>	Some water.
<i>'Aroa'andaksati,</i>	After the baptism.
<i>Chiaa,iatat,</i>	I and he.
<i>Chietiatat,</i>	I and you, we two are but one.

In the same manner is construed *achasi*, as
Achasiaao'chin,otati, Above the knee.

60.—When there are two adverbs, or a noun with an adverb, they are put before the verb ; but which of them ought immediately to precede the verb will be shown by the following examples :—

<i>Stanisaia te'onrak,sa,</i>	I do not fear at all.
<i>Sannentesaien askatenraha,</i>	If you had much you would give me part.
<i>Stanŋo te,aeren,</i>	That was not done so.
<i>Stanxatesate'saien,</i>	I have not the bigness of that, (that is the point of my fin- ger).
<i>Te,ato,en te soon,</i>	It is not true that he was re- turned.

In which, you see, *te*, whether it signifies not, or if, adheres immediately to the verb ; except when the negative *te* agrees with *chi*, signifying before ; for then *chi* closely adheres to the verb, and *te* is changed into *ta*, as :—

<i>Stanta chisa,ien,</i>	I never had any.
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Stanta chisa, a'keronchend I should not have even fear,
d'uson tesarihsiosi, though: I had not thy faith.

But *chi* in a concourse with the affirmative *te*, goes before it and intermingles *u* with it, as ;

Chiateha'sen Xsaska, He was crying before.

In like manner when *chi*, signifying far, meets with *te* whether affirmative or negative, it does not adhere closely to the verb ; as,

Stanchitesa,eti, I will not go far.

Stanchite,cha, I am not going far.

When the negative *te* meets with the affirmative *te*, or with *the* signifying if, then it goes before it, and changes its *e* final into *a*, as ;

A,oniöthatechache, I kill you if you do not consent.

Onde'chon echiu tetserattate It is not for a little that he
chri hsiostan'di, or *ontate* cries, or, if he cries inconsolably.
sarihsosti stanteo, enr'on-
tate ha'senxsach, or *stan-*
teo, enr'on statchusen
ksach,

When *ti* or *sti* precede *te* they change the final *i* into *a*, as ;

Stantho te cerhatate thisten- We do so no more at the age
tondi, you two are.

When the negative *te* meets with the verb *chi, entaksi*, to do on purpose, it is thus placed after it ;

Chisa, istaksite, en, I did not do that on purpose.

When any verb wants the negative tense, then we make use of the personal affirmative, as I will not do it on purpose.

Chia, itakatechien, Would I do it on purpose ?

Chia, ou, itaksikati chien, Would I have done it on purpose ?

Tsinnen and *tsaten* which are always of the feminine gender and singular number, as ;

Tsinnen ontase endesa, Who is that who comes ?

Anner'onnon can be of both genders and numbers, as ;

Anner'onnon d'ahaon'sac- Of what country are those
hien; who have killed us.

Some particles are always put after, as ; *asen, skenretusken,*
ati, ondaieati; as

Ta,iten'rasen, or, *ta,iten-* Pray have pity on me.
rasken,

Tatichien, And why then ?

Ihatonkati, He says then.

Sen and *onëk* sometimes precede, and sometimes are
put after ;

Tasente, aketas, God grant that I may not carry.

Te, aketaska, That I do not carry.

Onëkharihoniak, He tells a story at pleasure.

Ene'onek, It is only grease.

Orihaskon onëkhatendot, He relates the affair without
reason.

Many French adverbs are expressed by verbs, as ;

Su'rat tarihsarinsten, Instruct me well.

When *a'ar'ati* supplies the place of the adverb, well.

Saksichoton xahatser, Do that briskly.

Sateinnondia, or, *tiseheta-* Act rightly.
ton.

Sateia'tuhadechiatrion, Fight generously.

Hatiso,ihatié, They go together.

Achinkihennonhatie, They are all three together.

A,atetsirti'a,endi,onr'san- I have a fearful mind.
nen,

Okidechate ondi,onr'sannen, She has a great mind.

Ehuonda, eusa'ti, or, *ehton* He has no spirit, he is altogether
dore hondi,ou r'asksi, or, a poor spirited man.
otentondi te hondi,ont, or,
audesate tehondiont,

Ondéhaoten hiatsten d'úset- He is worthy of compassion,
enrhai, d'ásennon hsehu, or of affection.

The word *sten* joined to a substantive signifies the manner,
 or the quality, or the material from which, as,

Taotichi atsten, How art thou made ?

Teonnianniti chiatsten, or, I do not approve of his manner
chiesendsten, of acting or of speaking.

Tuotenti a, arihsten desarih- How is your book made ?
sa san,

Oshista a,asetsten, A metal bottle, as of brass.

Some words are taken declinable and indeclinable,
 ex. *onse, oki* :—*Etsihenstatsi*, as,

Oki satatomnia, Deeds of the devil.

Onse saton, Make yourself a man.

Etsihenstatsi et hoton, He has since become a Jesuit.

Nouns signifying animated things are conjugated ; those
 signifying other things are not ; thus we do not say

Achink atinnonchia, but Three males.

achink i,annon chia,e, or

rather, *i,annonske achink*

ihatindiahaon,

We say—*Achink i,aata,e-* Three eels, or how many eels ?
tiáennon,o,

The second part of this Grammar contains Verbs, whether simple or relative. There are five conjugations of simple verbs, which are distinguished by the initial syllable of the infinitive.

The first is in *a*—as *akétati*—to carry.

The second in *ga*—as *ꞑæti*—to pound, to grind.

The third in *e*—as *ehiarandi*—to remember.

The fourth in *ge*—as *geneon*—to die.

The fifth in *o*—as *oriti*—to season.

The Hurons want the infinitive, but we take the perfect for the infinitive.

Verbs are of two kinds, as among the Latins, the personal and impersonal.

There is a double paradigma, or method of declining a whole verb, or at least some of its tenses. The one is called the paradigma *chi*, when the second person singular begins by *ch*. The other is called the paradigma *s*, when the same person begins with *s*.

There are three numbers as among the Greeks.

The personal verb is manifold, namely, the active, the relative, the passive, the neuter reciprocal, the common, the deponent; add the relative passive, the neuter acquisitive, and verbs signifying motion.

The simple and active verb is that which signifies action without respect to any person, as *ꞑhiaton*—to write.

The relative is that which regards any person, as *ꞑachien-daen*—to cultivate any one's acquaintance; and is twofold, namely, the one from its nature regarding any person, as *ꞑachiendaen*; the other, which from being absolute becomes relative by the addition of a final increment, as *ꞑæðandi*—to grind for any person, from *ꞑæði*—to grind. It is also relative when derived from another relative, as *ꞑaatiaꞑindi*

—to cut a piece of an animal for any one, derived from the relative, *ˆaatiaˆi*—to cut an animal into pieces. Moreover the verb is not said to be relative unless it regards a living object, but is of either paradigm, according to the idea to be expressed by it, whether passive or active. When active, it does not require the paradigm *ch*, as *hahien-daenk*—he cultivates her acquaintance; but when passive, the paradigm *s*, as *hochiendaenk*—his acquaintance is cultivated by her.

The passive is formed from the active, either by the encrease of the initial *at*, or *end*; or by changing the conjugation of the active verb into another. Thus *ataˆseti*—to be concealed, from *aseˆti*—to conceal. *Endisharicˆhiai*, from *erisharicˆheui*—to make a garment; *iˆchondi*—to dress one's self, or, to be dressed. Of the first conjugation, *aˆachondi*. Of the second, to accommodate.

The reciprocal is formed from the passive by the addition of the initial encrease *at*, *atataˆseˆti*—to be hid between, to hide one's self.

The neuter is that which does not signify action, as, *ˆamonhsandi*—to be sick; of the paradigm *s*, *enheon*—to die.

The common is that which has a double signification; one simple, the other relative, as, *omhe*—to live, and to give life to any one.

The deponent is that which having a passive sound, has an active signification as *atenhandi*—to hire workmen; from *anhandi*—to govern, in like manner *ateiensti*—to learn; *aˆaiensti*—to teach.

The relative-passive is that which may have a relative signification having a passive sound, as, *atenˆdotou*—to relate, from *ˆandoton*—to relate; *atuˆroutou*—to be inform-

ed of the condition of any one, from *aronton*—to interrogate any one.—Thus *atiantontasandi*—to escape from some one, from *aátontasandi*—to take prisoners from any one.

The neuter-acquisitive is a verb derived from the neuter which signifies any thing that may happen to the advantage or disadvantage of any one, as from *ate,en*—to burn, is derived *ate,asenni*—to burn for any one. These verbs are of the paradigm *s*.

Add to these some impersonal verbs, as *ionds*—it rains ; *ianhsens*—it snows, and similar ones, which when they are said to happen to the advantage or disadvantage of man become personal of the paradigm *s*, as *eon, iondst*—it will rain upon us ; *eon, sahsenha*—it will snow upon us ; *a, onds*—it rains upon me.

The Hurons may derive from one primitive verb many others which add a new signification to the primitive *one*, as from *oten,en*—to burn, are derived the following :—

<i>Ate,asenne,</i>	To burn for any one.
<i>Ate,ati</i>	To light a fire.
<i>Ate,atandi,</i>	To light a fire for any one.
<i>Aatate,atandi,—from</i>	To burn some animal for any one.
<i>A,atate,ati,</i>	To burn some animal.
<i>Aatate,aθaksi,</i>	To make use of something, to burn a living thing.

The impersonal verb is double. The first signifies any thing not depending upon the will, and co-operation of man, as ;

<i>Ioksas,</i>	It blows.
<i>Ondemon,</i>	It is calm.
<i>Oθor'é,</i>	It is cold.
<i>Otarihati,</i>	It is warm.

These are declined like the third person singular feminine, as ;

<i>Ionds,</i>	It rains.
<i>Ondsksa,</i>	It was raining.
<i>Aondsti,</i>	It rained.
<i>Aondstinnen,</i>	It had rained.
<i>Eondst,</i>	It will rain.
<i>Aondsst,</i>	It will rain immediately.
<i>Orast aiondsksa,</i>	It would rain again.

The second involves in its signification one or some men indeterminately, as, he is rubbed, *eθeθa*, and formed altogether from the personal by preserving its conjugation and the paradigm of its tense, as, *eθeθak*—he was rubbed, like the paradigm *ch*, and *a,θeti*—it hath been rubbed, of the paradigm *s*.

Verbs signifying motion are of two kinds, some take after them one of the particles *hor*, *non*, *xon*, *ron*, *son*, *θon*. Others add *tion* or *hation* to the termination of the infinitive as, *ahiatontion*, *a,ihera^ction aras k^zanhation*.

OF THE MOODS AND TENSES OF VERBS.

There are six moods ; the indicative, the imperative, the optative, the subjunctive, the personal, and the infinitive.

We call the personal or conditional mood that which answers to the French termination in *Rois*, as ;

<i>A,θet,</i>	I should bruise.
<i>Aon,θetinnen,</i>	I should have bruised.

The personal mood is often used to signify negation, as ;

<i>Ahuicnron,</i>	Would he be bad? for
<i>Tehaicnron,</i>	He is not bad.

In like manner, it is often used for the future negative ; as *nhaon ati chien*, or, *tutichien dhaon*, for *stanatiaondi*

te haon de—he will not arrive for certain; or *tutichien tahaon honi*.

There are nine tenses—the present, the imperfect, the perfect, the future affirmative, the future negative, the future of continuation, and the first and second aorist.

There are four primitive tenses from which the others are formed, namely—the present infirmitive, the present indicative, the future affirmative, and the future negative. From the present infinitive are formed, the present indicative and perfect, whose final is the same as the infinitive. From the present indicative is formed the imperfect, by the addition of some final increment. From the imperfect is formed the future of continuation; as *e,εθε θai*—I will continue to pound, from the imperfect *e,εθε θak*; *k* passing into the diminutive *g*. Also, *e,araskasksa*—I will continue to walk, from *araskasksa*, *ksa* passing into *ska*.

Moreover, the present indicative, the imperfect, the future of continuation, and the second aorist, are allied tenses, both because the latter are derived from the former, and because they are of the same paradigma. From the perfect are formed the pluperfect. They are also allied tenses for the reasons just explained.

The pluperfect, for the most part, takes *men* after the final of the perfect.

The future is mixed with the preterite, and the preterite conditional adds only *k*. Thus, from

A,εθεti, I have rubbed—are formed

A,εθεtinnen esa,εθεtik, I shall have rubbed.

Aon,εθεtik, I might have rubbed.

From whose second person, having taken away the augment, is made the imperative, mixed with the preterite *sαθεtik*.

The future affirmative, the first aorist, the imperative and the present of the personal mood, are allied tenses because they are of the same termination ; as *e, aθet*, *a, eθet*, *á, eθet*, *seθet* ; wherefore, from the future six others are thus derived, as the first aorist changes *e* into *a* short ; but the personal mood into *a* long or *a* diphthong, resolvable into *ae* or *ai*.—But the imperative is formed from the second future or the first aorist by taking away the increment, and changing, for the most part, *ch* into *s*. Thus from *achieθet*, or, *e, hieθet*, is made *seθet*.

The future negative is twofold, the one which is the same as the perfect indicative ; this is the negative before which is put the negative particle *stante* ; as *stante sa, ake-tati*. The other, which is formed from the present, by taking the augment and adding some of the particles denoting emotion, namely, *nde*, *he*, *che*, *xe*, *se*, and *θe* ; as *tae, eθe θande*—I will not rub ; or rather, *te, eθe θande*.

But if the negative particles *te*, or *stante* be omitted, it will become the future of continuation, both in the indicative, as *e, eθeθ'nde*, and in the imperative, *sabeθande*—continue to pound.

From this negative future is formed the personal negative mood by the addition of *nd*, or *nm* to the end of it, which is the same ; as *te, eθeθ'a'ndend*.

All verbs want the participles, supines, and gerunds, which are thus supplied :

The infinitive supplies the place of—first, the past participle, as *achonde*—the thing happened ; whence *achon-dinnen*, *e, achondik*.

Secondly—It supplies sometimes the signification by the addition of the vowel *e*, or the syllable *ke* ; as,

<i>Achiens tie,</i>	In making a feast.
<i>Annunchi'e,</i>	Whilst we were assembled.
<i>Atrendaenke,</i>	Whilst we were praying to God.

Thirdly—Supines are supplied by adding one of the particles of motion to the verb ; as,

<i>A,ara θon'θe,</i>	I go to bed.
<i>A,atsaθaion'de,</i>	I go to dine.
<i>A,aketaθe, or, a,aketatihatie,</i>	I go to carry.

Fourthly—Supines in *u*, as *mirum dictu*, are supplied by the final particles *s* or *ti*, *r* or *k*, or *kʰi*, which signify quality ; as, *a,ahsat*—to gather for dressing ; or, by the present infinitive itself ; as,

<i>Andorond'aketati, or, d'ai-</i>	Difficult to carry.
<i>onke'tat,</i>	

Fifthly—The future participle passive as, *amandus*, is supplied by the relative with the personal mood as *asechiendaen*, *ahonachiendaen*, or by the addition of *ti*, *sti*, *kʰi* ; as, *Hondera'sati,* Admired.

Sixthly—The preterite participle *amatus*, is supplied by the relative ; as,

<i>Hoñannonhse, or, sennonhse,</i>	We love him.
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When the French particle *que* comes between two verbs, it is thus expressed,

<i>I,erhθoahaer,</i>	I wish that he may do that,
in the place of thou mayst do that, as if it were, I wish your decision would do that, as the Italians say. But it is said	
<i>Isa i,onnhas, i,atonk saras</i>	I order you to depart.
<i>kʰa,</i>	

<i>A,onehien tsihon,</i>	I command you to speak.
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OF THE FORMATION OF TENSES.

Verbs whose infinitive ends in *a*, do not form their tenses in the same manner.

The following have the present in *a*, the imperfect in *ak*, the future in *en*, the future negative in *andi* ; as,

<i>Aksenra</i> ,	To say something.
<i>Ara</i> ,	To put upon.
<i>Arihsa'ra</i> ,	To put upon a table, (i. e. a book).
<i>Or'a</i> ,	To haft, to put an handle to.
<i>Kannahontra</i> ,	To put end to end.

Of the Paradigma *ch*.

<i>Ka,an'ura</i> ,	To look at.
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Some relatives however, in *tra*, as *aatra*—to paint actively ; *kaerontra*—to resemble, to represent actively. Relatives that have the future in *aren*, and the negative in *ar'ande*, *at,annontra* or *ennontra*—to follow any one, have the future in *tren*, the negative in *trande* ; but *chier'a*—to be upon one's guard, of the paradigma *ch*, has the future in *raha*, or *rai* : the negative in *ra,e,uk-aatra*, neuter to be present, to assist the future in *traha*, the negative in *trahei* ; in like manner, *θoi,a*—I am as tall as that, and *anneate'utra*—to be lying, from *ounea*—a bone, and *atentra*—to be extended.

Aksa—to lie, is thus declined :

Present,	<i>Notasa</i> ,	He lies,
Imperfect,)	} <i>θoihoksak</i>	He has lain there.
Perfect, &		
Pluperfect,)		
Future,	<i>Ehok'a</i> ,	
Negative,	<i>Stantehota'nde</i>	He will not lie down.

Verbs in *e* have the following :—The present in *e*, the imperfect in *ek*, the future in *ei*, the negative in *e,e,enk*.

<i>Haatate</i> ,	He is present there.
<i>Hascudate</i> ,	His word is staked in it.

<i>Arihsate,</i>	That affair is comprised in it.
<i>Omhē,</i>	To be alive.
<i>Honnonste,</i>	He is stingy.

Of the paradigma *s*, of the second conjugation.

<i>Ondechate,</i>	There is a country.
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Of the paradigma *ch*, of the fifth conjugation.

<i>Aronhiate,</i>	There is a heaven.
<i>Ontare,</i>	There is a lake.
<i>Arhate,</i>	There is a forest.
<i>Ioste,</i>	That weighs.

Of the paradigma *s*, of the second conjugation.

<i>Hoti rastie,</i>	He is patient.
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Of the second paradigma *s*.

<i>A, enre,</i>	There is a scarcity.
<i>Astore,</i>	She makes haste.
<i>Te orhatek,</i>	It is light.

The paradigma *s*, of the imperfect.

<i>Orhaθe'hak atshenie,</i>	To burn the field.
Imperfect, <i>Eniehek.</i>	
Future, <i>Enie.</i>	
Negative, <i>Eniehc.</i>	
Present, <i>Iek.</i>	

Ohare,—To wash.

Imperfect, <i>Rehek.</i>	
Future, <i>Rei.</i>	
Negative, <i>Rende.</i>	
Present, <i>Rek.</i>	

Ekonnhek,—I help you.

Imperfect, <i>Hehek.</i>	
Future, <i>He.</i>	
Negative, <i>Hehc,</i>	I forbid you.

,A,use,—To row.

Present,	Sek.
Imperfect,	Schek.
Future,	Ase.
Negative,	Ehe.

Teorhabe,—To be light.

Present,	tek.
Imperfect,	θchek.
Future,	θei.

The following have only the present and imperfect in use:—*Ho,ete*—he carries; *tek* of the second paradigm *s*; *hotrihote*—he is attentive; *tek* of the first. *Oθor'e*—it is cold; *θorek*, of the paradigm *s*; *asen'che*—the snow bears; *chek handare*—it remains, of the paradigm *ch, ek*. Other tenses are changed from *atrihotati*—to listen.—*Aθorate, enchate, endarate*.

The following have the present in *ech*, the imperfect in *esksa*, the future in *a,e*, the negative in *eche*.

,Atia,e,	To make water.
,Tia,ech an'suc,	To thresh corn.
,An,saech uhuk,	To strike (i.e. with a hammer upon a nail.)
,Ahsaech e'tar'e,	To put fresh earth upon corn.
	From <i>eta</i> —field, and <i>a'e</i> —to push.
,Atsistar'e,	To stir the fire.
A,e,	To be awakened.
,Stante,iech,	

,*Ieskwa, e,iek*, or *chack*, negative *ae, ch a,e* when it is joined to the end of numeral words, is thus declined:

,Tenditesenta,e,	Two days.
Imperfect—T'esenta,ennen,	He had two days.
Future—T'centack,	Two days hence.

<i>Achink, rsenta, ek,</i>	Three days hence.
<i>Achink e, aata, e,</i>	Three moons.
<i>Ndak i, a, onnha, e,</i>	Four summers.
<i>Sichihatonnaie,</i>	They are five in a canoe.
<i>Asen ihatiata, e,</i>	They are ten.

It must be remarked that some verbs of this termination have no perfect and pluperfect; but they take their perfect by putting the initial of the preterite.

Verbs ending in *i*, compounded of *i* signifying plenty have the following tenses—the present in *i*, the imperfect *in'nen*, the future *ik*, the negative *eche* or *chinidi*; as,

Annonchi, Your hut is full.

Those ending in *ai* as *achiai* and its compounds have the present in *each*; as,

Tehiaich, I finish, I consume.

Echia'ksa, echien, te, echia- To make a hut.

tae: also *annon chichai,*

And—*Ate iendichiai,* To do properly.

Those ending *a'ndi, e'ndi, i'ndi, o'ndi*, with the long penult; form all their tenses almost in the same manner—namely, the present, in *as, es, is, osksa*—as

Annhandi, To command.

Atenrandi, To divide.

Katandi, To be standing.

Aesandi, To be poor.

Chiarandi, To recollect.

The future in *aha*, the negative *ache*.

Atentandi—to sleep, has the future in *ta*, the negative *tasache* or *stante hotandi* of the paradigm *s, senta*—sleep.

—Thus:

Aa, endi, To go out.

Andia, endi, To escape.

Autin, endi, To go out of a place where
one has been hid.

A, endi, To clean one's self.

Omhon, endi, To punish,

Have in the present, *ens*, the imperfect, *ensksa*, the future, *enha*, the negative, *enchc*.

Some have *enk* in the future, but not *enha*, as ;

Atehendi, To be ashamed.

Aterendi, To leave something by forget-
fulness.

Of the paradigma *s* ; *ksahendi*—to hate ; of the paradigma *ch* ; *andi, onr'ato, endi*—to know ; of the paradigma *s* ; *eiachendi*—to put one's self in a passion ; of the paradigma *s* ; *at, a'chia torendi*—to feel pain ; of the paradigma *s* ; has the present, *a'chiatorka, torhak, toren, torande, and, onrhendi*—to forget ; of the paradigma *s* ; has *hen- c, henk, henche, aienhsendi*—to know ; *hsis, hs, cha, hsiche, arindi*, to be spill't (it is spoken of liquor,) *ris riha, riche*.

NOTE.—When the speech is concerning an actual thing we say *cienhsi*, but if concerning an habitual matter, or of many ; we say *cienhsis*.

The following have *k* instead of *ha* in the future ;

Anniainindi, To delay.

Esa, enniannik, I will delay, or, I will delay a
long time, (i. e. to come.)

Of the paradigma *s*, *acrendi*—to be furnished.

E, aerik, There will be enough.

It is said *h'onniunni*, not *houncannis*—he delays ; *h'onnian- ninnen*, not *honnuiannisksa*—he delayed ; of the paradigma *s*.

Entondi—to increase ; of the paradigma *s* ; *tos, toha,*

toche, askondi—to fall into the water (it is spoken of an animated thing,) *skos, skoha, skocheondi*, (of an inanimate thing,) to fall into water. *Os oha, oche, anna, ondi*—the fish gives; *annaos, naoha, naoche, a,a,ondi*—to wear out one's self; *a,ons, a,oncha, a,onche*.

Those ending in *andi, endi, indi, ondi*, with the short penult, differ from the aforesaid, and for the most part are relative.

But all relatives in *andi* have the present *dik, dihik, dien, andihe*, thus *ammondandi*—to wish, to love. The present, *nondandik*—I love; *stondandik*—thou lovest; the future *ennonnen*, the negative *stantemmondandihē*. *Aθa'rá-tandi*—to oblige; the present *tandik*, the future *ten*, the negative *tandihē* *æsk&andi* of the paradigm *s*, the present *dik*, future, *k&en*; *k&andiche*—to laugh. *Ones&andi*—to be quite glad. *K&andek, k&en, k&aandihē*. But *endihendi*—to borrow from some one; future, *endehas*, have the rest as the former.

From these, however, are excepted those verbs which have one future in *indi*, with the short penult which are, for the most part, relatives. Thus—*on'a,indik*—I cut for you; *e,on asen*, having changed *indi*, of the infinitive into *sen*.

Aierihndi,

To satisfy any one.

Eskierisen,

You will satisfy me.

Ontrah&endi,

To put something in a bag for some one.

Eskontrasen,

You will put for me.

Ennonh&endi,

To be hurried, to be in haste.

Though it be not relative, it has *esa,ennon sen* of the paradigm *s*. *Endesh&indi*, relative, to communicate his sickness to any one, has *eskendeohas*—you will infect me

<i>An'sor'i,</i>	To stu <i>la sagamité.</i>
<i>Atori,</i>	To hunt, to start game.
<i>Atontarori,</i>	The lake is agitated.
<i>Entenri,</i>	To have pity.

Present, *xetenrha*—I have pity on people ; future, *exetenr* ; negative, *tenra'nde*.

Enri—to leave, omitting the paradigma *s* ; present *enrha*, future *enr*, negative *tenran'nde*. Thus the compound *ari-hsenri*—to omit any thing.

Verbs ending in *ste, ti, tsi*—*Arihsiosi**ti*—to believe, to think, to esteem ; *chrihsiosθa*—thou believest ; future, *echrihsios**t* ; negative, *techrihsio'sta'nde*. *Asti*—to serve one's self with something, of the paradigma *ch*—to deliver some one, to do or suffer for him.

What the Hurons call *askorasti*, has the present *rasθa* ; future, *rast* ; negative, *rastan'nde*.

Asti has in the present, *ihasθa*—he serves himself with it ; in the future, *chast*—he will serve himself with it ; in the negative, *stant'e hastan'nde*.

Atestenti—to descend ; *chiatestenθa*, future, *echiatestent* ; negative, *te,hiatestentan'nde*.

Endaon nénti—to descend the river, of the paradigma *ch*. *θaereda onnent, nentan'nde*, *a,onda'ti*—to augment ; *chiè,ondaθa*, the future, gives the negative, *da'tan'nde ate,ati*—to light fire, of the paradigma *ch*. *A'θa, at, atan'nde*, and so all the compounds, from *ti* final, signifying quality.

But verbs whose *ti* final does not signify quality, and whose penult is short, form their tenses thus ; *as, at, aθe* ; thus :

<i>Aθorati,</i>	To be cold, of the paradigma <i>s</i> .
<i>Atrihotati,</i>	To listen, of the paradigma <i>ch</i> .
<i>Andasati,</i>	To dig, of the paradigma <i>ch</i> .
<i>Atsenti,</i>	To dress a wound, to give physic

<i>Acriti,</i>	To finish, to accomplish, of the paradigma <i>ch</i> .
<i>Ksatonti,</i>	To put themselves together, of the paradigma <i>ch</i> .
<i>Tchontons,</i>	They are together, that is, at the same dish.
<i>Skannonti</i>	To miss his aim, it always reduplicates.
<i>Onsahannont,</i>	He has missed his aim.
<i>Stante sa, esenlannons,</i>	None of my words have escaped him, he hears all.
<i>Endarati,</i>	To inhabit, of the paradigma <i>ch</i> .
<i>Ochate,</i>	The winter comes, of the paradigma <i>ch</i> .
<i>Onnhonti,</i>	To give life.
<i>Andiatensti,</i>	To call.
<i>Chienlatens,</i>	You call him.
the future, <i>echiendiatens</i> ; negative, <i>techiendiatense'</i> . So <i>onätsi</i> —to gather; present, <i>chionäs</i> —thou gatherest; future, <i>echionäs</i> ; negative, <i>onäse'</i> . <i>Atati</i> —to speak; <i>tia</i> , <i>tianle</i> .	
Verbs in <i>hsi</i> , <i>si</i> , <i>khi</i> , and <i>xhi</i> , and terminating in <i>hsi</i> , have <i>ach</i> , <i>ak</i> , <i>ashe</i> ; as,	
<i>O'trahsi,</i>	To travel over, <i>o'trach</i> , <i>otrak</i> , <i>otrahse</i> ,
<i>Ariho'trahsi,</i>	To repeat a prayer.
<i>Annontrahsi,</i>	To bury.
<i>Amnenchonhsi,</i>	To cover something, that is, a trunk.
<i>Ask'trahsi,</i>	To paint, or make of different colours, as a gown.

A, aenhsi, To put some utensil out, as, of a hut.

(but *a, aendi*—to go out, is called neuter, and follows verbs in *endi*, with the long penult), *aatin, enhsi*—to put a man out of the hut; (*aatin, endi*—to go out, neuter, and follows verbs in *endi*, with the long penult.)

Atitrahsi, To put one's self in a canoe, of the paradigma *ch*.

Asohsi, To stain something, of the paradigma *ch*.

A'tonrohsi, To plunge.

Verbs ending in *asi*, have *ach*, future; negative, *ashe*,—thus: *Achiendiasi*—to disdain. *Chiëchiendiach*, future, *endia*, &c.

'*Okasi*—to spoil any thing; *chiokach*; future, *echi'oka*; negative, *ashe*.

Ate'rakasi—to mark, to draw, of the paradigma *ch*.—But *ondasi*—to fish, of the paradigma *s*. *Andasi*—I have fished, future *esandasi*—I will fish. *Ksi*, final signifying quality, *andero'nksi*—to value, *storonksa*—thou valued; future, *estoro'nksa*, negative, *testoro'nksan'de*. *Xse* final, has present *xsach*, future, *xsa*, negative, *xsache*, thus;

Aenxsi, To make or to have fields.

Annhonxsi, To put in the mouth.

Askonxsi, To put in the fire.

Ksatorxsi, The sun sets.

Ksasenxsi, To cry.

Verbs ending in *o*; *aio* for *ario*—to strike, to wound, present, *rios*; imperfect, *riosksa*; future, *rio*; negative, *rioche*. Sometimes and oftner *riohe* in the second person, *chr, aro* for *arao*—to fell, to prepare wood; *raoch, raosksa*,

rao, *raoche*; the second person *chao*; the third *haroch*—to spring; *a'udio*, to grow; *dios*, *dioskea*, *ndiok*, *ndioche*. *I, o*—there is something liquid, imperfect *iok*—there was, *e, oha*—there will be (that is water,) signifying also, he will fall (that is into the water,) vide *ondi*—to fall into water, concerning an inanimate object, as though it were *oondi*—to distinguish, *ondi*—to do. *Audio*—to pass somebody in a canoe. It is always joined to the verb of motion *hon*, in this manner, *andiohon*—to go and pass some one in a canoe, present *he*; imperfect *henn*; future *ha*; negative *hesé*. *Asendio*—to be master, is thus declined, *stanchiesandiothe, en*—thou art not master. *Stanchiezendiothe, en'nen*; future, *isachiesendioe, enk*, or *esaton*; negative *te'saton'de*.

Verbs ending in *san* are pronounced as if they were *sen*. Those verbs in *an* have *ach* or *as*, future *a*, negative *ahe*. Thus, *a'x'san*—to steal, to plunder, of the paradigma *ch*, *xsach*, *xsa*; negative *xache*. *Askosan*, of the paradigma *ch*—to draw a man or an animal out of the water, *an'nrusan*, of the paradigma *ch*—to dance, *nrvasan'rasa*, *'nrvasache*. *Astaksan*—to promise, of the paradigma *ch*; present *ksas*. *Entasan*—to pass a day, of the paradigma *ch*; present, *tasas*. Except *kaksan*—to lift up, future *te, ek*—I will lift up, not, *teksa*; negative *ksan'de*. In like manner *askasan*—to chew, *chiaskaahas*; future *cchiaska*; negative *t'esaskasan*, or *t'echias kaohande*, but this is less in use.

Verbs ending in *'en*, *ien*, *ennen*, &c.

Verbs in *en* have the present in *xa*, the negative in *ande*. Thus *ar'on, en*—to listen, paradigma *ch*; *ar'onxa*, *e, aroui*—they will hear; negative, *stante, ar'on, ande*, *ate, en*—to burn, to have fire, of the paradigma *s*; present, *steixa*—there is fire; future, *stei*; negative *t'cote, an'de*. *Atro, en*—to make love, of the paradigma *ch*; *atroxa*, future, *troi*;

negative, *te, atro, an'de*. *çAto, en*—to perceive, of the paradigma *ch*; *eçtoxa*, future, *e, çtoi*; negative, *o, an'de*. *çAndáen*—to sow, of the paradigma *ch*, *indaxa*—I sow; future, *endai*, negative, *stantenda, an'de*. But *o, en*—to make water, (it is spoken of a canoe) is excepted present, *i, o, as*—it makes water; future, *çeoxa*; negative, *stante, o, áche*—*En*—to be made, or to become, is put after some words which cannot be conjugated. Thus, *chie, indioté, ien*—thou art not master. *Stan, arihsate, ennen*—it was not a thing of consequence; future, *çarihsac, çenk*, or *esaton*—that will become an affair, or, it will be a subject of quarrel; negative, *stan, arihsa, tesatonde*—that will not be, or will not become a subject of dispute. *Endie, sendio, áioton'nen*, or, *áen'nen*—I would have been master of it; *çaen*—to be, of the paradigma *ch*; *e, aen*—there is; imperfect, *çaentak* there was; future, *ea, entai*—there will be; negative, *stante, aentaie, çenk*—there will not be. And thus in composition, *andahiaen*—there is a knife; *çandahiaentak*; future, *e, andahiaentai*. Some compounds from *aen*, add *t* to the infinitive; as, *atrendaent*—to pray to God; for *atrendaen*, *atrendaen-hok*, from the present, *çatrendaenk*.

Perfect, *A, atrendaen*.

Pluperfect, *Aatrendaentak*.

Future, *E, atrendaen*.

Negative. *Te, atrendaende*.

It is thus said *atient*—to sit, for *atien*, and *çahachent*—to hold a council, for *çachachen*, they form their tenses as *atrendaent*. *çAarihen*—to be better, of the paradigma *s*, *a, çerihá'ch*; future *esa, çienk*; negative *t'esa, çerihá'se*. *Ohiahen*—to split wood, of the paradigma *ch*, *ohiahas*. *Ohsichatihen*, of the second conjugation of the paradigma *s*—she is feeble; imperfect *hennen*; future *cohsi, chatihenk*; negative *t'cohsi*

chatiha'se. *An'nien*—to bark, of the paradigm *ch, i, an'diatk*—the dog barks, future *e, andia*; negative *té, andian'de*. *Ataien*—to smoke, of the paradigm *ch, etaiak*—I smoke, future *e, etaiia*; negative *te, etaiian'de*. But *a, aien*—to eat, of the paradigm *ch*, present *ias*; future *ia*; negative *iahe*; is only in use when compounded. *Andatara, aien*—to eatbead, present *'ndatara, aias*; future *endataraaia*; negative *t'en-datara, aiahe*. *Acha, annen*—to quarrel about an ax, to fight who will have it, of the paradigm *ch*, present *acha, enna*; future *e, acha, enn*; negative *stanté, acha, enna'nde*. *Aksa, annen*—to speak a foreign language, of the paradigm *ch* present, *aksa, annha* future, *e, aksa, ann*; negative *te, aksa, anna'nde*. *Asa, annen*, of the paradigm *ch* to speak, to pronounce in the manner of strangers; *asa, annha*; future, *i, asa, ann*. *Atiatoxsannen*—to swallow an animal, of the paradigm *ch*, present *xsannha*, *a, andennen* of the paradigm *s* in composition as *aonde'cha, andennen*—the earth trembled, present *andenna*; future *eaondecha, andenn, t'eaonde'cha, andenna'nde* *aeren*—to make, *ierha*—I make, *e, ier*—I shall make, *t'e, iarande*—I shall not make. *Aatannen*—to be delicate, of the paradigm *ch*; present *iatannen, iatannennen*—I was delicate, future *chaatannenk*. *Ann'en*—to bind, of the paradigm *ch*; present *cmren*, imperfect *omrennen, e, enrenn*—I shall bind, negative *te, enn'renche*. *Orannoënen*—that is wet, imperfect *orannoënnen* that was wet; future, *eorannoënk*, only, *osen*—to dress a skin, of the paradigm *ch*; present, *os*; future, *os*; negative, *Stunt'esa, osen*, or, *te, ose*. *Atonsen*—to thank, of the paradigm *ch*; present, *atoñes*; future, *e, atoñes*; negative, *te, atoñese*, or *t'esa, atoñesen*. *Kaxen*—to be double; *tchixen*—they are double; *tchixen'nen*, in composition, as, *kandchsaxen*—to join two skins together, of the paradigm

ch; *tendehsavas*—I join; *tendehsava*—I shall join.—*Stantatendehsava'se*—I shall not join. *An'dotan*—to relate; relative, present, perfect, pluperfect, *tonk*, *ton*—I will relate; *ton'de*—I will not relate. Thus, *ahiaton*—to write; *atsaron*, to cry; *aronton*—to interrogate, all of the paradigm *ch*. But *aton*—to be possible, preterite *on-onnen*. *Anon*—to enter; *onk*—I enter; *on*—I have entered both of the paradigm *ch*. *Aton*—to be lost, of the paradigm *ch*; *stantesa'tonk* this does not perish; *andoron*—to be of importance; present, *ron*; imperfect, *ronk*. *Aendaon*—to receive; *iendaons*—I receive, I take; *aon*—I will take; *on'de*—I will not take, both of the paradigm *ch*.—Those change *on* into *a*, for the future which follow:—*aenchon*—to flay, of the paradigm *ch*; present, *chons*; future, *cha*; negative, *chonhe*. Thus the following—*ahsichennion*, *ka'ennion*, both of the paradigm *ch*; *aarennion* turned away, of the paradigm *ch*; *aten'taron*—to hang out for sale, of the paradigm *ch*; future, *tentra*, for *tentara*; *skaton*—to detach, to pull; *skra*, for *skara*; *onharon*—to weed, paradigm *ch*; future, *onhra*, for *onhara*. *Kandi'onkennion*—to deceive, paradigm *ch*; *ksendi'on'te'aron*—to have wit, paradigm *ch*; future, *on'te'ra*, for *onte'ara*; ex:—

Ate'endi'entera,

I shall have a frank mind.

K'senton,

To go and return in a day,
paradigma *ch*.

Ate'enta,

I shall return today (said I in
parting.)

Kaentaton,

To bend a stick.

Te'ienta'a,

I shall bend.

Ennion—to pass, has *endi* in the future.—Thus:—

<i>Atennion,</i>	To change, paradigma <i>ch.</i>
<i>Setendi,</i>	Change, turn the dish,
<i>Enditennion,</i>	To blame, paradigma <i>ch.</i>
<i>Enheon,</i>	To die, paradigma <i>ch.</i>

Future *e, ihei* ; negative *t'e, iheon'ehe*. *Ation*—to quit, to throw, of the paradigma *s*, is irregular, present *a, aties*—I quit, future *esa, ati* ; negative *t'esa, atre'se* ; and is similarly compounded with *ontion*, as *autontion*—to abandon any one.

The relative *on* in verbs of motion in which there is a double present, the one in *e*, as, when one is actually going on a journey, or at the end of it ; the other in *es* to signify custom and habit ; whence the imperfect is also two fold, the one in *em* answering to the present in *e*, and the other in *esksa* answering to the present in *es*.

Verbs of motion, (as for the most, in the *aorist*,) differ from the termination of the future affirmative, and have *e* not *a*, as, *ahatrendae'nde*—he goes to pray to God, when either he is on the road or at least is in readiness for the journey.—*Atrendaennen*, present—*atrendaende*—I come to pray to God, or I arrive at the place where I ought to pray to God ; or, *atrendaen'de*—I go habitually to pray to God, or, I am accustomed to go to pray to God, imperfect *da'endemt*, or, *daesksa* ; future *e, atrendaen'da* ; negative, *e, atrendae'nde'se* *an'notration*—to follow some one. Relative, present *traties* ; future *tratia* ; negative *tratie'se*. *Atannon*—to go to bed, paradigma *s*. *Tundes* or *tan'de*, negative *tandese*. *Ksatend'asachon*—to go to hunt, of paradigma *ch* ; *endia-chion*—to borrow, of the paradigma *ch*. *Ennonchion*—to go and fetch some one. Relative, *enrounou*—to go to take any one. Relative from *entron*. The following differ in the future affirmative us *ahenton*—to go before, of

the paradigm *ch*; future *e,ehent*. *Annionnon*—to take; future *e,ennionn*; *amentraienton*—to go along the edge of the water, of the paradigm *ch*; future *traient*. *Asksinnon*—to cover, future *ehasksindet*. *I,er*—It is the sun, imperfect *i,arak*; future *e,arai*. *Arihsar*—that is the thing, imperfect *arihsarak*; future *e,arihsarai*. *Ka,akarent*—to have two eyes, of the paradigm *ch*; *te,e,a'karent*—my two eyes, imperfect *te,ea'kar'entak*; future *t'e,a'kar'euten*. Negative, *stanta'te,e,aka'rent a'nde*. *Eskarent*--my mouth, *eskarentak e,eskarenten*, *t'e,eska'renta'nde*, *ehekarent*—my bottom, *eheka'rentak*; future *e,ehekaren'ten* &c. *Askont*—to be roasted, of the paradigm *ch*; perfect *askont*—that is roasted; *e,askontaha*—that will be roasted; negative *tache*. *At sesta,e aontaha*—that has just fallen into the fire; but it is said *hoskontandi*—it is burnt; *aatont*—to be bound, to be a captive, of the paradigm *ch*; *haatont*—he is bound, *eha'atontaha*—he will fall into snares; negative *tehaatontache*, but it is said *haatontandi*—he has fallen, &c.

When these and like verbs are taken actively, as *andiont* or *a'akont*—to suspend in the air any thing, they have in the future *ehaantonten*—he will bend him, *ehaaskonten*—he will roast the eel, as *ehandionten* or *ehaa'konten*—he will suspend that above; and then in the preterite it is not said *hoskontandi*, *hoatontandi*, but *hoskontak*, *hoatontak*—he has or he had roasted it. *A,endi,ont*—I have spirit, paradigm *s*; imperfect *a,endi,ontak*; future *esa,endi,ontaha* *tesa,endi,ontache*, but it is said *a,endi,ontundi*—sense came to me.

Neuter, *annont*—to be in the sepulchre, paradigm *ch*; present *ihannont*; imperfect *annontak*; future *annontai*; negative *nontache*, *anhont*; neuter—to have something in his mouth, *hondatarannhont*—he has bread in his mouth,

hondatarannahontatic—he goes carrying bread in his mouth. But *amontaudi*—to make good cheer ; future *hontache*, paradigma *s*. Negative, *stante'sa,e,annahontache*. *Atiront*—to draw something, paradigma *ch* ; present, *hatiront*, or *hatironθa*.

Isat—there is something inside ; *isatak*—there was ; the other tenses are not in use, thus : *onneat*—there are bones there inside ; *onneatak*. *Honliat*—he has set an osier fish net ; *hondiatak*. *Hakon'chiat*—he holds it before ; *hakon-chiatak*. *A,énrat*—that is white ; *i,a,énratak* ; future, *e,a,énrataha*—that will whiten ; negative, *stante,a,renraiachei*.

Atsat—to show ; active, paradigma *ch* ; *iho'tsat*—he shows now ; *ethutsata*—he is accustomed to show ; future, *ehatsaten* ; negative, *t'cha'tsatan'de*.

Endaksandet—to commit fornication, paradigma *ch* ; the active present is twofold, namely, *oudaksandet*—he is in the flagrant sin of fornication, and *endaksandetha*—he is wont to commit fornication. *Aksant*—to embark pacquets, actively of the paradigma *ch* ; *ha'k'ariθa* ; future, *cha'k'ariten* ; negative, *t'chaksaritan'de*.

Atit—to embark one's self, passive of the paradigma *ch* ; present, *ihotit*, or, *hatitha*, but it has a double imperfect ; *hotitak*—he was now embarked ; *hatitak*, habitually.—*Aentst*—to have a stick there, or, to fix a stick in the ground, like the former signification, it is said *aentstak*, future, *e,aentstaha*—the stick will stick in (i. e. in falling ;) future of continuation, *e'aentstai* ; negative, *te,aentstache*. The neuter, like the last signification, is said *haentstha*—he plants ; *t'θak*, future, *t'sten* ; negative, *t'stan'de*.—*Ateiu'chist*—to be in trouble, (i. e. about absent persons), neuter, of the paradigma *ch*, *a,ateiu'chist*, or, *ateiu'hiθa*,

chisθak; future, *e,atniá'chisten*; negative, *chistan'de*.

Atiatst--to be sentry, of the paradigm *ch*; thus: *ommenhst*—there is corn formed in the ear; future, *e,ammen hsten*; negative, *tan'de*, has *θa* in the present.

• In many verbs the actual action is expressed by the preterite, and the action as if habitual by the present; as, he is now cooking, *ho,annon*. Habitually, or, his office is to cook, *a,annion*. He dines, *hotsataion*. It is not his dinner hour, or, he is not accustomed to dine at this hour *stanthatsa taionk xa,en'de*.

NOTE.—The termination of the future negative in *ehe*, is written by the larger *k*, and the penult is either long or aspirate, as, *stante stonseche*—thou wilt not love me. *Stantocsa,omnhéche*—I shall not be ignorant of that. The termination of the same future in *se*, is always aspirated, as, *stante,ese'*—I will not go.

Rules common to all the Verbs.

From the present indicative ending in *a*, *e*, or *o*, is formed the imperfect by adding *k*, as,

θoi'i,erha—I speak or I act in that manner. Imperfect
θoi'i,erhak.

A,e,ete—I carry, *a,e,etek*.

I,omhē—I laugh, *i,omhēk*.

Haatate—he is there, *haatatek*.

Except words which are joined to numerals, as, *tendite,senta,e,*—two days; *te,enta e,me'n*—it was two days ago; *achink i,arihsa,e,*—there are three things; *achink i,arihsa,en-nen*—there were three things; *achink itson*, or, *itsom'en*—they are, or, they were all three together.

Achink ia,ion—there are three of us, they two and I, &c. *'a,ion, ition, itson, ndak ihonsen*—they are forty—*ihonsennen*. *Tendi atesendiase*—there are two hundred, *ten-*

diute sendiasemmen; *I, o*—there is some liquor, imperfect *i, ok*.
'Aronto—there is a tree in the water, imperfect *a'rontok*.

When the present tenses end in *i*, the imperfect is formed by adding *innen*, as *ɔntenri ɔnnettentrinnen*—I know, I knew; *ɔinhsi*—I am skilled in; *ɔinhsinne'n, ondiri*—that is strong; *o'ndirinne'n Tendi*—they are two; *tendinnen*—they were two. Thus certain infinitives, which are used to signify the third person passive, as, *ae'hondi*—that is done, or, prepared; *ae'hondi, ae'houdinne'n. Stanɔote aeren*—that is not done thus; imperfect *aerenn'en ont arihondi*—that is a story; imperfect *arihondi chan*—it was in vain.

From the present in *ak, ek, enk, ik, onk*, the imperfect is formed by inserting *ha' he, hi, hon*, before *k*, as *hae'honniak*—he prepares; *hae'honniatak, ha'trendaenk*—he prays God; *hatrardaenhak, hatsihenick*—he burns the earth; *hatsihenichak, husemonhsindik*—he has hurried.—The paradigm of the third conjugation is *s, hasemonhsindehik, hatiatonk*—he writes; *hahiatonhonk*. The termination of the present in *ch* or *s*, is changed for the imperfect into *shsa*, as *haraskshach*—he is going away; *haraskshasa, aketas*—I carry; *ake'tasksa*. From the present in *t* is formed the imperfect by adding *ak, isat*—there is something in it; *is'atak, haatont*—he is a captive; *haatontah, haatet*—he is in a canoe; *haatitak*.

From the imperfect ending in *k* is formed the future of continuance by changing *k* into the minor *g*, *ɔeθak*—I bruised; *e, eθeθai*—I shall continue to bruise or break.—*Chiehiutonhonk*—you wrote; *schiatonhoni*—come write on; *e, chonniatak*—I arranged; *e, echonniatai*—I shall continue to arrange, i. e. to-day; to-morrow when spoken thus, *e, eθat*—I will break; it is then understood to mean at one

time. But when one speaks *e,ethai*, it is then understood of many times.

From the imperfect termination in *sksa*, is formed the future of continuance in *ska*, *ha'chiasksa*—he consumed; *cha'chias'ka*. That which is in French spoken thus, *j'ai pensé il ne s'en est guères fallu, j'ai presque, on, j'ai été sur le point de faire, de dire, &c.*, is by the Hurons thus spoken in the present indicative, by adding *ska*, *a,iheonska*—I thought of dying; *achikeonoka*—you thought of dying; *shaota,onnioska*—I thought I was spoiling the whole; *a,itaraska*—I thought I was falling. And when one replies to any thing distant and past they use the pluperfect of the personal mood, as, *aon,iheon'nen*, or *tioskehensehen d'aon,ihionn'en*—I was near dying of it.

When the negative future is unknown, then the perfect is to be used with the negative particle, *stante* placed before. Moreover the preterite and praeter pluperfect have the same termination as the future. *Stante'korasksahe*, or *stantehorasksan*—he will not go.

The negative personal mood is formed from the future negative, *stante harasksaheenn*—he would not go, thus by adding *m* to the future; *stante harasksahe*. There is another tense which is expressed by these words, I go doing, I go speaking, and is the same as the future negative, omitting the negative particle, *stante, harasksahe*—he goes walking, he continues to walk; *hahiatonde*—he goes writing; *schiatonde*—you have continued to write. When a continued action is joined to motion, it is expressed by *hatie* or *tie* added to the final syllable of the infinitive, as; *hotrendaentatie*—he continues his prayers walking; imperfect *hotrendaentatien*; perfect *hotrendaentation*; pluperfect *hatrendaentationn'en*; future *ehotrendaentatia*;

negative *stante hotrendaentatiēse*, or *tehotrendaantation*.— Thus *shotierontie*—he is returning having taken some of the enemy, imperfect *shotierontienn*, &c. *hohatitatie*—he is going to take it in a canoe; *a_iheonhatie*—I come nearly dead; *a_ia'kero'ndihatie*—I come in great fear. But these verbs are always of the paradigm *s*, a few excepted.

Verbs whose infinitives end *t*, as *ahachent*, *atrendaent*, *autont*, *andiont*, *akont*, take *hatie*. Verbs ending in *on* take the augment *tie*, as *ahiaton*, *atendoton*, except *hasenheonhatie*, *ihennonhatie*. But with verbs of motion there is subjoined, *ontie*, as *aentontie*—the stick goes; *arihontie*—the discourse continues; the others add *hatie*.— Thus one says *hatiseihatie*—they always go together, and *achinkihennonhatie*—they three go in company, when one would speak of a single act; but if repeated acts are intended then they would be expressed thus, *hatiseihaties*, *hatiseihateisksa*, *ehatiseihatiesku*, &c.—which is also in use with certain verbs of motion, as, *atrendaendes*—I am used to go and pray to God, I go every day to pray to God; but *atrendaende*—I come to pray to God; is understood of only once. This additional letter *s* not only signifies frequency of action, but also plurality, as, *hatirihsannens*—they are great; *hatinduchiathens*—they are thirsty; *hatinduchcannens*—they are delicate, and if used in the singular, *harisannen*, *handuchiathen*, *handuchisannen*, *haatannen*, thus, *θoigan datsasasate*—these kettles are all of that size; *θoi_iandushu* the kettle is like that. That which among the Latins is expressed by these words, *imminet*, *impendet*, *mihi periculum mortis impendet*, *vel alterius*; is expressed by particles of locality joined to the future negative, the particle negative *stante* been omitted. *Ontu_iheonche*—death hangs over me; *ontu_iouriohu*—I foresee, I have a

presentiment that they will kill me, thus in a favorable signification, *ontaxeiohenonse*—I foresee that I shall do much in battle, that I shall kill men; *hatitoxak' hotiatato-etjes₈₈ on₈₈ etho tonhatien*—the Prophets foresaw well that Jesus would be incarnate. But these verbs are conjugated like the other verbs of motion with the particles *t, ont, &c.* Thus you would say, *stante kiheonche*—death does not yet threaten me, and thus, *ehiheonchen*—death was then threatening me, also, *heonchenn*. Many verbs which are used to express as well the place, or the business, as the act, are placed in the present tense when they designate the place or business, but in the perfect when they mean the action, *v. g. hatrendaenk*—he is accustomed to pray to God, he professes to do so; *hatrendaenhak*

Present.

Imperfect.

Hatsationk entiek { He eats or dines usually }
Onna'satren. { about noon, when he } *hatsationhonk.*
 { goes away. }

Ha,ann'ionk—he is a cook—*ha,annionhonte,*

Stante hahachenk { he is not a Priest, he does } *stante haha'-*
 { not say Mass. } *chenhak.*

Hotrendaen—he is at prayer now, *hotrendaentak.*

Pluperfect.

Hotsitaion—he is dining { *hotsataionk*—
 { he was dining. }

Ho,an'nion—he is now cooking or boiling { *ho,an'nionk.*
 the kettle. }

Hohaehen—he is saying Mass now, { *haha'entak*—he
 { was saying Mass. }

The contrary however, is done in some verbs, as, *aih₈₈sistadexa*—I believe that fact; imperfect *rihsistak, arihsiosi*—I am faithful, and *xienstannondete, aksas*—I do not cover myself from that; *ondeu,aksatsi*—I am covered

from that. Some verbs have a double future, one proximate, the other more remote—*v. g.*—If I am near the end of my life I have no more need of medicine—*désa'atonhatai, t'eskasaonkeichias*, this is an example of the proximate future of the paradigm *s*. When I am at the end of my life I shall repent of having sinned, *esksa,endi, enratakxa d'arihsandera ide, atonhaten*. *I* is prefixed to certain words as *i, e*—I go; *i, atonk*—I say; *ionds*—it rains.—To some words *mo* is prefixed as to those before mentioned, to others at the pleasure of the speaker, as one says, *hatoxa*—he sees; or *ihatoxa*. It is prefixed to the first and second persons of the irregular verbs of the second conjugation in *are* as *indare, istare, handure*—I remain, you remain, he remains, unless it takes before it the augment, *a*. or *e*. or the marks of relation, *aha, achae, he, xe, &c.* in one word. It is always lost after *ie, he, xe, axi*, and other like marks of relation; also after the augments *a, ai, e*. But it is prefixed to the particles reduplicative, and to greater binary numerals, unless motion be expressed, *v. g.* one says, *tendite skare, achnick, ih, enhu, ekndak, isksatare*—to three years, add four months or moons, it is three years and four months since. But one would say, *shondennion* or *skutshondenhion*—it is a year ago. *Tendite, skondennion*—it is two years ago; *achinck, eshondennion*—it is three years ago. *E. not i.* (by reason of the motion, which is signified by the word *andannion*—to wait, or *ketch*, which is joined to the reduplicative,) signifies, to be a year ago. But if you prefix to the latter also any other numbers it will have the same signification as above—it is always placed after *aseti, as, usetiihato xai*—he sees all things.

OF THE CONJUGATIONS OF THE SIMPLE VERBS.

Of the personal mood—1st Conjugation.

NOTE 1.—*T'á,aketaska*—why should I carry it? has the same initials as the present affirmative of the personal mood, *a,apetat*, and is taken for the negative future of the indicative mood, *apetabe*.

NOTE 2.—In the present affirmative of the personal mood, the augment either not pure or followed by *s* is taken away, as if it had been a diphthong remaining from the letters *ai* or *ae* and therefore it is marked with a circumflex, as *á,ahetat*.

NOTE 3.—After *the, ti, chi*. *A* and *E* which are marks of the aorist and future affirmative, the particle *s* is to be inserted.

1o.—Before the first person singular of the paradigma *s* in all the conjugations, except the personal mood.

2o.—In the third person singular feminine of the paradigma *chi*, of the 1st and 3d conjugations.

3o.—In the third person plural, feminine of the 2d, 3d, 4th and 5th conjugations of the paradigma *chi*, except the third person of the verbs beginning *enn* and *end*, of the 3d conjugation, which have *on*.

4o.—The personal mood is often increased, by removing the augment, as if it was the mark of the imperative, as, *ksatrendaen*—let us pray God, for *aksatrendaen*.

5o.—The personal mood of continuation is generally expressed thus, *aon, ake'tati kich*—I would still continue to carry, or, *aon' ake'tati, hatieska, oesaketati hatieska*, &c.—But for the negative mood of continuance we say, *aesak-usank otesake'tati hatiend*—you should have ceased to carry, or, you ought not to have continued to carry.

6o.—When the French I had, or, might have, can be

expressed by—I could, would, or should have, the personal mood is used, *v. g.* I might have kneaded, if you had not stopped me. *Aon, eβetin'nen onta te skenda seshandin'en*; but when it cannot be expressed by I could, would, or should have, the pluperfect of the indicative or subjunctive is made use of, as, if I had kneaded, I should have made some bread,—*uondaθarontuk θe za, eβetin'nen*.

70.—From the imperfect of the indicative is formed another tense of the personal mood by prefixing to it the marks of the personal mood *á, ae, ai, &c. v. g.* *aontahonhek asonahonhek*—he would be still here; *a, entak*—that will be there.

80.—Two tenses of the personal mood, which are in use in affirmative propositions, in negatives are never known, but in their place is used the negative personal mood, *v. g.* *Te, eβetandenn*—I should not beat, or, I should not have beaten; although one might say *a, eβet, et anou, eβetin'nen*—I would beat, or, I might beat.

Of the Imperative Mood.

The imperative, properly speaking, is formed from the second person singular of the future affirmative by taking *s* in the place of the characteristic *chi*, without prefixing *e*, as,

Imperative,		2d per. sing. fut. affirm.
<i>Sθet</i> —pound ye,	from	<i>echi θet.</i>
<i>Saruskæ</i> —go ye away,		<i>echiæruskæ.</i>

If *i* follows *s*, then *t* is to be prefixed to *s*, as *tsihou*—say ye, from *echihou*—you will say. If after *s*, *i* short and pure is found, it is lost, as, *tsaanhæ*—go ye out, from *echiænhæ*; *tson*—come in, from *echion*; *tseu*—place, put ye, from *echieu*—you will put or place.

Verbs of the paradigm *s*, also irregulars of the second

conjugation, beginning with *and*, *ann*, and *ar*, have no difference between the second person singular of the future affirmative, and the second person singular of the imperative, except that they lose the mark *e*, of the future, as *sakei'ouha*—fear ye, from *esakei'ouha*—you will fear; *sta θara*—examine ye, from *estathara*—you will examine; *chiehsanderai*—sin ye, from *echihsanderai*—you will sin.—

The second person dual and plural is formed from the second dual, by taking the mark of the future *e*, as, *tsiθet*—strike ye, from *etsiθet*; *stehiar'aha*—remember ye, from *estehia'raha*. When one speaks of two, *t* is often prefixed, as *tsatont*—place yourself together; *ti stihei*—die ye two.

They use moreover the personal or future conditional in the place of the imperative, and they conjugate through all the numbers and persons, as, *á,θet*—that I may strike; *áchicθet*—strike then; *áhathet*. Imperatives are never used in negative propositions, but in their place are used the negative particles, *ennon*, or *enuonehien*, or *tesastatho*, answering to the negative particle *ne*, and governing after them the future, as, *ennonskén echiarasksa*—please not to go away; *tesastatho echiarasksa*—I wish you would not go away.

Of the Optative Mood.

The tenses of the optative mood do not differ from the tenses of the indicative, except in the prefixing of the particle *te*, and taking after them the particles expressing volition; *sen*, *asen*, *sken*, or *asken*, as, *te,θethasen*—why had I not pounded? I would wish to pound. And thus this proposition is affirmative of itself; but it is negative when one says, I would not wish to pound, and thus it is to be spoken in the negative proposition, as, *ta sen, t'e θetha, ta sentes arihsandera, inen*—I would that I had not sinned, or

would to God that I had never sinned.

Of the Subjunctive Mood.

The tenses of the subjunctive are not different from the tenses of the indicative, except in the prefixed marks *θe*, or *deθe*, signifying if; as, *aθetθe sannenhaen*—I would pound if I had any wheat.

When *de* is placed alone, it signifies when, and then it governs the future, as, if I had, if I did; nor is it ever rendered among the Hurons by the imperfect; but it is for the most part rendered either by the present or the aorist, or by the personal mood, as, we may sin; we may commit fornication if we sleep with women—*a,asarih_sanderai θea-sendak sandiθa*, or, *taasendak sandeten*.

The following negative propositions, if I did not pound now you would scold me, and, you would scold me, if I do not pound now, you would scold me some time from this, are spoken, the first thus, as, *kaksen dihoton onte,θeθae*, and the second thus, *onta, θetandem, askaksen dihaten*.

The perfect is mixed with the preterite, as is the perfect indicative, by having the initial *e* affixed, and also the final *k*. When the particle negative *te* meets with the particle *θe*, signifying if, then the first is changed into *ta*, or *onta*, as, would you protect me if I should not wear your clothes; as, *kintommonstatatichientaθe, aketas*, or, *ontathetaketas desaton detatau, θechiaketas, &c.*

Of the Infinitive mood.

The infinitive has only the present. The participle of the future passive is rendered by the personal mood of the impersonal, *v. g.* *indaie d,aionke'tat*—a thing to be carried, or rather a thing which ought to be carried.—Observe that the infinitive mood of the Hurons is used in the same manner as with the French.

10.—In itself signifying an indefinite mood, as, one must eat.

20.—For the object, or for food and drink.

30.—For the act itself, as, for the act of mastication.

This phrase and similar ones, he will come to confess me, are thus rendered; he will come and he will confess me, *onhsaeskaon*, *hoatiesha*, *oronsas*, or *onhseeshaon*, *chiaeska*, *oroinas*, or *onne'ichien*, or *orondeati*.

NOTE.—The futures which are used in affirmative propositions are not used in negative propositions, but only negative futures, *v. g.* *tesa, eθeθai*, or *te, eθeandi*—I will not pound, though one might say, *e, eθet*—I will pound. But as to *esaeθetik*—I should have pounded it, is expressed in the negative, *asontesaθetinke, enk*—I should not yet have pounded. When the final of the future or personal mood is without the temporal augment, it is the mark of the imperative mood, *v. g.* *sksatrendae'nda*—go and pray to God; *sksaierick*—let me be carried; *tsisaenk*, *shoerik*, *toenk*, of the paradigma *s*, because the verb is of the paradigma *s*.

The aorists are not used in negative propositions, but in the place of the aorist is used either the present or imperfect, or the future, because the aorist has sometimes the signification of the present, sometimes of the perfect and imperfect, and sometimes also of the future, as, *aonriksesser*—I shut your mouth, I will shut your mouth. But in negative propositions one says, *stanteskriksh, indi*, or *state-skrikse, nidi*, or *stanteskikse, skrikse, indi*, or *stanteskikseindehe*—you will not shut my mouth. The aorist is often expressed in the place of the imperfect, and the present in the place of the imperfect. *Jesssasen, charaska*—Jesus walked upon the waters. *Thaasenkandiskeuen*—as it would happen

if one went upon the ice.

The aorist is never joined to a negative, as, one does not say, *tea,aketat*—I have not carried ; but *tea,aketak*.

NOTE 10.—In composition certain words beginning with *a*, change the first *a* into *on* thus one says, *onnhon,annondi*—to plot against the life of any one, from *onhe*—life, and *a,anoudi*—to labour.

20. In verbs of motion derived from the negative futures, the present and aorist end in *e* but the future and the personal and imperative moods in *a*, as, *atrendaende, atrenkaende*, and *heatrendaenda, satrendaenda, achiatrendenda*—I go, you will go, you go to pray to God, it is or it was necessary that you should go to pray to God. When any verb immediately after *a* has *h* it is the sign of the second conjugation, not of the first, as, *ta,sahetsutonhons*—pray for us, *h* which is immediately after *a* beginning a word indicates that it is of the second conjugation.

30. The particle *since*, whether it is expressed in French sentences, or understood, is expressed by the Hurons by particles of locality, *et* or *est*, and by the particle of reduplication. *T*. as, *tetihtondechondi*—since the earth was made. *Teksa,atonhonti*—since I was resuscitated ; *achinkatonga, deventatetiaentato'chirnen*—to-day is the third day after Sunday. *Teudi akentasati t'ammont, uchnik atonga onsahatonnhont*—he passed two days lying thus, and on the third he revived. One may also say, *uchnik aentusate gmaio onsaha tonhont*—it is nine months since that.—*Entron onta a'ataton*.

40.—Most substantives relative are rendered by corresponding words of the infinitive mood, *v. g.* Love—*atatenonhsendi* ; honor—*atatechiendaen* ; baptism—*atatende-kwaicste* ; confirmation—*atatendi,ommandite* ; confession—

onsusatatronsandi; extreme unction—*ksatatiatoreenhon*; order—*ataten di, enra'chondi*, (as if, *d'onna'ontri honten ,ahaehent d'ahachato,cti*,) marriage—*atatendiatanki*; communion—*aiataixaristiannonxsi*.

An indeterminate person with a relation is expressed always by a corresponding one, as, *stontatierha da, orihs-anderashon*—that which was done to sinners.

The word *sten* joined to a substantive signifies the manner, quality or material of a thing, as *tachtichiatsten*—how art thou made? *Teonnianniti chiatsten*, or, *chiasenksten*—I do not approve of your manner of acting or speaking. *Tuotenti a, arihsten desarihsasan*—How is your book made. *Oshista a, asetsten*—a bottle made of metal.

50.—The Hurons express their conception with the words to wish, to pray, as, I beseech you to pray to God for me, *sendiθu θndé di, erheahon, utren da enhas*—God has made me to honor him. *Ondehseridedie staha, iatichien*, or, *dehaiatichiai, aha, echien daen*.

60.—A noun is of the masculine gender, when it begins with *h, t, θ, &c.* as, *tichion*—a star, *θentenha θhia*—the morning star; but when it begins with *a. e. i. o. or g.* it is of the feminine gender, as, *i, ar*—the sun; *endiskara*—turning on the leg, (*piroutte*,) *onnhetien*—a wife; *,andicha*—a star.

Those which are expressed by words or rather by persons indeterminate, are made determinate only by joining particles to them, as, I have seen a horse, I have seen horses, *a, ee, en ao chiatens , a, een ondo toronton d'a, -ochiatens*

70.—Where a determinate person is joined to determinate words it is to be considered as the marks of their dual or plural number. as, she has met Peter—*abintrahan*; she

has met Peter and John—*aboutraha*. But when the person which is as the case of the word it is undeterminate, it is to be understood only as the mark of the person of whose nominative it holds the place, as, *u,ondia,i istaska*—is it with a married person that thou hast sinned, or that thou hast lain? *onriuksatrahanoose*—she has met some one.

This rule is only for absolute and not relative words.

Remark in that sentence the use of the particle *a* prefixed to words to signify a quality. *taota,a atstend'oki*—of what nature is a spirit? *stanbote,aatstenti ksaatsten*—they are not like us.

After the negative *te*, after *t*, and other particles of this mood the initial *a* is to be taken away. When the French locution and similar ones, they say no more, (*ils ne disent plus*), mean a repetition of actions, they are expressed by the mark of reduplication with a negative, *stante shontonk*. Frequently in words ending in *ti sti,j* final is omitted, as, for *dsautliandosti*, they say *ksautliandast*—that which surrounds the finger, a ring, from *an,dica*—a finger, and *aunhasti*, or, *kamhasti*—to encircle.

So.—The first and third conjugations have many things similar, as have also the second and fourth. Observe that verbs of the third conjugation beginning with *enu* or *end*, differ from the manner of inflexion of *e,hiarus* in which the third plural of the paradigma *chi* and the third singular of the paradigma *s*, take *hon* in the place of the initial of the infinitive mood:—as *hondi,oura'enk*—they resolve, from *endi,ouraen*—to resolve, and *hondi,our'uen*—he has resolved, not, *heonondi,ouraen*, nor, *hasendi,ouraen*.—Verbs ending in *enu* or *end* of this mood have sometimes *hiendi,our'aenk*, in the third person dual of the paradigma

ch for *hnendi, onrdenk*. Thus *honnens̄a*—they hurry, from *ennonti*—to hurry.

Of the second conjugation in the paradigm *chi*, the vowel *u* of the infinitive is changed into *e* in the first and second singular; but in all the persons of the dual, and in the third persons of the plural it is changed into *i*; it remains indeed in the third person singular and in the first and second plural, this is shewn in the paradigm *gatheti*.

Of the fourth Conjugation.

In the paradigm *chi* the vowel *e* of the infinitive is changed into *i* in the first and second persons singular, in all the persons of the dual, and in the third persons of the plural; but it remains in the third singular and in the first and second plural; but in the paradigm *s*, *e* remains in the second person singular, in the second and third person plural. It is changed into *i* in the first and second persons dual, and in the third person dual and plural.

NOTE.—That certain verbs of this conjugation in the third person singular of the paradigm *s*, have *hasen* in place of the infinitive initial, but not *ho*, as, *hasenheon*—he is dead, *chihasantaksi*—he has done it on purpose. In the dual of verbs of this conjugation the affirmative *te* is often prefixed, as *te anditron*—he and I are here. *Tetitron*, *testriton*, *ten'ditron*, *tenditron*. *Teandiheons*—I and he are sick, *tetiheons*, *testiheons*, *ten'dihe'ons*, *tendiheons*.

Of the fifth Conjugation.

Verbs of this conjugation not beginning with *on*, have in the first person dual of the paradigm *ch*, *an* and not *ann*; in the third person plural of the paradigm *ch*, *hend* not *enn* and in third person plural of the paradigm *s*, *hond* not

onn, as, *andor'itha*—we two season ourselves, *hendor'itha*, *hondor'itha*.

Of Verbs of the Paradigma *s*.

There follow some verbs of the simple conjugations.—But it is enough to know how the perfect of each conjugation of the paradigma *chi*, is conjugated, that one may know how a verb of the paradigma *s* corresponding to such conjugation is inflected. See the examples in the simple conjugations.

Verbs of the paradigma *s*, in the aorists have the augment of the second person singular in *e*, as in the paradigma *chi* in the dual and plural.

Of irregular Verbs.

In the first conjugation, the verb *a* is irregular, because *a* of its first conjugation is retained in inflecting it, as if it had been of the third conjugation, as, present indicative, *θo,i,a*—I am as large, as, *θoi,chia*, *θo,r'ia*, *θoisa*. Dual *chiantianda*—I and he are of the same age, or of the same quality and greatness, &c. *chiatesta*—I and you, &c. *Chiatesta*, *chiatenda*, *chiatenda*. Plural, *ea,sas,eksas*, *esksas*, *chendas*, *esendas*, they feminine are equal. Imperfect, *s,ak*. The perfect and pluperfect are wanting. They are supplied by means of the imperfect. The first aorist, *θoann'a,aha*—I am going to be as large as that very soon, *uchiaha*, *ar'aha*, *asaha*. Second aorist, *a,aska*, *achiaska*, *ar'aska*, *asaska*. Future, *e,aha*, *echiaha*, *er'aha*, *esaha*.—Negative, *stante*, *saento'che*, *sento'che*, *hasento'che*, *asentoche*, from the verb *entondi*—to increase, I shall not grow any more. Present of the personal mood, *à,aha*. Perfect, *θoa,aska*—I shall be as great as that, *achiaska*. Imperative is not used. Present optative, *θosente,u*—Why am I not as great as that? *θosentechia*, &c. Dual, *θosentuteanda*,

θosentateta, or, *chiasentate anda*. Plural, *θosenteasas*, &c. Imperfect, *θosenteak*, *chiah*, dual. *θosentate*, *andak*, or, *chia sentate andah*. In the second conjugation the irregular verbs, are :—

1st.—Verbs beginning with a double vowel, of which the second is not *i*; for they change their initial *a* into *i* for the first and second persons singular, in the other persons they follow *aβeti*, *aon*, for example, to arrive, has, *ionk*, *chionk*, *haonk*, *aonk*—I am arriving, &c.

2nd.—Verbs beginning with *and*, or *ann* both short, as *andatharon*, *annonten*, which have in the first person singular, *ndatane*, *innontenk*, without the personal mark *g*, and in the second person singular *statane*, *istontenk*, in the other persons they follow *aβeti*, except in the first personal singular of the perfect and pluperfect where they have *andatharon*, *annonten*.

3d.—Those beginning in *ar*, which for the first person singular change the initial *a* of the infinitive into *gr*, and for the second person only into *chr*, or *ch*, as, *arasen*—to pick; *rasas*—I pick; *chrasas* or *chasas*—thou pickest; *harasas*—he picks, in the perfect and pluperfect tenses they have *ar* in the first person singular, as, *arasen*, *arasannen*, in which the diminutive *g* is not sensible.

4th.—Verbs of the paradigm *s*, beginning either with the double vowel *a*, as, *aatandoaron*—to sustain a loss; or, *aand*, as, *ande'rasaro*—to admire, or *aann*, as, *amonhsandi*—to be sick, or, *aar*, as, *arandi*—something to happen to any one, differ from *aβeti*, or in the first person singular where they have *aatandoares*, *anderasach*, *amonhsach*, *aras*, in the other persons are declined as other verbs of the paradigm *s*.

5th.—*Katundi*—to stand up, in the dual is inflected as if it were of the first conjugation; in the plural and impersonal it is inflected as verbs of the third conjugation by retaining the letter *u* of the figure of its conjugation, as, *te,et*—I stand; *techiet*—thou standest; *tehat, te'at*. Dual, *tea,iat, tetiat, tetsat, tehiat, te,iat*. Plural, *teusat, teksat, teskat, tehendut, tesendat*. Imperfect, *te,etak* or *etasksa*—I was standing, *chietusksa*. Perfect, *tesa,etandi, tesatandi, tehotandi, teotandi*. *Teoniatandi, tetsatandi, tehontatandi*. Aorist, *akebaha*. Future, *te,etaha*. Negative, *te,etache*. Imperative, *tisetahu*—stand thou. *Titsataha*—stand ye. *Titecataha*—we both. *Tiksutaha*—we several. Optative, *tate,etasen*, or *xasentate,et*, *tatechietasen*, or *xasentatechiet*.

NOTE.—Also these two verbs, *ario*—to kill, to strike, relative, *and,aro*—to chop, to fell wood, present, *rioch*—I kill her, *chrioch, haioch*, for *harioch*. Dual, *a,ioch, tioch, tsioch, hirioch*, plural, *a,saioch, Ksaioch, ksaioch, hatioch*.

Present singular, *raoch*—I fell wood; *chruoch, haroch, aroch*. Dual, *a,iroch, tsiroch, hiroch, iroch*. Plural, *a,saroch, ksaroch, ks,uroch, hatiroch, atiroch*.

In the third conjugation, *emnon*—to go or come, see that verb through its tenses inflected in the third conjugation of simple verbs.

In the fourth conjugation *en*—to say, present *i,i*—I say, *ichi, ihen, i,en*, it is not in use, but we use the verb, *i,atonk*, of the first conjugation. I say, *ichiatonk, ihutonk, i,atonk*, &c. as, *aketas*. The imperfect is not in use, but it is had thus, *i,atonhonk*—I did say, *ichiatonhonk*, &c. Perfect, *isa,en*—I have said, *isen, iha,en, iasen*. Dual, *iomuen, isten, ihonnen, ionnen*. Plural, *ionsen, isksen, ihonnen, ionnen*. Aorist, *a'ihon*—I have been saying;

achihon, ahenhaon, a,enhaon. Dual, *aandihon, etihon, estihon, a'ndihon, andihon.* Plural, *aasenhaon, eksenhaon, eskænahon, ahendihon, asendihon, aa,enhaon*—we say.—Future, *e,ihon, echihon, ehenhaon, e,enhaon.* Dual, *eaandihon, etihon, estihon, en'dihon, endihon.* Plural, *easenhaon, eksenhaon, eskæsenhaon, ehendihon, esendihon.* Imperative, *tshon*—say thou, *stihon*—say ye.

The present of the personal mood, *a,ihon*—I would say, *áchihon, 'ahenhaon, áenhaon.* Dual, *aiandihon, aetihon, aestihon, án'dihon, ándihon.* Plural, *aia,senhaon, aeksenhaon, aeskæsenhaon, ahendihon, asendihon.* Perfect, *aon,enk*—I should have said, *aesenk, aha,enk, aiasenk.* Dual, *aionnenk, aestenk, ahonnenk, aionnenk.* Plural, *aionsenk, aesk,enk, &c.* Pluperfect, *aon,ennen*—I might have said. The optative wants the present in the place of which we say, *te,atónkásen*—that I may say; *techiatónkásen.* Perfect, *tesa,ensen,*—that I may not say; *tesensen*—what hast thou not said? *Tehasensen, &c.* Pluperfect, *tesa,ennensen, tesennensen, tehasannensen*—I wish to God that I had said it?

In the fifth conjugation, *on*—to be together, is said of many. When *on* is alone we make use of the verb *a,onhsa* of the paradigma *s*—I am alone, or it is I alone. *Sonhsa, haonhsa, aonhsa.* Dual, *onnonhsa*—we two only; *stonhsa, honnonhsa, annonhsa.* Plural, *on,ionhsa, tsonhsa, homnhsa, anronhsa*—we three alone, or it is only we three. When the speech is of two, it is thus said, *teandi*—we are two.—*Teti, testi, te,ndi, tendi,* from the singular *i*, signifying me in Iroquois. But it is said, *a,ise,i*—I and he are together. *Tise,i, tsisei, hisei, isei.* Imperfect, *teandinnen, tetimmen.* Future, *teandik, tetik, testik, tendik, &c.* The personal mood, *t,aiandik*—we should be together, he and I. *Taetik,*

taestik, tan'dik, tandik. When there are more than two it is said thus, *achinkia,ion*—we are three, *ia,oun*—we are with Peter. It is thus inflected, *attereia,ion*—we are eight; *attereition*—we and you are eight; *attereitson, attereihemnon, attereisemnon, &c.* Imperfect, *attereia,ionnen*. Future, *attereea,ionk*.

Of verbs wanting the crement.

Some verbs wanting the temporal crement, as well as initial as final, distinguish their tenses by setting after them, *i,en,i,ienn'en, ehen*, or, *isatonk*—they are of this sort; *asan, asendio, &c.* which are inflected in the following manner, present affirmative, *endi,esendioi,en*—I am the master; *isachiesendi,en*. Present negative, *endi,esendiot'e,en*—I am not master. *Isachiesendiot'e,en, &c.*

Observe. *I,en* is often omitted in the affirmative, in the negative never. Imperfect, *esendio,ehen, chiesendio,ehen*. And the perfect and pluperfect, *esendio i,cunn'en, or, ehen*. The perfect and pluperfect negative, *stannendi,esendio te,cunn'en*. *Standesu chiesendio te,cunnen*. *Aoust, onnechien, esendio i,en*. *Endio* or *endi,esendio om'asaton*—here I am become master. Future affirmative, *endi,esendio esaton, isu chiesendio esaton, or, c,enk*—I shall become master. Future negative, *stannendi,esendio t'esato'nde, stundesu chiesendio t'esato'nde*. *Stannendi hasendio t'esaton'de*.—Imperative, *sasken chiesendio asaton*, become master. The personal mood affirmative, *endi,esendio a,enk*—I would be master of it. Perfect and pluperfect, *endi,esendio, a,enn-en, or, enli,esendio aotonn'en*—I would have been master of it. Imperfect, perfect, pluperfect, negative, *stannendi,esendio t'esatontend*—I should not be, or, I would not have been master of it. Optative present, *endisen,esendio te,en; iasen,esendio te,en*—I wish I were master. Imper-

fect, perfect, and pluperfect, *endisen ,esendio te,ennen*, or, *endisen ,esendio te otom'en*—oh that I was not master. Optative negative, *t'asen nendi ,esendio θe,en*—I wish I were not master. Subjunctive, present, and imperfect, *endi ,esendio t'e,en*—if I may or might be master. Perfect and pluperfect, *endinde ,esendio t'e,ennen*—if I had been master. Future preterite mixed, *de endi ,esendio e,enk*, or, *cotonk*—whilst I shall have been master.

Of impersonal Verbs.

From verbs of the paradigma *s* are formed impersonal verbs from the third person singular feminine by prefixing *ag* to it; as, *a,onrasksan*—they are gone; *a,oteiensti*—they have learned; *a,oθar'ato*—they have done well; *a,okerons*—it is feared; *a,oatannonsandi*—a fine rencounter has been made; *a,uveia chens*—they are angry; *a,asenheon*—they are dead; *a,aorite*—the pot has been seasoned.

From verbs of the paradigma *ch* of the first and third conjugation beginning with *end* or *enn*, are formed impersonals from the third person plural feminine by taking away *g*, as, *onteiensta*—they learn; *orasksach*—they go; *onθa'ruta*—they do well; *ondi,on'raenton*—they think; *anionches*—they go and trade.

From verbs of the paradigma *ch* of the second conjugation are formed impersonals from the first person singular formed regularly in which *a* of the infinitive is changed into *e* by taking away *g*, as, *eθeθa*—it is pounded; *ehiatonk*—they write; *endatare*—they visit; *enteri*—we know; *enhsunderach*—they fish. Many verbs of the fourth conjugation resemble verbs of the second, by retaining the figure *e* of the infinitive, as, *ietron*—some one is there; *de,entron*, *chiach* they carry, the canoe is passed by land where there is a fall of water; *de,enθiaci*, *eθo^sas*—they change their abode;

de,entosanetara—they are at rest ; *he,entara, eten'θa*—it causes the hair to fall ; *de,enten'ti,esharonniak*—they are making cloth ; *de,encharondi, e'retsonniak*—they make snares ; *de,en'retsonuli, ennonniak*—they are making cloths of skins ; *de,ennondi*.

In verbs of the paradigm *ch* of the third, fourth and likewise the fifth are formed impersonals from the first person singular by prefixing *a*, as, *a,hiaras*—we remember ourselves, (on se souvient), *acheon*—they are sick ; *a,onta* they season, the pot. In the fourth, *g* is not pronounced.

All impersonal verbs have the same tenses altogether which are found in the personal ones from which they are derived.—Thus, from *arasksan*—to go, is made *onraskach*. And those which are single follow the personal verbs from which they are formed, as well as to the final as the paradigm, to wit : if they are in the present, they follow the paradigm and termination of the present ; and those which are of the preterite tense, follow the preterite of the personal verb.

Of the formation of Relative Verbs.

Of relatives, some are relative by themselves, others become relative by the addition of some syllables or letters, and they are thus formed. From absolute verbs, they may be made relative, by the addition of particles of quality.—*Ti, sti, ksi* ; as from *etesan*—to flee ; *atisati*—to make some one flee ; *atehendi*—to be ashamed ; *atehati*—to shame any one ; *uata'hendi*—to be ugly ; *aatuchati*—to make some one ugly.

Those ending in particles of this sort may be made relative by changing *i* final into *andi* for the preterite, and into *en* for the future affirmative, as, from the verb *a,θeti, a,θetandi*, future, *e,θeten, arihseo'sti*—to believe ; *arihsi-*

ostandi—to believe something of somebody, whether in good or in bad part ; *aruksi*—to put in a plate ; as, *araksandi*—to put in a plate something for some one to eat.

Verbs in *a*, in order to become relative, add for the preterite *ndi*, and *has* for the future affirmative, as *ara*—to put on top ; *ar'andi*, *e,er'ahas*. *Annontra*—to join ends ; *annhontrandi*, *e,ennhontrahas*. Verbs in *san* add *di* for the infinitive, and for the future affirmative they change *n* into *s*, as, *ar'asan*—take from the top ; *ar'asandi*, *e,er'asas*. Verbs in *si*, *hsi*, and *gi*, become relative by adding for the infinitive *ndi*, and for the future affirmative by changing the last syllable into *sen*, as, *ater'akasi*—to mark ; *ater'aksindi*. *E,ater'akasen*. *Ontrahsi*—to put within ; *ontrahsindi*, *e,ontrasen*. Except *endeohsindi*—to infect ; future, *e,endeohas*, *arihsandera,i*—to fish ; *arihsandera,indi*. *Erihsanderasen*.

Add to these verbs in *ti*, because *ti* is changed for the present into *s*, as, *andasati*—to dig whence, *andasatindi*, *endasasen*. Thus, *aenti*—to finish ; *aeritindi*, *e,iensen*.—*Ksatonti*—to be many in doing the same thing ; *ksatontindi*. *Athonatonsen*—many put themselves together to annoy him, or to help him ; in like manner, *enri*—to leave, and its compounds, *asenri*—to leave his plate ; *asenrindi*, *e,esensen*.

Verbs absolute in *ksi* add *ndi* for the infinitive, and for the future affirmative, change *i* final into *as* ; as, *astaenxvi*—to make ; present, *astaenxvindi* ; future, *e,estaenxvas*.

Verbs in *on* become relative by adding *di* for the infinitive, and for the future affirmative *ons* ; *ahiaton*—to write ; *ahiatondi* ; future, *e,ehiatonhons* ; except *atendoton*, which in the future has *e,atendoton* ; it may have in the infinitive *atendotonndi*. *Ondi* and *ori*, with their compounds, when they become relative, change that *ondi* for the infinitive

into *omni unni*, and *ori* into *oranni*, and for the future affirmative into *eomnien* and *eoien*. Add to these *aeren*—to make; relative, *aerandi*; future, *eieren*. *Atonnhien*—to deny; *atonnhiandi*; future, *eatonnhien*, *atro,en*—to make love; *atro,andi*, *eatro,as*. *Ataien*—to smoke; *ataianni*, *eataias*. *Anlu,en*—to sow; *anda,andi*, future, *enda,as*. But *aron,en*—to listen, has *ar'on,asennik*, future *e,aron,as*.

Verbs in *ent*, add for the infinitive *andi*, and for the future *has*, in place of the last letter *t*, *as*, *ahachent*—to hold a council; *ahachentandi*, *e,ehhuchenhas*. *Atrendaent* to pray God; *atrendaentandi*, future *e,atrendaenhas*. *Atient*—to sit down; *atientandi*, future, *e,atienhas*. Add to these *aen*—to put, and its compounds *aentandi*, future *e,ienhas*, *arihientandi*—to relate it to some one; future *e,rihienhas*, *endi,onr'aen*—to deliberate; *endi,onr'aentandi*, future, *e,endi,onraenhas*.

Other verbs in *s* become relative by adding for the infinitive *andi*, and for the future *has*, *as*, *ateiachist*—to be in trouble, *ateiachistandi*, future *e,ateiachisthas*, or rather *e,ateia,hi,θas*. *Anlandet*—to reply, to redouble; *an'dandet'andi*, future *e,endandethas*. *Atsat*—to show; *atsatandi*, *e,atsaθas*. *Aa'kont*—to hang to something; *aa'kontandi*, *e,ia'konθas*.

The remaining verbs, from being absolute and primitive, become relative by adding *enni* to the termination of the present, and rejecting that *enni* for the future, *as*, *utrios*—she is fighting; *atrosenni*, future, *e,utrios*—I will fight her; *aa,ens*—she goes out; *aa,ensenni*, future *e,ia,ens*.—*O'ker'ons*—she draws for herself; *o'ker'onsenni*, *co'ker'ons*. In the same manner these become relative, *atsihenick*—she burns; *atsiheniesennik*, future *e,ctsihenienens*, negative

senihe. Oharek—she washes ; *a,asek*—she rows.

Some verbs, that they may become relative, not only add *enni* to the present, but also change its final syllable in *en* or *on* into *a*, as *atehens*—she is ashamed ; *atehasenni*, future, *e,atehas*. *Aseiachens*—she is in a passion, of the third conjugation, *aseiachiasenni*. *Enheons*—she is sick ; *enheasenni*, *a,nnh'atsskaron*—she lops the branches from the trees ; *annhatss, karasenni*, by contraction for, *annhatsskarasenni*. Thus, *onharons*—she weeds ; *onr'asenni*. *Aenecchon*—to flay ; *aenchasenni*. Remark that all the aforementioned verbs agree with each other, as to the infinitive, present, imperfect, perfect, pluperfect, the negative, personal mood and the future negative, and are thus inflected, present *ndik*, or *nnik*, imperfect *nditnk* or *nnihik*, the perfect *ndi* or *nni*, pluperfect, *nd'innen* or *nnin'nen*, future negative, *ndihe* or *nnihe*, future of continuation *ndihi* or *nnhi*, future negative removed, *ndihiche*nk or *nnihiche*nk. The negative personal mood, *ndihenn* or *nnihen*, also the improper aorist, as, *askaθaratandiska*—thou hast thought me obliged.

We use relative verbs doubly under a different sense, as, *ha,εθεθα*—he pounds or he tramples upon me, and *ha,εθε-tandik*—he pounds something for me. Thus, *ha,ienchons*—he flays me ; *ha,ienchusennik*—he flays for me ; *ha,okasi*—he has daubed me ; *ha,ekasandi'*—he has daubed something for me.

The aforesaid rules for the formation of relative verbs not only answer for derivative and simple verbs, but also for passive, reciprocal and deponent ones, as, *a'taseti*—to be hid ; *'atusetandi*—to be hid from some one ; *ha,a'tasé-tandik*—he hides himself from me ; and *ata'tasé'tandi*—to hide from one another. *Atiata'tondi*—to wander, to escape ;

atiata'tontandi—to escape from some one; *hu,atiata'tontandi*—he has escaped from me.

Nearly by the same rules are formed some neuter acquisitive verbs from other neuter absolute verbs, as from *orahens*—that boils; *orahasennik*—the pot boils for me; *ori*—that is cooked; *onsenni*—that is cooked for her; *a,aonk*—that is old; *a,aonsennik*—that becomes old to her. In like manner some neuter passives are formed, as, from *otendor'onasi*—that is difficult; *otendor'on xsandik*—that is impossible for him. Thus *otrihs ochate*—the affair is spoiled; *otrihs a'chatandi*—the affair is spoiled for her; *ota'hahase,indi*—the road is stopped up for her.

When several persons meet, relatives affixed to the same verb, as, beseech him for me, they repeat, or they say the relative verb twice, as, speak to him and beseech him for me, *hesatatia*. *Ta, chetsaronhons, aha, iten*—speak to each other or go and exhort N. tell him to have pity on my brother, in speaking of me or in naming me.

Of Frequentative, Multiplicative, and Augmentative Verbs.

Augmentatives are made from the present, by only adding *s* to *skonsan* or *konnou*, it ends in *s* or *ch*, as, *hotatiaskon*—a great speaker, from *atatiak*—he speaks; *aenskon*—he does nothing but say that, from *ihen*—he says; *horihs-anderaskon*, from *horihs och*—great fisher.

NOTE.—These augmentatives are always of the paradigm *s*, *hotendotonskon*—great relater; imperfect and pluperfect, *onnenhotio, askon*—great lewdness, from *atro, en*—to make love; present *oxa*, *x* being changed into *g*.

The multiplicative are those which are about a manifold object; they are formed from the future negative, by changing *e* into *on*, and follow the paradigm of a primi-

tive verb, as, *asentenhaon harihsanderaxonk* from *teharihsanderaxe*, it has *on* in the preterite, in the aorist, future and imperfect, *ononk*, and in the pluperfect *onk*, in the future negative *onde*, there is added to these *nion*, *anssi*, as, *harihsanderaxonneonk*, they form their tenses as the preceding. From these rules, except *ateskset*—to grow old; future *tande*, multiplicative *tan'nion* for *tannon*.

Other multiplicatives are deduced from verbs ending in *i* and multiply the object; and are formed from the present infinitive by adding *aion*, they follow also the paradigma of its verb. Thus from *atit*—to embark, is made *atitaion*—to embark several, and from *aksarit*—to embark something; *aksantaion*—to embark several inanimate things; and from *aatit*—to embark an animated thing; *aatitaion*—to embark several living things. In joke, I would say *aatitai-onnion*.

Hence also are multiplied its compound words from *st*, but adding only *on*, as, *onnontst*—there is a mountain; *onnontston*—there are several mountains; *onnantstonnion*—there are mountains innumerable, may be superadded, and these derived from the substantive *st*, have *on* in the present. Its compounds *a,oen*—to have, or have any thing (to have is of paradigma *ch*, as, *i,æen*—there is some) they have *ton* for the multiplicative; to have is of the paradigma *s*, as, *isaen*—thou hast. *On'de'chonton* for *ondec'haenton*, as *ondechon* for *ondechaon*.

From *outare*—there is a lake, is formed *ontaronksannion* there are several lakes. *Isache*—there is water; *aehonksannion*—there is a quantity of water. Thus also from *atendotonk*—she says, is formed *atendotonksannionk*, by *k* in the present. From *ar,or,ara*, is formed *ondar*—there is a space, and from this is formed the multiplicative *onda'*-

ronnon—several points of space, in space of time or place. From *omnianni*—good, is made *omniionnihaton*—all sorts of goodness. There are other multiplicatives formed from the final of the infinitive by adding *haton* to the final, as, *hatindia,ihaton*—those that are married in divers places.

There are also others which signify as it were collection, as, the Normans, the Gascons, and all the other French; *aseti de stan aqatia sontie d'hâti'nniönënak*, for the feminines, *ahsatiusontie*. From *annonten* is made *annonten haron*—to give several things; when it is relative, it is of either paradigma. There is also another multiplicative or frequentative answering to the French numeral locution, *pries et reprieràs-tu?*—hate and hate to the end, grudge and thou shalt be grudged. *Asennhaten*. *Asennhaten*—for one; for more; *atsinnhaten ichien*, *atsinnhaten*. *Asatrenduen ichien asatrendaen*, &c. In the passive it is very irregular which happens in some verbs of the second conjugation, as, *asai*—to be killed (of many) from *uchia,i*—to kill, to consume. And *asarinn'on*—to be dragged; from *acharo*—collar; and from thence to drag, as if it were, to drag him by the collar.

Of the Reduplicate and Local Particles, which are joined to Verbs.

The reiteration of action which the French express by inseparable particles, *reconduire*, *resusciter*, *redire*; we express also by inseparable particles or letters, like those which the Latins express by the particles of place, *hic*, *illic*, *istic*, and the French by the particles *depuis que*, which we express by inseparable particles or letters prefixed to verbs or nouns, as to the place or time of which we speak.

The repetition of action, for its mark in the paradigma *chi*, or in the tenses of the paradigma *ch*, except the aorists,

the imperative, the personal, and infinitive mood, has *s* in singular and in the third person dual and plural, and *tsin* in the dual and plural. But note 1o.—That when that *s* is placed in other tenses, in the future it is inserted after the augment *e*. 2o.—That *g* following will be changed into *k*, whence it is said *skaraskʷas*, not *s,araschʷas*. 3o.—That when the third person singular feminine beginning with a vowel, admit no component particles but insert *ʷ*, it is not said *sʷ* or *tʷ*, but *k* is inserted after *s*, as *askʷas*—she departs for the second time, not *sʷaraskʷas* nor *saraskʷas*. 4o.—That one or a double consonant following after *ts*, by adding *i*, it is said *tsi*, as, *tsitiaraskʷa*, *tsikʷaraskʷa*, *tsitsaraskʷa*, *tsiskʷaraskʷa*. 5o.—That if *i* pure and short follow after *s*, unless the aspirate *n* be in the middle, it perishes entirely, but *i* before *h* requires *t*, as, *tsharaskʷa*, not *shiaraskʷa*. 6o.—That when the letters *nd* joined together have *t* before them, they perish, but if they have *s* by itself, *s* is changed into *ts*, and they perish, say *ndehiarʷas stehiaras*, of the repetition of the perfect pluperfect, and of verbs of the paradigm *s*, excepting always the aorist, *s* is for the first person singular and all the third persons masculine, and for others *ts*, and preserving the rules already delivered, as, that *s* following *ʷ* takes *k*, because as the first person of the perfect in composition takes *ʷ* before *se* you say *skʷa,araskʷan*, not *ssa,araskʷan*; hence also is said *tsisaraskʷan*. The mark of repetition for the imperative is *sa*, as, *sasaraskʷa*. The mark of repetition for the personal mood is *aons*, as, *aonsa,araskʷa*, for the aorist it is *ons*.—Where observe that the final letters *s* or *t* of these particles as also of the following for locality, they are pronounced joined with the following syllables, as, *aon sa,araskʷa*, not *aons a,araskʷa*. The mark of repetition for all impersonal

verbs, as, *isas*, *astsonrasksrk*—they go for the second time.

The mark of locality for the indicative, subjunctive and optative of the paradigm *ch*, except the aorist, (*et*) for the singular and the third persons dual and plural and for others, (*eti*) by preserving those which we have spoken of above of the particles *s*, unless *t* before, *g* does not require *k*, but perishes altogether. Hence it is said, *ekarasksas*, not *etkarasksas*. Moreover (*et*) or (*eti*) is always set before, even in the future. The mark of locality for the preterite and verbs of the paradigm *s*, except the aorist is, *et*, for the first person singular, and for all the third persons masculine, but for the others *eti*. But in the first person it is said, *eksa,arasksan*—I am gone from there, for *eta,arasksan*, or rather *eksa,arasksan*.

The mark of locality for the imperative is, *a*, as, *asaras ksa*—go from thence to come here. The mark of locality for the aorist is *ont*, for the personal mood it is *aont*, for impersonals it is *ete*. When reduplication and locality meet at once *s* is always and every where the mark of reduplication and prefixed to the mark of locality, *et*, *eti*, *ont*, *aont*, except one imperative, where it is only *sa*. See the examples among the conjugations.

Of the different tenses of a relative verb signifying reduplication and locality.

NOTE 10.—In the present, imperfect, perfect, pluperfect, future negative and the personal negative mood, nothing is changed in affixing the initials, but the finals only are changed for the diversity of tenses, thus, you say, *öñendiða*—I beseech you; *öñendiðak*, *öñendiði*, *öñenditeñnen*, *stante*, *öñenditan'de*, *te,öñenditandenn*, where the initial *on* is never changed but only the final as the diversity of tenses requires.

NOTE 20.—When the relation is to the feminine of the singular number, then the persons of the relative verb do not differ from the persons of the simple verb, and they admit before them the same particles to signify the aorist, future, the personal mood, the repetition, locality and diversion, as if they were persons of the simple verb.—Wherefore say, *a,akaksach*—she beholds me; *on,akaksa*—she has just paid me a visit; *aon,akaksa*—she ought to have paid me a visit; *esa,akaksa*—she will see me, like the rule of a simple verb of the paradigm *s*.

NOTE 30.—In the other persons of the relative verb put for the future *e*, for the aorist and personal mood the initial *a*, as, *ahakaksa*—lo! I see him; *asa,iaka asa,iakaksa*—we both see him; *asa,sakaksa*—many of us see him; *ehakaksa*—I will see him, and *areakaksa*—lo! I see them; *ahечиakaksa*—lo! thou seest him. In all persons relating to others indeterminately which commence with a vowel, prefix *ai* to signify the personal mood, as, *aiaxiaka'ksa*—we should see them; *aionxiaka'ksa*—we should be seen by them; *aiesθakaksa*—we should see you; *aietsiakaksa*—we would see you; *aion,aka'ksa*—they would see me; *aion-ka'ksa*—they would see her; *aia,okaksa*—she would see the world, indeterminately. Thus with reduplication, *aonsaiaxiakaksa*—we should see him a second time; *aonsaionxiakaksa*, *aonsaiesakaksa*, *aonsaietsiakaksa*, &c. Thus particles of locality, *taontaionxiakaksacha*—that we return to see. *Tuontaiesakaksacha*, *taontaietsiaka'ksac'ha*.

But in the aorist, *onsa* only for the reduplication and *onta* or *tonta* for locality is placed before all the relative persons excepting those which denote the singular number feminine. These do not follow the rules of the simple verb. In the imperative say for the reduplication, *onsata,akaksa*

—look at me once more ; *onsata, iakaksu, onsata, sakaksa*. For the locality say, *ata, akaksa*—look at me from there ; *ata, iakaksa, ata, sakaksa*. For locality and reduplication at once, say *tontaha, aka'ksacha*—come from thence to see me here. *Tontuta, iakaksacha, tontata, saka'ksachu* ; without the aorist, the personal mood affirmative and the imperative reduplication is expressed by the letter *s* ; thus as, when it is prefixed to the letter *g*, it is changed into *k*, as, *skoñakaksach*—I behold you another time ; *skiaka'ksach sksakaksuch*, from the persons *'oñakaksach, iakaksach, sakaksach*. In relation of the second person to the first, as, *skakaksach, skiakaksach, sksakaksach* ; in like manner in anomalies of the second conjugation, beginning with *a*, and or *am*, *t* is changed into *g*, and *k* into *x*, thus for *istontek*—thou givest to me, say *isgontenk*—thou restorest to me ; *eskechiendaen*—thou honorest me ; *sxechiendaen*—thou honorest me again, or you render me honor. When it is put before the letter *h* it is changed into *s* pure, pronounced with the aspirate after *s*, as *sa'ka'ksach*—I regard you a second time ; although it can also be written *shaka'ksach*. But when *s* is said to be put on the person beginning by *s*, the new letter *s* is not added, as, *saciakaksach*—we two, we saw him a second time ; *eskennhek*—thou shalt swear to me ; *eskinnhek*—thou we both ; *eskannhek*—thou we several. The other persons beginning with a vowel prefixed to *ts*, as, *tsesak'kvach*—we did see you again. *Tsetsiaka'ksach, tsaviakaksach, tsonziakaksach, tsonukaksach*.

Locality without the aorist, &c. is expressed by the particle *et*, in this manner, when *g* is prefixed, that *g* is changed into *k*, and the *t* is struck out. *Ekoñaka'ksach* for *etkoñaksacho*—I shall come and see you from there. *Ekiakaksacha, eksakaksacha*. When also it precedes the

letter *h*, *t* agreeing with *h* can be changed into θ , as, *e θ a \grave{a} -ka \acute{h} sacha*—he will come to see me from there. But when it ought to be placed before the person beginning with *s*, this supplies instead of *t*, as, *eson \grave{a} iakaksacha*—he will come to see us two. *Eson \grave{a} sakakaksacha*, and the other persons beginning with a vowel *eti* is prefixed to denote the locality, as, *etiesakaksach*—they behold you from thence; *etioxiakaksach*—they behold us from thence.

Of the particle *te* of duality.

What we call particles of duality, division, reciprocation, and totality, follow the particle of locality, *e*, by changing *e* into *a*, not in all the tenses but only in the aorist; *onna-konnonron ksannion*—behold I am going to honor or salute, *akinnon ronksannion*, &c. In the imperative say *titannon-ronksannion*—salute me; *tita \grave{a} innon \acute{r} onksannion*—salute us; *tiheston \acute{r} on ksannion*—salute him. In the personal mood, *tuhannonron ksannion*—let him salute me; *tason \grave{a} innon \acute{r} on ksannion*—let him salute us two. In other tenses *te* is to be placed as *tehannon \acute{r} on ksannionk*—he salutes us two.

The paradigm of a relative verb with notes reduplication, and locality, the example of which may easily be inflected other relatives with a similar mark of locality. Let it be *onta \acute{a} nnhe*—to please any one. See the conjugations through moods and tenses.

Of verbs assuming *te* the mark of duality, of affirmation, or of totality.

In one aorist the same method is to be preserved as was observed a little ago in the use of particles of locality. In other tenses *te* is prefixed to each person, as, I cry, *te \acute{a} asen \acute{x} as*, *te \acute{h} iasen \acute{x} as*; imperfect, *te \acute{a} sen \acute{x} ask \acute{s} a*; perfect, *tes \acute{a} asen \acute{x} i*; future, *te \acute{a} sen \acute{x} a*; negative, *tate- \acute{a} sen \acute{x} ache*; aorist, *aka \acute{a} sen \acute{x} a*, *asasen \acute{x} a*, *athasen \acute{x} a*,

ak_sasenxsa ; dual, *atia_iia'senxsa*, *atitiasenxsa*, *atitoasenxsa*, *ahiasenxsa*, *akiasenxsa* ; plural, *atia_ssa'senxsa*, *atiksasenxsa*, *atisk_sasenxsa*, *atho'nsenxsa*, *ako'nsenxsa* ; imperative, *tesasenx_sa*—cry ; *titsa'senxsa* ; personal mood, *ta_idsenxsa*, *t'achiasenxsa* ; dual, *taia_iiasenxsa* ; optative, *tate_ia'senx_sachasen* ; in the future, *ksasenxsi*—to cry. Thus *kaia_iri*—to play, *ksatrandi*, &c. When the particle *te* meets with reduplication it is inflected, *teskasenx_sach*—I cry ; *tesa'senx_soch*, *te sha'senx_sach*, by prefixing *te* to the verb conjugated with the mark of reduplication. Aorist, *tonsa a'senxsa*—I am going to cry ; the personal mood, *ta'onsa_i a'senxsa*. When the particle *te* meets with the particle with locality it is thus said, *te θa'senx_seacha*—he will cry ; aorist, *tontaha'senx_sache*—he is on the road coming here to cry. When the particle *te*, negative, precedes the particle *te*, dual, nay another which is also *te*, whether dual or affirmative, either of locality or distance of time, it is changed into *ta*, as, *stantatehasenx_sash*—I do not cry ; *stantsa'tentatendi*—he is with no one ; *aro te θaseti*—he is returned on this side ; *stan_iaro ta te θase'ti*—he did not return on this side ; *tehotonharen'ronk*—he is sick ; *stantatehotonharen'ronk*--he is not sick ; *a_iendi_ion'rato_iendi stihochiatorha*—I know how much pain he feels ; *a_iendi_ionr'ato_iendi*. *Statehotonharenr'onk*—I know how sick he is. In this last example *sti* is changed into *sta* because it follows the affirmative *te*.

The infinitive of verbs admitting *te* dual or affirmative begins in the first and third conjugation by, *k_s*, as, *ksatrandi*—to meet some one ; present *trach*, future *traha*, negative *trache*. *K_senten*—to go and come in a day, in the second and fourth conjugation by *k*, as, *kaia_ii*—to play ; *kenteia_ii*—to pass a carriage. In the fifth by, *ti*, as, *tionnhontanon_san*—to torment. *Te* affirmative with verbs

of the paradigma *s*, as, *ksatonharenron*—to be sick. It is thus compounded, present *tesa₁atonharenr'onk*, *tesatonharenr'onk*, &c. Aorist, *ak₁sa₁atonharenr'on* *atisatonhar*, *a₁ototnk*, *atitotnk*. Dual, *ation₁i₁atonh*, *atitsatonh*, *athondatonh*, *ationdatonh*. Plural, *ationsatonhatisksatonh*, indeed it is inflected as the tenses of the paradigma *s*, signifying locality by placing in the beginning *a*, of its place.

The personal mood, *taon₁atonh*, *taesatonh*, *tahotonh*, *taitotonh*. Dual, *taion₁i₁atonh*, *taetsatonh*, *tahondatonh*, *taetsatonh*, *tahondatonh*, *taiondatonh*. Plural, *taionsatonh*, *taesksatonh*.

Of the Verbs of motion.

Ennon—to come, simple verb, present *Iee*—I come or I arrive, here I am come, here I am arrived.

I come— <i>I₁e</i> ,	DUAL.
<i>Ichie</i> ,	<i>Iande</i> .
<i>Ihre</i> ,	<i>Ite</i> .
<i>Ise</i> ,	<i>Iste</i> ,
PLURAL.	<i>In'de</i> .
<i>Ia₁se</i> ,	<i>Inde</i> .
<i>Ikse</i> ,	—
<i>Ikse</i> ,	<i>Ier</i> —they come.
<i>Ihende</i> ,	IMPERFECT.
<i>Isende</i> ,	<i>Ieenn</i> —I did come.

I am come, I was come, it is taken for the imperfect; perfect and pluperfect, as to termination and signification.

<i>I₁eenn</i> ,	<i>Ichien</i> .
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A Verb with reduplication.

<i>Iske</i> —I come again,	<i>Ische</i> .
<i>Ise</i> ,	<i>Ishre</i> ,
<i>Ishre</i> ,	<i>Ikse</i> .
DUAL.	PLURAL.
I and he,	<i>Itsa₁se</i> .

<i>Itsande,</i>	<i>Itsiksi.</i>
<i>Itsite,</i>	<i>Itsiskse.</i>
<i>Itsiste,</i>	<i>Itshende.</i>
<i>Isthe,</i>	<i>Iksende.</i>
<i>Iste,</i>	<i>Ihen—they come again.</i>

Which is in use for the imperfect, perfect, and pluperfect in the simple verb, it is also in verbs with reduplication, in verbs with locality, and in verbs with reduplication together with locality. There is an exception.

<i>Isken,</i>	<i>Isemn.</i>
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A Verb with locality.

<i>Eke—I go from thence</i>		DUAL.
<i>Ese,</i>	<i>Ekse,</i>	<i>Etiande,</i>
<i>Etre,</i>	<i>Ethende,</i>	<i>Etite,</i>
<i>Etiste,</i>		
<i>Ethe,</i>	<i>Eksende,</i>	
<i>Ete,</i>	<i>Etien—they go from thence.</i>	

PLURAL.

IMPERFECT, &c.

<i>Etiac, &c.</i>	<i>Ekeen.</i>
<i>Etikse,</i>	<i>Eseen.</i>
<i>Etskse,</i>	

A Verb with reduplication together with locality

Teke—I return from thence.

<i>Tese,</i>	<i>Tete.</i>	
<i>Tetre,</i>		PLURAL.
<i>Tekse,</i>	<i>Tetia_{se}.</i>	
	<i>Tetik_{se}.</i>	
	<i>Tetisk_{se}.</i>	
	<i>Tehende.</i>	
	<i>Teksende.</i>	
	<i>Tehem.</i>	

DUAL.

Tetiande,
Telite,
Tetiste,
Tehe.

IMPERFECT, &c.

Tesenn, as the present.

Aroeksa,éti—I am come from thence.—Hence :

Etise'ti—thou ; *ebase'ti*—he.

Etias'eti—she.

DUAL.

Eteond'eti—we are come hitler we two.

Etiste'ti—you.

Ethondeti—they, masculine.

Etiondeti—they, feminine.

PLURAL.

Etionseti—we, several.

Etiskseti—you.

Ebond'eti—they masculine.

Etiond'eti—they feminine.

Teksa,eti—I am returned from thence.

Tetis'eti.

Tethas'eti.

Tetias'eti.

DUAL.

Tetiond'eti—we are returned from thence.

Tetistet.

Tethond'eti—*Tethiondeti*.

PLURAL.

Tetionseti—*Tethondeti*.

Tetiskseto—*Tetiondeti*.

Aroeksa,etinnen—I was come from hence, can be said either way ; *xai,ennxaxeksatin'nen*—I was, or I am come from thence, which is common to all other verbs of motion, as, *atrenda'endenn* or *eksa,atiendaennon'nen*—I was or I am come to pray to God. *Esa,ennon* or *esa,eti*—I am gone ; *esen'non* or *cseti*—thou art gone.

Future, *e,et*—I will go hither, to express the termination to which, *cent*—they will go hither, or it is said, *e,e, echie, ehre, ese*. Dual, *caude, etc, este, eu'de, ende*. Plural, *ease, ekse, eskse, ehende, esende, een*. Remark, the following future is used with the particles to express the following, first and second persons. *Teke*—I will come or I will return from hence, *tese*. Dual, *tetiande, tetite, tetiste*. Plural, *tetiase, tetikse, tetiskse, tetien*—they will return, to express the third persons it is said, *caro*—to be, he will come here; *ekse*—she; *ebe*—they two; *ete*—they two; *ethende*—many; *eksende*—many. To express the termination by which it is said *a,etande* or *a,et*—I shall go there; *aentande*—they will go.

Aorist, *a,e, igo, aehie, ar'e, ase*. Dual, *aande, etc, este, a'nde, ande*. Plural, *au,se, ekse, eskse, ahende, asendeaen*—they go; *onne, iske*—behold I come again; *omni i,e*—behold I come; *outa,e*—I come from thence. Impersonal, *outaen*—they come from thence; *touta,e*—I return from thence; (showing the place from whence one is gone), as, whence comest thou? *Annenontuchie?*—I come from Quebec; *teatontari,conta,e,aen xsa'ketouta,e*—I return from the fields. But to express, I come or return from hunting, is used the single word *tesu,ate'ndasuchemen*—I come or I return from hunting, I was gone to hunt. Thus *a,atrendacuomn'eu*—I come or return from praying to God; and yet a kindred signification of the verb is this, I was gone to pray to God; *a,carohosonnen*—I come or I return from fishing. The present of the verb *ennon* is sometimes used, as, *onniske d'a,atien daen non'nen*—I return from praying to God; *omne iske d'a,a'kisannen*—I return from war. Future in the first and second persons, *stantateke'se'*—I will not come, or, I will not return. *Stantateses'e*, or,

stantatek₂a₁ennon, or, *stantatetisennon*—thou ; *stantationdese*—I and he ; *stantateties^ce*, *stantatetiestet^ce*, *stantatia₂ses^ce*—we and he ; *stantate tik₂ses^c*, *stantatetisk₂ses^c*, or *stantate tik₂sennon*. To express the third person it is said *stante^ctre^cse*, *stante^cthasennon*. *Stante^cthes^ce*, or, *stantethondennon*—they several.

Imperative, *se*—go, depart ; *sarasksa*—let him go ; *ste*—go ye ; *tsarasksa*. To express this sentence, come here, or this, go from there to come here, *a* is prefixed to the imperative, as, *asarasksa*—go from there to come here ; *aroaste*, or *aoaste*—come here ; and thus of all verbs of motion, as, *tsion*—enter ; *atson*—enter here ; *tsion*—enter ye there ; *atsion*—enter here ; *tontasion*—enter, *tontasarasksa*—come from there here, go from there where you were, go to return here.

NOTE.—The same verbs of motion as are used to signify to go, as to signify to come, of the same person, the marks of locality are prefixed ; but when they express the word to go, no person is prefixed, as, *harasksa*—he goes ; *etharasksa*—he comes from that place ; *horasksan*—he is gone ; *ethorasksan*—he is gone from there to come here ; *eharasksa*—he has just gone ; *ontaharasksa*—he has just gone to come here ; *aharasksa*—let him go ; *aontaharasksa*—let him come here ; *eharasksa*—he will go ; *ethorasksa*—he will come here.

Optative, *endi sente₂c*—that I wont go ; *isasente₂chic*, not *sen^cchri*. But to signify that he does not come, it is said *sentetre*, as in the manner we have explained.

Mixed difficulties which occur in verbs of motion, occur then, when at the same time are indicated negation, reduplication, and locality, which particles ought to be placed, which follow will be explained by the following

examples: *harask_sach*—he goes; *stante harask_sach*—he does not go; *sarask_sach*—he goes for the second time; *stante sarask_sach*—he does not go for the second time; *etharask_sach*—he comes from that place; *stant etharask_sach*—he does not come here; *te tharask_sach*—he will return to this place; *stanta tetharask_sach*—he does not return here; *ontaharask_sa*—he has just gone to come here; *tonta harask_sa*—he set off a second time to return here; *stante thorask_san*—he does not go; *stantate thorask_san*—he did not set out again to return here; *tetharask_sachasen*—ah that he did not go from there! *tasente tharask_sach*—would to God that he did not depart; *andoron d'arask_san*—it is difficult to go; *andoron ontasarask_san*—it is difficult to depart from there; *andoron d'onsasarask_san*—it is difficult to return there; *andoron tonsasarask_san*—it is difficult to return here; *stante andoron d'arask_san* and *stante andoron onsarask_san*—it is not difficult to return here.

Of the relations which are of the paradigma *s*. We and thee in all conjugations are of the paradigma *s*, however formed from the second person singular of the paradigma *s* by prefixing *e*, as, *satendoton*, *esatendotondik*, *satheti*, *esathetandik* signifies we both, or we more, them, they, thou, from us both or more, thou from some.

We, you, or we both, more, that they both, more, or some of you, that to you from us, is of the paradigma *s*, however it is made a *tsatendoton*, by prefixing and inserting *i* between *s* and *a*; thus it is said *etsiatendoton*, *etsiθetundik*.

Universal rule for all relative conjugations together.

The relation of the third person singular, dual and plural, to the first and second persons singular, dual and plural, is expressed by a verb which ought to be accounted passive, though it is not; and inflected like the paradigma *s*, as he

me, she me, that is I from him, I from her. *Haa,atendotondik* is made from the first person singular of the preterite tense, *a,atendoton*, by prefixing *ha* for the masculine, *a* simple for the feminine, *son,iatendotondik*, he to us both, or us both from him, is made from *on,iatendoton*, she to us both, that is, we both from her; from thence it is formed by adding nothing. Thus *son,aten'dotondik*, and *on,aten-dotondik*, *hon,atendotondik*—they me, that is I from them, is formed from *a,atend*, by taking away *a* and prefixing *hon* for the masculine, and *on* for the feminine, which is the personal and numerical mark; *haon,iat*—we both from them; hence it is made by inserting *a* between *h* and *n*, also *aon,ia*, *haon,sat* and *aon,sat*; but *on,atendotondik*—I from another.

Of frequentative verbs, see page 165.

Of passive, reciprocal and deponent verbs.

Passives are formed from actives by prefixing *at* to the first person of the present indicative by taking away *g* in this manner.

Ataseti—to be hid from; *aseti*—to hide, of the first conjugation. *Atchiaton*—to be written, from *ahiaton* of the second conjugation. *Atiarondi*—to make one's self a bag, from *arondi*, of the second conjugation. *Atrihsaiensti*—to learn, from *arihsaiensti*—to teach, of the second conjugation. *Otendoronksi*—the thing is made difficult; *a,andongksi*—to esteem the thing of importance; *ksaten-nontra*—to follow between, from *en'ontra*—to follow, of the third conjugation. *Atehien*—to give in commission, from *etnei*, relative. *Otecozan*—the water is taken away, from *e,osan*—to remove water. *Otoriti*—that is seasoned, from *onti*—to season, of the third conjugation. *Hotonn-honti*—he is put into the world, from *onnhonti*—to put

into the world, of the fifth conjugation. *hotokaksi*—he is daubed, from *okaksi*—to besmear, of the fifth conjugation, from whence it is evident that all those passives are of the first conjugation from what ever relative they are derived, are excepted from this rule.

10.—Verbs of the second conjugation beginning with *a, a*, as, *saka'kændsten*—put your eye there to see what takes place, for *sate,akændsten*, from *a,akænda*—the round of the eye; *sakon'chioten*—show your face, for *sateonchoten*, from *a,onchia*—face.

20.—Those beginning with *ah*, as *a'xsen'dori*—to beat about an island, to spear and kill the game that is there, for *atase'ndori*, from *ahsendori*. *Aksichoton*—to have force; for *atchsichoton*, from *ahsichoton*—to have force. *Akoñande,en*—the canoes are near each other; for *atchoñande,en*, from *ahonande,en*—to put canoes near each other.

30.—Those beginning with *as*, as *ahvendaen*—to be obeyed; for *atesendaen*, from *asendaen*, as *hoñasendaenk*—they obey him. *Aksendiosti*—to take some one for master.

40.—Verbs of the fourth conjugation which in place of *at* prefix *end* of the first person singular of the indicative, by taking away *g*, as *endimomniak*—I am making myself a gown; from *enmondi*—to make a gown. *Endisharichiai*—to make one's self a garment; from *ensharichiai*—to make a garment.

NOTE.—Some verbs of the second conjugation commencing with *au* by changing their second conjugation into the third, become passive, as *esentienhichien*—the wheat will be ripe, for *esatennenhichien*. Some become passive by adding, besides changing its conjugation, the syllable *di* in the middle, as *ahendienchasa*—he has descended from his place, from *a,enchasθ*.

NOTE.—*Sasksi*—shut your mouth, for *satechiage*; it passes from the second conjugation to the first. Most passives are made in the same manner, as from *achondi*—to accommodate; *achondi*—to accommodate one's self, to dress.

Réciprocals are formed from those passives by the addition of another *at*, as *ataseti*—to hide one's self, or, to hide each other, from *ataseti*—to be hid. *Atatehiaton*—to attach itself to me, from *atehiaton*—to be attached to me. *Atahihsaiensti*—to instruct one another; from *atrihsaiensti*—to study; *atatonnhonti*—to give life to one's self, or, to give each other life, from *attonnhonti*—to receive life. But in the fourth conjugation *at* is added; but the following *e* is changed into *a*, as *ateinditenni*—to have compassion upon one's self, or, to have compassion for each other, from *enditenri*—to have pity. These reciprocal verbs most frequently have in relative verbs an infinitive signification, as *atiesen d'atatehiatondi*—it is easy to write back to each other; *d'atatrihsaienstandi*—to instruct one another; in like manner to signify substantives, as *anderon d'atatrihsaienstandi*—instruction is difficult; *te, aenhsi d'atatakara'ti*—I know not how to take care of the others.

The deponent are those which may have the passive mark of voice, as *at*; yet an active signification as *atehien*—to commission, from the relative *chienhaten sens*—a physician; from the relative *di, atsente*, active, to physic; *hatennha*—he commissions, from the relative, *amhandi*, *hatrios*—he fights, from the relative, *ario*—to fight, to kill. *Atanditenri* may signify to have compassion upon another, and also to lament to one's self on account of one's own troubles, to weep over them, from the verb *entenni*—to have pity. Moreover what was said of reciprocal or

passive verbs; the same may be said of words placed in composition whose initials just as if the verbs take *at* or *atat*. Thus from *arihsa*—a thing, is made *atatrihsa*, by contraction, for *ataterihsa*, which, if you put with the verb *annonhsendi*, it will become *atatrihsa ienstandi*—to instruct one another, from *aienstandi*.

Of the Pospositions *ti*, *sti*, *xsi*.

These three particles are added to words, to signify sometimes the cause, sometimes the matter, sometimes the formal, or efficient, or final, as will appear by the examples. Moreover, final particles of this sort are not joined promiscuously to any verb; but *ti* is placed after some verbs, *sti* after others, and *xsi* after others. *Ti* is placed after verbs in the following manner.

1o.—Those whose infinitive in *e* adds *k* to form the present indicative, as *atsiheine*—to burn a field, from *atsiheinek*—she burns. Add *ti*, as *atsiheincti*—to burn with that; thus *ohare*—to wash; *ohareti*—to wash with; *a,ase*—to row; *a,aseti*—to row with.

2o.—After those whose infinitive in *i* changes that into *ch* in the present, as *arihsandera,i*—to fish; *arihsanderach*—she fishes; *arihsanderati*—to fish in that.

3o.—Those ending in *si* and *hsi*, which in the present is changed into *ch*. *Okaksi*—to paint; *okach*—she paints; *okuti*—to paint with that. *Ariho'trahxi*—to recite; *ariho'trach*, *ariho'trati*—to recite with that. Except, *asokei*—he stands; *asohoti*—to stand with something.

4o.—Those compounded with *ondi*—to do, and *on*—to move, by adding *a* before *ti*, as *achondi*—to do; *achonniati*—to do with that. *Atori*—to startle, to hunt; *ato'rati*—to fly; *ator'aða*—she flies with that. *Annonhsarori*—to sing; *annonhsaroiati*—death song, without.

50.—*Ac'hiati*—to consume, to finish, and its compounds have *ac'chiati*—to finish, to accomplish, from thence.—*Eθaonde'cha'chia'te*—he has ran over all the earth.

60.—*Atati*—to speak; *atatiak*—I speak; *atatiθa*—I speak that language there.

70.—*An'diri*—that is firm; *anditi*—to strengthen.

80.—*Aio*—to kill; *aioti*—to kill with something.

90.—Verbs in *andi*, *endi*, *indi*, *ondi*, with the long penult have *āti*, *eti*, or *enti*, *iti*, *onti*, as, *amandi*, *anna'ti* to command; *aentendi*—to know; *aente'ti*—to know by some sign. But, *eiachendi*—to be angry; *eiachati'onnhon,endi*—to pain; *onnhon,enti*, *aienhsendi*—to know; *aenhseti*, *akerondi*—to be afraid; *a'keronti*. Some in *en* take *ati*, *ate,en*—to have fire; *ate,ati*—to make fire; *ar'on,en*—to listen; *ar'on,ati*, *anda,en*—to sow; *anda,ati*, *orahen*—that boils; *a,hati*—to boil; *anksachen*—a bad thing; *arihs'achate*—to make a thing a bad. *Annonr'a,ændennen* to be foolish; *annon'ra,ændendati*—to make a person become foolish; *kaxen*—to be joined together; *kaxati*—to join together, to compare; *ataien*—to smoke tobacco; *ataiati*—to smoke with something; *aeriken*—to cure one's self with some cure. *Aeren*—to make; *aerati*—to make with something; *arannoënen*—to be wet; *aramnonasti*, and not *arannoëate*—to wet, also from *atoëesen*—to thank; *atoëesti*—to thank for something; *katen*—to steal; *katensti*, *ahsannhen*—to tie, to bind; *ahsannhasti*, *andiannhen*—to tie round the finger; *andiannhasti* from *andia*—finger.

100.—Relative verbs in *senni* take *ti*, as, *eiachasenni*—to hate; *eiachasenniti*—to hate on account of something.

110.—Acquisitives in *ande*, *endi*, *indi*, *ondi*, with the short penult borrow particles of quality from its primitive derived from the simple by adding to them the final figura-

tive mark of relation which is in *andi*, as, *ate, atandi*—to light a fire for any one, it has recourse to its derivation *ate, ati*, which has *ate, ate^{ksi}*, and by changing *ksi* into *ksandi*, forms *ate, ata^{ksandi}*—to light a fire for any one from some material ; *endihendi*—to borrow from any one ; *endihatandi*—to cause that some one borrow from some one, from the primitive *endihati*, *anhsau^lera, indi*—to offend any one ; *anh^sanderatandi*, *askarardi*—to spread for some one ; *askaronksandi*—to spread something for some one.

120.—Verbs in *san*, *ksan* and *xsan*, have *sa^{ti}*, *ksa^{ti}*, *xa^{ti}*, as, *atesan*—to fly ; *atesa^{ti}*—to take to flight ; *kak^{san}*—to take with some one or on account of some one ; *aksan*—to plunder ; *aksati*—to plunder on account of or with. Verbs ending in *ti* or *sti* have in the present, *θa*, *θθa*, in the future *t*, *st*, in the future negative, *tandi*, *stande*. Those ending in *ksi* have in the present and future *k^{sa}*, in the negative *k^sande*. Some in *on* which for the future is changed into *a* or *i*, take *ati*, as, *enheon*—to die ; *e, enhei*—she will die ; *enheati*, *a, arennion* to turn aside ; *a, arenni^{oti}*.

Sti is put after—10. verbs in *ti* which to form the present indicative is changed into *s*, as *andasati*—to dig ; *andasas* she digs, or she digs with that ; *arati*—to lie down ; *aras*—she lies down, from thence *arasθu*—she lies upon that, that is, her bed. Except, *atsendi*—to think, which takes, *ksi*, not *ti*, *atsentaksi*, not *atsenti*, which in the present would have *atsens*—she thinks.

20.—To those compounded with *io*, signifying magnitude as, *a^sendis*—the great voice, the mistress ; *a^sendiosti*, relative, to take for the mistress. *Arih^{zio}*—a thing, a thing of importance ; *arih^siosti*—to put a thing in condition, to amplify it, exaggerate.

30.—To some verbs in the present having *ens*, as *omle-*

a,endi,onrato,ensθa—that is what makes me now; *ondete-tsonto,ensθa*—they unmarried themselves on account of that, also from *atia,c*—to make water; *atiaesθi*—to cause to make water; *annhaten*—to regret; *annhatensti*—to cause to regret.

Xsi is put after—1o. verbs whose infinitive is in *a*, as, *ar'a*—to be above; *araksi*—it is upon that some one is; *or'a*—to be hafted, whence *or'aksi*—it is then a thing hafted.

2o.—Verbs whose infinitive and present indicative end in *e*, as, *onnhe*—to live; *onnheksi*—it is on that we live; *haatate*—he is present; *haatateksi*—he is present for that.

3o.—Verbs in *on* whose present indicative is in *onk*, as, *ahiaton*—to write; *ahiatonk*—she writes; *ahiatonksi*—to write with that. Except, *aton*—to be lost; *aton*—to become, saying *iaon*—to arrive, which add *ti* to themselves, not *xsi*, thus it is said *'atonti*—to mislead some one, not *'atonksi*. *Atonto*—to cause to become; *oonti*—to make a person come in.

4o.—Verbs whose infinitive ends in *t* after which is added *a* before *ksi*, as, *atrendaent*—to pray; *atrendaentaksi*—to pray for that; *ahachent*—to hold a council; *ahachentaksi*—she holds a council for that.

5o.—Verbs whose present is terminated in *θa*, as, *aθeθa*—she pounds; *aθeθaksi*—to pound with that. Two of these particles are sometimes put after the same words, as, *ate,en*—to have fire; *ate,ati*—to make fire, and *ate,atakxi*—to make fire with something.

Various significations of the particles *ti*, *sti*, *xsi*.

Andachiahaacraθa—he does with a knife, from *a,eren*—to do, the instrumental cause; *sendat hatatiθa*—he speaks Huron, from *atati*—to speak. The manner is expressed

by *hate, aθa*—he makes fire, from *ate, en*—to have fire, again *ondêhate, a'θuksa*—he makes fire with that. Whence *θa*, signifies the efficient cause and *ksa* the material.—*Ondêa, akeronθa*—behold what makes me afraid, the objective cause, *ondêarihsiostaksi*—there is why I believe it, the final cause, *teticchonniθa*—where one makes satisfaction, purgatory.

Ti, θa, t, tande—little; *sta, st*, with *stande*—little, *sti*, from *kai, ksande*—he denies; *ksa*, present and future.

Besides they signify celerity of action, *aharitiaθa*—he might read immediately; *onsaa, ent*—he went out again immediately, or *ehasenhoati, eoonti*—they arrive in a day, from *aon*—to arrive.

They signify also perpetuity, *chandareksi*—he lives always. *Ehentrontaksi*—he is always, that is at the lodging; *chonnhekksi*—he laughs always. They signify that which is said in French, he goes saying, doing as fast as, &c. as, *ekahiaton'keande*—he goes writing as fast as one dictates to him. *Orasanehksatontan'de*—we become better as fast as we do well. Signify that which we say, do this and that, that at once all in are float, by the same journey; *uchiatrendaenta'ksan'de*—you go by the same means to pray to God, (you that is, in a place that is on the other side of the church,) *ahaiatan'de*—he goes a hunting taking a journey. Those joined to the negative signify impossibility, as, *stanothirihsiostate, en*—they will never believe. *Stanharihsanderaθate, en*—he is not to fish; *stana, ihcate, en*—I am not to die; *stanothrihotiastate, en*—he is not to listen.

NOTE.—Also the following, *onnhatenstandi*—a thing worthy of being regretted; *hotanditenstandi*—a man worthy of compassion, from *atanditenri*—to have compassion, to

be merciful ; *oteia'chistuksandi*—a thing that deserves well that we be in trouble about it, from the verb ; *uteiachest*—to be in trouble. *Aoñesksat*—an agreeable thing, from the verb, *oñesksandik*, or *oñesksan*—to please. *Haseiachiat*—an angry man that deserves to be hated, an irritating man, from *eiachendi*—to be in a passion. *Hosksahat*—he is bad, worthy of aversion, from *asksandi*—to have aversion. *Ata'k*—a thing to be eaten, from *ai*—to eat, and the like which seem to supply particles and other words derived from verbs, as, to be loved, lovely, the Hurons want this and—*onhierihatunde*—that which is reasonable ; from *onhierihen*—a just thing, a thing concluded as good ; *satatanhatan'di*—the fever, from *oututarihatha*—she has the fever, and *oatutarihien*—she is warm ; *atankstaksande*—cold, from *uataindssti*—to be cold. *Orihsanderataneti*—fishing, from the verb, *urihsan'era'i*—to fish. Also the place is signified by particles of this sort, *ohatientaksa*—he lives there ; *etiasatsataionksa*—we were speaking to one another here within.

Observe from the following examples may be seen that we use *ksi* not *kzia*, *ti*, not *tha*, when the place is immoveable *thoston,seiuchiontaksi*—where we have the heart, for the place is immoveable, not depending upon art but upon nature. Thus *uskati,onadasateksi*—on the other side of the river ; *on'da'onnentaksi*—where the river descends ; *haienhsition'ate*—at his right. But when the place depends upon the will of a man, we ought to use *tha*. *s_ha* or *ksa* not *ti*, *sti* or *ksi*, as, *hoichienhandathuretha*—it is the place where he visits ; *hohe'ie_ha*—it is the place where he goes ; *thoksa-enche_ha*—to the place where we go for our requisites ; *thoksa'tia,es_ha*—where we make water.

The third part of grammar—Of Syntax.

The Hurons sometimes add the particle *de* to substantives, which answers to the French *de* or *du*, as, *i,iehsad'ommenha* I carry wheat; *chasi'd'ammenha*—I bring back wheat; *tesacient'ommenha*—I have no wheat; *andeiad'oensa*—it is fine tobacco; *o,arhied'oensa*—it is strong tobacco.

Two substantives joined together are thus expressed, *hechonhorihsaan*—Hechon's book, as if it were, Hechon has that book in his power, for *san*, signifies the master, *arihsa*—the book, Hechon *honduon*—Hechon's house or rather Hechon lives there.

The materials of which any thing is composed of is thus rendered, *a'riotahaoten amouchia*—stone house, the same that is of stone; *haoten*, which is *ohsistahaotencandahia*—iron knife, or *ohsista a,asetsten*—a metal flagon, from *aset*—bottle.

The place from whence any thing is brought, as, French bread, *an'nonhakehaon ondataiondi*. *An asnien*—blanket; *gammen chuon enonhara*. Appellatives are thus expressed, *hatennion enhakhonendu er'ati*—the captain of the French, the French have him as captain—Hechon's nephew, *hechonhasenhsaten*—Hechon's brother—This Hechon and he are brothers; *hechonhiataxen*—the enemies of the French, the same French and they fight; *atin'nion enhakhontrioch*.

National names are formed from the proper name of the nation by adding *r'ommon*, as from *amonta, e,omontueronnon á Guio, sen*, *Guio, senrommon*. Verbals as love, fear, &c. are expressed by the infinitive, as God hates sin, *dishochiensennik arihsankera, i*, or by the impersonal, as *dishochiensennik d'anhsanderach*—God hates that we sin, or by the personal, *dishochiensennik d'asacihsenderach*—God

hates that we sin.

Those derived from adjectives, as beauty, ugliness, riches, are thus rendered, *axinnon hsed eaksastis*—we love beauty; *axinnon konḡa d'iea'tachensa*—we despise ugly persons; namely by the impersonal of adjectives, which signify handsome and ugly.

NOTE.—But as much from adjectives as from verbs are sometimes formed true substantives, as from *sk'ao'ta*—a beggar; *skuoča*—beggary. From *hannaendae*—proud; *annaendaeča*—pride; from *ahiaton*—to write, *ahiatonča*—writing. *Aksanr'ai*—to rob; *àksanr'acha*—theft, larceny. *Atsir'andi*—to be poor; *asir'acha*—misery; *ann'enhsak*—to have a father-in-law; *ann'ensae'ča* *a,isten*—to be a father; *a,istenha*—paternity; *andsen*—to be a mother; *andsenča*—maternity; from thence *a,ennhsaechen*—I have a father-in-law; *a,e,iste'nchen*—I have my father. Sometimes also they form substantives from appellatives, as from *onnhe'tien*—woman; *onnhe'tienča*—that savours of woman. Some derivatives, whether from substantives or from verbs, are formed by adding *ča*, whence also other verbs are formed, by changing *ča* into *chen*.

The Syntax of substantives with adjectives.

Since some substantives undergo composition, others not at all, a different syntax is to be used. Substantives which are compounded in this, only agree with the adjectives to which they are joined, that they take the nature of their paradigma, as *annonchia*—hut; if it is compounded with *asasti*—beautiful, you say *annonchia'sasti*—a beautiful hut, of the paradigma *ch*; because *sasti* is of the paradigma *ch*; but if it is compounded with the adjective *ondiri*—strong, you say *onnonchio'ndiri*—a strong hut, of the paradigma *s*, because *ondiri* is of the paradigma *s*.

Substantives which are not compounded in number, gender, and person, agree with their adjective, *atieronksa*—robust; if it adheres to the substantive *hern'diahaon*—a male, you say *hatie'ronksa*, with the initial *h*, which is the mark of the third person masculine; but if the word *onuhe'tien* be the subject of the predicate, you say *atieronksa* without *h*, because it is the third person singular feminine. If you wish to express in Huron, thou art a strong woman, you say *chiatieronksa de sannhetien*, the substantive agreeing with the adjective as to person, not as to paradigma. *Chiatieronksa de chion_{se}*—thou art a strong man.

NOTE.—That when with one single substantive capable of composition, are joined two words, of which the one is an adjective, the other a verb, that it is compounded with both separately, as, I have found a fine hut, the word *annonchia*—hut, is twice used and joined both to the verb *orendi*—to find, and *asasti*—fine; thus, *ann'onchia vasti ann'onchiorendi*. Thus, thou hast a fine knife—*andahiasa'sti sandahien*.

NOTE 2o.—That when a substantive cannot enter into composition with an adjective which is applied to itself, often the generic name of the same substantive is put with that adjective; as, a fine oak—*ar'outusa'sti ero'hi*, where we take the name of the kind, and *aronta*—a tree, which we join with *asasti*—fine, and then we add *ero'he*—oak. Thus, an ugly child—*haatuchen d'achiaha*, or, *aata*—animal, is joined with *achen*—ugly, because *achiaha*—infant, is not compounded.

Some things are to be observed in the composition of a substantive with adjectives and verbs.

1o.—The substantive always goes before.

2o.—The last vowel of a substantive perishes, and the

consonant of the adjective or verb, which is initial, is struck out.

30.—A substantive follows the nature of the adjective or verb as to the paradigma, not as to conjugation, as, *enta*—a day, whether it is compounded with the verb *asan*—to belong, or the verb *ondi*—to do, it is always of the third conjugation; that which has *asan* is of the second, and *ondi* is of the fifth; but because *asan* is of the paradigma *s*, and *onde* of the paradigma *ch*; therefore *enta* joined *asan* is conjugated like the paradigma *s*, and is joined to the verb *ondi*, inflected like the paradigma *ch*.

40.—If an adjective taken out of composition begins with another vowel than that which is proper to the infinitive of its own conjugation, then that it may be properly restored to composition with the proceeding substantive, it ought to take the vowel proper to the infinitive of its own conjugation, as, *on'diri*—strong, of the second conjugation; that it may be compounded with a substantive, it ought to change the initial *on* into *an*, as, *onnonchia'ndiri*—a strong hut, but not *annonchiondiri*.

50.—Words of the third conjugation when they undergo composition in place of the initial of the infinitive take the third person singular of the paradigma *s*, as, *hokaochaseichiat*—the angry beggar, from *okaocha*—beggars, and *erachiat*—angry. Thus, *ho'atasendi*—something has happened to him, from *aataandendi*—to arrive. In like manner, *tsaonhæntsasentondi*—the country is repeopled, from *onhæنها*—country, and *entondi*—to encrease.

60.—Many verbs when compounded with a double vowel change the first vowel into *i*, as, *aa*i**—to cut, if it is compounded with *enta*—a stick, is *aientia*i**—to cut a stick, not *aentaa*i**.

70.—Sometimes a double or triple vowel is thrown out in a substantive, as, *arihia_i*—to tear a paper, a book, for *arisia_i*. Thus, *orihieriken*—the affair is concluded, for *orihsinhen*—from *anhsa*, *aa_i*, and *aenhen*.

80.—Contractions of one or more syllables are often made, as, *haaksasti*—he is handsome, for *haatasa'sti*.—Thus, *annonskse_i*—a hut shut, for *annon'chiase_i*. Also, *hiennonste_{en}*—they have their huts near one another, for *tehiennonchiande_{en}*, from *annonchia* and *ande_{en}hoae'te*—he carries a bag, for *horage'te_{aara}*—a bag in composition, out of composition, *annenhsan*. *Onde'chen* for *ond'echaen*—there is a farm.

90.—A verb is not compounded with another verb or with an adjective, as, I look at the writing, you do not say, *akensuhaton*, but *ehiatoncha_{enk}* or *atchiatonchakensek*. *Akense*—to look, requires the passive in composition.

100.—There are some verbs requiring the passive voice in nouns joined to them as *atiahetati*—to load one's self with a bag, from *aara*—bag, and *a_{eti}*. *Atondechataksan* to make the round of the earth. *Ennonchion_{otan'nen}*—to walk round the hut; *keatiataton*—to surround some one; *kænditio'hsuton*—to surround a gang; *abönnemendataton*—they have besieged the town.

Of comparatives and superlatives.

We must use circumlocution to express the comparative and superlative, thus, Hechon is more liberal than you, also Hechon is liberal, you are stingy, Hechon, *honsesen, isus ammonste*, or Hechon is liberal, thou art not so.—Hechon, *honsesen, stante chionsesen desa*. Hechon is larger than you, also Hechon is large, you are little—Hechon *ha_{sanne}, isa sukenie*, or Hechon *ha_{sanne}, stante chia_{sannedesa}*. Also Hechon is the most liberal of the

French, all the French are not liberal, Hechon only is so. *Stante hennönsesen hatiseti d'hatinnionenhak, haonhsa* or *hönsesenhechon*—or the French are stingy, Hechon alone is liberal; *hotinmonste d'hatinnionenhak, haonhsahönsesen hechon*, or rather all the ecclesiastics are liberal, but Hechon is so above all; *hatiseti hennonsesen d'hatit si henstatsi önekichien chiaat*, and *sondera'ti de hechon*. Also the superlative is expressed very well by particles, *araihoti*, or *araihochien* joined to an adjective, as, *araihotia, ondi, onr'achens*—we are very sad.

Of prepositions.

From Huron particles which answer to prepositions in Latin some put before, others after. Of those which are put before some are separable, as, *eta'e*—beneath; *achasi*—above, upward—others inseparable, as,

1o.—*S*, which we call a particle of repetition, unity and excess.

2o.—*T*, which is the mark of distance of time or place.

3o.—*Te*, the affirmative of duality, division or perpetuity and totality, &c. *To, at, in*, are expressed by some one of the absolute particles, *e, ke, ske, nde*. In words ending in *t* or *k*, *ke* is put after in place of the said letters, as, *stentske*—at; *handotonk a, atomhatake*—at the end of my life; *ah'achenke*—during the council; *orihsentandi, e*—at the end of the affair. With those ending in *s* or *ch*, in place of these is put; *skeandachiake*—at; *andachiach's*.—In other words having other terminations, at one time *e* at another *nde* is put after them, as, *hechonde, onden'de, onsasatatron, andi, e*—in confession. To the four questions of place, where, whence, whither and which way, it is answered in the same manner by that final, *andata, e ex*, as, *an'nenihentron*—where is he? *andata, e*—he is in the vil-

lage; *ann'entontar'e*—whence comes he? *andata,e*—from the village; *Annena'retan'de*—where does he go? *andata,e*—to the village; *ann'endar'endi*—by which way has he gone? *andata,e*—by the village. By the same particles are often expressed under, within, above, as, *annenhsan,eisat*—that is in the bag; *annonchia,ei,an'a*—on top of the hut; *asen,ea,oha*—that has just fallen into the water; *atsesta,eaontaha*—that has fallen into the fire; *onden'deaentrontaha*—he reposes on land. The same particles are affixed to names of things which are numbered, as, *tesenta,e*—two days; *achinkæenta,e*—three days; *ulaki,anno'nske*—four huts, for *i,annonchia,e*; *asenio,a'ke*—ten stitches, for *io,ara,e*—within, inside; *anda,on*, without composition *aon*, in composition, as, *chiata,on* or *chieska,on*—in your belly; *annoña,on*—under water, in the bottom of the water; *arha,on*—in the wood; *amonskon* for *annonchia,on*—in the house. When, *a,on* requires the paradigm *s*, it signifies vacuity, as, *a,onmondé*—that is empty, but we say *asetá,oni,o*—there is some liquor in the gourd. Without *he,enk* beyond *chi*, as, *chihotonnhon,amondi*—he was determined to that before we spoke to him of it.—Before and in preference to *chi*, as *chihentron*—he is before all ages; *chiaia,ehie'raha* or *ndherenaontaia,ehier'aha*—he must beware; *chie,ontontõnä'ti*—before you; *aondechenhaon ahatien*—he is from all eternity; *ondé,θarontio* or *θasendio*—he is lord above others, (a name); *θaatsimen*—he was called before, (naming him); *ondé d'θeehon*—he that was called Hechon; *θonnontio*—the former governor; *ondekæa,en*—this I have before said; *stantekæsarandinnen*—I was unwilling before. *Chi*—beyond, as, *chi,a'ndasati*—beyond the river; *aro*—on this side, as, *aroa,an'dasati*—on this side the river.

Tiskehen—near; *ontaonriohe*—I am on the point of being killed; *onta, iheonchiæ*—I am going to die; *ti, an-datata*—near the town; *ti, annonchiuta*—near the hut.—*Stantioskehente, arihsate*—there is no likelihood of such a thing happening; *tioskehenichie de chrihsios*—thou wilt soon believe; *chi*—at a distance; *annenchaatate d'ihsiost*—he is far from believing; *nderenekatede, arihseosti*—faith is very far from him; *tachitsokar'at'ati*—she kept that no more a long time since. *Ata*, final, about, as, *andasatatie*—along the river; *amentratatie*—along the shore. In the middle *teondo, en, akanho, enhatie satiendaen*—pray to God between two. After and afterwards, *d'asesksak*—after, afterwards, behind; *aoskæ, teskachitenhsis skon, xati d'asesksakhaon*—thou wilt bring me a hind foot of elk of the left side; *sehæn echiaraska*—thou wilt go after; *æchio, atenk* behind me; *sehænde, ihei*—after my death, (name); *andiare e'saon*—after N shall have returned; *onä'ti*—towards; *andasate'ksionä'ti*—towards the river, on the side that looks to the river; *ondataenta'ksionä'ti*—on the side where the town is; *tesatoxs'aa onä'ti*—towards the west; *rakeatoä'ti* towards the east; *entreckonä'ti*—towards the south; *asihi'seönä'ti*—towards the north; *chietenhsitionä'ti*—to the right, towards thy right side; *þoichienetiesendraksiannien, e*—we are of the side of; *anne, ronmons*—we are for them; *þoea, setonta, ann'rontie*—we are going to the side of the year.

Under, or beneath—*e'ta'e*; above, within—*anda, on*; under ground, in hell—*onde'chon, eñonharo, ennen*; under the the blanket—*ahsen, aro, ennen hota'se'ti*; he has hid himself under the table—*chie, annen etiorannen ta, i*—that is much below in matter of price; above, upwards—*achasi*; *endicha, ei, ara*—that is upon the sideboard; *hechon ahoat-*

annonnen, or, *ahoatannonhscha*—the lot has fallen to Hechon.

Of from ; *andata,e tontu,e*—I come from the village ; *amiohake haon*—from France ; *ahsendo,e*—from England ; *hechon,e eksa,ia,en dimmen*—I had come from Hechon's house. As to how much, *andaksa,e haon* ; as to the impurity, *andaksa,e atiaondi ienten*—as to impurity, I know not what it is ; *hechonde*—as to Hechon, where is he ?

Until *e,iheioθo esarihezios tihatie*—I will preserve faith until death. Up to, *chiate ennontetsi io'ndste*—there is water up to my leg ; *θo io'ndste ti e'ndiasont*—as far as the neck ; *tate eátia,i ion'dste*—water up to the middle.

Without, *o,on nondaic*—that is without any mixture.—*Oskena,on, sagennité*—without fish, without seasoning ; *aondechon* for *aondecha,on*—country without people ; *te,aatra nondé*—without that, or, that is not ; *stante esenditi*—we will do without you.

With, *onde teandi aekse*—come with us ; *ondé asentenhaon i'ndes*—he goes always with him.

Before, *techie, an'rak*, or *chie,atak*, or *chiatrak*, or *chitontuk*—you seeing or being present.

With the knowledge of, *o,on,e ahente*—that is in the sight of all.

Without the knowledge of, *anla,on*, or *otase'ti,e hosaxennen hatie*—he goes in secret ; *hatsah'on kendeθa*—he speaks in secret, according to custom ; *oentendi*, or, *a'oht*, or, *e,en'takse*—that is usual ; *ahasendsten*—it is his manner of speaking ; *ahaiendsten*—it is his manner of doing ; *endiha,echenniandik*—he works for me.

From, *annionhakehaon*—from France ; *iso'onhaon*, or, *tisoon*—since he has arrived ; *enhiikkaon*—since last year ; *tezentu,e eksa,e innen*—I have not eaten for two days.